

# WHITHER GOETH THE WORLD OF HUMAN FUTURES



## A Biography on the Life Work of Dr Neville Yeomans Book One

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Photo 1 Cover photo - Four stages in Dr. Neville Yeoman's life

- |               |  |
|---------------|--|
| Top left:     | At Fraser House, circa 1961<br>(Yeomans, N. 1965a, p. 81)  |
| Top Right:    | As election candidate, 1969<br>(Yeomans, N. 1965a)   |
| Bottom Left:  | Wedding to Lien, November 1972<br>From Lien Yeoman's book – Used with Permission<br>(Yeomans and Yeomans 2001) |
| Bottom Right: | On Atherton Tablelands, 1993 Yeomans Family<br>photo - Used with Permission                                    |

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The four volumes of this Biography draw upon research by the author towards his dissertation for the degree of Doctor of Philosophy of James Cook University, Townsville, Australia, conferred in June, 2005.

The volumes contain 46 appendices that provide texture, as much of the archival material on Dr Neville Yeoman's life is not readily available. They also contain 85 photos, over 1,272 footnotes, and 76 suggestions for further research.

The author has also written two volumes of Coming to One's Senses – By the Way as *companion volumes* to this Biography. The two volumes contain over 130 stories relating to Neville's life work and outreach.



## SOME TERMS AS AID TO UNDERSTANDING

**Cultural Keyline** is a set of processes and practices for enabling and sustaining wellbeing based human interrelating and inter-acting in individual, group, crowd and societal contexts. As Keyline fosters emergent farm potential, Cultural Keyline is a rich way of fostering emergent and thriving potential in social systems and social environments – supporting nature and human nature thriving.

**Keyline** is a set of processes and practices for sustainable farming and natural farm design evolved by P.A. Yeomans from NSW, Australia.

**Metaprocess** – A process for engaging with process – a second-order process

**Total** – The anthropologist Margaret Mead described Fraser House, the psychiatric unit Dr Neville Yeomans founded, as '*Total*'.<sup>1</sup> By this term, I sense Margaret was endeavouring to convey the pervasively complex inter-connected, inter-related denseness of the interwoven processes simultaneously happening within the Fraser House community. Processes - as metaprocesses - were spawning and sustaining other processes. Most folk don't attend to *how* things are happening (process perception), or have *processes* to attend to process (metaprocess perception). Hence, discerning how Fraser House worked was, for most people involved, unfathomable. Understanding 'total' in the context of Fraser House and Neville Yeomans' way is one of the challenges taken on in writing this biography.

**Wellbeing** - In this biography the word 'Wellbeing' is used for the experience of wellness in the Illness-Wellness Continuum. *What constitutes wellness may vary considerably between different cultures, communities and people in their varied habitat and context.* It is about better feeling in context, rather than 'trying to feel better'. Wellness may mean having integral functioning in all aspects of being - in mind, body and spirit, in moving, feeling, sensing, thinking and acting, resulting in an overall feeling described as wellbeing. Wellbeing is holistic and includes psychosocial, emotional, habitat, environmental, cultural, economic, spiritual, mindbody, and intercultural Wellbeing.

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<sup>1</sup> This is discussed in Chapter Six – in the 'Margaret Mead visits Fraser House' segment.



## Two Poems Written by Dr. Neville Yeomans

Together, the following poems (Yeomans, N., 2000a; Yeomans, N., 2000b) provide a feel for this biography. I first knew of the existence of these two poems when they were handed out at Neville Yeomans' funeral on 7 June 2000.

### The Inma

There seems to be a new spirituality going around - or a philosophy – or is it an ethical and moral movement, or a feeling?

Anyway, this Inma religion or whatever it is – what does it believe in?

It believes in the coming-together, the inflow of alternative human energy, from all over the world.

It believes in an ingathering and a nexus of human persons' values, feelings, ideas and actions.

Inma believes in the creativity of this gathering together and this connexion of persons and values.

It believes that these values are spiritual, moral and ethical, as well as humane, beautiful, loving and happy.

Inma believes that persons may come and go as they wish, but also it believes that the values will stay and fertilize its area, and it believes the nexus will cover the globe.

Inma believes that Earth loves us and that we love Earth.

It believes that from the love and from the creativity will come a new model for the world of human future.

It believes that we have started that future - now.

I guess that if you and I believe these things we are *Inma*.

## On Where

Perhaps somewhere there is an unimportant place caught between East and West, North and South, past and future.

It is so far behind that it can only go forward.

Its Indigenous people are so badly treated they will risk anything for a better life.

Its white overlords are so distant from the centre of their own culture that they don't know where to go except to self-government.<sup>2</sup>

It is wealthy, industrial, consumer, under-populated and chaotic.

It has tropical coasts and islands. It has cool mountains and tablelands.

It is closer to Asian and Melanesian peoples than its own capital city, and it often sees itself as the end of the earth.

Yet the desires of some of its citizens are to:

- build the first free territory guided by global humane laws
- implement the UN covenants on Human Rights
- give migrants, visitors and native born an equal say
- accept ideas, people and music of living from all over
- welcome and respect every interested person
- love Planet Earth, and
- take a next step towards a happier more beautiful more human community.

Maybe one such place is called Northern Queensland, Australia.

But an Aboriginal word meaning 'a coming together' is *Inma*.

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<sup>2</sup> At the time there was a move to create a new State in Northern Queensland

## Hermeneutic Perspectives

Resonant with Dr Neville Yeomans way, this biography may be read using a number of hermeneutic or interpretive perspectives, including:

- As an authorised biography; as a history, including therapeutic communities
- As a guide for perceiving connexity,<sup>3</sup> and using Verstehen
- As a resource book on:
  - Social and Psychological Sciences
  - Biographical Sociology<sup>4</sup> & Clinical Sociology
  - Sociology of Knowledge & Sociology of Experience
  - Non-pharmacological Community Psychiatry
  - Psycho-social and Socio-emotional Action Research
  - Australian Alternative Movements from 1960s and 1970s
  - New social movements towards epochal transforming action
  - Qualitative Social Research Method; Cultural Keyline in Social Science
  - Sociograms and evolving social networks
  - Innovations in Transforming Criminal Behaviour
  - Normalising and re-socialising soldiers and militias experienced in traumatising folk, communities and societies
  - Psychosocial transforming towards wellness, resilience and capacity in psychosocial self-help and mutual-help groups
  - Evolving ecological bio-mimicry for transforming possibilities (in all of this expressions meanings)
  - Supporting Mutual-Help towards mental wellbeing in Low and Middle Income Communities and Countries (LAMI)
  - Using connexity perception, subtle cues, acts, and speech acts re-integrating brain-pathways for transforming experience
- To identify wellbeing transforming processes and metaprocesses
- For moving towards functional integrating and connecting
- For personal transforming towards wellbeing in our life with others
- For exploring text and context; reading from closeness and distance; reading for feeling, for significance, and for what's not there; and noticing and contemplating embedded inferences and implications
- In weaving in understandings with Coming to Ones Senses – By the Way
- For increasing awareness of awareness of our being in the world
- As a guide to values-based ecological life action
- For personal, inter-personal and communal healing – ‘making whole’
- For using Cultural Keyline (a) in enabling wellbeing in individual, group, crowd and societal contexts, (b) in Futures Studies
- Merging individual & collective action – what Neville called Collindivity
- Towards a wider understanding of understanding in searching for the Way, which is the Way

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<sup>3</sup> Sensing all of the simultaneous inter-connecting, inter-depending and inter-relating aspects of a context

<sup>4</sup> Refer Appendix 1; Roberts, & Kyllönen, (2006); Berger, P., B. Berger & R. Binks (1975).



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Photo 2. Dr. Neville Yeomans at his Desk at Fraser House -  
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## CULTURAL KEYLINE

### A Biography of the Life Work of Dr. Neville Yeomans

#### Preface

This authorised biography delves into the *work* life of Dr Neville Yeomans (1927-2000). His *personal* life has been left for others to explore. Those who worked close with Neville could never ‘fathom’ him. Everyone said he was ‘too deep’ and ‘too fast’ – he was way ahead of everyone. Many said that Neville was an enigma; where ‘enigma’ may be defined as ‘a type of riddle generally expressed in radical or allegorical language requiring ingenuity and careful thought for its solution’. My sense is that Neville was not a riddle to be ‘solved’. He was not a question to be answered. Neville himself gave me clues to begin to understand him. ‘Read my father’s work’, he’d say. ‘Walk the Yeomans farms.’ ‘Start to appreciate one’s feel for them.’ Neville would rarely answer questions. He did however set me the challenge in engaging in over 90 action research endeavours that replicated the many things that he had engaged in. In this, a relational knowing and understanding began to emerge within me.

At times it may seem that this book is more about the things that Neville energised rather than Neville. The discerning reader will find much about Neville that is implied by and may be inferred from his work – by his work and working you shall know him. This biography may provide an entry point for our growing relational understanding of this extra-ordinary Australian. Neville was a pioneering Australian community psychiatrist, psychologist, sociologist, barrister, and social change agent for wellbeing.

*Neville’s life work was evolving and exploring processes for transforming the social-life world towards becoming more caring, humane and respecting of all life-forms.*

Fundamental to life on Planet Earth is energy in all its forms and the Yeomans family was especially interested in free energy – for example using the free energy of gravity, and nature’s tendency to thrive when the context is ripe for thriving; and Neville adapted these understandings to tap into and use the free energy in local social contexts. He pioneered self organising Local Energy Transfers Situations or LETS in the 1950s around Sydney.

If you have an Australian background, you'll probably know of many of Dr Neville Yeoman's contributions to Australian social life without knowing that Neville initiated them. To date few people know of Neville, or his life work.

Cultural Keyline – The Life Work of Dr Neville Yeomans traces Dr Yeomans' adapting of his father's sustainable farming 'Keyline' processes to the human social life-world as 'Cultural Keyline'. To my knowledge, Neville never wrote specifically about Cultural Keyline, though Cultural Keyline is embedded in his writings for those with eyes to discern it.

This biography, my associated PhD dissertation and the two volumes of my book *Coming to One's Senses – By the Way*<sup>5</sup> detail Neville's evolving of Cultural Keyline and these are the only specific writings on Cultural Keyline to date. Appendix 45 contains the comments of the examiners of my PhD.

To provide a background to Neville's pioneering, in Appendix Two there is a brief review of therapeutic community, community mental health and self-help networks in the UK, USA and Australia. In Chapter Seven there's also a brief summary of PA Yeomans' Keyline – about farm design, processes for water harvesting, and reinvigorating soils.

As well, in Chapter Seven there is also a brief summary of Indigenous precursors influencing Neville.

The biography's background research focuses firstly on describing and analysing the structures and processes used by Neville Yeomans in evolving Australia's first psychiatric therapeutic community 'Fraser House' in Sydney from 1959 to 1968. This is quite an extraordinary and hope-filled human experience of the potency of marginal folk using caring values guided community processes in exploring how to live well together.

In particular, it details the contributions made by Neville to evolving social and community psychiatry and clinical sociology in Australia.

Secondly, the book describes Neville's pioneering in Australia of community mental health and community health and his other psychosocial wellbeing related action research that he and others derived from Fraser House processes.

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<sup>5</sup> Refer (2012).



Thirdly, there is a description of what Neville Yeomans termed the Laceweb social movement and network, its evolution from Neville's action research, and Neville's working with others in its development in the late Nineties and Early Twenties.

Finally, there is some discussion of the significance of Neville Yeoman's life work.

This biography emerged from my doctoral research and is also based upon my action research using the same qualitative, 'naturalistic inquiry' method that Neville himself used, including in-depth interviews, archival research and action research. Appendix One details the qualitative methods I used in researching and writing this biography and the PhD.

Anyone interested in, and or using qualitative methods may want to use this biography, especially Appendix One – that details the methods I used in the Research - as a working example of issues in exploring complex personal and social behaviour, and endeavouring to write about this when words fail as an adequate mode of expressing very rich experience of knowing and understanding flowing from *embodied* knowing.

Neville's' methods of social action and research are traced to his collaboration with his father Percival (P.A.) Yeomans (along with brothers Allen and Ken). P.A is recognised as the most significant person globally in the past 200 years in the field of sustainable farming (Mulligan and Hill 2001). P.A. evolved Keyline sustainable farming practices based around Keypoints in landform that have system implications.

The research outlines how Keyline practice fosters nature's tendency for thriving, and documents and analyses Neville's adapting of Keyline as Cultural Keyline in fostering emergent, self-organising, and thriving potential in social systems. Chapter Seven in this biography details how Cultural Keyline's precursor, Keyline farming practice, recognizes, respects, and makes use of natural forms, functions and processes in nature - especially landform, gravity, as well as self-organizing and emergent aspects of natural systems.

The Biography also introduces the concept of 'connexity' defined as follows:

**'Connexity'** embodies the notion that everything within and between natural contexts and everything within and between people and context (culturally and inter-culturally) is simultaneously inter-dependent, inter-related, inter-connected, inter-linked, inter-penetrating, and inter-woven, whether we recognize it or not.

The Biography also details how Cultural Keyline has potent, dense and multifaceted aspects; it is concurrently:

- a mode:
  - of engaging with simultaneously inter-depending, inter-relating, inter-connecting, inter-linking, inter-penetrating, and inter-weaving within and between form, function, and process in changing context(s)
  - of transforming dysfunctional disconnected people
  - of being
  - of sensing and perceiving
  - of values based personal and social interacting
  - of praxis
- a model for sustaining wellbeing based, interconnecting, interrelating, interacting and cooperating among common folk
- a concept for the psychosocial and behavioural sciences
- a folk concept for enriching everyday life interaction
- a worldview
- a way of embodying a very extensive set of processes that has transforming implications, with accompanying *connexity* perception guiding when and how to use these processes,
- and more...

Given the many 'facets' of Cultural Keyline there are challenges in encapsulating it with words. The richness and the potency of Cultural Keyline are best experienced with understanding of it emerging from embodied experience rather than reading about it.

As one example of applying Cultural Keyline for perturbing complex social systems, the following four non-linear interconnected inter-related aspects of using Cultural Keyline are identified and detailed in Chapter Eight:<sup>6</sup>

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<sup>6</sup> There are over 130 stories providing many examples of using Cultural Keyline in my book 'Coming to Ones Senses – By the Way (Volumes One & Two) (2012).

1. Attending and sensing self organising, emergence and Keypoints conducive to coherence within social contexts
2. Forming and realising cultural locality (people connecting together connecting to place)
3. Strategic, design and emergent context-guided theme-based perturbing of the social topography
4. Sensing and attending to the natural social system self-organising in response to the perturbing, and monitoring outcomes.

The biographical research documents how Neville worked with inmates he had arranged to be transferred to Fraser House from asylums and prisons in New South Wales. As part of their rehabilitation, the inmates were effectively placed in charge of every aspect of Fraser House administration.

Neville used 'patients and outpatients sorting out how to live together well' as a re-socialising and normalising process.

The biography also researches how, within eighteen months, these inmates and the Unit's staff developed a style of community psychiatry practice, psychiatric nursing, group processes, collective therapy (large group as crowd and audience) and community psychiatry training.

The research also traces Neville's use of his Cultural Keyline model in pioneering family therapy and inter-generational therapy, suicide/crisis telephone services, divorce law reform including counselling and family therapy within family law, community mental health - becoming the first NSW Director of Community Mental Health and extending that to Community Health – pioneering prevention and the wellness end of the illness-wellness continuum, and starting Australia's first Community Mental Health Centre, psychosocial self-help groups and networks, mutual-help groups, multicultural festivals, cultural healing action, mediation, relational mediation,<sup>7</sup> and mediation therapy, and the iconic Paddington Bazaar in Sydney.

The book then explores Neville's development of a number of small therapeutic community houses in North Queensland, as well as evolving what Neville termed an 'International Normative Model Area' or 'INMA' in northern Australia that continues as a micro-model exploring linked local, regional and global governance as an aspect of epochal transition.

An outcome of Neville's action research has been the emergence of informal Lacweb networks amongst Indigenous and other intercultural healers in the northern Australia and in the East Asia-Oceania-Australasia Region. The Biography details how these networks are evolving and supporting self-help and mutual-help amongst Indigenous/Oppressed Small Minority trauma survivors in the Region.

Other resonant wellbeing networks are also spreading and linking in the Region. Yeomans' writings about his macro-framework for global epochal transition over the next 250-500 years, and potential global futures are detailed in the context of Cultural Keyline and linked to unfolding action.

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<sup>7</sup> This is outlined in my book 'By the Way' (2012) in the segment titled Connecting and Relational Mediating.

## Chapter One – On Human Futures

I have elected to generally use Dr. Neville Yeomans' first name throughout this Biography. For me he was Neville, not 'Yeomans'.

The general use of the passive voice may make for strange expression at times and follows Neville's manner of talking and drafting of writing – to increase tentativeness - to hint of possibilities rather than being prescriptive and directive - and to maximise scope of emergent self organising action for wellbeing by others. All of this may become more evident in the reading.

### THE BIOGRAPHY'S STRUCTURE

This Biography explores Neville's claim that his lifelong work life was towards enabling gentle transitions towards a more caring and humane future. His was a grand vision. It's about what could be termed 'epochal transition'. It's about action supporting a change from the current epoch to a new epoch. An example from the past is the change from Feudal England to Industrial England. Neville was envisaging a transition to a new humane, caring, life-affirming global intercultural synthesis.

Neville viewed this epochal transition as possibly taking two hundred and fifty to three hundred years or more. Neville's claim was that he devoted 70 of his 73 years to *enabling* this dream. For Neville, the term 'enabler' simply means 'someone who supports others to be able'. Given the time-frame of his endeavours, so much of his action research throughout his life involved enabling others.

### THREE INTERCONNECTED FOCI

This Biography is structured by exploring Neville's three interconnected foci of action, firstly in North Ryde in Sydney, secondly in the Greater Sydney Area, and thirdly up the East Coast of Australia and across the Top End of Australia with international outreach. More specifically:

Firstly, the implicate<sup>8</sup> structures-processes Neville used in 1959 in establishing and evolving Australia's first therapeutic community, 'Fraser House', in North Ryde Psychiatric Hospital, Sydney.

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<sup>8</sup> Involving consequences – to have implications; refer Bohm's writings.

This includes some discussion of the influences and experiences that helped form and guide Neville's actions – the precursors.

Secondly, Neville's Fraser House outreaches around Sydney and up the east coast of Australia; and

Thirdly, the history, theory and practice leading to Neville supporting the evolving of the Laceweb Social Movement among Indigenous and intercultural healers throughout the East Asia Oceania Australasia Region.

The Biographical research explores Neville's role in evolving social action in each of the above three foci. It traces Neville's envisaging of new forms of social realities respecting and embracing diversity and having resonance with traditional Indigenous relating to the web of life. One fundamental aspect of this Indigenous-based change explored by Neville is fostering regionality ('connecting to region') and locality ('connecting to place') in a life-world (the world of living systems) where humans are recognizing, respecting, celebrating, fostering, and sustaining both the interconnectedness of humane nurturing values and the diversity of all life forms and networks.<sup>9</sup>

To quote Neville's Inma poem:<sup>10</sup>

It believes that these values are spiritual,  
moral, and ethical, as well as humane,  
beautiful, loving and happy.

The first of the three parts of this Biography explores Neville's pioneering in Australia of community therapy, and his global pioneering of full-family residential therapeutic community practices within the therapeutic community based psychiatric unit, Fraser House.<sup>11</sup> Neville set up this Unit at North Ryde Psychiatric hospital on the North Shore in Sydney, NSW in 1959 and became its founding director and psychiatrist.

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<sup>9</sup> Refer Maturana, H., R. Verden-Zöller, et al. (1996)

<sup>10</sup> Refer (Yeomans 2000a)

<sup>11</sup> Refer (Yeomans 1961a, p. 382 - 384; Yeomans 1961b, p. 829 - 830; Yeomans, Hennessy et al. 1965b)

Neville and other Fraser House staff claimed that Fraser House practice established that extremely dysfunctional people *could* be the *prime* source of their *own* reintegration and move to wellbeing functioning.<sup>12</sup> Neville's pioneering in Australia of both therapeutic community and full family therapeutic community are documented and compared to overseas therapeutic communities (Appendix Two). Fraser House's role in Neville's epochal transition project is specified.

In the second part of this Biography, the research documents the spread and influence of Fraser House's guiding frames of reference, structure, processes and practices into the wider community. The claims by Neville and other ex-Fraser House staff that Fraser House's structure, processes and practices had a substantial effect on mental health practice in Australia are investigated. The inter-related way in which Fraser House outreach fits into Neville's epochal transition project is specified.

The third part of the book traces the use by Neville of Fraser House's frames of reference, structures, processes, practices and outreach in enabling the evolving of the Laceweb Social Movement spreading among Aboriginal and Torres Strait Islander people and other kindred minorities and resonant others in the remote regions of Far North Australia. Neville had tapped into folk he termed 'natural nurturers', folk who are naturally able to nurturer themselves and others, some of whom who had been networking together as part of long existing cultural traditions. The research documents the psychosocial and other histories of Laceweb social action since the early Seventies; it also traces the extending of the movement throughout the East Asia Oceania Australasia Region by Neville as well as by others since his death in 2000, and discusses the Laceweb's role in Neville's epochal transition project action.

Chapter One introduces Neville's life work and discusses the significance of the topic, outlines the nature of the Biographical research and the research themes, and discusses why they are important. It also discusses briefly the story of how I became involved with this project, and the way my own biogeography has led me to undertake this Biographical research on Neville's life work.

An outline of my Biographical research method is included as Appendix One.

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<sup>12</sup> Refer (Yeomans 1961a; Yeomans 1961b; Madew, Singer et al. 1966; Clark 1969; Clark and Yeomans 1969).

## **Chapter Themes:**

Chapters One to Three are in Book One. Chapters Four to Seven are in Book Two. Chapters Eight to Ten are in Book Three. And Chapters Eleven and Twelve are in Book Four. The total Text is in three sections.

## **Book One**

### **First Section:**

Chapter One - because of the expansiveness of the subject, some of the matters that will be treated in some depth in this Biography are introduced briefly in Chapter One.

Chapter Two introduces Neville's macro aim of epochal change.

Chapters Three to Six contain the first section of Neville's life work research - detailing Neville's evolving of Fraser House as a Therapeutic Community. More specifically:

Chapter Three outlines Fraser House's milieu, structure, and processes.

## **Book Two**

Chapter Four discusses Fraser House's Self Governance and other re-constituting processes.

Chapter Five explores Fraser House's Big Meeting process, Collective Therapy, and Neville's group process.

Chapter Six details Fraser House's other change processes and specifies Cultural Keyline processes evolved at Fraser House.

Chapter Seven discusses precursors for Neville's life work including Keyline and Indigenous influences on Neville and his father. It also details Neville's significant life experiences, academic study and reading, as well as his theoretical and pre-theoretical reflecting.



## **Book Three**

Chapter Eight introduces Keyline and details Neville's adapting of Keyline as Cultural Keyline at Fraser House

Chapter Nine explores criticisms of Neville and Fraser House as well as the steps taken by Neville to set up transitions from government and private sector service delivery to community self-caring. Fraser house evaluation is briefly outlined along with a discussion of American research using Fraser house as a model. The Chapter concludes with ethical issues in replicating Fraser House.

### **Second Section:**

Chapter Ten contains the second section of the research - the extensions of Fraser House and other outreach by Neville into the wider community and their implications.

## **Book Four**

### **Third Section:**

The third section of the research is in Book Four Chapters Eleven and Twelve - exploring the nature, the evolving, and the history of the Laceweb and its potential.

Chapter Eleven introduces the Laceweb.

Chapter Twelve details the emergence of the Laceweb as a new form of social movement, with the concluding segment being integrative; it introduces Neville's two hundred and fifty year model of epochal transition and provides glimpses of future possibilities for Laceweb praxis in every aspect of the social-life-World. It concludes with a review of this Biography.

## ON GLOBAL REFORM

In 1973, Neville wrote perhaps his most significant paper called 'On Global Reform – International Normative Model Areas (INMA)'.<sup>13</sup> In that paper Neville sets out his strategy and action processes for supporting the emergence of global epochal transition possibilities. This Biography has used that 'On Global Reform' paper as a key document in tracking down seemingly unconnected action and in understanding and integrating together Neville's extensive and diverse innovative doings.

The Concise Dictionary<sup>14</sup> defines 'epoch' as 'a stop, check or pause; a period characterized by momentous events; an era', and defines 'epoch-making' as something 'of such importance as to mark an epoch'. An epoch is also a turning point. To reiterate, an 'epochal transition' is a time marking a shift between two long eras such as the epochal shift between feudal society and industrial society in the UK. An epoch is a highly significant keypoint<sup>15</sup> – a turning point in human affairs.

Next, I refer to Neville's 'Cultural Keypoint and his father's 'Keypoint'.

## KEYLINE AND CULTURAL KEYLINE

Dr. Neville Yeomans was born in 1928 to Percival and Rita Yeomans and died in Brisbane on 30th May 2000. Neville grew up in a stimulating household. As an adolescent he worked in sustainable farming with his father P. A. Yeoman, who was described by the world famous English agriculturalist Lady Balfour in the 1970's as the person making the greatest contribution to sustainable farming in the past 200 years.<sup>16</sup>

P.A. Yeomans worked closely with his son's Neville and Allan (and later with his third son Ken) in pioneering a sustainable farming process called Keyline.<sup>17</sup>

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<sup>13</sup> Refer (Yeomans 1974) and Neville's Inma poem at the start of this Biography.

<sup>14</sup> Refer (Hayward and Sparkes 1984).

<sup>15</sup> The 'Key' in Keypoint also metaphorically refers to something that unlocks and allows access; refer the metaphorical role of the keymaker in the film the Matrix.

<sup>16</sup> Refer (Mulligan and Hill 2001, p. 194).

<sup>17</sup> Refer (Yeomans, Percival. A. 1955; Yeomans 1958b; Yeomans 1958a; Yeomans, P. A. 1971b; Yeomans, P. A. 1971a; Yeomans 1992b; Yeomans and Yeomans 1993).

Neville adapted Keyline as 'Cultural Keyline' and pioneered this in the fields of social psychiatry and community psychiatry, clinical sociology, sociology of medicine, social psychology, psychobiology, intercultural studies, future studies, peace studies, humanitarian law and global governance. Neville discussed with me many times<sup>18</sup> about how he had adapted his father's sustainable farming work into what he called 'Cultural Keyline'.

This Biography makes the case that *Cultural Keyline is a core model and concept underlying Neville Yeomans' life work*, and an integrating theme in this Biographical research - *a model for sustaining biopsychosocial wellbeing in inter-relating and inter-acting with others*. Neville Yeomans' 'Cultural Keyline' adapts Keyline to human life (psychosocial, personal, inter-personal, communal, cultural and inter-cultural).

The Biographical research details how Keyline farming practice recognizes, respects, is guided by, and makes use of natural forms, functions and processes in nature, especially landform, gravity, and self-organizing and emergent aspects of natural systems. Keyline praxis<sup>19</sup> and practice fosters nature's tendency for thriving.

The Yeomans set out to 'harvest' all water falling or flowing onto their farms. They recognised the three primary landforms - main ridge, primary ridge and primary valley. On the main drainage line at the head of the primary valley is a small (often a metre square) patch of land where each of the three land forms meet. P.A. called this the Keypoint. A Keypoint is on the fall line in the primary valley on the contour above the first wider gap between the contours at the higher end of the valley. The Keypoint and a segment of the contour line through the Keypoint (called the Keyline) have many special properties detailed later in Chapters Seven and Eight. The Yeomans discovered many processes and ways to design their farms - *creating contexts for nature to thrive*.

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<sup>18</sup> December 1991, December 1993, July, 1998, August, 1999.

<sup>19</sup> 'Praxis' may refer to the act of engaging, applying, exercising, realizing, or practising ideas. Praxis is also the process by which intuitions, insights, concepts, theory, pre-theoretical theorizing, co-learning, lessons, competence, experience, or skill is enacted, practiced, embodied, or realized.

## A Key Understanding

The Yeomans family set their farms up so that *nature did the change work – it was self-organising, and self-creating.*

Similarly, *Neville set Fraser House up such that human nature did the change work – the process was self-organising, and self-creating.*

In this self-organising self-creating both the Yeomans Farms and Fraser House were *pervasively transforming processes*.<sup>20</sup>

In keeping with this, Neville called Fraser House a 'Transitional Unit' – the Unit itself was transforming all involved and in turn, all involved were transforming the Unit. Similar to the whirlpool in the river that is both structure and process in action, Fraser House was a self-transforming and self-reconstituting structuring process continually being re-constituted by process-in-action.

Fraser House participants continually re-constituted Fraser House and then Fraser House folded back to re-constitute them. Simultaneously, this was continually folding back in self-creating, self-transforming, and self-reconstituting everyone involved, such that *human nature* engaging with Fraser House processes in all of their complexity *did the change work*.

Fraser House, as well as the Yeomans' Keyline was, in Maturana and Varela's terms, autopoietic ('self-creating').<sup>21</sup> Fraser House involved autopoiesis simultaneously as:

Form:	Structure - people in community
Function:	Healing wellbeing (healing as in making whole)
Process:	Therapeutic Community

Fraser House in part and whole was self creating.

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<sup>20</sup> In all of this expression's meanings.

<sup>21</sup> The term was introduced in 1972 by Chilean biologists Humberto Maturana and Francisco Varela. *Autopoiesis* (from Greek *αὐτο-* (*auto-*), meaning 'self', and *ποίησις* (*poiesis*), meaning 'creation, production'). It literally means 'self-creation' and expresses a fundamental transformative inter-acting among structure, process, and function.

- Patients residing in Fraser House lived immersed in this unique enclave of the Fraser House autopoietic system.
- Staff entered the Fraser House milieu<sup>22</sup> on a daily basis.
- Outpatients entered the Fraser House milieu from time to time.

The *mood and spirit of the social life world* within Fraser House carried over into the lived-life experience of the Fraser House participants when they gathered together in family friend social networks outside of the grounds of Fraser House. In this way the Fraser House autopoietic system was extended within wellbeing enclaves in wider society. This has some resonance with what Jesus was reported as saying:

Where two or more are gathered in my name, there I am in their midst.

When Fraser House people got together, the spirit of the Fraser House milieu tended to re-emerge. Once embodied, the spirit may be maintained into the everyday social life world and maintained or accessed as a resource state.

This has resonance with Evers<sup>23</sup> writing of new forms of social movement in Latin America. He suggests firstly, that 'political power' as a central category of social science is too limiting a conception for the understanding of new social movements.' Rather, 'their potential is mainly *not one of power*, but of *renewing socio-cultural and socio-psychic patterns* of everyday social relations penetrating the micro-structure of society'. Neville pioneered this *renewing of socio-cultural and socio-psychic patterns* of everyday social relations as this penetrated and re-constituted the micro-structure of Fraser House.

To express it in different words, 'the transformatory potential within new social movements is not political, but socio-cultural. Any focus on power relations would miss this shift! Neville pioneered socio-cultural self-recreation in the 1960s. In Appendix Two, Evers writing on new social movements is linked to Rowan Ireland's, and both are compared to the Laceweb as a new social movement. Neville had said a similar thing in his 1974 paper 'On Global Reform:

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<sup>22</sup> *Milieu* means social setting or environment. *Milieu Therapy* entails use of social settings and forces for healing, as in 'making whole'. Neville pioneered Milieu Therapy in Australia.

<sup>23</sup> Refer (1985); Appendix 42.

Thus peacefulness and harmony with both humans and nature is dominant over economic and political values. The cultural mutation in that sense is primary, the economic and political secondary.

Back to Keypoint, I took the following photo in 2001 at the spot where the Yeomans first discovered the significance of the Keypoint. The photo is the view up towards the main ridge at the top of a primary valley with the primary ridges down either side of the primary valley. A smaller partial ridge with a few trees on it splits the head of the valley above the Keypoint. This area sadly is as I write scheduled to be asphalted under medium density housing in Sydney's peri-urban growth.

The Keypoint is on the left of the far end of the dam. The Keyline is the contour marked by the edge of the water. The significance of the Keypoint and Keyline are discussed in Chapters Seven and Eight. As Keyline fosters emergent farm potential, Cultural Keyline is a rich way of fostering emergent and thriving potential in social systems. How Neville evolved Cultural Keyline in Fraser House is introduced in Chapters Three to Six, and detailed in Chapters Seven and Eight.



Photo 3. The Place Where the Yeomans Discovered the Keypoint – Photo I Took During July 2001

All of Neville and his father's work was informed and guided by a relational familiarity with Australian Aboriginal and Torres Strait Islander wisdom about the connectedness of the social and natural life-worlds.

While non-Aboriginal people had seen Australia as a harsh and hostile place to be conquered and tamed, Aboriginal and Islander people had a loving and affectionate relating to Earth as their mother who nurtures them – a profoundly different relating.

Neville encapsulated this relating in the following words of his 'Inma' poem:

Inma believes that Earth loves us and that we love Earth.<sup>24</sup>

'Earth loves us' comes first. Neville and his father's work and way were guided and informed by this ancient loving caring respecting tradition. Neville carries this theme of loving Earth into Clause Six of his Healing Treaty<sup>25</sup>

6. Respect: The principle of respect that is the foundation of Unique Peoples' human-development policy means respect for self, community, Mother Earth, other people and nature, as well as respect for the gifts and contributions of all forms of life. NGOs will be helped to learn this.

In preparing for his humanitarian life work, Neville obtained degrees in biology and then medicine and surgery – extended to psychiatry. He completed postgraduate studies in sociology and psychology, accompanied by extensive reading in history, anthropology and peace studies.

He followed these studies with a degree in law, specializing in humanitarian law, and law studies in mediation as an alternative to adversarial law in dispute settlement.<sup>26</sup> He also researched Canon law of the Catholic Church finding decrees to support the educating of the talented poor.

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<sup>24</sup> Refer (2000a).

<sup>25</sup> Appendix 38.

<sup>26</sup> Refer (Carlson and Yeomans 1975).

As an overview of the history of Mediation in China, John Carlson and Neville in 'Whither Goeth the Law – Humanity or Barbarity'<sup>27</sup> - written as part of their law degree at University of NSW - introduced the term 'lawfare'; this term is now widely used in an adapted form in global discourse at the highest levels of power throughout the world, especially in USA, Israel, USSR, and China.<sup>28</sup>

During the 1970s, as part of his quest to become sensitive to the intercultural nuances of the East Asia, Oceania, Australasia region, Neville studied Chinese painting as well as the Indonesian language at a Technical College for eighteen months and the Mandarin language for twelve months - both of them as spoken and written languages. Amongst his other studies, Neville studied 12 months at the Criminology Law School at the University of Sydney. He remained an avid reader and engaged in continuous action research throughout his life.

Neville commenced his endeavours with what he called the 'mad and bad' people of Sydney. Neville used these terms to aid my<sup>29</sup> understanding of the patient population at Fraser House. Neville well knew the potency of labelling, especially the potency of using terms like 'mad', 'bad', 'patient' and 'mental asylum' – their potency in constituting and reifying aspects of people's response to themselves, each other, and their place in the world. On the issue of labelling, Neville preferred the term 'resident' rather than 'patient'. However, in Neville's words,<sup>30</sup> 'not to use 'patient' was just too hard within the hospital milieu at the time'. All patients who arrived at Fraser House *already* arrived with a life history of negative labelling as 'psychosocial baggage' that they had to live with. In Neville and the other interviewees' view, the combined Fraser House process easily outweighed the effect of all this negative labelling.

Neville said<sup>31</sup> that he recognized that in 1958, with considerable upheaval and questioning in the area of mental health in NSW, and a Royal Commission being mooted into past practices, there was a small window of opportunity for innovation. Neville started his epochal quest in earnest by arranging for the Health Department to build him a specific residential unit in the grounds of North Ryde Psychiatric Hospital. Finished in 1959 Neville opened the psychiatric unit late that year.

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<sup>27</sup> Refer (1975).

<sup>28</sup> Refer (Dunlap, C. J. 2001, Note 1; Lawfareblog (2012); Wikipedia, (2012).

<sup>29</sup> Dec, 1993 and July, 1998.

<sup>30</sup> Dec, 1993.

<sup>31</sup> July, 1998.



He obtained permission to have half of the patient intake from asylum back wards and half from prisons. Neville wanted to explore self-help possibilities among both the 'mad and bad' at the fringe of society.<sup>32</sup>

The Biography researches Neville's role firstly, in evolving social psychiatry,<sup>33</sup> community psychiatry, and clinical sociology<sup>34</sup> in Australia. Clinical Sociology combines analysis, research and social intervention in an *action research* mode towards improving family, group, community and social situations and contexts. Neville explored processes for having the local 'affected people' as their own action research change-agents – weaving together a new culture (way of life together) of their *own* making.

This Biography and Coming to One's Senses – By the Way<sup>35</sup> introduces some of the *Clinical Sociology* action research praxis evolved by Dr Neville Yeomans, including:

- Pioneering:
  - Therapeutic Community
  - Community Mental health
  - Community Health
- *Preventing* various forms of illness in the illness – wellness continuum
- Discouraging delinquency and criminal behaviour
- Relational mediating
- Negotiating of meaning in conflict contexts
- Peacehealing
- Enabling wellbeing mutual help
- Supporting folk on the margins taking back ability over their lives
- Social analysis
- Local-lateral democratic renewal and economic revitalizing of collapsed or collapsing communities<sup>36</sup>.

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<sup>32</sup> July, 1998.

<sup>33</sup> Social psychiatry is a branch of psychiatry focusing on the cultural and interpersonal context of mental disorder and mental wellbeing.

<sup>34</sup> Fritz's paper 'The Development of the Field of Clinical Sociology' (2005) provides a history of the field – Internet Source:

<http://digilander.libero.it/cp47/clinica/friz.htm> (accessed 1 Aug 2013).

<sup>35</sup> Spencer, 2013.

<sup>36</sup> Yeomans & Spencer, 1999

More specifically, the research traces Neville's role as a pioneering Australian innovator of therapeutic community, full family therapeutic community, mediation therapy, community mental health, community health, and large group therapy. Many of the iconoclastic practices that he introduced into psychiatry have become standard practice in Australia. He pioneered suicide support and other life crisis telephone services, multicultural community markets and festivals, and other multicultural events and alternative lifestyle festivals. Neville also influenced the introduction of family counselling and family mediation into family law in Australia, and mediation into Australian society.

Through initiating the Psychiatric Research Study Group<sup>37</sup> and positioning Fraser House as the leading social science research facility in NSW, Neville was also responsible for energizing praxis networks in such diverse, though related fields as social work, criminology, family counselling, community services, community mental health, community health, prison administration, business management, intercultural relations, psychosocial self-help groups, social ecology, futures studies, self organizing systems, qualitative method, as well as world order, and global, regional, and local governance. Neville attracted people involved in researching these varied themes and disciplines to participate in the Psychiatric Research Study Group and Fraser House Groups. This work is now continued by the Total Care Foundation founded by Neville in 1969 in NSW.

While the many things Neville pioneered are now known by many in Australia and around the World, very few know he was the initiator.

The (Sydney) Sun newspaper included Neville's groundbreaking work in psychiatry and therapeutic community with six other Australians under the heading, 'The Big Seven Secrets Australians were first to solve'.<sup>38</sup> Neville was included with people like Sir John Eccles, Sir Norman Greg and Dr. V. M. Coppelson.<sup>39</sup> How all the above diverse social actions by Neville are related and were interlinked by him and others are the foci of this Work Life Biography.

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<sup>37</sup> Discussed in Chapter Nine.

<sup>38</sup> Refer (1963).

<sup>39</sup> Sir John Eccles – A Nobel Prize winning (1963) Australian neurophysiologist who won the Prize in Physiology or Medicine for his work on the synapse; Sir Norman McAlister Gregg an Australian Ophthalmologist who discovered the congenital rubella syndrome; Sir Victor Marcus Coppelson (1893-1965), surgeon, academic and researcher on shark attacks.

I've had conversations with people who shared stories with me about the resonance between Yeomans' Fraser House and the other therapeutic community pioneers, Dr. Maxwell Jones and Dr. Thomas Main in the UK, and Dr. Harry Wilmer and Dennie Briggs in the United States – all recognised as therapeutic community pioneers along with Yeomans (2009d).

After detailing Fraser House structure/process and outreach, the Biography traces Neville Yeomans fostering of the emergence of a social movement he called the 'Laceweb' evolving amongst oppressed Indigenous/Small Minorities in the East Asia, Oceania, Australasian Region.

The Biography research documents resonant wellbeing action by Indigenous/Small Minority and intercultural psychosocial healers and natural nurturers that has been evolving informally in the Region for over 50 years.

## **BIOGRAPHICAL RESEARCH THEMES**

While aspects of this Biographical endeavour have been the subject of two PhDs<sup>40</sup> and other research and writings in the past,<sup>41</sup> this Biographical Research<sup>42</sup> on Neville's life will be the first research that attempts to draw the many aspects of the above and related social action research together. It is also the first to encapsulate Neville's Cultural Keyline processes.

It took a number of months of reflection after discussions with Neville and my PhD Supervisor for the three 'natural' parts of Neville's epochal transition action to emerge - Fraser House, Fraser House outreach, and the evolving of the Laceweb.

In endeavouring to encapsulate Neville's life work, the research themes that emerged were:

1. Neville's Cultural Keyline and its precursor Keyline. Processes to acquire competence in making use of them and potential outcomes

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<sup>40</sup> Refer (Clark 1969) & (Spencer 2005).

<sup>41</sup> Refer (Yeomans 1961a; Yeomans 1961b; Clark and Yeomans 1965; Yeomans, N. 1965a; Clark 1969; Clark and Yeomans 1969; Watson 1970; Paul and Lentz 1977; Yeomans 1980a; Yeomans 1980b; Wilson 1990; Clark 1993, p. 61, 117).

<sup>42</sup> This Biography uses Interpretive Biography as one of its qualitative research methods (Denzin N. K., 1989).

2. Theoretical and action precursors to Neville Yeomans evolving the therapeutic community psychiatric unit Fraser House
3. Change processes, innovations, and social action evolved in and from Fraser House. Differences between these and processes used in other psychiatric therapeutic communities. Effectiveness of these Fraser House processes
4. Neville's outreach from Fraser House
5. Evolving and sustaining INMA and the Laceweb's structure and process
6. Links between Fraser House, INMA, Laceweb, and Neville's action research on epochal transition
7. Patterns and integration linking aspects of Neville Yeomans' work - Fraser House, Fraser House outreach and the Laceweb and use of Cultural Keyline in these aspects
8. Possible futures emerging from Laceweb praxis towards epochal transition
9. The significance of Neville's life work, and
10. Cultural Keyline's contribution to the psychological and social sciences

### **What is Included and What is Excluded in this Biography?**

As this Biography is investigating something with so many facets, I had to make decisions about my research focus, and what was to be included and excluded.

I have elected to report extensively on structure, process and their interconnectedness and implications<sup>43</sup> while providing a broad feel for their fit in the mediums and interstices<sup>44</sup> of Neville's massive endeavour. In

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<sup>43</sup> Implicate tentativeness.

<sup>44</sup> Interstices are gaps, cracks and crevices; Neville was exploring the potential that may exist among those who fall through the cracks on the edges of the dominant system.

order to cope with the extent and complex richness of my focal interests, the following are excluded.

Firstly, while outlining and answering the criticisms others have made about Neville and Fraser House, I do not engage in identifying shortcomings, or criticizing his life work. I have gathered together material that others may use for further research, critique, and evaluation. The limits I set to my research have still left me with a massive endeavour.

Secondly, I report on Neville's extensive life work and public persona and the public life of Fraser House staff. I exclude research concerning his personal life while acknowledging and recognizing this was, and is fundamental to an understanding of the man. In fact, Neville recognized and made restricted file notes on issues in his and other Fraser House senior staff's private lives that were reflected in the dynamics of Fraser House. Neville drew attention to the ethical dilemmas involved in research where adequate writing up of a case would give sufficient material to identify focal people to their potential harm. (In some contexts confidentiality should be paramount.) Neville made suggestions in a short monograph to the World Health Organization that may address these dilemmas about research protocols, including anonymity of individuals, institutions and nations, where important, though socially delicate research is being conducted.<sup>45</sup>

Thirdly, while Neville's evolving of the Lacweb and its nature as a social movement are researched, the Lacweb networks themselves have not been researched. I have scant links to these networks and I am not cleared to share information.

Fourthly, while the social action being researched has drawn on East Asia, Australasia and Oceania Indigenous socio-medicine and other social and community social cohesion knowledge and way, this Biography only briefly describes some of these without going into detail<sup>46</sup>. I do not re-present or speak for anyone.

And I leave the reader to get to know Neville through his life work - to provide the reader scope to come to their own understanding of what Neville may have been like. I do not attempt to describe him in his fullness. You the reader have in all of this a similar chance to have some reading of me in my life work.<sup>47</sup>

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<sup>45</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 129 - 130).

<sup>46</sup> Refer Spencer, 2013

<sup>47</sup> Also refer Dichter and Denker in Appendix One.

## LIFE CHANGES

I was privileged to be mentored by Neville over a fourteen and a half year period from August 1985 to December, 1999. Neville arranged for me to engage in sustained action research into (what I sense was) every aspect of his life work. I researched and wrote this Biography with his blessing, encouragement, cooperation and support.

Further, I carried out this research in part so that Australians and the World would know more about this man. With the issues facing the World, Neville's lifework is timely, practical, seminal and potent. This Research contributes to making his life work more accessible. Without it, much would have disappeared in the sands of time.

Chris Collingwood confirmed by email<sup>48</sup> that I first met Neville in August 1985 at a psychotherapy workshop Neville was co-facilitating with Chris Collingwood and Nelson Pena Y Lillo in Balmain, Sydney. At first, all I knew about Neville was that he was a psychiatrist who had just come back from doing an interesting workshop in the USA facilitated by Steve and Connirae Andreas. That workshop had been on powerful brief therapeutic processes based upon sensory submodalities.<sup>49</sup>

At the time of that Balmain Workshop I knew nothing of Fraser House or Neville's wider work. The topic of that Balmain workshop was the therapeutic potential of sensory submodality change processes. It turned out that Neville had long been interested in the functioning of the minute parts of the hypothalamic limbic region of the brain in sensory submodality and cross-sensory processing and the therapeutic potential of these understandings<sup>50</sup>. Examples of sensory submodalities are size, form and direction of internal visual imagery.

An example of cross-sensory processing is in hearing drumming and then moving to the rhythm - auditory-kinaesthetic crossover.

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<sup>48</sup> Sept, 2004.

<sup>49</sup> Refer (Bandler 1985; Andreas and Andreas 1987). To provide a glimpse of this, we have moving, sensing, and feeling as aspects of being. Each of these experiential modes (moving, sensing, and feeling) have submodes. For example, seeing involves colour, distance, direction, foreground, background, focus, form, sparkle and others. We each have differing ways of experiencing the significance of these submodes in making up our experience. For example, we may respond more to remembering seeing something close up compared to it seeing it way in the distance.

<sup>50</sup> Refer (Yeomans 1986).

I have continued this brain function research and ways of using understandings of brain processes to support people to using their potential for moving, sensing and feeling for transforming their lives. This is explored in *Coming to One's Senses – By the Way* (Spencer 2013).

The processes for therapeutically using sensory submodality processes that Neville had just been studying in the United States are a part of Neuro-linguistic Programming (NLP) evolved by Richard Bandler, John Grinder and others.<sup>51</sup> NLP is the study of the structure of subjective experience.<sup>52</sup> Neville also referred to NLP as 'Natural Living Processes' and 'Natural Learning Processes'.<sup>53</sup> It is the study of what we all do all the time – and how to do it better.

Neville had attended NLP workshops regularly overseas since their inception in the mid Seventies - attending in USA, England and in Bali. In a 1986 video interview of Neville recorded in Darwin in the Australian Northern Territory<sup>54</sup> Neville states that while he already had an extensive range of therapeutic interventions he could use, his gaining of NLP experiences in the Seventies and Eighties had enabled him to have, in his words, even greater brevity and precision in his work with individuals and groups.

Neville also said that NLP gave him frameworks for understanding what he had done intuitively back in the Sixties. Over many interviews and discussions during the time I knew Neville, he told me that he viewed NLP as such a powerful modality, that in his NLP workshops and his own use of NLP with clients, '*personal and client social ecology*' was paramount. At the Balmain workshop Neville defined 'social ecology' as constantly checking 'the personal safety, integrity, and respect of everyone by everyone in any interpersonal exchange' during the workshop. During the workshop sessions I was taken with Neville's attention to social ecology; he was precise and thorough, and incredibly quick in sensing everyone in the group. I had never met anyone like him.

Neville kept himself abreast of all of the innovations in NLP during the Eighties and Nineties and continued to be an avid reader of neuro-psycho-biology till his death. He was particularly interested in the latest neuro-psycho-biology research into the neuro-chemical processing and interfacing of sensory submodalities and synesthesias<sup>22</sup>, especially their modulation in the various structures of the hypothalamic limbic region.

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<sup>51</sup> Refer (Bandler 1985; Andreas and Andreas 1987).

<sup>52</sup> Refer (Dilts, Grinder et al. 1980).

<sup>53</sup> Nov 1989, Nov 1993; June 1998.

<sup>54</sup> Refer (Yeomans, N., 1986).



For example, what are the processes for making the switch between various foreground and background possibilities in the visual and other senses?

Neville sensed that a greater understanding of the neuro-chemical processes could expand our creative use of these sensory shifts for enabling increased wellbeing in self and others.

Neville made good use of the Internet in keeping abreast of psycho-neurobiological research. During 1998 and 1999 he told me that he was especially monitoring the small sensory sub-systems in the hypothalamic-  
limbic region, and their implications and potential use in therapy.<sup>55</sup>

My books *Coming to One's Senses - By the Way*, Volumes One and Two is in part based upon my extension of Neville's work in this area; for example, refer the story 'Detox and Afternoon Tea'.

On the above themes, Neville was very interested in the wider implications of Moshe Feldenkrais processes supporting graceful movement; Neville recognised Feldenkrais was also interested in transforming the *whole* of the person.

The following is a quote from my book, *Coming to One's Senses - By the Way*, Volumes 1:<sup>56</sup>

Feldenkrais writes of integration patterns:<sup>57</sup>

*A fundamental change in the motor basis within any single integration pattern will break up the cohesion of the whole and thereby leave thought and feeling without anchorage in the patterns of their established routines.*

If a change is suddenly introduced to any submode of any of the four aspects....sensing...moving...feeling and thinking associated say with the anger experience....this may collapse anger quickly into confusion .....that in turn may quickly collapse to puzzlement and curiosity

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<sup>55</sup> Refer (Bandler 1985; Andreas and Andreas 1987; Rossi E., 1985; Rossi E. & Cheek, D.B., 1986).

<sup>56</sup> Refer (2012).

<sup>57</sup> Refer (1972, p. 39).

.....and these in turn may set up a shift to some action that is functional in the context that the person finds themselves immersed in.

Fraser House was filled with moments-in-context interrupting and introducing change in submodes of any of sensing, moving, feeling and thinking lying at the heart of integrated dysfunctional routines, and subsequently leaving habits *without anchorage in the patterns of their established routines* - collapsing states – and leaving in their place evolving flexibility and choices in acting functionally adaptive to context.

All of this is detailed later in this Biography and in the companion Volumes One and Two of *Coming to One's Senses – By the Way*.<sup>58</sup>

During the Balmain workshop Neville singled me out as a resonant person. At lunch on both days of the workshop we shared life stories relating to working with groups and change processes.<sup>59</sup> He specifically engaged me in depth on my academic and work experience.

In July 1998, Neville told me that when he first talked with me at the workshop lunch on both days in Balmain in 1985, he could see immediate and potentially useful 'fit' between his life work and many aspects of my background.

By the end of the lunch of the second day in Balmain, he knew and was pleased that I had a Social Science degree in Sociology with foci on Clinical Sociology, the Sociology of Knowledge, and Phenomenology, and that my sociological theoretical perspectives and action research (based in part on clinical sociology and sociology of knowledge) were resonant with his own.

Upon my return to Melbourne I mentioned to Terry O'Neill about Neville. Terry was the psychologist whom had trained me in para-professional crisis counselling at the La Trobe University Counselling Clinic in the late 1970s; I had eighteen months experience as a para-professional crisis counsellor at that Clinic. Terry then told me that he had worked in a voluntary capacity at Fraser House in the early sixties and that much of what Terry had passed on to me he had gained from his Fraser House experience and the influence of Neville in the 1960's.

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<sup>58</sup> Refer (Spencer 2012).

<sup>59</sup> Refer (Spencer 2012).

When I told Neville about Terry training me in counselling, this further strengthened Neville's interest in me as a potential resource.

Neville found out that my Behavioural Science Honours Degree in Psychology entailed research in clinical psychology and that I had completed postgraduate studies in neuro-psychology. He knew I had been eligible to do PhD level research since 1981. He was also interested in the potential relevance for his life work of my prior degree-level industry studies in actuarial and financial services to become a Fellow of the Australian Insurance Institute by examination. He also saw resonance in my Diploma level studies in Personnel Management and Organizational Training and Development. I was for a time a member of the Australian Institute of Personnel Management and the Australian Institute of Training and Development. Neville was also pleased with my being sacked from most of my jobs for provoking the system to change. At the time I did not know that Neville specifically sought out people who were living on the margin of society - those who, according to Neville, were 'dysfunctionals laden with potential'.

I was later to find that a key aspect of Neville's change work was what could be called biographical storytelling. This is discussed later in this Biography and in Appendix One and expanded in my two 'By the Way' Volumes.<sup>60</sup>

After that first lunch with Neville he had a very deep feel-based understanding about me and my interests, passions, capacities, inclinations, beliefs, dreams, experience and the like – he knew many things about me, including things that I did not know.

At that first meeting, I had no idea that Neville was a constant networker and that he was checking me out as to how I might fit and be interested in the social action he was engaged in. We discussed my consulting work supporting chief executive officers of multinational companies in resolving psychosocial issues between members of top management, and my use of clinical sociology and psychosocial group process at the senior executive level. I had been for ten years chairperson of the Australian Insurance Institute – Life Branch Management Discussion Group. Among these are the Institutional Investors that now manage over 1.5 trillion Australian dollars of Australian people's superannuation funds. I found out later that Neville had seen 'fit' in my background including my security consulting work in electronic article surveillance.

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<sup>60</sup> Refer (2012).

In December 1993 in Yungaburra, Queensland Neville specifically broached my potential to research his lifework towards a PhD. Key things for Neville were that I was eligible to do a PhD and also, that I had experienced extreme stress in my life; I knew about psycho-emotional self-help from my personal experience.

In that December 1993 conversation, Neville went thoroughly into all my background again, although the chatting was laid back. He was particularly interested in how I had moved through extreme trauma in my own life using my NLP skills and healing wellbeing self-help.

Little did I know then how my entire blend of background ‘fitted’ his interests and foci. It seems that I was potentially the person he had been looking for, for more than 20 years.<sup>61</sup> He tentatively suggested the possibility of me doing a PhD on his life work a number of times in the following years.

By 1997, he was keen for me to get started as he knew he was in real trouble with his health and that it was life threatening. When I told him in July 1998 that I was starting a PhD on his life he was elated. I could see his mind working doing a final check for fit.

Then he said a big, ‘Yes! Your background is perfect!’ I knew in large part this was because of the combination of extreme stress in my life and my experience and abilities.

As discussed throughout this research, Neville had great faith in the dysfunctional fringe. On hearing I was starting the PhD at James Cook University in Townsville we immediately revisited our extensive discussions during December 1993 where he ‘briefed me’ – now he started filling in my understanding.

While I had engaged in research since I had met Neville, July 1998 was a very busy month of discussions to get me started on disciplined seeking of data towards a PhD.<sup>62</sup>

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<sup>61</sup> Refer (Yeomans 1980a, p. 64; Yeomans 1980b).

<sup>62</sup> Refer Appendix One on method, especially issues to being an insider looking in.

## A WARM DECEMBER MORNING

This Biography of Neville's work life is also about people connecting with each other, and discovering and learning from and supporting each other.

I will share a few things that may support you in connecting with the significance of this research and how I came to be doing it.

It is a warm December morning in 1993 and Neville Yeomans and I are eating paw paw in Yungaburra.

We are surrounded by the lush greenness of the tropics of Far North Queensland, Australia. We are talking about the origins of the drives that have energized and interwoven our lives.

Neville has no hesitation in saying that a defining moment in the origins of his passions occurred in 1931 when he was three years old.

In December 1993 Neville and I had sat at the bench in photo 4 below as we ate paw paw and talked.

Neville recalls becoming separated from his parents and being lost in the hot arid desert of Western Queensland.



Photo 4. A photo I Took in Neville's Yungaburra House on 30 May 2001



Photo 5. The Mango Tree Outside of Neville's Yungaburra House Seen from the Bench - A photo I Took in June 2001 a Month after Neville Died.

Neville takes me back in time with him in wandering away from his parents as a three year old – this is Neville's story taken from my file notes at the time:

Back there now I am absorbed in minutia - looking at the little plants and pebbles. After a time my body is demanding my attention away from the pebbles. I am becoming parched under the desert sun. My mouth and lips are becoming very dry. My attention flits again to the pebbles. Then everything begins to shimmer. Every direction seems the same. My legs rapidly are going to jelly and the world begins to tilt all over the place as I feel myself collapsing to the ground from heat exhaustion.

Neville is vividly relating his near-death delirium.

Being a bright little three year-old, I know about death and that I am about to die. I am desperately longing to live to make the world a better place. In delirium, emotions are sweeping over me. Awful dread mingles with immense love - and all this is reaching out *for* love and nurturing and all their possibilities.

I am seeing now a shimmering black giant coming towards me and feeling being gently picked up. I melt into the giant's gentleness - strong yet soft - and presently I savour the cool fresh water that is being poured on my body and gently touching my lips - beginning now to assuage my raging thirst. Still in delirium, I feel being carried for a time and being now passed to a nurturing Aboriginal woman by the Aboriginal tracker who had found me, and I feel truly home again among the Aboriginal women and my yearning is being full-filled.



Photo 6. Neville Lost in the Bush - A Painting by L. Spencer.

Neville went on to tell me that this gentle nurturing supported his recovery from the delirium and trauma. Three-year-old Neville in the care of those Aboriginal women had personal experience of Aboriginal socio-medicine. He knew from his own experiencing of it that Aboriginal socio-medicine is powerful. Neville had had conversations with psychiatrist Richard Cawte and had read his writings about Aboriginal socio-medicine.<sup>63</sup>

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<sup>63</sup> Refer (Cawte 1974; Cawte 2001; Prince, R. (1999) ). Professor John Cawte graduated from Adelaide University Medical School, and undertook postgraduate training as a Harkness Fellow at Johns Hopkins and Harvard Universities where he was introduced to pioneering ideas on community-based psychiatry, and on the influence of culture and personality on psychiatric disorder. In 1962, John moved to University of NSW in Sydney where he took up the position of senior specialist and helped to establish the School of Psychiatry. John Cawte was an innovator in the fields of transcultural psychiatry and medical anthropology. *One of his mentors was anthropologist Margaret Mead.* John made annual visits maintaining a long association with the Yolngu people of East Arnhem Land providing medical care and to continue his own education. Neville told me that Professor Cawte had asked him to come and take up an academic career working together in innovating psychiatry and working with Australian Indigenous people. Neville never took up that offer (University of NSW. Internet Source, sighted September 2012: [http://psych.med.unsw.edu.au/psychweb.nsf/resources/GenSchl/\\$file/John+Cawte+obit.pdf](http://psych.med.unsw.edu.au/psychweb.nsf/resources/GenSchl/$file/John+Cawte+obit.pdf)).

Australian Aboriginal socio-medicine entails a wide range of social processes with a central aim of community social cohesion and wellbeing. Aboriginal socio-medicine links the geo-psychological and psychosocial with the psychobiological through special forms of located embodied social interaction. Neville experienced and embodied this linking. Neville spoke of how, during the years of his childhood, he constantly returned to his desert delirium experience as he was forming his very big dream of doing things that would make the world profoundly different. The dreaming evolved as an action quest towards enabling humanity in transitioning to a humane new global epoch on Earth.

Neville said that from that traumatic experience, what he was exploring and mulling over all the time as a child and later as an adolescent, was how he could enable a sustainable transition to an enduring new global epoch. He was talking of enabling a shift of the magnitude of the one from the Feudal System to the Industrial System – though earth wide. He read up on how that epochal transition occurred in the UK.

He was passionate about how he could link with others in enabling a global epochal transition to a humane, nurturing, sustainable social-life-world. He was talking about a life-world that is respecting, celebrating and sustaining diversity of all life forms and networks on the biosphere.

He kept asking himself, how would someone do that? How could he do that? He realized that it might take up to 300 years to do. And if it takes a few life times to do this, what could he do that would set up action that would be self-energizing and self-organizing; processes that could, no - *would* withstand the withering ways of the current epoch in decline, as it seeks by any means to maintain its structure and process. What processes could enable reconstituting to continue inexorably through time, to establish and sustain a caring and humane global intercultural synthesis?

Even on hearing Neville saying words like these in 1993, it never occurred to me that that is what he is *really* attempting to do. It never occurred to me that someone would actually take on such a task. It seemed too immense.

Subsequently, a number of people I interviewed about Neville all confirmed the epochal focus of his social action. Margaret Cockett<sup>64</sup>, his personal assistant at and after Fraser House,

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<sup>64</sup> April, 1999.



Stephanie Yeomans, his sister-in-law<sup>65</sup>, and Stuart Hill,<sup>66</sup> a professor of social ecology at University of Western Sydney, all said that Neville had said similar things to the above in talking with them about the emergence of his quest from his three year old childhood sociomedicine experience.

As well, Professor Paul Wilson implies the same understanding of Neville's quest in his writing<sup>67</sup>.

Neville went on to tell me a story that was similar to his being lost in the bush; it again involved trauma followed by recovery through Indigenous female nurturing. In 1943, Neville's father co-purchased with his brother-in-law Jim Barnes, two adjacent properties totalling 1000 acres at North Richmond, one hour West of Sydney in NSW.<sup>68</sup>

In the next year when Neville was sixteen, a second defining episode occurred. Neville was out riding on the family's pet horse Ginger on one of their properties with his Uncle Jim (Barnes) when they were caught in a grassfire that was being fanned by powerful winds. Neville told me<sup>69</sup> that Jim yelled to Neville to dismount and squeeze into a hollow in a tree trunk and cover himself to shield the radiant heat. The firestorm was coming towards them at phenomenal speed. The fire front was long. Jim on his horse could neither outflank it nor out-race it. Being too large to squeeze through the gap into the stump, Jim rode straight at the fire – attempting to ride through it. The horse went from under him, and Neville, watching from within the tree stump saw his Uncle burn to death.

Amid the shock and horror was the dread of his own impending horrible death. Neville said that he slumped into traumatized delirium consumed with dread, laced with pervasive love similar to his experience when he was lost as a three year old. He described being on the edge of oblivion and again yearning for a better reality for all people. When found, physically safe, Neville was profoundly traumatized. Ginger his horse, though singed, survived.

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<sup>65</sup> Jan, July, and Dec, 2002.

<sup>66</sup> July 2000.

<sup>67</sup> Refer (1990, Ch. 6).

<sup>68</sup> Refer (Mulligan and Hill 2001, p. 191-202; Hill 2002a; Hill 2002b).

<sup>69</sup> December, 1993.



Photo 7. P.A Yeomans and Ginger the Horse that Neville was Riding  
During the Fire - Copied with Permission<sup>70</sup>

Circumstance created another similarity. At age three it was the Aboriginal women who gave nurturing care. During the time of this grass fire there happened to be an Islander women staying with the Yeomans family as a housekeeper-support for Neville's mother. The woman was an Australian South Sea Islander - Kathleen Mussing. It was in Kathleen's nurturing care that Neville found enfolding love. Kathleen Mussing was the sister of Faith Bandler who was one of those responsible for the 1967 referendum asking people to vote yes or no on whether they wanted the Australian constitution changed so that Indigenous Australians had the same rights as other citizens (Chang, 2002). This was passed.

Faith had support from Jessie Street, a feminist and social activist (1889 – 1970) who represented Australia at the United Nations Economic and Social Council in 1946, and at the United Nations Commission for the Status of Women in 1947. In later years Jessie Street was outspoken on Aboriginal Rights and peace issues (University of Sydney, 2003). The Jessie Street Foundation supported the Second SE Asia Oceania Australasia Trauma Survivors Support Network Healing Sharing Gatherings, a Laceweb Action in 2001 (Laceweb Working Group, 2001).

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<sup>70</sup> Refer (Yeomans P.A. 1954, p121, Plate 4).

Neville attributed his healing from this second trauma in the months following the fire, to the nurturing socio-medicine of this housekeeper, Kathleen. In essence, this entailed love, care, nurturing and affection as the central components of psychobiological healing. Neville re-met Kathleen Mussing when she was old and dying and she didn't recognize him. Neville described<sup>71</sup> that meeting as one of the saddest experiences in his life, though permeated for him with immense love.

In the ensuing years up till the Yungaburra 1993 conversation, Neville had progressively involved me in aspects of his quest. Even so, I knew very little. It was a bit at a time. I did not find his 'On Global Reform' paper on global epochal transition till after his death in 2000.

Neville had written a letter to the International Journal of Therapeutic Communities in 1980 providing an overview of his work.<sup>72</sup> This short letter published in the International Journal of Therapeutic Communities is reproduced in full below:

From the Outback

Dear Sir,

Since A. W. Clark and I produced the monograph 'Fraser House' in 1969, I have moved to private practice in Cairns, North East Australia. This is an isolated area for this country, but is rapidly becoming an intercultural front door to Melanesia and Asia.

'Up North' the therapeutic community model has extended into humanitarian mutual help for social change. Two of the small cities in this region have self-help houses based on Fraser House. An Aboriginal Alcohol and Drug hostel is moving in the same direction, as are other bodies.

These are facilitated by a network called UN-Inma<sup>73</sup>, the second word of which is aboriginal for Oneness. Actually, aborigines have discussed offering one of the Palm Island group off the North Queensland coast as a model therapeutic community prison.

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<sup>71</sup> July 1999.

<sup>72</sup> Refer (Yeomans 1980a; Yeomans 1980b; Hill 2002a; Hill 2002b).

<sup>73</sup> Neville referred to 'UN' in UN-Inma as 'unique nurturers'.

The Director of the Australian Institute of Criminology has the support of the United Nations Secretary-General for the idea of an international island haven for otherwise condemned political prisoners. Our proposal is an application and extension, in which the Institute Director is 'extremely interested'.

The main conditions sought by the Indigenous group are that selected aborigines in Australian prisons also be permitted to complete their sentences on such islands; and that therapeutic self-management with conjugal rights be the administrative model. One of our major next steps is to bring together a psychosocial evaluative research team to monitor the development of this regional community movement. Such may take some time as social scientists are fairly uncommon in the area.

Some years ago, I arranged a cost-benefit analysis of Fraser House, compared first with a traditional Admission unit in another psychiatric hospital, and second with a newly constructed Admission unit which some felt might be a pseudo therapeutic community. Somewhat to my surprise Fraser House was not only more effective but also cost less than the other two. The traditional unit was next cost-effective and the 'pseudo' unit least. Unfortunately this report was never publicly circulated. Until recently I was unable to locate a copy. One has now been found and it seems I may soon have a manuscript.<sup>74</sup>

This Biographic Research revisits the above letter in documenting the flow-on action from Fraser House. Note the reference in the letter to bringing together:

a psychosocial evaluative research team to monitor the development of this regional community movement. Such may take some time as social scientists are fairly uncommon in the area.

Neville had been looking for someone like me at least from 1980.

In November 1999, Neville asked whether I would have the PhD thesis finished by February 2000. He was very keen to read it, though only when it was finished.

When I told him it would not be finished by then he said that was regrettable. Neville never did read any versions of my thesis or this

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<sup>74</sup> Refer (Yeomans 1980b).

Biography except an early piece about his being lost as a three year old. Reading this reduced him to tears because 'of the sensitive emotional humanness of the writing'.

In December 1999 there was inexplicably no reply on his phone for two and a half weeks. Then one morning Neville's daughter answered the phone and said that Neville's bladder cancer, which had been in remission, had rapidly moved everywhere in his body, that he would die very soon and that they were shifting him from hospital to his former wife (his second wife) Lien's place in Queensland. His daughter said he was so bad I would not be able to speak to him again. This was devastating news. I rang the hospital for a status report and was knocked further emotionally to be put directly though to Neville without knowing this was about to happen. Neville spoke and sounded the best I had ever found him. He was clear, calm, relaxed, poised and centred. He said:

Les, have you heard! The cancer's gone everywhere! I have just received a massive dose of morphine and I am going up to be with Lien (his second Wife) and Quan (his son). I can't help you anymore. Goodbye.

I said, 'Goodbye.' Those seconds in Dec 1999 were our last chat. Then he hung up. Quan said in April 2000, 'If Neville died this instant it would be a mercy'. He died about 4 weeks later on 30 May 2000. Neville's Obituary, written by a friend Peter Carroll was read by Carroll at the funeral on 7 June 2000 at Eastern Suburb Memorial Park in Military Road Matraville, NSW. The Obituary appeared in the Sydney Morning Herald.<sup>75</sup> Providing a succinct summary of Neville's life and achievements, it is included as Appendix 3. In Neville's obituary Carroll describes Neville as 'a co-healer rather than a prescriber'.<sup>76</sup>

## REVIEWING

This chapter has briefly discussed the significance of Neville's endeavour, outlined the nature of the research and the research themes, and why they are important. It has explored how I became involved in the project and the way my biography has led me to undertake the research. The next chapter introduces Neville's model for a 250-year transition to a humane caring epoch.

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<sup>75</sup> Refer (Carroll 2000).

<sup>76</sup> Refer Appendix 3.



Photo 8. A Yeomans Family Photo of Neville in his Later Years

## CHAPTER TWO - NEVILLE'S MODEL FOR A 250-YEAR TRANSITION TO A HUMANE CARING EPOCH

### INTRODUCTION

During the years 1993 through to 1998 - when I started my thesis on Neville - my understanding was that the main reason Neville was evolving networks from the early 1970's in Far North Queensland and the Darwin Top End in Australia was to keep these networks away from dominant interests who may seek to undermine and subvert the social action he and others were engaged in.

In October 1998 I found Neville's paper,<sup>77</sup> 'Mental Health and Social Change' in his Mitchell Library archives. It is a scribbled half page note and a hand sketched diagram written back in 1971. It discusses the nature of transitions to a new epoch. It revealed that Neville had specifically chosen Far North Queensland because of his analysis of its strategic locality on the globe as a place to start towards a global transition. Still, I did not take this seriously and immediately turned the page to the next item. I sensed that it was more to do with being 'away from mainstream'. I did not realize at the time that this was a crucial document briefly specifying Neville's core epochal framework. In this 'Mental Health and Social Change' file-note Neville clearly specifies epochal transitions. I even missed the significance and evocativeness of the title 'Mental Health and Social Change'. What for Neville was the link between 'mental health' and 'social change'? This is an example of how my pre-judging mind limited my sensing.<sup>78</sup>

Neville wrote<sup>79</sup> the following on epochal change in that file note:

The take off point for the next cultural synthesis, (ed. point D in Diagram 1 below) typically occurs in a marginal culture. Such a culture suffers dedifferentiation<sup>80</sup> of its loyalty and value system to the previous civilization.

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<sup>77</sup> Refer (Yeomans, N. 1971a; Yeomans, N. 1971c).

<sup>78</sup> Refer Appendix One that details the method used in this research

<sup>79</sup> Refer (Yeomans, N. 1971a; Yeomans, N. 1971c).

<sup>80</sup> 'dedifferentiation' : a process by which structures or behaviors that were specialized for a specific function lose their specialization and become simplified or generalized (<http://dictionary.reference.com/browse/dedifferentiation>)

*It* develops a relatively anarchical value orientation system. *Its* social institutions dedifferentiate and power slips away from them. This power moves into lower level, newer, smaller and more radical systems within the society.

Uncertainty increases and with it rumour. Also an epidemic of experimental organizations develop. Many die away but those most functionally attuned to future trends survive and grow.

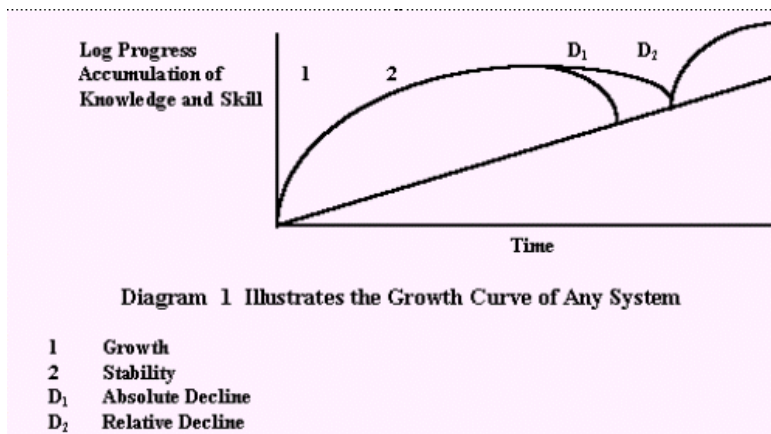


Diagram 1. Neville's Diagram of the Growth Curve of any System

Neville is talking about social institutions in a marginal culture during a declining epoch having a common withdrawal of loyalty to the old system. With the words, 'those most functionally attuned to future trends survive and grow', Neville was hinting at his own aspirations.<sup>81</sup>

Absolute decline  $D_1$  in connecting and attuning to the current system occurs among the people at the margins of the current system. The common term in the Sixties in Australia was 'dropouts'. The mainstream people in the current system continue for some time in relative decline  $D_2$  in their relating to the current system as the wider system goes into decline.

<sup>81</sup> Also refer segment on Gouldner's writing below.



Thomas Kuhn<sup>82</sup> in writing of paradigm shift makes the point that some people hold to the old paradigm to their dying day, while others adopt the new paradigm; this is the overlap between the D<sub>1</sub> and D<sub>2</sub> curves in Neville's diagram. Neville uses the term 'accumulation of knowledge and skill' as the macro sense we have of the epoch. When this macro sense goes into levelling out and into decline, then things do not make so much sense any more, or life makes no sense. The old norms no longer apply. People feel normlessness; life becomes meaningless – a combination generating the feeling termed 'anomie'.

In using the word 'dedifferentiate' I sense that Neville was drawing upon the writing of Alvin Gouldner in his book, 'The Coming Crisis in Western Sociology' (1970) where Gouldner engages in part in a critique of Talcott Parsons' writings on social systems.<sup>83</sup>

Neville was exploring the potency of folk on the margins of society relationally engaging together for constituting new social forms. Gouldner (1970), in critiquing Talcott Parsons focus on *inter-dependencies* within social systems, was writing about the *potency* of the *individual* within social systems; something that tends to be left out of Parson's analysis. In his section 'Anomie as Dedifferentiation' Gouldner (1970, pp. 224) writes:

When a social system has failed to solve its problems and is destroyed as such, the individuals do not, of course, disappear with it. The social system then *dedifferentiates*<sup>84</sup> back into its more elemental components, into smaller primary groups or individuals, which can and frequently do survive.

From the standpoint of that *specific social system* this is a period of 'disorder' or of anomic crisis. But from the standpoint of both the component individuals and the *cultural* system, this is a cutting of bonds that releases them to try something else that might better succeed. Anomic disorder may unbind wasted energies, sever fruitless commitments; it may make possible a ferment of innovation that can rescue the individuals, or the cultural system from destruction.

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<sup>82</sup> Refer Kuhn, T. S. (1962).

<sup>83</sup> Recall that Neville was interested in Parsons' writings on Social structures and met with him in USA.

<sup>84</sup> My italics.

The embodied and socialized individual is both the most empirically obvious human system, and the most complex and highly integrated of all human systems; as a system, he is far more integrated than any known 'social system'. In his embodiment, the biological, psychological, social, and cultural all conjoin.

Neville was having residents and all involved in Fraser House learning about evolving their own *personal agency* through their *embodied experience* of their *biologically flexible* responding to *their own* moving, sensing, feeling, and verbalising in relational social engaging with others in evolving together a culture<sup>85</sup> of their *own* making.

And a single creative individual, open to the needs of other and the opportunities of his time, can be a nucleus of spreading hope and accomplishment (1970, pp. 222).

This last sentence aptly describes Neville and his way and potential.

Gouldner then links the above quotes in writing:

A model of a social system, such as Parsons, which stress the interdependence of system 'parts' simply can not come to terms with these and other expressions of the potency and functional autonomy of individuals (1970, pp.222).

Neville's Fraser House processes explored 'other expressions of the potency and functional autonomy of individuals'; what potential lies in linking marginal *individuals* in *collective and individual* action exploring *new cultural forms* while exploring their own *autonomous agency* relating with others similarly engaged.

Again quoting Gouldner:

Limited increases in the randomness of social systems – that is, growing anomie - may be useful for the *human* and the *cultural* system. In this view the 'anomic' person is not merely an uncontrolled 'social cancer' but may be a seed pod of vital culture which, if only through sheer chance, may fall upon fertile ground.

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<sup>85</sup> 'Culture' as in 'our way of living well together'.

He contains within himself the 'information' that can reproduce an entire culture, as well as the energy that enables him to 'imprint' this information upon patterns of behaviour, and to strand these together into social systems.

If on the one hand, the individual's extensive enculturation provides him with a measure of functional autonomy in relation to social systems, on the other hand, his capacity to create and maintain social systems provides him with a measure of functional autonomy *from specific* cultural systems.<sup>86</sup>

While this Biography and the associated Whither Goeth the World of Human Futures explores the concept of 'connexity' that embraces the inter-connectedness and inter-dependencies in social systems, in Fraser House Neville was also exploring and evolving the merging of individual and collective action – what Neville called Collindivity; not only how people can have dependence on others, and interdependency, but also *how folk could evolve their personal agency*, their functional autonomy, and how they could flexibly change these states as appropriate to changing contexts. Gouldner also writes of this:<sup>87</sup>

To conceptualize systems in terms of their interdependence, as Parsons does, tends to focus primarily on the 'whole' and on the close interconnectedness of the parts. It tends to stress the *oneness* of the whole. A conception of systems in terms of 'functional autonomy' tends, quite differently, to focus on the *parts* themselves, and it stresses that their connectedness is problematic. A concept of interdependence focuses on their parts only in their implication within a system' It sees them as 'real' only in and for a system. A concept of functional autonomy, however, raises the question of the extent of this implication and, more distinctively, focuses on the other, *extra* system involvements of the parts.

In the early 1960s Neville had been exploring sociological writing for ideas he could explore at Fraser House. He was familiar with Parson's work and went and met Parsons in America. Neville told me that Neville believed that Fraser House was ahead of Parsons' social systems thinking. I sense that an important aspect of this was, to do with the potential for individuals to act independent of the system and independently of others as they take back ability over their lives together.

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<sup>86</sup> (1970, pp. 224-225)

<sup>87</sup> (1970, pp 215)

To quote Gouldner:

They are seen to have an existence apart from any given system in which they are involved; their reality does not depend solely upon their involvement in the system under examination.

Neville was exploring the renewal of the *potency* of the *individual* 'mad and bad drop outs' within social systems towards evolving potent lives together with others as social transforming agents.

In this focus on the individual and the group Neville was also mindful of cultural differences in how this plays out, especially among folk with indigenous backgrounds.

Now back to systems in decline. In the document *Mental Health and Social Change*<sup>88</sup> Neville went on to talk about the strategic significance firstly, of Australia's psychosocial and geopolitical locality, and secondly, of Far North Queensland as a place on the margin to explore global transitions:

Australia exemplifies many of these widespread change phenomena. It is in a geographically and historically unique marginal position. Geographically Asian, it is historically Western. Its history is also of a peripheral lesser status. Initially a convict settlement, it still remains at a great distance from the core of Western Civilization. Culturally it is often considered equivalent to being the peasants of the West. It is considered to have no real culture, a marked inferiority complex, and little clear identity. It can thus be considered equally unimportant to both East and West and having little to contribute.

BUT - it is also the only continent not at war with itself. It is one of the most affluent nations on earth. Situated at the junction of the great civilizations of East and West it can borrow the best of both. Of all nations it has the least to lose and most to gain by creating a new synthesis.

Given all of the aspects outlined above, for Neville, the Australia top-end was the most strategically significant place in the whole world to locate his epochal action research. Neville saw the best place to start was amongst the most oppressed and marginalized Indigenous people. The East Asia Australasia Pacific region contains around 75% of the global 'Indigenous' population (approx. 180 of 250 million).

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<sup>88</sup> Refer (1971a, 1971c).

In the same vein, it contains 75% of the world's 'Indigenous' peoples.<sup>89</sup> Neville explored the Australia Far North as an informal linking place for bringing down evolving Indigenous networks throughout the East Asia Oceania Australasia Region.

In December 1993, Neville told me to remind him to get me a paper that he had written back in 1974 called, 'On Global Reform – International Normative Model Areas'. Neville later told me he could not locate the document. It was not until July 2000 (two months after Neville's death) that I found this 'On Global Reform' paper.<sup>90</sup> This is one of, if not the most significant of the papers Neville wrote. Once I read the On Global Reform paper I immediately knew of the strategic significance - way beyond just minimizing interference from mainstream - of the Mental Health and Social Change paper mentioned above (the one that I had spotted in the archives in October 1998). On Global Reform is discussed in Chapter Twelve.

The Biography details how the essence of INMA (International Normative Model Area) specified in Neville's poem<sup>91</sup> of the same name<sup>92</sup> was woven into Fraser House as well as into the many Fraser House outreaches leading up to the evolving of the Laceweb social movement. Chapter Twelve describes how Neville's creation of an INMA in the Atherton Tablelands and another in the Darwin Top End were fundamental in evolving the Laceweb.

## **A NEW CULTURAL SYNTHESIS**

Neville's view<sup>93</sup> was that culture was 'how we live together'. Science, technology, economics and politics all take place in the context of how we live together in our places.

Neville set out to action research fostering new local, regional and global ways of living, playing and sharing our artistry together (cultures and inter-cultures) towards new cultures, new cultural syntheses and a new global intercultural synthesis.

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<sup>89</sup> Refer (Widders 1993).

<sup>90</sup> Refer (Yeomans, 1974).

<sup>91</sup> This poem is included at the commencement of this research.

<sup>92</sup> Refer (Yeomans 2000a).

<sup>93</sup> Dec, 1993; July, 1998, Oct, 1998.

The processes he explored were guided by humane caring respecting values, and his action research involving dysfunctional people on the margins embodied these values. Neville's view<sup>94</sup> was that new directions and uses of science, technology, economics and politics would evolve, guided by these values enacted in everyday life together. This is explored further in Chapter Twelve.

The next segment introduces the Laceweb.

## **WEBS AND LACEWEBS**

One summer morning in December 1993 in Yungaburra in Far North Queensland, Neville and I were discussing the networking he was linked into, and it seemed that the movement had, as far as Neville knew, no name. Neville knew the potency of symbols, icons and logos and said these were not used in the Movement, and he did not think them in any way appropriate at the present. Neville talked about naming the movement. Within seconds he came up with 'Laceweb'. This name was, in Neville's terms, 'an isomorphic metaphor' – something of similar form and resonance to the social Movement that was evolving.

The name was from a natural outback Australian phenomenon that Neville had personally experienced. Some years previously Neville had been travelling alone in outback Queensland. When he awoke in the morning and looked out of his tent, the low gorse bush (about fifty centimetres high) appeared to be covered in snow as far as the eye could see. What had happened was that during the night, millions of tiny spiders had floated in on thin webs, drifting in the slightly moving air. The continuous, immense web the spiders had spun overnight stretched to the horizon in all directions. For Neville it had a very Yin – very feminine energy reminiscent of lace, and hence 'Laceweb'.

Neville's dreaming was of an entirely new form of social movement - an informal Laceweb of healers from among the most downtrodden and most disadvantaged marginal people of the world. What follows is from my file note about how Neville described the desert web and the Laceweb as being of similar form:<sup>95</sup>

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<sup>94</sup> Dec, 1993; July, 1998, Oct, 1998.

<sup>95</sup> December, 1993.

'The Laceweb is the manifestation of a massive local co-operative endeavour. Not carved in stone, rather – it is soft, light, and plially fitting the locale and made by locals to suit their needs. Like the spider web, the Laceweb would appear out of nowhere. When you discover it, it would already have surrounded you. It is exquisitely beautiful and lovely. When you have eyes that see it, the play of reflectent light upon it in the morning sunlight is extra-ordinary. It attracts and stores the dew in little beads. Like the desert web, the Laceweb extends way beyond the horizon. It is suspended in space with links to shifting things - no solid foundations here. It has no centre and no part is 'in charge', and in that sense, no aspect is higher or lower than any other. It is not what it first seems. It is at the same time riddled with holes, whole and holy. It is merged within the surrounding ecosystem and lays low. In one sense it is delicate - in another it is resilient. Bits may be easily damaged. However, to remove it all would be well nigh impossible.

It is formed through covalent bonding between its formers and within its form. It is an attractant. Local action may repair local damage. It is very functional. It is what the locals need. And it does help sustain them.'

Neville and I explored the derivation of 'vale', 'valence', and 'valency' - from the Latin imperative – to be well, to be strong. 'Co-valence' is to be strongly bonded together in mutual attraction. After the foregoing spontaneously poetic expression, Neville told me<sup>96</sup> that the desert web was the perfect metaphor for this Laceweb movement.

## REVIEWING

This chapter has introduced the topic and the history, theory and practice leading to the evolving of a social movement known as the Laceweb. The next chapter reviews Neville's setting up the Fraser House milieu.

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<sup>96</sup> December, 1993.

## Chapter Three - Fraser House Milieu

### ORIENTATING

This is the first of seven chapters on Neville's Australian pioneering of therapeutic community in establishing and directing Fraser House between 1959 and 1968. These chapters explore Neville's work life using the themes:

- Change processes, innovations and social action evolving in and emerging from Fraser House
- How these differ from other psychiatric therapeutic communities
- The outcomes and effects of Fraser House

Themes of the chapters:

- Chapter Three gives an overview of Fraser House's milieu and Neville's processes for evolving it as a micro-model<sup>97</sup> in exploring epochal transition. Neville's assuming a social basis of mental illness is discussed along with his emphasis on and strategic use of locality, layout, and mix of patients.
- Chapter Four discusses Neville's evolving of the Fraser House Re-socializing Program entailing patient self-governance.
- Chapter Five discusses Neville's evolving and refining Fraser House Big Group Meeting of all staff, patients, outpatients and guests in exploring crowd and audience effects for social change. It also explores Neville's action researching the therapeutic use of group processes.
- Chapter Six details Fraser Houses transitional processes
- Chapter Seven introduces Keyline and details other influences and precursors

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<sup>97</sup> As a micro-model it was having 13,000 outpatient visits a year – though still micro in global epochal shift terms.



- Chapter Eight looks at the change processes evolved at Fraser House and Neville's evolving of Cultural Keyline from Keyline is analysed.
- Chapter Nine looks critically at Fraser House, and details ethical and other issues in replicating Fraser House. Neville's actions in closing down Fraser House are outlined and the implications of locality and networks within Fraser House are discussed.

## INTRODUCING FRASER HOUSE

Neville set out to evolve a very rich inferential<sup>98</sup> social place<sup>99</sup> at Fraser House approximating the richness of the family's farms.

Neville planned to gather marginalized dysfunctional people to his social place where they could sort out and re-constitute<sup>100</sup> their own inferences together. Neville understood the potential of dysfunctional societal processes external to self, evoking mindbody disconnection, disintegration and dysfunctional networks.

Neville created a social place, space and climate whereby dysfunctional people could be energized to re-connect and re-constitute themselves towards wellbeing, and to let go of dysfunctional tensions and contradictions permeating through them from prior struggles in socially toxic places.

Neville planned to take in people fractured by living in dysfunctional social contexts and places in society, whom society's response was in Neville's view<sup>101</sup> to place in even more dysfunctional anti-social contexts and places - asylum back wards and prisons.

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<sup>98</sup> From 'infer' – *to deduce or conclude information from evidence and reasoning rather than from explicit statements.*

<sup>99</sup> Refer Pinkard, 1995, p. 115.

<sup>100</sup> 'Constitute' meaning to combine together to make a whole, and 're-constitute' meaning to put together in a differing way to make a new whole.

<sup>101</sup> Dec 1993, July 1998.

In contrast to these total institutions,<sup>102</sup> Neville wanted to create a social space where people and their family and friends could 'genuinely find themselves at home in it', and together:

- Be able to *mutually* constitute their *own* inferential *functional* space<sup>103</sup> within Fraser House
- Reconstitute their *own* social networks towards functionality
- Take these functional networks out into wider society
- Create their *own* functional social spaces and places back in their home localities

During the years 1956 to 1959 Neville began laying the groundwork to set up Fraser House. The commencing focus-of-action was to be a very innovative and iconoclastic therapeutic community based psychiatric unit, where 'community' would be of a very special kind – where *every* aspect contributed towards wellness.

Neville set up the unit as Fraser House in 1959 within North Ryde Psychiatric Hospital in Sydney, NSW.

While with Neville in Yungaburra in 1993, he talked about his intention in forming Fraser House being *wider* than exploring therapeutic community:

While at the Unit he was engaging in prolonged continual action research into epochal transition<sup>104</sup> through re-constituting both people and people-in-community as they were evolving together shared everyday realities that fostered wellbeing.

Neville followed through on this intention - later describing Fraser House and the associated Psychiatric Research Study Group<sup>105</sup> as, 'the most significant psycho-social research institute in this State'.<sup>106</sup>

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<sup>102</sup> Refer Goffman, 1961, and Appendix Five for comparison between Fraser House and Goffman's Total Institutions.

<sup>103</sup> Linked to *infer* (see Footnote 73) this functional space could be termed '*implicate*' space – it was laden with implications and possibilities.

<sup>104</sup> At the time I did not make sense of this talk of epochal change and I did not take it seriously.

<sup>105</sup> Discussed in Chapter Six.

<sup>106</sup> Refer, Yeomans, N. 1965a, Vol. 4, p. 24.

Neville was familiar with Marx's sociological writings about the interplay between concurrently re-constituting people and society – that societies are socially constituted realities, and that these realities concurrently fold back, as it were, to constitute people as varied constitutions of these realities. Comminel<sup>107</sup> quotes Marx<sup>108</sup> who wrote:

Thus the *social* character is the general character of the whole movement: just as society itself produces *man as man*, so is society *produced* by him.

Marx writes immediately after the above quote of the interplay of activity, enjoyment and nature:

Activity and enjoyment, both in their content and their mode of existence, are social: social activity and social enjoyment. The human aspect of nature exists only for social man: for only then does nature exist for him as a bond with man...

Thus society is the complete unity of man with nature – the true resurrection of nature – the accomplished naturalism of man and the accomplished humanism of nature.

Neville was extending natural thrival processes in nature to exploring human nature emerging from communal bonding: the above interplay of action and enjoyment discussed by Marx.

Let's return to Neville's diagram in his 1971 paper, 'Mental Health and Social Change'<sup>109</sup> that succinctly specifies his view of epochal transition process.

In describing the form of the shift Neville wrote:

The take off point for the next cultural synthesis, (point D1 in the diagram below) typically occurs in a marginal culture.<sup>110</sup>

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<sup>107</sup> Refer, Comminel, 1987, p.135.

<sup>108</sup> Refer Marx, (1844).

<sup>109</sup> Refer (1971c; 1971b).

<sup>110</sup> Refer (1971, p. 1).

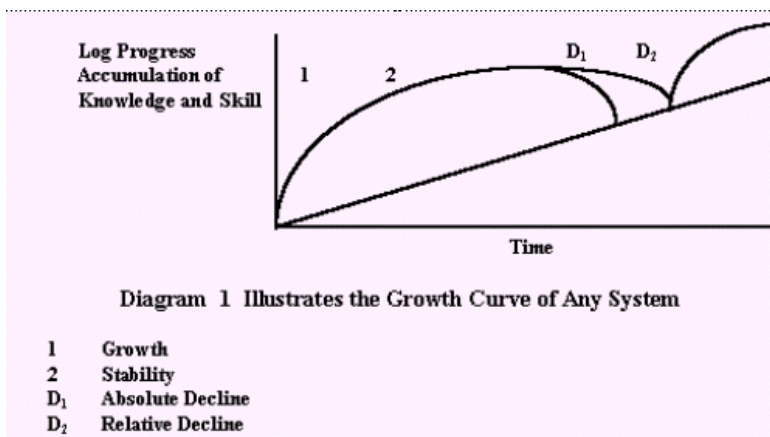


Diagram 2. Neville's Diagram

In my understanding in Cultural Keyline terms, Neville timed and positioned Fraser House at D1. In 'Keyline form', Fraser House was just below the steep fall off the main ridge (mainstream asylums in crisis) at a Keypoint in a 'primary valley' on the margins of the decline of the old cultural synthesis and the first beginnings of a new cultural synthesis.

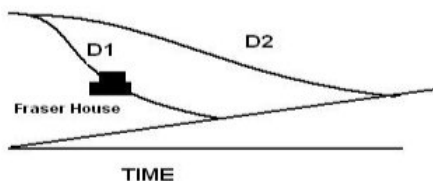


Diagram 3 Neville's Diagram Recast in Keyline Terms

Neville chose to populate the Fraser House enclave from the 'marginal culture' of the mad and bad from the dysfunctional fringe of the old cultural synthesis in Sydney.

Continuing Neville's 'Mental Health' paper about the old cultural synthesis:

It develops a relatively anarchical value orientation system.<sup>111</sup>

<sup>111</sup> Refer (1971b, p. 1).

This aptly describes Fraser House; values oriented the unit. While the values were deemed anarchy by some in the health hierarchy, this was relative to their top down control of the disempowered. Neville evolved a patient self-governance based value system energising patient empowerment. Neville then writes in his 'Mental Health' paper about the old cultural synthesis in decline becoming dedifferentiated (uniform and undifferentiated) with little innovation:

Its social institutions dedifferentiate and power slips away from them. This power moves into lower level, newer, smaller and more radical systems within the society. Uncertainty increases and with it rumour.<sup>112</sup>

Neville spoke<sup>113</sup> of Fraser House being placed as one of the 'lower level, newer, smaller and more radical systems within the society' that he wrote about in his 'Mental Health' paper<sup>114</sup>. Also referencing the same paper, Neville ensured that 'uncertainty and with it rumour' abounded about how Fraser House mismatched the psychiatry of the old cultural synthesis.

Another quote from Neville's 'Mental Health' paper:<sup>115</sup>

Also an epidemic of experimental organizations develop. Many die away but those most functionally attuned to future trends survive and grow.<sup>116</sup>

Fraser House was just such an 'experimental organization'. In terms of the old cultural system, these 'experimental organisations' are like an epidemic – spreading viral like; the Sixties and Seventies saw the emergence of all manner of interest in alternative living.

Neville was constantly engaged in action research into how well Fraser House was 'functionally attuned to future trends' so it could 'survive and grow'.

Neville in the 1960s was exploring the evolving of *new* forms of social movement. Evers also seeks to identify aspects of new social movements.

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<sup>112</sup> Refer (1971b, p. 1).

<sup>113</sup> Dec 1993.

<sup>114</sup> Refer (1971c; 1971b).

<sup>115</sup> Refer (1971c; 1971b).

<sup>116</sup> Refer (1971b, p. 1).

He suggests that action is occurring at the margins of the old cultural synthesis:

Their potential is mainly not one of power, but of renewing socio-cultural and socio-psychic patterns of everyday social relations penetrating the micro-structure of society (1985).

To protect Fraser House from attack, very few people knew of Neville's epochal-transition agenda. This agenda and Neville's adapting of Keyline and Indigenous way<sup>117</sup> were never mentioned in any of Neville's writings of the period. The only people I interviewed who knew of this agenda were Ken and Stephanie Yeomans, and his Fraser House personal assistant Margaret Cockett. Neville did have the support of people at the top of the Health Department who, I understand, also did not know of Neville's wider agenda. It was commonly known that Fraser House would be an experimental unit and a therapeutic community. Initially only Neville knew how iconoclastic he intended it to become.

### **Window of Opportunity**

Neville had completed degrees in biology, medicine and surgery along with further studies to become a psychiatrist in the mid Fifties. In 1956, three years prior to setting up Fraser House, Neville initiated the first group psychotherapy program for schizophrenics in Gladesville Hospital.<sup>118</sup> Similar to the mood change in psychiatry in England after the Second World War,<sup>119</sup> Neville recognized that, with considerable upheaval and questioning in the area of mental health in New South Wales, and a Royal Commission being mooted into past practices - there was a small window of opportunity for innovation in the mental health area. The New South Wales Health Department built the Fraser House residential unit especially for Neville. Neville was aged thirty-one when he obtained the go-ahead from the New South Wales Health Department to take in patients at Fraser House.

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<sup>117</sup> Refer Chapter Seven.

<sup>118</sup> Refer (Yeomans, N. 1965a, Vol .12, p. 66 - 69).

<sup>119</sup> Discussed in Appendix Two.



Photo 9. Neville and Nurse at Fraser House in 1960 (Yeomans 1965a).

Fraser House was located in the grounds of North Ryde Hospital in Sydney, New South Wales - now called the Gladesville Macquarie Hospital. The Fraser House men's ward was opened in September 1959 and the women's ward in October 1960. Fraser House was a 78 bed and 8 cot short-term government hospital for voluntary severe psychiatric people; psychotics, schizophrenics, psycho-neurotics, and people with personality disorders. This Unit was established from outset as a therapeutic community with Dr. Neville Yeomans as founding director and psychiatrist.

## **LAYOUT, LOCALITY, AND CULTURAL LOCALITY**

From my reckoning, the building is along a Keyline, and Neville's office was at the Keypoint. (I had already noted this when in 2001 Jack Wells, who is familiar with Keyline and worked at Fraser House in the early 1970's after Neville had left, also spotted the Keyline connection in the Unit's layout and told me about this. I met Wells through a conference festival that Neville helped evolve called ConFest<sup>120</sup> - discussed in Chapter Ten.



Photo 10. Jack Wells at ConFest – From DTE Archives

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<sup>120</sup> Spelt ConFest with a capital 'F' denoting conference-festival.



Fraser House was a set of buildings over a quarter of a kilometre long. The buildings were set in a long wiggly pattern along the contour line. The following diagram shows Gladesville Macquarie Hospital (formerly North Ryde Hospital) showing Fraser House, made up of Wards 8 & 9, (what was for a time in the late 1990's and early 2000s the Lachlan Centre, a residential Home for people with intellectual disability; it has now reverted to being a part of Gladesville Macquarie Hospital.

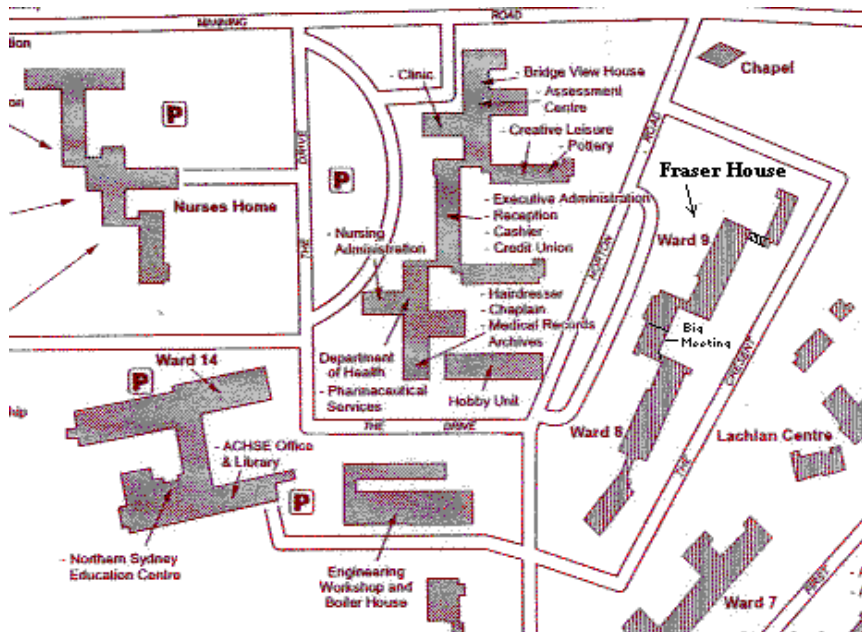


Diagram 4. Map of Section of Gladesville Macquarie Hospital

The buildings were linked by enclosed walkways. While Fraser House was specially built for Neville, he had no say in aspects of the design layout. The Health Department 'system' required complete separation of males and females in different wards. A single story administration building was in the middle. At one end of the central administration section was a meeting room (approximately eight metres by sixteen metres) where the big meetings were held, marked as 'Big Meeting' in Diagram 4 above..

At either end of the administration block there was a double story 39 bed ward, and there was a dining room at each end.

There was a separate staff office in each ward. Most rooms were 4 bed dormitories. There were a few single rooms in each ward.



Photo 11. A Photo I Took in June 1999 of Fraser House  
Through the Trees Along Keyline

In Fraser House, the State system's intention to have a division of sexes in separated wards would have been 'shattering' any chance of what Neville called 'total community', 'transitional community' and 'balanced community'. Neville viewed the original planned (by the system) use of space as 'schizoid' - completely divisive, split - creating 'them and us' and 'no go' areas for both patients and staff. Neville saw this separation of the sexes (with administration as a 'wall' between them) as isomorphic with dysfunctional community. Warwick Bruen was a psychologist at Fraser House in the early 1960's. In a 1998 interview, Bruen described the initial separation of sexes into different wards required by the health department as, 'an extension of the medical infection model'.

The female ward opened in October 1960. Neville rearranged room allocation so there were *no* separate wards for males and females, although bedrooms remained same sex. This required some negotiating between Neville and the male staff and unions as there was resistance to this change.



Photo 12. Photo I Took in June 1999 of One Wing of the Fraser House Dorms

After the Unit was running for a time, eight downstairs rooms were set aside for families-in-residence. The eight cots were also in these rooms. School-age child patients at Fraser House attended local schools.

Neville arranged for the dining room at one end to be used by all patients. The other dining room was turned into a TV, games and recreation room. This created the necessity for patients and staff alike to walk more than quarter of a kilometre wending through each building and along covered walkways between buildings to go to these popular places. The dining room, the lounge room and the long corridor between them were all public spaces conducive to meeting and talking. Fraser House was a replication of the community space of the Tikopia Villages and trails.<sup>121</sup>

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<sup>121</sup> Refer Chapter Seven.

## ASSUMING A SOCIAL BASIS OF MENTAL ILLNESS

Neville evolved Fraser House assuming a social basis of mental illness. This has links to the important role social cohesion plays in preventing mind-body-spirit sickness in Australian Aboriginal culture.<sup>122</sup>

Regardless of conventional diagnosis, in Fraser House it was assumed that dysfunctional patients would have a dysfunctional inter-personal family friendship network. This networked dysfunctionality was the focus of change.

Consistent with this, the Fraser House treatment was sociologically oriented. It was based upon a social model of mental dis-ease and a social model of change to ease and wellbeing. Neville said<sup>123</sup> that he and all involved in Fraser House worked with the notion that the patients' life difficulties were in the main, from 'cracks' in society, not them.

Neville took this social basis of mental illness not out of an ignorance of diagnosis. Neville was a government advisor on psychiatric diagnosis as a member of the Committee of Classification of Psychiatric Patterns of the National Health and Medical Research Council of Australia.

Neville was familiar with twin sociological notions that people are social products and at the same time people together constitute their social reality<sup>124</sup>. Neville said that he took as a starting framework that people's internal and external experience, along with their interpersonal linking with family, friends, and wider society, are all interconnected and inter-dependent.<sup>125</sup>

Given this, Neville held to the view that pathological aspects of society and community, and dysfunctional social networks give rise to criminality and mental dis-ease in the individual. As well, his view was that 'mad' and 'bad' behaviours emerge from dysfunctionality in family and friendship networks. This was compounded by people feeling like they did not belong - being displaced from place (dislocated). Problematic behaviours may be experienced as feeling bad or feeling mad, or feeling mad and bad.

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<sup>122</sup> Refer (Cawte 1974; Cawte 2001).

<sup>123</sup> July, 1998.

<sup>124</sup> Refer (Marx 1844; Berger and Luckmann 1967).

<sup>125</sup> June 1998.

While Neville recognized massively interconnected causal process were at work, he also recognized and emphasized this macro to micro direction of complex interwoven causal processes within the psychosocial dimension.

Working with the above framework, Neville set out to use a Keyline principle, 'do the opposite' to interrupt and reverse dysfunctional psychosocial and psychobiological processes (biopsychosocial). That is, he would design social and community processes that would *inevitably* lead from the micro to the macro towards Fraser House Residents re-constituting their lives towards living well together.

Neville told me<sup>126</sup> a number of times that the aim and outcome of Fraser House therapeutic processes was 'balancing emotional expression' towards being a 'balanced friendly person' who could easily live firstly, within the Fraser House community, and then in their new, expanded, and functional network in the wider community.

The Fraser House process did not require or need 'intellectual' therapy.

Neville's view<sup>127</sup> was that the intellect is the 'servant of emotions' and 'servant of reproductive and survival instincts'. Neville said<sup>128</sup> that many Fraser House patients returned to functionality with *little by way of insight about what had happened to them*.

Neville said<sup>129</sup> that what they were researching at the Unit was whether sharing everyday Fraser House milieu would lead to emotional corrective experience and a move to functional living in the wider society. This theme of transforming using emotional experience is further explored in *Coming to One's Senses – By the Way*.<sup>130</sup>

Neville wanted to create a special place where people could evolve their own way of life (their own culture) together; where they could evolve themselves as they evolved their shared reality.

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<sup>126</sup> Dec 93, June 1998, Aug 1998, Sept 1998.

<sup>127</sup> Dec, 1993, June-August, 1998.

<sup>128</sup> Sept, 1998.

<sup>129</sup> Dec, 1993.

<sup>130</sup> Refer (Spencer, 2012).

While all manner of things were awry with patients – cognitively, mentally, physically, emotionally, and socially – within the Fraser house milieu, all structure and process framed and actuated the ‘community’ as the inevitable central transforming process in the therapeutic community, *regardless* of a patient's presenting condition and conventional diagnosis.

## LOCALITY AS CONNEXION TO PLACE

Resonant with Tikopia Island in the Solomon Island Group<sup>131</sup>, where diverse village communities communicated with those most distant (on the other side of the island) creating cohesion among the whole ‘common community’ of Tikopia, Neville created opportunities for Fraser House residents in their networks to respect and celebrate their diversity in common communality creating social unity and cohesion as the Fraser House Community.

While Fraser House was *located* in the grounds of the North Ryde Hospital, Neville was creating locality in the sense of ‘connexion to place’. He structured interaction such that the close communal living and the mores they evolved together helped constitute and sustain individual and communal psychosocial wellbeing among the residents.

Neville also structured interaction during Fraser House events, and outdoor picnics and excursions.<sup>132</sup> Just as in Tikopia, Neville structured social exchange such that psychosocial wellbeing processes were woven completely into every aspect of their lives together.

Neville created Tönnies' small village community.<sup>133</sup> Like in Tikopia, with all of the constant social exchange, any strife soon became common knowledge<sup>134</sup> and following the Fraser House slogan ‘no madness and badness here’, typically, it was interrupted before it could start. Patients had little or no such spaces and places outside of Fraser House that allowed for, and fostered people engaging in conversing and community building with friends, relatives and strangers.

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<sup>131</sup> Refer Chapter Seven.

<sup>132</sup> Refer (Fraser House Follow-up Committee of Patients 1963).

<sup>133</sup> Refer (Tönnies and Loomis 1963).

<sup>134</sup> For example, when Cyclone Zoe hit Tikopia in December 2002 and devastated vegetation, including their extensive forest gardens (that have been likened to Permaculture) no deaths were reported as the Tikopians followed their traditional knowledge and way and sheltered in caves in the higher ground.

The shared community life in Fraser House 'public space' meant that people continually talked to and about each other, and hence, like on Tikopia, social news was continually circulating. In Fraser House, this circulating of social news was encouraged by the slogan, 'bring it up in a group'.

At certain times of each day there was a mingling flow of females and males from one end of Fraser House to the other along a winding long passageway that mirrored the mountain trails between both sides of Tikopia Island. In Fraser House everyone was 'contained' within inferential community space constantly framed and valued as transformative space. It was also implicate space; everything that happens was saturated with implications. Everybody was in everyone else's gaze and audience to each other's change work. Chilmaid made the observation in April 1999 that there was literally no place to hide in Fraser House; one swoop through the place would find someone if they were there.

All involved in Fraser House experienced inter-related cohesive factors of everyday operation, the use of a common understanding and experience of Fraser house routines and shared values, and the sharing of a common culture; the sharing of Community (with a capital 'C'); to paraphrase Firth - all that is implied by all involved in the Unit when they would speak of themselves as 'being at Fraser House', just as the Tikopians said 'tatou na Tikopia,' 'We the Tikopia'.<sup>135</sup>

Within Fraser House, simple and profound changes occurred in people's lives during, and as a function of *mundane* everyday life contexts – as people went about sharing food, getting dressed, engaging in idle chats and the like. Neville called this, 'Everyday Life Milieu Therapy'.<sup>136</sup> For this, Neville drew upon his understandings and personal experiencing of Indigenous socio-healing, as well as from his reading the work of, and conversations with his colleague, psychiatrist Dr. John Cawte about Australian Aboriginal Sociomedicine.<sup>137</sup>

Neville said<sup>138</sup> that a central component of Fraser House change was the freeing up of the emotional and gut feelings of all involved - while sharing in community as they went about mundane aspects of everyday life.

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<sup>135</sup> Refer (Firth 1957).

<sup>136</sup> Dec, 1993; July, 1994; Aug, 1998.

<sup>137</sup> Refer (Cawte 1974; Cawte 2001).

<sup>138</sup> Dec, 1993; July, 1998.

While drawing on the above ways, Neville also applied from Taoism<sup>139</sup> the idea that for all at Fraser house, healing came from 'letting life act through them' as they went about their shared life together in the daily routines of getting up, getting dressed, showering, and the like. Within Fraser House and the subsequent small therapeutic houses that Neville established, a change component was this persistent sorting out of how mad and bad people could live well with each other and transform in the process.

The Unit's evolving common stock of practical wisdom about what works was so readily passed on, that this wisdom was widely held in the Fraser House community. Patients, outpatients and staff who had been in Fraser House for a time knew 'what worked' in different contexts. Social exchange that 'worked' constituted an integral part of the patients, outpatients and staff's evolving good life together. Typically, it was trivial 'everyday stuff' about how to live well together.

By Neville's modelling and by osmosis all aspects of Fraser House's social forces naturally constituted interdependent, inter-related, interwoven, inter-connected, and interlinked experience and action. While I can write about this, to fully sense Fraser House we would have had to have been there; words are not up to the task – as I mentioned in my methods segment in Appendix One, it's like attempting to convey with words the lived experience of listening to Bach's Mass in B Minor.

## **CULTURAL LOCALITY**

Neville<sup>140</sup> used the word 'culture' as meaning 'way of life together'. Neville recognized that linking people together, and simultaneously linking them to a specific place, has potency. Zuzanka Kutena introduced me to the term 'Cultural Locality' in connexion with Indigenous sensitivities, wisdom and way.<sup>141</sup> 'Locality' is used as meaning 'connexion to place'. 'Cultural locality' then means, 'a way of life together connected to place'. Zuzanka - upon hearing about everything at Fraser House being densely interconnected, inter-related and interdependent - used the term 'livingness', as in 'the whole of it'.<sup>142</sup> In the same context, when Margaret Mead visited Fraser House (discussed in Chapter Six) she used the term 'total' to convey the same thing.

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<sup>139</sup> June 1999.

<sup>140</sup> Dec, 1993.

<sup>141</sup> Refer (2002).

<sup>142</sup> Refer (2002).



In Fraser House, all patients and outpatients were involved in self governance as an aspect of constituting a way of life together connected to place. While Neville used the term 'locality' to mean 'connexion to place', I cannot recall him using the expression 'cultural locality', although I sense he would have had resonance with this expression. All people involved in the Unit belonged to, and were together evolving and embodying the Fraser House cultural locality.

By arranging for all in Fraser House (all staff and patients) to attend Big Group meetings, Neville was creating concentrated cultural locality. The vibrant cultural locality of Fraser House was vastly different to the displaced, anomic, dis-located norm-less, alienated, unconnected, meaningless, overwhelming, aggravating, isolated lives they had been leading.

## **SOURCING PATIENTS**

### **Back Wards and Prisons**

Neville set up Fraser House to be a micro-model of a dysfunctional world and more specifically, a micro-model of the alienated dysfunctional fringe of a dysfunctional world. This was the major first step in Neville's exploring epochal transition. This was where Neville felt it was the *best* possible place to start – at the dysfunctional fringe. What's more, it was Neville's view that together, this fringe has massive inherent potential to thrive. This was isomorphic with nature's tenacity to thrive at the margins - what the Yeoman's were exploring on their farms. Neville's aim was to work with and tap this potency, just as he and his father worked with the emergent potential of their farmland. Neville's relation to the land and to the alienated dysfunctional fringe that he brought into Fraser House was one of love, care, respect and awe at their potential.

To approximate this alienated fringe, Neville arranged to populate Fraser House with a balanced group of 'mad' and 'bad' people – his terms.<sup>143</sup> Neville was not just setting himself a big challenge in starting with the mad and bad of Sydney, he did so because he firmly believed that these, along with dysfunctional Aborigines and Islanders from NSW Mental Hospitals,<sup>144</sup> were the *best* people to work with in evolving a new caring epoch.

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<sup>143</sup> Dec 1993, June 1998.

<sup>144</sup> Refer next segment in this Chapter.

Fraser House accepted long-term chronic mental patients and other severely mentally ill people balanced with an equal number of criminals, alcoholics, delinquents, addicts, and *according to conventional sexual mores of the Sixties*, homosexuals, prostitutes and other 'sexual deviants'.<sup>145</sup> There was a spread across the various diagnostic categories. The intake aim was to have a spread of categories present in the Unit.<sup>146</sup>

From the outset, Neville negotiated with the Office of Corrections for Fraser House to take twenty male and twenty female prisoners released from prison on license to Fraser House at any one time. People were transferred straight from jail to Fraser House and signed on as voluntary patients. None of the wards at Fraser House were locked. Few absconded. If they did, they knew that the Follow-up Committee would set up an AWOL search for them with the Kombi Van or Neville would send the police after them.

Upon their return to Fraser House they would face the possibility of not being able to stay and therefore the aversive possibility of being transferred to another hospital, or for ex-prisoners, being transferred back to jail with further charges against them. The prisoners selected to go to Fraser House typically had considerable psychosocial dysfunction that had been in no way addressed by incarceration. They were typically in the last months of their prison term.

Fraser House patients were adults, teenagers and children of both sexes, mainly from middle and working-class backgrounds. Typically, around two thirds of Fraser House patients were referred from public agencies, especially state psychiatric services; other institutional referrals came from courts, probation and parole services, and the narcotics and vice squads. Some admitted were referred by private individuals, doctors, patients and staff.<sup>147</sup> Some staff admitted themselves as voluntary patients.

Neville was reported as saying that he believed that Fraser House was for a time, the only clinic in the World where alcoholics and neurotics mingle 50% and 50%.<sup>148</sup> The Unit was referred to as the Alcoholics and Neurotics Unit. The male Unit had both single and married men. Married men who were alcoholics could have their wives stay with them regardless of whether the wife was an alcoholic or not.

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<sup>145</sup> Refer (Yeomans 1961a; Yeomans 1961b; Clark and Yeomans 1969).

<sup>146</sup> Refer (Spencer, 2005).

<sup>147</sup> Refer (Clark 1969, p.58-59).

<sup>148</sup> Refer (Sunday Telegraph Newspaper 1960).

The couple was the focus of change. This was the start of eight family suites. Whole families with two and three generations, from babes in arms to the elderly were involved in the suites. Neville pioneered family therapy and inter-generational therapy in Australia.

In 1961, referrals were accepted from patients, and family and friends were admitted. In 1963 whole families were admitted. Desegregation of family units and single patients occurred in 1964.<sup>149</sup>

## **ABORIGINAL AND ISLANDER PATIENTS**

In keeping with Neville's interest, one of the early things he did was to invite Mental Hospitals throughout NSW to send to Fraser House any Australian Aboriginal and Torres Strait Islander patients that they had incarcerated.<sup>150</sup> The Daily Mirror newspaper<sup>151</sup> ran an article with the heading, 'NSW Lifts the Aboriginal Status - Freedom in Ryde Clinic'<sup>152</sup> wherein Neville is quoted as saying, 'We have a plan to transfer to the Centre over a period of time all fifty Aborigines who are now patients in NSW mental hospitals.' Around fifty Australian Aboriginal and Torres Strait Islander patients were sent to Fraser House, emptying all the other Mental Hospitals of patients with these backgrounds.

Apart from a few that needed full time care because of associated medical conditions, all of these Aboriginal and Islander people passed through Fraser House and were returned to their respective communities. Both Bruen and Chilmaid, as well as media reports<sup>153</sup> confirmed that these patients blended into and participated in every aspect of the Fraser House healing milieu. The Daily Mirror article<sup>154</sup> mentioned above quotes Neville as saying:

Aborigines mix freely with white patients in a special unit at the North Ryde Psychiatric Clinic. It is the first time in NSW that Aborigines have been accepted with equality in a psychiatric unit. They share the same wards and have the same privileges as white patients.

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<sup>149</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 2 - 4).

<sup>150</sup> Refer (Yeomans, N. 1965a).

<sup>151</sup> 9 April 1962.

<sup>152</sup> Refer (1962).

<sup>153</sup> (Yeomans, N. 1965a).

<sup>154</sup> 9 April 1962.

One Aboriginal patient at a mental hospital for 20 years had been completely rehabilitated after a few months at the Centre.<sup>155</sup> He is now at home with his family'.<sup>156</sup>

Margaret Cockett, Neville's personal assistant would continually ask around the prison/court system for any Aboriginal and Islander people who could be transferred to Fraser House. Typically, the people involved in the prisons were pleased to let Aboriginal and Islander people transfer.

As an example of an asylum back ward Aboriginal individual,<sup>157</sup> Neville described the case of an isolate micro-encephalic Aboriginal person (born with a very small brain) who presented with few skills. He had the body of a twelve year old though he was an adult. He had no capacity for speech and would make aversive noises, for example, snarling and screeching. As well, he would get angry and bite. Within the Unit, at Neville's instigation, this person was related to as if he was a 'lovable little puppy dog'. This matched his optimal functioning. After this he soon socialised, became friendly, contented and easily fitted in to Fraser House society.

Neville<sup>158</sup> described his cries as:

Soon becoming harmonious and naturally expressive of mood - typically, contentment and happiness, compared to the prior screeching. He had probably moved close to the optimum functioning of his mindbody. Thereafter, he was attached to various factions. He was able to move back out into the community in a care-house and fit in with the house life as a normal micro-encephalic person rather than a dysfunctional abnormal one.

Neville was fascinated that this person adjusted so well to social life and his change was a convincer for Neville that emotional freeing up is the core of all therapy. To quote Neville:

With no frontal cortex to speak of, how else could he have changed?'<sup>159</sup>

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<sup>155</sup> Refers to Fraser House.

<sup>156</sup> Refer (Daily Mirror 1962).

<sup>157</sup> A case study synthesised from discussions with Neville (Dec 1993, July, 1998).

<sup>158</sup> Dec 1993, Aug 1998.

<sup>159</sup> July, 1998.

## **FAMILY- FRIENDS-WORKMATE NETWORK AS FOCUS OF CHANGE**

The focus of change at Fraser House for both the mad and the bad was 'the patient in their family-friendship-workmate network'. Patients typically arrived at Fraser House being part of a small (2-6 people) dysfunctional family/friendship/workmate network.

Neville said that the assumption and the experience of Fraser House people were that the individual patient was fundamentally a part of this dysfunctional social context.

In keeping with this, another condition of entry was that members of the prospective patient's family friend workmate network were required to first sign in as outpatients and attend Big and Small Groups with the prospective patient on a regular basis for twelve visits. This rule ensured that prospective patients and their families and friends knew that regular attendance by them all was a requirement.

Additionally, this rule had the effect of having people absorbed into the Fraser House community *before* becoming residents or outpatients - with all the advantages flowing from this close fit. Attendance of a patient's family, friends and workmates as outpatients at the Unit's Big Group and Small Groups was called Family-Friends-Workmate Therapy.

In Neville's<sup>160</sup> paper, 'The Psychiatrist's Responsibility for the Criminal, the Delinquent, the Psychopath and the Alcoholic' he wrote:

The community is allowed easiest into the hospital which treats the whole family and friendship group of the patient.

According to all of my interviewees, including a former patient and outpatient, the Fraser House experience was that:

1. Among patient's networks, inter-generational dysfunction was common.
2. That people within 'pathological families' were often being rewarded for deviance.

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<sup>160</sup> Refer (1965a, Vol. 12, p. 50).

3. Patient pathology was inter-related, inter-connected and inter-woven with the pathology of the social (family/friendship) network in which the patient was enmeshed.
4. People's behaviours in these dysfunctional networks were typically transformed to functionality by their involvement in Fraser House.

The focus of change being the patients and their family-friends-workmates as outpatients made sense from the Fraser House experience.

This focus on the patient's network was called 'Family-Friends' Therapy, 'Primary-Group' Therapy and 'Household' Therapy. Given that the patient and his family-friend-workmate network was the focus of change, Primary-Group Therapy was fundamental.

According to Chilmaid<sup>161</sup> there was not so much a 'treatment program', more that everyone knew who had what problems, and 'treatment' tended to be context driven and informal rather than formal and planned.

Notwithstanding this frame, both the Admissions Committee and the Progress Committee (made up of patients)<sup>162</sup> did identify the 'big' and 'small' things that needed resolving and these were made known to the community-as-therapist.

In Neville's paper, 'Sociotherapeutic Attitudes to Institutions', and consistent with creating 'cultural locality', he wrote that mental health professionals:

...must aim at allowing the outside culture into the institution.<sup>163</sup>

One of Neville's monograph's reports that, 'relatives routinely attended groups in 1961; it also mentioned that relatives friends and workmates attended the Unit.'<sup>164</sup>

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<sup>161</sup> Aug, 1999.

<sup>162</sup> Refer Chapter Seven.

<sup>163</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 46, 60-61).

<sup>164</sup> Refer (1965a, Vol. 4, p. 2 - 4); also refer Chapter 7.

## BALANCING COMMUNITY

Resonant with Tikopia, and as part of *Fraser House's* unity through diversity (a core concept on Tikopia),<sup>165</sup> Neville arranged for Fraser House to be a 'balanced community'. Neville endeavoured to have equal numbers in each of a number of categories consistent with evolving a complex balanced, though diverse social system. Neville sought and obtained balance within the Unit population on the following characteristics:

- inpatients and outpatients
- mad and bad
- males and females
- married and single
- young and old
- under-active and over-active
- under-emotional and over-emotional
- under-anxious and over-anxious
- under-controlled and over-controlled

Neville in his paper 'Socio-therapeutic Attitudes to Institutions' refers to the potency of community process in the 'balanced community' he had created. He speaks of a special kind of *community* as a therapeutic technique, where:

.... therapeutic techniques must aim at giving patients autonomy and responsibilities, and to encourage contrast with (the wider) community, the 'balanced community' aims for a mixture of patient types so that the strain is towards normality rather than the strain toward the mode of abnormal behaviour of a particular section of the institution.<sup>166</sup>

The above quote is another example of the way transformative change was designed and structured into the Fraser House process. Mirroring Neville's farm experience, the emergent properties of social and community forces were recognized and harnessed.

In his monograph, 'Social Categories in a Therapeutic Community'<sup>167</sup> Neville describes a number of processes used to allocate beds: age grading, marital status and social categories.

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<sup>165</sup> Refer (Firth, 1957).

<sup>166</sup> Refer (1965a, Vol. 12, p. 49).

<sup>167</sup> Refer (1965a, Vol. 2, p. 1).

Room allocation was *never* based on diagnosis; people would have been mirroring and modelling each other. While there were same sex dorms (except in the family units) Neville ensured that the *opposites* (resonant with Tikopia) were placed together in dorms, therapy groups, activities and patient-based committee work.

An example of structured use of cleavage/unity processes in Fraser House was allocating bedrooms such that two under-controlled hyper-actives (e.g. sociopaths) were placed in with two over-controlled under-actives (e.g. neurotic depressives). This became the main basis for room allocation.

Many interweaving processes, to be discussed later, ensured patient safety. Having opposites sharing the same dorm was based on the principle that the presence of opposites creates a metaphorical normal position in the middle.

Neville said<sup>168</sup> that Fraser house research showed that there was a tendency towards the mean, with the under-controlled becoming more controlled, and less active; the over-controlled becoming less controlled and more active.

Recognizing the inter-generational nature of dysfunction, Fraser house had three generations of some families staying in the family units or attending as outpatients.

There were three types of inpatient categories – firstly, inpatients who attended each day from 9 AM to 9 PM; secondly, residential inpatients who went out to work full-time or part-time; and thirdly, full-time residential inpatients.

For all of the unifying talk within Fraser House of, 'we are all co-therapists' - staff and patients alike - when a member of staff required treatment it was given in groups containing only staff members, or the treatment was given separately from the day-to-day functioning of the unit, or the staff member gave up the staff position and signed in as a patient. Some staff did do this.

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<sup>168</sup> Dec 1993, Sept 1998.



## BEING VOLUNTARY

While many of Fraser House patients were people who had been committed to other asylums and required approval of the system to leave, a condition of entry to Fraser House was that patients *voluntarily* accept the transfer to Fraser House with some appreciation of what the Unit was like. Having *all* patients 'voluntary' was part of the self-help frame Neville set up at Fraser House. This 'voluntary' component was a crucial aspect of patient empowerment. Neville saw the Health Department stopping this voluntary requirement in the late Sixties as the single most important imposed change that ended Fraser House as self organizing Cultural Keyline in action. This is discussed further later.

Neville asked around Mental Hospitals for people they had in their back wards. These wards were typically where 'long term stays' were kept who the system had given up on ever restoring to society. Eleven certified patients from Gladesville Hospital's back wards were asked, and Neville described them<sup>169</sup> as more in the 'resigned to coming' category. They were given 'Special Care Leave' from their home hospital and signed on as patients at Fraser House. Neville said<sup>170</sup> that apart for a few who had serious medical problems who needed constant care, the rest of these moved through Fraser House and back to functional living in Society.

## RE-CASTING THE SYSTEM

Neville<sup>171</sup> spoke about there being present in society a caste system that says, 'normal people have to behave normally, criminals behave criminally and mad people are anticipated to behave madly'. A psychiatric nurse whom I met on my visit<sup>172</sup> to the Lachlan Centre (formerly Fraser House) with experience in Asylums (other than Fraser House) said that in her experience, both the patients and the staff of asylums will tolerate madness in other patients, 'because the patients are ill'. However, they typically will not tolerate the slightest bit of inappropriate behaviour in staff. This again reflects the caste system. When I mentioned her comments to Neville his view<sup>173</sup> was that while this 'tolerance' towards patients in other institutions in one sense is 'showing consideration', at the same time this tolerance helps maintain the madness.

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<sup>169</sup> Dec 1993, July 1998.

<sup>170</sup> Dec 1993, July 1998.

<sup>171</sup> Aug 1999.

<sup>172</sup> August 1999.

<sup>173</sup> Aug 1999.

In Fraser House there was relentless subversion of both madness and criminality, and rather than displaying a tolerance that maintained the status quo, fellow patients took the lead in this subverting. Some people in some categories of mental disorders were inept in picking pathology. Other patients and outpatients became very skilled at picking pathology or were already skilled at this, and took the lead in pointing out the Fraser House slogan that 'madness and badness are not tolerated here'.

In Big Group and in other Fraser House contexts, people would be engaging in all the 'natural' dysfunctional roles of 'helpless', 'hopeless', 'blamer', 'judge', 'condemner', 'distracter', 'demander' and the like.<sup>174</sup> Typically, some of the patients using these behaviours would be withdrawn isolates. Anyone using any of these behaviours in Fraser House would have had it pointed out to them and typically, they were interrupted. If they persisted in the behaviour this would be reported to Big Group and Small Groups.

This is another example of Neville's use of his father's idea of using 'opposites' and 'reversals to mainstream protocols'. When madness or badness *is* subverted, people may become very aroused. Fraser House had the processes to work with the corrective emotional outpourings and experience, and the support for people through this experience towards functionality.

## **FRASER HOUSE AS THERAPEUTIC COMMUNITY**

The socio-psychological environment in Fraser House was central to the change process; it took me a long time to realize that the expression, 'Therapeutic Community' was not just a title. It was not just a unit where everyone did their best to make it therapeutic. In the Unit, the community as 'community' functioned as therapy. Fraser House was a therapeutic community - pervasively. Therapy was the function; Community was the process.

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<sup>174</sup> For a discussion of these terms refer Virginia Satir's books Satir, V. (1967). Conjoint Family Therapy; A Guide to Theory and Technique. Palo Alto, Calif, Science and Behavior Books, Satir, V. (1972). Peoplemaking. Palo Alto, Calif., Science and Behavior Books, Bandler, R., J. Grinder, et al. (1976). Changing With Families : A Book About Further Education for Being Human. Palo Alto, Calif., Science and Behavior Books, Satir, V. (1983). Conjoint Family Therapy. Palo Alto, Calif, Science and Behavior Books, Satir, V. (1988). The New Peoplemaking. Mountain View, Calif., Science and Behavior Books.

The word 'therapy' was not used in the conventional sense of something done to someone by a psychotherapist, but in the sense of self-organizing self and mutual co-reconstituting of wellbeing.

Neville quotes from WHO Technical Report<sup>175</sup> in his paper, 'Socio-therapeutic Attitudes to Institutions'<sup>176</sup>:

In the opinion of the Committee, the importance of adequate training in medical sociology can't be overestimated, particularly in connection with the teaching of mental health promotion.

Neville wrote of that:

World Health Organization Report that enlarged upon the growing view that the recovery of mental patients depends less upon the specific therapeutic techniques than on the socio-psychological environment of the patients in the hospital.<sup>177</sup>

Neville set up Fraser House as a transitional community. At Fraser House, new dysfunctional people were regularly arriving into a community of dysfunctional people in various stages of shifting towards being able to live well with others and returning functionally to the wider community.

Significantly, many patients and outpatients became very skilled as personal and social change agents. They were living immersed in Fraser House processes for hours every day. They had more exposure to the transformational potency of Fraser House than the staff who were all learning how to engage in this new area of community psychiatry, psychiatric nursing and therapeutic community.

In Fraser House thousands of people were coming and going with between 10,000 and 13,000 outpatient visits annually. There was the therapeutic perpetual passing on by staff and patient alike of the common stock of knowledge of how things work around here - individual quirks, where things were, who sits in that chair at that time, the little routines - all the little bits that make living comfortably with others possible.

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<sup>175</sup> WHO Technical Report Series No. 208. 9<sup>th</sup> Report of the Expert Committee on Mental Health 1961, p.15.

<sup>176</sup> Refer (Yeomans, N. 1965a).

<sup>177</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 46, 60-61).

Both psychosocial structure and processes were entangled in Fraser House. This is similar to the whirlpool's structure only existing as water in process in a vortex. Similarly, Fraser House's tenuous ever changing, ever evolving psychosocial structure in transition was constituted, reconstituted and sustained as self-organising human energy - as processes in action. In Fraser House everything was continually up for review. Therapeutic Community was a new concept in Australia and Neville was constantly changing what the concept meant. He kept it as a loose tentative bundle of ideas rather than a named and specified entity – (refer de Bono's 'bundled and named ideas').<sup>178</sup>

All the members of the Fraser House therapeutic community – staff, patients and outpatients, as community, shared their lives with each other. In Fraser House, the norm was created that there was never any blaming of any one. Anyone blaming himself or herself or anyone else would be immediately interrupted. If anything happened it was deemed to be a shortcoming of the *total* community. Neville said that every aspect of Fraser House was structured as a community system that overrode everything limiting change, even a doctor's power of veto. Only Neville as director had the power of veto, and he said<sup>179</sup> he was always driven by context, and within that, the ecological part of the context; so he too fitted in with the fitting. Any doctor breaking this veto rule would have his or her attention drawn to it by patients and staff, including the cleaners, and the matter would be a priority agenda item during the next Big Group.

Neville said:<sup>180</sup>

Doctors working in Fraser House would have had their maximal sense of professional powerlessness in their careers. 'Doctors being authoritarian' was not permitted. Most administrative things that doctors would decide as a matter of course in other medical contexts *had* to be brought to meetings where patients had a voice and were in the majority. When a life-threatening situation occurred where a doctor or other 'professional' felt the need to intervene, they were not to take unilateral action, rather a special committee of as many patients and staff as possible would be quickly convened.

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<sup>178</sup> Refer (de Bono (1976, p. 46).

<sup>179</sup> July, 1998.

<sup>180</sup> 30 June, 1999.

These temporary special committees would be typically reviewed at the next Big Group.

## STAFF RELATING

Neville said<sup>181</sup> that the nurses and doctors within mainstream *never* fraternized in each other's tea-room; they did in Fraser House. The mainstream way at the time was that a nurse would always stand if a doctor entered a room.

Nurses new to Fraser House would be tugged back down on to their chairs when they stood when a doctor entered the room; 'none of that necessary here!' It took a time for this big change to settle in. In Fraser House, the shared norm was that 'the voice of the newest nurse was just as equal as any one else'. At Fraser House, nurses worked as a team.<sup>182</sup> One of the nurse roles was that of educator.<sup>183</sup>

A paper (Appendix 7) about the role of the psychiatric nurse in Fraser House emphasized the need for teamwork. Neville's view was that the power – the healing wisdom, psychosocial and emotional energy, emergent potential and creativity of the Fraser House community - was infinitely greater than *anyone*, including himself.

According to Neville:<sup>184</sup>

Fraser House staff members were astonishingly loyal, and acted with inspired devotion. They were totally devoted to patients' healing, and patients experienced this emotionally on a daily basis.

Neville gave all concerned almost absolute freedom except in times of major crisis. As an aspect of Cultural Keyline, Neville would leave almost total freedom to the community so that it could evolve itself (emergent and self organizing process).

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<sup>181</sup> July, 1998.

<sup>182</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 17)

<sup>183</sup> Refer (Yeomans, N. 1965a, Vol. 4 p. 20-23).

<sup>184</sup> August 1999.

As an example of giving freedom, the Staff Handbook includes the following comment about the nurse role at Fraser House:

Nurses working in community and social psychiatry 'steal' many of the roles of psychiatrists, psychologists, medical officers, sociologists and social workers. This gives the nurse much more power to initiate and decide and also the accompanying responsibility.<sup>185</sup>

As a by-product, staff fostered their new profession and won a new award rate in creating a new role for themselves as nurse therapists. Neville said<sup>186</sup> Fraser House psychiatric nurses were the first ones to achieve a professional award salary in Australia. Neville told me<sup>187</sup> that the staff had such passion and commitment that he would often have to order them to go home.

## FOR AND AGAINST

While Fraser House had the support and backing of Dr. Barclay, head of the North Ryde Hospital, as well as the backing of the Head of the Health Department, other senior people at North Ryde Hospital and the top layers of the Health Department were bitterly opposed to every aspect of Fraser House as it challenged their beliefs about psychiatry, psychiatric nursing, nursing, as well as about hospital governance, structure, administration and practice.

While operating 'within' a 'government service delivery' frame, Neville set up another frame, namely, 'folk self-organizing self-help and mutual help action in community'. Mainstream health's, 'we do it for you because we know' 'expert service delivery' people had little or no sense of this. It was all new to the Health Department, though very ancient from Indigenous perspectives.

## THE USE OF SLOGANS

Neville and staff made extensive use of simple slogans to pass on to newcomers how the place worked. To have staff, patients, and outpatients embody the values, ideology and practices of the Unit, simple slogans were restated over and over.

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<sup>185</sup> Refer (Yeomans, N. 1965a, Vol. 4).

<sup>186</sup> Dec 1993.

<sup>187</sup> December 1993, July 1998.

For example, the Unit's social basis of mental illness perspective was expressed by the slogan, 'Relatives and friends cause mental illness'.

The idea of potential for change and using one's existing internal resources<sup>188</sup> for change was supported by the slogan, 'No one is sick all through'. The best advice that could be given a patient was, 'Bring it up in a Group'. In the early days of Fraser House, permissiveness within the staff-patient relation was embodied in the slogan, 'We are all patients here together'. The self and mutual help focus was supported by the slogan, 'We are all co-therapists'.

However, recall that boundaries *were* maintained between staff and patient, in that any staff needing psychosocial support would either receive this within an all-staff support group, or if the situation warranted it, the staff member would enter Fraser House as a voluntary patient. The requirement that patients and outpatients get on with self and mutual healing and interrupt any mad or bad behaviour in self and others was reinforced with the mantra, 'No mad or bad behaviour to take place at Fraser House'. The expectation of change was conveyed by, 'You can only stay three months, so get on with your change.' Community self-governance was conveyed by the slogan 'patients together decide the rules'. The egalitarian ethos was conveyed by, 'Here everyone has an equal voice'.

Rules/slogans for use by the staff were mentioned in a document called, 'How to administrate in Fraser House'.<sup>189</sup> Some examples:

Know what to leave undone in an emergency  
Frequent rounds are a necessity  
Combine the weak with the strong

All of the above slogans and rules became a simple shared language and set of beliefs that were easily taught to new arrivals.

## CO-THERAPY

All of my Fraser House interviewees confirmed that Fraser House staff, patients, and outpatients became co-therapists. They would engage in 'everyday life' therapy as they engaged in social interaction with each other.

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<sup>188</sup> The term '*existing internal resources*' included life experience as well as psychosocial, emotional and other resource states and processes.

<sup>189</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 24).

Some adopted Neville's *conversational change* processes by *absorbing them into their mode of being* - typically without noticing that they were doing this. 'Therapy' wasn't a mantle that people put on - it was not a 'chore' – Transforming processes were constantly there in Fraser House as a *hardly noticed aspect of being*.

Clark and Yeomans' book contains a segment of a young male patient's diary.<sup>190</sup> The earlier section has entries where the patient writes of his confusion and tentativeness about his life and Fraser House; his dysfunction is implicit in his writing. As his diary entries proceed, he records things indicating that he is shifting to functioning well without giving any indication that he even notices that he is changing.

This theme of people not noticing they have changed is a theme in a number of the stories in *Coming to One's Senses - By the Way* Volumes 1 & 2 (Spencer, 2012).<sup>191</sup>

Here is an excerpt from early in this patient's personal account:

I am sitting beside Jane in the male group room, holding her bandaged hand. She is very tense. 'Please help me', she says. 'What is the matter with me?' 'I feel frustrated. I don't know what to do. I tell her that there must be a reason for her tension and that she should talk about what bothers her to me or in the groups. But she says that she never knows what to say.'<sup>192</sup>

He is out of his depth, though he reiterates the Fraser House mantra, 'Bring it up in a group.' A little later:

I catch John on the veranda and when I have told him about what bothers me he asks me: 'Have you talked to Jane about it?' 'No I have not.' 'Why don't you?' he says then. 'She has been leaning on you for so long now, why not turn the tables for a change and let her help you?' I haven't thought of it, but it sounds logical enough.<sup>193</sup>

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<sup>190</sup> Refer (1969, p. 230).

<sup>191</sup> Examples, 'The Disappearing Boardroom Table', 'Healing the Ten Lepers', 'The Other Scrooge', and 'Jogging at the Front Door'.

<sup>192</sup> (1969, p. 230).

<sup>193</sup> (1969, p. 231).



This is an example of self-help through mutual-help. While these exchanges seem trivial, Neville and the other interviewees said that time and again the Fraser House experience was that trivial exchange could be potent.

At the end of this patient's diary he has been assessed as ready to leave Fraser House and return to the wider world. Nowhere does he give *any* indication that he has *any* insight into the process whereby change to wellbeing and functional living is occurring in his life, or that such change is even occurring. He was not engaging in any intellectual sabotage of his change-work – behaviours like faultfinding, judging, blaming, and condemning. Clark and Yeomans had not commented on the above features of the young mans diary.

## **FRASER HOUSE WELLNESS NORMS**

From inception Neville had constituted Fraser House as a 'short term stay' facility. For Neville, Fraser House was not an interim 'holding place' while a long term place could be found in other institutions. From the outset Neville had confidence that his ideas would work in getting people living functionally in the wider community.

A rule was set up that patients could only stay at Fraser House for six months. This was later reduced to three months. After three months patients had to leave; this was regardless of whether they had improved or not. This rule was to provide motivation to 'get on with their healing'. The clear message of the rule in the vernacular was, 'Don't procrastinate. Get on with it.' At one time the typical stay was six weeks.<sup>194</sup>

Another general rule on admittance was that patients could return to Fraser House three times by arrangement. These limits reinforced the, 'you will return to the wider community' framing that was pervasive at Fraser House. The break between returning was flexible. Neville told me (Aug 1999) that one patient said that he wanted a transfer to Gladesville Hospital. This patient was told that on leaving Gladesville he could not return to Fraser House for six months. He did go to Gladesville for a short time and then settled down and got on with his healing at home. This was reported to Neville by patients doing follow-up domiciliary work.

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<sup>194</sup> (Yeomans, N. 1965a, Vol. 4, p. 2-4).

After leaving Fraser House people could stay in 'contact' with the Fraser House milieu because they had this sustained in their reconstructed family-friend network. The Rehabilitation Committee would liaise with the Progress Committee concerning support in finding employment when a resident was ready for it.

There were instances of violence and insubordination shortly after Fraser House started though these were reduced after normative processes were established and staff acclimatised to new ways.<sup>195</sup> The total Fraser House process tended towards curtailing physical violence. Any newcomers were assigned a buddy for some time. This buddy tagged them so they were *never* alone. A 'contract' was made that everyone in Fraser House, staff, patients and outpatients alike, were to watch out for violent situations and to restrain and interrupt people, preferably before problematic situations even got under way. None of my informants had any knowledge of any staff member ever been seriously hurt. Fraser House was a relatively big place - around 250 metres long.

Outside of Big and Small Groups and the intervening tea break, people were always spread throughout the buildings or on the move. Some fights did break out between patients and were typically interrupted quickly. Any unusual noise would immediately attract a crowd. The energy and ethos of the Unit was always to respond immediately to disturbance and interrupt, rather than to encourage fighting, as may happen in wider society. Typically, if something happened say, late at night, any patient or staff member spotting it would immediately get everyone who was up and about to form a group (often a fair size group - as many as they could get) to go to the 'disturbance'.

Other mitigating factors were the continual presence of an audience, the presence of females and children, and knowing that violence, or threats of violence would be brought up in Big Group, with around 180 mad and bad people present to focus on the perpetrator(s) of violence. Violence and other unacceptable behaviour would also be invariably discussed in small groups.

While the residents were the more extreme of the 'mad' and the 'bad' in the NSW's 'corrective' - 'warehousing' system, soon after arrival typically, new arrivals merged with the commitment to healing in the other patients and outpatients.

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<sup>195</sup> (Clark and Yeomans 1969, p.41-42).

All knew that the very strong expectation within the Unit's milieu was that, 'here people change and return to the wider society well'. There was also a continually reinforced mantra, 'no mad or bad behaviour to take place at Fraser House'. New arrivals would have a settling in period where their mad and bad behaviour would be pointed out to them. Increasingly, mad and bad behaviour would be interrupted. Processes for interrupting behaviour are explored in 'Coming to One's Sense – By the Way' (Spencer, 2013).

## HANDBOOKS ON FRASER HOUSE STRUCTURE AND PROCESS

Neville gave patients and outpatients the task of becoming so familiar with Fraser House structures and processes, including the processes Neville and others used in enabling Big and Small groups, that the *patients* and *outpatients* could and did write extremely well written and succinct handbooks for use by new staff, patients, outpatients and guests.

Neville wrote the introduction section of a handbook called, 'Fraser House Therapeutic Community'. This was one of a number of handbooks prepared at different times specifying the Unit's continually transforming structure/process. Two other statements about Fraser House structure and process was the February 1965, 'Introducing a Therapeutic Community for New Members by the Staff of Fraser House'.<sup>196</sup> A 1966 draft of the Second Edition of the above document was a complementary document to the document, 'Staff Patient Organization in Fraser House'. This was largely written by patients.<sup>197</sup>

The patients' rich sense and appreciation of the nurse role at Fraser House is evidenced by the introduction to a section on the Fraser House Nurse Role<sup>198</sup> in the Fraser House Staff Handbook: written by a of group patients:

So you have decided to take up a job as a nurse at Fraser House.  
Great career move.<sup>199</sup>

In March 2003, Phil Chilmaid wrote to me saying that there were handbooks, simply made with roneoed<sup>200</sup> typed sheets, both for patients and relatives. The staff handbook was for longer-term staff.

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<sup>196</sup> (Yeomans, N. 1965a).

<sup>197</sup> (Yeomans, N. 1965a, Vol. 4).

<sup>198</sup> An Example of the Section on the Nurse Role from a Staff Handbook is Appendix 4.

<sup>199</sup> (Yeomans, N. 1965a).

I did not get one in my first stay of 3 months in 1962, but did get one (borrowed by someone else and not returned) in 1966 when I spent a full year there. Patients did not get access to the staff handbook.

## **FAMILY THERAPY**

Family units were set up early in Fraser House's history. As far as I could ascertain, Fraser House was the first psychiatric unit in Australia to use family therapy, family-friends therapy and full family residential therapeutic community. Recall that there were eight family units that included cots for young children.

Fraser House experience was that independent of genetic bio-psycho-social pathology (inheritance), aspects of the patterns of daily interaction (heritage) were helping to constitute and sustain pathology, often among three and more generations. This evidence was consistent with Neville's requirement of having a patient's multiple-generation family-friendship network attend the Unit as outpatients.

## **DRUG USE**

As for Neville's view on drug based therapy, licit Drugs were used, but as a 'last option'. In Fraser House there was no drug-induced 'oblivion' for containment as occurred in the back wards of other institutions. The head charge nurse/sister was authorized by Neville to sedate patients, and was quite prepared to do so if patients or outpatients were a definite danger to themselves and/or others, and the timing and circumstances warranted it, rather than using other more preferred interrupt strategies. This was an exception to the 'no unilateral action' protocol. Stephanie Yeomans<sup>201</sup> said that in her experience there was no culture of illicit drugs use in Fraser House and this would not have been permitted by Neville.

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<sup>200</sup> A rotary duplicator that uses a stencil through which ink is pressed (trade mark Roneo).

<sup>201</sup> July, 2002.

## **REVIEWING**

This chapter has introduced Neville's setting up of Fraser House as a micro-model exploring epochal transition. It has detailed Neville's assuming of a social basis of mental illness and has given an overview of the Unit's milieu. The next chapter introduces the Fraser House Re-socializing Program entailing patient self-governance as another aspect of Neville's exploring of epochal transition.

## APPENDICES

The Appendices relating to Fraser House provide 'snaps-shots' of life and process within Fraser House at a particular time. Processes were constantly being adapted and adjusted. This is why there are at times some differences in detail between some Appendices and the text in the Biography.

- Appendix One is in Book One.
- Appendices 2 to 13 are in Book Two.
- Appendices 14 to 40 are in Book Three
- Appendices 41 to 46 are in Book Four

### APPENDIX 1. METHOD USED IN RESEARCHING AND WRITING THE BIOGRAPHY

This Appendix describes the research methods I used to source and gather data about Neville's life work, and the processes I used in making *coherent* sense out of the diversity. My research methods were in large part modelled on my being involved with Neville in action research in the 1980s and 1990s, as well as my discussions with him about my experience of being with Dr Werner Pelz learning about the sociology of knowledge and qualitative method.<sup>202</sup> In reading this you the reader may, in some measure, sense vicariously Neville's way of engaging in action research.

The segment commences with how some of the issues I had about being an insider looking in were resolved. My data collecting, using a combination of interviewing, archival research, on-site visits, prolonged action research, and using my own experience of my awareness of my own bodymind in action is discussed.<sup>203</sup>

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<sup>202</sup> Refer (Pelz, W., 1974; 1975).

<sup>203</sup> A comment from one of my PhD examiners: Spencer fine tuned his most important instrument, which is his own perceptive self, to a fine level of effectiveness by taking on a research methodology which also provided with the necessary attitude in conducting his research in the most fair and productive manner.

My use of naturalistic enquiry is outlined and issues flowing from *writing through* rather than *writing up* the research.

Appendix 1 concludes with a discussion of the processes I used for data analysis, the steps I took to ensure trustworthiness, and the theoretical perspectives I used in carrying out this research.

## ON BEING AN INSIDER LOOKING IN

When I started this biographical research I sensed that I was an insider looking in, and that I had the trust of Neville and other people involved with him. Since the mid 1980's I had special insider knowledge that an outsider may never be given clearance to know. I had access to relevant people, and I had had a massive amount of access to Neville. I sensed that I had a feel for what Neville and the Laceweb were all about. I knew a lot. When I started disciplined data gathering towards the PhD in July 1998 I had a concern that I may be prejudiced, biased and selective in data gathering and analysis, even with the best will in the world.

Any outsiders attempting to do this research would also bring their biases, presuppositions and prejudgments to the task. An outsider may never find out about the Laceweb. People involved are in remote places and go quietly about their work. Laceweb is difficult to recognise even if you are surrounded by it. Outsiders would have potentially even greater difficulty than I did in determining Neville's and Laceweb process. Outsiders would also have had issues with bias, and what to include and exclude. It could be said that as an insider, I would be interested in promoting virtues and downplaying shortcomings. I have a vested interest because of my close connection to ensure that this research has rigor and substance. Only a very good thesis and subsequent biography would have 'legitimising' value.

To address these issues I endeavoured to be simultaneously close and detached. Neville specifically worked with me on attachment and detachment. Before July 1998 I was at varying times, by contextual circumstance and intentionally, an insider and outsider, native and stranger. At times I felt this role-fluidity as emotionally painful, wearing and exhausting.<sup>204</sup>

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<sup>204</sup> Refer (Petford Working Group 1992).

After July 1998, this 'insider looking in' issue became a matter of degree and being mindful of the issues. I had a strong drive to have the thesis and Biography methodologically sound; the topic deserved this.

During the 1980's I had read Heinlien's *Stranger in a Strange Land* (1961) a science fiction story about a human born on mars who returns to Earth as an adult. Many times in my life I have had that 'outsider' feeling. One person from ConFest sends me emails titled 'Earth to Les'.

It turned out that I was not the insider I thought I was at the start of this research. I did not at first realize *I had scant knowledge, understanding, or feel of Neville's or his father's way* – even though I had been talking and working with him for twelve years. Neville told me in early 1999 he had felt despair with some of my pre-thesis writing. He said that my earlier writings outlining Laceweb action did not convey the texture, the feel and the tentativeness – I was being too definitive. (As examples, Neville's poem 'Inma' starts with 'There seems to be' and ends with 'I guess'; his poem 'On Where' starts with 'Perhaps'.

For many of the early months of the thesis I was overwhelmed. There appeared to be a dozen or more possible theses. Which one was I doing? Focusing on my potential theses, and deciding what I was, and was not doing, was important. One of my challenges in the thesis was how to write so as to not lose or overwhelm the reader or myself. Linked to this was how I could convey the interconnections – how to weave it all together meaningfully. The thesis emerged as something beyond anything I had contemplated, and it emerged through contemplative action, persistence, and a lot of challenging work. This biography was a similar undertaking.

## **Explicating the Inexplicable**

I was very aware that everyone I spoke to who had worked closely with Neville said that his way of working was incomprehensible. All that they would say was that he was so fast, that he was way ahead of everybody, and that they could not fathom how he did it. He would tell me stories about what happened in the past. However, when I would seek information on how he did things Neville would not explicate his way. To repeat, when I would ask him, he would get me to do things and tell me to read his father's books. My challenge was how to explicate the inexplicable; on this, Martin Heidegger wrote:



To the common comprehension, the incomprehension is never an occasion to stop and look at its own powers of comprehension, still less to notice their limitations.

To common comprehension, what is incomprehensible remains merely offensive – proof enough to such comprehension which is convinced it was born comprehending everything, that it is now being imposed upon with a sham. The one thing of which sound common sense is least capable is acknowledgement and respect (Heidegger 1968, p. 76-77).

I had to move beyond my common sense and evolve respect for the incomprehensibility I was experiencing in entering Neville's strange realities. David Silverman, in writing about Castaneda's account about entering into a Yaqui Indian, don Juan's reality, wrote:

Here we have an account, written in English, which seeks to make a replica of how a Yaqui Indian himself understands his knowledge. Yet the problematic of the book can in no way express don Juan's concerns. For Castaneda must seek to explicate an 'order of conceptualisation' which to don Juan is not at all in need of explication (Silverman 1975, p. 88).

Beyond any attempt at conceptualising, I was seeking to understand subject, act and object as a melded phenomenon – Neville as subject, Neville using his process and the interconnections between all of the vast array of social things he evolved through action with others. Another is Neville as poet, Neville in the act of poem-writing and Neville's poem. Contemplating all three reflectively as a mode of understanding is that Dichter and Denker mentioned earlier.

I sense Neville sensed not only that his way was not at all in need of explication, but also that any attempt at explication would fail to embrace his way. His way had to be embodied to be understood and appreciated, and once embodied, would not need explicating.

How these challenges were faced unfold in this research.

DATA COLLECTING

Note Taking

I wanted to interact naturally with informants and not have detailed note taking interfering with my attending. Taylor and Bogdan estimate that one hour of interviewing generates around forty pages of typed data.<sup>205</sup> Most of the time Neville and I talked very fast.

At the time I tested my speed of thought (timing the internal recall of piece of writing of known length) at around 750 words a minute<sup>206</sup> *without any sense of rush*, and Neville was way faster than me. My guess is that our discussion would have generated far more than forty pages per hour. Given that I had well in excess of 150 hours of discussions with Neville, and many hours with other interviewees, the most appropriate method was note taking rather than tape recording. As my method, I followed Minichiello, Aroni, Timewell & Alexander<sup>207</sup> in relying on memory aided by the briefest note taking. These notes were also what Burgess calls an ‘aide memoire’ for the next interview.<sup>208</sup>

Following is some of the ‘artificer’ type symbols I used in note-taking.

bg sg	Big Group    Small Group
fe	Free energy
fh	Fraser House
k ck	Keyline    Cultural Keyline
n	Neville
re	Regarding
PA	PA Yeomans

<sup>205</sup> Refer (Taylor and Bogdan 1984).

<sup>206</sup> Where casual laid back conversational speech may vary between 80 to 140 words a minute (refer [http://www.clearly-speaking.com/index.php?option=com\\_content&view=article&id=76&Itemid=89](http://www.clearly-speaking.com/index.php?option=com_content&view=article&id=76&Itemid=89))

<sup>207</sup> Refer (1995).

<sup>208</sup> Refer (Burgess 1984).

$\Sigma$	All of, collective, group, the sum of, whole, combining, mutual help, together, everything
$\rightarrow$	Approach, set up, talk to, innovate, founded, in, leads to, consequence, outcome, implication
$\neq$	Different to, non-equivalence
$<$	Growing, expanding, thriving, emergence, precursor, predate
$>$	Contracting, harming, reducing, postdate
$=$	Resonating, equivalence, similar to
$?$	Check with X, being uncertain, follow up, possibility
$\leftrightarrow$	Networking, connecting, linking up

Sample:     ? N re bg  $\Sigma$  FE  $\rightarrow$   $<$  (PA's FE K)

Check with Neville regarding links between using free energy in Big Group and the thriving systems on PA's farm through tapping free energy in Keyline.

While speaking by phone I would type in key words and phrases into my computer in my own shorthand, and type up my notes more fully directly the call was finished.

In face-to-face interviewing, I made brief notes throughout, concentrating my attention on themes, key words, incidents, names, and ideas. I jotted these down as they emerged in conversation.

Typically, I jotted down or recalled the *meanings* of remarks rather than verbatim statements. Succinct important comments were recorded verbatim. I term these '*wisdom fragments*'; often only a few words that are embracing very dense and significant meanings.

nodal networks  
life's filled with possibilities  
simplicity may lie in complexity  
the body speaks the unspeakable  
enthusiasm and hope do not appear in accounting systems  
themes conducive to coherence  
work with the free energy  
healing relating

I used my own shorthand in note taking. I always wrote up my notes on a computer within an hour of an interview/discussion as Minichiello et al recommend.<sup>209</sup> They quote Bogdan and Biklen, 'Researchers who have mastered the above process can conduct up to two hours of interview without the use of a tape recorder'.<sup>210</sup> I found I could do this. During face-to-face interviews with Neville between 1985 and 1998, I would also take cryptic shorthand.

Once underway on the PhD, Neville and I would speak for about 40 minutes before a break. I would then download my notes and recall onto my computer. I would print these notes as my guide for the next 40 minutes. I found that my note taking enabled recording, coding, analysis, interpretation and emergent design of my research on the run, and gave scope for analysis and interpretation to be discussed as it emerged with informants. This allowed commentaries about the mode of discussion, analysis and interpretation to be exchanged then and there. Links between things were being discussed as they arose. In using Minichiello et al's benchmarks for this note taking mode;<sup>211</sup> it was 'fair' to me and interviewees, the data gathering was valid and effective, and it did aid in analysing the data.

This note taking, writing up, coding, analysing, interpreting and emergent designing of my researching on-the-run gave me scope for 'findings' to be woven together and discussed as they emerged with informants. This form of engaging is reminiscent of the rich contexts and discussions Werner Pelz created during his Sociology of Knowledge tutorials.

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<sup>209</sup> Refer (1995).

<sup>210</sup> Refer (Bogdan and Biklen 1982).

<sup>211</sup> Refer (1995).

What follows is an attempt to encapsulate the richness of exchange:

My relational conversing went beyond dialectical dialogue to what may be termed, a *multilectic*<sup>212</sup> *logic* approach to understanding (having some similarities to the Sociology of Knowledge use of the German term *Verstehen*)<sup>213</sup> - using process and metaprocess perception, and having these perceptions open to possibilities, and sustaining the tentative interplay between the internal and the external, the subjective and the inter-subjective, the present, past and future, using the indigenous research methods (storytelling, re-storing, re-framing, re-visioning, recalling, and re-membling),<sup>214</sup> experiencing exploring understanding, and embracing the tensions, intensions, extensions, and inter-relations between diverse-unities and others' worlds and realities, all this towards forming and embracing senses of wholeness and macro diverse unities. These may emerge from juxtapositions (placing things near each other), alongside the discerning of inter-relationships and inter-dependencies among three or more 'factors' (separate and diverse independent realities).<sup>215</sup> It was not your everyday chat.

## Interviewing

My interviewees were telling absorbing biographical narratives and accounts of their being with Neville as well as describing structure and process that were very memorable. Listening for key themes and ideas encouraged my attending.

With counselling skills training I had received from Terry O'Neill and Neville's mentoring, I had well-developed interviewing and attending competencies. I had been trained to para-professional status in counselling and interviewing skills by Terry O'Neill at the La Trobe University Student Counselling Unit, and had completed 18 months of work as a para-professional student counsellor at that unit. Terry had modelled his counselling and group work on his experiences with Neville in Fraser House. Once a discussion with my interviewees was in flow, I would use 'reflecting back comment', 'paraphrasing', 'summarizing', 'para-linguistics' and 'minimal encouragers' in supporting their flow of consciousness.

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<sup>212</sup> Multi-lensed

<sup>213</sup> Refer (Pelz, W. (1974).

<sup>214</sup> Refer (Smith 1999, p. 142-167).

<sup>215</sup> Refer( Spencer 2012)

I also had membership of the Australian Institute of Personnel Management by examination and a number of years experience in recruitment interviewing, including carrying out recruiting interviews to fill senior management positions.<sup>216</sup> I have learnt interviewing skills as an aspect of organisational development and training needs analysis in the training directors' course taught by people from LIMRA in USA. I taught interviewing as part of teaching personnel management and sales and marketing within the Technical and Further Education (TAFE) system in Victoria. I have also the interviewing experience of being a member of the Australian Institute of Personal Management by examination, with a number of years experience in holding recruiting interviews and performance review interviews.

As well, Neville and others had enabled me to be firstly, proficient in information gathering using the NLP language metamodel<sup>217</sup> developed by Bandler and Grinder et al,<sup>218</sup> and secondly, competent in using Ericksonian language patterns<sup>219</sup> and patterns evolved by Virginia Satir,<sup>220</sup> I used these competencies in my exchanges with Neville and my other interviewees to support recall and aid thick description.<sup>221</sup> Often Neville and I would be so attuned that we would have things flow without complete sentences, and we would finish each other's sentences as confirmation of empathetic shared understanding. This notwithstanding, some things I took a long time to comprehend. Examples - firstly, community of a *particular kind* being the therapy at Fraser House; secondly, Cultural Keyline; and thirdly, that Neville was involved in evolving global epochal transition.

## Interviewing Neville

Neville and I had many overlapping interests. He had competencies I sought to acquire. During the thirteen years I knew Neville before commencing my thesis in July 1998, I had many hours of 'discussions' with Neville that were informal, prolonged, in-depth research interviews/dialogues. This was a mutually desired and supported process.

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<sup>216</sup> Refer "Executive Interview' in Coming to one's Senses – By the Way (Spencer 2013).

<sup>217</sup> Refer (Minichiello, Aroni et al. 1995).

<sup>218</sup> Refer (Bandler and Grinder 1975).

<sup>219</sup> Refer (Bandler, Grinder et al. 1975; Grinder, De Lozier et al. 1977; Grinder, Bandler et al. 1981; Hanlon 1987).

<sup>220</sup> Refer (Satir 1967; Satir 1972; Bandler, Grinder et al. 1976; Satir 1983; Satir 1988).

<sup>221</sup> Refer (Geertz 1973).

We did little by way of social talk unless it was networking related. In fact, for social exchange, Neville preferred the company of others, not me.

Minichiello et al<sup>222</sup> define in-depth interviewing as:

....conversation with a purpose – a conversation between researcher and informant focusing on the informant's perception of self, life and experience, and expressed in his or her own words. It is the means by which the researcher can gain access to and subsequently understand the private interpretations of social reality that individuals hold.

My use of in-depth interviewing is consistent with my naturalistic inquiry frame and use of grounded theory.<sup>223</sup>

Before I began the research, prolonged interviews were held face-to-face with Neville when I stayed with him firstly, in Bondi Junction, New South Wales,<sup>224</sup> secondly in Yungaburra, Queensland<sup>225</sup> and thirdly, in Rapid Creek, Darwin and fourthly, back in Bondi Junction.<sup>226</sup> These face-to-face interviews were daily and sustained, often lasting all day and well into the night. A couple of times in Yungaburra I stayed for a fortnight. I stayed a week in Darwin. I stayed for a week with Neville in Bondi Junction many times during 1986 and 1987 and travelled up to Bondi Junction for long weekends monthly for eighteen months during that period coinciding with the Bondi Junction Dispersed Therapeutic Community Sharing Sundays.<sup>227</sup> I also held many interviews with Neville by phone throughout 1998 and 1999 when he had returned to Bondi Junction.

When I commenced the thesis in July 1998, Neville and I agreed that interviews would be by phone and typically four times a week. By common agreement we worked better on the phone. Phone calls were typically around two hours or longer. In 1999, the holding of interviews was dependent on Neville's pain levels from his bladder cancer, and during this period, we generally had discussions one or two nights a week. During 1999, discussion length was generally between thirty to sixty minutes. During the phone interviews I typed on the computer as we talked.

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<sup>222</sup> Refer (1995, p. 81).

<sup>223</sup> Refer (Glaser and Strauss 1967).

<sup>224</sup> (1988-89).

<sup>225</sup> (Dec in 1991, 1992 and 1993, and July, 1994).

<sup>226</sup> (Feb, 1993).

<sup>227</sup> Refer (Radio TC International, 2009a).

The bulk of the time we would have unstructured discussion and storytelling themes, rather than question and answer. It emerged that thematic discussion was a fundamental aspect of Fraser House change process.<sup>228</sup> My notes referred mainly to discussion themes rather than specific questions and answers. Nearly all of the flow of dialogue was not of a question and answer form.

Most of these in-depth interviews were recording Neville's life history, with storytelling a large part.<sup>229</sup> These stories related to Fraser House, Fraser House Outreach, and the Laceweb. We constantly jumped around in time. Neville very much saw his life action as emergent, interdependent, and inter-related.<sup>230</sup>

I was endeavouring to enter Neville's socially constituted worlds through his 'precariously negotiated subjective views of it',<sup>231</sup> the stuff of Poole's 'intersubjectivity' – my experiencing of Neville's experiencing of my experiencing of him.<sup>232</sup> These discussions did involve a mutual inter-subjective exchange of information<sup>233</sup> - what Neville called co-learning. This in turn has resonance with Gergen's writing about meaning being jointly negotiated. 'Its meaning and implications are open to continuous reshaping as relationships proceed.'<sup>234</sup> This is the way Neville and I related, and it was also a frame I used throughout the research and the subsequent writing of this Biography.

Often Neville would initiate a new theme. During a December 1991 Yungaburra conversation, Neville mentioned that he had adapted his father's Keyline in evolving Fraser House and extending Fraser House ways into the wider community. During that conversation Neville referred to his Keyline adaptation as 'Cultural Keyline'.

In December 1992, Neville told me the story of his being lost as a three year old and his near death experience. The conversation flowed to his second near death with the grass fire. This led to a discussion about the evolving of his life quest.

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<sup>228</sup> Refer (Yeomans, N. 1965a, Vol . 4, p. 50 - 54).

<sup>229</sup> Refer (Minichiello, Aroni et al. 1995, Chap. 7).

<sup>230</sup> Refer (Minichiello, Aroni et al. 1995, p. 152).

<sup>231</sup> Refer (Minichiello, Aroni et al. 1995, p. 152)/

<sup>232</sup> Refer (Poole 1972)/

<sup>233</sup> Refer (Minichiello, Aroni et al. 1995, p. 179)/

<sup>234</sup> Refer (Gergen 2005).



While I had been conversing with Neville for nearly seven years (since 1985), I had not heard of these aspects being related to Neville's psychiatric work before. Even then, from December 1993, with so much storytelling and discussion going on, I did not realize till around mid 1999 that up till that time I had so filtered my hearing through my prejudices and preconceptions that I had understood little of what Neville was saying. During 1998 and early 1999 I was *still* seeking to find out the 'change process' that was used in Fraser House. I was still thinking in terms of, 'an expert using therapy techniques on the mentally ill' frame. Neville had told me time and again that the change process was 'self-help' and 'mutual help' and that 'community' was the therapy. For all this telling, I was still thinking – 'Yes! But what was the *real* change process? I was a slow learner.

Neville never spoon-fed me with him telling me, as 'fount of all wisdom' what to do. He would set me challenges and tasks.<sup>235</sup> When Neville and I were together in Laceweb contexts he would never do something if I could do it myself. I now know he was creating contexts for me to embody learning. By the time I started my thesis, Neville was in his Seventies and said his memory was failing. However, I suspect that often he followed his Fraser House protocol, 'give the tasks to those who have *no* experience, so they learn by doing with support'. Sometimes he could have told me things. Instead he let me find things out from my interviewees and then he would respond to my crosschecking with him about what I had found out from others.

## **Interviews with Bruen and Chilmaid**

Apart from Neville, my first thesis interviewees were ex-Fraser House staffers Warwick Bruen and Phil Chilmaid. I had an interview with Bruen and Chilmaid at different times in October 1998, and further interviews with each of them in March, June, and July in 1999. Chilmaid was a Fraser House head charge-nurse who continued at North Ryde Hospital after Fraser House closed till his retirement in 1999. Warwick Bruen was a Fraser House psychologist. Both were pleased to help. Each of the three interviews with each of these men took place on consecutive days to aid crosschecking. I met Bruen in Canberra in the Australian Capital Territory (ACT) where he was working at the time as head of Aged Care.

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<sup>235</sup> Milton Erickson the therapist would also use assignments of tasks and challenges (Hanlon, W. D. (1987). *Taproots: Underlying Principles of Milton Erickson's Therapy and Hypnosis*. London, W.W. Norton & Co.).

At the time I was consulting on library security at the National Library in the ACT and my firm paid my airfare to fly to Canberra regularly.

My first interview with Chilmaid was at North Ryde Hospital on the Sydney North Shore and the interview commenced at 11 PM. He was doing the midnight till dawn charge nurse shift. This was my first visit to North Ryde Hospital and he and I spoke briefly. He then gave me a tour of the Reception Centre as he told stories. He then took me 150 metres down the hill in the dark to where the Fraser House buildings are (now called the Lincoln Centre). We had no access. Even so, Chilmaid identified what in the Fraser House days in the Sixties was the Administration Block, the room where Big Group was held, the two large double story dormitory blocks either side of the central administration section, and the lounge/recreation area and the dining room at their respective ends. The buildings stretch over a quarter of a kilometre, so in circling them, it was a substantial walk. I could get a sense of the room used for Big Group as it was dimly lit by street lighting. I visited 'Fraser House' two days later and took photos. I had no access to the interior.

I commenced my first two interviews with both Bruen and Chilmaid with a series of questions that focused on the specifics of the structure and process of Fraser House. As the interviews progressed, discussion became more unstructured. I realized some time after the second interview I had with each of them that many of my questions were based on incorrect or naive assumptions. For example, I had asked a lot of questions relating to the 'change process' at Fraser House. I was continually returning to asking about the kinds of therapy and change processes that were used. 'Was it Gestalt? Was it Behaviour Modification? The response I kept getting was, 'It was not like that'. After the first two interviews with both of them, I was still confused about the nature of the change process. Neville had already told me the changes processes many times in many ways. Therapeutic community was the process. I had not heard! He said to read his father's books on sustainable farming and read his archival material.

The first reading of the books and archives left me none the wiser. That 'experiencing and reconnecting in new ways with a peculiarly 'total' community' was the reconstituting process was not initially conveyed by my reading of Neville and Alf Clark's book.<sup>236</sup> At this time I had not read the UK therapeutic community literature as Neville said he was not influenced by that – rather he had modelled his action on Keyline and Australasia Oceania Indigenous way.

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<sup>236</sup> Refer Clark, A. W. and N. Yeomans (1969).

If I had read the UK literature it would have reinforced my search for treatment method. Recall that Maxwell Jones the pioneer of therapeutic communities in the United Kingdom had said of therapeutic community in the UK:

It does not amount to a treatment methodology in its own right but complements other recognized psychotherapeutic and pharmacological treatment procedures.<sup>237</sup>

I interviewed Alfred Clark for the thesis.<sup>238</sup> Clark was the head of the Fraser House External Research Unit, and co-writer with Neville of the book about Fraser House.<sup>239</sup> During his time at Fraser House, Clark was a senior lecturer at the University of New South Wales and was completing his PhD on Fraser House.<sup>240</sup> After leaving Fraser House and the University, he carried out organizational research with the Tavistock Institute in the United Kingdom. Then he became a Professor and Head of the Sociology Department at La Trobe University for fourteen years.<sup>241</sup> Shortly after I first met Neville in 1986, I spoke to Alfred Clark at La Trobe University about his Fraser House experience and work with Neville. When I interviewed Alfred Clark at his home in August 1998 he said that he was not able to say what made Fraser House work – it was for him, still a puzzle. He reiterated this in a June 2004 phone discussion. Fraser House was a very dense complex process.

I cannot pin point the time when I realized that in Fraser House ‘community’ was the therapy and ‘therapeutic community’ was the process, not a just a name. I sense it came from conversations with a friend and colleague of mine, Dr Andrew Cramb. *All* of the patient community governance and work by patients were change process. *Everything* was change process. It was there in the archives, mentioned many times, but I had just not sensed it.

Once I had this understanding about socio-therapy and community-therapy and that Neville viewed Fraser House as a complex self-organising living system, it became clear that all that Neville had said about his father’s interest in living systems was *central* and not peripheral.

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<sup>237</sup> Refer (Jones 1969, p. 86).

<sup>238</sup> Aug, 1998.

<sup>239</sup> Refer (Clark and Yeomans 1969).

<sup>240</sup> Refer (Clark 1969).

<sup>241</sup> 1975 till 1990.

Neville had told me many times that he modelled his way on his father's work, and I had *not* read P. A.'s writings. After 14 years of conversing with Neville, during 1999 I finally did read all of Neville's fathers books so I had a growing understanding of Neville's adaptation of his father's 'Keyline' concept into Cultural Keyline. Like the processes used by PA and his sons, what they spotted about the Keypoint involved things that were *hidden in plain view*. The same thing applied to virtually everything that Neville had been doing and telling me; it was *hidden in plain view*. It says something about Neville, his work, his deep understanding of the challenges in understanding his way and work, and his profound respect for me and my abilities and my sustained persistence that he persisted with me.

My research was naturalistic inquiry, emerging connoisseurship and emergent design in action. These are discussed later. This gave me a new framework for the third interview with Bruen and Chilmaid in June 1999.

It became apparent during the June 1999 and the July 1999 interviews that I had some understandings about Fraser House that Bruen and Chilmaid did not have. They had little idea that Fraser House was, for Neville, a pilot for exploring global cultural and intercultural transition with a time frame of possibly more than two hundred and fifty years. Neville talked about this epochal transition meta-frame of Fraser House with me through the late Eighties and the Nineties. That Neville had this metaframe in the Fraser House years was confirmed by two other interviewees, Margaret Cockett<sup>242</sup> and Stephanie Yeomans.<sup>243</sup> After my increasing understanding, my following engagements with Bruen and Chilmaid shifted from question and answer to a more conversational exchange with increased storytelling. Around 2008 I travelled to Canberra with my son Jamie and he filmed me dialoguing with Warwick Bruen about his Fraser House experiences. This film gives a very good feel for Neville's way and the Unit's processes especially Warwick's experience of leading Big Group.

## **Margaret Cockett and Other Interviewees**

Apart from Neville, Bruen and Chilmaid, I interviewed six other people linked to Fraser House, namely, Margaret Cockett, Alfred Clark, Terry O'Neill, Stephanie Yeomans, as well as a former Fraser House patient, and a former outpatient. Apart from the outpatient, all of these interviewees were skilled psychosocial researchers and used these competences in our exchanges.

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<sup>242</sup> April, 1999.

<sup>243</sup> Jan, July, Dec, 2002.

The Fraser House patient after leaving Fraser house changed his focus from bank robber to having a career as a research assistant to a leading Australian criminologist; another example of 'it takes one to know one'. Some of the feel of Fraser House, especially the Big and Small Groups from a patient's perspective, was obtained from the former patient<sup>244</sup> and the former outpatient.<sup>245</sup>

I had interviews with Margaret Cockett in April, June and July 1999 on the grounds of Sydney University. Margaret, a psychologist and anthropologist was Neville's personal assistant at Fraser House. Margaret stayed on as Neville's personal assistant in his subsequent Director of Community Mental Health position and his Director of Community Health position and other outreach. Margaret later went into private practice and was practicing from Neville's Bondi Junction house when we had the eighteen months of monthly gatherings during 1986 and 1987.<sup>246</sup> I first met her then (though Margaret did not participate in the Sunday gatherings). Chilmaid, Bruen and Cockett each facilitated Fraser House Big Group and Small Groups on many occasions and conducted research into aspects of Fraser House.

Another interviewee was Terry O'Neill. He was a psychologist at North Ryde Hospital in the Sixties and had voluntarily run the Fraser House children's play therapy sessions immediately after the Unit's parent-child play therapy sessions on Tuesday evenings (after Warwick Bruen had stopped working at the Unit). Terry went on to be a member, and then head of the La Trobe University Student Counselling Unit, where I met him and received my counselling skills training from him in the 1970s. Because of my subsequent voluntary on-call paraprofessional within that La Trobe University Unit, I was permitted to do clinical therapy research at the psychology honours level. I did not meet Neville till nine years later.

Terry had never mentioned Neville or Fraser House to me. I was absorbed in Terry's way of enabling, and it was not until I said to Terry in 1988 that I had met someone who did things similar to himself that he would probably really like to meet, mentioning Neville's name, that Terry said he knew Neville well and that he had largely based his work on his experience at Fraser House.

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<sup>244</sup> June 1992.

<sup>245</sup> July 1994, July 2001, July 2002 and December 2002.

<sup>246</sup> Refer (Radio TC International, 2009a).

Another person I interviewed<sup>247</sup> was Neville's sister-in-law, Stephanie Yeomans (Neville's younger brother, Ken's first wife). She had been a psychiatric nurse at North Ryde Psychiatric Hospital (where I had met Chilmaid) in the Sixties, although she did not work at the Fraser House Unit so as to avoid charges of nepotism. Neville had extensive conversations with Stephanie during their times at North Ryde Hospital and later. Stephanie said<sup>248</sup> that when she was working up the hill from Fraser House in another part of North Ryde Hospital, Neville would come over and talk with her about Fraser House. They would also talk at his house. Stephanie had been in her early teens an informal research assistant for her mother, a geographer. Later she used these skills when she regularly assisted Neville in University Libraries, 'devouring' books on anthropology, sociology, psychology, religion, history, as well as humanitarian and Catholic Church canon law.

Stephanie and Neville's brother Ken were also very active with Neville in his Fraser House outreach. In conversations I had with Stephanie,<sup>249</sup> Stephanie said that back in the Sixties and early Seventies, she and Neville had had endless hours in discussing his way and action. There was evidence among all my interviewees that they had adopted many aspects of Neville's way.

## **Prolonged On-Site Social Action Research**

It was in September 2002 in reflecting upon the social action contexts that I had been involved in since 1986 linked to this thesis that I suddenly realized for the first time that Neville had set up for me an extensive range of contexts that were isomorphic metaphors (matching form) for each and every type of social action he had enabled. Appendix 4 is a table showing eighteen types of social action, with over fifty examples of these types that Neville had been engaged in prior to my meeting him. The third column shows over ninety mirroring contexts that he set up and/or arranged for me to be involved in. Many of these were not just for me; large numbers of people were also involved. This meticulous extensive strategic thoroughness was typical of Neville. He knew that if ever I started a PhD based thesis and a biography on his work life,

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<sup>247</sup> Jan, 2001, July, 2002 and Dec, 2002.

<sup>248</sup> July, 2002.

<sup>249</sup> January 2001, January 2002, and July 2002.

I would have potentially embodied this extensive action research, and associated writing, and may have this embodied experience to draw upon - as well as interviews, archival research, narrative, autobiographical material and storytelling - all enriched potentially by my own prolonged action research that I am continuing to be involved in.

I did not know it at the time that I had been adopting and adapting Neville's ways both in action research and in action in everyday life in the social life world. Werner Pelz my La Trobe University Lecturer and mentor also used a biographical approach in his sociology. The very first essay he asked us students to write was titled, *Myself, My Neighbourhood, Australia*.<sup>250</sup> We were challenged by Werner to write things about these three themes that we had never realised before with the sub-theme 'How has my way of knowing been limiting my knowing.' Each of the three linked themes was an abstraction that was in turn further from my lived life experience of them. And that which is the closest to my experience, my experience of myself was in many ways, the hardest to write meaningful about.

Gold<sup>251</sup> writes of four possible roles for observers ranging from complete detached observation to complete involvement and participation in the site context. Neville arranged for me to be in the latter role – being immersed in the action and regularly taking an initiating and enabling role.<sup>252</sup> Neville engaged me in enabling and supporting social action research a number of times in contexts approximating Fraser House Big Group with between 100 – 180 people present, and at times 600 involved and many times with between 2,500 and 3,500 involved. All of these cast me in the Big Group enabler role. Through the Nineties and 2,000s I have enabled over 200 experiential gatherings with between 40 and 180 people attending during bush camp-out conference-festivals, workshops, seminars and field days up the East Coast of Australia and in South East Asia – over 50,000 attendances. I use the groups with 180 attendees to explore ways of facilitating so that 95% of the time they are engaged in experiencing being in the world with others. In this I was endeavouring to replicate, at some levels, what it may have been like to facilitate Big Group at Fraser House. I wrote up the group processes that I have been exploring to better understand group process at Fraser House and have included this writing within the Laceweb Site (Laceweb, 1997).

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<sup>250</sup> Exploring the notion of 'universals' as in the *universal* and the *particular*.

<sup>251</sup> Refer (1958).

<sup>252</sup> Refer (1958, Vol. 36, p217-223).

In the Philippines I have had people from eleven countries from the Region in the Groups. I have also run groups with Muslim rice growers in Mindanao, and a mixed Muslim/Christian group of 36 clinical psychologists with masters and doctoral academic backgrounds in Manila. In the Australia Top-End Groups I have also had groups with folk from a number of countries in the Region including people experiencing the aftermath of torture and trauma from East Timor, West Papua, and Bougainville Papua New Guinea, as well as folk from New Zealand, Brazil and Scandinavia.

In keeping with indigenous influences on Neville's modes of action research he involved me in many types of actions that were resonant with Linda Tuhiwai Smith's twenty five Indigenous Research Projects<sup>253</sup> namely – creating, democratising, discovering, envisioning, negotiating, naming, networking, reframing, remembering, restoring, revitalizing, sharing, storytelling, and enabling and fostering proactive action research, structural change and cultural change

In these social action contexts Neville mentored me in taking on the same enabler, mentor and 'supporter of others' self-help and mutual help' roles that he engaged in. This social action had 'research' woven into the holistic emergent action (action research). Actions were being continually reviewed by me and other participants together. What worked was repeated in similar contexts. What didn't work so well was modified and adapted so it did work, or it was dropped.

The process was fractal,<sup>254</sup> merging, inferential, synthesising and iterative. Action, monitoring, evaluation, adaptation and modification all took place in a merged holistic way appropriate to emerging and emergent context, rather than as a linear process. The Filipino people use the term, 'acting from a position of contextualization' meaning constantly monitor and sense the ever changing context and be guided by the context. Neville used this framing of action.

The prolonged continuous action research that I have engaged in since 1986 is isomorphic (of similar form) with the prolonged continuous action research that Neville engaged in throughout his life.

For Neville and his 'Cultural Keyline' way, prolonged continuous action research became an embodied aspect of being – a way of living.

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<sup>253</sup> Refer (Smith 1999, p. 142-167).

<sup>254</sup> Refer Chapter Eight for examples of fractals in Keyline and Fraser House.



It is resonant with Indigenous socio-medicine. It became woven into his every day natural perceiving and sense-making in relational inferential social-place inter-action. Neville's way was to have people aware of their own body's responses to unfolding experience (especially what Neville called micro-experiences) of wellness generating action – what Neville called 'embodied understanding'. Head knowing without embodied understanding was for Neville, of little significance.

From this embodied understanding perspective the particular form of action researching I am engaged in I term 'Embodied Transforms' Action Research, where a fundamental aspect of the endeavour is experiencing awareness of awareness as a mode of acting, researching and knowing - such that one has an embodied knowing of difference – embodied transforms.

The prolonged continuous action research that Neville pioneered in Fraser House and Fraser House outreach has resonance with what Deming termed 'a culture of continual improvement'.<sup>255</sup> There is also resonance with what Senge<sup>256</sup> calls, the 'learning organization', and what Bateson called deutero-learning.<sup>257</sup> In some senses we all do this continuous everyday action research – noticing and adjusting as circumstances change. Neville did it exquisitely in a way that maximized emergent potential. He noticed, responded to and supported the positive aspects of everyone's context role specific behaviours.

While Neville monitored the unfolding context, he stayed in his own meta-context (his personal context in the context). In a June 1999 conversation he spoke of being 'context driven' while maintaining his own metacontext in these words:

I was context driven - if I go to 'creative context' then 'everything is creative' - it worked like that.

He attended in a way that 'soaked up' what was there - responding in a resonant way, noticing the unfolding action and flexibly altering and responding to responses as a natural spontaneous flow. It was an integral aspect of his way of life – his 'culture'.

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<sup>255</sup> Refer (2005).

<sup>256</sup> Refer (1992).

<sup>257</sup> Refer (1973).

## Archival Research

While I had been told and shown so much over the years I had known Neville, he only told me of his collected papers in the Original Manuscripts Collection in the Mitchell Library within the NSW State Library in Sydney when he knew my candidature had been confirmed in July 1998. As ever strategic, he had put that archival collection there in the Sixties for serious academic study. In July 1998, Neville told me where that primary source material was stored as well as the location of other materials.

Neville told me that archival material was in three places, the Mitchell Library within the NSW State Library, in a private collection in Armidale in North East New South Wales, and in his private collection in Yungaburra.

I flew up from Melbourne to Sydney to find that Neville's collected papers in the Mitchell Library contained a range of primary sources including Neville's hand written jottings and diagrams, photographs, newspaper clippings, meeting notices, monographs by Neville, staff and patients, and Neville and Fraser House staff's conference papers, research reports and Unit reports - most of it original documents. Neville was well skilled in research methodology and had created an archival researcher's dream cache. There was a spread of types of archival material and a spread of authors – Neville, senior staff, junior staff, patients, outpatients, newspaper reporters and other interested parties. It was not a large collection and it is not all in one place in the 'Original Manuscript' collection. Neville had obviously given thought to each piece's strategic significance. I had a strong feel that this cache was sent ahead specifically for the likes of me. Additionally, there was a collection of Nevilles father's materials, and three further collections belonging to Neville's brothers, Allan and Ken, and Neville's second wife, Lien.

On my first visit I did a skim read of the collection to get a sense of what was there and took some brief notes as a guide for the next visit. At this time I had no idea what thesis I was doing, or the relevance of what I was looking at. I had two further visits each lasting three days where I 'poked around' in the archive. It was in August 2002 on my fourth visit when I had finished my first rough draft of the whole thesis that I scanned, skimmed, and read the total archive of all family members. By this time I knew what was relevant and what was cross-confirming and where it would go in my thesis. Typically, I only wrote down what I was going to use in my thesis.

As well, on this visit I saw material that 'stood out' that I had never noticed before. Some small bits were seminal. These I photocopied.

While plainly there all along, I had never seen just how many research papers and monographs Neville had written. I sense that given the interaction between me, my interviewees, my thesis topic, and the archive, the timing sequence was right as to when I went 'in earnest' into the archive. The preliminary archival viewings had given me a *feel* for the collection. On those early visits the archive was becoming familiar to me, though I had little sense of what was significant. My approach and timing in the use of the Mitchell Library archives were consistent with the principles of my emergent design, i.e. contextually determined, rather than presupposed and prescribed. Some small bits of Neville's handwritten scribbling turned out to be potent; for example, the personal file-note 'Mental Health and Social Change' which is Neville's succinct half page early statement about his thinking on global transitions.<sup>258</sup> I had not had the title's significance reach me - the culture's margin is where social change starts. I spotted this document on my first look at the archive, and then I had no idea that it was one of two seminal linked documents. It was the precursor to the paper, 'On Global Reform – International Normative Model Areas (INMA)' which was in Neville's Yungaburra Far North Queensland archives.<sup>259</sup> I found this second document in July 2000 after Neville's death (30 May 2000).

Dr. Ned Iceton had archival materials at his home in Armidale in N.E. New South Wales relating to the 1971 to 1973 Aboriginal Human Relations Gatherings facilitated by Neville. I was able to get a photocopy of all of the relevant material so I could peruse them at my leisure. As well, Iceton informed me that a collection of the Aboriginal Human Relations Newsletters was held in the Australian National Library (I perused these in Canberra).<sup>260</sup> I had two interviews with Iceton on consecutive days. My questions focused on the processes used to start and sustain group process at the Human Relations Gatherings, given the presence there of both urban and remote area Aboriginals and non-Aboriginal people. These interviews also soon became semi-structured then un-structured. Through these interviews I confirmed that the 1971-73 Aboriginal Human Relations Gatherings were resonant with Fraser House groups and fully consistent with Neville's Cultural Keyline, therapeutic community and other socio-cohesion frameworks.

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<sup>258</sup> Refer (Yeomans, N. 1971b).

<sup>259</sup> Refer (Yeomans 1974).

<sup>260</sup> Refer (Aboriginal Human Relations Newsletter Working Group 1971a; Aboriginal Human Relations Newsletter Working Group 1971b).

By the time I was able to get up to see the Yungaburra archive Neville had died. This archive was held by an Aboriginal woman who discussed with other Aboriginal elders whether to let me have a copy of this archive. I was permitted to make a copy of this archive. The key document, 'On Global Reform and International Normative Model Areas (Inma)',<sup>261</sup> was in this archive; as well, there were written and photographic materials relating to Neville's Lake Tinaroo Mediation Workshops.

Tragically, a video recording of these workshops had mould on it from storage in a damp place and this video was irretrievable misplaced when it was sent for treatment of the mould.

## **Engaging In Naturalistic Inquiry**

This research is in the style and mode of the naturalist paradigm following Lincoln and Guba's book, 'Naturalistic Inquiry' (1985). I used this approach because Neville himself engaged in naturalistic inquiry and helped pioneer this method in Australia in the 1950's and 1960's. Neville used naturalistic inquiry as the framework for his prolonged action research/praxis, and engaged others in sharing with him in naturalistic inquiry as a process for re-constituting locality, community and society. 'Locality' here means 'connexity with place' rather than 'place'.

Neville knew of naturalistic inquiry from using this method with his father and younger brother on their farm development of Keyline processes.

Consistent with naturalistic inquiry, I engaged in prolonged action research in natural settings and obtained secondary source recollections and archival materials because, to quote Lincoln and Guba, 'Naturalistic ontology suggests that realities are wholes that cannot be understood in isolation from their contexts, nor can they be fragmented for study of the parts.'<sup>262</sup> My guiding substantive theory emerged from, or was grounded in the data.<sup>263</sup>

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<sup>261</sup> Refer (Yeomans 1974).

<sup>262</sup> Refer (1985, p. 39).

<sup>263</sup> Refer (Glaser and Strauss 1967; Lincoln and Guba, 1985, p. 41).

I set boundaries to the inquiry:

...on the basis of emergent focus because that permits the multiple realities to define the focus...; because boundaries cannot be satisfactorily set without intimate contextual knowledge, including knowledge about the mutually shaping factors involved....', <sup>264</sup>

I followed Lincoln and Guba's special criteria for trustworthiness, namely, credibility, transferability, dependability and confirmability discussed below.<sup>265</sup>

Consistent with naturalistic inquiry, Neville's way of prolonged action research was based on the same beliefs and associated principles of the New Paradigm as detailed by Lincoln and Guba.<sup>266</sup>

I will show in the three sections of this research that Nevilles and his father's work is consistent with the new paradigm's beliefs and principles and that both men helped evolve new paradigm action research in Australia.

Neville was well aware of the holographic quality of his action research in interaction between Keyline and Cultural Keyline processes, as well as interaction between Cultural Keyline and social systems. For example, Lincoln and Guba could well have been quoting Neville when they wrote:

Information is distributed throughout the system rather than concentrated at specific points. At each point information about the whole is contained in the part.

Not only can the entire reality be found in the part, but also the part can be found in the whole. What is detected in any part must also characterize the whole. Everything is interconnected.<sup>267</sup>

The quote aptly describes the holographic and fractal quality of the way Neville interacted with connexity in a two-fold sense.

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<sup>264</sup> Refer (Lincoln and Guba 1985, p. 42).

<sup>265</sup> Refer (1985, p. 43).

<sup>266</sup> Refer Table 1 below adapted from Lincoln and Guba, (1985, p. 56).

<sup>267</sup> Refer (1985, p. 59).

My definition of 'connexity' is as follows:

Connexity' embodies the notion that everything within and between natural contexts and everything within and between people and context (culturally and inter-culturally) is inter-dependent, inter-related, inter-connected, inter-linked, inter-penetrating, and inter-woven, whether we recognize it or not.

On connexity – Candice Pert<sup>268</sup> in her book *The Molecules of Emotion* writes of the 'essential relatedness of all life'.

Neville maintained connexity perception in relating with the unfolding connexity. I found that Fraser House can be seen in Neville's Festivals, community markets, smaller therapeutic community houses, and in his networking, and simultaneously Keyline can be seen in Cultural Keyline and both in Fraser House, Fraser House outreach, Cultural Healing Action and Laceweb Networks. I return to this theme in discussing holographic generalization below.

## **ENSURING TRUSTWORTHINESS**

To ensure trustworthiness in my research I endeavoured to establish truth value by the test of isomorphism,<sup>269</sup> namely, that I have revealed the form, structure and processes of the focal multiple social constructions adequately in a way that would be credible to the co-constructors of those multiple realities. In respect of external validity, again following Lincoln and Guba, I make the assumption that, 'at best only working hypotheses may be abstracted.'

I had sustained prolonged engagement by investing ample time to become immersed in the focal milieu. I learned the cultures. I have built respect and trust. I was around long enough to detect the subtle and non-obvious aspects (even then, with considerable difficulty).

I had ample time to detect my distorted and selective perceptions and misconstructions of what Neville and others were saying; time to 'render the inquirer (me) open to multiple influences – the mutual shapers and contextual factors'.<sup>270</sup>

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<sup>268</sup> Refer (Pert, C., 1997, p282).

<sup>269</sup> Refer (Lincoln and Guba 1985, p. 294).

<sup>270</sup> Refer (Lincoln and Guba 1985).

Recall that it took me *14 years* to get some *fundamental* aspects of Neville's Way! All of this presents me with massive challenges as to how I write so others may make some sense of all of this. Neville used to continually exhort me to keep everything tentative and up for continual review. On another trust-worthiness criterion, 'consistency', I use a number of processes set out below to ensure replicability and dependability.

<b>New Paradigm Basic Belief</b>	<b>Associated Principle</b>
Complex	Real-world entities are a diverse lot of complex systems and organisms.
Heterarchic	Systems and organisms experience many simultaneous and potentially dominant orderings – none of which are 'naturally' ordered.
Holographic	Images of systems and organisms are created by a dynamic process of interaction that is (metaphorically) similar to the holograph.
Indeterminate	Future states of systems and organisms are in principle unpredictable
Mutually causal	Systems and organisms evolve and change together in such a way (with feedback and feedforward) as to make the distinction between cause and effect meaningless
Morphogenetic	New forms of systems and organisms unpredicted (and unpredictable) from any of the parts can arise spontaneously under conditions of diversity, openness, mutual causality, and indeterminacy
Perspectival	Mental processes, instruments, and even disciplines are not neutral

Table 1. Basic Belief and Associated Principles of the New Paradigm

There may be many aspects of *your* biography my reader that may limit your capacity to see and get the sense of all of this. You too may not at first be able to see some of the *hidden in plain view*.

I invite you to persist. Persistency is a fine trait.

This prolonged time in engaging also enabled the building of trust in some people who were extremely cautious about me. Some are still very cautious and hold back for very good reasons. There are some things I do not need to know. For example, as discussed in Chapter Eleven, in East Asia, psychosocial healers are seen as ‘subversives to be harassed/eliminated’ by some vested interests forcing people to watch atrocity perpetrated on fellow villagers for traumatising for social control – what is termed by some ‘low intensity conflict’.<sup>271</sup> So in some contexts, I was not told things, and learnt not to ask about or speak of particular things. These matters were on a need to know basis.

While engaged in prolonged action research, I believe that I have never ‘gone native’; I have never lost what Lincoln and Guba<sup>272</sup> call ‘detached wonder’. I also engaged in persistent observation to add salience so as to:

....identify those characteristics and elements in the situation that are most relevant to the problem or issue being pursued and focusing on them in detail. If prolonged engagement provides scope, persistent observation provides depth.<sup>273</sup>

These two forms of engaging enabled me to come to terms with what Eisner calls the ‘pervasive qualities’,<sup>274</sup> in this case the ‘pervasive qualities’ of Neville and his social action, and to sort out what really matters. In my writing I have endeavoured to specify in detail the exploring I carried out, and how I sought out salience and the salient significant.

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<sup>271</sup> A low-cost method of warfare.

<sup>272</sup> Refer (Lincoln and Guba 1981).

<sup>273</sup> Refer (Lincoln and Guba. E. G. 1981; Lincoln and Guba 1985, p. 304).

<sup>274</sup> Refer (Eisner 1975).



Another aspect of my method to ensure trustworthiness was the use of triangulation. Following Denzin,<sup>275</sup> I used different sources and different methods. Comments made by one interviewee were crosschecked with the other interviewees. As well, comments were crosschecked with archival material, on-site visits, and immersion in ongoing social action with me taking on the enabling and mentoring role for others, with Neville as my mentor. Archival materials were also crosschecked.

I engaged in peer debriefing<sup>276</sup> with a number of people who were disinterested, though resonant. I also carried out ongoing member checks with my interviewees, both formally and informally, after typing up my interview notes, and when the first and later drafts were finished (Lincoln and Guba 1985). This was in the early work to provide, 'an initial and searching opportunity to test working hypotheses, to correct for error, to provide them opportunity to ask challenging questions, probe for biases, question meanings, check the need for further information or clarification, and to give them an opportunity to give an assessment of overall adequacy.'<sup>277</sup>

My method was resonant with Neville's own research methodology outlined in the next two segments.

## MY THEORETICAL PERSPECTIVES

When I first met Neville one of the first things he did was to discover that we shared some of the same theoretical perspectives. We were both informed by a study of phenomenology, hermeneutics and the sociology of knowledge. I had had sociology of knowledge as my substantive topic in each year of sociology for my social science degree. For both of us, meaning emerged out of our shared relational inter-subjectivity. For Neville, re-constituting and mediating relational meaning was a core activity of the Fraser House community re-socializing process.<sup>278</sup>

A part of my theoretical stance was using Neville's way of action research. I have used qualitative methods from within Neville's worldview to provide some glimpses and feel of his way. Neville's primary focus was on the 'action' part of action research.

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<sup>275</sup> Refer (1978).

<sup>276</sup> Refer (Lincoln and Guba 1985).

<sup>277</sup> Refer (Lincoln and Guba 1985).

<sup>278</sup> Refer (Gergen 2005).

From a research point of view, Neville was not into critique of society as in 'critical sociology'. While Neville assumed a social basis for mental illness, he was neither into criticizing society nor promoting his own solutions. His mutual-help and self-help framing was all about people evolving their *own* lives together of their *own* making.

If anything his work was in the general area of cultural studies, and within that, the study of 'cultural emergence' and 'intercultural connexity'. His work is wider than cultural science (*geistwissenschaftlich*); his action was linked to many of the 'disciplines'.

Neville engaged marginalized people in inter-subjective awareness (living experience) of the shared act of working out in everyday life how to live together well.

The way of life they were co-re-constituting together was:

- Action researched using emergent design
- Subjected to constant review and evaluation
- Evolving transitional community using transitional concepts
- Guided by values of respect for human dignity, respecting all life forms and being humane and caring
- Documenting the action research, specially what works and what does not work

Neville fostered emergence by creatively utilizing the liminal<sup>279</sup> (at the threshold) tension between the actual and the possible; recognising that life is filled with possibilities.

The fluid freeness in Neville's methods (adapted from his father's work) also mirrors the fluid freeness in the ways of living Neville was enabling through cultural emergence.

Neville's way embodies a paradigm<sup>280</sup> fundamentally different to the logical positivist and similar paradigms pre-occupied with categorisation, universal prescriptive inter-contextual algorithms - and manipulative knowing (so we can predict, and control).<sup>281</sup>

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<sup>279</sup> Refer (Turner, V., 1982).

<sup>280</sup> Refer (Kuhn 1996).

<sup>281</sup> Refer (Pelz 1974; Pelz 1975).

Anyone looking through the filter of a logical positivist and similar paradigms at Neville's tentative connexity way perturbing self-organizing systems typically find little that makes sense in Neville's life work. It may appear a confused uncontrolled and uncontrollable mess.

The typical responses to Neville's actions from those within the above paradigms have been to intervene to have *their* paradigm applied through negation, denigration, condemnation, subversion, imposition and control (typically through imposing a fixed predetermined agenda). Some examples are firstly in organising the NSW festivals (authorities seeking to curtail the size of the area used at Centennial Park and the energy of the Festival); secondly, at both the 1992 gathering at Geoff Guest's place,<sup>282</sup> and at the 1994 Small Island Gathering on the Atherton Tablelands (where non-grassroots oriented people sought to impose top down control through imposing fixed agenda;<sup>283</sup> and thirdly, all the above responses happened constantly in relation to Fraser House.

Neville's way and Cultural Keyline have to be experienced and embodied from deep within the associated paradigm, value and behaviour system; mentoring is valuable. Neville in no way wanted to answer my questions about Cultural Keyline when he first mentioned the term in December 1991; rather he mentored me and set up a stream of micro-experiences. Cognitive 'head'-based knowing will *never* lead to a substantive understanding of Neville's way; it *has* to be embodied. Neville's way survives and thrives in the lived-life experience of natural nurturers and those who are continuing living their caring human values in supporting wellness action. The above is the reason I mirrored Neville's way in carrying out this research.

## USING EMERGENT DESIGN

In keeping with Neville's use of naturalistic inquiry, my research design was emergent rather than preordinate.<sup>284</sup> Meanings emerged from unfolded and unfolding contexts, and multiple realities; for example, from Indigenous and grassroots life-worlds throughout East Asia, Australasia, and Oceania.

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<sup>282</sup> Refer (Petford Working Group 1992).

<sup>283</sup> Refer (Roberts and Widders 1994).

<sup>284</sup> Refer (Lincoln and Guba 1985, p.208).

In my prolonged action research, what I was experiencing and learning was a function of my interaction with the contexts, and the people who had helped constitute them and who were co-constituting them. There was pervasive indeterminacy. In many aspects I was in the situation of knowing I did not know and being comfortable with that. With other aspects, I did not know I did not know, and I found out this by running into seeming inconsistencies and paradoxes - the bewildering, and into what I thought were brick walls, and Neville making me jump hurdles. My response to this was to have an even more open-ended approach.<sup>285</sup>

My design emerged from continuous data analysis and writing as I went. I was under way for almost a year before I decided what thesis I was doing – that it would be in three parts, Fraser House, Fraser House Outreach and the evolving of the Laceweb. Recall that initially, I was looking at the archives and not knowing what I was looking at or for, or what was, and was not significant.

Consistent with emergent design, I allowed the emerging data to be both a stimulus and guide for my review of literature. For example, it was after realizing the way Neville and his father worked holistically and relationally with emergence in self organizing systems that I had the literature as a ‘stimulus for thinking’.<sup>286</sup> Consistent with Neville and his father I began relating with the Archive and was letting the Archive tell me what to do. It was no longer strange.

## **WRITING THROUGH AND MAKING SENSE**

### **Writing Through**

I engaged in writing through rather than writing up. While I would make many file notes, right from the start of the thesis I started writing the actual thesis. I constantly added and reworked - as if it was a moist pliable clay statue. This is consistent with my emergent design. It did mean constant rereading of the latest draft, and as it got larger, it meant that I had to have the latest version ‘in my head’ all the time. As I gathered more data and reflected, I was constantly looking for where things fitted and whether they still had a place. I did the same thing in drafting this Biography.

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<sup>285</sup> Refer (Lincoln and Guba 1985, p. 209).

<sup>286</sup> Refer (Minichiello, Aroni et al. 1995, p. 71).

In making sense of, and writing through my research I combined:

- Grounded theory<sup>287</sup>
- Holographic generalization/holographic realisation<sup>288</sup>
- Thick description<sup>289</sup>
- Thematic analysis/narrative analysis<sup>290</sup>
- Structure/event process analysis<sup>291</sup> and
- Eisner's concept of 'connoisseurship'<sup>292</sup>

After discussing each of the above, I outline processes used to support my intuition and being what Neville called, 'a scientific detective'.

## Using Grounded Theory

Lincoln and Guba describe 'grounded theory'<sup>293</sup> as a 'theory that follows from the data rather than preceding them'. 'The theory that is developed is then said to be grounded in the data'.<sup>294</sup> Lincoln and Guba make the point that this is a 'necessary consequence of the naturalistic paradigm that posits multiple realities and makes transferability dependent on local contextual factors'.<sup>295</sup>

## Recognising Fractals and Holographs

Along with researching the transferability of Neville's Way (including Keyline and Cultural Keyline) between many contexts, a central theme of the thesis and this Biography is the fractal and holographic quality of Neville's action. Lincoln and Guba<sup>296</sup> refer to Schwartz and Ogilvy's,<sup>297</sup> comment that 'the metaphor for the world is changing from the machine to the hologram'.

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<sup>287</sup> Refer (Glaser and Strauss 1967; Lincoln and Guba 1985, p. 204-205).

<sup>288</sup> Refer (Lincoln and Guba 1985, p.125).

<sup>289</sup> Refer (Geertz 1973).

<sup>290</sup> Refer (Kellehear 1993, p. 38; Miles and Huberman 1994).

<sup>291</sup> Refer (Neuman 1997, p. 433; Neuman 2000).

<sup>292</sup> Refer (Eisner 1991).

<sup>293</sup> Refer (Glaser and Strauss 1967).

<sup>294</sup> Refer (Minichiello, Aroni et al. 1995, p. 103).

<sup>295</sup> Refer (1985, p. 205).

<sup>296</sup> Refer (1985, p. 204-205).

<sup>297</sup> Refer (1979).

Lincoln and Guba point out that a characteristic of holograms is ‘that any piece of the hologram contains in it all of the information found in the whole’.<sup>298</sup>

While recognizing the limits of metaphor, Lincoln and Guba make the case that any part or component gathered is a ‘perfect sample in the sense that it contains all of the information about the whole that one might hope to obtain; that imperfect (blurred) information from any source can be improved (clarified), if one has the appropriate filters or other processes for so doing’.<sup>299</sup>

As an example of using filters, I asked a friend of mine David Cruise to improve photo 73 with his photo editing skills. He used colour filters for the whole photograph to correct the blue stripes on the Adidas runners to their correct shade and this ‘corrected’ the colour balance for the *whole* photo.

Chapter Seven discusses the fractal quality of the Keypoint) where information distributed in land topography is present at the Keypoint where the three main landforms meet. Chapter Eight discusses the fractal quality of Cultural Keypoints.

It was some time before I started to see the fractal quality in everything Neville was doing and how all the diverse bits were parts of the whole. The bits were not disconnected, rather I started to see them as bits in connexity relating with all of the other bits – with special relating between some of the bits.

## Using Thick Description

The ‘base of information’ that is appropriate for holographic generalization is suggested by Lincoln and Guba as Geertz’s ‘thick description’.<sup>300</sup> I have endeavoured to obtain thick description of the many and varied contexts in which Neville worked.

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<sup>298</sup> Refer (1985, p. 204-205).

<sup>299</sup> Refer (1985, p. 204-205).

<sup>300</sup> Refer (1973).

I then used Keyline, Cultural Keyline and other 'filters' or 'lenses' to focus and clarify what I had found and to help in form and pattern recognition.

These processes in turn helped clarify the 'filters'. I found the 'filters' permeated through the various objects, events, processes, happenings, and structures that Neville set up and enabled, and their varied contexts. I then started seeing aspects of each of the particulars in the general, and the general in the particulars.

## **Using Thematic Analysis/Narrative Analysis**

In working with thick description and holographic generalization I used thematic analysis (also called Narrative Analysis). In this I was guided by Miles and Huberman's themes below.<sup>301</sup>

- Look for repetition
- Note themes and patterns
- Make metaphors and analogies
- Check if single variable, event, or experience are really several
- Connect particular events to the general, or vice versa
- Note differences and similarities
- Note triggers connecting meditating variables
- Note if patterns in the data resemble theories/concepts

Neville used each of the above processes in naturalistic inquiry. I also recognized that in large part I had been using each of them in my prolonged Laceweb action research from 1986 onwards, and increasingly using them during this thesis/biographical research. Naturalistic inquiry was for me, becoming an aspect of a new way of being.

In speaking of 'thematic analysis', Kellehear writes that 'validity is tied to how well a researcher's understanding of a culture parallels the way that a culture views itself', and that the 'central meanings the researcher attaches to objects, actions and relations should reflect the beliefs of insiders' analysis'.<sup>302</sup>

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<sup>301</sup> Refer (1994, p. 245-261).

<sup>302</sup> Refer (1993, p. 38).

These aspects were used to increase trust-worthiness along with carrying out ongoing member checks<sup>303</sup> with all of my interviewees. I also checked and confirmed my 'central meanings' – such as 'Cultural Keyline', 'connexity', and 'emergence' - with others involved in the focal action. When I had understanding and meanings that my interviewees did not have, I checked and confirmed the 'fit' of these with my interviewees and relevant others.

I drew on Berger and Luckman's notion of '*typification*'.<sup>304</sup> When we relate to others we relate to them as *typical* of particular *types* of folk. Organisations are also of particular types (examples: autocratic, self-organising and laissez-faire). Interaction takes place based upon mutual 'typificatory' processes (standard schemes of meaning). We typify in various degrees of anonymity, detail and the like. Interaction with other people is shaped by these typifications.

Typifications become more anonymous the further a person is from face-to-face interaction. Social structure is the sum total of these typifications and of the recurrent patterns of interaction established by means of them. As such, social structure is an essential element of the reality of everyday life. *Reciprocal typifications* of actions are built up in the course of a shared history. We form patterns of action, we organise perceptions into coherent patterns. We organise actions on patterned lines. We evolve habitual ways of acting. In exploring Fraser House and other aspects of Neville's work

I used this notion of typification in looking for what Eisner calls, '*structural collaboration*' - 'recurrent behaviours or actions, those theme-like features of a situation that inspire confidence that events interpreted and appraised are not aberrant or exceptional, but rather characteristic of the situation'.<sup>305</sup>

I was guided by Eisner's references to a number of aspects that all of the social sciences have in common:

.... the search for pattern in the qualities they observe, the effort to illuminate and display what has not been previously noticed, and the attempt to account for what has been seen (1991, p. 230).

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<sup>303</sup> Refer (Lincoln and Guba 1985, p. 314).

<sup>304</sup> Refer (1967).

<sup>305</sup> Refer (1991, p. 101).



## Using Connoisseurship

In exploring diversity - seeking Bateson's 'patterns that connect' (1980) in respect of each of Eisner's three aspects mentioned in the previous paragraph, I endeavoured to continually improve my capacity to engage what Eisner<sup>306</sup> calls 'connoisseurship', defined by him as 'the ability to make fine-grained discriminations among complex subtle qualities'. Connoisseurship is 'the art of appreciation'.

A fundamental aspect of connoisseurship is 'allowing the situation to speak for itself, that is, to allow for an emergent focus'.<sup>307</sup> This involves enriching perception, the sense and significance we make from all that is streaming through all our senses. In this I was mindful of Pelz's remarks about the German word '*erscheinung*' meaning 'appearance'. This word contains the German, '*schein*' that also contains for the social scientist the caution that appearance may deceive, 'for *schein*, because it shines and glitters, reveals *and* deceives. It denotes something better and worse, more and less than appearance'.<sup>308</sup>

Pelz speaks of a particular mood in searching for understanding where appearance can reveal and deceive. In this, Pelz introduces another German word, '*stimmung*' having, as one of its meanings, 'a mood that attunes'.<sup>309</sup>

I sensed that when I was engaged with Neville, Laceweb prolonged action research, my thesis and this Biography; I worked best when I entered this attuning mood. I also explored attuning moods in group contexts (in both senses – that is exploring constituting *stimmung* and notice its spontaneous emergence).

My capacity for being a connoisseur was enriched through in-depth interviewing, prolonged engagement, and persistently observing someone like Neville in action. He was a connoisseur par excellence. The observational challenge was that I only saw the output of his connoisseurship, not connoisseurship per se. The perennial questions were, 'How did he do that?' and 'How did he come up with that?'

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<sup>306</sup> Refer (1991, p. 63).

<sup>307</sup> Refer (1991, p. 176).

<sup>308</sup> Refer (1974, p. 88).

<sup>309</sup> Refer (1974, p. 89).

To this endeavour I brought my understanding of 'understanding', honed by my three years of study of the sociology of knowledge with sociologist Werner Pelz. He speaks of a contemplative mode of knowing that has some resonance with connoisseurship, where, Pelz's<sup>310</sup> 'contemplating as mode of knowing' is:

a kind of intellectual-emotive compound of seeing-hearing-smelling-tasting-feeling. It is appreciative and savouring. It leaves things as and where they are.

It neither proves nor disproves, though it may approve or disapprove. It is the psychic equivalent of eating, drinking, and breathing.

Contemplation does not wish to handle its subjects and need not therefore concentrate on looking for a handle. It is not exclusively interested in categorizing them according to function and utility within a conceptual framework designed by and for sectional interests.

Following Pelz 'contemplation' as a mode of knowing, I have endeavoured to use the German concept '*kennen*' - not a 'provable' manipulatable knowing (the German concept '*wissen*'), rather *kennen* implies a knowing to become better *acquainted* with Neville's way – to become even more familiar with it – 'to *kennen*' following Pelz is 'denoting something personal [and inter-personal], subjective, unfinished and unfinishable, involving me and interesting me'.<sup>311</sup> It is relational knowing.<sup>312</sup>

Allied to this is a process Jeremy Narby calls defocusing<sup>313</sup>. As a metaphor for defocusing, Narby speaks of those stereo pictures where the three-dimensional image only appears suddenly with the relaxed defocused gaze.

Examples of defocusing approaches are daydreaming, nocturnal soliloquies, and following Pelz, contemplation.

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<sup>310</sup> Refer (1975, p. 232, 238).

<sup>311</sup> Refer (1974, p. 80-83).

<sup>312</sup> Refer (Gergen 2005).

<sup>313</sup> Refer (1998).

Pelz<sup>314</sup> goes on to say that:

The fate of one man, one woman, one child, during a vast international upheaval or natural disaster, faithfully and sympathetically represented, can inform us more thoroughly concerning the reality of that situation than any number of statistics or objective descriptions.

One of the challenges in writing was what Eisner called 'the untranslatable' – 'there is no verbal equivalent for Bach's Mass in B Minor'.<sup>315</sup> Prose cannot encapsulate the co-reconstituting lived-life emotive richness of Fraser House. There is no adequate verbal equivalent. Since an aim of this thesis is to reveal, I endeavoured to understand 'the limits and uses of the forms used to represent what connoisseurship makes available' and to recognize and be mindful of how 'each form shapes content – that is by leaving out what it cannot represent'.<sup>316</sup>

I endeavour to give at least a 'pale cast' of milieu, mindful that description and explanation are always inadequate. The derivation of the word 'explain' hints at this – Latin 'ex-planus' meaning 'out of the *plain* (flat or two dimensional)'<sup>317</sup> - that is, conveying an impoverished representation of the *multidimensional*; I was constantly challenged by making sense of rich interwoven complexity. Any attempt at explaining tends to abstract – to leave out!

There is a German expression that links to connoisseurship, '*Dichter und Denker*'.<sup>318</sup> As an example, some very talented creative people are called '*dichter und denker*'. When using this term to refer to say a poet, the speaker is suggesting that the listener merges in his or her reflection the poet, the poem making and the poem.

This is calling for us to engage in a very rich form of reflective contemplating about process. It is about our intersubjectively responding to the intermingling of the three elements, i.e., the poet, the poem making and the poem. In doing the research I contemplated Neville as *Dichter und Denker*.

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<sup>314</sup> Refer (1974, p. 80-83).

<sup>315</sup> Refer (1991, p.235).

<sup>316</sup> Refer (1991, p.235); this links to Kate Robertson's challenge in attempting to depict the 'spirit of ConFest' in her photos; refer Photo 50.

<sup>317</sup> From a 1978 discussion with Werner Pelz.

<sup>318</sup> Refer (Pelz 1974).

I endeavoured to enter into a threefold mode of understanding, intermingling three views of Neville, for example, in the guise of evolver of community psychiatry, secondly, Neville in the process of evolving community psychiatry, and Neville's version of community psychiatry – and then inter-subjectively linking with all of that.

As another example, merge Neville, as community wellbeing innovator, the evolving and sustaining of Fraser House processing, and Fraser House as an unfolding placed social life world. Do the same with Fraser House outreaching and the evolving of Lacweb networking.

Note that it is easy to think about any of the three aspects of the above sets' separately. Thinking of two simultaneously is more 'work', and merging the three in contemplation towards relational knowing (*kennen*) is typically a challenge - though a worthwhile experience into a new (higher?) more connexity-based mode of reflecting/perception (making sense of the senses).

Another resonant process for subtle sensing I endeavoured to use was Wolff's twin concepts of 'surrender' and 'catch'.<sup>319</sup>

For Wolff, 'surrender' involves 'total involvement, suspension of received notions<sup>320</sup>, pertinence of everything, identification, and risk of being hurt'.

In surrendering one leaves oneself open to 'catch' - meaning 'the cognitive or existential result, yield or harvest, new conceiving or new conceptualising – a new being-in-the-world'.

Werner Pelz introduced me to surrender and catch during 1978 and I have explored this ever since. Suspension of received notions is a major experiential shift.

Wolff refers to Tolstoy's writing of the character Levin being with his beloved Kitty in Anna Karenina:

Then for the first time, he clearly understood...that he was not simply close to her, but that he could not tell where he ended and she began.<sup>321</sup>

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<sup>319</sup> Refer (1976, p. 20).

<sup>320</sup> One strange depiction is in a film called *Themroc* (termed 'a surreal French satire') where a workman cathartically disgorge his socialisation on his way home from a weird morning at work and reverts to being an urban caveman.

Wolff uses this quote in making the point that 'in surrender as in love, differentiation between *subject*, *act* and *object* disappear - an example of the suspension of even essential categories among our received notions.'<sup>322</sup> He is talking about realizing connexity.

Wolff refers to 'subject, act and object'. These are the three aspects of *dichter* and *denker*.

Wolff's undifferentiated surrendering merges the richness of perceiving subject and act and object in an undifferentiated melding.

This is very different to Marcuse's<sup>323</sup> reference to reducing subject, act and object to just object to be dismissed without thought as in:

Georgia's high-handed, low browed governor....

## Using Biographical Sociology

In carrying out my research I adapted my studies of Biographical Sociology with Dr Werner Pelz in sociology of knowledge at Latrobe University. What follows are four quotes from Roberts, & Kyllönen's (2006) paper on Biographical Sociology:

Biographical Sociology, in general terms, can be said to be an attempt to understand the changing experiences and outlooks of individuals in their daily lives, what they see as important, and how to provide interpretations of the accounts they give of their past, present and future (Roberts, 2002: 1).

An emphasis on the "biographical" in sociology is not simply the study of the individual life. Following Mills, we would argue that Biographical Sociology has a "task and a promise" in employing an "imagination" which: enables its possessor to understand the larger historical scene in terms of its meaning for the *inner* life and the *external* career of a variety of individuals.....enables us to grasp *history* and *biography* and the relations between the two

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<sup>321</sup> Refer (Wolff 1976, p. 20).

<sup>322</sup> Refer (Wolff 1976, p. 22).

<sup>323</sup> Refer (1964, p.83).

within society.....[and] between 'the *personal* troubles of milieu' and 'the *public* issues of social structure'.<sup>324</sup>

The challenge to the *separation of single lives and social structure*: involves sociologists questioning and indeed rejecting conventional sharp distinctions between *structure* and *action*, and relatedly, *individual* and *collective*, as presenting an over-dichotomized view of social life. It means rejecting any notion that a 'life' can be understood as a representation of a single self in isolation from *networks of interwoven biographies*.<sup>325</sup>

With this previous paragraph I go back to Gouldner's comments about Talcott Parson's preoccupation with the social system while playing scant regard to the potency of *individual* autonomy and agency *in* a social system, *on the edge of* social systems, *as an outsider of* system, and *integral* after social system in collapse. Neville played with this connecting, mediating, blending of isolates engaging in social relating within and between folk engaging in '*networks of interwoven biographies*'.

Back to Roberts, & Kyllönen's paper:

The exploration of the interplay of *biography*, *history* and *structure* is central to a Biographical Sociology. Conceptualization of the social world primarily according to structure would omit the essential attention to "human joy and suffering".<sup>326</sup> A Biographical Sociology entails a 'critical humanism' – 'a longing for social science to take more seriously its humanistic foundations and to foster styles of thinking that encourage the creative, interpretive story tellings of lives – with all the ethical, political and self-reflexive engagements that this will bring'.<sup>327</sup>

## Structure/Event Process Analysis

Following Stanley and Morgan's (1993) comment above on 'structure and action', with structure/event process analysis I was looking for connexity within and between events and other happenings, and their form/structure

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<sup>324</sup> Refer (Mills, 1970: 11, 12, 14); my italics.

<sup>325</sup> Refer (Stanley and Morgan, 1993); my italics.

<sup>326</sup> Refer (Plummer, 2001: 6), my italics.

<sup>327</sup> Refer (Plummer, 2001: 1); my italics.

and processes, and the nexus between people constituting these unfoldings. I was looking for fractals, emergence and mutual-causality.<sup>328</sup>

## Emergence of Intuition

After the emotional turmoil of learning of Neville's impending death, I allowed everything I had done to just 'settle' inside, to give it all room to sort itself out. It was nearly a year later when I had a feeling that I was ready to make more sense of it all, including his death; I had busied myself in the meantime with reading more extensively about qualitative methods and the Keyline literature. As well, I reviewed the the following literature areas - Prigogine & Stengers, 'Order out of Chaos';<sup>329</sup> secondly, on fuzziology, commencing with Dimitrov;<sup>330</sup> thirdly, on deep ecology commencing with Arne Naess;<sup>331</sup> fourthly, on emergent properties commencing with Fritjof Capra;<sup>332</sup> fifthly, on holistic open systems commencing with Ludwig von Bertalanffy<sup>333</sup> and Fred Emery;<sup>334</sup> and sixthly, on self organizing systems and autopoiesis commencing with Maturana.<sup>335</sup> Insights from this literature review are interspersed throughout the thesis and this biography.

Beveridge<sup>336</sup> speaks about having a purposeful break in these terms:

The most characteristic circumstance of an intuition are a period of intense work on the problem accompanied by a desire for its solution, abandonment of the work with the attention on something else, then the appearance of the idea with dramatic suddenness and often a sense of certainty.

I did have clarity and sudden insights 'out of the blue' after this long break. Other sudden insights occurred unexpectedly throughout the research. A key thing I found with the sudden insights was to write them up immediately they occurred as they had a tendency to disappear beyond recall as fast as they came. I also found that not reading my writing for a number of weeks would allow me to see with 'fresh eyes'.

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<sup>328</sup> Refer (Neuman 1997, p. 433).

<sup>329</sup> Refer (1984).

<sup>330</sup> Refer (2002).

<sup>331</sup> Refer (1998).

<sup>332</sup> Refer (1997).

<sup>333</sup> Refer (1950).

<sup>334</sup> Refer (1969).

<sup>335</sup> Refer (1970).

<sup>336</sup> Refer (1950).

I could far more easily spot things like clumsy expression, ambiguity, punctuation errors and the like when the material was less familiar.

A repeat from the text is germane to this theme 'emergence of intuition:

Neville tended to make connections between some new thing they were trying out at Fraser House and what they did on the farm. It seems that Neville's sensing of what Keyline adapted to the psychosocial may be, emerged out of Fraser House's dynamic eclectic experiential process rather than being an intellectual exercise imposed on Fraser House. That's why Neville referred to Fraser House as *Inferential Space*. Theory emerged from experience, and then mulling on this experience, then theorein (pretheoretical theorising)<sup>337</sup> and inferential process.

My experience of researching the PhD and adapting it to this biography followed a similar course.

From writing the companion volumes 'Coming to One's Senses – By the Way (Volumes 1 and 2) I realised the potent significance in all of Neville's work of juxtapositioning, sequencing, stacking (layering or imbricating) and weaving.

Neville would deliberately place things together in time and space to maximise the potential of emergence, to tap any consequential free energy, to create resonance and create many other possibilities; a review of the two volumes of this Biography and the 'Coming to Ones Senses' volumes will find many examples of the foregoing.

## **Phenomenological Research**

Recall that I had four years of study with Dr Werner Pelz on the Sociology of knowledge, Hermeneutics and Phenomenology. I drew upon these for my research methods.

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<sup>337</sup> Refer (Pelz 1974).



Stan Lester provides an introductory description of Phenomenological Research.<sup>338</sup>

Phenomenology is concerned with the study of experience from the perspective of the individual, 'bracketing' taken-for-granted assumptions and usual ways of perceiving. Epistemologically, phenomenological approaches are based in a paradigm of personal knowledge and subjectivity, and emphasize the importance of personal perspective and interpretation.

As such they are powerful for understanding subjective experience, gaining insights into people's motivations and actions, and cutting through the clutter of taken-for-granted assumptions and conventional wisdom.

Phenomenological research has overlaps with other essentially qualitative approaches including ethnography<sup>339</sup>, hermeneutics and symbolic interactionism. Pure phenomenological research seeks essentially to describe rather than explain, and to start from a perspective free from hypotheses or preconceptions.<sup>340</sup>

More recent humanist and feminist researchers refute the possibility of starting without pre-conceptions or bias, and emphasize the importance of making clear how interpretations and meanings have been placed on findings, as well as making the researcher visible in the 'frame' of the research as an interested and subjective actor rather than a detached and impartial observer.<sup>341</sup>

Phenomenological methods are particularly effective at bringing to the fore the experiences and perceptions of individuals from their own perspectives, and therefore at challenging structural or normative assumptions. Adding an interpretive dimension to phenomenological research, enabling it to be used as the basis for practical theory, allows it to inform, support or challenge policy and action.

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<sup>338</sup> Refer Lester, S 1999

<sup>339</sup> Refer Spradley, J P (1979)

<sup>340</sup> Refer (Husserl, E (1970).

<sup>341</sup> For examples refer (Plummer 1983, Stanley & Wise 1993); I discussed this in my comments on being and insider and an outsider and how I struggled with my preconceptions and biases.

To complement this Phenomenological Research method, recall that the very first time I met Neville the theme was sensory submodes and how to elicitate the precise phenomena of sensory experience of another person, for example in terms of *how* they are seeing *what* their seeing in their minds eye – as to distance, direction, size, colour/shades of grey, foreground/background and the like in visual and similar sub-modes in other senses.

During Healing Sundays with Neville and the other folk attending we were regularly engaging in the study of subjective experience<sup>342</sup> and doing awareness stretching experiences in entering into states of hyper inter-subjectivity – my inner experiencing of your inner experiencing of me, and vice versa. The use of understandings from the exploring of subjective phenomena using phenomenological approaches is explored in *Coming to One's Senses – By the Way* (Spencer, 2013).

## **On Being a Scientific Detective**

Neville was right when he said that my Laceweb writing was, 'like a scientific detective story'. Neville in no way did things for me. I had to do lots of detective work.

Complicating my task was that Neville and his father's actions and ways were largely non-linear, and mirrored nature; these actions and ways were pervasively inter-connected, inter-woven, interdependent and inter-related – what I have defined as having connexity. Neville and his father were both 'groundbreaking' - to use an appropriate metaphor - world leaders in their separate, though as it turns out, very related fields. There was scant literature that I could find on links between Indigenous wisdom, sustainable farming, psychosocial wellbeing and epochal transitions.

As well, a lot of what they were doing was not mentioned in the Yeomans' writing. For example, Neville and his father were both pioneers in the evolving studies of chaos, self-organizing systems, emergence, uncertainty and complexity, and yet none of these themes are mentioned in Neville's or his father's writings. As well, Neville never mentioned either of the terms Keyline or Cultural Keyline in any of his Fraser House writings. While 'Cultural Keyline' is such a central concept to Neville and his way, I have found no mention of this term in any of his other writings either.

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<sup>342</sup> Refer (Dilts et al, 1980).

However, Cultural Keyline *is* implicitly present throughout Neville's writing if one understands the term and how to discern it.

Another complicating factor was that there were fractal forms and other resonant aspects to everything Neville and his father were engaged in, though these are not immediately obvious. If this fractal quality and connexity is not recognized, as it was not recognized by me for halfway through my research, an inquirer would miss the inter-related essence and inner potency of Neville (and his father's) work. Any amount of analysis of the parts that missed their connexity, or laboured to make links when they are already pervasive, would again miss the essence.

Consistent with Neville's way of enabling self-organizing, he would create contexts where I would discover his way and the things he had done. For example, the first time I knew that Neville wrote poetry was when I was handed two of his poems at his funeral by his second wife Lien. These are included at the commencement of this thesis. My sense is that these two poems introduce the thesis artistically and succinctly. In some sense they say more than my first chapter! They are typical of Neville's potent minimalism. I found out from Neville's son Quan that Neville had written over 2000 poems and he never told me about them. He knew I would find them if I was thorough and persistent. As at the time of writing the PhD, I had not had access to these other poems.

I received a book of Neville's poems when I flew up to Brisbane to Lien's house for the book launch when it was published by his son Quan.<sup>343</sup> Some examples of Neville's poems are in Appendix 46.

In our December 1993 Yungaburra conversations, Neville said that he was very conscious of not overloading people. Neville well knew how much lay behind his simplicity, brevity and strategic precision. He said that if he was linking with an Aboriginal natural nurturer for the first few times and started talking about Fraser House and epochal change, he would likely overwhelm her and he would probably never see her again. He very slowly mentioned things over months and years. The same applied to me. He had very slowly shared aspects with me. I was it seems, a slow learner.

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<sup>343</sup> Refer (2010).

## Crafting the Writing

While I had been writing through rather than writing up, I came to the time when I thought incorrectly that the thesis was essentially finished. Even then, resonant with Neville's scrupulous writing,

I carried out sustained reshaping of the manuscript, especially looking at the sequencing and juxtapositioning of ideas. Creating headings and subheadings helped in both sequencing and thematic analysis. At one stage I made good use of Microsoft's 'Outline' program that allowed me to look at the words at the start of each paragraph to check sequencing and sense.

When I essentially 'knew what was in the research document' I particularly used Neville's notion of the 'survival of the fitting'. As I scoured my file notes and musings 'what fitted' 'survived' and was woven in to the document. Similarly, what was already 'in the document' was tested for 'fit' and placement. If it did not fit it was reframed, repositioned or discarded.

A final period of writing entailed weaving everything together in a tighter, finer weave – so it was appropriately web-like. This phase lasted another eighteen months. My Aboriginal interviewee Marjorie Roberts told me:

It has to be a fine weaving; anything less than that would not reflect Neville's life work.

Consistent with Neville and his father's 'letting nature tell them what to do', in the final months of writing my thesis and this Biography, the thesis and Biography were 'telling me what to do'; another instance of engaging with and relating with a context that is informing me about what to do

This is resonant with one of Neville's poems:

the Way  
is  
searching  
for  
the Way.

## EMBODYING THE FEEL

How does one write so that over and beyond words, the writing embodies feeling and conveys and evokes feeling?<sup>344</sup> Neville told me<sup>345</sup> that what disappointed him about the book he and Alf Clark wrote about Fraser House<sup>346</sup> was that it in *no way* provided the reader a *feel* for the place; the lived-life experience of being a part of the Fraser House daily routines, and Big Group and Small Groups – its ‘buzzafullness’;<sup>347</sup> the buzz and verve and excitement of the place. This was a challenge that I have taken on in my PhD Dissertation and this Biography. The writing has been endeavouring to convey to you the feel of being a part of the potent experience of Fraser House and other outreach. Both Bruen and Chilmaid confirmed that reading the thesis and the feelings that this reading evoked in them took them right back to their experiences in Fraser House in a very potent way. I was never there.

## REVIEWING

Appendix One has described the research methods used in data collecting. It commenced with a discussion of my being an insider looking in. My note taking and interviewing methods were outlined. Data collection (using a combination of interviewing, archival research, on-site visits and immersion in holistic social action) was discussed. My theoretical perspectives and Neville’s research methods were detailed. Appendix One concluded with an outline of my use of naturalistic enquiry, the steps I took to ensure trustworthiness, and the processes I used for analysis.

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<sup>344</sup> Without describing feelings.

<sup>345</sup> Dec, 1998).

<sup>346</sup> Refer (1969).

<sup>347</sup> Not a term Neville used.

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Dr Les Spencer is a clinical sociologist with degrees in the psychological, neuro-psycho-biological, behavioural, and social sciences. His PhD dissertation was on the work life of Dr Neville Yeomans. This authorised biography has emerged from that dissertation. His earlier tertiary studies to gain Fellowship of the Australian Insurance Institute was in actuarial science, life underwriting and large pension fund investment; he headed up the discussion group of the Australian Institutional Investors for ten years. He has engaged in tertiary level teaching in the Philippines and held management positions in HRD, Organisation Training and Development, and Sales and Marketing, as well as years as consulting to national and international companies, as well as government, UN, and University bodies.

## Cultural Keyline – Volume Two

This authorised Biography explores the life work of an extraordinary Australian. Dr Neville Yeomans pioneered a host of social innovations in Australia. He helped his father PA Yeomans develop Keyline in sustainable farming, recognised as the most significant contribution to sustainable farming in the past 250 years. Neville adapted Keyline as Cultural Keyline – what criminologist Professor Paul Wilson described as a significant contribution to the social sciences - a rich way of fostering emergent and thriving potential in social systems, towards creating new ways of human future. Neville pioneered community mental health, community health, community therapy, community psychiatry, telephone emergency services, multi-cultural festivals, self-help groups, mediation, family counselling in family law, and the concept 'lawfare' now widely used in international discussion. The biography also explores Neville's lifelong work life towards enabling gentle transitions towards a more caring and humane future. This biography will appeal to the professional as well as the lay reader. It is an inspiring read for anyone – especially anyone wanting to contribute to making a better world.



# WHITHER GOETH THE WORLD OF HUMAN FUTURES



## A Biography on the Life Work of Dr Neville Yeomans

### Book Two

**Les Spencer PhD, BBSc, BSSc, FAIL.**

The four volumes of this Biography draw upon research by the author towards his dissertation for the degree of Doctor of Philosophy of James Cook University, Townsville, Australia, conferred in June, 2005.

The four volumes contain 47 appendices that provide texture, as much of the archival material on Dr Neville Yeoman's life is not readily available. They also contain 85 photos, over 1,240 footnotes, and 75 suggestions for further research.

The author has also written the two volumes of Coming to One's Senses – By the Way as companion volumes to this Biography. They contain over 130 stories relating to Neville's life work and outreach.

## SOME TERMS AS AID TO UNDERSTANDING

**Cultural Keyline** is a set of processes and practices for enabling and sustaining wellbeing based human interrelating and inter-acting in individual, group, crowd and societal contexts. As Keyline fosters emergent farm potential, Cultural Keyline is a rich way of fostering emergent and thriving potential in social systems and social environments – supporting nature and human nature thriving.

**Keyline** is a set of processes and practices for sustainable farming and natural farm design evolved by P.A. Yeomans from NSW, Australia.

**Metaprocess** – A process for engaging with process – a second-order process

**Total** – The anthropologist Margaret Mead described Fraser House, the psychiatric unit Dr Neville Yeomans founded, as '*Total*'.<sup>348</sup> By this term, I sense Margaret was endeavouring to convey the pervasively complex inter-connected, inter-related denseness of the interwoven processes simultaneously happening within the Fraser House community. Processes - as metaprocesses - were spawning and sustaining other processes. Most folk don't attend to *how* things are happening (process perception), or have *processes* to attend to process (metaprocess perception). Hence, discerning how Fraser House worked was, for most people involved, unfathomable. Understanding 'total' in the context of Fraser House and Neville Yeomans' way is one of the challenges taken on in writing this biography.

**Wellbeing** - In this biography the word 'Wellbeing' is used for the experience of wellness in the Illness-Wellness Continuum. *What constitutes wellness may vary considerably between different cultures, communities and people in their varied habitat and context.* It is about better feeling in context, rather than 'trying to feel better'. Wellness may mean having integral functioning in all aspects of being - in mind, body and spirit, in moving, feeling, sensing, thinking and acting, resulting in an overall feeling described as wellbeing. Wellbeing is holistic and includes psychosocial, emotional, habitat, environmental, cultural, economic, spiritual, mindbody, and intercultural Wellbeing.

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<sup>348</sup> This is discussed in Chapter Six – in the 'Margaret Mead visits Fraser House' segment.

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## CHAPTER FOUR - GOVERNANCE AND OTHER RECONSTITUTING PROCESSES

### THE RESOCIALIZING PROGRAM – USING GOVERNANCE THERAPY

This chapter discusses the Fraser House Re-socializing Program entailing all embracing patient self-governance and law/rule making via patient-based committees.

Neville pioneered patient committees in the mental health context within Australia. Neville set up a process whereby patients and their family-friendship networks, as outpatients, were massively involved in meetings and committee work. Patients and Outpatients effectively became responsible for the total administration of Fraser House. Members of patients' family friendship networks were required to sign on as Fraser House outpatients and to attend Big and Small Groups, as well as to offer themselves for election to serve on committees.

Fraser House patients and outpatients progressively took on responsibility for their own democratic self-government. This is fully consistent with Neville's exploring of epochal transition. Neville referred to patient-based rule-making as creating 'a *community system of law*'.<sup>349</sup> Law evolved out of evolving Fraser House lore.<sup>350</sup> All of this anticipates themes embodied in the Extegrity<sup>351</sup> Documentation that Neville and I wrote in the last year of his life – processes for grassroots mutual help as the basis for re-constituting collapsed or collapsing society.

The Fraser House vehicle for evolving democratic self-governance initially was a committee that decided the ground-rules for ward life called appropriately the Ward Committee. Eventually many committees were established that mirrored the roles of every section of the Unit's administration. On every Fraser House committee, each committee member had one vote. Patients and Outpatients outnumbered staff on all committees. This meant that patients and outpatients could *always* out-vote staff by collaborating and cooperating. This often happened. Neville set the committee ground rules such that he always had a power of veto.

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<sup>349</sup> (Yeomans, N. 1965a, Vol. 4).

<sup>350</sup> This anticipates Neville's Extegrity Documentation, the last document he worked on with me before he died – discussed in Chapter Twelve.

<sup>351</sup> Refer Appendix 43.

Dissenting people who felt strongly enough about a decision could take it before Neville and the decision would be held over till he attended the particular committee where people would present their views.

Neville said<sup>352</sup> that he rarely overturned a decision made by patients and outpatients where staff dissented, as by Neville's reckoning after due consideration, the patients generally held the better stance. In Neville's paper, 'Sociotherapeutic Attitudes to Institutions' and consistent with creating 'cultural locality' he wrote, 'Patient committees formalize the social structure of the patients' sub-community change'.<sup>353</sup> Neville being 'dictator' satisfied the Health Department's requirements for top-down control. However, Neville said<sup>354</sup> that he was a 'benevolent dictator' and the patients and outpatients effectively ran the place – and by all accounts, they ran it effectively.

The structures and process of the committees were being continually fine-tuned. Chapters Eight and Nine of Clark and Yeomans book<sup>355</sup> contain a detailed description of the patient/outpatient committees at one point in time. Diagrams Five and Six below adapt the top-down traditional organization chart in Clark and Yeoman's book.<sup>356</sup> Neville had suggested Diagram Five back in December 1993 and reaffirmed it in Sept 1998; it shows 'patient - outpatient controlled' committees, and the staff devolving their traditional roles to become healers. Neville<sup>357</sup> said that his book with Clark had not made this total devolving of duties clear enough to readers. The respective roles that were devolved to the committees were psychiatrist, charge nurse, nurse, occupational therapist, social worker, and administrator; these are depicted by the darker boxes. The various committees that took on aspects of the foregoing roles are shown in the lighter boxes.

Governance processes in Fraser House were *pervasively relationally formed and reformed through relational conversation*.<sup>358</sup>

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<sup>352</sup> Aug 1998.

<sup>353</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 46, 60-61).

<sup>354</sup> July 1998.

<sup>355</sup> Refer (1969).

<sup>356</sup> Refer (1969, p. 66).

<sup>357</sup> Dec 1993.

<sup>358</sup> Refer (Gergen 2005).

All of the committees shown in Diagrams Five and Six below were isomorphic with mainstream administrative cleaving; even following the Federal Government’s Parliamentary Review Committee (the Fraser House Pilot Committee) and using the term ‘Parliamentary Committee’.

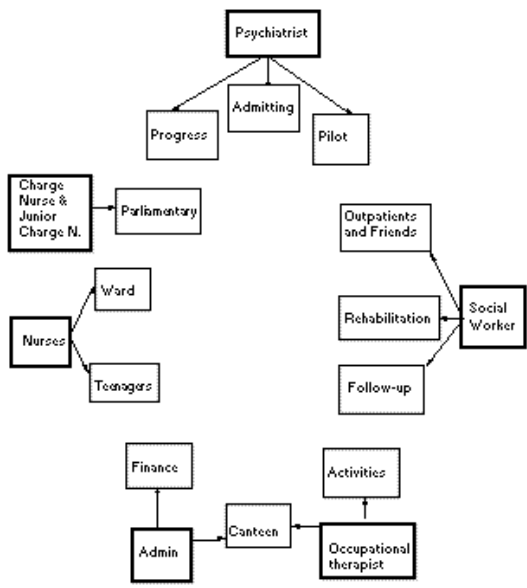


Diagram 5. Patient Committees and the Staff Devolving their Traditional Roles to Become Healers

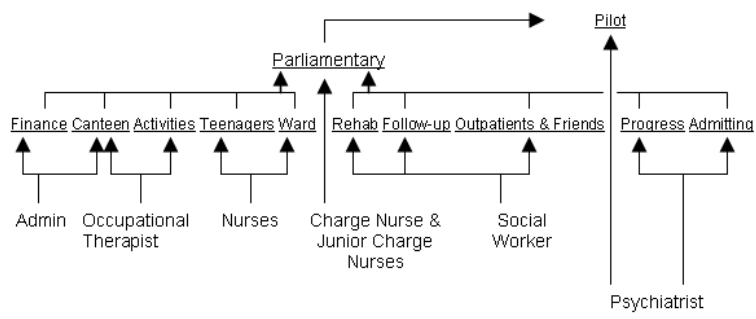


Diagram 6. Recast of Diagram Five

The above Diagram recasts Diagram 5 above to show Fraser House staff devolving roles to the Unit's Committees with all committees reporting to the Parliamentary Committee - with the Pilot Committee as a review process. Like Extegrity discussed later, the above layout is an isomorphic (of similar form) reversed, reframe of the typical mainstream organisation chart.

Imagine psychiatric patients returning to everyday life with finely honed practical skills in administering a complex organization having for example, over 3,000 groups a year<sup>359</sup> (with staff groups to discuss each group) and 13,000 outpatient visits a year. This is what happened. Neville said<sup>360</sup> that when they were back in their community and learning to interact with people at say, the counter in their local Child Endowment office, the patients typically had some understanding about how bureaucracies work (and in many ways work poorly) through personal experience of working through the challenges at Fraser House.

This total self governance of the total administration is fully consistent with, and understandable in terms of an epochal transition model.

Neville spoke<sup>361</sup> of three levels of governance at Fraser House – local, regional, and global. Each patient with their family-friendship network was engaged in their own local self-governance. The committee for locality-based transport – the Outpatients, Relatives and Friends Committee (discussed later in this chapter) - was engaged in 'regional' self-governance. The Parliamentary-Pilot committees, in association with the other sub-committees of the Parliamentary Committee were engaged in 'global' self-governance of the Fraser House 'global commons'. This is a micro-model of the 'local regional global self-governance' model that Neville detailed in his 'On Global Reform' paper.<sup>362</sup>

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<sup>359</sup> Refer (Yeomans, N. 1965a, Vol. 4, 50-54).

<sup>360</sup> June 1998.

<sup>361</sup> Dec 1993, Aug 1999.

<sup>362</sup> Refer (1974). This paper is explored in Chapters 11 & 12.

This three-fold governance model involved *everybody* in a cross linking network of governance. Everyone was involved at their local level. Everyone was involved at their regional level. And they were all linked into global governance level process as a serving committee person, or being engaged by, and by interfacing with the global governance (by for example being assessed by the patient-based Patient Assessment Committee). The committee structure was essentially bottom up with committees reporting to the Parliamentary Committee to keep this wider committee of committees informed. The Parliamentary Committee was reviewed by the Pilot Committee made up of patients, outpatients and staff very experienced in the emerging experience of community therapy and community psychiatry.

Recall that patients were very dysfunctional fringe people. In going onto committees they could be moving in and out of their dysfunction(s) (psychosis or episodes of schizophrenia and the like). Patients did what they could, depending on the state of their being-in-the-world on the day. Neville often said<sup>363</sup> that patients and outpatients were not mad and bad 'all the way through'.

## **Committees and Balancing Governance**

The Ward Committee was the first of many committees. Patients were voted on to the Ward Committee by their peers and typically, readily participated. The Ward Committee membership was typically isomorphic with the ward's mix relating to the merging of opposites. Neville said<sup>364</sup> that typically, diabolically autocratic people served along side people who displayed extreme tolerance and passivity. Criminals often with a tough 'no mercy' attitude would serve with the anxious over-controlled. This was another social context for working out how to work together, and working this through created potential for all involved to catch glimpses of a metaphoric normal person somewhere in the middle.

In maintaining balance, the aim was to have equal numbers of females and males on each committee. Endeavour was made to maintain an inter-generational mix. Endeavour was also made firstly, to maintain a balance on committees between under-controlled/over-active people and over-controlled/under-active people, and secondly, to include outpatients within the various committees.

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<sup>363</sup> 1993, 1998, 1999.

<sup>364</sup> July 1998.

At one stage there were eight patients and four outpatients on committees, that is, twice as many patients.<sup>365</sup> Also, patients were encouraged to have balance between committee work and self-healing. There was also an element of self-healing in being immersed in the socialising and sorting out how to live and work well with others within the committee work. Isolates were learning to re-socialize and form relationships with other patients and outpatients. The Committee work required acquiring and using a wide range of personal and interpersonal communicating skills. Participants were encouraged to recognize and respect their own needs and those of others. This is a reason why the committee work was called the 'Re-socializing Program'.

Any person 'hiding' from their own change-work by being too busy in committee work soon had other patients pointing this out to them. If patients put themselves forward for elections too earlier in their stay, patients and staff alike would be suspicious of them being on a power trip or avoiding personal change work and would challenge them about this, or raise the issue in Big or Small Groups. The same thing would apply to a person seeking to serve on many committees.

## **Patient Administration**

The other early committee was a Parliamentary Committee that grew to be a committee that governed the work of all other committees. Every member in every other committee was automatically a member of the Parliamentary Committee. The Pilot Committee was a 'Committee of Review' of the Parliament Committee. Within a very short time, a number of patient-run committees and work groups were set up that involved the patients themselves being actively involved in making decisions and taking actions on every aspect that normally would be the role of Fraser House administration people. Neville evolved the Fraser House committee process so that eventually the committees were taking on aspects of all of the roles normally undertaken by staff.

## **The New Role for all Staff**

In this devolving, staff took on the enabling/mentoring roles in respect of the patients taking over the staff's administrative duties. This freed up all the staff including the cleaners to be also enablers and supporters of self-healing and mutual-healing by the patients and outpatients.

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<sup>365</sup> Refer (Yeomans, N. 1965a, Vol. 2, p. 12).



The patients did the cleaning, with cleaners in mentoring roles. Because the cleaners were constantly present in the community during day work hours, they saw most of what was going on. Aided by this and by common agreement of patients and staff, the cleaners were the most insightful community therapists after the patients (refer the case study on an insightful cleaner in Appendix 9). This skilled therapeutic role of the patients and cleaning staff was reported in the research, writing, and other material in Neville's collected papers,<sup>366</sup> and collaborated by interviewees.

Neville and all of the staff were entering into new territory at Fraser House. There was a climate of continual experimentation. No one outside of Fraser House had experience in the processes they were evolving either.

### **Flexible Rigidity**

Paradoxically, through the patient and outpatient Governance Programme the Unit became increasingly flexible, although simultaneously, there was the making of tightly detailed microscopic rules. In a conversation with Neville,<sup>367</sup> he stated that rules kept changing by refinement as necessary, although often a set of rules would be collectively dumped if they turned out to be non-functional. This paradoxical 'increasing flexibility within tightly detailed microscopic rules' mirrored Neville's 'non-interventionist/interventionist and uninvolved-passive/totally involved' leader stance. Action was a function of context. This mirrors Aboriginal way. When things flowed, the people involved engaged in the flow. When there were upsets or strife, rules would be swiftly invoked. As on the 'Yeomans' farms, all action was context driven, and what aspect, of what were often polar opposites came into play, was a function of the unfolding moment. Detailed rules were there constantly as a guide to action.

### **Patient Treatment and Training**

In a Fraser House staff handbook it was reported that patients were engaged in doing the following work:

Perhaps the most immediate observation made by a nurse coming to work in this therapeutic community for the first time, is that the patients themselves have had a great deal of authority delegated to them.

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<sup>366</sup> Refer (Yeomans, N. 1965a).

<sup>367</sup> 13 July 1999.

Indeed, in some matters they are virtually the sole authority. At first glance it will seem fantastic that patients assess and admit new patients; review progress and institute treatment procedures; make new rules and alter old ones; mete out discipline, etc..<sup>368</sup>

Committees of patients prescribed community non-drug based treatment. At first this may sound a bizarre and dangerous notion. And yet all the reports in archival material and from interviews with the psychiatrist, psychologists and a senior charge nurse said the same thing - the patients quickly emerged as *most skilful* in community therapy. Collectively they were way ahead of the professionally trained psychiatrist, the trainee psychiatrists, the psychologists, and ahead of the nurse therapists. According to Neville, Bruen and Chilmaid *none* of the professional training of these groups had in *any* way prepared them for community therapy enabling. Fraser House became the centre for training psychiatrists in community psychiatry, with the patients as the primary source of training.<sup>369</sup>

The archival material, especially the Fraser House Handbook written by patients to train new staff,<sup>370</sup> and the research interviews all support the view that patients became highly skilled in carrying out their committee and other work. I have access to embargoed Fraser House records that include some of the reports of the Initial Assessment Committee. I read restricted material including case records and the patient-run Assessment Committee's initial assessment on the same patients. It was apparent that the insights in the initial assessment were congruent with the dynamics that unfolded for particular patients. The assessments by patients read like they were written by an extremely skilled, insightful and psychosocially-emotionally wise and discerning community psychiatrist. This is consistent with the expression, 'It takes one to know one'.

## Fraser House Training

Such was Fraser House's growing reputation in the new field of 'community psychiatry' that Fraser House became the place providing community mental health training in community psychiatry for students preparing to become members of the Royal Australian and New Zealand College of Psychiatry.

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<sup>368</sup> Refer (Yeomans, N. 1965a, Vol.4, p. 17).

<sup>369</sup> Yeomans, 1989, 1992, 1993, 1997, 1998; Bruen, April 1999; Chilmaid, April 1999.

<sup>370</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 17-20, 50-54).

Students were allocated to Fraser House for six-month periods. Social worker students from both the University of Sydney and the University of NSW were also trained.<sup>371</sup> Dr William (Bill) McLeod, for many years head of Royal Park Psychiatric Centre in Parkville, Victoria told me in 2002 that in the early Eighties he used Neville as an examiner for the Royal Australian and New Zealand College of Psychiatry.

Neville and Margaret Cockett both confirmed that they and Harry Oxley prepared a course introducing psychiatrists and also medical students to the sociology of medicine, socio-medicine and anthropology. They then began lecturing in this course through Callan House in the Leichhardt municipality. This was the first course of this type. I have been unable to track down any records of this course.

## **The Canteen and the Little Red Van**

The idea of having a patient run canteen was first discussed by the Ward Welfare Committee in July 1960. This was reported in a Unit File Note now contained in Neville's Collected Papers.<sup>372</sup>

The possibility of a canteen was raised because of the news that the Female Ward was about to open. This meant that extra funds would be needed to meet the expanding welfare needs of patients. As well, the canteen could provide snacks for the breaks between Big Groups and Small Groups. The canteen was fully owned and controlled by the patients and the profits could be used at their discretion and by their deciding. Patients involved in running and administering the canteen learned valuable life and social skills and response abilities/responsibilities. It provided a number of opportunities for 'work as therapy'. It meant that patients learned responsible financial and other management skills. None of the administration money of the hospital was used. The canteen was totally set up and funded by the patients. Appendix 10 is a Case Study relating to the Canteen as work therapy.

Profits of the canteen funded the purchase of what Neville always referred to as 'a little red van' and money for related fuel and maintenance. In a 2012 conversation with Peter Carroll Peter, who wrote Neville's obituary<sup>373</sup> said that Neville told him it was a Volkswagen Kombi Van.

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<sup>371</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 73).

<sup>372</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 30).

<sup>373</sup> Appendix 3.

With between 10,000 and 13,000 outpatient visits and many hundreds of guests a year, the canteen had a steady stream of customers. In 1959 the Weekender reporter Green tells of a dedicated telephone number for Fraser House being SUI, similar to 011 today;<sup>374</sup> telephones in those days had alpha and numeric numbers. The Kombi Van was used by the patients in their suicide and crisis call-out actions. Additionally, the patients used this van to go on domiciliary visits to ex-patients and outpatients.

In the devolving of administration to the patients in Fraser House, Neville used the patients' involvement in administrating and organizing the Unit (and all the work that this entailed) as an opportunity for them to learn by living and surviving. Fraser House 'Administration Therapy' as the name implies used 'learning how to administer a major hospital' as a therapeutic process. Patients and outpatients also had opportunity to learn that fault, if it be called that, was not theirs, but a part of a 'disorganized' and 'conflicted' Fraser House system. For example, the canteen was 'delegated' - through voting by patient and staff, and by common understanding - to those who were *least* able to do it (a standard Fraser House practice), though capable of learning - so everyone could support them until they *could* learn to do it. The canteen was a continual source of claims and counter-claims about theft and mismanagement. The mess was therapeutically valuable and this was commonly understood by all involved in Fraser House – the functional value of 'dysfunction'. It is another example of Neville following his father's use of opposites and reversals.

## **The Domiciliary Care Committee and Domiciliary Care**

Fraser House pioneered home visits and domiciliary care by psychiatric nurses and patients. A Fraser House monograph reports that follow-up groups to homes became routine in 1962.<sup>375</sup> Patients, who had substantially changed to being psychosocially functional, and had been assessed as being proficient as co-therapists, and were anticipating leaving the hospital themselves, would call on ex-patients and their families and friends to assist and resolve difficulties.<sup>376</sup>

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<sup>374</sup> Refer (1960).

<sup>375</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 2-4).

<sup>376</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 63).

Members of the Domiciliary Care Committee started to do domiciliary visits on ex-patients and outpatients, and to go on suicide crisis calls into the community often late at night.<sup>377</sup>

Neville wrote that these patients involved in domiciliary care work and crisis support were very skilled and helped 'to destroy the lunatic image that often some of these disturbed relatives have of the hospital and other patients in it'.<sup>378</sup> Participating in Domiciliary Care was not time based - 'so many months prior to leaving' - rather 'psychosocial health and competency' based. Fraser House, patients were helping ex-patients settle back into the community *before* they became ex-patients themselves.

The little red van was also used for this domiciliary care with fuel costs again born by the canteen. A group of patients would often go, without staff, on these domiciliary visits. The Follow-up Committee would also be continually requesting the visitors, relatives and friends for patients to be able to use their cars and petrol to conduct domiciliary visits.<sup>379</sup> After a time it was decided to keep activity records and during the first nine weeks of activity recording<sup>380</sup> there were 71 group activities to homes. The average was just under 8 visits per week with a range of 5 to 12 per week. Another 'follow-up' role was conducting searches for AWOL residents.<sup>381</sup>

Appendix 11 contains a copy of a letter drafted by resident members of the Parliamentary Committee as an aid to increasing involvement in Fraser House by family and friends. Neville placed a copy of this letter in his collected papers in the Mitchell Library.<sup>382</sup> The letter was sent by the patient who was the president of the peak committee. The inclusiveness of community therapy is conveyed in the fifth paragraph. It states that support was readily available, 'by a group of patients'. They would come and visit friends and relatives in their own red van. Aspects of this domiciliary care have been adopted into mental health practice with staff doing the visits. An early example modelled on Fraser House was the Domiciliary Care Program at Kenmore Mental Hospital in Goulburn.<sup>383</sup>

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<sup>377</sup> Refer (Clark 1969, p. 69-70).

<sup>378</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 106).

<sup>379</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 63).

<sup>380</sup> 1 July 1963 to 6 Sept 1963.

<sup>381</sup> Refer Appendix 12.

<sup>382</sup> Refer (Yeomans, N. 1965a, Vol. 2, p. 11).

<sup>383</sup> Refer (Mitchell 1964).

## Crisis Support

The domiciliary care outreach was resonant with and an extension of the Fraser House practice of providing suicide and other crisis support. From the outset of Fraser House, a Suicide Clinic was set up as an aspect of the Unit. This may have been an Australian first. Neville obtained a lot of media attention about the role of this Clinic.<sup>384</sup>

In evolving support for suicidal people Fraser House adopted the process of having patients and staff constantly around potential suiciders as a support and crisis intervention group so that suicidal people were *never* left alone. Patients would be co-opted as therapeutic enablers and patients could and did take on the role of being caring support for other patients, especially those in danger of self-harm. Any person who was in a heightened emotional state, disturbed or suicidal would be immediately 'specialled'.

Processes were set up such that a cooperating team of *patients*, with or without staff, would take on the responsibility of providing twenty-four hour support to other patients at risk of suiciding, and in the process this support team would gain response ability. This meant that two patients, or a patient and a staff member, would continually stay awake with that person around the clock (and be replaced by another shift if necessary) until, on the say of a group, the 'specialled' status was removed.

This idea of setting up support processes for suicidals was subsequently used elsewhere in the wider society and has since become a standard practice in mental health services. However, outside of Fraser House, I understand only staff are used in the support process. In Fraser House 'Special Groups' could be called at any time whenever a crisis occurred. These groups would last as long as required to 'do the job'.

Fraser House became known in Sydney as the place to call for suicide support. Requests for help with potential suiciders came from all over Sydney. Fraser House may well have been the primary source of Australia's suicide telephone help lines. Neville had started to give a constant stream of talks to churches and other agencies as part of his linking of Fraser House into the community and ensuring the Unit's survival. Typically, five patients would support each other in making visits to potential suiciders on a twenty-four hour call-out basis. They would travel in the little red van.

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<sup>384</sup> Refer Appendix 12.

Often Fraser House would receive a call from residents near The Gap – a place often used by Sydney's suiciders who would jump off cliffs on to rocks far below. Once these residents knew of Fraser House Suicide Outreach, they would phone Fraser House for assistance whenever they spotted or heard a potential suicider.

Patients alone or with nurses would go from North Ryde over to the Gap at all hours of the day and night to talk suicidals into come off the edge. A potential suicider would be approached by five mental patients who were very skilled in therapeutic social intercourse. The Gap has very high cliffs looking out on the Pacific. This makes rescue and crisis counselling all the more precarious and potentially life threatening for the counsellor(s). Even if a person decided to return to safety, they could be so distressed that it effects coordinated movement; the climb back may be dangerous, especially in rainy and windy weather.

Fraser House patients had an excellent track record in getting potential suiciders to come back with them to Fraser House. This having patients seeing their Fraser House therapeutic community having wider community relevance, and seeing their own healing ways and their peers as significant to themselves and others, was yet another element of the Fraser House healing process.



Photo. 13 Sheer Cliffs at the Gap – (Lloyd 2005)

Neville used locality strategically. Photo 13 reveals Watsons Bay's topography. The drop to the rocks below (that are continually awash with ocean surge) from some of the higher ledges is around 29 metres or 95 feet. In 1968 the Watsons Bay's park - the green area in the centre right of the photo that slopes down to Sydney Harbour - was where Neville set up and held The Watsons Bay Festival. The park is located in a primary valley below the main ridge and between two primary ridges. The festival focal point was at a Keypoint in the primary valley. The festival's Keypoint theme was 'celebrating life'. Neville intentionally placed this celebration of life sixty metres below where Sydneysiders go to suicide at The Gap. The bus in the photo is parked where the Fraser House little red bus used to park two years earlier when the Fraser House patients made crisis calls to stop suiciders.

Neville began speaking at Ted Noff's Wayside Chapel at Kings Cross in Sydney and at other places. Neville told Noff that Fraser House could not continue carrying the travel costs related to suicide support. Neville invited the churches and other agencies to take over the suicide help line. This is consistent with taking Fraser House into wider society. The Wayside Chapel started a helpline. The telephone emergency service 'Lifeline' was set up by the Methodist Central Mission in Sydney in 1963;<sup>385</sup> this evolving of telephone emergency services was confirmed by Neville and Bruen in April 1999.

### **The Outpatients, Relatives and Friends Committee**

As a core aspect of regional governance, shared travel was fostered by a committee called the 'Outpatients, Relatives and Friends Committee', one of the patient-run committees under the Fraser House Governance Therapy/Re-socialising Program. This Committee would arrange the matching up of outpatient attendees at Big and Small Groups to maximize car-pooling and people travelling together for making of friendship bonds. Often people with very small family friendship networks and poor social skills would be voted on to the Outpatients, Relatives and Friends Committee to provide experience in social interaction. This was a major process for extending functional family-friend networks for patients prior to their leaving Fraser House.

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<sup>385</sup> Refer (Bootes 1978).



## Roles of Outpatients, Relatives and Friends Committee:

- Supporting the evolving of local psycho-social support networks
- Maintaining locality based card index with names and addresses and typical travel modes
- Providing a coordinated transport system to enable more regular attendance at groups
- Providing assistance to outpatients within their own district
- Providing relatives and outpatients with a voice in Unit management
- Liaising with Follow-up Committee

Neville said<sup>386</sup> that as a consequence, these visitors and their associated Fraser House patient(s) tended to obtain through their involvement in Fraser House, a completely revised and extended *functional* suburban friendship/support network composed typically, of up to *seventy* people who they met through Fraser House. Recall that typically, patients arrived at Fraser house having from two to six *dysfunctional* members of their family and 'friends' in their lives. Some who had jobs had a workmate or two that they had some social contact with.

## The Social Committee

This committee arranged activities both inside and outside the Unit. Members were residents who had been 6 weeks in the Unit. The Committee was active when there were residents with energy and flair, typically 'live-wires' that could act as catalysts. When there was not enough energy in the Committee it would be disbanded until suitable energy was available again.

## Constituting Rules and Constitutions

In involving patients and outpatients in self governance, Neville had them devise their own document entitled, 'Patient's Rules for Committees'.<sup>387</sup>

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<sup>386</sup> Oct 1998.

<sup>387</sup> Refer (Yeomans, N. 1965a, Vol. 2, p. 6-12).

Neville sent a letter of congratulations to patients and outpatients on 17 Jan 1963 when they produced this document, giving them '100% for effort'.<sup>388</sup>

I found Neville was superb in giving recognition. A monograph prepared by patients and outpatients was, 'The Constitution of the Fraser House Relatives and Friends Group'.<sup>389</sup> Patients and outpatients in other committees devised their own constitution. All of this was, for Neville, part of the community's creating a social system of law for the Unit from within the lore of their own constituting.<sup>390</sup> This is another glimpse of Neville modelling epochal shift through social re-constituting. This is resonant with prison inmates devising a contract governing their behaviour during a therapy group in my book 'Coming to One's Senses – By the Way'.<sup>391</sup>

Appendix 13 outlines all the various patient/outpatient committees at a particular point in time, and provides a sense of the comprehensive breadth of committee action. Committees were constantly being reviewed and/or changed, including which staff function was devolved to which committee, the roles of each committee, the membership of each committee, including membership criteria, the split between in-patient and outpatient membership, and the staff present at each committee meeting.

## REVIEWING

This Chapter has discussed the Unit's milieu as a therapeutic community. Patient self-governance and law/rule making via patient/outpatient committees were outlined. In the Fraser House Governance Therapy, Neville was evolving praxis towards folk community reconstituting their local lore and law as a model of this vital aspect of reconstituting collapsed societies and evolving folk based transitions towards a caring new epoch.<sup>392</sup> The next chapter explores Neville's evolving and use of whole community Big Meetings.

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<sup>388</sup> Refer (Yeomans, N. 1965a, Vol. 2, p. 13).

<sup>389</sup> (Yeomans, N. 1965a, Vol. 2, p. 50-60).

<sup>390</sup> This anticipates Neville's Extegrity Documentation, the last document he worked on with me before he died – discussed in Chapter Twelve.

<sup>391</sup> Refer (Spencer, 2012).

<sup>392</sup> Refer (Yeomans, N. 1971c; Yeomans 1974; Yeomans and Spencer 1999).

## CHAPTER FIVE – FRASER HOUSE BIG MEETING

### BIG GROUP - USING COLLECTIVE SOCIAL FORCES

This chapter outlines Neville's evolving of Big Meeting processes and Neville's leader roles. A summary of Big Meeting process written by patients (Appendix 8) may serve as introductory reading.

Fraser House was a substantial endeavour. Once under way it was having around 13,000 outpatient visits a year. While other therapeutic communities in the UK and USA had periodic whole ward meetings with up to 80 patients and thirty staff, in Fraser House, total community Big Groups (staff, patients and outpatients attending) were held twice a day on all weekdays, with up to 180 in attendance five days a week, year round.

Each of the following terms were used to refer to the whole community meeting – 'Big Group', 'Big Meeting', 'Community Meeting', 'Large Group Psychosocial Therapy', 'Collective Therapy', and 'Big Group Therapy'.

Morning Big Group was held from 9:30 AM to 10:30 AM. Evening Big Group was from 6:30 PM till 7:30 PM. Big Groups were followed by a 30-minute tea break; then everyone reconvened and separated into small groups.

In Neville's paper, 'Collective Therapy – Audience and Crowd',<sup>393</sup> Neville wrote, 'the skilled use of collective forces is one of the paramount functions of the socio-therapist and such skills are defined by the team as 'Collective Therapy'. In his paper, 'Sociotherapeutic Attitudes to Institutions' Neville wrote, 'Collective Therapy, both audience and crowd, utilizes social forces in the patients' primary group.'<sup>394</sup> Neville engaged all involved in Fraser House in recognizing, understanding and utilizing these social forces. Notice that audiences and crowds are different. Audience effects are very different to crowd effects. The context that engenders each of these effects is very different. When those assembled are focused on the interaction happening between a few they are 'an audience' to that interaction. When the context changes and the theme is say 'an outside threat to Fraser House', then those assembled become a crowd.

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<sup>393</sup> Refer (1966; Yeomans, N. 1971c).

<sup>394</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 46, 60-61).

An example of using crowd effects is Appendix 14 – a case study where Neville goes berserk during one Big Group.

The Fraser House Handbook (excerpts in Appendices 7 and 8) also refers to audience and crowd behaviour, especially contagion, being a central aspect of Big Group.<sup>395</sup> Note Neville's words:

Collective therapy, both audience and crowd, utilizes social forces in the patients' primary group.

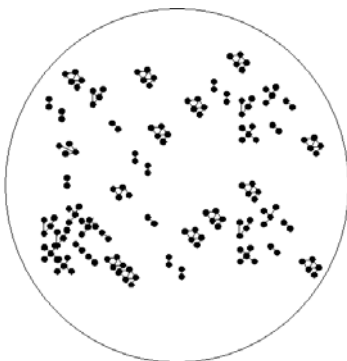


Diagram 7. Diagram Depicting a Set of Dysfunctional Family-friend Networks Within Big Group.

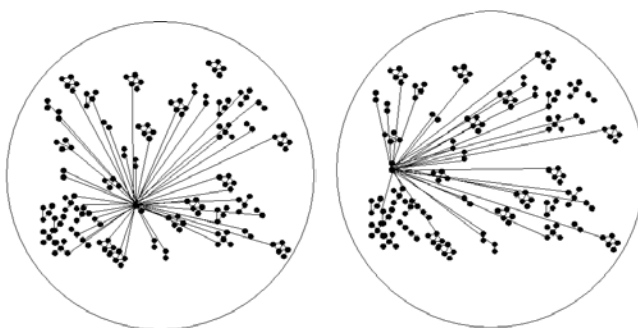


Diagram 8. Diagram Depicting One Small Network Becoming the Focus of the Whole of Big Group, with the Focus then Shifting Suddenly to Another

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<sup>395</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 18-20, 50-54).

As depicted in diagram 8, suddenly one small network becomes the focus of the whole of Big Group as crowd or audience.<sup>396</sup> This sets up and enables the potential for utilizing of audience and crowd effects as well as social forces such as gain, loss, fear, and frustration *within* that patients' primary group. For example, in one Fraser House context that I was told about, the small dysfunction nexus between a mother and her 'schizophrenic' son became the group focus. The son is under-active and over-controlled and has been apprehensively waiting for this moment as he knows his under-controlled over-active roommate has said he will challenge his room-mate's mother in a blistering fashion the moment she attempts her mind warping behaviours on her son. The interaction takes place. The relating between mother and son radically transforms for the better.

The Sixties were a time when women were generally quiet in men's presence and would be quiet if men were talking. In other hospital environments this reticence to talk in the presence of men tended to apply to both female staff and female patients. An observation made by Phil Chilmaid<sup>397</sup> was that at Fraser House, females were often passionate contributors in groups and would often catch the group's focus and hold the floor.

For a time, Big Group involved around 100 people and then it grew to around 180 people. According to Chilmaid,<sup>398</sup> it peaked at 300 on one occasion. All these people would be crammed shoulder-to-shoulder into a rather small room – in Neville's terms, 'a mixture of the very mad and the very bad patients', along with their typically dysfunctional friends, workmates and relatives as outpatients. *All* the staff on duty at the time would also attend. Often there were visitors and invited guests also attending Big Group. People who attended the Fraser House Psychiatric Research Study Group (discussed later) also attended Big Group, along with people from religious, business and government organisations interested in learning group skills. Fraser House became a major centre for learning group skills, with people from many government, academic and non-government organizations attending. Neville said that much of the training was done by patients.<sup>399</sup>

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<sup>396</sup> Diagrams 7 & 8 have been prepared similar to organisms growing and spreading/contagion like virus in a Petri dish.

<sup>397</sup> August 1999.

<sup>398</sup> April, 1999.

<sup>399</sup> August, 1998.

Neville would also invite people from the media, students, as well as people Neville connected with through his extensive outreach talk schedule. Others who made requests to attend would also be allowed in. Margaret Cockett (who became Neville's personal assistant) was in this category of visitor on her first visit. Members of Alfred Clark's External Study Team would also attend.

On one occasion a TV crew from the ABC came and filmed a section of Big Group. (I was not able to track down this film in the ABC archives.)

Some patients had jobs that they would go to during the day. They would attend evening Big Group. According to Chilmaid in an email:<sup>400</sup>

Evening Big Group was mandatory for all in-patients unless excused by the Ward Committee (employed relatives living in, parental duties, children, etc). Not all staff attended evening group.

In another email Phil Chilmaid<sup>401</sup> wrote,

Children did attend Big Groups, but this wasn't de rigueur. High school children usually did attend when not at school. Primary school children had separate play time during evening group with the psychologist Porritt when he was there; a lot depended on the numbers and ages of kids at any particular time.

Porritt and a senior nurse spent time in observation and play therapy with the children at the same time as Evening Big Group. Also, a couple of nurses remained on rounds (and made tea for the report session).<sup>402</sup>

Evening groups catered for friends and relatives who found it difficult to come during the day, and for inpatients that worked during the day. Very occasionally the evening Big Group became a Special Group and mandatory for all.

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<sup>400</sup> Mar, 2003.

<sup>401</sup> April, 2003.

<sup>402</sup> Chilmaid, 2003. The Units processes and the Handbook changed over time.

This is why some of the detail differs (all staff attending groups; most staff attending groups).

Mostly evening Big Groups were well attended, probably 80% of morning Big Group. In an email Bruen<sup>403</sup> wrote:

As I recall, the evening groups were compulsory for inpatients but not for outpatients. However, family members of inpatients were strongly encouraged to come in the evening, and there was a strong emphasis on family dynamics for attendance by those families whose relatives could only come in the evening.

Once Big Group started, the ground rule was that *no one* left before it was finished. A toilet was available within the room behind a screen.

Two staff, one male and one female for gender balance, were assigned to be recorders and observers from a detached point behind and above the back row. One recorded content, the other for recording process. Big Group process records were kept in a very large hard covered red book. This assignment was rotated to improve staff's process observing and attending skills. This record was referred to during staff discussion in the tea break following Big Group.

The Big Group meeting room was the lower building behind the white car in the photo below.



Photo 14. A photo I took in October 1998 of the Room at Fraser House Where Big Group was Held

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<sup>403</sup> Mar, 2003.

The seating is detailed in one of the Fraser House handbooks:

Other staff members (medical, nursing, research, etc) intersperse themselves among the patients, paying particular attention to the three inner corners (notorious geographically for the most destructive and resistive sub-groups) but leaving the doorway clear of staff. Portion of a row is reserved here to lessen the interruption made by latecomers.

The following, from the same handbook indicates how Big Group interaction started:

It has become traditional that the four 'therapeutic' Big Groups commence with a reading of the 'Ward Notes' *by one of the patients*. On Thursdays this is deferred till after the various committee reports and elections. In essence these ward notes serve the purpose of an informal Unit newspaper and comprises all manner of notifications from grouches about yesterday's foodstuff to staff warnings against suspected 'conmanship'.

Usually the therapist then allows the group to enter into spontaneous 'free floating' discussion until a general interconnecting theme is apparent. This may then be pursued with promptings towards interaction between different generations or social classes or psychiatric opposites – or perhaps to tie in together for mutual support those with similar difficulties, personally or because of family or life-crisis situation.

At times the focus might fall on one particular patient or family to highlight a special need, and it is quite common for sub-groups or cliques to merit attention. These latter are constantly forming, breaking and re-forming, and the group leader much of the time finds it impossible to be aware of these changes and undercurrents. The interspersing of staff members throughout does much to obviate this as these moves can be discussed later in the reporting session, or if urgent, brought to the attention in the group by the staff member aware of the moves. Most meetings see the group as a whole reacting much like an audience to a few main actors. This can be constructive as an insight-gaining process as the personal, intra and inter-family or sub-group projections are portrayed and leadership values rise or fall.



At other times when matters affecting the internal security of the community arise or pressures are brought to bear from outside sources, interpersonal differences are dropped for combined feeling and action and the Unit becomes united as its projection against threat is shown. So the audience-type reaction displaces to behaviour more attributable to that of a crowd. When these crowd-like emotional forces move the whole community, the opportunity is presented to harness these towards a therapeutic goal which can do more in a single hour towards personality change for more people than many months of other therapy.

Appendix Eight contains the whole section on conducting Groups from the Fraser House Handbook.

One of the Fraser House Handbooks<sup>404</sup> confirms that during the staff discussion in the tea break following Big Group, the two official observers for the meeting used the Red Book to give their report to staff, followed by comments by all staff members present, including the Group Leader/Therapist.

The points assessed were: mood, theme, value and interaction, therapist's role and techniques employed. From these 'post-mortems' comes much of the knowledge needed.

These four aspects reviewed during the staff review<sup>405</sup> of Big Group - mood, theme, value and interaction were the essence of what Neville was personally constantly scanning for. These guided his interacting with the group. In having these as the 'discussion framers' along with Neville's role and process, Neville was fast-tracking all staff into his way. Note that while these review sessions were very involving, they were condensed by being limited to 30 minutes. They happened twice a day so the 'unfinished' may be taken up later if deemed a potent theme.

The aim must be always to look at the community in the 'BIG' – as a whole and this certainly is no easy matter.<sup>406</sup>

Neville also scanned the 'BIG', as in 'the-whole-of-it', like his family did on the farm. The handbook notes that this was 'no easy matter'.

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<sup>404</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 1-54).

<sup>405</sup> A similar staff review followed the Small Groups

<sup>406</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 51).

Simultaneously, Neville was scanning for minute subtle nuances – like he and his family were doing on their farms. Neville had ‘attending’ as a highly developed resource state. So much of the natural and social life worlds are simultaneously inter-connected, inter-related, inter-dependent, inter-penetrating, inter-entangled, and interwoven. This perception of the whole-of-it, all of the inter-connecting aspects, the inter-relating, the inter-penetrating, the inter-depending, and the inter-weaving, I’m terming ‘connexity perceiving’.<sup>407</sup>

Connexity Perceiving entails:

- attending to both the context of what’s happening and the processes that people are using
- having the meta-processes to be able to do all of that while simultaneously engaging and interacting with the whole group as well as those who are the focus of the Big Group.

Connexity links to the early meaning of the word *logic*:

The universal principle whereby *all* things are *connected* and all natural events occur.

On connexity, the following is a quote about Feldenkrais from my book ‘Coming to One’s Senses - By the Way’.<sup>408</sup>

Feldenkrais is known for processes supporting graceful movement; however, he was also interested in transforming the *whole* of the person. To this end he writes of disintegrating and subsequent re-integration patterns:<sup>409</sup>

A fundamental change in the motor basis within any *single* integration pattern will *break up the cohesion of the whole* and thereby leave thought and feeling without anchorage in the patterns of their established routines.

If a change is suddenly introduced to any submode of any of the four aspects....sensing....moving....feeling....and thinking....associated say with the anger experience.....this may collapse anger quickly into

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<sup>407</sup> For discussion on connexity refer ‘Grouping & Connecting’ in ‘By the Way’ (Spencer, 2012).

<sup>408</sup> Refer (2012).

<sup>409</sup> (Feldenkrais, 1972, p. 39)

confusion.....that in turn quickly collapses to puzzlement and curiosity  
...and these in turn may set up a shift to some action that is functional  
in the context that the person finds themselves immersed in.

Candice Pert writes of the 'essential relatedness of all life'<sup>410</sup> and about the similar themes of integration and trans-formation:

Fortunately, however, receptors are not stagnant, and can change in both sensitivity and in the arrangement they have with other proteins in the cell membrane. This means that even when we are 'stuck' emotionally, fixated on a version of reality that does not serve us well, there is always a biochemical potential for changes and growth.<sup>411</sup>

Back to Big Group - some of the ways in which an emergent theme may be linked to sections of the total community are indicated in the following quote from notes on how to run Big Group:<sup>412</sup>

Usually the therapist then allows the group to enter into spontaneous 'free floating' discussion until a general inter-connecting theme is apparent. This may then be pursued with promptings towards interaction between different generations or social classes or psychiatric opposites – or perhaps to tie in together for mutual support those with similar difficulties, personally or because of family or life-crisis situation.<sup>413</sup>

In an email on staff review of groups, Bruen stated:<sup>414</sup>

The staff meetings to discuss the group were for staff only. The summary was recorded but not made available to patients or families. These summaries were used mainly as a training exercise in what to look for in a group and to update staff at change of shifts - dynamics often changed very quickly at Fraser House and staff needed to be up with the latest.

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<sup>410</sup> Refer (Pert, C., 1997, p282)

<sup>411</sup> Refer (Pert, 1997, p. 146).

<sup>412</sup> Refer Appendix 8.

<sup>413</sup> Refer (Yeomans, N. 1965a, Vol. 4, 50-54).

<sup>414</sup> Refer Mar, 2003.

Also in an email Chilmaid wrote:<sup>415</sup>

While the feedback/report by the observers was given at a half hour staff meeting (with a cup of tea and sandwiches) it was not unknown to query the observers about content earlier in the Big Group during the meeting.

Neville always led Big Group when Fraser House was first set up. He was both evolving processes and modelling these for staff. After a time, others began to get a feel for how to do it. Big Group was then also taken by medical staff. Later on, some nurse leaders also led Big Group. As mentioned, three of the people I interviewed for this research,

Cockett, Bruen, and Chilmaid all ran Big Group many times. After Neville left Fraser House in 1968 some Big Groups were even run *by skilled patients*. This was reported by Warwick Bruen.<sup>416</sup> Warwick said that not long after he had started at the Unit and just before Big Group Neville told him to run Big Group. Up to that point Warwick had experienced Big Group as a participant for a number of weeks. Warwick said that it was learning by doing – being on a very fast learning curve – learning by experience – and having the feedback of the whole staff immediately afterwards. Warwick went on to lead Big Group many times.<sup>417</sup>

Thursday morning Big Group was ‘administrative only’. Administrative matters were discussed and patient committee elections were held under the auspices of the Parliamentary Committee. Reports were also received from the other committees.

During an interview/conversation with Neville<sup>418</sup> he stated that any attempt to bring up an administrative matter in a therapy group was deemed to be ‘flight’ and was interrupted with compassionate ruthlessness. Any attempt to bring up a therapy matter during an administrative group was deemed to be ‘obstruction’ and deferred.

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<sup>415</sup> Refer Mar, 1999.

<sup>416</sup> Interview April, 1999.

<sup>417</sup> Neville did this same process to me in unexpectedly giving me big challenges during group contexts in 1988 and 1992; refer ‘Maria and Sally’ & ‘Detox and Afternoon Tea’ (Spencer, 2012).

<sup>418</sup> April, 1999.

The distinction in function between the Administrative Big Group and the other Big Groups is detailed in the following quote from the Staff Handbook (Appendix 8):

Morning community groups have two main therapeutic functions; personality change is the aim of four meetings, while social control is the focus of the Thursday morning administrative group.<sup>419</sup>

It was not 'administration' to sort out staff administration; rather, it was 'administration' for furthering the mutual-help based social control of the total community by the total community.

During Big Group *everyone* - including staff, outpatients and guests - were 'in therapy'. Visiting Family, workmates and friends would 'sign on' as outpatients. In an April 1999 conversation with Warwick Bruen he said that while it was not 'spelt out' to staff that they too were 'in therapy', a person could not be in Big Group and *not* be 'in therapy'; it was just so 'dense' that people had to have psychosocial and emotional shifts occurring. This view was confirmed by Neville, Margaret Cockett, and Phil Chilmald.<sup>420</sup> This is resonant with Maxwell Jones' comment that anyone in Fraser House *had* to change.<sup>421</sup>

Every Big Group was an occasion, where special and significant occurrences happened and as we have said, Big Groups occurred frequently and regularly where potent things continued to emerge in and between transforming people; Big Groups were emergent occasions.

## Preventing Session Creep

Neville told me<sup>422</sup> that all therapy sessions at Fraser House were set strictly at a length of one hour. Timing of the following tea break and the one-hour small group was also strictly adhered to. When the Big and Small Group hour was up they stopped, even if it was in mid sentence. Neville said<sup>423</sup> this strict adherence to time was specified by him after reading articles that therapy sessions get progressively longer once over forty-five minutes.

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<sup>419</sup> Refer (Yeomans, N. 1965a, Vol. 4, 50-54).

<sup>420</sup> April, 1999.

<sup>421</sup> Refer (Clark and Yeomans 1969, Preface).

<sup>422</sup> June, 1999.

<sup>423</sup> 30 June 1999.

What tends to happen is that people leave opening up and sharing to the last five minutes, and when they do open up there is some pressure there to work through something, and the session is extended. Next time nothing much happens till the last five minutes of the longer period, and so the session extends even further. To stop this 'session creep', Neville set sixty minutes as the non-negotiable length.

## Big Group Layout

So that everyone could see everyone at Big Group, moveable wooden tiers were set up along each of the long sides of the Big Group room. Staff, patients and outpatients were all mixed together in a self-organising process.

A raised podium was set up at the far end for the two recorders who kept a transcript of the proceedings.

The Big Group room was rather small for the numbers that crammed into it - around 8 metres by 16 metres. Neville, Bruen and Chilmaid (April 1999) confirmed that typically, the attendees sat in two rows along both of the long sides.

Attendees were all jammed in shoulder to shoulder. When the numbers exceeded 180, there would be three rows along one or both of these long sides. There was only about 1.4 metres between the two sets of three tiered chairs.

The diagram below depicts the raised boxes in a stylised fashion to show how Neville has replicated a primary valley on his father's farm within Big Group with a main ridge along the back and primary ridges down both long sides of the rectangular room.

Neville is placed at the Keypoint where all of the surface 'water' runs through the free energy of the *gravitas* of the a context, where '*gravitas*' connotes the valued virtues of the folk-context; the weightiness, seriousness, dignity, significance, and importance of what is going on, and connotes a certain embraced substance, richness and depth of personality in relating.

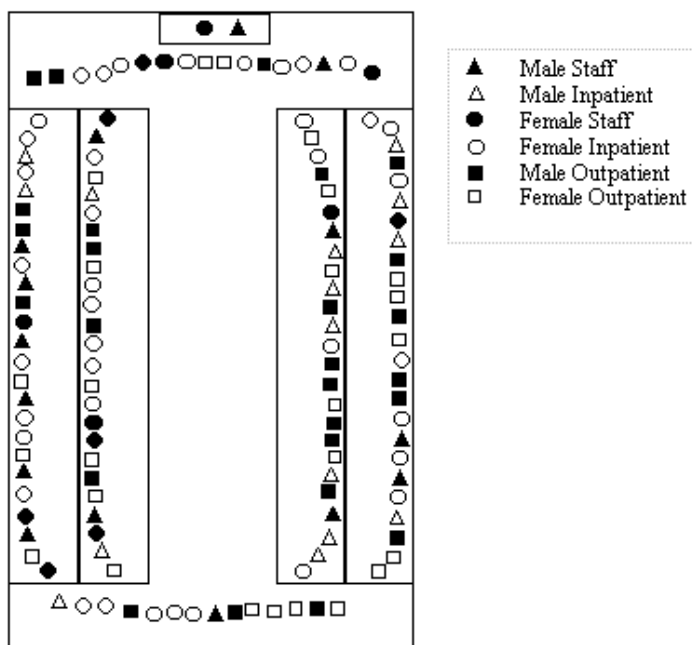


Diagram 9. A Sample Layout with Two Rows

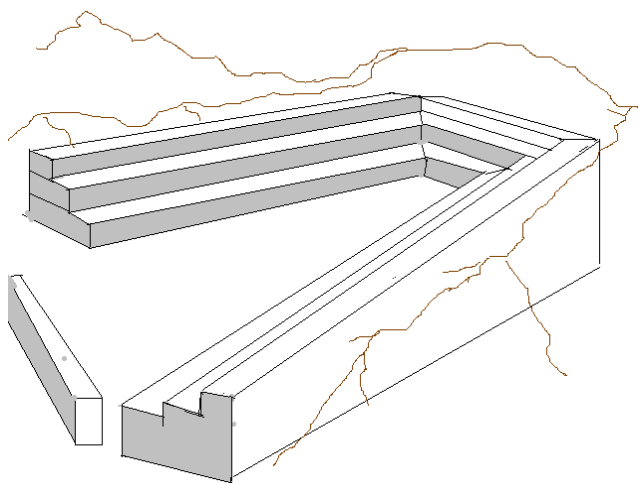


Diagram 10. Seat Layout Replicating a Primary Valley on Neville's Father's Farm Within Big Group

Big Group was in a rectangular room and the Group leader would sit in the middle of the single row of chairs. Neville regularly observed that even though *seating was random*, the group leader's *emotional* supporters would sit on his or her left, and the leader's *administrative* supporters would sit on his or her right. Whispers and colluders would sit at the three inside corners of the room. The 'mad' tended to sit on the left-hand side, and the 'bad' on the right-hand side. The very 'mad' would sit down the back on the left, and the very 'bad' would sit down the back on the right. The mad and bad would sit on the middle of the back row with the two rapporteurs on the top row at the back.

The over-active/under-controlled would be towards the back of the room and the under-active/over-controlled would be towards the front. This meant that people tended to be looking across at people who were different to them in some respect. The only tendency in the social forces in the group would be towards a more normal centre, with the under-active over-controlled becoming more active and less controlled, and the opposite reversal in the other group.

Outside of Big and Small Groups, all involved in Fraser House were dispersed throughout the quarter of a kilometre long complex. In squeezing the total community and visitors into Big Group, Neville was creating concentrated cultural locality. Everyone was part of the shoulder-to-shoulder crowd; everyone was audience and spectator. And everyone knew they *could* become the centre of the attendees' (as crowd or audience) focus, and that this *could* happen *at any time*. Being the focus of Big Group was a very potent extraordinary socio-emotional experience. Everyone I interviewed attested to this. Neville was very adept at creating the unexpected sudden shift in group focus. That anyone could become the focus of group attention at any moment served to create and maintain tension in the group; refer Diagram Eight.

## **A Mood That Attunes**

Mood was one of the four aspects of Big Group that was discussed at the following thirty minute staff review. A key part of the Big Group reality was maintaining a '*healing environment*' that was a '*natural growth force*'. The German word '*stimmung*' is apropos. '*Stimmung*' has, as one of its meanings, '*a mood that attunes people together*'.<sup>424</sup>

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<sup>424</sup> Refer (Pelz 1974, p.89-90).



Within Big Group, Neville set up processes whereby the collective stimmung that was maintained for the time together was tuned to healing.<sup>425</sup> However this did not necessarily mean gentle caring and kindness. Healing often entailed what Neville called, 'ruthless compassion'. Healing was at times rugged and relentless. It was at times exhilarating and at other times it was emotionally draining, though always compelling. In separate discussions with Neville, Warwick Bruen, and Phil Chilmaid,<sup>426</sup> they all confirmed that Big Group was very tightly structured and that no one liked it - staff and clients alike. At the same time it was widely acknowledged among both patients and staff that Big Group was very important - a crucial aspect of the Fraser House change-work.

Neville's exploring of stimmung is resonant with the following remarks (about a group of people attuned to each other) by Jaworski's (from his conversation with theoretical physicist Dr. David Bohm mentioned in part in Appendix 1):

It's activating a single intelligence that works with people who are moving in relationship with each other. Cues that pass from one to the other are soon picked up with the same awareness just as we pick up cues in riding bicycles or skiing. Therefore these people are really one. The separation between them is not blocking. They are all pulling together. If you had a number of people who really pulled together and worked together in his way it would be remarkable. They would stand out so much that everyone would know they were different.<sup>427</sup>

People did recognise that Big Group was very special. That's why religious leaders, academics, bureaucrats, businessmen, media people, people from all walks of life came to experience it and co-learn.

Big Group was run like a meeting.<sup>428</sup> In writing about group process the handbook states (refer Appendix 8):

'The first essential in taking a group is to see it as a meeting and like all meetings, there is a need for a chairman to conduct affairs and keep issues to the point.

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<sup>425</sup> Refer (Pelz 1974, p. 89-90).

<sup>426</sup> April 1999.

<sup>427</sup> Refer (Jaworski, 1998).

<sup>428</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 18, 50-54).

'The function of the therapist is to see that the group functions as a group. Be directive. The group could function well if the chairman adopts a completely passive and wordless role.'<sup>429</sup>

Bruen commented<sup>430</sup> that Big Group was 'exhausting for all present' and that the leader had to be 'really on the ball' and 'aware of everything'. Within Fraser House *any* destructive behaviour was interrupted, and dysfunctional behaviour was *regularly* occurring because of the nature of the patient/outpatient population. This dysfunctional behaviour was often interrupted with what Neville described as 'ruthless compassion'.

Given the prevalence of pathology, Big Group as 'healing stimmung'<sup>431</sup> was still riddled with people doing their best with pathological repertoires, including dysfunctional habitual behaviour, dysfunctional beliefs about the world and each other, as well as problematic values, being prone to use distorting and dysfunctional interpreting, using the language of 'necessity'<sup>432</sup> and 'impossibility',<sup>433</sup> having problematic attitudes, habits, pervasive self-doubt, and the like. All of these were being constantly held up to community scrutiny and challenged. Neville had highly refined competences to ensure *functional* interaction in this dysfunctional seething. This is a central theme in the next segment.

One of the Fraser House Handbooks includes the following comment on Big Group process:

When both the staff and patients are working well together in the Unit, a peak of enthusiasm is reached at times when everyone sees almost any move at all as being gainful. New enterprises are embarked upon with an eagerness that is almost inspired and success is a certainty.

Again, when as a whole the big group is swayed by frustration, contagious aggression and excitement result - just as contagious as the feelings of fear and panic experienced due to shared threat anywhere.

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<sup>429</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 17-20, 50-54).

<sup>430</sup> Interview April, 1999.

<sup>431</sup> A collective mood attuned to healing.

<sup>432</sup> 'have to', 'must'.

<sup>433</sup> 'can't', 'impossible', 'never'.

The Handbook notes that theories of behaviour of crowds and audiences apply to Big Group.

My interviewees all confirmed the following:

1. Creating a collective mood tuned to healing that colours the collective reality as healing, is itself therapeutic.
2. Within Fraser House, the realized - in the two-fold sense of 'made real' and 'understood' - reality/context, the shared meanings about 'what we are here for', and the collective mood, were all healing.
3. All participants (apart from newcomers) shared memories of previous Big Groups where healing had occurred in the shared concentrated cultural locality of the Unit's Big Group Room. The very space in the room had become healing space. Healing memories were anchored<sup>434</sup> to that space.

A lot of Big Group was like theatre with vocal people sometimes being rather passionate and rowdy. This was attested to by Neville, Chilmaid and Bruen.<sup>435</sup> Big Group meetings were sometimes extremely frightening and challenging. Despite this, the context was framed as healing and very tightly controlled.<sup>436</sup>

People were *learning to be able to make value and moral* and human caring based discriminations in discoursing about everyday life issues rather than just using utility as a criterion, or being unable to express themselves at all.

Some of the processes to ensure social ecology are outlined in the next segment

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<sup>434</sup> Refer (Hanlon 1987).

<sup>435</sup> Interviews April, 99.

<sup>436</sup> In this they were very different to sensitivity training evolved by Kurt Lewin in the 1940s (encounter groups, T Groups) where in some groups, the open nature of the processes used, including negative feedback from dysfunctioning people towards others, resulted in *increasing* dysfunction.

## ON NEVILLE'S ROLE AS LEADER AND HIS GROUP PROCESSES

### On the Side of Constructive Striving

Every person I interviewed connected to Fraser House said that Neville's group process skills were way ahead of everybody. In the following section I endeavour to unpack some of Neville's processes.

To repeat, Neville was continually scanning everyone (including various factions and isolates) to sense mood, theme, value and interaction.<sup>437</sup> Neville discussed his own process in a monograph entitled, 'The problem of Taking Sides'.<sup>438</sup>

Neville's process for working with destructive non-ecological behaviour was as follows.<sup>439</sup> Whenever Neville was with more than one person, he was always on what Neville called 'the side of the constructive striving' of everyone present – 'their ecological bits' (defined by Neville as 'what was functional in the context') – what Neville called, 'the free energy'. This is isomorphic with the Keyline principle, 'make use of the free energy in the system'.<sup>440</sup> The essence of this process was that Neville never took sides verbally or non-verbally. When carrying out therapy with family and friends within Big Group, Neville did not take the side of any one person. Rather, Neville took the side of, or supported what he called:

The healthy component of a role in the relationship between the individuals concerned in that unfolding context.<sup>441</sup>

The following quotes are taken from Neville's 'The problem of Taking Sides' monograph.<sup>442</sup>

When working within the intra-psychic structure of any one person in the family group, Neville wrote that he supported:

Certain role behaviours of the particular individual and not other role behaviours.

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<sup>437</sup> Refer (Bruen in April 1999)

<sup>438</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 46-47).

<sup>439</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 66).

<sup>440</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 66).

<sup>441</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 66).

<sup>442</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 46-47).

More specifically, he supported:

The normal component of certain roles undertaken by the person in the particular context.

Neville did not take sides between the two or more individuals, even though typically, they may be attempting to make him do this.

Neville was constantly supporting what he termed:

The *positive* component in role relationships, and in any one individual in the role relationship - that person's positive role behaviour component.

Using this process, it was surprising easy for Neville to flow very comfortably through the most potentially disturbing of family quarrels and conflicts.

Within the unfolding context, Neville was supporting what he termed:

The normal component of their role relationships, and consequently the normal component of the intra-psychic role structures.

Neville was, intra-psychically speaking:

Supporting the normal sub-total of roles in the individual and the group.

At the same time, Neville was not supporting and condoning:

The abnormal role part functions of any in the group.

Looked at from the perspective of a person's total personality, Neville was:

Personally supporting each member of the group as a person, while fundamentally not supporting or condoning anyone's abnormal behaviour. Each member of the group was accepted. Everyone's abnormal behaviour was rejected. The tension in each individual within the family/friendship sub-group was thus supported towards the normal.

What Neville was actually doing in the unfolding context was continually changing his position as a function of the particular roles that were being attempted by one or other of the partners in the exchange. Neville was always supporting the context-specific healthy role functions.

A colleague David Cruise pointed out the resonance of the words of the Henry Mercer<sup>443</sup> song:

Accentuate the positive  
Eliminate the negative  
Latch on to the affirmative  
Don't mess with Mr In-Between

In this context, Neville was a 'positive Mr. In-between' and according to all of my interviewees, he was so far ahead of everyone else in his strategic ruthless compassionate caring, that it was best not to 'mess' with him.

The following outline of Neville's behaviours in Big Group was confirmed by interviewees and is consistent with Neville's paper, 'The Problem of Taking Sides' discussed above.

In Big Group, if anyone was destructively attacking another person present, Neville said<sup>444</sup> he engaged the attacker and momentarily gave them his attention. He then immediately interrupted the attacker, and suddenly withdrew attention. Neville would switch his full attention to the person being attacked and ignored the attacker, and possibly the ongoing attacking. This sudden withdrawal of attention from the attacker was all the more potent because Neville's prior engagement was so strong. At the same time he would continue to monitor the attacker as part of continual meta-scanning of the whole group and group process. He may provide support and comfort, and respond to any constructive striving of the victim. This behaviour 'rewarded' the victim and was 'punishing' the attacker.

Sometimes he may isolate out and focus on the constructive and functionally appropriate-in-context aspects of the attacker's behaviour and use this to interrupt the destructive aspects. Neville was very adept at this rapid pattern interrupt to non-functional-in-context behaviour.

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<sup>443</sup> Refer (Mercer 2000).

<sup>444</sup> June 1998.

Neville said that aspects of the interrupt process<sup>445</sup> may include the sudden removal of gaze, the rapid turning of eyes, head and body away from the attacker, the cessation of Neville's attention (as perceived by the attacker), perhaps the hand up, 'stop now' hand gesture of the traffic policeman, the non-acknowledgment of the attacker's words and being-in-the-room, and the engagement of the 'victim' as Neville's (and the Groups) new centre of attention.

Typically, the victim became the new centre of the group-as-audience's attention and the attacker was for the time, 'excluded' by the Group process. This was an example of Neville's use of social forces.

It has resonance with the Feldenkrais quote mentioned earlier, namely:

*A fundamental change in the motor basis within any single integration pattern will break up the cohesion of the whole and thereby leave thought and feeling without anchorage in the patterns of their established routines.*<sup>446</sup>

This sudden withdrawal of being the centre of the Group's attention, the taking away of the supports to the attacker's 'taken-for-granted what's happening'- this '*denial* of the attacker's reality' - typically creates an internal 'interrupt' to their state and functioning. Often they go into momentary confusion.<sup>447</sup> Often the 'state' of the suddenly interrupted person may collapse. For example, 'anger' may collapse through 'confusion' to 'frustration' to 'brooding' till the dramatic theatre unfolding around them 'captures' their attention and they shift to being profoundly engaged as part of the audience to other's change-work. A number of examples of interrupting dysfunctional behaviour are included in the 'Interrupting' segment in *By the Way*.<sup>448</sup>

Bruen and Chilmaid confirmed Neville's use of the above behaviours.<sup>449</sup> Neville termed the functional behaviour in context 'the ecological bits'. To repeat, Neville would, in his terms, 'support the ecological bits of all concerned'.

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<sup>445</sup> Refer (Spencer, 2012, Interrupting).

<sup>446</sup> Refer Feldenkrais, 1972, p.39.

<sup>447</sup> Refer (Hanlon 1987).

<sup>448</sup> Refer (Spencer, 2012).

<sup>449</sup> Oct 1998, April 1999.

He would support 'the functional behaviour in context and ignore the dysfunctional behaviour in context'. Neville<sup>450</sup> called this 'ecology therapy'.<sup>451</sup>

Neville was particularly interested in processes for crowd synchrony and contagion and how to use this for enabling caring and wellbeing. Neville's models for his own Big Group leader behaviour were Churchill, Hitler, Billy Graham and Jesus - that is, people who could create crowd synchrony and contagion; people who could inspire, manipulate, emotionally move and control a crowd. He did not use them as content models (except Jesus' love). Neville (July 1998) said that he often mentioned to staff and clients that he used these charismatic people as process models.

Neville's abiding metaframe was love surrounded by humane caring, psychosocial ecology, and safety. Aspects of this metaframe emerge through this research. In a 30 June 1999 telephone conversation Neville said that one appeal of charismatic leaders is that:

....for many followers, the paradox of existence requires the intervention of the miraculous. Many believe that such leaders can deliver miracles.

When I asked 'and there were miracles at Fraser House?' he said with flourish:

Of course it was miraculous. We were the best in the planet, and we all believed this, so we would acknowledge our failings, as we *were* streets ahead of everyone else.

I was accused of being an impossible optimist. I sense I was more of a fatalistic optimist.

I was context driven - if I go to 'creative context' then 'everything is creative' - it worked like that. As for the miraculous - well that was a calm night.....peaceful.... remember we were filled with the very bad and the very mad - the under controlled and the over controlled.

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<sup>450</sup> June, 1998.

<sup>451</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 46-47).



## Neville's Sensory Functioning

According to Bruen and Chilmaid,<sup>452</sup> Neville had an amazing ability to perceive inside and outside of the person(s) he was attending to, as well as every person in the group (up to 300), and to do all this instantly, and be ten or more steps ahead of everybody in a very strategic way. Neville had the capacity to recall virtually verbatim everything everyone said and even the subtlest non-verbals and actions over at least the whole of a one-hour Big Group (around 180 people) or small therapy group at Fraser House. Often he would refer a person back to what they had said 20 or 40 minutes ago and be able to repeat verbatim what they said back to them.

It seems that in sensory terms, when Neville was tuned into social interaction, he typically stayed attending to external contexts as opposed to internal recalling or imagining seeing and hearing things.

Neville told me<sup>453</sup> that he would receive thoughts as guides to action as 'bolts out of the blue' – out of internal silence – with these, and their link to unfolding action, linked to his immediate (fast) emotional and kinaesthetic responses as a check on ecology and 'fit'. He could attend to specifics and scan the context concurrently, always looking for the free energy in the social milieu.

For Neville, 'free energy' was what he termed 'the context specific and resonant functional bits of behaviour' and the 'psychosocial resources' in each person present.

Place was fundamental for Neville. Initially I had not realized that when he and I were talking about another place (or events in another place) to the place we were situated, Neville would mentally place himself in this other place as an aid to discussion and functioning. Similarly, Neville always checked out his and others' context and meta-context (the context of the context) in social exchange, so that he could get a *feel* for the interconnections in everyone present.<sup>454</sup> None of this detail ever bogged him down or cluttered the conversation. Neville was a man of few words – for him, the less said the better.

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<sup>452</sup> April, 1999.

<sup>453</sup> June, 1992; June, 1998.

<sup>454</sup> Refer (Goffman 1974).

## THE FAR-FROM-EQUILIBRIUM LEARNING ORGANIZATION

The Fraser House milieu was like the soil on the Yeomans' farm. It was complex, interwoven and maintained in a thriving state because of very strategic redesign features that Neville set up and sustained - fully consistent with thrival aspects within individuals as living system, and between individuals as the Fraser House living system.

Fraser House was what Senge called thirty three years later a 'learning organization'.<sup>455</sup> The Unit had a culture of continual review, innovation and openness to try new ways, leading to sustained negentropy (the opposite of entropy). Neville was implementing what Deming termed 'a culture of continual improvement'.<sup>456</sup>

Living systems that are adaptive and thriving well, while being provoked and challenged by the surrounding ecosystem, are usually in far from equilibrium states.<sup>457</sup> In complexity terms, every aspect of Fraser House was structured by Neville and others to maintain the Unit in a far from equilibrium state. When situations within Fraser House became stuck, Neville would intentionally perturb it, and then use the evoked heightened emotional contagion as emotional corrective experience.

### Gain, Loss, Threat and Frustration

Neville spoke<sup>458</sup> of four major themes stirring emotions being gain, loss, threat and frustration. Neville would expressly make strategic use of incidents with a high probability of heightening emotional arousal associated with these four themes within Big Group. Among the appendices are three cases studies providing revealing glimpses of Neville's processes and the Fraser House community in action.

Appendix 14 is a Case Study about how Neville intentionally heightened the group's emotional arousal during a Big Group meeting where Neville 'went berserk' using the themes gain, loss, threat and frustration provoking the attendees to generate crowd phenomena including emotional contagion; a quote from that Appendix 14:

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<sup>455</sup> Refer (Senge, 1992).

<sup>456</sup> Refer (Deming, 2005).

<sup>457</sup> Refer (Capra 1997, p. 85-94, 102, 110, 175-178, 187).

<sup>458</sup> Discussion Dec, 1993 and July 1998.

Neville's constant changing of the thematic focus of the group-as-cohesive-crowd during his 'going berserk' episode was an example of using Cultural Keypoints and Keylines (themes) of discussion. At the same time Neville used crowd *synchrony* and *contagion* in the context of energizing emergent self-organizing properties in the inter-mix of psychosocial and psycho-biological (emotional upheaval) systems in all present. Within Big Group, Neville used provocation and crowd contagion as change process.

Appendix 15 contains two cases. The first is about Neville mobilising the Fraser House community to be at its very best in supporting a 12 year old girl and her foster parents in a Big Group meeting expecting the arrival of girl's mother who has just served twelve years in prison for murdering her other children. The mother arrives obsessed with killing the 12 year old.

The second case is Neville's strategic intervention where a patient in his upstairs dorm is threatening to stab his wife.

An example of Neville using extreme frustration to stir emotions triggering emotional contagion in Big Group is what became known as 'The Blue Scrotum' incident. In the late 1950s and early 60s people in Sydney society generally were far more prudish than now, and in the first few Big Groups, residents and staff shared this wider cultural norm and were uncomfortable about publically exploring anything at all about matters to do with sexual behaviour. Neville set up the frame that *nothing* was taboo in Big Group; *anything* could be discussed. Still, attendees continued to show extreme reticence regarding discussing sexual behaviour.

On one occasion during Big Group one resident suddenly revealed to Neville that he was obsessed with painting his scrotum blue. This caused a stir through the crowd. Neville then went into a prolonged tedious one-on-one exchange with this fellow that stretched everyone else's patience to breaking point. This prolonged focusing on one person was different to normal Big Group process where the focus of group attention was continually changing.

Neville told me of this Blue Scrotum incident in 1993. It was confirmed by Chilmaid and Bruen in April 1999. Both Chilmaid and Bruen had a massive instantaneous reaction when I referred to 'the blue scrotum' incident. Their memory of this incident still drove their emotions – extreme annoyance, exasperation, irritation, and detestation.

From early in Big Group, Neville kept engaging this patient about his 'blue scrotum'. This went on for forty minutes. This pattern of prolonged engagement had never occurred before and it became repetitive and *extremely* tedious. No one twigged that Neville was actually working the crowd. For Neville, the *crowd* was the focus! 'Opening up about sexual behaviour' was the theme. Eventually one resident shouts words to the effect:

And I thought I was mad! This guy is *really* crazy. All I do is ....  
(making reference to his own sexual behaviour).

Immediately he said this, everyone in the room spontaneously began avidly talking together in small groups about sexual behaviour and sharing their experience. Neville created 'the blue scrotum' context that became the catalyst for the community loosening up. Without any prompting by Neville, patients and outpatients along with staff and visitors all started talking together in small groups within Big Group disclosing aspects of their sexual life that they could see as 'somehow related' to this other fellow and hence, in this place, safe to discuss. With a lot of noise of multiple people avidly talking attendees began resolving aspects of their own ambivalence, conflict and confusion about their own sexuality and relating with others. The blue scrotum incident marked a major break-through in the life of Big Group. From then on sexual expression was often a theme. Resolving sexual issues became a norm.

## REVIEWING

This chapter has outlined the use of collective social forces in Big Group meetings, and the collective therapy processes evolved at Fraser House for working with attendees as both audience and crowd. The difference between Therapy Big Group and Administrative Big Group was described. Post Big Group staff reviews of mood, theme, value and interaction along with discussion on the therapist's role and techniques were outlined along with Neville's leader roles and group process. The next chapter looks at transitional processes evolved at Fraser House. Neville's evolving of Cultural Keyline from Keyline is introduced.

## **Chapter Six – Fraser House Transitional Processes**

### **INTRODUCTION**

This chapter looks at Fraser House small group process and the many other change processes evolved at Fraser House. Margaret Mead's visit is discussed and Neville's adaptation of Keyline to Cultural Keyline is introduced.

### **SOCIAL CATEGORY BASED SMALL GROUP THERAPY**

Just like Big Group, Small Groups were run like meetings. Typically, one staff person ran the Small Group and another staff person was a process observer, on-sider and trainee. Small Groups were mainly conducted by the nurses, with some groups being lead by medical officers, the social worker, and the chaplain. The chaplain ran some spiritual groups at Fraser House.

One of the early chaplains at Fraser House was Father Cornelius Keogh who with a small number of others who had also experienced mental health problems, developed the idea of a special group to work together, specifically on the problems related to recovery from mental illness. He was thus a member of the first Grow group (or Recovery as it was then called), which met at Hurstville, Sydney, on April 27, 1957. Cornelius helped expand Grow out of Australia and making it a world community mental health movement, taking the program to countries such as New Zealand, Ireland and the United States, while transforming the lives of countless individuals in the process.

The Fraser House Handbook specifies the nurse therapist role in Small Groups (refer Appendices 7 & 8):

The role of the Small Group therapist and observer has always been the province of the nurse in Fraser House, and represents part of the rise in therapeutic status. Nurses have become therapists in their own right.

The first essential in taking a group is to see it as a meeting, and like all meetings, there is a need for a chairman to conduct affairs and keep issues to the point.

The initial function of the therapist is to see that the group functions as a group.<sup>459</sup>

The Handbook then gives detailed specifying of group process. Sections of the Handbook on the Nurses Roles and Big Group process are shown in Appendices 7 and 8.

Small groups were held from 11 AM to 12 Noon after a half hour refreshment break following Big Group. They were preceded by the staff discussion over morning tea. After evening Big Group and a similar thirty-minute staff discussion period, Small Groups were run from 8 PM to 9 PM. During the staff discussion, patients and visitors had an informal morning tea together separate from the staff. All groups and the refreshment break ran strictly to time. Another staff discussion meeting took place after Small Groups to ensure all staff was well briefed on unfolding contexts.

In an April 2003 email Phil Chilmaid wrote:

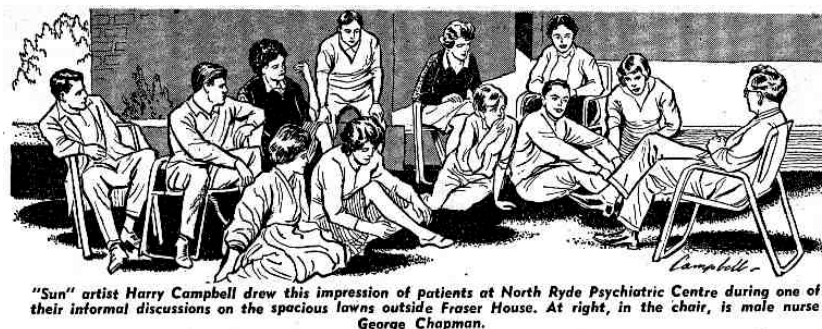
There were several ways to follow up progress and issues: inter-staff verbal exchange at shift change, ward report books, patients' progress notes, and at various times, small group report books, and a large sheet of butchers paper ruled up with boxes for all the weeks programs and events so staff could come in after a gap or next shift and follow themes and developments.

Generally, nearly all the outpatients (typically, friends, workmates and relatives of patients) attending Big Group stayed and were allocated to the various Small Groups in both the morning and evening sessions. It was expected that outpatients attend both Big and Small Groups. There were ten or more concurrent Small Groups typically made up of between 8 to 12 people, or more per group.

Chapter Seven discusses the folk of the Island of Tikopia in the Solomon Islands that Neville used as one of his models for Fraser House. On Tikopia there was constant linking within and between people of differing generations, gender, clan, village, locality, status (chief/non-chief families) and occupation, that is, between differing sociological categories. Similarly, Neville cleaved Fraser House family-friendship networks and inter-patient factions by sociological category.

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<sup>459</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 18).



Drawing 1. A Sketch of a Fraser House Small Group by Harry Campbell

The above illustration by "Sun" artist Harry Campbell of patients at Fraser House was published in The Sun Newspaper, 17 July 1963, p.28 [Also included in Neville's News clippings].<sup>460</sup> Note the standard of the 1960s grooming, decorum<sup>461</sup>, and dress code depicted at Fraser House; and these patients were 'the mad and bad on the edge of society'.

Neville's aim was to create self-organizing communal living, which may impact upon and create shifts away from isolation and destructive cleavage, or make functional cleavage in entangled pathological networks.

Fraser House milieu sustained opportunities to experience communal living and explore social competence as transforming processes. In supporting mad and bad people with their dysfunctional family-friendship networks live well with each other, Neville's view was that one of the primary healing processes that was both structured into and continually and pervasively at work within Fraser House, was the day-to-day lived-life dynamic healing interplay of social cleaving and unifying processes – the same processes that have happened in Tikopia. Neville would set up scope for micro-experiences creating very strong forces cleaving pathological entanglements, as well as forces forging functional bonds within and between people. Typically, patients arrived with a very small family-friendship network.

<sup>460</sup> Refer (Various Newspaper Journalists 1959-1974, p. 33-34).

<sup>461</sup> *Decorum* (from the Latin: 'right, proper' 'appropriateness of behaviour to context').

Both the sociological category and the composition of small groups varied daily. All the Small Groups at any one time were based on the same category.

The social categories were:

- (i) age
- (ii) married/single status
- (iii) locality
- (iv) kinship
- (v) social order (manual, clerical, or semi-professional/professional) and
- (vi) age and sex.

Friday's Small Groups were made up according to both age and sex for both staff and patients. This was the one exception to the non-segregation policy. Often inter-generational issues, including sexual abuse issues, were the focus of these Friday groups.

People in pathological social networks would be all together with everyone else in Big Group. However, because of the continual changing composition in small groups, the members of these pathological networks were regularly split up (cleavered) for the Small Group sessions. Age grading was deemed very important, as it is one of the basic divisions in society. Neville told me<sup>462</sup> that the thinking was that age grading sets a context for the production of personality changes to prepare the client for life outside Fraser House. Age grading also allowed space for sorting out inter-generation pathology that was very prevalent. For example, Appendix 13 contains a note that at one time the Patients and Outpatient members of the Canteen Committee comprised only people under twenty years of age. This would have created scope for sustained inter-generational relating with suppliers and customers.

Because of the number of categories, any visitor coming regularly on certain days of the week would find that they would be attending groups based on differing categories. For the Small Groups based on locality, Sydney was divided into a number of regions. In most cases, groups of people came regularly on the same trains, buses and each other's cars so they all got to know each other. Patients and Outpatients would attend the small groups allocated by locality for their region of normal domicile.

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<sup>462</sup> July 1998.



The Unit's aim was to increase the patients' *role-taking functionality* and *psychological comfort* towards their returning to functional life in their local community with an *extended* and *functional* family/friendship/workmate network, typically of around *seventy* people. This meant that people who may have previously had a social network that was smaller than typical in society, ended up having one that was typically larger in terms of the number of people in the 'closely known and regularly interacting' part of their social network.

After a time at Fraser House these individual patient family/friendship networks would expand to have members with cross-links to other patients' networks, and with a continual changing Unit population with overlap in stays, these nested patient-networks became very extensive. As well, all these people had Fraser House experience in common, and a common set of mutual support skills. The critical role of locality and Neville's use of locality in this increase in the *size* and *functionality* of patient's social networks is entirely resonant with Indigenous social cohesion linked to place, and the geo-emotional significance of place and placeform in Keyline.<sup>463</sup>

## CHILD-PARENT PLAYGROUPS

Webb and Bruen<sup>464</sup> wrote up research relating to the first 13 weeks of Multiple Child-Parent Therapy in Fraser House – called by some, 'the mad hour'. Median attendance was 15 parents and sixteen children (aged 14 and under). This therapy was held in the same room as Big Group. All chairs were removed and 'free play' items were provided - including saucepans, games, balls, clothes as well as chalk and a blackboard. Attendance for parents and their children under 14 was compulsory and doors were locked to prevent people leaving; although parents with unproblematic relations with young infants were not required to bring them. Outpatients visiting Fraser House with children under 14 also attended the parent-child groups.

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<sup>463</sup> It was the absence of this focus on *situated social networks* that was one of the fundamental omissions in the Townsville General Hospital Psychiatric Unit set up by Dr. John Lindsay (1992) – refer later.

<sup>464</sup> Refer Webb and Bruen (1968).

As with other groups at Fraser House, there was a spread of diagnostic categories<sup>465</sup> among the people attending, as well as a spread of under-actives/over-actives and the under-controlled/over-controlled.<sup>466</sup>

The first half hour was a free period. Parents asked what they were supposed to do. The only instruction was 'parents are free to play with or discipline their children as they see fit'. Staff were told that during the free period they were to observe but not intervene unless physical damage seemed imminent. Staff could move around and talk to parents or play with children; however, staff were not to organize anything.

In the first few weeks these groups were extremely noisy, rowdy and stressful for parents, staff and children alike, especially the free period where staff were almost as overwhelmed as the parents.

The second half hour was usually structured with finger painting or routine group therapy. The third half hour was a reporting session. After that session the attendees were divided into three groups run by staff - parents (one hour session), children 8-14 (one hour session) and younger children (half hour session). The half hour with the younger children was described as 'utter chaos'. There was then a final reporting session for staff for a half hour.

Initially, nearly all parents expressed considerable hostility towards the group and towards the staff who set up the group. During subsequent groups, parents grudgingly acknowledged that children enjoyed it. In an email exchange Bruen<sup>467</sup> stated that:

Even having parents become hostile towards us succeeded in bringing them closer to their children.

The free period was originally an arena for staff to watch interactions that emerged. Initially parents were unable and unwilling to go near or engage with their children – they were emotional strangers. 'Getting together' as a family was a rare event in these people's lives.

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<sup>465</sup> Schizophrenia 2, Personality Disorder 6, Personality Disorder with Alcohol and Drug Addiction 4, and Neuroses 3.

<sup>466</sup> Refer (Bruen Dec, 2005).

<sup>467</sup> December, 2005.

For six weeks the group was a provoking agent. After six weeks parents grudgingly admitted that the children enjoyed the sessions.<sup>468</sup> After 9 weeks, successful whole family discussions were starting. Parents began playing with each other and play was being organised by parents with and between whole family groups. Whole families began to get together and enjoy each other's company. A major therapeutic role of the groups was having parents showing pleasure and amazement in having for the first time their children approaching them to play with them, and if parents did this, that it would not have disastrous consequences.

During the thirteen weeks covered in the Web-Bruen research, the attendees were also attending Big and Small Groups, and discussion about the Child-Parent Groups was often raised in both of those forums.

Terry O'Neill used to facilitate this upstairs child-play segment as a volunteer psychologist after Warwick Bruen left. I received my counselling skills training from Terry in the late Seventies many years before I knew of or met Neville. Terry told me<sup>469</sup> that on his first evening alone with the children (8-14), so much emotional energy had been generated during the first segment while 'playing' with their parents, that the nature of the frenzied play upstairs was scary. Some of the older children were kicking a soccer ball round like a deadly missile. Everyone had to be super alert not to get his or her head knocked off. Terry said<sup>470</sup> that having a number of disturbed children in play therapy in these evening sessions stretched his skills to their limit. He also said that he was attempting to make sense of the process that he and others were evolving at Fraser House for months after leaving Fraser House and coming to live in Melbourne. He had incorporated these processes into his therapeutic work and could see transforming occurring in people in his care, though he had yet to make much sense of all of this at a cortical level. The other staff I interviewed said the same thing. This theme is discussed in *By the Way*, Volumes One and Two in terms of disintegration and reintegration in the context of Feldenkrais.<sup>471</sup>

The substantial change towards good parent-child relations during free play in these child-parent groups is another example of 'provoking' or 'perturbing' the families and tapping into functional self organizing aspects in the context of all of the other Fraser House changework.

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<sup>468</sup> Refer (Webb & Bruen, 1968, p. 52)

<sup>469</sup> Oct, 1998.

<sup>470</sup> Oct 1998.

<sup>471</sup> Refer (Spencer 2012)

## INDIVIDUAL THERAPY

When deemed appropriate, face-to-face therapy between two patients, a patient and a nurse, or a patient and a doctor was held. Even in this individual therapy, the central focus was inter-patient relationships. Encouragement was continually given to 'bring it up in the group'.

While it was recognized that during some crisis times a patient may need support by a doctor or nurse, most face-to-face therapy was informally between patient and patient as they went about everyday life, with the wider community always a background. Recall the Diary of the Fraser House patient writing of helping and the possibility of being helped by his girlfriend.

## RESEARCH AS THERAPY

Neville commenced his postgraduate diploma in sociology shortly after Fraser House started and completed it in 1963. Neville spoke<sup>472</sup> of Fraser House being an informal Post Graduate Research Institute, and of the Unit being the most advanced Social Research Institute in Australia.

Neville had pointed out to me that Franz Alexander had observed the potential for healing of *the caring relationship* between Freudian analysts and patients.<sup>473</sup> Similarly, Elton Mayo<sup>474</sup> had found in the Hawthorne experiments amongst workers in the early part of this century, that the change component was not so much the various 'treatments' of the research - rather that it was that the researchers were *acknowledging the workers' dignity and worth* and *showing an interest* in them.

Change was linked to *the emotional experience of being research subjects*. Similarly to Mayo's work, Fraser House patients and staff were the focus of continual research by Fraser House researchers and the outside research team headed up by Alfred Clark. Patients were being continually asked to reflect on themselves, other patients, other staff, Big Groups, Small Groups and on every aspect of Fraser House as well as aspects of wider society.

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<sup>472</sup> July 1998.

<sup>473</sup> Refer (Alexander 1961)

<sup>474</sup> Refer (Trahair 1984).

Through all of this research, patients learned about the difference between quantitative and qualitative research as well as about the notions 'validity', 'reliability testing' and 'trustworthiness', and how these are very useful notions as part of living in a modern community, especially one with extensive pathology. Patients also became involved in both qualitative and quantitative research data gathering as well as in analysing the data and discussing the results and implications of the research.

During 1963-1966, research by nurses in Fraser House was supervised by Neville.<sup>475</sup> Neville gave preliminary training to nurses in research methods and also trained the social worker in research methods. At one time Neville arranged a Fraser House Research workshop with 25 associated projects.<sup>476</sup> As an example, Fraser House residents were involved in rating patient participation and improvement.<sup>477</sup> In answering, patients were not only being encouraged to notice healing micro-experiences (experience of little bits of behaviour that may contribute to healing), they were receiving the strong positive emotional experience that what they thought and felt about things mattered and was of value. Having come from conflicted family environments where contradictory communication<sup>478</sup> was the norm, doing reality testing and checking the practical usefulness, validity and relevance of their observations was valuable. Patients and outpatients would start discussing a very diverse range of topics and in the processes evolve their capacities in forming, expressing and evaluating opinions and making insightful and useful observations about human interaction.

## VALUES RESEARCH

Another example of treating patients with respect, dignity and worth was asking them to explore and give answers to questions about their value systems. Neville<sup>479</sup> carried out extensive values research based on the concepts of Florence Kluckhohn.<sup>480</sup> A list of the questions that were asked in Neville's Values Research are detailed below and are also included in Appendix 17.

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<sup>475</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 69).

<sup>476</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 86-99).

<sup>477</sup> Refer (refer Appendix 16)

<sup>478</sup> Refer (Laing and Esterson 1964).

<sup>479</sup> Refer Yeomans, 1965a).

<sup>480</sup> Refer (Florence Kluckhohn, 1953, p. 342-357).

This Fraser House values research was followed up by questionnaires being completed by over 2,000 people in Sydney, Melbourne and Brisbane - the three largest cities in Australia. Neville<sup>481</sup> had placed a Survey called, 'The Survey of the Youth of Victoria' in his Collected Papers Archive. This survey (using Neville's values questions as one part of the survey) was conducted by the Good Neighbour Council and the Commonwealth Department of Immigration Survey Section, Canberra during 1967. There were 1035 informants and 1017 used in final analysis.

Patients knew that all manner of data was being collected about them relating to demographic and socio-economic data, length of stay, participation by their friends and relatives and the like. Research outcomes were discussed with patients.

Within a connexity based Cultural Keyline frame it made absolute sense to connect patients to the interconnection and inter-dependence of aspects of society at large. Psychiatric patients and ex-prisoners were asked their attitudes towards overseas trade with SE Asia, or about landscape planning and urban renewal in Sydney, NSW, and their thoughts and attitudes about crime and substance abuse (refer Appendix 18). If they had no thoughts, beliefs or attitudes they formed them in community discussion. This is consistent with the Mayo's Hawthorne effect.<sup>482</sup> It engaged them as people of worth and encouraged them to see their place in their local place linked to the Region. To get a feel for this big-picture outlook it is worth looking at the themes of Neville's values research.

The following questions were asked in Neville's values research:<sup>483</sup>

- The nature of the universe  
(In the range 'is basically good or makes sense' through to 'is basically bad or pointless')
- Human nature  
(In the range 'good or sensible' through to 'bad or senseless')
- Can mankind change itself or be changed?  
(Yes, Perhaps or No)
- Man-nature - what matters
- Activity – Who do you take notice of

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<sup>481</sup> Refer (Yeomans, 1965a, Vol. 13).

<sup>482</sup> Refer (Trahair 1984).

<sup>483</sup> Refer (Yeomans, 1965a, Vol. 7).

- Direction –  
(Self, Others, What fits)
- Degree –  
Unimportant, moderate importance, important
- Time important  
(Future, present, past)
- Verticality place  
(Above, level, below)
- Horizontality place  
(Centre, between edges, out one edge)

In Neville's view,<sup>484</sup> substantially shifting core values amounts to shifting culture. Neville also stated that at the time, this values research was, in all probability, the most extensive research on values that had been done anywhere.<sup>485</sup>

Appendices 18 and 19 list inventories developed and used at Fraser House.<sup>486</sup> These inventories enabled the putting together of a holistic psycho-social emotional mindbody portrait of each patient and outpatient's whole life, covering presenting matters, recent past, post-school period, childhood, as well as work history and recreational activity. This is consistent with the holistic socio-emotional focus of change at Fraser House. Reflecting these stories back to patients engaged in reconstituting their unfolding story had functional value. This could be termed 'narrative therapy' or 'therapeutic storytelling'.<sup>487</sup>

Despite being extremely busy with every aspect of Fraser House and its links into the community, Neville was very active in researching and writing up papers. He was an active presenter at conferences and other professional meetings. Appendix 20 contains three Tables (A, B, and C) listing fifty seven of the extensive body of Neville's research papers and monographs mentioned in his collected papers in the Mitchell Library. Many are undated though come from the 1959-1965 period.

Group and crowd behaviour during Big Groups was a constant research theme.

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<sup>484</sup> Dec 1993.

<sup>485</sup> Refer (Clark and Yeomans 1969, p. 20-26).

<sup>486</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 43, Vol. 11).

<sup>487</sup> Refer (Gordon, David, 1974).

For example, in a file note called 'Colindivism' Neville<sup>488</sup> describes the interactive nature of collective and individual behaviour in Fraser House. In talking of colindivism, Neville spoke about Fraser House as a place where some people acted as individuals. These people did their own thing, though linked in with the various micro-networks in the Unit. This linking of individuals acting as individuals Neville called an 'indivity'. Linking of micro-networks was called a 'collectivity'. A linking of an indivity and a collectivity in cooperative activity Neville called a 'colindivity' - social form where individuals following their individual action and interests work well with groups of people who are following their collective passion and way, and each aspect of this web of micro-networks and individuals was doing their own thing in a loose self-organising kind of way.

On the theme of 'research as therapy', Neville told me<sup>489</sup> that patients did respond well to all of this research and their involvement in research as co-researchers, and that this contributed to many of them becoming active in a wide range of grassroots community action and action research.

Neville told me<sup>490</sup> that a process he used to protect Fraser House was that a number of research workers from Sydney Universities carried out research at Fraser House towards obtaining higher degrees. To close Fraser House would have meant closing many students' research. Alfred Clark had his PhD on Fraser House under way. Margaret Cockett was doing her Masters research in Anthropology when the keeper of Unit's records discarded all of her material and they were burnt, therefore aborting that degree.<sup>491</sup> Margaret<sup>492</sup> suspects this destruction was deliberate, because of a sustained and pervasive dislike of Fraser house by elements within the wider North Ryde Hospital. Margaret later obtained her masters based on different research. I have found no records of Fraser House in Health Department Records. It is as if the Unit never existed. It seems that Neville's Mitchell Library Archive (including the closed section that I have been given access to) is the only Fraser House records available. A photocopy set of these archives are held in the James Cook University Library.

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<sup>488</sup> Refer (Yeomans, 1965a).

<sup>489</sup> Aug 1998.

<sup>490</sup> Dec 1993, July 1998.

<sup>491</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 68).

<sup>492</sup> April 1999.



Bruen told me<sup>493</sup> that Margaret Cockett made sociograms of networks within Fraser House using the concepts of 'power', 'opinion leaders', 'leaders' and 'influence'. The conducting of this research was later confirmed by Margaret Cockett.<sup>494</sup> Regrettably, this research was among the materials discarded by North Ryde Hospital. Like all of the other research, the results were discussed with staff and patients, within groups and the progress committee.<sup>495</sup>

## Introducing Cultural Keyline

Recall that Neville had modelled Fraser House in part on the 'Cleavered Unity' of the Tikopia people of the Solomon Islands<sup>496</sup> – the celebration of difference.

Neville's sociogram based research in Fraser House recognised that P.A. Yeomans' three primary landforms (main ridge, primary ridge and primary valley) embody horizontal unity in the context of vertical cleavage (as in Firth's writing of the Tikopia) though no reference to Keyline is made in the Fraser House literature of the time.

The diagram below shows a friendship network at Fraser House with staff, patients and outpatients as members. Other staff members that are not part of the network are not shown to keep it simple. The same applies to patients and outpatients, though a few isolates are shown to approximate the Fraser House sociogram depicted later.

In this diagram vertical cleavage on some aspects is depicted between Staff and Patients, as well as Patients and Outpatients – for example, in terms of the *formal power structure* in the Unit.

However, 'vertical' position of staff, patients and outpatients alike in the Fraser House social topography varied constantly as contexts changed, especially during theme changes during Big Group as explored in Chapter Eight.

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<sup>493</sup> Aug, 1999.

<sup>494</sup> April 1999.

<sup>495</sup> Separate discussions with Neville, Bruen and Chilmaid April, 1999.

<sup>496</sup> Refer (Firth, 1957).

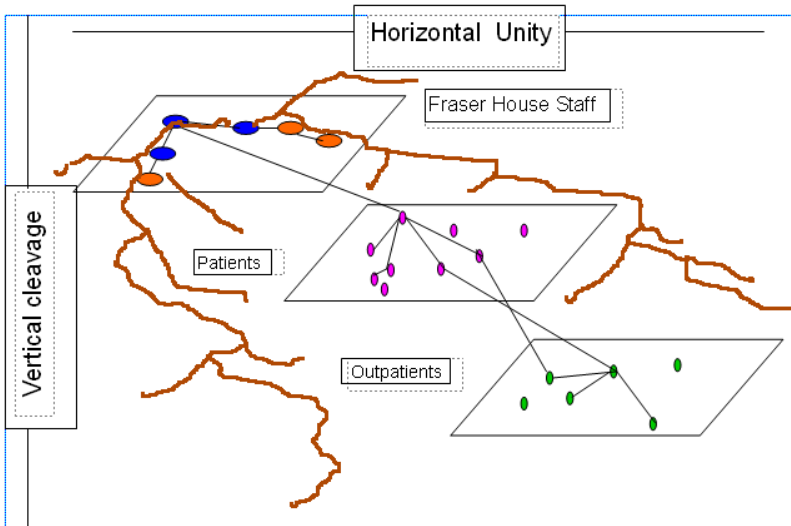


Diagram 11. Friendship Network Social Topography Juxtaposed to Land Topography

This friendship network is superimposed over land topography comprising main ridge, two primary ridges and a primary valley depicted as brown lines. The ridge forms are the main ridge at the top, and the two primary ridges coming down on either side of the primary valley.

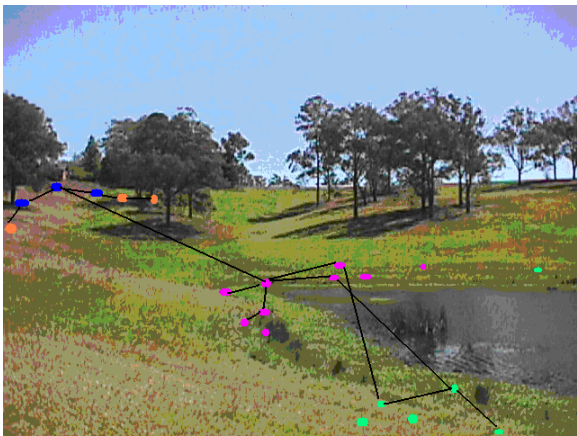


Diagram 12. The Same Fraser House Network Super-imposed on the Yeomans Farm

In Diagrams 11 and 12 the Fraser House staff are vertically cleaved. Neville is depicted as the top blue dot on the main ridge. Some of the senior professional staff are the other blue dots. Other staff are the brown dots. They are depicted as being at the start of, or on the respective primary ridges. As collectives, the staff, the patients, and the outpatients are also vertically cleaved. The Fraser House processes worked towards cleaved unity.

Keyline recognises cleaved unity in nature. Keyline also recognises and makes use of the fact that there is horizontal unity within the systems embraced by the main ridge, primary ridges and primary valley.

Resonantly, Neville evolved Fraser House processes such that there was horizontal unity between the vertically cleaved. All of the staff were learning about how to do community therapy at the same time as the Patients and Outpatients, who had the learning advantage of being immersed in the process far more than the staff.

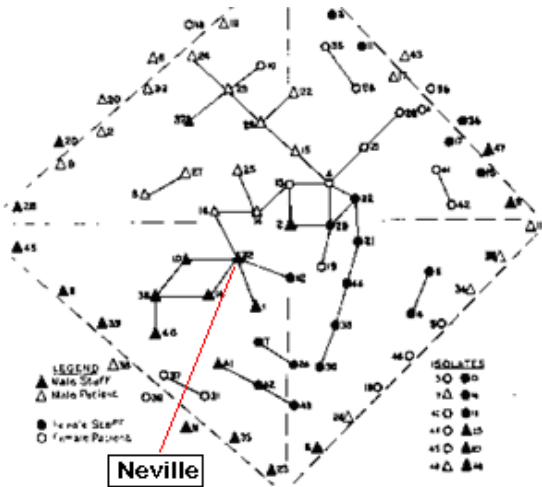
In the diagram the staffs are depicted taking the high ground. Patients are depicted as mauve dots. The Outpatients are depicted as green dots. The lines depict a friendship network. In this network, Neville is the only staff member directly linked into the Patient-Outpatient segment of the network. Neville's link is to the nodal patient at the Keypoint; the patient who can pass information through the Patient-Outpatient network, and pass information back to Neville.

In reflecting on the above we have the emergence of what Neville was hinting at in using the notion 'Cultural Keyline'. There are all manner of subtle though potent resonances between land-topography and social topography, as well as inter-related geo-psycho-emotional implications.

There's a hint of this inter-penetrating from another context – French wine making. The French use the word '*Terroir*' to connote the exquisite merging of climate, fertile organic soil topography and the artistry of the wine maker in making of wine that has the distinct *Terroir* quality. Miss out the middle factor by attempting to make wine in demineralised soils devoid of life and charged with artificial fertilisers and you *cannot* attain *Terroir*. The *three* aspects are required. Resonant with this metaphor, Neville ensured that the Fraser House climate was right, the 'soil' was vibrantly alive, and to play with the wine metaphor, everyone was evolving exquisite artistry in creating top shelf people.

Neville and other researchers at Fraser House used the above notions of horizontal unity in the face of vertical cleavage in doing sociogram research into the friendship patterns among staff and patients in Fraser house.<sup>497</sup> A ‘glimpse’ of Neville’s use of Tikopia’s cleaved unities is in Clark and Yeomans’ book, ‘Fraser House’ under the subheading ‘Cleavages’ relating to the sociogram research.<sup>498</sup> Neville is depicted as black triangle 32. Not surprising, this sociogram based research showed that Neville was only staff member:

with a link, by means of a mutual tie, into the genotypical informal social structure.....<sup>499</sup>



Sociogram 1. Sociogram Showing the Friend Network in Fraser House.

This finding is fully in keeping with Neville’s notion of devolving responsibility and reversing the status quo. It was also in keeping with Neville’s hands-off though being profoundly and sensitively linked that he was enabler on the edge of the informal social structure, as depicted in the Keyline Diagram above, and in the research sociogram from Fraser House. Apart from research as therapy, Fraser House research served at least two other functions.

<sup>497</sup> Refer (Clark and Yeomans 1969, p. 131).  
<sup>498</sup> Refer (Clark and Yeomans 1969, p. 131).  
<sup>499</sup> Refer (Clark and Yeomans 1969, p. 131).

Firstly, the results were fed back in to modify the structure, process, and action research in the Unit. For example, the critical and destructive role of extremely dysfunctional families and friends in holding back patient improvement became clearer to staff and patients alike from both experience and research over the first three years. Greater efforts were then made to involve these networks. Secondly, the research was used to protect the Unit and ensure its survival, at least for a time.

Cultural Keyline will be introduced further in Chapters Seven and Eight.

## **PSYCHIATRIC RESEARCH STUDY GROUP**

Neville set up the Psychiatric Research Study Group on the grounds of the North Ryde Hospital adjacent the Unit. The Group was a forum for the discussion and exploration of innovative healing ideas. Neville and the study group networked for, and attracted very talented people. Students of psychiatry, medicine, psychology, sociology, social work, criminology and education attended from the University of NSW and University of Sydney and other places.

The Psychiatric Research Study Group became a vibrant therapeutic community in its own right with a connexity relation with Fraser House. Prison officers and parole officers with whom Neville had been working within the prison and corrective system also attended the Study Group. A 1963-65 Research Report states that, 'Tony Vinson and his team of Social Work 11 students from the University of NSW, with the Fraser House research Team, for a time acting in an advisory capacity regarding research design and field work methods, carried out a study to assess the effectiveness of the Lane Cove Community Aid Service and the Fraser House Community Psychiatric Programme'.<sup>500</sup>

Tony Vinson also attended the study group. He is now Honorary Professor University of Sydney and Emeritus Professor at the School of Social Sciences and International Studies at the University of New South Wales. Neville spoke of Tony Vinson doing sociology studies in the early Sixties, obtaining his PhD in 1972 and becoming the Foundation Professor of Behavioural Science in Medicine at the University of Newcastle in 1976, and Chairman, of the NSW Corrective Services Commission in 1979.

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<sup>500</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 45-90).

The Study Group provided a space where ideas were enthusiastically received and discussed. Some participants had been finding it hard to get an audience for their novel ideas within the climate of the universities of the day. The Study Group was another cultural locality. Anything raised in the Study Group that seemed to fit the milieu in Fraser House was immediately tested by Neville in Fraser House. In trying something to see if it worked, Neville spoke<sup>501</sup> of 'the survival of the fitting'. At one time there were 180 members on the Psychiatric Research Study Group mailing list. Neville wrote that the Study Group:

...represents every field of the social and behavioural sciences and is the most significant psycho-social research institute in this State.

The Psychiatric Research Study Group maintains a central file of research projects underway throughout NSW and acts in an advisory and critical capacity to anyone planning a research project'.<sup>502</sup>

Meetings were held monthly at first at Fraser House and then elsewhere.

## WORK AS THERAPY

The following is a short summary of some of the work of the Activities Committee:

Arranging individual, small group or whole community occupational therapy for therapeutic and disciplinary purposes; examples: pantry duty, assisting the librarian, collecting workers meals, emu parades - a line swoop through the Unit picking up rubbish as everyone walks through.....<sup>503</sup>

The canteen provided one context for using work as therapy. Another example was the patients winning a contract to build a bowling green against 'outside' contractors. This involved the tendering against outside builders, winning the tender and carrying out of a construction/ landscaping contract to build a bowling green for Fraser House. The patients controlled every aspect of the tendering and work (refer photo below). In 1964, patients won a contract to pack light globes.<sup>504</sup> These are examples of the therapeutic use of an actual economy.

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<sup>501</sup> July 1998

<sup>502</sup> Refer (Yeomans, N. 1965a, vol. 4, p. 24).

<sup>503</sup> Refer (Appendix 13).

<sup>504</sup> Refer (Yeomans, N. 1965a, Vol. 4).



*Willing people give their time to help the centre . . . it will soon have its own bowling green.*

Photo 15. Patients Building the Fraser House Bowling Green in the Sixties - a Photo from the Sydney Morning Herald (11 April 1962).

The above photo accompanied an article titled 'The Suicide Clinic'.



Photo 16. I Took this Photo in June 1999 Showing Brick Retaining Wall and Bowling Green Behind the Wire-mesh Fence

The above photo shows the bowling green area behind the fence that was levelled out by patients with hand tools.<sup>505</sup> The retaining wall was also built by the patients and it has stood the test of time - still vertical. As the Lachlan Centre, the bowling green has now gone - although the area remains as a garden. To reaffirm, a very important type of work that some of the patients became very adept at was being therapists and co-therapists in group and everyday contexts. All my Fraser House interviewees confirmed<sup>506</sup> that often the most insightful therapy in everyday life and with Big and Small Groups was carried out by patients.

Patient-based therapy was offered through the letter from the President of the Parliamentary Committee (the letter is included as Appendix 11).<sup>507</sup>

## **MARGARET MEAD VISITS FRASER HOUSE**

The Anthropologist Margaret Mead visited Fraser House as the Co-Founder (1948) and ex-President (1956/7) of the World Federation for Mental Health.<sup>508</sup> Separate discussions with Margaret Cockett and Neville<sup>509</sup> cross-confirmed the following material about Mead's visit. Margaret Cockett informed me that Margaret Mead was introduced to Fraser House by an anthropologist friend of Margaret Cockett in the NSW Housing Department who had told Mead about Fraser House when Mead came to visit her. Cockett told me that initially Margaret Mead could not believe what she was hearing and came to Fraser House to check it out for herself. Mead was escorted throughout the day by Margaret Cockett, the Fraser House anthropologist psychologist. Margaret Cockett recalled Margaret Mead saying that she was very taken with the concept of therapeutic community and had visited many such communities in different places around the world.

When Margaret Mead visited Fraser House she very ably conducted the morning Big Group and ran a small group.<sup>510</sup> Margaret Cockett described Mead as being 'absolutely on the ball' in the role of leader of both Big Group and one of the Small Groups. Margaret Mead also took the regular half hour staff group meeting that followed the Big Group.

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<sup>505</sup> Refer Photo 15.

<sup>506</sup> Aug, 1998 and April, 1999.

<sup>507</sup> Refer (Yeomans, N. 1965a, Vol. 2, p. 11).

<sup>508</sup> Refer (Brody 2002).

<sup>509</sup> Aug, 1999.

<sup>510</sup> From discussion with Neville, April 1999 and Margaret Cockett April 1999.



Mead also mentored Neville's friend and colleague Professor John Cawte as mentioned in a University of NSW tribute.<sup>511</sup>

Professor John Cawte had an extraordinary passion for the human condition that permeated every aspect of his long professional life and made him an innovator in the fields of transcultural psychiatry and medical anthropology. His mentors included anthropologist Margaret Mead.....

After graduating from Adelaide University Medical School, John undertook postgraduate training as a Harkness Fellow at Johns Hopkins and Harvard Universities where he was introduced to pioneering ideas on community-based psychiatry and on the influence of culture and personality on psychiatric disorder.

In 1962 John moved to Sydney where he took up the position of senior specialist and helped to establish the School of Psychiatry under the leadership of Leslie Kiloh. A few years later John established the School of Community Medicine. He continued to work closely with Aboriginal communities, both along the Eastern Seaboard and in the Top End. He had a long association with the Yolngu people of East Arnhem Land and travelled there each year to provide medical care and to continue his own education. He formed close relationships with key community members who would remain life-long friends and mentors.

John was an initiated member of the Warramirri clan from Elcho Island, where he had visited for over twenty years. It was Warramirri elders who later asked him to help record some of their healing practices, both for posterity but also as a way of bridging the gap between two cultures. This became *The Universe of the Warrimijirri* followed several years later by *Healers of Arnhem Land*;<sup>512</sup> beautifully photographed books which describe traditional practices concerned with religion and healing in a style that would be repeated many years later in the film *The Ten Canoes*.

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<sup>511</sup> Refer Internet – sighted 1 October 2012  
[http://psych.med.unsw.edu.au/psychweb.nsf/resources/GenSchl/\\$file/John+Cawte+obit.pdf](http://psych.med.unsw.edu.au/psychweb.nsf/resources/GenSchl/$file/John+Cawte+obit.pdf)

<sup>512</sup> Refer (Cawte, 1974; Cawte 2001)

Neville told me that John had asked Neville a number of times to come and work with him at University of NSW in the School of Psychiatry and later, the School of Community Medicine – Given Neville's pioneering Community Mental Health and Community Health in NSW in the late 1960s. Neville did not take up the offer as Neville was energising the Fraser House Outreach and evolving natural nurturer Networks up the East Coast of Australia at the time. Neville never mentioned whether John Cawte attended Fraser House or whether he was a member of the Psychiatric Research Study Group. However, given the high profile that Neville and Fraser House had at the time in pioneering community psychiatry, I sense John Cawte would have definitely involved himself with Fraser House and the Study Group.

Back to Margaret Mead's visit to Fraser House - a number of senior people from the health department joined Margaret Mead for lunch where according to Margaret Cockett, Margaret Mead held court and demonstrated that she was clearly ahead of every one of them in their respective specialist areas. Margaret Cockett suspects that it was Margaret Mead's glowing report to these people in the NSW health establishment hierarchy that made things just a little easier for Fraser House for a while. Neville said (April 1999) that at that time Mead visited Fraser House, the medical and psychiatric profession saw no relevance whatsoever for anthropology in their professions. Margaret Mead gave the 'big thumbs up' to Fraser House to these Department Heads, 'heaping praise' on every aspect of the Fraser House therapeutic community.

Margaret Mead also chaired the Psychiatric Research Study Group when she visited Fraser House.<sup>513</sup>

Dr. Margaret Mead, world famous anthropologist who visited Australia last year attended a meeting of the Psychiatric Research Study Group and also stated that she considered Fraser House the most advanced unit she had visited anywhere in the world.<sup>514</sup>

All of my informants spoke of the dense holistic inter-related 'total' nature of Fraser House. Neville<sup>515</sup> told me that Mead also stated that Fraser House was the only therapeutic community she had visited that was *totally* a therapeutic community in *every* sense.

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<sup>513</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 68).

<sup>514</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 69).

<sup>515</sup> Aug 1999.

Cockett, in talking about Mead's feel for Fraser House's totality, denseness and completeness said that Mead spoke of Fraser House as the most *total* therapeutic community she had ever been to. Note that the above sense of 'total' differs from Goffman's use of 'total' as a term describing entities like monasteries, prisons, asylums, and warships that bracket people off from everyday life. Appendix 5 contains a comparison between Goffman's 'total institutions' and Fraser House. While a 'total institution' in Goffman's<sup>516</sup> terms, Neville said that Mead was particularly taken with the fact that important others in resident's lives were required to regularly visit residents in Fraser House, and that one patient, having a horse as the only 'important other' in her life, was allowed to have the horse tethered grazing on the lawns of the hospital just outside Fraser House. A few other patients had a cat or a dog as their 'important other'.

I took the photo below in August 2000. It shows Fraser House through the trees and the grounds outside Fraser House where the horse grazed.



Photo 17. A Photo I Took in June 1999 of the Place Where the Horse Grazed at Fraser House

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<sup>516</sup> Refer (Goffman, 1961).

Margaret Cockett<sup>517</sup> and Neville<sup>518</sup> confirmed that Margaret Mead after her visit to Fraser House stated that Fraser House was the *only* therapeutic community that she had visited that was *totally* a therapeutic community in *every* sense.

Reading the Fraser House Committee Structure (Appendix 13) may give a further feel for the totality and completeness that Margaret Mead, spoke of. Recall that Maxwell Jones, the pioneer of therapeutic communities in the United Kingdom, had said of therapeutic community in the UK:

It does not amount to a treatment methodology in its own right but complements other recognized psychotherapeutic and pharmacological treatment procedures.<sup>519</sup>

In contrast, Fraser House was not a place using ‘treatment methodologies’. Residents and outpatients were not ‘receiving treatment from dispensers of ‘treatment’. Neville had created a total therapeutic community where *every* aspect of being together with others was transformative. Neville had evolved the Fraser House Therapeutic Community Process such that it was a transformative process in its own right. Maxwell Jones recognises this about Fraser House in the forward of Clark and Yeomans’ book about Fraser House. ‘Throughout the book is the constant awareness that, given such a carefully worked-out structure, evolution is an inevitable *consequence*.<sup>520</sup> It is this ‘total’ aspect of Fraser House (and Callan Park and Kenmore Therapeutic communities where Neville worked closely in their set-up and design) that most sets it aside from other therapeutic communities.

So many complementary processes were densely inter-woven and mutual supporting in such a sustained way, just like the self-organising web of life richness on the Yeomans farms. The current owner of the Yeomans North Richmond properties had not followed up with the Keyline processes over the two decades he had owned the property, and when I visited the Yeomans Farms in July 2001, they were thriving as a self organising system. In replicating his father’s work, Neville so set up Fraser House in 1959 to be self-organising, that in 1963 he could go overseas for nine months and it worked the same in his absence.

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<sup>517</sup> Aug, 1999.

<sup>518</sup> Dec 1993 and August 1999.

<sup>519</sup> Refer (Jones 1969, p. 86).

<sup>520</sup> Refer (Clark and Yeomans 1969, Forward, p. vi).

Just as the Yeomans designed their farms so that evolution was an inevitable process, 'inevitable change' was woven into all aspects of Fraser House action. The link between Neville's and his father's work is the theme of the next Chapter.

## Chapter Seven – Neville’s Connecting of Sustainable Farming and Psychosocial Transition

### ORIENTING

This chapter reverts back in time before Fraser House to give you a feel for the kinds of influences and experiences that led up to Neville’s roll out of Fraser House processes. It explores the theoretical and action precursors firstly, to Neville Yeomans evolving the therapeutic community psychiatric unit Fraser House, and secondly, the ways of being and acting that Neville Yeomans used in his life work. Some aspects of Neville Yeomans’ way of thinking, processing and acting are detailed, and their origins are firstly traced to the innovative work that Neville did with his father Percival A. Yeomans and brother Allan (and later with the younger brother Ken) in evolving Keyline, a set of processes and practices for harvesting water and creating sustainable farming. The chapter then details the influence on the Neville and his father of Australasia Oceania and East Asia Indigenous and grassroots ways.

### INSPIRING TRAUMA

Neville’s two traumatic incidents mentioned in Chapter One also had a profound, though different impact on P.A. Yeomans, his father.<sup>521</sup> Neville’s father was, at the time Neville was lost, a mine assayer and a keen observer of landscapes and landforms. His father was deeply impressed by the Aboriginal tracker’s profound knowledge of the minutiae of his local land, such that, in that harsh dry rocky climate with compacted soils, he could so readily follow the minute traces left as evidence of the movements of a little boy. The other thing was that upon finding little Neville, the tracker was so intimately connected to the local land and its form, he knew exactly where to go to find water. It was not that this tracker knew where a creek or a water hole was, as there was no surface water. He knew how to find water whenever he wanted it, and wherever he was in his homeland. He and his people *‘be long’* there (40,000 plus years). They were an integral *part* of the land. They were never *apart* from it. The tracker and his community saw the Earth as a loving Mother that provided well for them continually (*‘The Earth Loves us’* – from Neville’s Inma poem). The tracker was *‘of the land’*.

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<sup>521</sup> Refer (Mulligan and Hill 2001, p. 193).

As soon as the tracker found Neville, he had to find the right kind of spot for a short easy dig. Because of Neville's dehydration, the tracker needed water for Neville fast.

He used his knowledge of his place and quickly had Neville sipping water.

Aboriginal Geoff Guest told me of one example of using knowledge of place to find water in the far North of Australia.



Photo 18 Photo I Took on Trip Out of Petford with Geof Guest Showing Termite Mounds in the Foreground.

Look around for the largest tree near the largest termite mound and water will typically be a short dig underground – hence the height of the tree and mound compared to others in the area.

Mulligan and Hill report that:

According to Neville, it was probably this incident<sup>522</sup> that gave his father his enduring interest in the movement of water through Australian landscapes, because he could see that an understanding of this would be a huge advantage for people living in the driest inhabited continent on Earth.<sup>523</sup>

In the years after leaving mine assaying, P.A. Yeomans had moved on to having his own earth-moving company. P. A. had just purchased the Nevallan and Yobarnie properties in Richmond, NSW with his brother-in-law Jim Barnes in 1943 - a year before the fire.

## **WATER TELLING US WHAT TO DO WITH IT**

P. A. emulated the Aboriginal tracker in becoming familiar with the landform of his two properties. P.A. wanted to store or use *all* of the water that landed on the properties. In the 1950s P.A. wanted to be able to water his two properties so they were so lush and green all year round, they would be virtually fireproof. When the families acquired the properties the soil was 'low grade'. It was undulating hill country with plenty of ridges that were composed of low-fertility shale strewn with stones. The following photo taken at Nevallan, one of the Yeomans' farms, shows the original poor shale and rock 'soil' throughout the two properties when the properties were acquired.



Photo 19. The Low Fertility Shale Strewn with Stones on P.A's Farm  
- From Plate 30 in P.A.'s Book 'Challenge of Landscape' -  
Used with Permission.<sup>524</sup>

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<sup>522</sup> Neville being found as a three year old by the Aboriginal tracker.

<sup>523</sup> Refer (Mulligan and Hill 2001, p. 193).

<sup>524</sup> Refer (Yeomans 1958b; Yeomans 1958a)



Photo 20 shows a spade full of fertile soil after two years of the processes evolved by P.A. and his sons. To clearly show the difference in the soil, a clump of the fertile soil has been placed beside earth on the base of a tree stump that became exposed when the tree fell over. This lighter low-grade soil had not been involved in the processes the Yeoman's evolved.



Photo 20. Fertile Soil After Two Years Compared to the Original Soil - a Copy of Plate 30 in P.A.'s Book 'Challenge of Landscape' - Used with Permission

Within three years, Yeomans and his sons had energized what conventional wisdom said was impossible; they had altered the natural system so that the natural emergent properties of the farm, as 'living system', created ten centimetres (4 inches) of lush dark fertile soil over most of the property. What is important is that the *local natural ecosystem did the work*.

P.A. enabled emergent aspects in nature to *self-organize towards increased fertility*. With the interventions that P.A. introduced, the property became lush and green twelve months of the year. It was virtually fireproofed!

In 1974, P. A. described processes whereby between 2 to 4 inches (10.16 cm) of deep fertile soil could be created on the farms within three years.<sup>525</sup>

The balance of this chapter will specify the processes the Yeomans evolved and applied on their farms and the Indigenous precursors they drew upon. It then briefly introduces the ways Neville evolved in adapting his family's farming processes to psychosocial change.

## Keyline Emerges

Over thousands of years, if this continent's Aborigines wanted to spear fish in the shallow creeks and rivers, they would copy the behaviour of the wading birds that wade slowly, and then react extremely fast with their long beaks. The Aboriginal hunter with his spear mimics these waders. Resonant with the continent's Indigenous ways, P.A. and his sons engaged in bio-mimicry - letting the water, the landforms, the soil biota, and the balance of the local eco-system tell them what to do.

Neville told me<sup>526</sup> that P.A. would take Neville and Neville's younger brother Allen out onto the farms as they were growing up whenever it rained so they all could learn to see directly how the rain soaked in at different times, how long before run-off would occur on different land forms, and what paths down the slopes the run-off moved on different landforms and types.

Like the Aborigines, they were learning to have all of their senses focused in the here-and-now, attending to all that was happening in nature. As action researchers, they became connoisseurs<sup>527</sup> of their land and all life on it.<sup>528</sup> Whatever action P.A. and his sons did, they always observed how nature responded.

P. A. obtained contour line maps with a useful scale of his property to further aid his understanding of landform.

According to Ken Yeomans in an October 2003 phone discussion, the map scale was typically 1 in 25,000 with 5 metre contours.

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<sup>525</sup> Refer (Yeomans and Murray Valley Development League 1974); conventional wisdom says it takes around 800 years to create top soil.

<sup>526</sup> July 1998.

<sup>527</sup> Refer Appendix One for a discussion of connoisseurship as a qualitative research method.

<sup>528</sup> Refer (Eisner 1991, p. 176).

Neville said that his father constantly referred to the three primary landscape features - the main ridge (elevated from the horizontal), the primary ridge (lateral to the main ridge) and the primary valleys (lateral vertical cleavages).

The farm was perceived by P.A. as a cleavered unity, a feature pervasive in nature. P. A. discovered where the best places were to store run-off water for maximum later distribution using the free energy of gravity feed. It was high in a special place in the primary valleys.

Overflow from dams high in the primary valleys were linked by gravity-based over-flow channels to lower dams.

Below is the most succinct statement I have found written by P.A. Yeomans about what he called 'Keyline'. I have extracted it from P.A.'s speech at the UN Habitat 'On Human Settlements' Forum in Vancouver, Canada during 27th May to 11th June 1976. P.A.'s speech was entitled 'The Australian Keyline Plan for the Enrichment of Human Settlements'.<sup>529</sup>

Keyline relates to a special feature of topography namely, the break of slope that occurs in any primary valley. Primary valleys are the highest series of valleys in every water catchment region and lie on either side of a main or water divide ridge. They are widely observed as the generally smooth or grassed over valleys of farming and grazing land but are often overlooked and disguised in the city. On either side of the primary valley is a primary ridge.

Of the three basic shapes of land, namely, main ridge, primary valley and primary ridge, the primary valley shape occupies the smallest area of land and the primary ridge shape, the largest. In the rural situation irrigation is a matter of watering the large primary ridge shapes, even on land which appears flat.

All of the structures, processes and practices that P. A. Yeomans evolved he also called Keyline.<sup>530</sup>

Diagram 13 below shows the main ridge (the dotted line along the left), two primary ridges (the two lower arrows) and two primary valleys. Note that the Keypoint is on the fall line on the contour above the first wider gap between the contours.

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<sup>529</sup> Refer (Yeomans, PA, 1976, p. 5-6).

<sup>530</sup> Refer ( Yeomans, P. A. 1971b; Yeomans, P. A. 1971a).

The fall line is marked on Diagram 13 as the dotted line through the Keypoint. This wider space between contours indicates less steepness on the slope.

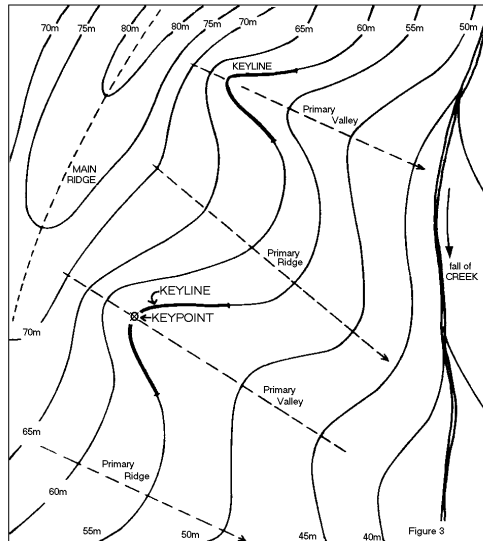


Diagram 13. The Three Keyline Features – Photo  
from P.A.'s UN Habitat Speech<sup>531</sup>

Above the Keypoint is typically an armchair-shaped land form that directs the water run-off so that most of it ends up arriving in an area that may be as small as a square metre (the Keypoint) – sometimes the very start of the typical creek as creek.

P.A. found that the optimal locations for dams along the Keyline are where it crosses the drainage lines within primary valleys. As stated, he called this the Keypoint for that primary valley.

P.A.'s 'On Human Settlements' Forum speech contains another description of Keyline:

<sup>531</sup> Refer (1976, p. 9).

It will be observed that in the primary valleys the first slope falling from the ridge above is short and steep – usually the steepest slope in the immediate environs – while the second slope is flatter, much longer and extends to the watercourse below. The point at which the change occurs between these two slopes is named the Keypoint; the Keyline extends on the same level on either side of this Keypoint and partly encloses a concave shape on the land. Only primary valleys have Keylines (see Diagram 13 above).<sup>532</sup>

Ken Yeomans in a December 2005 email referred to the above quote:

I question the technical accuracy of saying it ‘partially’ encloses a concave shape on the land. Actually the Keyline occupies all of the concave shape of the contour line curve. The change of direction of the contour from concave through the valley to the convex curve of the ridge defines the end of the Keyline on either side of each primary valley.

Diagram 13 above shows Ken Yeomans point mentioned above - that the Keyline extends either side of the Keypoint for a particular distance along the contour line running through the Keypoint.

P.A then goes on to give a key point summary:<sup>533</sup>

The Keyline is significant because:

1. It is the first place in any valley where rain run-off water, concentrated from the higher slopes, can form a stream.
2. It is also the first place where run-off water disappears when the rain stops unless the water is contained.
3. It is the highest possible storage site in any valley of the land.
4. It is often the highest point at which good construction material for earth dams is available (higher up the earth may be less decomposed and less suitable for dam building).
5. It is the essential starting point for a water control system in any landscape that produces run-off; and

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<sup>532</sup> Refer (Yeomans, P. A. 1971b; Yeomans, P. A. 1971a; 1976, p. 7-8).

<sup>533</sup> Refer (Yeomans, PA, 1976, p. 9).

6. It is the line of change when the three shapes of the land merge and readily disclose the geometry of land contours and the behaviour of surface flowing waters.

The Keyline is thus of major significance to any concept that aims to enrich the environment by controlling and using all available water.

Note point six above - the Keypoint in nature is saturated with information carrying capacity. On this typically square metre of land is the junction of all three land forms. Information distributed through each landform is present at the Keypoint. The Keypoint, for those with eyes to see, is the place that reveals the interaction of water with land. There is a confluence at the Keypoint of all the water runoff from the main ridge and adjacent primary ridges down the curved slope at the head of the primary valley.

Lincoln and Guba made a similar point about distribution of information within a system (quoted in Appendix 1):

Information is distributed throughout the system rather than concentrated at specific points. At each point information about the whole is contained in the part.

Not only can the entire reality be found in the part, but also the part can be found in the whole. What is detected in any part must also characterize the whole. Everything is interconnected.<sup>534</sup>

The Yeomans' genius was that they spotted the information distributed throughout the three landform systems and saw how the distributed information inter-connects and interacts at the Keypoint. Keypoints are saturated with information that is distributed in the system. Sensing and observing the Keypoint may reveal insights as to how the whole complex dynamic system works.

Resonant with the above, Neuman also makes the observation that at each point in a living system, information about the whole is contained in the part.<sup>535</sup> Not only can the entire reality be found in the part, but also the part can be found in the whole.

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<sup>534</sup> Refer (Lincoln and Guba, 1985, p. 59); this 'entire reality found in the part' holds for all of Neville's work and is discussed in the next section, 'Creating Deep Soil Fast'.

<sup>535</sup> Refer (Neuman, 1997, p. 433).

What is detected in any part must also characterize the whole. Everything is interconnected, inter-dependent, inter-related and inter-woven.

Also resonant with Yeomans and Neuman, Joseph Jaworski<sup>536</sup> writes of a conversation with theoretical physicist Dr. David Bohm:

We were talking about a radical, disorientating new view of reality which we couldn't ignore. We were talking about the awareness of the essential inter-relatedness of all phenomena – physiological, social, and cultural. We were talking about a systems view of life and a systems view of the universe. Nothing could be understood in isolation, everything had to be seen as a part of the unified whole.

Jaworski writes of Bohm saying that it's an abstraction to talk of nonliving matter:

Different people are not separate, they are all enfolded into the whole, and they are all a manifestation of the whole. It is only through an abstraction that they look separate. Everything is included in everything else.

Yourself is actually the whole of mankind. That's the idea of implicate order – that everything is enfolded in everything.

While Jaworski and Bohm were talking about a 'radical, disorientating new view of reality', this view has been the natural view of Australian Aborigines since antiquity, and it was this view that the Yeoman's used to perceive inter-related things that Western farmers had never seen before. Bohm introduces the concept of the hidden variable.

Barabasi<sup>537</sup> in his book 'Linked - How Everything is Linked to Everything and What it Means' also explores the same theme. Consistent with the foregoing, for the Yeomans, the farm was a living system made up of interconnected, inter-related, inter-dependent and interwoven living systems and associated inorganics.

I have been referring to this as 'connexity'; this term was not used by Neville or the other Yeomans, although it connotes their understanding of system linkages well.

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<sup>536</sup> Refer (Jaworski, 1998, p. 80).

<sup>537</sup> Refer (Barabasi, 2003).

Where the context around a Keypoint made it possible, suitable and practical, P.A. placed a dam wall so that the dam could fill to that Keypoint. He designed his farms Nevallan and Yobarnie to fit nature. All of the dams were placed so as to simultaneously get water run-off, pass overflow to a dam below by gravity, and by gravity-based irrigation, pass on the water to the soil when desired. Neville<sup>538</sup> and his brother Allan<sup>539</sup> both confirmed that they were with their father at the moment when they recognized what he called the Keypoint and the Keyline in landform – the central concepts in Keyline.<sup>540</sup>

The very spot where they realised the significance of the Keypoint is where the closest water is in the closest dam in photo 21 below; the primary ridges are on the left and right of the primary valley.

P.A. wrote:

Once the eye becomes trained to see these simple land shapes, and the mind has selected and classified one or two, there is a fascination in the continuous broadening of one's understanding and appreciation of the landscape.<sup>541</sup>



Photo 21. Photo I Took During July 2001- Looking Down Towards the Keypoint at the Top of the Dam.

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<sup>538</sup> Refer August 1998.

<sup>539</sup> May 2002.

<sup>540</sup> Refer (Yeomans 1955a, p. 118).

<sup>541</sup> Refer (Yeomans 1958, p. 56).





Photo 22. Photos I Took in 2011 at Seymour, Victoria

The photo on the above left is of the descent to the Keypoint from a primary ridge near Seymour, Victoria. The above photo on the right is of the Keypoint situated just below the middle of the base of the photo on the left. The grass is taller and greener and the ground is damper at the square metre of this Keypoint. As PA said above, the Keypoint is easy to find when you know what to look for – it's hidden in plain view.

The Social Ecologist, Stuart Hill and I visited Nevallan for the first time in 2001 and I took photo 23 below showing the place where P.A. and Neville first spotted the Keypoint and Keyline.

Like all Keypoints, the one in the photo is on the drainage line. Photo 23 showing one of the primary ridges on the left near the top of the primary valley was taken looking up towards where photo 21 above was taken.



Photo 23. The Farm During July 2001 Looking Back to the Keypoint at the Left of the Dam

Stuart Hill, in Chapter Eight of his book on Australia's ecological pioneers, outlines some aspects of the process P. A. and his sons used:<sup>542</sup>

What Yeomans senior discovered through such patient observation was that there is a line across the slope of a hillside where the water table is closest to the surface. The ground along this line looks wettest and is reflective when it rains heavily. It is the line along which it makes most sense to locate the highest irrigation dams within the landscape, because this is where the run-off water from above can most effectively be collected and subsequently used at the most appropriate time to irrigate the more gently sloping land below. Yeomans called this line the Keyline.

In December 2005, Allan Yeomans told me that the special properties and significance of Keypoints and Keylines as well as the associated design principles such as pattern cultivation, and placement of roads, fences and irrigation channels were slowly realised over a number of years.

Photo 24 below shows strategic design of tree plantings as windbreaks and shade for livestock.



Photo 24. Aerial Photo of the Trees on Nevallan - Photo from Priority One – Together We Can Beat Global Warming<sup>543</sup> – Used with Permission

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<sup>542</sup> Refer (Mulligan and Hill 2001, p. 193).

<sup>543</sup> Refer (Yeomans, A. 2005, p. 137).

Yeomans first outlined his ideas about water movement and how to detect Keypoints in a book entitled, 'The Keyline Plan'.<sup>544</sup> The books, 'Challenge of Landscape',<sup>545</sup> 'Water for Every Farm',<sup>546</sup> and 'The City Forest',<sup>547</sup> followed. Three of P.A. Yeomans' books, 'The Challenge of Landscape',<sup>548</sup> 'The Keyline Plan',<sup>549</sup> and the 'City Forest : The Keyline Plan for the Human Environment Revolution',<sup>550</sup> including all of their diagrams and photos, are now on-line on the Internet through the Soil and Health Organization.

In 1993, Ken Yeomans, Neville's younger brother published his book, 'Water for Every Farm: Yeoman's Keyline Plan'.<sup>551</sup> This book clarified some aspects of Keyline. Alan Yeomans in a phone conversation<sup>552</sup> noted that the Keypoint and Keyline in successive primary valleys along a ridge have an ascending (or descending) elevation as occurs in Diagram 13 repeated below.

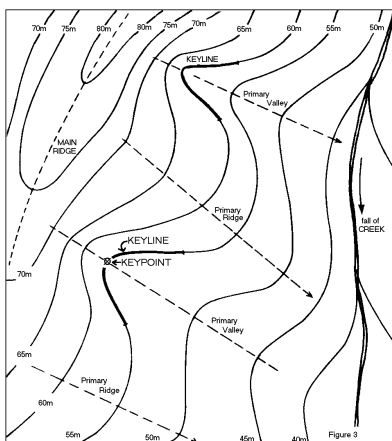


Diagram 13. The Three Keyline Features –  
Photo from P.A.'s UN Habitat Speech (1976, p. 9)

<sup>544</sup> Refer (Yeomans, PA, 1954).  
<sup>545</sup> Refer (Yeomans, P.A., 1958a).  
<sup>546</sup> Refer (Yeomans, P. A. 1965).  
<sup>547</sup> Refer (Yeomans, P. A. 1971a).  
<sup>548</sup> Refer (Yeomans, P.A. 1958b).  
<sup>549</sup> Refer (Yeomans, P. A. 1955).  
<sup>550</sup> Refer (Yeomans, P. A. 1971b).  
<sup>551</sup> Refer (Yeomans and Yeomans 1993).  
<sup>552</sup> December, 2005.

Allan spoke of regular patterns in nature; as an example, the Yeomans' experience was that often the height of the bottom of a dam wall below a Keypoint in a primary valley been the height of the top of the dam wall in the next lower primary valley (refer Diagram 13 above). This has implications for linking the two dams by over-flow channel along a contour.

A key aspect of Keyline was how the Yeomans changed the interaction between water and soil. P. A. used chisel ploughing parallel to the Keyline, allowing the natural self-organizing flow of water to run into these chiselled grooves. This is not the same as contour ploughing as ploughing parallel to the Keyline soon goes 'off contour' in a gentle downhill direction with an important effect. This chisel ploughing results in shifting the direction of flow of surface water to flow downhill more slowly towards and along the sides of the primary ridges on each side of the primary valley. In contrast, contour ploughing has the reverse effect, namely it has the ploughing going off contour such that grooves are directing water towards the bottom of the primary valley.<sup>553</sup>

Keyline ploughing stops an eroding rush of surface water down to the valley floor, slows the flow, spreads the soaking, and allows for a massive increase in the moisture levels in the soil without water-logging. Consequently, water is 'stored' as it slowly filters through the soil, as well as being *collected* in all the dams.

Note that P.A. again used his practice of 'doing the opposite'. Dams were *not* used for storing water. Their purpose was to *collect* water. The aim was to use the water strategically and sooner rather than later, so that the dams were empty and available to collect the next available water from rain and runoff. The chisel plough that the Yeoman's developed was called the Bunyip Slipper Imp with Shakaerator (that is it shakes and aerates). This shaking action reduces soil compaction.

P. A. Yeomans won the Prince Phillip Agricultural Design Award in 1974 for his design of this plough shown in photo 25. One version of the plough has the effect of placing a loose cap on a chisel groove so there is air and space for water run-off to run along in the grooves underground. This cap on the top of the groove minimises evaporation by sun and wind.<sup>554</sup>

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<sup>553</sup> From a phone conversation with Alan Yeomans Dec, 2005).

<sup>554</sup> From a comment by Dr Don Foster re his experience in NW Victoria (Foster 2003).

These changes to the soil and water interaction are vital in the driest inhabited country in the World. P. A. did not use ploughing that inverted the soil as he found that it damaged soil ecology.



**Yeomans**

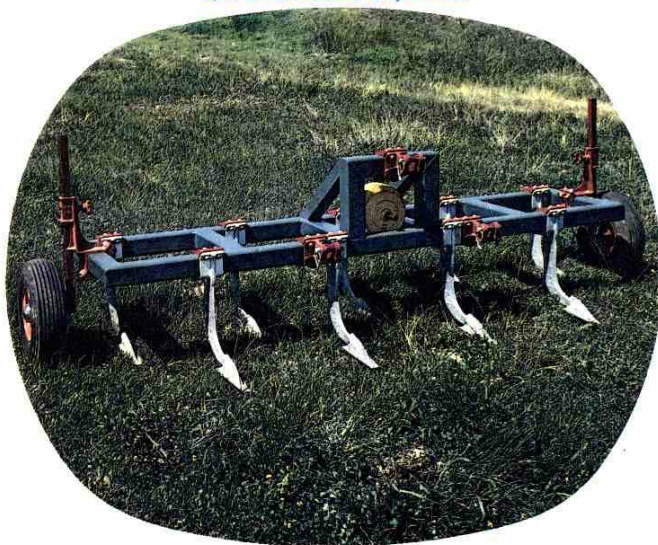


NEW REVOLUTIONARY

## BUNYIP SLIPPER IMP

WITH SHAKAERATOR

*The Soil Maker Supreme*



## FARM MANUAL

Introduced by **P. A. YEOMANS**

Photo 25. Bunyip Slipper Imp with Shakaerator

In Diagram 14 below, the multiple wriggly (red) lines depict rainwater run-off as it happens without the chisel ploughing. Once the run-off hits the chisel ploughing it is turned away from running to the centre fall line of the valley and runs out along the ridges on both sides of the valley.

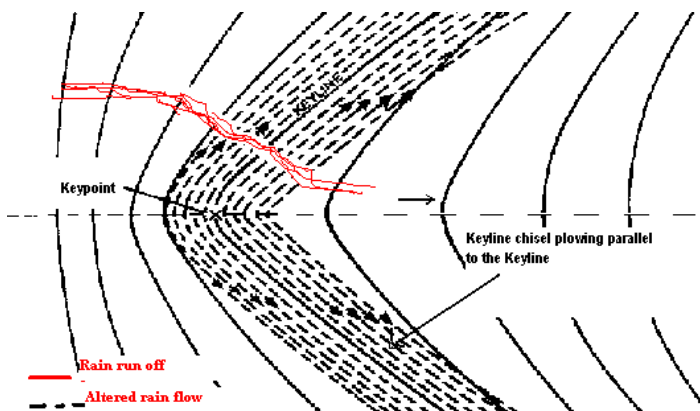


Diagram 14. Rain and Irrigation Water Being Turned Out Along Both Ridges – Adapted Diagram from P. A. Yeomans' Book 'Water for Every Farm' (1965, p. 60) – Used with Permission

Notice in the above Diagram that the surface water runs into the plough chisel grooves made *above* and *below* the Keyline and the water tracks away from the midline of the valley *towards the primary ridge on either side of the primary valley to irrigate the ridges*.

Ploughing parallel to *any other contour line in the valley* soon has the chisel grooves going off contour such that water is *tracked to the midline of the valley* causing water to erode the middle of the valley and rush down a creek system. On the ridges, chisel ploughing is carried out parallel to a selected contour line as depicted in Diagram 15 below. Notice that the fall-line and the chisel grooves are again very different to each other. This ploughing pattern on the ridges also turns the rain or irrigation water flowing on the ridges from running straight off the sides of the ridge.

The chisel cuts have the water again turned so that it runs at a much shallower slope along the *side* of the ridge. This again slows the speed of run-off and allows the water to be stored as it passes through the soil.

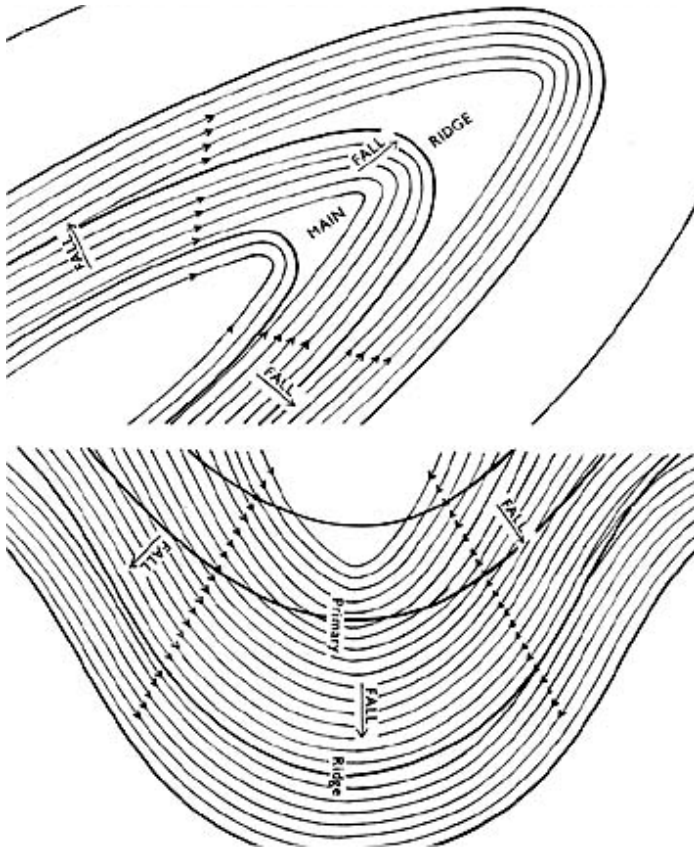


Diagram 15. Keyline Ploughing Process for Ridges - from P. A. Yeomans' book 'Water for Every Farm' (Yeomans, P. A. 1965, p. 60) – Used with Permission.



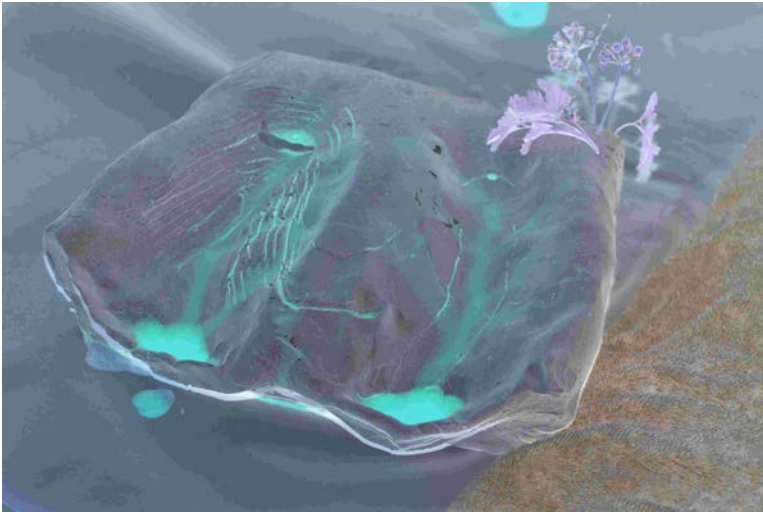


Photo 26. Photo of Clay Model of Keyline Process.  
Photo by Kate Robertson - Used with Permission.

Photo 26 is of a clay model made as an aspect of Cultural Healing Artistry at a Total Care Foundation Transformational Course in Integral Human Development held in Melbourne during May and June 2012 to demonstrate Keyline processes. Dishwashing liquid has been poured over the model to see where fluid flows by gravity over the 3D form of the topography.

At the top is the main ridge with three primary ridges and two primary valleys descending. The right hand primary valley has two lines depicting the width of the valley. Note that the width of the primary ridges is far wider than the primary valleys. This means that if one can irrigate the ridges one has a large amount of improved land. Note where the 'water' has flown on the model; in the right hand valley the water has flowed down the ridges to the fall line of the middle of the valley, although some flow has been channelled by the few grooves. The flow is very different in the left valley. Above the Keyline the flow has tracked away from the fall line to either side of the valley. Compare the flow above the Keypoint in the right valley where it flows down to the Keypoint. Any flow down from the main ridge in the left primary valley reaching the Keypoint has been contained in the Keypoint dam. Flow on the right hand ridge of the left primary valley has been tracked by the Keyline ploughing out along the flank of that right hand ridge.



In the above model (Photo 26), note that an irrigation channel running from the dam in the left hand valley has tracked water around the centre primary ridge and over into the right hand primary valley. During the Transformational Course this same clay model was used in introducing participants to Cultural Keyline.

### Creating Deep Soil Fast

Recall that Lincoln and Guba wrote about distribution of information within a system (quoted in Appendix 1):

Information is distributed throughout the system rather than concentrated at specific points. At each point information about the whole is contained in the part. Not only can the entire reality be found in the part, but also the part can be found in the whole. What is detected in any part must also characterize the whole. Everything is interconnected.<sup>555</sup>

	Big Group	Fraser House Committees	Domiciliary Care	ConFest	Laceweb	Mutual Help Groups
Connexity	√	√	√	√	√	√
Free Energy	√	√	√	√	√	√
Coherence	√	√	√	√	√	√
Themes	√	√	√	√	√	√
Mutual Help	√	√	√	√	√	√
Biomimicry	√	√	√	√	√	√
Fractals	√	√	√	√	√	√
Cultural Keyline	√	√	√	√	√	√
Mutual Help	√	√	√	√	√	√
Networking	√	√	√	√	√	√
Processes	√	√	√	√	√	√
Metaprocesses	√	√	√	√	√	√

Neville also spoke of fractal like repetition in nature<sup>556</sup> and in the Yeomans' designs. The above table shows examples of the presence of the repetition of twelve aspects in every one of various contexts of Neville's work.

<sup>555</sup> Refer (Lincoln and Guba, 1985, p. 59).  
<sup>556</sup> Refer (Mandelbrot 1983).

Neville said that one of his father's design principles was 'work with the free energy in the system'.<sup>557</sup> This was evident in the Yeomans use of the free energy of gravity; the design layout *maximized the capacity to use gravity* to move water around the properties. Another example of thriving free energy is creating the context for the massive increase in detritivores (worms and other organisms that break down detritus - decaying organic matter) for generating new soil (discussed later). Similarly, Neville evolved Fraser House to *maximize the capacity to use free energy in the community*.

P.A and Neville did not rest with the notion prevailing in most quarters, that it can take up to 800 years to make ten centimetres of soil by rock erosion and other breaking-down processes. They asked how they could create ten centimetres or more of new topsoil *in a few years* in situ.<sup>558</sup> They reasoned that soil could be created by constituting an underground context/environment bringing together detritivores with ideal combinations of air, moisture, seasonal warmth and a steady supply of organic detritus (dead organic matter). They knew that cropping a certain height off grasses and plants just before flowering/seeding either by grazing or cutting created a shock to the plant and a comparable size of dieback in root systems.

The energy that the plant had geared up for flowering and seeding is diverted into rapid growth for survival. The roots that die create the organic material for decomposing. What's more, the dead organic root matter is *already* spread underground through the soil where it is needed.

The space previously taken up by the roots become air chambers. The cut vegetation material is desiccated by mowing and then also recycled into the soil. The plant responds with vigorous new growth that is strategically irrigated. Keyline chisel ploughing and flood-flow irrigation increases soil moisture content and reduces compaction.

This combining of actions supplies the conditions for a *massive* increase in detritivores.<sup>559</sup>

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<sup>557</sup> Dec 1993, July 1998.

<sup>558</sup> *In Situ* is a Latin phrase which translates literally to 'in position'. That is, they were not importing new soil, rather they were creating situations that generated transforming within the soil and associated soil organism populations.

<sup>559</sup> Refer (Yeomans, P. A. 1971b; Yeomans, P. A. 1971a; Yeomans and Murray Valley Development League 1974; Yeomans 1976).

Ten centimetres of new topsoil was created in three years – something that was previously thought to take around 800 years! Earthworms emerged in abundance, the size of which (over 60 cm or 24 inches) had never been seen before in the region. The Riverland Journal carried an article stating that H. Schenk, head of the Farm Bureau of America described Nevallan earthworms as being among the best he had seen. His words were, ‘Boy this must be the best soil ever was’.<sup>560</sup> Neville told me<sup>561</sup> he heard one well-travelled visitor saying that the only other place he had seen comparable worms was in the fertile fields of the Nile delta in Egypt. My son Jamie is continuing this action research on evolving extremely fertile soil and this is discussed in Chapter Twelve.

Thirty years after P.A.'s death, the system he established on the farm still works by itself as an enabled<sup>562</sup> self-organising-system with little maintenance required. As can be seen from Photos 21 and 23 above that I took in July 2001 when I walked the farm with Stuart Hill, the farm still looks like sweeping gardens in an English Grand Country Estate or a top golf course. The surrounding farms were covered with dry brown grass.

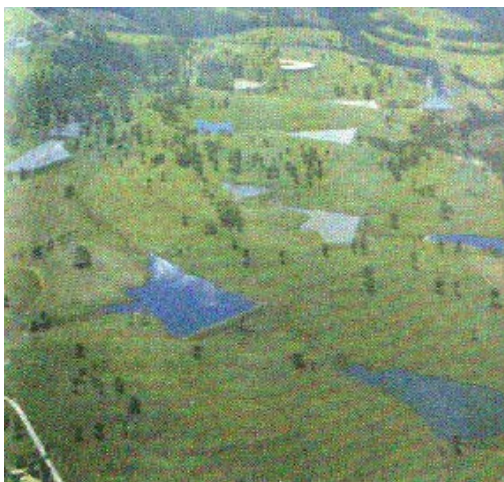


Photo 27. Chisel Ploughing Effect and the Water Harvesting Achieved – Photo from P.A. Yeoman's Book 'City Forest Plate 1 – Used with Permission.

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<sup>560</sup> Refer (Yeomans 1956; Yeomans, P. A. 1971b; Yeomans, P. A. 1971a).

<sup>561</sup> December, 1993.

<sup>562</sup> By the Yeomans.

My son, Jamie following conversations with Neville, Alan and Ken Yeomans has been exploring Keyline-based processes where he can now generate 2 metres of superb organic mineral and carbon rich top soil in around six weeks (refer photo of 1.5 metre high ‘cupcake’).



In his 1971 ‘City Forest’ Book P. A. acknowledges the seminal supporting role Neville played in the forming of his ideas, ‘as psychiatrist and sociologist, for keeping me up to date on the social and community implications’. He had Neville write the Forward<sup>563</sup> to this last book – The City Forest – about adapting his ideas to the design and layout of a city.<sup>564</sup>

Neville had evolved Fraser House back in 1959 when P. A. had Keyline well under way. Neville worked closely with his father throughout Neville’s years at Fraser House and Fraser House outreach in the years 1968 through 1971 when the City Forest Book was published.

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<sup>563</sup> Refer (Appendix 6)

<sup>564</sup> Refer (Yeomans, P. A. 1971b; Yeomans, P. A. 1971a).

In the Forward to the City Forest Neville sums up Keyline's soil approach in these terms:

'The soil which gives us life must be developed in its own living processes so that it grows richer year by year rather than poorer.'

## **Keyline Outreach**

Allan Yeomans manufactures Keyline Plows and has consulted and had speaking engagements in USA. Ken Yeomans runs Keyline Designs and consults through Australia, with some projects in Africa and United States.

The Keyline Foundation provides education in Keyline and Cultural Keyline Processes.<sup>565</sup> Ken has produced an update of his father's writings.<sup>566</sup>

My son Jamie and I ran a series of seminars and field days on Keyline and Cultural Keyline up in the Atherton Tablelands in Northern Queensland through January 2012 out on farmland a few kilometres away from Neville's old house in Cedar Street, Yungaburra.

Neville said that this house had been used as a place for army officer rest and recreation during the Second World War.

This Cedar Street house was sold after his death in 2000 and is now refurbished as Williams Lodge, a Luxury bed and breakfast accommodation. The photo of his Yungaburra house is shown below as it looked in 1931.

For this January 2012 series we were able to tap into folk that network with each other socially. For example, up to sixty gather for silent meditation at one person's house in the rainforest and then share conversation, drinks and food they have all brought. Some of these are the same folk that Neville networked with in Atherton region in the 1980s and 1990s.

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<sup>565</sup> Refer Appendix 39 - UN-INMA Atherton Tablelands INMA Project.

<sup>566</sup> Refer Yeomans, K. B. and P. A. Yeomans (1993).

Some of these folk I have also networked with from 1990 onwards. Attendees at the series were local folk from the Atherton Tablelands region as well as a cattle farmer and his agricultural scientist wife from the Upper Burdekin Region down near Townsville.



Photo 28. Old Photo Showing Neville's Yungaburra House Circa 1931

Some of the field days were held outside Yungaburra where a father and son have adjacent farms.

The son demonstrated their Yeomans Keyline Plow and the way it makes chisel grooves deep in the soil to break any compaction, aerate the soils, and re-direct water flow.

The following photo-set is from those Jan 2012 Keyline and Cultural Keyline field days.





The Cycle Y is the Yeomans symbol. The father and son have adapted the Yeomans Keyline Plow and fitted two drums and pipes to deliver bio-dynamic preparations into the chiselled grooves.



Photo 29. The Above Photo Set Show the Bio-dynamic Preparation Delivery Process







Note the hose for bio-dynamic preparations behind the plow shank





My son Jamie has been exploring Keyline new soil generation, linking this with Amazonian Terra Preta research. Jamie has evolved ways to generate colloidal charcoal to add to the new soil mix. He takes a few hours to generate colloidal charcoal.





Photo 30. Above is a Photo Set from the Yungaburra Inma Field Days Demonstrating the Yeomans Plough

When Jamie's colloidal charcoal was shown to a soil scientist and he was asked what he thought it was, he said that it was '20,000 year old peat'. A photo of this material is shown below.



Photo 31. Sample of Jamie's Colloidal Charcoal

Linked with this, Jamie has also been evolving a cold composting process. Seeds and plants can be grown in it immediately it is mixed together. The mineralised organic soil high in biota<sup>567</sup> transforms to be around 90 percent colloidal in around six to eight weeks through cool composting.

The left photo below was taken during one of those January 2012 Workshops and shows some of the material ready to go into the new soil mix. The second photo below shows the cold compost bed ready for planting with a new soil depth of 46 cm.



Photo 32. Material Ready to Go Into the New Soil Mix and the Cold Compost Bed Ready for Planting

Precursors to the Inma Field days in January 2012 are outlined further in Chapter Twelve.

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<sup>567</sup> Soil organisms.

## City Forests

In the 1970's, Neville wrote a weekly column in the Now Newspaper (a Sydney suburban paper) called 'Yeomans Omens'.<sup>568</sup>

In this column he wrote that between 20,000 and 50,000 acres of Keyline forest could totally absorb and purify the liquid effluent of Sydney. From this City Forest clean water would re-enter the rivers and dams or the sea. A natural by-product would be copious new fertile soil.

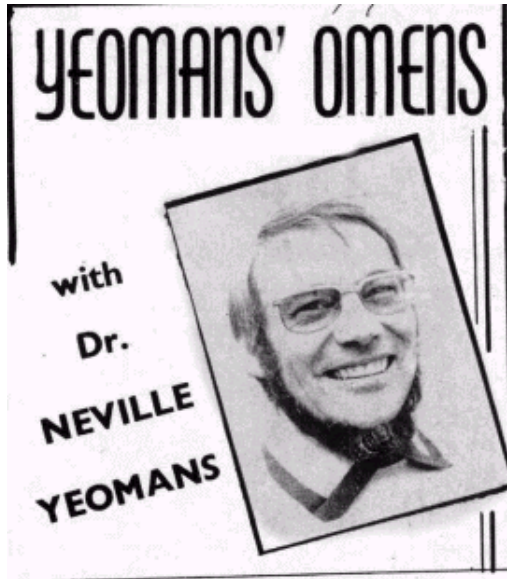


Photo 33. The Header to Neville's Newspaper Column in the Now Newspaper

The Yeomans let nature tell them what to do. They always attended to nature and respected the design in nature, and designed and redesigned their interventions in a way that melded in with nature's design, 'design principles' and emergent properties.<sup>569</sup> The Yeomans used 'dynamic living systems' as a strategic frame in their thinking, design work and action. They also used bio-mimicry (mimicking nature)<sup>570</sup> in their designs.

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<sup>568</sup> Refer (Various Newspaper Journalists 1959-1974).

<sup>569</sup> Refer (Capra 1997, p.28).

<sup>570</sup> Refer (Suzuki and Dressel 2002, p. 66, 110).

They engaged with all of the inherent aspects of the farm as a holarchical living system.<sup>571</sup> They were ever aware that the 'wholes' in the living systems of the farms were made up of parts, and these parts were themselves wholes made up of parts. The Yeomans were very connected to this web of linkages.

After the Yeomans had introduced some changes to the soil environment the massive changes were *self-organizing*. The soil, organic matter, water and detritivores, as naturally occurring integrated systems, had emergent qualities<sup>572</sup>; that is, aspects started emerging, or coming into being, which had not being present at lower levels of organization.

## Designing Farms

A fundamental aspect of Keyline is that it involves design, and not just any design; rather, a design guided by nature in the local place and context, such that the resultant design superbly fits the local natural system.

Keyline insights and design principles guide placement of paddocks, rows of trees as windbreaks and shade for stock (see Photo 24), fences, gates, and roads. Landform and flood irrigation flow are also taken into account in designing where paddock boundaries are placed. Before P. A. and his sons' work, Australian (and other) farms had rarely been designed. They tended to evolve in a haphazard or 'traditional' way – 'this is the way we always do it'.

Farmers would impose their will on nature ('dominion over' in the Jewish and Christian tradition). Traditionally, if something is 'in the way', farmers 'bulldoze' it out of the way. In designing and using Keyline, things are placed relative to other system parts and place for maximizing working well with nature, functionality, emergence, inter-related fit, and use of free energy in the system (for example, using gravity and the transformative energy of the detritivores that break down organic matter).

Neville spoke to me<sup>573</sup> of his father constantly fine-tuning things till they would fit. Neville described this as 'the survival of the fitting'. This is discussed more fully in other places.<sup>574</sup>

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<sup>571</sup> Refer (Holonc Manufacturing Systems 2000).

<sup>572</sup> As an example of emergence, the sweetness in glucose sugar is not present in the building blocks of sugar, namely carbon, hydrogen and oxygen (C<sub>6</sub>H<sub>12</sub>O<sub>6</sub>).

<sup>573</sup> Dec, 1993.

Neville's father made repeated use of 'do the opposite' type lateral thinking. For example, P.A. experimented with putting a pipe through dam walls – something conventional wisdom said was never done because of 'inevitable' wash out along the outside of the pipe. Neville's father solved this problem by putting baffles along the outside of the pipe. Water running along the outside would carry with it small gravel and soil particles that would be trapped by the baffles and fill in any gaps and compact the soil around the outside of the pipe and therefore strengthen the seal around it. All the Yeomans had to do was turn on the valve on the outside base of the dam wall and they had gravity fed flowing water.

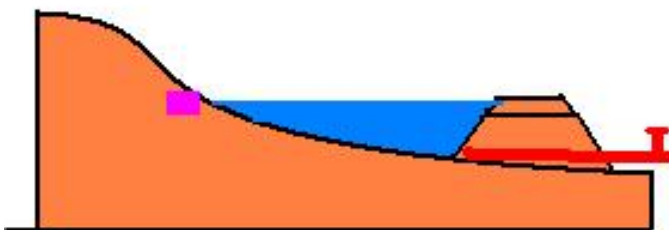


Diagram 16. Pipe Through Dam Wall with the Dam Filled to the Keypoint Marked by the Square

Above is a very simplified diagram. The dam wall was not built on top of the soil, and actually 'keyed' into the subsoil in a trench to prevent side slip.

So far in this chapter we have summarised the Yeomans family's evolving of Keyline and discussed aspects of their farm designing and the way they worked with nature to foster the self-organizing emergence of abundant fertility. The next section explores some of the Indigenous origins of the Yeomans' ways.

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<sup>574</sup> Refer (Yeomans 1954; Yeomans, Percival. A. 1955; Yeomans 1958b; Yeomans 1958a; Holmes 1960; Yeomans, P. A. 1965; Yeomans, P. A. 1971b; Yeomans, P. A. 1971a; Yeomans 1976; Yeomans and Yeomans 1993; Hill 2000; Holmgren 2001; Yeomans 2001; The Development Of Narrow Tyned Plows 2002).



## LINKS BETWEEN SUSTAINABLE FARMING, PSYCHOSOCIAL CHANGE AND INDIGENOUS SOCIOMEDICINE

Indigenous influences on the Yeomans' ways will now be considered. Through P.A.'s work in remote areas across the Top End of Australia and Western Queensland the Yeomans family came into contact with Aboriginal communities. Given Neville's nurturing following trauma in his youth, in times of personal struggle with psychosocial survival, Neville was drawn to Indigenous Socio-Healing Ways.<sup>575</sup> Neville would take every opportunity to experience Aboriginal and Islander nurturing, sociohealing and social cohesion practices. A brief overview of some of these practices follows.

For Indigenous people living as nomadic hunter-gatherers on this continent, social cohesion is a central component of healing and vice versa. The concept of Indigenous 'sociomedicine' is implicit in psychiatrist Cawte's book, 'Medicine is the Law' and other writings.<sup>576</sup> However, if in these contexts sickness is deemed to have its source in *social trouble* - if *social cohesion is under threat* - sociomedicine is used by only a few law people who know the ways.

Neville spoke<sup>577</sup> about Aboriginal and Torres Strait Islander people living traditional lives – for them, bush remedies for a wide range of troubles are both widely known and widely used. This was confirmed by Aboriginal Geoff Guest when he took six biologists from Belgium (who had been in Cairns, Australia at a conference) and myself out into the bush out of Petford inland from Cairns and showed us the abundance of medicinal and other uses the local Aboriginal people had for the trees and plants of the area (Aug 2004).

This for headaches, this to stop bleeding, this for healing skin, this for upset tummy, this for fatigue, and this for washing (very soapy).....

Neville understood the pervasive way Aboriginal sociomedicine is linked into social cohesion. The focus for healing or prevention is the *whole* group, and all become involved.<sup>578</sup>

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<sup>575</sup> Refer (Cawte, J. 1974; Cawte, J. 2001).

<sup>576</sup> Refer (Cawte 1974; 2001).

<sup>577</sup> Dec, 1993.

<sup>578</sup> Refer (Cawte 1974; Cawte 2001).

Neville had firsthand experience of Aboriginal and Torres Strait Islander artistry - stories, sand drawings, rock paintings, songs and dances - and how all are used to maintain social cohesion in being well together in community. Neville evolved his social action on his understanding that for Aboriginal and Torres Strait Islander people, social cohesion among one's people is paramount and isomorphic with the cooperative inter-relationships found in nature.

Neville and his father had been linked into these ways of thinking and experiencing each other and the World. Through his life Neville had been accepted into Yolngu Aboriginal Communities living traditional lives in their homelands in Arnhem Land in the Australia Top End.



Photo 34. Photo I Took on Trip out of Petford with Geof Guest

Neville told me,<sup>579</sup> he had experienced the storytelling and the singing and the corroborees. He had gone hunting with them and participated in ancient ceremonies associated with a person's death, as well as other ceremonies. Neville said that these psycho-physical and metaphysical experiences profoundly linked him into extremely rich antiquities. Neville described these experiences as equalling any of the wisdom literatures he had read, and certainly having the richness of the mythologies of Grecian, Indian, Mayan and other cultures.

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<sup>579</sup> July, 1994.

*They gave expression to a profound understanding of the human condition.* As one example, the significance of the mother guided absorption of compassion in the growing male lest others be deemed annoyance to be eliminated like a mosquito – without a moments thought or feeling – hit – gone.<sup>580</sup>

It is very easy to get lost in the Australia bush; people may be in the Australia bush and have no idea where they are. To know exactly where you are in relation to other places near and far is a pervasively different experience - to have a loving familiarity (as in 'being among family') with the land. Local Australian Indigenous people living in *essential relatedness*<sup>581</sup> with their homeland, and essential connexity with their land, know where they are in their locality. They have an intrinsic knowingness, and know how to travel well through various terrains. Indigenous psycho-social-mindbody and local land merge and become one. Indigenous mindbody can wander both the landscape *within inner* embodied landforms, and the outer landscape. At some levels, these inner and outer landscapes merge - people feel the land they be-long in – within and without. In the vastness of the continent they can find their others by attunement. They know that parting in vastness is a very important occasion. It is fitting that it be done well so they fit.



Photo 35. A Photo I Took of a Traditional Aboriginal Corroboree about the Significant Implications of Parting in the Vast Australian Countryside.

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<sup>580</sup> Refer the story 'The Bunbundooleeys' (Langloh Parker, 1993).

<sup>581</sup> Refer (Pert, 1997).

Indigenous people constantly 'absorb' their land through all of their senses. Being in their land has emotional tone; the land is in them and they are in it, and of it. Neville acted from deep within this rich sensuous emotional consciousness of connexity to and with land.

Neville spoke of all manner of artistic expression and borrowing from nature being used by Indigenous people of the SE Asia Australasia Oceania Region to sustain and enhance the social cohesion in their way of life.

This artistic expression and social action is called by some Indigenous people in this Region, especially those in Vanuatu, 'cultural action', a term now being used throughout this Region.<sup>582</sup> Neville adapted this 'cultural action' into 'cultural healing action' (Yeomans, Widders and Spencer 1993).

Neville described<sup>583</sup> Cultural Healing Action<sup>584</sup> to me as combining and embracing the healing artistry of music making, percussion, singing, chanting, dancing, reading poetry, storytelling, artistry, sculpting, puppetry, model making and the like - and using any and all of these for increasing wellbeing. Neville was adept at using and enabling Cultural Healing Action and he enabled me to gain competences in using it as well.

Before, during and after Fraser House, Neville had an increasing realization of the resonance between Keyline, Cultural Keyline and Indigenous Self-Earth Mother unity, and unity between and within all human and non-human life forms. All of this experience was melded into the way Neville and his father used in evolving their farms.

As well, Neville's experience with Indigenous people had helped in the forming of his way-of-being-in-the-world<sup>585</sup> and social action in Fraser House and beyond.

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<sup>582</sup> Refer (CIDA 2002; Queensland Community Arts Network 2002).

<sup>583</sup> December, 1993.

<sup>584</sup> Refer (Laceweb-Homepage 1998b)

<sup>585</sup> Refer (Wolff 1976, p. 20).

Neville constantly engaged his way towards evolving diverse social life worlds while enacting values that were based upon mutual caring, compassion, loving respect between the sexes and the generations, peacefulness, ecological quality, economic wellbeing, and social and political justice.<sup>586</sup>

Neville had adapted some of the values guiding the normative realists WOMP Project.<sup>587</sup>

The WOMP guiding values:

The new system is based on the performance criteria:

- V1 - peacefulness
- V2 - economic equity
- V3 - social and political dignity
- V4 - ecological balance

In Neville's On Global Reform paper he sets out *his* guiding values:

With regard to the integral value systems of the Inma, the normative realists list may be re-arranged thus:

- V1 - peacefulness
- V4 - ecological quality
- V2 - economic well-being
- V3 - social and political justice

Thus peacefulness and harmony with both humans and nature is dominant over economic and political values. The cultural mutation in that sense is primary, the economic and political secondary.

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<sup>586</sup> Refer (Yeomans 1974; Plumwood 1993; Plumwood 2002).

<sup>587</sup> Refer (Yeomans, N. 1974)

From the aboriginal point of view, V2 and V3 are somewhat primary over V1 and V4 thus their mutation is both through the technological and humane era at the same time. V4 is of particular relevance to the Inma.

The so called 'Human Environment Revolution' is a growing ethos of alternative persons and youth in Australia. Part of its ethic may be stated thus:

Not until there is health and harmony in all our landscapes  
can there be humanity and common sense in the society  
of man (this is a quote from Neville's father's speech to the  
United Nations Conference, Habitat Forum, in Canada).<sup>588</sup>

Their concern is with man cooperating with the amenity of Nature rather than in opposition to it. They wish to 'build an environment of humanity and healthy balance as a demonstration of living' and the only way to solve 'the problems of the sick landscape or the inhumanity of society'.

Thus their ethos involves an ecasocial unity related to the normative realists' 'ethics of global concern'.

Neville had firsthand experience of the destructive social fragmentation occurring in Aboriginal and Torres Strait Islander Communities; the compassionless aggression, the abuse of women and children, alcoholism, destructive eating habits, high mortality rates, criminal and psychiatric incarceration and the like. And yet for all this, paradoxically consistent with Fraser House,

Neville saw in their traditional life-ways, processes that may have the potency to have Indigenous peoples transform *themselves* towards being well, and in addition, for this to be a model for fostering transition towards a humane caring Global Epoch.

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<sup>588</sup> Refer ((Yeomans, P. A.1976)

## TIKOPIA - CELEBRATING DIFFERENCE TO MAINTAIN UNITY AND WELLBEING

Inspired by the community feel of small village life,<sup>589</sup> Neville searched the anthropological and social psychological literature for models of 'community' that were constituting and sustaining a way of life (culture) based on social cohesion and well-being. He found that the Tikopians on the Island of Tikopia, an Island in the Solomon Island group - far away from the other islands in the group - were exemplars.

It was the healing feel of the communal village life on Tikopia depicted by Firth<sup>590</sup> and its resonance with Neville's notions of Cultural Keyline and Neville's own childhood experiences of Indigenous healing ways that so attracted Neville to use Tikopia as a model for setting up Fraser House like a small Tikopia Village.

None of staff and residents I interviewed knew of this Tikopia connection except Margaret Cockett; however, Neville's younger brother Ken's first wife Stephanie Yeomans confirmed to me personally in 2001 in Cairns that Neville regularly spoke to her about his evolving Fraser House based on Tikopia life-ways.

Stephanie was a psychiatric nurse at Ryde Psychiatric Hospital. Like the Australian Aboriginal and Torres Strait Islanders, Tikopians have *socio-healing and social wellbeing woven into the fabric of everyday life-ways*.

Approximately three miles long, Tikopia's dominant feature is the remnants of a volcano surrounding a fresh water lake.

Two large rocky pyramids rise up from the shoreline, left when the balance of the volcano blew away.

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<sup>589</sup> Refer (Tönnies and Loomis 1963).

<sup>590</sup> Raymond Firth was an Anthropologist.



Photo 36. The Island of Tikopia

Tikopia Island has an intricate system of reciprocal exchange spread as a network over the whole community of communities. Firth stated that this reciprocity was continually 'binding people of different villages and both sides of the island (the two major regions) in close alliance'.<sup>591</sup> The Tikopia celebrated difference to maintain unity. Firth speaks of *unifying* processes among the Tikopia that recognize, acknowledge, play with, respect and celebrate *cleavages* (difference/diversity) - that is, 'unifying cleavage'. The word 'cleave' means to hold fast or cling to, and 'cleavage' also means the act of cleaving or dividing.<sup>592</sup>

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<sup>591</sup> Refer (Firth 1957, p. 88).

<sup>592</sup> Refer (Heinemann Australian Dictionary 1976).



Firth wrote that Tikopian community processes repeatedly involved 'unifying-cleavage'. For example, they would engage in ceremonial distributions of property, where the principle was that as far as possible, goods go to the villages on the opposite side of the island - to those *most* different. There would be periodic friendly inter-generational competitive assemblies among those from differing villages, clans, and valleys. At these periodic friendly competitive gatherings and assemblies among those differing from them, the Tikopians would engage in competitive dancing, games and dart matches, as well as share food and friendly fireside banter – what we have referred to as 'cultural action'. An orchard of one clan group would be within the territory of another clan group, bringing regular contact in day-to-day life.

According to Firth:<sup>593</sup>

Still further are the cohesive factors of everyday operation, the use of a common language, and the sharing of a common culture...

The men from the East could only marry the women of the West. The opposite applied to the men of the West. That is, people could only marry those *most* different. The new brides would live with their husband's family. As all land was passed from mother to daughter, the couple would set up gardens on land belonging to the wife's mother (Matrilineal) - that is, on the opposite side to where the couple were living. There were multiple unifying links between valleys and across ridges.

Each morning all the gardening couples from the East would get up at sunrise, bath and have breakfast. They would then make the climb through gaps in the volcanic ridge. They would also exchange news and banter with couples going in the opposite direction before going to their respective gardens. The process was reversed in the evening. The sun would set first for those gardening in the East. So they would climb first and again meet people going in the opposite direction. There would be more chatting, drumming and dancing in the late afternoon light. As the tropical sun set in the West, they would all return to their respective villages. There they would have exchanges of vegetables for fish with the villagers who were the seafarers - another different group to celebrate with. Often these beach exchanges were occasions for more dancing and friendly play.

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<sup>593</sup> Refer (Firth 1957, p. 88).

After dinner, the interaction would resume on the beach, or perhaps some would walk across the smaller ridges to visit villagers in the neighbouring valleys.

Firth made *no* comment throughout his book that the Tikopian communal village life and mores may be helping to constitute and sustain individual and communal psychosocial wellbeing. More importantly in the context of this thesis, Firth makes no comment about the potential of the Tikopian's way of life as a practical working model for restoring psychosocial health and wellbeing in dysfunctional people, families and communities. This possibility was recognized by Neville. Neville's perception had been honed by years with Aboriginal people and also through working with his father on evolving Keyline. Neville could see the *salient significant hidden in plain view* (Berlow, E., 2010).

Firth discussed cohesiveness within the exploration of clan membership as one framework for having an anthropological understanding of the Tikopians. Firth<sup>594</sup> uses notions of unity and cleavage in his book, 'We the Tikopia':

A still further complicating factor is the recognition of two social strata, chiefs and commoners, which provides a measure of *horizontal unity* in the face of *vertical cleavage* between clans and between districts. In former times there was even a feeling that marriage should take place only within the appropriate clan. Important, again are the intricate systems of reciprocal exchange spread like a network over the whole community, *binding* people of *different* villages and *both sides* of the island (*the two major regions*) in close *alliance* (my italics).

Throughout the Chapters on Fraser House we have been exploring how Neville drew upon Tikopia life ways in having *socio-healing and social wellbeing woven into the fabric of everyday life-ways* in Fraser House. Neville also worked with and celebrated difference to maintain unity. Neville's constantly used the cleaving of dysfunctional families within Small Groups, just as Firth spoke of *unifying* processes among the Tikopia that recognize, acknowledge, play with, respect and celebrate *cleavages* (difference/diversity) - that is, 'unifying cleavage'. He also followed Firth<sup>595</sup> in the way he set up:

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<sup>594</sup> Refer (Firth 1957, p. 88).

<sup>595</sup> Refer (Firth 1957, p. 88).

.....the cohesive factors of everyday operation, the use of a common language, and the sharing of a common culture...

Recall that the Tikopians are part of the Solomon Islands. In the 1990s through to 2012 I have been having prolonged personal engagement with other Solomon Islanders from Bougainville, especially people from Rataiku in Southern Bougainville.<sup>596</sup> Their ways appear to have many resonances with the Tikopians including words that translate to mean 'loving wisdom in action' and 'visiting for the joy of giving and receiving gifts'

## OTHER INFLUENCES

Indigenous people over centuries have been pushed to the high ranges away from fertile agricultural land. Now power interests are converting the money in mountain timber, mountain mining and mountain hydro. Indigenous people as people in their place and way of life are under threat again. Significant indigenous folk in the way of power interests tend to have accidents in the forest and do not come out.

During Neville's 1963 trip around the World he had exchanges with Indigenous people about global epochal transition. Neville said that he tapped into a very advanced discourse on global futures among Indigenous people around the globe. An example of this advanced discourse in action connecting land, sustainable farming, water, food, and social wellbeing is the paper 'Land Moves and Behaves'.<sup>597</sup> The existence of this advanced discourse was confirmed by a person I met at a conference in a conversation we had in August 2001. Consistent with that conversation, an indigenous person said the next book would be 'Listen to my Silence' – an implicate title. Often the significance in this biography is between the lines; in implication, and the significance of what is not said, and in the *feel* of a segment over and above the words.

During the 1970s Neville had studied spoken and written Chinese as well as Chinese painting. Neville was familiar with and drew upon Confucian and Taoist thought and way. Another resonant East Asia conceptual link for Neville was the Chinese Yin/Yang concepts especially the difference/diversity and unity aspects. With humane healing nurturing being very much part of the Yin nature.

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<sup>596</sup> Refer Spencer 2013.

<sup>597</sup> Refer (Zinck and Barrera-Bassols 2005).

Neville was always exploring the Yin energies and how they may temper Yang energies. Neville was also familiar with the Balinese notion of balance between good and evil and how this influenced their life and artistry. In the Eighties, Neville studied Chinese painting and painted in this style.

Neville told me<sup>598</sup> that he drew many understandings about society from Talcott Parson's writings and that these understanding influenced his psychosocial approach. Neville had meetings with Talcott Parsons during his 1963 world trip and Neville said that these meetings further clarified Neville's frameworks linking Fraser House and cultural/societal transition.

## MELDING THE PRECURSORS

Neville, in researching epochs and epoch making, knew that an epoch was a highly significant keypoint – a turning point in human affairs. Neville<sup>599</sup> made the connexion between his father's 'Keypoint' and epochs being keypoints. All of his father's work was seminal in Neville's epochal quest. Neville recognised that in his father's Keyline and the Indigenous wisdoms and life-ways of the Region there were ways for energising a new cultural synthesis – and Cultural Keyline could be a core process.

In evolving micro-models of epochal transition Neville blended together Tikopian community sustaining ways, Aboriginal and Islander social cohesion based socio-medicine, and the design principles of Keyline that he was adapting as Cultural Keyline.

Neville well knew from his farm experience and his studies in biology that mutualism is a term used in biology to describe the way two or more organisms of different species biologically interact in a relationship whereby each individual species derives a fitness benefit - some improved functioning, surviving and reproductive output. Similar interactions within a species are known as co-operation. In Fraser House, Neville was exploring mutualism between people and their families and friends, and between professional and administrative staff, and between staff, patients, and outpatients – exploring mutual helping to derive fitness benefit.

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<sup>598</sup> Dec, 1993, July, 1998.

<sup>599</sup> Dec, 1993, July, 1998.

## REVIEWING

This Chapter has traced the precursors of Neville Yeomans' way of being-in-the-world and the action research he was using in his life work. It has traced the evolving of Neville's way firstly, from the joint work he did with his father and brothers Allan and Ken in evolving Keyline sustainable farming practice, and secondly, from prior links that the Yeomans family had to Australasia Oceania Indigenous way. Neville's East Asia influences were introduced. The next Chapter is on Neville's evolving of Cultural Keyline in setting up inevitable ecological change in self-organising psychosocial systems during designing and evolving the structures and processes of Fraser House while intensely and caringly and totally engaging everyone involved in the Unit.

# APPENDICES

The Appendices relating to Fraser House provide 'snaps-shots' of life and process within Fraser House at a particular time. Processes were constantly being adapted and adjusted. This is why there are at times some differences in detail between some Appendices and the text in the Biography.

- Appendix One is in Book One.
- Appendices 2 to 13 are in Book Two.
- Appendices 14 to 40 are in Book Three
- Appendices 41 to 46 are in Book Four

## **APPENDIX 2. THE EMERGENCE OF THERAPEUTIC COMMUNITIES AND COMMUNITY MENTAL HEALTH - HISTORY, TYPES AND SIGNIFICANCE**

### **OVERVIEW**

This Appendix provides a background to my Biographical research into Neville's pioneering of therapeutic communities and community mental health in Australia and shows how Neville's work differs from overseas practice.

Because of the span and scope of this background to overseas practice, it is necessarily brief. It contains an overview of evolving models and responses to mental malfunction in UK, USA, and Australia since the Nineteenth Century, and an overview of the development, significance and the underlying theory of therapeutic communities in the psychiatric field from the mid 1940's.

Some defining features of therapeutic communities in the UK and United States are introduced along with some common terms. The debates and arguments for and against therapeutic communities are briefly discussed along with different theoretical/ideological positions.

Community mental health, community mental health centres, and community mental health support processes in those countries are similarly briefly defined and discussed. Current practices in therapeutic communities/mental health outreach/*networks* in the three countries are also briefly outlined.

## THE EMERGENCE OF POPULAR/FOLK AND SCIENTIFIC MODELS

Throughout human history there have been popular/folk models about mental malfunction based upon culturally derived belief systems.<sup>600</sup> Prior to the Twentieth Century, in the United Kingdom, the United States of America and other places, individuals with mental malfunctioning experienced harsh inhumane treatment.<sup>601</sup> Physical and mental abuse was commonplace. There was wide use of straitjackets and heavy arm and leg iron bands and chains.<sup>602</sup> Kennard writes of what was called as early as 1796 'moral therapy' as an early precursor to notions of therapeutic community:<sup>603</sup>

The application of therapeutic community principles to work with the chronic mentally ill is, in many ways, the closest version of the therapeutic community modality to one of its most important predecessors, Moral Treatment. This was the term used to describe a model of care first developed in 1796 by the Quaker William Tuke at The Retreat in York.<sup>604</sup>

In keeping with Quaker ideology, the mentally ill were accorded the status of equal human beings to be treated with gentleness, humanity and respect. This was quite revolutionary at the time, and The Retreat also gave priority to the value of personal relationships as a healing influence, to the importance of useful occupation, and to the quality of the physical environment. Much of this early vision of a humane treatment for mental illness was lost as the 19th century progressed and the mentally ill were housed in increasingly large and impersonal asylums.<sup>605</sup>

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<sup>600</sup> Refer (Engel 1977).

<sup>601</sup> Refer (Roberts 2005a; Roberts 2005b).

<sup>602</sup> Refer (Roberts 2005a; Roberts 2005b).

<sup>603</sup> Refer (2004, p. 298).

<sup>604</sup> Refer (Tuke 1813; Borthwick A., Holman C. et al. 2001).

<sup>605</sup> Refer (Kennard 2004, p. 298).

In Europe, a non-violent non-medical approach to mental malfunction was pioneered by Philippe Pinel (1745-1826) as apprentice to, and in association with Jean Baptiste Pussin (1745-1811). Together they evolved 'moral treatment'. Dr. Grohol writes of Pinel:

What he observed was a strict non-violent, non-medical management of mental patients came to be called 'moral treatment' though 'psycho-logical' might be a more accurate translation of the French 'moral'.<sup>606</sup>

Notwithstanding the 'humaneness' of the approach, Pinel condoned the use of threats and chains when other means failed.<sup>607</sup>

Moral treatment was also used by Sir William and Lady Ellis in the 1900s<sup>608</sup> who came to be in charge of England's county asylums. Under the Ellis', asylums as 'community' had a family atmosphere and the men and women were encouraged to enhance their previous trades or establish new ones in order to support purposeful activity. Sir and Lady Ellis were able to prove that the mentally ill were not dangerous with tools, and were far less dangerous than other unoccupied individuals. The Ellis' were also responsible for developing the idea of an 'after care' house, very similar to the halfway houses of today. These places functioned as stepping-stones from total care to limited assistance living care.

The Religious Society of Friends founded America's oldest psychiatric hospital, the Friends Hospital in Philadelphia USA in 1813 based on moral treatment. Among those individuals instrumental in founding Friends' Asylum was Thomas Scattergood, a travelling minister whose visit to England between 1794 and 1800 took him to The York Retreat, a prototype for Friends Hospital (as well as many other mental hospitals). There he observed firsthand founder William Tuke's use of moral treatment.<sup>609</sup>

The York Retreat and the Philadelphia Hospital were early examples of a biopsychosocial approach. Mind and body functioning was viewed as somehow profoundly linked to interpersonal action in quality contexts. The idea was that the Retreat milieu would somehow create the transformation.

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<sup>606</sup> Refer (2005).

<sup>607</sup> Refer (Dr. Grohol's Psych Central 2005).

<sup>608</sup> Refer (History of Occupational Therapy in Mental Health 2005).

<sup>609</sup> Refer (A History of Friends Hospital 2005).



In the later 19<sup>th</sup> and the early 20<sup>th</sup> centuries psychiatry was in the process of seeking links with academic disciplines.

Medicine was doing the same thing.<sup>610</sup> While medicine had been evolving within biological frameworks, Rudolph Virchow writing in 1848 wrote that 'Medicine is a social science'.<sup>611</sup>

Bloom identifies the rise of biopsychosocial approaches in psychiatry in the 1920's and traces the professional links made by psychiatrists to evolve their specialty in the 1920s.

Bloom<sup>612</sup> states:

Collaboration between sociology and psychiatry is traced to the 1920s when, stimulated by Harry Stack Sullivan and Adolph Meyer, the relationship was activated by common theoretical and research interests. Immediately after World War II, this became a true partnership, stimulated by the National Institute of Mental Health, the Group for the Advancement of Psychiatry, and the growing influence of psychoanalytic theory.

Bloom continues.<sup>613</sup>

One piece of evidence of this development was the emergence of the new subspecialty of social psychiatry. Initiated in Great Britain, it reflected the importance of broad environmental factors in the etiology of mental disorders.

Colloquiums were held in 1928 and 1929 under the auspices of the American Psychiatric Association Committee on Relations with the Social Sciences. As well as psychiatrists, the colloquium attendees were psychologists, political scientists, anthropologists and sociologists. These two colloquiums helped forged psychiatry's links with the social sciences.

In the context of this reaching out to the social sciences and as an indication of the acceptance of psychiatry by the medical profession in the 1920's, the APA chairperson White stated during the 1929 Colloquium:

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<sup>610</sup> Refer (Engel 1977; Bloom 2005).

<sup>611</sup> Refer (Rosen 1974).

<sup>612</sup> Refer (2005, p.77).

<sup>613</sup> Refer (2005, p. 81)

The specialty of psychiatry is almost universally neglected by medical education.<sup>614</sup>

Bloom<sup>615</sup> quotes Grob<sup>616</sup> writing that it was,

.....the triumph of the psychodynamic approach....that set the stage for the collaboration and cross-fertilization of psychiatry with the behavioural and social sciences in the 1950s.

The effects of a sociology that focused on issues of health and illness proceeded to grow in medical education, research, and the treatment of mental illness until 1980, when a distinct shift of emphasis in psychiatry occurred.

After the rise of biopsychosocial approaches in the 1920's there was a move away from the biopsychosocial to a biopharmacological model in the 1980's:<sup>617</sup>

In its role as educator of future physicians, post-war psychiatry developed a paradigm of biopsychosocial behaviour but, after three decades, changed to a biopharmacological model.

The definition of mental illness as a deviant extreme in developmental and interpersonal characteristics lost favour to nosological<sup>618</sup> diagnoses of discrete or dichotomous models. Under a variety of intellectual, socio-economic, and political pressures, psychiatry reduced its interest in and relationship with sociology, replacing it in part with bioethics and economics.<sup>619</sup>

Speaking of the 1950-1970 period Bloom<sup>620</sup> discusses important changes in psychiatric approach and educational method:

...the focus was on human behaviour, and the theoretic model was psychodynamic. George Engel, in what he called the biopsychosocial

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<sup>614</sup> Refer (White 1929, p. 136)

<sup>615</sup> Refer (2005, p. 81.)

<sup>616</sup> Refer (1991)

<sup>617</sup> Refer (Bloom 2005, p. 77).

<sup>618</sup> 'Nosological' meaning *disease*; 'Nosology' meaning *classification of diseases*.

<sup>619</sup> Refer (2005, p. 77).

<sup>620</sup> Refer (2005, p. 82).

model, gave voice to this point of view more than any other single voice.

Engel and others argued for both medicine and psychiatry to be modelled on the biopsychosocial:

To provide a basis for understanding the determinates of disease and arriving at rational treatments and patterns of health care, a medical model must also take into account the patient, the social context in which he lives, and the complementary system devised by society to deal with the disruptive effects of illness, that is the physician role and the health care system's. This requires a biopsychosocial model'.<sup>621</sup>

Bloom refers to Mechanic<sup>622</sup> writing of the biopsychosocial being based on a continuum and the biopharmacological being based on discrete or dichotomous model. Mechanic describes two definitions of mental health:

One presented a continuous model of mental health and illness, the other a discrete or dichotomous model of mental illness. In the first, mental health and illness are the opposite ends of a continuum; the second rejects such a continuum, instead fitting a medical model of specific disease categories with measurable symptoms.<sup>623</sup>

Engel makes the point that:

Other factors may combine to sustain patienthood even in the face of biochemical recovery.

Conspicuously responsible for such discrepancies between correction of biological abnormalities and treatment outcomes are psychological and social variables.<sup>624</sup>

In the Seventies the debate about appropriate models for both psychiatry and medicine continued. Some argued the medical model is not relevant to the behavioural and psychological domains.

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<sup>621</sup> Refer (1977, p. 32).

<sup>622</sup> Refer (1999).

<sup>623</sup> Refer (Bloom, 1997, p. 78).

<sup>624</sup> Refer (1977, p.132).

Disorders directly ascribable to brain disorder would be taken care of by neurologists, while psychiatry as such would disappear as a profession.<sup>625</sup>

In the late 1970's one view of psychiatry documented by Engel was:

Psychiatry has become a hodgepodge of unscientific opinions, assorted philosophies and schools of thought, mixed metaphors, role diffusion, propaganda, and politicking for 'mental health' and other esoteric goals.<sup>626</sup>

Today psychiatry has typically maintained a biopharmacological model as a biomedical sub-specialty.<sup>627</sup>

The next section explores what was actually happening to people suffering mental malfunction since the late 1800s.

## **NINETEEN AND TWENTIETH CENTURY PRACTICE**

### **USA Experience**

In the Nineteenth Century, the USA generally followed the harshness of the UK experience. Dorothea Dix<sup>628</sup> commenced a forty year humanitarian crusade for humane reform of public institutions for the mentally malfunctioning.<sup>629</sup>

The publication by Clifford Beers of his expose of his USA experience in the state asylum system, 'A Mind That Found Itself'<sup>630</sup> had a wide and immediate impact both in America and overseas towards reforming and humanizing mental health practices. In the same year Beers founded the Connecticut Society for Mental Hygiene, and the following year founded the National Committee for Mental Hygiene. This entity merged with others in the USA in 1950 to form the National Association of Mental Health

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<sup>625</sup> Refer (Engel, 1977, p.129).

<sup>626</sup> Refer (Engel 1977, p. 129).

<sup>627</sup> Refer (Bloom, 2005).

<sup>628</sup> Refer (1802 – 1887).

<sup>629</sup> Refer (South Carolina Department of Mental Health 1999; The History of Mental Illness 2005).

<sup>630</sup> Refer (1908).

(NAMH). These bodies and others, including charities, lobbied for Mental Health Treatment reform and rights for the mentally ill.

## Early Australian Experience

The Central Sydney Area Mental Health Service's<sup>631</sup> 'History of Rozelle Hospital (formerly Callan Park)' reports that:

Social deviants were often treated brutally and alcoholism was rife in the new colony. Governor Bourke in 1820 wrote that 'a lunatic asylum is an establishment that can no longer be dispensed with'.

The Australian experience followed that of the UK and USA. According to Shireav:<sup>632</sup>

Psychiatry in New South Wales can be divided into four periods of varying administrative policy and treatment:

- 1788 to 1839 - The Primitive Era. (The Beginnings)
- 1839 to 1860 - The Moral Treatment Era. (The Romantic)
- 1860 to 1945 - The Physical Treatment Era. (The Classical)
- 1945 to the present day - The Modern Era. (The Revolution in Therapy)

On 1 July, 1876, Manning was appointed by the Colonial Government as the Inspector of the Insane for mental institutions in NSW.<sup>633</sup> Manning was noted for his humanitarianism. His constant desire was to ensure that his patients received treatment for their illnesses rather than confinement in a 'cemetery for deceased intellects'. Despite overcrowding with 1,078 patients being recorded in 1890, the Hospital (Callan Park) at the turn of the century was considered to be one of the 'finest Institutions in the Commonwealth for the housing and treatment of persons, suffering from mental disorders'.<sup>634</sup> Callan Park was situated in the Sydney inner west on the harbour in Leichhardt Municipality.

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<sup>631</sup> Refer (2004).

<sup>632</sup> Refer (1979, p. 27-43).

<sup>633</sup> Refer (The Central Sydney Area Mental Health Service 2004).

<sup>634</sup> Refer (Leong 1985).



Photo 37. Photo of Callan Park<sup>635</sup>

Two World Wars and the Great Depression brought social upheaval and hardship and further overcrowding. Demands for financial austerity eventually lead to Callan Hospital falling into disrepair and neglect.

Kenmore Psychiatric Hospital in Campbelltown opened in January 1895 following a building program which started in 1893 and expanded to have over 1,800 patients.<sup>636</sup>

Other large asylums were also built in Australia including the Kew Asylum in Melbourne. A report by J.B. Castieau,<sup>637</sup> inspector of lunatic asylums, to the Chief Secretary published in the Melbourne Age, 23 March 1880 about the treatment of inmates at Kew Asylum stated:

There is no doubt in my mind that the patients are kindly treated, and that any attempts to ill-use them would, if they came to the knowledge of the superior officers, be most vigorously dealt with.

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<sup>635</sup> Refer (Leong 1985).

<sup>636</sup> Refer (Mitchell 1964).

<sup>637</sup> Refer (1880).



Photo 38. Rubber Truncheon from Key Asylum – Photo from Melbourne Museum, Melbourne, Victoria, Australia

Asylums in Australia, UK and USA were typically geared to meet the needs of psychiatrists and staff rather than patients. Many of the patients were confined to beds. Those deemed ‘incurable’ were placed in ‘back’ wards where they were to remain till they died.<sup>638</sup>

## UK Experience

Throughout the Nineteenth Century many madhouses and asylums were built and regulated under various Acts of Parliament.<sup>639</sup> For example, the 1828 Madhouses Act, regulated conditions in asylums including the moral conditions. Official visitors were required to inquire about the performance of divine service and its effects. In 1832 this Inquiry was extended to include ‘what description of employment, amusement or recreation (if any) is provided’.

The last of the (large) mental hospitals to be built in England and Wales was in the early 1930’s.<sup>640</sup>

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<sup>638</sup> Refer (Main 1989; The History of Mental Illness 2005).

<sup>639</sup> Refer (Mind 2005).

<sup>640</sup> Refer (Roberts 2005a; Roberts 2005b).

## EVOLVING THERAPEUTIC COMMUNITIES

This section discusses the rise of therapeutic communities, the ways in which therapeutic communities differ from asylums and the psychosocial healing potential of communal living.

Kennard refers to the link between community and healing:

The idea of a community as a place of healing for the troubled mind is probably universal and as old as society itself. One of the earliest recorded intentional uses of a community in this way was Geel in Belgium, which became a place of pilgrimage for “lunatics” in the fourteenth century.<sup>641</sup>

Kennard identifies the founding of the Little Commonwealth by Homer Lane in 1913 in Dorset in south west England as an early example of a therapeutic community for children and young people in the Twentieth Century.

Lane was an American who had experience as an educator at the George Junior Republic, a reformatory system developed in the United States, and was invited to advise on the setting up of a home for delinquent adolescents in Dorset in south west England. For 5 years the Little Commonwealth housed around 50 youngsters, mostly aged 14–19, who participated in a carefully structured system of shared responsibility. Lane wrote that the chief point of difference between the Commonwealth and other reformatories and schools is that in the Commonwealth there are no rules and regulations except those made by the boys and girls themselves. All those who are fourteen years of age and over are citizens, having joint responsibility for the regulation of their lives by the laws and judicial machinery organized and developed by themselves.<sup>642</sup>

This is an early example of the interconnected psychosocial process of marginalized people on the fringe of society co-constituting themselves in the process of establishing and maintaining their lore, norms, law, self governance and shared community.

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<sup>641</sup> Refer (2004, p. 304).

<sup>642</sup> Refer (Kennard 2004, p. 296).



A biopsychosocial approach addressing general health was the 1935 'Peckham Experiment' at the Pioneer Health Centre in St Mary's Road, Peckham in the UK.<sup>643</sup>

According to the Southwark Council Website<sup>644</sup> this centre was:

...a unique attempt to raise public health through a combination of education, community care and preventative medicine.

The experiment came about in response to worryingly low levels of health and fitness amongst low-income inner-city families. Doctors George Scott Williamson and Innes Hope Pearse (a husband and wife team) believed that social and physical environment could have a direct affect on health - and looked to prove it.

Just as we now join gyms, 950 families signed-up, paying one shilling a week to relax in a club-like atmosphere where physical exercise, games, workshops and relaxation were all encouraged. The families were constantly observed by Williamson and Pearse's team of doctors - and attended thorough medical examinations once a year.

The experiment was a bold departure in the medical field in the 1930s, concentrating on a preventative, rather than a curative approach to health - and its setting was equally pioneering. The well-lit and open-plan design of the building (designed by Sir Owen Williams) was far ahead of its time, providing an ideal environment for observation and relaxation.

One historical record describes the large Pioneer Health Centre's as having:

.... an out door area for roller-skating, cycling and sports. Inside the building, you notice that large windows allow you to see the activities of the gym, swimming pool, games area, nurseries, dance floor, cafeteria, theatre, library and workrooms from almost any point in the building. The facility is fully equipped with a modern laboratory and medical staff.

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<sup>643</sup> A set of photos from Peckham are available on Google Images using the search term 'pioneer health centre'; also refer Google Maps at the above address

<sup>644</sup> Refer (2005).

Many areas are designed with rollaway rooftops to allow fresh air, and sunshine when available. The centre is designed to accommodate leisure activities of 2,000 families.<sup>645</sup>

Membership of the centre entitled all members of the family to participate in a wide range of sports, pastimes, crafts, social and learning activities as well as community dining.

The centre research showed significant improvement on a range of medical and wellbeing indices compared with baseline entry levels.

The experiment continued until 1950, concluding that: 'It is not wages that are lacking...but quite simply...social opportunities for knowledge and for action that should be the birthright of all; space for spontaneous exercise of young bodies, a local forum for sociability of young families, and current opportunity for picking up knowledge as the family goes along'.<sup>646</sup>

Peckham is an early example of social learning in transitional community.

Kennard<sup>647</sup> refers to the 1939-1945 period in England and the development of therapeutic community:

What seemed to happen at this moment in history was that a particular constellation of human ideology, wartime necessity, psychoanalytic insights and open minded pragmatism came together and coalesced into a new form of treatment.

Kennard<sup>648</sup> writes that following World War Two the zeitgeist<sup>649</sup> for the mentally ill began to change:

'Factors which can be seen to have contributed to this included the founding of the English National Health Service, the emergence of sociological studies of the toxic nature of large institutions, and the (re)discovery of a humane and egalitarian model of care in the shape of the therapeutic community experiments during and following the Second World War.

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<sup>645</sup> Refer (Chek 2005).

<sup>646</sup> Refer (Chek 2005).

<sup>647</sup> Refer (2004, p. 304).

<sup>648</sup> Refer (2004, p. 299).

<sup>649</sup> The spirit of the times; the spirit of the age.



Photo 39. The Purpose Built Peckham Centre<sup>650</sup>

Bloom<sup>651</sup> refers to the link between personality and society:

The core of both social and psychiatric theoretical speculation stimulated by the war was that the social structure and personality are linked. Differing in its particulars but similar conceptually was the interpretation of the hospital as a therapeutic community.

### **UK Therapeutic Community Experience**

The Second World War created a context that contributed to major change in the treatment of the mentally ill. By the end of the Second World War both UK and the United States had large numbers of returning soldiers and former prisoners of war suffering from what was called 'war neurosis'. Totally socially withdrawn, these people were being 'ware-housed' in the back wards of asylums - conditions replicating, and in some respects more hopeless than their former prison camps where they could at least hope for the end of the war.

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<sup>650</sup> Refer (Peckham Health Centre 2005); refer photos in: <http://melbourneblogger.blogspot.com.au/2012/05/family-health-and-peckham-experiment.html>.

<sup>651</sup> Refer (2005 p.80).

David Clark,<sup>652</sup> one of the pioneers of therapeutic community writes of the term 'therapeutic community' first being used in the United Kingdom in 1946 by Main to describe the processes at Northfield Hospital, Birmingham.<sup>653</sup>

Clark writes:

There, a group of psychoanalysts and group therapists working with demoralized psychoneurotic ex-soldiers developed a new pattern of institutional life.<sup>654</sup>

Weisaeth and Eitinger<sup>655</sup> make the point that:

Although it is well known that the principles of forward psychiatry were rediscovered in WWII, not everyone is aware that modern treatment principles such as the therapeutic community and group therapy were also developed by psychoanalysts in the British Army. The late Tom Main's 'The Ailment and Other Psychoanalytic Essays'<sup>656</sup> provides important information about this.

The conventional asylum of the day replicated most of the rigid life-controlling daily routines of the returning soldiers' former prisoner-of-war camps.

Main's aim was to re-socialize the hospital's patients via 'full participation of all its members in its daily life'. Clark quotes Main talking about social processes being adopted to re-socialize British ex-prisoners of war:

The Northfield Experiment is an attempt to use a hospital not as an organization run by doctors in the interests of their own technical efficiency, but as a community with the immediate aim of full participation of all its members in its daily life and the eventual aim of re-socialisation of the neurotic individual for life in ordinary society.<sup>657</sup>

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<sup>652</sup> Refer (1974).

<sup>653</sup> Refer pictures in:

[http://www.bhamb14.co.uk/index\\_files/HOLLYMOORHOSPITAL.htm](http://www.bhamb14.co.uk/index_files/HOLLYMOORHOSPITAL.htm)

<sup>654</sup> Refer (Clark, 1974, p. 29).

<sup>655</sup> Refer (1991).

<sup>656</sup> Refer (1989).

<sup>657</sup> Refer (Clark 1974, p. 29; Main 1989).

Some psychiatrists caring for these ex-soldiers recognised that major changes to 'treatment' had to occur for these people to ever be able to return to functional living in society. Psychiatrists began exploring community-based approaches to reconnect these former soldiers with society. Given the community approaches being used, these units became known as therapeutic communities.

Maxwell Jones is recognized as the main developer of therapeutic community.<sup>658</sup> In contrast to the conventional asylums, Jones writes of starting at Belmont Hospital in 1941 (later renamed Henderson Hospital)<sup>659</sup> to provide psychiatric support of a different kind to returning soldiers:

By great good fortune I was asked to organize a treatment unit for British ex-prisoners of war who had just returned from the prison camps in Europe. We developed a 'transitional community', which helped to rehabilitate men who had been shut away from ordinary society for up to five years and who had to adapt to a world which had largely forgotten them.

And so, almost imperceptibly we moved from the idea of teaching with a passive, captive audience, to one of social learning as a process of interaction between staff and patients. By the end of the war we were convinced that people living together in hospital, whether patients or staff, derived great benefit from examining, in daily community meetings, what they were doing and why they were doing it.<sup>660</sup>

Kennard writes of wide interest in Jones' work:<sup>661</sup>

Right from its early days Maxwell Jones' experiment at Belmont Hospital, just outside London, attracted the interest of psychiatrists in England and around the world.

In stark contrast to conventional asylum top-down autocratic structure, Maxwell Jones writes of re-constituting towards democratic egalitarian structure/processes having three main objectives – communication, decision-making and culture:

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<sup>658</sup> Refer (Jones 1953; Jones 1957).

<sup>659</sup> Now closed despite massive attempts to keep it open (refer <http://www.nhs.uk/Services/Hospitals/Overview/DefaultView.aspx?id=2878>

<sup>660</sup> Refer (Jones 1968, p. 16-17).

<sup>661</sup> Refer (2004, p. 299).

...the establishment of two-way communication involving as far as possible all personnel, both patients and staff; decision making machinery at all levels, so that everyone has the feeling that he is identified with the aims of the hospital, with change, and with its success and failures; the development of a therapeutic culture reflecting the attitudes and beliefs of patients and staff and highlighting the importance of roles and role relationships.<sup>662</sup>

These changes in communicating, decision-making and culture were core shifts in changing from top-down expert driven hierarchy to a democratic egalitarian holarchy (each participant as networked part of the whole) with a community focused structure:

In a therapeutic community, communications at all levels are made as efficient as possible, and decision-making by consensus is aimed at.

In a therapeutic community, a unilateral decision, no matter how wise, is seen as contradictory to the basic philosophy.<sup>663</sup>

In this shift to a flatter structure, Jones suggests that a more apt name for the leader is 'catalyst or charismatic leader'.<sup>664</sup>

Two-way communication and all-inclusive meetings change the notion of 'confidentiality'. Information is to be kept confidential within the community, not just within the patient-psychiatrist relationship.<sup>665</sup>

In his book 'Administrative Therapy', D. H. Clark<sup>666</sup> writes of using meetings and other aspects of administration as an integral aspect of patient change, what he called 'Administrative Therapy'. Maxwell Jones expands on these re-socializing themes:

The psychiatric hospital can be seen as a microcosm of society outside, and its social structure and culture can be changed with relative ease, compared to the outside. For this reason 'therapeutic communities' to date have been largely confined to psychiatric institutions.

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<sup>662</sup> Refer (Jones 1968, p. XIII).

<sup>663</sup> Refer (Jones 1969, p. 48).

<sup>664</sup> Refer (Jones 1969, p. 24).

<sup>665</sup> Refer (Jones 1969, p. 54).

<sup>666</sup> Refer (1964).

They represent a useful pilot run preliminary to the much more difficult task of trying to establish a therapeutic community for psychiatric purposes in society at large.<sup>667</sup>

In a conversation I had with Alfred Clark<sup>668</sup> he recalled the term 'civil reconnection' for what the UK therapeutic communities were doing. Kennard refers to the use of the term 'culture of enquiry'.<sup>669</sup> Jones saw therapeutic community as an *adjunct* to existing processes:

It does not amount to a treatment methodology in its own right but complements other recognized psychotherapeutic and pharmacological treatment procedures.<sup>670</sup>

Jones and others recognized potential in hospital social restructuring:

A hospital has the advantage of being a small community where it is possible to organize the social structure so that it enhances social learning.<sup>671</sup>

Jones called this setting up a 'living-learning' situation:

The term is meant to convey the concept of social learning as it applies to the problems of everyday living.<sup>672</sup>

Jones adds that along with structure - roles, role relationships and culture may be involved in re-socialising:

The concept of the therapeutic community stresses the importance of social structure; it underlines the need to focus on roles and role relationships and to evolve a therapeutic culture.<sup>673</sup>

'Therapeutic culture' is resonant with Neville's interest in action researching what is termed 'cultural action' in Vanuatu and other Pacific Islands and his adapting of cultural action processes to what Neville termed 'cultural healing action' and 'cultural healing artistry'.<sup>674</sup>

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<sup>667</sup> Refer (Jones 1968, p. 86).

<sup>668</sup> Refer (June 2004).

<sup>669</sup> Refer (2004).

<sup>670</sup> Refer (1969, p. 86).

<sup>671</sup> Refer (1969, p.91).

<sup>672</sup> Refer (1969, p. 87; Kennard 2004).

<sup>673</sup> Refer (1969, p. 86).

<sup>674</sup> Refer [Laceweb.org.au/cha.htm](http://Laceweb.org.au/cha.htm)

David Clark, in writing the history of Fulbourn Hospital writes of their therapeutic community wards' features being:

...mixed-sex wards, no staff uniforms, ward meetings, staff discussion groups and open and free discussion between professions. There was plenty of encouragement for patients to help each other and to talk openly with staff, as well as active involvement of, and discussion with relatives of patients.<sup>675</sup>

Other aspects were:

Doctors' Sensitivity Meeting on Fridays (with its egalitarian sharing), the Hospital Innovation Project, and the culture of growth.

Basic premises of the therapeutic community are the abolition of hierarchy and authority, the establishment of all contributions as equally valid, the tolerance of open confrontation and challenge, and the acknowledgement of patients' responsibility for their own lives and for the running of their wards.<sup>676</sup>

Patients became change-agents of self and others. Patients also became community leaders.

The task of senior officers like myself, the power holders in the organisation, was supportive – creating an atmosphere where hope could develop.

It taught us to value the contributions of all the people who worked with patients and showed us the immense power of social forces in the life of the ward.<sup>677</sup>

David Clark writes of Maxwell Jones:

Jones himself said that the distinctive aspect of the method was 'the way the institution's total resources, both staff and patients, are self-consciously pooled in furthering treatment.'<sup>678</sup>

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<sup>675</sup> Refer (1996).

<sup>676</sup> Refer (1996).

<sup>677</sup> Refer (Clark 1996).

<sup>678</sup> Refer (1974, p. 29).



Jones contrasts therapeutic community with conventional treatment.

In therapeutic communities - active rehabilitation, democratisation, permissiveness and communalism replace the conventional custodialism and segregation, old hierarchies and status differentiation, customarily limited ideas and the specialized role of the doctor.<sup>679</sup>

Jones refers to meetings playing a central role:

An essential feature of the organization of a therapeutic community is the daily community meeting. By a community meeting, we mean a meeting of the entire patient and staff population of a particular unit or section. We have found it practicable to hold meetings of this kind with as many as 80 patients and up to 30 staff; we think that the upper limit for the establishment of a therapeutic community in the sense that the term is used here is around 100 patients...it is desirable for the community meetings to be followed by meetings of these smaller groups.<sup>680</sup>

David Clark writes of Belmont:

The centre of Belmont Life was the morning meeting, attended by all members of the community, where all matters of general interest were analysed. There was a system of feedback of the events of the 24 hours. This was followed, always, by a staff review session, where the main meeting was analysed and personal contributions and reactions assessed.<sup>681</sup>

Rather than been seen as a negative, crisis situations were used to foster change:

The social organization inherent in therapeutic community settings – both inside and outside the hospital - strongly facilitates the productive resolution of crisis situations by confrontation.<sup>682</sup>

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<sup>679</sup> Refer (1968, p. 87).

<sup>680</sup> Refer (1968, p. 87-88).

<sup>681</sup> Refer (1974, p. 30).

<sup>682</sup> Refer (Jones 1969, p.86).

The therapeutic community process was largely responsible for the return of war neurosis soldiers to mainstream society. According to Jones, at Fulbourn Hospital:

...the group that benefited most from the therapeutic communities were the patients (and staff) trapped in long-stay wards. By 1980 most of those patients had left hospital.<sup>683</sup>

## **USA Therapeutic Community Experience**

Kennard<sup>684</sup> refers to the writing of Boston psychiatrist Bockoven<sup>685</sup> who described 'the heavy atmosphere of hundreds of people doing nothing and showing interest in nothing' in American hospital wards in the 1950s.

Sandra Bloom<sup>686</sup> refers to the U.S.A. development of therapeutic community having similarities to the UK treatment of war neurosis.

During the same era in the United States, Harry Wilmer a psychiatrist stationed at the Oakland Naval Hospital used his own experience as a patient in a tuberculosis sanatorium at the beginning of World War Two to create a program based on group therapy for returning veterans. His experience was similar to that of his British colleagues. He refused to use any control other than social control, and the staff were taught to establish the firm expectation that the patients could and would control themselves.

This required the staff to learn ways of managing difficult patients without using the usual forms of external control - seclusion, restraint, and punishment. The result was that many patients who had been hostile, belligerent, and assaultive in other settings were treated in the therapeutic milieu without resorting to violence. 'I never found it necessary to isolate even one of the 939 patients with whom we dealt, despite the fact that almost every type of acute psychiatric disorder was represented in the group.

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<sup>683</sup> Refer (1996).

<sup>684</sup> Refer (2004).

<sup>685</sup> Refer (1956).

<sup>686</sup> Refer (1997).

This result was achieved largely because the staff, no longer free to use methods of control that brutalize both themselves and their patients, had to find new ways of dealing with patients. They found the new ways more effective and infinitely pleasanter than the old.<sup>687</sup>

## **SOCIAL PSYCHIATRY, SOCIAL THERAPY AND MILIEU THERAPY**

This section details some of the terms and processes associated with therapeutic communities.

Jones defines social psychiatry as:

The preventative and curative measures, which are directed towards the fitting of the individual for a satisfactory and useful life in terms of his own environment.<sup>688</sup>

Jones further writes on social psychiatry:

Sociocultural process is an integral part of the treatment. The sort of social system that results is often called a 'therapeutic community', or in terms of social process, milieu therapy.

What distinguishes a therapeutic community from other comparable treatment centres is the way in which the institutions total resources, staff, patients, and their relatives, are self consciously pooled in furthering treatment. This implies above all, a change in the usual status of patients. In collaboration with staff, they now become active participants in their own therapy and that of other patients and in many aspects of the unit's general activities. This is in marked contrast to their relatively more passive, recipient role in conventional treatment regimes.<sup>689</sup>

In saying 'the institutions *total* resources', it was Fraser Houses 'Total' quality that so attracted Margaret Mead when she attended Fraser House in the 1960s.

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<sup>687</sup> Refer (Wilmer 1958); Oakland Hospital was blown up in 2011:  
<http://www.sfgate.com/bayarea/article/Oakland-Naval-Hospital-demolished-with-a-bang-2376304.php>

<sup>688</sup> Refer (1968, p. 29).

<sup>689</sup> Refer (1968, p. 85-86).

Kennard describes distinguishing features of therapeutic communities as:

There is a 'culture of enquiry', a phrase that highlights the need not only for efficient structures but for a basic culture among the staff of 'honest enquiry into difficulty', and a conscious effort to identify and challenge dogmatic assertions or accepted wisdoms.

The basic mechanism of change can be described as this: the therapeutic community provides a wide range of life-like situations in which the difficulties a member has experienced in their relations with others outside are re-experienced and re-enacted, with regular opportunities - in groups, community meetings, and everyday relationships and, in some communities, individual psychotherapy - to examine and learn from these difficulties. The daily life of the therapeutic community provides opportunities to try out new learning about ways of dealing with difficulties.<sup>690</sup>

In the context of therapeutic communities, David Clark<sup>691</sup> defines 'social therapy' (a term linked to therapeutic communities) as:

... an attempt to help people to change by affecting the way in which they live.

This is based on the observation that:

...people are shaped by the way they live, unfortunately often for the worse.<sup>692</sup>

Carstairs in the Forward to David Clark's book quotes another of Clark's definitions of social therapy:

...the use of social and organizational means to produce desired changes in people.<sup>693</sup>

Carstairs also quotes David Clark's third definition:

Social therapy is about personal change and growth and living-learning experience.<sup>694</sup>

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<sup>690</sup> Refer (2004, p. 2).

<sup>691</sup> Refer (1974, p. 14).

<sup>692</sup> Refer (Clark 1974, p. 14).

<sup>693</sup> Refer (Clark 1974, p. 8).

David Clark suggested that social therapy could be summarized using three words – ‘Activity’, ‘Freedom’ and ‘Responsibility’. Jones notes the ‘experience of two centuries’ of the corroding effect of idleness. A central focus was the potential of a community exploring freedom and responsibility together.<sup>695</sup>

The common theme through the above review of therapeutic community experience has been the use of social processes, especially community meetings, as the change process. Chapters Three to Six detail how Neville went beyond the above processes in many ways in Fraser House.

The next section explores the intervening forces contributing to a decline in the use of therapeutic communities within psychiatry.

## **DECLINE OF THERAPEUTIC COMMITTEES IN THE UK NATIONAL HEALTH SYSTEM**

David Clark, in Chapter Eight of his book ‘The Story of a Mental Hospital: Fulbourn, 1858-1983’,<sup>696</sup> details the reasons for the decline of therapeutic committees in the UK National Health system. Clark’s observations can be seen in the context of a psychiatric profession shifting to a bio-pharmacological model around the 1980’s as discussed above.

In 1970, four wards in Fulbourn hospital had been therapeutic communities and a number of hospitals had therapeutic communities. David Clark writes of the UK experience:

During the 1960s therapeutic communities had started in many psychiatric hospitals; Henderson, Claybury, Littlemore, Fulbourn, Dingleton and Ingrebourne became well known. In the 1980s therapeutic community wards stopped operating, units were closed, hospitals famous for being committed to therapeutic community principles, such as Claybury, dwindled in size and ultimately were being closed down.<sup>697</sup>

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<sup>694</sup> Refer (Clark 1974, p. 8).

<sup>695</sup> Refer (1974, p. 67).

<sup>696</sup> Refer (1996).

<sup>697</sup> Refer (1996).

Maxwell Jones' pioneering Henderson Hospital in Surrey in UK has also been closed despite massive support from users.<sup>698</sup>

Clark<sup>699</sup> suggests that in his opinion:

The root cause is the incompatibility of an egalitarian, democratic ward culture with the authoritarian, bureaucratic organisation which the National Health Service has gradually become..... the hostility of powerful senior doctors to a system that devalued their expertise and challenged their power worked against it, and the National Health Service Bureaucracy of the 1990s, with its emphasis on 'business management', strict economy, and answerability upward could not tolerate a system so challenging, so revolutionary and so irregular.

Enthusiasm and hope do not appear in accounting systems.



Henderson Hospital with gates permanently closed

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<sup>698</sup> Refer Google maps: 2 Homeland Drive, Sutton, Surrey  
<sup>699</sup> Refer (1996).

The external response was as suspected; David Clark writes:

A unit where patients make decisions, where disorder is apparent and from which unacceptable demands may come, perplexes and angers tidy-minded and harassed managers so that they readily support demands for enquiries, disciplinary action and closure.<sup>700</sup>

Clark<sup>701</sup> describes the UK changes in psychiatry:

British psychiatry has moved away from an interest in social therapy. With a wider range of new drugs available, many young psychiatrists concentrate on improving their skill in diagnosing, assessing symptoms, prescribing drugs and monitoring side effects.

The insecure and inadequate doctor feels far safer in a white coat examining a half-naked patient with a stethoscope or in a comfortable armchair out of sight behind the psychoanalytic couch, than working in an environment where he would be open to scrutiny and criticism by patients and nursing staff.

Clark<sup>702</sup> also writes about the Nation Health Service funding in the Seventies and Eighties:

Most of their time and energy was given to general hospitals which had a clear traditional social structure of doctors doing their skilled work, nurses assisting and organizing, and patients lying passively in bed awaiting cure.

The National Health Service, David Clark writes, is now:

...where power and authority is statutorily entrenched with administrators, consultant doctors and senior nurses and where patients are usually treated as passive, incompetent, ignorant people whose only task is to await the attention, skill and compassion of those paid to look after them.<sup>703</sup>

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<sup>700</sup> Refer (1996).

<sup>701</sup> Refer (1996).

<sup>702</sup> Refer (1996).

<sup>703</sup> Refer (1996).

Clark<sup>704</sup> details some of the lasting effects of the therapeutic community movement in the UK:

Quite a few of the practices of the therapeutic community were by now accepted as normal in Fulbourn - mixed-sex wards, no staff uniforms, ward meetings, staff discussion groups and open and free discussion between professions.

Is any of what we learned and taught still relevant? I believe most of it is. Some of the effects of the social revolution in post-war British psychiatry remain and will I believe be permanent. Psychiatric nurses today see their main tasks as listening to patients, counselling them and understanding them. They know they do this best in a supportive, friendly humane culture. Most British psychiatric wards and units are now open door. In many units nurses, patients, and creative therapists meet in groups and in ward meetings. This is a far cry from the psychiatric nursing culture of the forties with its emphasis on order, uniforms, discipline and its undertone of brutal oppression.

## **DECLINE OF THERAPEUTIC COMMITTEES IN THE USA NATIONAL HEALTH SYSTEM**

Commencing in 1968, Paul and Lentz<sup>705</sup> set up the first research in USA on long term chronic mental patients - comparing two psychosocial change programs with a comparison hospital treatment. One of their change programs was based on milieu therapy (or therapeutic community) and the other on social learning (using a token economy). 92% of the patients in the social learning program were released with community stay without rehospitalisation for the minimum follow up period of 18 months.

After four and a half years of results demonstrating that the two psychosocial programs were clearly superior to the comparison hospital, they were going to move the hospitalised 'patients' into the social-learning unit. However, before they could do so, medico-political forces shut both of the psychosocial change programs down and ended the research. Shortly afterwards, interests holding to the biopharmacological model linked with forces within the politico-legal system to get laws passed prohibiting many of the key aspects of the psychosocial change programs.

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<sup>704</sup> Refer (1996).

<sup>705</sup> Refer (1977).



The effect of these laws and regulations were that aspects of therapeutic community based programs that Paul and Lentz's research had empirically demonstrated as possessing considerable change power were banned. These changes to the law left the *least* useful and *most* expensive treatment, namely drug-based long-term hospitalisation as the only option remaining for long term chronic mental patients still in the hospitals. The 'patients in and none out' process would ensure that this pool of patients would steadily accumulate in the back wards.<sup>706</sup>

Kennard,<sup>707</sup> in referring to the success of the Soteria House Therapeutic Community Experiment, which found the Soteria program was as effective as neuroleptics in reducing the acute symptoms of psychosis, writes:

Surprisingly, the success of this experiment has not spawned a host of replicas, pointing up the conservatism of the professional establishment, the reluctance to use the natural healing properties of normal relationships, and the hold that the drug industry still has over treatment models.

## WIDER APPLICATIONS OF THERAPEUTIC COMMUNITY

In reviewing the various settings for therapeutic community Kennard introduces the term 'therapeutic community impulse' as:

....something that flows through many forms of institutional care, including hospitals, schools, prisons and other settings created by societies for their ill, disabled or troublesome members (and sometimes for their brightest too). This impulse comprises a tolerance of the expression of conflict, a desire to enable people to take responsibility for their lives, a natural sense of democracy (not necessarily of the one vote per person variety) where everyone has the right to information and to contribute to decisions that affect them, and 'a kind of shirt-sleeves informality about the business of helping people.' I believe it is a hardy plant because once experienced, the capacity to work with people in this way becomes an inner benchmark of the most humane and effective way of delivering mental health care.<sup>708</sup>

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<sup>706</sup> *Back Wards* were wards where patients deemed by psychiatrist to have no prospects for improvement were kept.

<sup>707</sup> Refer (2004, p. 302).

<sup>708</sup> Refer (1998, p. 27).

Kennard<sup>709</sup> reviews the application of therapeutic community as an adaptable treatment modality across different settings in UK, USA, in Africa and in 11 out of 15 European Union countries – including youth offenders, drug addicts, and within prisons. Kennard refers to Kasinski's review of the use of Therapeutic Communities for Young People as 'Planned Environment Therapy'.<sup>710</sup>

In discussing therapeutic communities in prison, Kennard writes:<sup>711</sup>

Prison may seem an unlikely setting for a treatment model based on democratic decision-making. Yet democratic therapeutic communities have been run in prisons since the 1960s with positive results, and today there is an increasing number within the English prison system. The first and best known of these is Grendon Prison, 30 miles west of London, which opened in 1962 and takes long-term male prisoners towards the end of their sentence. Violence, sex offences and robbery are the most common types of offence.

Once accepted, a prisoner moves to one of five wings of 40 men, each run as a separate therapeutic community, where he may stay for up to two years.

In Grendon:

...considerable thought is given to how the key therapeutic principles can be adapted.<sup>712</sup>

Neville spoke to me<sup>713</sup> about HM Grendon Prison<sup>714</sup> in the UK. Grendon has had excellent recidivism rates<sup>715</sup> - way ahead of traditional maximum security prisons - for over thirty years. Cullen<sup>716</sup> reports the overall recidivism rate for men who have served some time at Grendon being 33%, and for those completing their program it falls to 16% compared with a 42 to 45% recidivism rate for the national rate.

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<sup>709</sup> Refer (2004).

<sup>710</sup> Refer (Kasinski 2003; 2004, p. 297).

<sup>711</sup> Refer (2004, p. 302).

<sup>712</sup> Refer (Cullen 1997; Kennard 2004, p. 303).

<sup>713</sup> Dec 1993, Sept 1998.

<sup>714</sup> Refer (Association of Therapeutic Communities 1999; Smartt 2001; HM Prison Grendon 2005).

<sup>715</sup> Refer (Millard 1993; HM Prison Grendon 2005).

<sup>716</sup> Refer (1997).

An article in the Birmingham Post newspaper states:

Grendon is the only prison in Britain that operates wholly as a therapeutic community; it has a waiting list of around 200 prisoners who want to go there and, uniquely, independent research has just shown that prisoner who complete its therapeutic regime are significantly less likely to re-offend when released.<sup>717</sup>

On therapeutic communities applications within the criminal justice system Kennard concludes:

In the experience of the author and other experienced practitioners in both the USA (Toch 1980) and Europe<sup>718</sup> therapeutic communities in prisons can be surprisingly effective in creating a culture of openness and exploration of personal issues, in direct contrast to the conventional prison culture, and also in reducing the incidence of violent disturbances. Perhaps the major limitation is the acceptability of the model to prison staff and administrators. For some staff the relaxation of the “them and us” polarisation of officers and inmates provides a welcome opportunity to do something worthwhile; for others it is seen as a threat to their authority and control.<sup>719</sup>

Paul Hamilton<sup>720</sup> describes a therapeutic community in K Division in Pentridge Prison in Melbourne, Australia as:

... having a valuable catalytic effect in terms of education and work practices, as well as providing a relatively normal environment for HIV seropositive prisoners.

Within Australia there is a number of therapeutic community based drug and alcohol rehabilitation centres.<sup>721</sup>

Many therapeutic community Drug and Alcohol Rehabilitation Centres in Australia have the following features:

1. Residents participate in the management and operation of the community

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<sup>717</sup> Refer (A Prison to Cure and Not to Punish 1998).

<sup>718</sup> Refer (Cullen and Woodward 1997).

<sup>719</sup> Refer (2004, p. 303).

<sup>720</sup> Refer (1992).

<sup>721</sup> Refer (Pierce 2004).

2. The community through self-help and mutual support is the principle means of promoting behavioural change
3. There is a focus on social, psychological and behavioural dimensions of substance abuse<sup>722</sup>

The next section describes ways in which therapeutic community processes were extended into the wider community in the UK.

## **REHABILITATION SERVICES, TRANSITIONAL FACILITIES AND THE MOVE TO COMMUNITY BASED CARE**

David Clark writes of the setting up at Fulbourn Hospital of Rehabilitation Services starting in the 1970s and fully developed during the 1980s, as being another aspect of social therapy. These Rehabilitation services were precursors to Community Mental Health.

Clark writes:

We had moved most of our long-term patients out of hospital into group homes, halfway houses, sheltered accommodation and so on. We were visiting and supporting them there. We had developed an effective system of care in the community - long before it became official government policy.

Many hospitals emptied the wards too quickly, with inadequate support facilities. We took longer over the process. We set up a wider range of transitional facilities. We prepared people carefully for discharge. We supported them in the community. We certainly had remarkably few episodes of suicide, social breakdown or public disaster over the years while we were opening the doors.

We developed transitional facilities, halfway houses, group homes, sheltered accommodation. We set up sheltered workshops and industrial units and organised supportive rehabilitation using networks of social workers, community psychiatric nurses and community occupational therapists, and so on.<sup>723</sup>

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<sup>722</sup> Refer (Gowing, Cooke et al. 2005).

<sup>723</sup> Refer (1996).

Kennard writes of the application of therapeutic community practices to patients in community based transitional facilities who were no longer ill or could now have their symptoms controlled by the newer medications, and whose continued hospitalisation was due at least partly to a loss of the skills and confidence to manage their own lives.

As these patients left hospital, those who remained were those whom today are sometimes referred to as the 'difficult to place', whose combination of treatment resistant symptoms and difficult personalities keep them in need of 24-hour care. Thus although the crusading aspect of the therapeutic community approach to chronic mental illness is relevant where total institutions are still found, today there are other important applications in community-based housing projects for the long term mentally ill, and the work of community mental health teams. Small domestic households of between 5 and 12 residents live with staff support (either 24 hour or office hours depending on the level of need). For people with more integrated or recovered psychoses there are regular community meetings, service users help to draw up and review their own care plans and those of their fellow residents, and help in running the household.<sup>724</sup>

## **COMMUNITY MENTAL HEALTH - THE UK, USA AND AUSTRALIAN EXPERIENCE**

This section outlines the UK, USA, and Australian experience of Community Mental Health, Community Mental Health Centres and outreach, as well as psychosocial self-help networks and organizations that provide support and sustenance to marginal people. Debates and arguments are briefly outlined along with associated theoretical/ ideological positions. Kennard writes of therapeutic community as:

...an appropriate perspective for all community-based services. The emphasis on respect for the individual, the recognition that services users have therapeutic skills, the importance of a containing environment and awareness of the potential for splitting within teams and organizations have been noted as some of the contributions that the therapeutic community approach can make to the work of community mental health teams.<sup>725</sup>

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<sup>724</sup> Refer (2004, p. 303).

<sup>725</sup> Refer (Kennard 2004, p. 300).

## United States Experience of Community Mental Health

Community Mental Health was promoted in the United States as a new wave of 'expanded mental health care'.<sup>726</sup>

Given this aspiration, the organisation LA Voice writes:

There's no question that deinstitutionalising the mentally ill ended (for the most part) the cuckoo's-nest horrors of 1950-60s mental hospitals. But it also consigned people with a horribly difficult-to-manage, stigma-ridden lifetime illness to a ragged net of jails, outpatient programs and halfway houses from which the Legislature often enjoys siphoning money. End result? People get dumped back onto the street.

The Times points out that 34% of the 83,347 homeless in greater L.A. are severely mentally ill; 47% of the total are chronic substance abusers and 19% are veterans (though it doesn't say how much those three numbers intersect).<sup>727</sup>

Given the concerns, across each State in the United States are extensive networks of Community Mental Health Centres. Each has a 'catchment' area within which they provide a targeted service. Typically, there is an interdisciplinary approach. Also one focus of action is education and early identification and prevention of mental disorders. As an example, the Association of Community Mental Health Centres of Kansas, Inc. has 29 licensed Community Mental Health Centres with a combined staff of over 4500, providing services in every county of the state in over 120 locations; together they form an integral part of the total mental health system in Kansas.<sup>728</sup>

Mediation has been evolved in some parts of the world as a way of settling issues in dysfunctional families.<sup>729</sup> One such example is the Ontario Family Mediation Centre, which was highly regarded by Neville.<sup>730</sup>

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<sup>726</sup> Refer (Citizens Commission on Human Rights 2005).

<sup>727</sup> Refer (LA Voice 2005).

<sup>728</sup> Refer (Association of Community Mental Health Centres of Kansas Inc. 2005).

<sup>729</sup> Refer (Carlson & Yeomans, 1971).

<sup>730</sup> July 1998.

## Community Mental Health in the UK

Clark<sup>731</sup> writes that as a result of the social revolution in post-war psychiatry in the UK, the care of people with long-term mental disability has been changed utterly:

Very few of them are now in hospital wards. Many live in the community, with their families or in sheltered accommodation. They attend day centres and workshops and are supported by teams of social workers and community nurses. We have created in Britain a framework of psychiatric rehabilitation and a range of trained professionals to support it. It is true that this framework sometimes fails, particularly in the big cities where people with chronic mental illness live as tramps, finding their food in garbage dumps and sleeping in cardboard boxes. But these are the exceptions. Most long-term mentally ill people in Britain now live good lives out in the community.

The 4 November 1999, BBC program 'Background Briefings' spoke of care in the community representing 'the biggest political change in mental healthcare in the history of the NHS.

It was the result both of social changes and political expediency and a movement away from the isolation of the mentally ill in old Victorian asylums towards their integration into the community. The aim was to 'normalise' the mentally ill and to remove the stigma of a condition that is said to afflict one in four of the British population at some time in their lives.

The main push towards community care as we know it today came in the 1950s and 1960s, an era which saw a sea change in attitude towards the treatment of the mentally ill and a rise in the patients' rights movement, tied to civil rights campaigns.

The 1959 Mental Health Act abolished the distinction between psychiatric and other hospitals and encouraged the development of community care.<sup>732</sup>

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<sup>731</sup> Refer (1996).

<sup>732</sup> Refer (BBC News 2005).

An Internet source document from the UK NGO 'Mind', formerly 'The National Association for Mental Health' entitled 'Key Dates in the History of Mental Health and Community Care' states:

From 1955 onwards, psychiatric in-patient numbers began to slowly decrease due to the introduction of social methods of rehabilitation and resettlement in the community, and the availability of welfare benefits, as well as the introduction of antipsychotic medication.<sup>733</sup>

The same 'Key Dates' document identifies 1961 as the year Enoch Powell, as Health Minister, made his famous 'Water Tower' speech to the Annual Conference of the NGO Mind.

He envisaged that psychiatric hospitals would be phased out and care provided in the community. Powell's plan was for 'nothing less than the elimination of by far the greater part of this country's mental hospitals as they stand today'.<sup>734</sup>

The 'Key Dates' document refers to:

The Hospital Plan for England and Wales which stated that 'large psychiatric hospitals should close and that local authorities should develop community services'.

In-patient numbers continued to fall, but many local services were not yet in place. A new group of 'long-stay' patients began to accumulate in the hospitals. The era of community care had begun and this has remained official policy ever since.<sup>735</sup>

Sir Roy Griffiths' 1988 UK report, 'Community Care: Agenda for Action' was a precursor to the Community Care Act of 1990, that set up community care as it has operated through the Nineties.<sup>736</sup>

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<sup>733</sup> Refer (Mind 2005).

<sup>734</sup> Refer (2005).

<sup>735</sup> Refer (2005).

<sup>736</sup> Refer (Mind 2005).



In 1998 in the UK, Community Care was declared a failure by Health Secretary, Frank Dobson. He stated:

Care in the community has failed. Discharging people from institutions has brought benefits to some. But it has left many vulnerable patients to try and cope on their own. Others have been left to become a danger to themselves and a nuisance to others. A small but significant minority have become a danger to the public as well as themselves.<sup>737</sup>

Burns and Priebe<sup>738</sup> outline issues in Mental Health Care in the UK:

The past few years have seen mental health services in England (more so than in the UK generally) subjected to an unprecedented barrage of criticism. The tone has been set by tabloid newspapers:

London's mental health services a shambles – Evening Standard, 16 January 1996.

We're mad to trust shrinks – Daily Mirror, 9 February 1996.

The current, pervasive opinion is that English mental health services (especially in cities) are unacceptably poor.<sup>739</sup>

Burns and Priebe<sup>740</sup> also refer to comments by Frank Dobson:<sup>741</sup>

The Secretary of State for Health, Frank Dobson, has recently pronounced that 'community care has failed', and his predecessors expressed their lack of confidence by imposing a succession of increasingly restrictive legislative requirements – the Care Programme Approach.

Burns and Priebe detail shortcomings:

There are undoubtedly serious short-comings in the English services. These include the excessive preoccupation with risk, the limited therapeutic involvement of consultants and the shortage of services for patients with less severe mental illnesses, to name just a few (1999).

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<sup>737</sup> Refer (Mind 2005).

<sup>738</sup> Refer (1999, p. 191-192).

<sup>739</sup> Refer (Deahl and Turner 1997).

<sup>740</sup> Refer (1999, p. 191-192).

<sup>741</sup> Refer (1990).

In the same article Burns and Priebe also comment on considerations of clinical effectiveness:

Service delivery is generally transparent and subject to clinical audit and a widespread consideration of clinical effectiveness. English psychiatrists, correctly preoccupied with the problems generated by the split between health and social care, seem rarely to reflect on the degree to which services are fragmented elsewhere. By international standards our services are extraordinarily straightforward and well co-ordinated (1999).

They also provide the following contextual information:

Neither one of us doubts the real problems that face modern mental health services. The rules of the game are changing. Family and social changes make coping with severe mental illness increasingly problematic. Public expectations are rising, and in our current, very visible position, balancing therapy with social control is highly delicate.

There is no shortage of advice about how to reform the mental health services being proffered by pressure groups and voluntary bodies.

In many cases their conviction may far exceed evidence for the feasibility or value of their proposals.<sup>742</sup>

## **Community Mental Health in Australia**

Community Mental Health in Australia was started by Dr. Neville Yeomans in 1968. His first Community Mental Health Centre was at Paddington NSW. Similar to the Kansas example, Community Mental Health Centres are now distributed throughout Australia. Psychiatric Support Services are also provided through public hospitals. Some networks expressly address transcultural issues. An example is the West Australian Transcultural Mental Health Centre established in 1993. This Centre has a state wide function bringing a culturally sensitive response to migrant mental health needs. The Centre's operations are further enhanced by its inclusion in a national network of Transcultural Mental Health Centres around Australia.<sup>743</sup>

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<sup>742</sup> Refer (1999).

<sup>743</sup> Refer (Western Australian Transcultural Mental Health Centre 2005).

As one indicator of the current status of community mental health care the Weekend Australian newspaper 16 July 2005 ran a headline 'Time to Get Mentally Ill Out of Jails':

Leading psychiatrists have admitted that a twenty-year policy of treating mentally ill patients in the community has failed. The psychiatrists are demanding radical review of mental health care claiming prisons have replaced asylums as holding centres for the mentally ill. Those calling for a new approach include many of the architects of the current policy of de-institutionalisation, which lead to the closure of psychiatric wards and institutions around the country.

A recent study by the Corrections service found that 74% of prisoners in NSW suffer from a psychiatric disorder with almost 10% suffering symptoms of psychosis.<sup>744</sup>

## **SELF-HELP AND MUTUAL AID GROUPS**

Another development in the 1960's was psychosocial self-help/mutual aid groups where people with mental malfunction provide each other mutual support without the presence of mental health professionals. Historically, governments and their agencies, as well as private service providers, have provided care to the mentally disabled as a funded service. After self-help and mutual aid processes were evolved in therapeutic communities, ex-patients of these communities began forming their own self-help groups in civil society. This led to the growth of voluntary not-for-profit psychosocial self-help group movement in the UK, USA, and Australia outside the delivery of service by experts.

Kyrouz, and Humphreys<sup>745</sup> carried out a review of research carried out in the 1980s and 1990s on the effectiveness of self-help mutual aid groups. Their review primarily covered studies that compared self-help participants to non-participants, and/or gathered information on multiple occasions over time (that is, 'longitudinal' studies).

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<sup>744</sup> Refer (Kearney and Cresswell 2005).

<sup>745</sup> Refer (1997).

They summarise findings of five research studies on mental health groups as well as research on self help groups focusing on sufferers of bereavement, diabetes, cancer, chronic illnesses as well studies on self-help group for caregivers as well as groups for elderly people. Kyrouz, and Humphreys report:

Most research studies of self-help groups have found important benefits of participation.<sup>746</sup>

## **ORGANIZATIONS, NETWORKS AND MUTUAL HELP PROVIDING SUPPORT AND SUSTENANCE TO MARGINAL PEOPLE**

### **Healthy Living Centres**

Influenced by the Peckham Experiment mentioned previously, the United Kingdom government has set aside £300m from the National Lottery to establish a network of 'healthy living centres' around the country.

Its aim is to improve health through community action and particularly to reduce inequalities in health in deprived areas.

Healthy living centres will take various forms and may exist as partnerships and networks rather than as new buildings. They are based on a recognition that determinants of poor health in deprived areas include economic, social, and environmental factors which are outside the influence of conventional health services (BMJ Editorial 1999).

While supported by the Lottery the future of Health Living Centres in the UK is problematic for similar reasons to the close of Henderson Hospital.<sup>747</sup>

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<sup>746</sup> Refer (1997).

<sup>747</sup> Refer: Learning from Healthy Living Centres: The Changing Policy Context [http://www.biglotteryfund.org.uk/er\\_eval\\_hlc\\_change\\_pol.pdf](http://www.biglotteryfund.org.uk/er_eval_hlc_change_pol.pdf)

## Everyday Life Mutual Help

Rowan Ireland<sup>748</sup>, a Melbourne sociologist had been researching an urban renewal social movement among the extreme poor in São Paulo, Brazil in the late eighties. Ireland writes of his returning to investigate the social movement ten years later and not being able to find any trace of it. Then he suddenly realises that his 'movement' had taken a new form and was alive and well on the peasant's train.

In the public space of the workers' train, Ireland suddenly *sees therapeutic community in everyday life - a self organising emergent cultural synthesis through zest and community, avid conversations and debates, orators talking on all manner of subjects, the repartee of hecklers and the belly laughs of the audiences.*

Here on the train, alive and well, Ireland finds ongoing 'invention' and 'structuration' - change potential bubbling within everyday socio-cultural life among the most marginalized people from the shanty towns on the far edges of São Paulo. Ireland paints a contrast to the zombies receiving a one-way flow of massaged information from the establishment - rather like the inmates in the old asylums. Instead, across the lines of fragmentation of the poor, the 'astonishing sociability of Brazilians appears to flourish just when it is assumed dead on the mean streets'.

Ireland refers to Evers<sup>749</sup> writings on new social movements in Latin America. Like Ireland, Evers also seeks to identify aspects of new social movements. He suggests that action is occurring at the margins of the old cultural synthesis:

Their potential is mainly not one of power, but of renewing socio-cultural and socio-psychic patterns of everyday social relations penetrating the micro-structure of society.

Evans expresses it in different words:

The transformatory potential within new social movements is not political, but socio-cultural. Any focus on power relations would miss this shift!

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<sup>748</sup> Refer (1998).

<sup>749</sup> Refer (1985).

Appendix 42 provides a comparison between the Laceweb and these new forms of social movements in Latin American.

## **Natural Nurturers in Everyday Life**

Resonant with the São Paulo experience above, a report of a visit (where I was a member of a international team) to the Southern Philippines war zone of Pikit, Mindanao identifies ‘natural nurturer networks’ among the local rice farmers living in the war zone as an integral aspect of ongoing social support among local people:

Given the limitations and the short period allotted, the team achieved the objectives of the pre-test, especially in drawing out local contexts, identifying local healing ways, and natural nurturers says international team member and UP CIDS PST research fellow,

Faye Balanon. More importantly, there is the need to help identify local psychosocial support systems, especially in the areas struck by calamities, and to identify people in the local cultural context – the natural nurturers who could support the psychosocial needs of the community after the team has left.<sup>750</sup>

The local people in the Regions I travelled through in SE Asia all mentioned that the international experts coming in to address ‘psychosocial’ issues paid scant attention to the ‘social’ aspect of the psychosocial and little by way of social healing processes available; most wanted to see and ‘treat’ people on a one-by-one basis, where the local indigenous way is resolve communal, then familial and then personal.<sup>751</sup>

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<sup>750</sup> Refer (Balanon 2004).

<sup>751</sup> Refer (Spencer, 2009).



Photo 40. Photo by Marco Puzon of Les Spencer  
Engaging with Muslim Men's Group in Pikit Area –  
Used with Permission

The themes in the above engaging (photo) were the link between moving and emotional/visceral feeling and using changes in moving as an entry point for changing states and transforming (Spencer 2013).

Chapter Twelve extend this theme of natural nurturers.

## POSSIBLE FUTURES

As in the call to recreate the old asylum culture in Australia,<sup>752</sup> the same trend is emerging in the UK. Clark writes of a potential to return to pre Second World War harshness:

A malignant trend in English society in the 1990s is the growth in the number of gaols and secure institutions. England has the dubious distinction of having a higher proportion of its citizens locked up than any other European country. The 'secure hospitals' – Broadmoor, Rampton, Ashdown – are now being refurbished and extended.

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<sup>752</sup> Refer (Kearney and Cresswell 2005).

‘Regional Secure Units’ are being created and developed and enlarged.

There is pressure from frightened managers and uncaring psychiatrists to lock up wards again. All the melancholy patterns of institutional oppression which created the old asylum culture are being repeated. The conditions that created the need for social therapy in asylums are being set up again in gaols, secure institutions and locked wards.

Wherever society locks up people it dislikes and pays other people to keep them in, an oppressive and cruel culture is likely to develop. If society designates these prisoners ‘insane’ and hires doctors and nurses as gaolers, they will create the same medicalised, hypocritical gaol culture as in the old asylums.<sup>753</sup>

## SHIFTS IN PSYCHIATRIC MODELS

This section returns to the theme of psychiatric models and explores forces influencing them in the past few years. Burns and Priebe<sup>754</sup> writing of the UK psychiatric experience point out the players involved in the underlying economics and review of effectiveness of mental health service provision:

Mental health care is, with few exceptions, within the public domain, and service planning is not solely driven by the economic interests of service providers and insurance companies.

The powerful forces associated with psychiatric paradigm shift mentioned at the beginning of this chapter are currently being confronted by Victorian Workcover, a State body in Australia funding workplace injury. Mental Illness becomes a factor in the determination of claimant funding. Since 2004, Workcover backed by State legislation has begun introducing what is called the ‘Clinical Framework’ based upon a biopsychosocial approach rather than the current medical and psychiatric biopharmacological model.

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<sup>753</sup> Refer (1996).

<sup>754</sup> Refer (1999, p. 191-192).



The Clinical Framework<sup>755</sup> has been worded for the various suppliers of professional services. The Clinical Framework website sets out a set of guiding principles for the treatment of injured workers:

The five core principles reflect contemporary practice in injury management and focus on:

1. a demonstration of measurable treatment effectiveness
2. a biopsychosocial approach for the management of pain
3. empowering workers to manage their injury
4. treatment goals that focus on function and return to work. and
5. the delivery of treatment based on the best available evidence.

With respect to the 'psychosocial' component of biopsychosocial, the terms 'functional overlay', 'somatoform reactions' or 'psychosomatic reactions' are used when people have a psychological overlay suppressing or inhibiting physiological function. Typically, Workcover claimants with functional overlay are referred to a psychiatrist or psychologist. Rather than the previous norm of expert based assessment, the clinical framework requires the use of standardised outcomes assessment of:

1. Physical impairment
2. Activity limitations
3. Life participation restrictions

'Life participation restrictions' asks for considerations on a wellness continuum rather than nosological diagnoses of discrete or dichotomous conditions.

For psychiatrists and other caregivers to continue to receive funding for their Workcover claimants, they need to demonstrate measurable treatment effectiveness resulting in the enhancement of at least two of the above three domains. Independent standardised outcome assessment has to be used. There is also a provision that the treatment must focus on empowering the claimants to manage their own injury. Another provision is that treatment goals must be functional and focused on a return to work. It is understood that the Transport Accident Commission is likely to introduce a similar Clinical Framework. This outside intrusion into the power domain of psychiatrists, psychologists, and other professionals is being strongly resisted by them (from discussion at an Australian Wellness Association

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<sup>755</sup> Refer (Victorian WorkCover Authority 2005).

Forum in Melbourne, December, 2005); in-dependent standardised assessment undermines the professionals' power to define reality.

Having a 'return to work' focus is isomorphic with a concern to have people returning to functional living in society rather than being warehoused in asylum back wards like soldiers with war neuroses.

The Clinical Framework does hold a space for a psychopharmacological approach; drugs may be an aspect of treatment. The framework changes the patients' role from being a passive and dependent upon a professional expert to having an active self-help role with a functional return to work focus. The potential role of Neville's biopsychosocial processes in the context of the Workcover Clinical Framework is discussed in Chapter Ten.

## **THE PSYCHOSOCIAL MODEL, THERAPEUTIC GOVERNANCE AND GLOBAL SOCIAL CONTROL**

Vanessa Pupavac<sup>756</sup> in her paper "Therapeutic Governance: the Politics of Psychosocial Intervention and Trauma Risk Management" argues the international psychosocial model and its origins in an Anglo-American therapeutic ethos is being used for social control via pathologising of Third and Fourth World countries by wide interests in the First World. Her paper argues that 'psychosocial approaches jeopardise local coping strategies' and identifies 'the potential political, social and psychological consequences of the pathologisation of war-affected societies'. Her paper concludes 'that therapeutic governance represents the reduction of politics to administration'. Pupavac argues that powerful first world entities assume pervasive pathology exists in third and fourth world societies and take action that strengthens that assumption, and then uses the claimed pathology to take on a 'therapeutic governance' role on behalf of 'helpless' people.

Power is not exercised by the ostensible subjects of rights, but by international advocates on their behalf. Effectively, the psychosocial model involves both invalidation of the population's psychological responses and their invalidation as political actors, while validating the role of external actors.

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<sup>756</sup> Refer (2005).

Where populations are experiencing a curtailment of self-determination and a questioning of their moral capacity, it should be no surprise if psychosocial professionals find a relatively high instance of depression - the link between a sense of control and mental health is well established. However, the presence of depression does not vindicate therapeutic governance, rather the reverse.

It is the functionalism of therapeutic governance that needs to be examined. Ironically, the unprecedented regulation of people's lives and emotions under therapeutic governance risks populations' mental health. That populations do not succumb to the pathologisation of their condition under therapeutic governance in greater numbers is testimony to people's capacity and resilience.

Chapter Four visited the themes of therapeutic governance and social control where Neville reverses the above framing – where the locus of governance and control for re-constituting collapsed society is with the marginalized fringe acting in mutual help. Neville's process entailed relational governance.

## **REVIEWING**

This Appendix has provided a brief background to my research on therapeutic communities and community mental health in Australia. Evolving models and responses to mental malfunction in UK, USA and Australia have been outlined along with an overview of the development, significance and the underlying theory of therapeutic communities in the psychiatric field from the mid 1940's. Defining features of therapeutic communities in the UK and United States have also been outlined along with some common terms. Some of the debates and arguments for and against therapeutic communities have been briefly discussed along with different theoretical/ideological positions.

The emergence and nature of Community Mental Health, community mental health centres and community mental health support processes have been outlined and current practices in therapeutic communities/mental health outreach/ networks in the three countries were also briefly outlined. Both the biopsychosocial and biopharmacological approaches to psychiatry were discussed.

### **APPENDIX 3. OBITUARY OF DR. NEVILLE YEOMANS PSYCHIATRIST 1928 – 2000**

Neville Yeoman's affection for and empathy with the original inhabitants of Australia began very early in his life when, at the age of 3, he was saved by an Aborigine after he had wandered off and become lost in the bush in far north Queensland. This rescue from certain death, laid the foundations for his later work with Indigenous communities as a carer, with an intense interest in the peoples and their cultures. He was a co-healer rather than a prescriber and believed in approaching the problems of mental health, alcoholism and drug addiction from a community perspective. He devoted much of his life to providing counselling and treatment to those most under-privileged and handicapped especially women, alcoholics and drug addicts. After 1975, he extended these activities to northern Australia, from the Atherton Tablelands to the Kimberleys, from Arnhem Land to Central Australia. In a sense it was a repetition of his childhood years when his family travelled like 'gypsies' throughout the northern parts of Australia with his prospecting father.

Neville Yeomans was born in Sydney on 7 October 1928 to Percival Alfred ("P.A.") and Rita Yeomans. It was the depression and life was hard. His father, Percival A. Yeomans, a mining engineer (who later became famous for his contributions to farming including Keyline Farming, City Forest, Shakaerator plough and other farming developments) took the family around northern Australia trying their luck at prospecting. These were important years for Neville Yeomans when many aspects of his character were moulded.

The vagabond existence of the family meant that they were never in the one place for long. Experiences such as attending 13 schools in one 12-month period, taught him that friendships were ephemeral and superficial.

He completed his schooling at Scots College in Sydney and then went to Sydney University from where he graduated as a Bachelor of Science (Biology) in 1948. He wanted to work with and heal people and he went on to obtain his Bachelor's degree in Medicine and Surgery in 1956. But it was people's minds that fascinated him most and he completed a Diploma in Psychological Medicine in 1959. In the same year he won an overseas scholarship that enabled him to meet with some of the World's leading psychiatrists. Neville Yeomans was a brilliant and sensitive man who understood things in their context, and he had an ability to see things from different perspectives to those commonly held.

He was appalled by the methods used at the time to treat psychiatric disease (especially shock treatment which he regarded as a crime) and on his return from overseas he established and became the Director of Fraser House at North Ryde Psychiatric Clinic, Australia's first family Therapeutic Community with accommodation for some 86 adults and children. It was a revolutionary contextual approach that treated psychiatric disease on a family and community basis instead of treatment of just the individual. Patients were able to be rehabilitated and return to society rather than being locked away out of sight and restrained with drugs and straightjackets. Many of his peers did not understand this radical approach to treatment and Neville was frequently vilified for being out of step with the main stream of things. It is interesting to note that 40 years later, his approach to psychiatric treatment has become the norm rather than the exception.

During the period from 1959 to 1972, he ran "healing community" courses for Aboriginal and Islander peoples in Sydney, in country New South Wales and at Alice Springs in Central Australia.

He was the Co-ordinator of Community Mental Health for New South Wales Health Department from 1965 to 1970.

He published many papers on psychiatric treatment (which are now held in the Mitchell Library in Sydney) and with a colleague, wrote a book "Fraser House: Theory Practice and Evaluation of a Therapeutic Community" published by Springer, New York (Clark and Yeomans 1969).

As his interest in community work developed, he completed a Diploma in Sociology at the University of New South Wales in 1963, to better understand the social aspects of human responses. He also broadened his interests to studying other cultures and their values and, among other things, joined the Australia Eurasian Association in the late 1960's, and followed his passion for multiculturalism. He regarded Australia as a "cooking pot" rather than a "melting pot" of cultures, cooking up a new and better culture for the future! It was on a platform of multiculturalism that he stood for the seat of Philip (Liberal, Sydney) in the 1972 elections and gained sufficient votes not to lose his deposit, but failed to gain the seat.

Not content with his already numerous qualifications he went on to complete a Bachelor of Law degree from the University of New South Wales in 1975 and was admitted to the Bar. In spite of this, he was more interested in mediation than litigation and closely studied the mediation systems used in China. He studied Japanese and Chinese languages and travelled overseas to Asia, Europe and the Americas on several occasions over the years. He was an avid supporter of Blissymbolics, an international sign language based on symbols.

Neville Yeomans was drawn more and more to the area he grew up in and in 1975 he moved back to north Queensland where he became engrossed in working with Aboriginal people. He conducted a private psychiatric counselling and family therapy practice, facilitated community support for Aboriginal and Ethnic groups, established "Healing Haven" houses in North Queensland and assisted in the creation of a black women's shelter in Cairns.

In the early 1980's he became interested in and a keen qualified practitioner of Neuro Linguistic Programming (NLP) which was a revolutionary way of treating emotional states and of helping people overcome psychiatric illness and addictions. He and a friend, Terry Widders, set up NLP Centres in Cairns, Townsville in Queensland and Bondi Junction in Sydney. Neville Yeomans continued to pay the price of being a pioneer of new ideas and was regarded as a pariah by many of his professional colleagues in the establishment, with many refusing to refer patients to him.

In 1987 he was a consultant to Petford Aboriginal Training Farm in far North Queensland and from 1989 to 1994 he facilitated camp-outs/Intercultural Healing Training festivals in the Atherton Tablelands and at the Petford Aboriginal Training Farm. In 1990 he was an Adviser to the Australian South Sea Islander United Council. He was on the Steering Committee for Training on Torture and Trauma in 1994 and conducted a three-day training course in Darwin. His working career came to an end in 1997 in Darwin where he was discovered sick with bladder cancer by his youngest son, and brought back to Sydney for treatment.

Neville Yeomans was a very intelligent, passionate and insightful person with a deep sense of purpose and an ability to focus absolutely on the job in hand, a characteristic that often made it difficult for those closest to him. He was also an introspective, artistic and aesthetic person who loved music (he played the clarinet) and art and he wrote poetry on a regular basis from the mid 1960's. Many of the poems demonstrate his sharp wit and sense of fun. The hundreds of poems he wrote, which give glimpses of the man within, will be published shortly. His passion was to treat people in need, his skill was his ability to engage with people and to make suggestions for change. His dying wish was to leave a legacy of clinics for Aboriginal people to enable them to help themselves.

Neville Yeomans died in Brisbane on 30 May 2000 following a painful struggle with cancer. He spent his final days at home, surrounded by members of his family and friends.

He is survived by his two brothers, two half-sisters, five children from two dissolved marriages, and eight grandchildren.

**Peter N. Carroll**

Leura, N.S.W.

Peter Carroll first met Neville through Peter being married to one of Lien's best friends. The wives had been friends since been in Kindergarten together in Vietnam. They had both won scholarships to study in Australia. Peter has worked for the Asian Development bank in supporting cattle growing and was for many years based in the same University of Philippines in Quezon City, Manila where I worked; another coincidence.



**APPENDIX 4. LIST OF NEVILLE’S EARLY ACTIONS AND THE ISOMORPHIC SOCIAL ACTION NEVILLE HAD ME EXPERIENCE AS AN ACTION RESEARCHER**

Type	Examples of Neville’s Early Social Action	Isomorphic <sup>757</sup> Metaphor
Therapeutic Community	Fraser House	Bondi Junction Network Geoff Guest at Petford Small Island Gathering Jail Groups
Group Work	Fraser House Groups Human Relations Groups	Bondi Junction groups Petford Groups Small Island Gathering Jail Groups Trauma Support Groups ConFest Groups Family Therapy contexts
Healing Ways:  Work Therapy	Fraser House: Committee work Canteen Bowling Green Suicide Support Domiciliary visits	Letters to global governance Jail Groups Networking Internet My PhD and this Biography
Cultural Keyline	All of listed action	All listed action

<sup>757</sup> Of similar form.

Cultural Healing Action	Fraser House Fraser House outreach Laceweb & INMA	Sydney Gatherings; All aspects of Laceweb Action Research and Networking; Psychnet <sup>758</sup> Networking
Laceweb Healing Ways	Festivals, happenings, events, parties Laceweb sharings	Yungaburra New Years Eve Party; Rainforest campouts; At Small Island Gathering; Psychnet networking;  Tagaytay Gathering and Pikit visit in Mindanao in the Philippines; ConFest;  Seminars with clinical psychologist in Manila  Tapped me into Laceweb sharings in Qld. and Darwin Top End; Balmain Work-shops; other Sydney work-shops with Neville; Australian South Sea Islander Communities; personal co-learning
Family therapy	Fraser House; Small Therapeutic Community Houses; Laceweb action	Engaging me in family therapy contexts
Festivals	Watsons Bay; Centennial Park; Paddington; ConFest; Cambelltown; Aquarius at Nimbin; Cooktown	ConFest; Aboriginal & Islander Therapeutic Community Gathering; Small Island Gathering;

<sup>758</sup> Refer (Regional Emergency Psychosocial Support Network, 2002; 2003a; 2003b; 2003c; 2003d; 2004a, 2004b; 2004c; 2004d).

		Australian South Sea Islander gatherings
Community Markets	Paddington; Yungaburra Rapid Creek	Paddington; Yungaburra; Rapid Creek; St. Andrews (Vic); Channon (NSW)
Intercultural	Asia Club; Watsons Bay Gathering; Laceweb Networking; Rio Earth Summit	Small Island Gathering; Laceweb Networking among Aborigines, Torres Strait Islanders, Australian South Sea Islanders, Hmong, West Papuans, Bougainvillians, and East Timorese Communities; linking throughout SE Asia Oceania (Psychnet 2005a)
Networking	Fraser House  Family Friendship networking; Self help Groups; Laceweb Action	Bondi Junction;  Laceweb Action – Atherton/Cairns; Rapid Creek; Byron Bay; Small Island Gathering; Australian South Sea Islander Communities; SE Asia, Oceania, and Australasia networks (Psychnet 2005a)
Functional Matrices/Self Help Groups	Mingles; Connexion; Inma Nelps; Nexus Groups; UN-Inma; etc.	Mingles; Inma Nelps; Nexus Groups; Funpo, UN-Inma

Keyline	P.A. Yeomans action Use of Keyline at Festivals	1992 Aboriginal & Islander Therapeutic Community Gathering; visit to Nevallan and Yobarnie;  Interaction with Ken, Allan and Stephanie Yeomans
Interfacing with Dominant System	Fraser House; Community Mental Health; Psychiatric study group; Rio- Earth Summit	Global-local Realplay; Letters to Global governance bodies; RHSET, NACADA; Extegrity documentation; Canberra briefings; mentoring of CEO's and senior executive of multinational organizations; Interfacing between UN E- Asia Regional Office & Psychnet; Dialogue with PNG & East Timor Parliamentarians
Interfacing with business	Asia link Business Group Study Group	Current versions of the Business Cultural Keyline Study Group: ongoing action research with CEOs
Everyday life action	Neem Production; Tree Oil Extraction; Horses; Lacweb action	Lacweb action Sydney, Melbourne, Byron Bay, Atherton and FNQ, Darwin Top End, Lacweb and

		Psychnet Networking; other E. Asia and Oceania networking, especially Tagaytay Philippines gathering, and with muslim men's group in the rice growing hamlet in Takepan in Mindanao; Jail Groups
Local Governance	Fraser House; Small Therapeutic Community Houses; Small Island Gathering; Aboriginal & Islander Therapeutic Community Gathering	Small Island Gathering; Aboriginal & Islander Therapeutic Community Gathering; ConFest; Jail Groups
Micro Gatherings/ events	Fraser House Blackmountain Yungaburra Asia Ball	Blackmountain rainforest party; Jail Groups; Yungaburra new years eve party; ConFest site trips; Atherton Tablelands Inma Project

## **APPENDIX 5. A COMPARISON OF GOFFMAN'S 'TOTAL INSTITUTIONS AND FRASER HOUSE**

<b>Total Institutions</b>	<b>Fraser House</b>
<p>The key fact of total institutions is 'the handling of many human needs by the bureaucratic organization of whole blocks of people' (p18).</p>	<p>The key fact of Fraser House is the embracing and satisfaction of individual and the therapeutic community's needs by the staff supporting and enabling residents taking responsibility for themselves.</p>
<p>The focus is the inmate (p 18).</p>	<p>The focus is the resident in his/her social (family and friends) network.</p>
<p>In the three big chunks of life - work, play, and sleep - these happen in the same place, under a single authority. All phases of the daily round are done with a large group of the same people (p 17).</p>	<p>In the three big chunks of life - work, play, and sleep - these happen in the same place. Some residents went to outside work. Timing relating to work, play, and sleep was in part scheduled by staff and in part determined by committee process. Residents were constantly been rotated through various small and large groups and patient run/controlled committees having differing mixes of people based upon sociological categories.</p>
<p>People are inmates and/or patients (p 17).</p>	<p>People are termed patients, residents or clients. While conscious of the potency of terminology, within the wider hospital processes, residents were 'patients' and all the documentation designated them as 'patients'.</p>

They are required to do the same thing together for administrative convenience.

Big and Small Groups and committee work was scheduled for people to do the same things together for transformative potential of communal, relational, crowd and audience effects.

There was some free time. Ward committee patients decide timing (lights out/on etc.).

All are treated similarly (p 17).

Rather than being 'treated', people are 'related to' and each person is related to differently.

All phases of the daily round are time bound and tightly scheduled (p 17).

Spontaneous social interaction with aspects of Fraser House life tightly scheduled (e.g. groups and committee work).

This schedule of activities is imposed from above by explicit formal rulings by a body of officials (p 17).

While Small Groups and Big Group are required by officials, virtually every aspect of community life is determined by the residents via committee structures that are effectively run by the residents, sometimes with no staff as observers (e.g. five residents making Domiciliary visits to ex-patients homes. A body of rules governs a large part of schedules and these are also determined by the residents.

The aim of this scheduling is bureaucratic convenience (p 17).

The aim of the scheduling is to compel residents to enrich their psychosocial self and take responsibility for making decisions affecting the quality of their life and behaviour in community with others.

All the staff enforces the schedule of activities (p 17).

Both residents and staff are responsible for ensuring adherence to the schedule. Issues relating to residents' non-adherence to the schedule are resolved through resident committees and community processes, especially at Big Group.

The schedule coalesces into a single rational plan designed to fulfil the official aims of the institution (the power of the fittest) (p 17).

The schedule coalesces into a single sensible plan (survival of the fitting) designed by the residents to support residents' self-help and community help towards psychosocial wellbeing.

There is a basic split between a large managed group (the inmates) and a small staff (p 18).

While staff and inmates are in different roles, there is closeness between them including strong friendships. More experienced residents share the enabling and support roles with the staff.

Both staff and inmates are in uniforms owned by the institution (p 18).

Some staff and all inmates wear their own casual clothes (some use of uniforms by staff – refer Drawing 1).

Staff work 8 hour shifts and are socially integrated into, and live outside (p 18).

As with Fraser House.

Inmates live inside. Some may get passes (p 18).

While inmates live inside, some go out to work; some attend from 9 AM to 9 PM; others typically can get passes; most go home for weekends; many attend as outpatients.

Inmates have no contact with the outside world or have restricted supervised contact or non-contact visits (p 18).

A condition of being a resident at Fraser House is that family and friends have to attend Big Group and small groups as 'clients'.



Each group tends to see each other in 'narrow hostile stereotypes' (p 18).

Social distance is typically great and often formally prescribed (p 19).

Inmates are not given information about what is being discussed about them by staff (p 20).

The Institution is deemed to belong to staff (p 20).

The self of inmates is systematically, if often unintentionally, mortified as in to cause to experience shame, humiliation, or wounded pride; humiliate. (p 24)

Whole families were in residence, so for them, there was constant contact. Visits by family and friends to Fraser House outside of big group visits were restricted.

The staff patient distinction is *always* maintained (cleavage) although residents and staff see each other as individuals with unique abilities and potential. Everyone in both groups is a potential resource for everyone else (cleaved unity). Staff seek to have residents build upon their ecological bits.

Social closeness is typical and encouraged.

Communication is very open; anything may, be brought up in Big Group. Reporting is controlled. Staff discussion regarding residents not shared with residents.

The capital infrastructure is state owned; however, Fraser House as community 'belongs' to the therapeutic community and all involved. Friends and relatives (attending as 'outpatients') are part of the therapeutic community.

The enrichment of self of residents is pervasively built into every aspect of the Unit.

People are stripped on entry through a series of abasements:

- (i) degradation
  - (ii) humiliation
  - (iii) profanation of self
- (p 24).

Prospective inmates required to attend big group and small group twelve times with their family/friends network signed in as outpatients to assist their bonding with the community.

The initiation & admittance process was through the traditional North Ryde Hospital process. Once at Fraser House people are welcomed into the community through a series of bonding processes; examples:

Each person allocated buddies and room mates  
Advised of Fraser House lore  
Told slogans

On arrival, inmates lose their clothes and end up nude, given identical issue (all uniform); stuff that never belongs to you (p 24).

Residents use their own clothes.

The barrier between the inmate and the outside world marks the first curtailment of self (p 24).

While being 'inside' and having friends and family required to visit, the absence of barriers in the therapeutic community makes enrichment of self through ecological interaction (almost) inevitable. Residents go on regular outside trips (as recreational activities and as domiciliary and crisis therapists). Some residents go to work. Most return home at weekends.

The buildings and plant are designed to separate and control, and to segregate sexes (p 24).

While the buildings and plant were a traditional design they were used in ways ensuring constant interaction between residents, between residents and staff, between

	<p>residents and outpatients, and to integrate and foster interaction between the sexes. The Dining Room and recreation rooms were located so as to maximize mingling.</p>
<p>In the outside world inmates may take a number of separate roles, and typically none will block their performance and ties in another role (role segregation). Being inside automatically disrupts role scheduling. Staff determines inmate's roles (p 24).</p>	<p>Virtually everything is known by everybody (especially through the 'bring it up in groups' protocol). Through the resident run committee process all residents help evolve the various roles within the community. Resident committees determine resident roles. People may volunteer for these roles, and all play a part in deciding who participates for a time in the roles. There is some role scheduling and some role spontaneity.</p>
<p>Every behaviour encroaches on every role and will be used to curtail and mortify self (p 24).</p>	<p>Every behaviour encroaches on every role and will be used to expand and enrich self.</p>
<p>Role dispossession occurs (p 24).</p>	<p>Enriched and new role taking is encouraged and role flexibility occurs.</p>
<p>Because of the institutions pervasive intrusion into virtually every aspect of inmate's lives, the admission procedures include obedience tests and will-breaking contests in order to compel co-cooperativeness from the outset (p 26).</p>	<p>While the schedule of activities is to be complied with, considerable freedom is given till the person is immersed in the community. Then tough constraints are placed on mad and bad behaviour by staff and other residents. Conditions may apply regarding re-entry if a resident elects to leave early.</p>
<p>Inmates are likely to be stripped of their usual appearance and their 'identity kit' (p 30).</p>	<p>Residents' appearance is unchanged or they are encouraged to improve it.</p>

Inmates subject to indignities - examples:

- . must use spoon
- . must beg/humbly
- . ask for little things
- . being teased, sworn at, and ignored (p 230)

The boundary individuals place between their being and the environment is invaded. The embodiments of self are profaned (p 32).

Unavoidable contact with aliens (no choice) and contaminating of objects of self-feeling - such as one's body, immediate actions, thoughts and possessions (p 36).

There is the violation of one's informational preserve regarding self. During admission, information about past behaviour (especially discreditable facts) are collected and written up in dossiers available to staff (p 32).

Any staff or resident subjecting anyone else to indignities would be censured.

Boundaries between self and environment open to community view and may be perturbed and cleaved if deemed dysfunctional. Potential for all residents and staff being there to support residents' self help. The embodiments of self are respected and celebrated.

Unavoidable contact with resident/staff enablers (no choice) and processes interrupting and sabotaging madness and badness towards decontaminating objects of self-feeling - such as one's body, immediate actions, thoughts and possessions.

There is the ecological violation of one's informational preserve regarding self. During admission, information about past behaviour (especially discreditable and creditable facts) are collected and made available to staff and residents as part of local knowings of everyone in the therapeutic community. Any non-ecological use of this information is interrupted and censured.

Inmates undergo mortification of the self by contamination of the physical kind - by forced interpersonal contact and social relationship (p 36).

Inmates undergo shifts within the self by being placed in dorms with one 'mirror' person and two 'opposites' (for example, two 'under-controlled/ over-active' residents with two 'over-controlled/under-active' residents - with forced interpersonal contact and social relationship compelling a shift to the psycho-socially functional middle ground.

Enforced public character of visits by friends and relatives (p 38).

This applies to visits by friends and relatives attending big group.

Contaminative exposure by having mail and phone calls monitored, limited and censored (p 38).

Typically no monitoring. Some contact restrictions and limits to contact with dysfunctional others.

Contaminative exposure by denouncing significant others, especially when others physically present (p 38).

Community based pressure to 'bring it up in the Big Group'; concern about consequences for the community as a whole, and personally experiencing the results of the process 'working' had residents exposing others, especially significant others.

The usual relationship between the actors and their acts is disrupted (p 41).

As for Fraser House, though the behaviour of residents and the outcomes of their behaviour are constantly a matter for group discussion towards functionality.

The above firstly by 'looping', where an agency creating a defensive response in inmates hones in on this response for its next attack.

Within pervasive frames of 'self help' and 'therapeutic community', looping occurs where the full range of resident's responses, (especially defence and avoidance responses to

the therapeutic community), may be ecologically reflected back to them and be the subject of discussion and action. Typically, any distancing of themselves from their acts and the consequences of their acts are challenged. Their role-specific functional-in-context bits of behaviour are constantly looped back to them.

The reaction to the situation is collapsed back into the situation. Inmates can't defend themselves by creating distance between the mortifying situation and themselves (p 41).

As for Fraser House, although within a context of enabling ecological self-help and mutual-help.

Another form of looping follows from the lack of role segregation (desegregation) allowing behaviour in one role/context to be brought into every other role/context (p 41).

As for Fraser House, although within a context of enabling ecological self-help and mutual-help

In mental asylums, a permissive environment entraps inmates to 'project' or 'act out' their typical difficulties, which they are then confronted with during therapy sessions (p 42).

As for Fraser House, though within a context of enabling self help. Permissiveness continues till the person is enamoured with and imbedded in the community. Things may then get humanely and ecologically tight and tough and dysfunctional behaviour interrupted.

Inmates are regimented and tyrannized in that within civil society, the issue of 'correctness' rarely arises. Inmates have to constantly look over shoulders to see if criticism

'Enabling wellbeing of self and others' is the standard for both residents and staff in relating with and intervening in the life of others. Some minute matters are pre-scribed by decision of resident

or other sanctions are coming. Minute matters, usually those of personally taste and choice in the outside world, are prescribed by authority (p 42).

Each specification robs the individual of an opportunity to balance needs and objectives in a personally efficient way and opens up lines of action to sanctions by staff (p 43).

The autonomy of the act is violated (p 43).

Economy of action is disrupted by being required to ask permission for supplies for minor activities; adults placed into suppliant submissive roles unnatural for adults; allowing 'interception' by staff, (being put off, teased, denied, questioned or ignored) (p 45).

Regimentation by being required to perform regulated activity in unison with others (p 46).

Use of an echelon form of authority in that any member of staff has certain rights to discipline or impose sanctions on any member of the inmate class (p 46).

committees.

Specification is decided by residents and staff in daily group and social interaction, providing an opportunity to balance needs and objectives in both a personal and community sensible way and opens up lines of action to enhancement by all.

The autonomy of the act is supported at the individual and community levels, with scope to explore fit in both sectors.

Economy of action is facilitated by residents being in charge of supplies for minor activities. This places adults into active responsible roles natural for adults and allows 'enabling support' by staff.

Some regimentation by being required to perform regulated activity in unison with others within a context where residents have established most of the ground rules.

Use of communal forms of communal empowerment in that any resident or member of staff may provide enabling support to another resident or member of staff. The Ward Committee has authority to enforce sanctions for breach of

rules.

Echelon authority and strict enforcement of regulations may result (especially in new arrivals) in living with chronic anxiety about consequences of breaking rules (p 46).

Community, Family and individual empowerment and strict enforcement of healing ways may result, especially among new arrivals, in living with ecological levels of anxiety, e.g. overactive/under-controlled may use-fully have more anxiety, and under-active/ over-controlled may usefully have less anxiety.

Loss of self-determination through having no capacity to decide certain bodily comforts such as soft bed and quietness at night (p 47).

As for some aspects of Fraser House (such as the 'soft bed'). However, residents have full control of regulations and involvement in the therapeutic change processes, ensuring things like a quiet nights sleep.

Even the capacity for self determination by the mode of response given back to authority may be denied or discounted by staff ignoring the response and reframing the response as a symptom of pathology (p 47).

The capacity for self-determination. Ecological responses given back to authority would be supported by staff at every opportunity; residents would be encouraged to explore the consequences of non-ecological responses to other residents and staff. Staff denying or discounting responses would be censured.

Curtailment of self may be almost total (p 49).

Virtually everything fosters enriching the self towards self determining action and sociable relating with other selves in community.

It is largely the privilege system that provides the framework for personal reorganization (p 51).

Every aspect of the values based caring therapeutic community provides the framework for personal re-organization.

Firstly, proscriptive and prescriptive house rules layout

In Fraser House the bulk of proscriptive and prescriptive rules



required conduct (p 51).

Secondly, there are a small number of clearly defined rewards or privileges held out in exchange for obedience.

The inmates' world is built around these minor privileges - e.g., a coffee and a smoke. These are akin merely to the absence of deprivations one normally expects not to sustain (p 51).

Release is elaborated into the privilege system (p 53).

There are the punishments including withdrawal of privileges (even small privileges) and these assume great/terrible significance (p 51-2).

Rewards and punishment received by inmates are only received by children and animals in outside world (p 53).

Rewards and punishment woven into the residential work system with certain places, roles, and perks associated with reward (p 53).

There is among inmates an informal system of what

are decided by the residents.

Residents evolve their own lore and rules. They have free access to their own canteen.

Privileges are generally a right for all, though the Ward Committee could withdraw rights for a breach of rules. Non-ecological behaviour may see a withdrawal of some privileges.

Release not linked to privileges; rather based on ecological functioning and capacity to fit into outside community - though required to leave after six months stay. This was reduced to three months to foster change.

The rules for sanctions were evolved and administered by the patients and outpatients. Sanctions have significance.

Rewards and punishments were not imposed top down. Sanctions were context and age relevant.

Consequences flowed from context and everyday life milieu.

The everyday life milieu worked its constituting potency. Anyone

Goffman calls 'secondary adjustments' - practices that don't directly challenge staff, but allow inmates to obtain forbidden satisfactions ('the angles, deals, 'knowing the ropes') (p 56).

An informal inmate system ensures that no inmate informs on others' 'secondary adjustments'; violators defined as 'finks' 'squealers', and 'rats' and are often harshly dealt with, even killed (p 56).

Inmate support groups developing in opposition to the system (p 56-57).

Typically, inmates find out that fellow inmates have all the properties of ordinary, occasionally decent human beings worthy of sympathy and support. Past offences cease to be an effective means of judging personal qualities (p 57-59).

In therapeutic institutions, the inmates become less able to protect their ego by direct hostility towards the institution (p 59).

seeking 'advantage over' and 'egocentrically working the system' would be confronted with this by patients, outpatients and staff.

The oft-invoked slogan and practice was, 'bring it up in the group'.

Support groups fostered and linked to the Fraser House community. There were functional and dysfunctional factions and cliques forming and disbanding regularly. Dysfunctional ones were cleaved.

The same. Developing resident support groups as an integral part of the system.

The Fraser House system enhances ego, identity and mindbody integrity and support of the Unit as a functional community.

Secondary adjustments and adapting:

Firstly, by using regression (situational withdrawal) as a defence;

Secondly, flagrant non-cooperation;

Thirdly, colonization, fitting in and 'doing it easy';

Fourthly, conversion - becoming the perfect inmate;

Fifthly, playing it cool by a combination of the above. (p 61-64).

Typically, neither 'stripping' processes nor reorganizing processes seem to have lasting effect, partly because of secondary adjustments, counter mores and playing it cool (p 64).

The presence of release anxiety due to disculturation and stigmatisation (p 69-71).

Inmate's families have little understanding of the institution and can cause major embarrassment to inmates (p 123-135).

Some, because of prior experience of traditional hospitals, may set out to make use of secondary adjustments, though such behaviour would be challenged and immediately brought up in a group. Being involved in Fraser House minimizes the necessity to resort to these 'secondary adjustments'.

Reorganizing and re-constituting processes had lasting effect. All involved are vigilant in stopping processes that may strip.

Processes foster residents expanding and enriching their culture (as 'way of life'). Close involvement of family and friends being in therapy themselves minimizes resident stigma as does domiciliary care visits by those who are about to be released.

Typically, residents leave with a functional supportive network of around seventy. Dysfunctional family and friends who are sabotaging a resident would be confronted and possibly isolated.

Resident's families typically have intimate understanding of the institution as visiting outpatients and are actively involved in resident healing (and typically, self healing) as well as potential for involvement in the unit's committees.

## **APPENDIX 6. NEVILLE'S FORWARD TO HIS FATHER'S BOOK 'CITY FOREST'**

### **FORWARD**

A major change in values and in behaviour is beginning to occur in Australia. For too long we have been exploiting both our continent and each other. Patterns of human living based on selfishness and ruthless competitiveness are becoming self-destructive. A new era is dawning--equality between the sexes, generosity in human relationships and honesty in negotiation. With this goes a respect for the environment that sustains us.

Humankind is a bio-social species. His biological survival depends on harmonious working with Nature. Harmony comes only when we give as well as take.

The world has paid a terrible price for the Industrial Revolution and the advance of science. We had to be ruthless to control and harness the forces of Nature; to become machine-like, to make machines and to think like computers, to conquer ignorance. But the battle is won. Now we must re-humanise ourselves and share the fruits of our labour. The swing away from the mistakes of the chemical solution of biological problems is beginning. Natural food movements suggest we are searching for a healthier way. The growth of community groups in ecology, welfare, education and the arts suggest we want to become better and happier humans.

Australia is the only continent on earth never split by warring nations or states. We are fortunate in being unimportant in the great power competition. As inheritors of the industrial era we are on the periphery of both European and Asian civilizations.

We alone are in a position to accept the best from all continents in ideas, people and ways of living. History took humanity from the tribe to the City State, to the Nation State.

The next step is the Continental Nation at peace with itself and with its neighbours. It is our unique opportunity and duty to become the example to the rest of the world for that next step.

In this process the Machine City must be replaced by the Human City. The exploited landscape must be husbanded with loving care. The soil which gives us life must be developed in its own living processes so that it grows richer year by year rather than poorer. The beauty and freedom of personal space depends on caring for the integrity of all our environment. We may not be the most varied and beautiful continent on earth, but we can and must be the most human.

My father's work and the contributions of all Australians is needed for the task ahead (Blumer and Shibutani 1970).

**Neville Yeomans.**

## **APPENDIX 7. THE ROLES OF FRASER HOUSE NURSES**

### **THE ROLES OF FRASER HOUSE NURSES**

(From the Fraser House Staff Handbook<sup>759</sup>)

#### **Preamble**

As with all new work situations, so to working as a new nurse in this community means coming to grips with a degree of initial stress. The job is not easy at first, and one thing is certain - it can only be done well by all staff members seeing themselves as members of a TEAM. Only then can new tasks become tolerable and the difficulties surmountable. This is the first and most important working rule to be learned, and with the acceptance of it everything else will tend to fall into place.

This basic point can't be stressed too much, and new nurses are advised to lean heavily on the team in the first few weeks in particular. By communicating difficulties, responsibilities will be spread out and training will continue. Nothing has to be faced alone.

The staff team gives the example on which the patients will perforce model themselves. It has been a lesson well learned here, as in other therapeutic communities all over the world, that when the staff team pulls together the patients tend to do likewise, and from this comes the amalgamation of true community effort that results in success all along the line in the treatment program.

Perhaps the most immediate observation made by a nurse coming to work in this therapeutic community for the first time, is that the patients themselves have had a great deal of authority delegated to them. Indeed, in some matters they are virtually the sole authority. At first glance it will seem fantastic that patients assess and admit new patients; review progress and institute treatment procedures; make new rules and alter old ones; mete out discipline, etc.

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<sup>759</sup> Refer (Yeomans, 1965a, Vol. 4).

To many new nurses and doctors as well, and particularly to those whose previous experience was connected with the physically ill in the general hospital field, or who come from psychiatric settings more formalized in approach, all of this will be right out of line with their training and role appreciation. Adjustment will have to be made, and acceptance that this is necessary is the first and most important step towards fitting into the altered (and ever changing) role required.

In sum, nurses here at Fraser House are not so much doing FOR the patients as working WITH and SHARING an experience. This is basically what is expected.

Understanding the reason behind the differences in work standards and altering roles helps - no one would be willing to change his work pattern in, or the why he sees himself in work without reasonable explanation. If the therapeutic community can be viewed as necessary evolution change towards democratic self-discipline, and if the nurses' role can be seen as becoming more therapeutic as it moves away from that of custodian towards autonomy for the patients, then the first step is made.

## CONCEPT

The basic role of the nurse in Fraser House is that of therapist and this means accepting the patients as worthwhile and worthy of help and so, aiming to change their deviant behaviour and the deviant ways they see themselves or others. The nurse also is a representative of society, and becomes involved with patients in order to return their neurotic, psychotic or other deviant behaviour to the norm of this society.

The nurse remains as much a therapist in being with one patient or with an informal group of patients as in formal group therapy. To be a therapist means to express real caring and at times, discipline about patients. Training in psycho and socio-therapeutic techniques is a continuing process and the nurse enters into research work and the domiciliary field as well.

The nursing staff makes up the largest portion of the staff team and has 24-hour close interpersonal contact with the patients. The role is vital, and in many ways is the most important.



## ROLE

Nurses are assigned in teams to regional areas at the moment - Lane Cove, Ryde, Rest of North Shore, other areas. Each regional team is expected to be responsible for knowing their area, its problems and helping agencies etc.. Moreover nurses in each team are expected to come to know all in-patients and outpatients of that area; to be specially involved in the appropriate regional small groups, both in the community and in the Unit; to record progress notes on their regional patients; be part of both for medical officer and follow-up committee planning for the patients of their region.

Nurses working in community and social psychiatry 'steal' many of the roles of psychiatrists, psychologists, medical officers, sociologists and social workers. This gives the nurse much more power to initiate and decide and also the accompanying responsibility.

So the role of the nurse in Fraser house is seen as complex and wholly therapeutic, using a team approach in a therapeutic community to set the climate for personality change and social reorganization.

The new nurse will at first learn various areas, and these will be filled in to fit into shape as the tour of duty lengthens. An hour or so will be spent with a senior staff member on the first day for initial induction discussions, and the newcomer is paired off to work with a nurse who is versed in Unit procedure. Experience has shown how the patients actually give a great deal of help to new staff in aiding in their orientation. The new nurse will receive plenty of support to fit into the community. Fraser House traditions are now well established. There are no great dissatisfactions to overcome.

Nurses are on the staff to work as members of a therapeutic team, and to receive a training that has profitable personal and career rewards. Better training and greater work satisfaction for staff are basic aims in therapeutic communities.

## GROUP THERAPY

The significance of group therapy in Fraser House may be gauged by the fact that there are about three thousand groups structured in a year involving twice this number of man-hours by the nursing staff. Reporting sessions, attended by nursing staff follow each of these groups, also consume more man-hours devoted to analysis and interpretation of each group, and exchange of information brought out by these groups.

These reporting sessions are also for continuous training in all aspects of community and social psychiatry

Small groups are made up of from eight to twelve people, and are allocated daily. These allocations are made to conform to different patterns according to age and marital state, according to social class and marital state, according to sex and marital state. Also, there are intergenerational groups consisting of patients and their families, of each medical officer attached to the Unit, and groups made up of 'withdrawn' patients.

The unstructured groups are special groups held for particular patients for various reasons, e.g., they may be planned and scheduled for certain times during the day or night when a patient's relatives arrive from the country. Or they may be spontaneous, when a relative arrives unexpectedly. Or they may be held as and when a particular patient, or patient family becomes disturbed over some crisis which arises.

## THE THERAPIST IN SMALL GROUP THERAPY

The role of small group therapist and observer has always been the province of the nurse in Fraser House, and represents part of the rise in therapeutic status. Nurses have become therapists in their own right.

The first essential in taking a group is to see it as a meeting, and like all meetings, there is a need for a chairman to conduct affairs and keep issues to the point.

The initial function of the therapist is to see that the group functions as a group. It may be necessary for him to be quite directive in order to achieve this in some groups, but on the other hand it may just happen anyway even if he adopts a completely passive and wordless role. How active or passive, directive or non-directive the therapist is or chooses to be, may be influenced by many things – e.g., the attitude or mood of the group itself and tensions built up prior to and during its running; the type of group and purpose, or the themes introduced during the group.

The therapists own personality is a basic factor which determines handling, and this may vary from day to day depending on the therapist's mood, and also on his attitude to the type of group or even some of the people contained in it.

It should be said here that, whilst one might be influenced to some extent by the way certain therapists conduct the group, it is inadvisable and unwise, and indeed well nigh impossible for one therapist to copy another, for the previously stated reason that the therapist's own personality is a basic factor in determining the handling of groups. So that even if one decided on a particular therapist as one's 'idol', one should not attempt to emulate too closely. Because of this 'personality' factor and other rather intangible factors, there are not many rigid rules which can be generalized to apply to *all* groups, but the following can be applied to *most*:

## THEMES

If a theme is introduced, and it is considered to be not too superficial or inappropriate, the group should pay some attention to it, and not change the theme to another without good reason. If an attempt to change the theme is made, it may be done deliberately by a patient for a fairly obvious reason (such as a personality clash with someone involved in the previous theme), or a less obvious reason such as an unconscious identification and a consequent wish to avoid the theme. It may also be done through plain insensitivity on the part of the person making the attempt at the change. There are many reasons for these moves, and it is the therapist's role to decide on the dynamics of the situations and then to make use of them by feeding them straight back into the group at the time, and if necessary, to make an interpretation of the dynamics operating in the events and occurrences.

It is also in the province of the therapist to direct the group away from superficial themes or from discussing themes in a superficial manner. The therapist, in order to discourage superficiality, may find it necessary to commence the group immediately he enters the room, by physically structuring the group in such a way that he gains attention, establishes some kind of control, and incidentally builds some initial tension within the group. This, of course is not always necessary or desirable, but is often helpful in dealing with groups of teenagers who tend to spread themselves around the room, put their feet up on chairs, and throw matches and cigarettes about. These practices in themselves are quite harmless, but in group are often used as avoiding tactics, and are apt to wreck and render valueless the group itself. So the therapist can avert these disruptions when he enters the room by making everyone get up and draw their chairs into a tight circle in the centre of the room and disallowing feet up on chairs.

In general, the therapist should make use of what is going on in each particular group at the time it is taking place. He has first to be able to recognize what is going on and he can only do this through observation and experience. The way he uses these things which are going on within the group depends to a large extent on the therapist himself – again the personality factor. Even though a therapist is inexperienced, and perhaps not very confident, he should keep in mind that he brings something very valuable to the group with him – something which no one else can do in the same way – the sum total of his own unique life experience. When used with confidence, this is a very powerful force which all nurses have at their disposal.

## INTERACTION AND INTEREST

If most of the group is involved in interaction, it goes without saying that they are also interested. However, interest can be very high even though there is not much interaction. Look at their faces, their feet, their hands, their respiration, the way they sit, and it will be known if they are interested or not. Interaction may not be high if the therapist has found it necessary to be active or directive. This sometimes must be the case.

## TENSION

There will usually be varying amounts of tension as the group progresses, both from the group as a whole, and from individual members. Silences usually build up while tension is mounting, and the best way to use this tension is not to break these silences; let the members of the group do it as they will when they can no longer stand the tension – and then see what is released with the tension and make use of it.

## MOOD

The mood of a group is sometimes sustained throughout, but more often it changes, ranging through many emotions and frequently depending to some extent on the build up and release of tension, the themes discussed and the manner of the discussion, the interaction and the interest, and the cross-identification of those who interact. The role adopted by the therapist is also important here. Once again, the emotions which set the mood for the group are used.

## APPENDIX 8. FRASER HOUSE BIG GROUPS

(Yeomans, N. 1965a, Vol. 5, p. 34)

### Fraser House Big Groups

Whereas<sup>760</sup> much has been achieved over the years in the way of explanation and handling of individual and small group difficulties, little is to hand to clarify the acknowledged emotional forces and the psychotherapeutic techniques of large community groups.

Most individual maladjustments can be readily recognized by seeing a personality at conflict with himself and his environment. Small groups portray the 'family' setting and inter-personal interaction. But 'Big Groups' forming as they do the backdrop to all therapy in this Unit, are not explainable adequately in the term of psychology or psychiatry previously applied to the individual patient or even to the classical group situation.

The sciences of sociology and social psychology, with their study of whole collections of people and the interplay of these groupings within entire societies, are used to explain both these dynamics of the Big Groups and the therapeutic directions of the whole community. Theories of behaviour of crowds and audiences apply to the Big Groups in particular.

The techniques used in handling these meetings are principally our own and have evolved through testing and retesting of basic theories by adoption and 'trimming' of those found successful by some leaders, and by constant discussion and evaluation of the problems these community groups pose.

The community meetings held at Fraser House are of two main types and a third is gradually evolving. Morning community groups have two main therapeutic functions; personality change is the aim of four meetings, while social control is the focus of the Thursday morning administrative group. Evening Big Groups, though not compulsory, are invariably well attended by in-patients.

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<sup>760</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 34); as stated at the start of the Appendices, this Appendix provides a snapshot of Fraser House at a particular time.

But by far, the majority attending can be classified as outpatients and these receive the bulk of the attention. With family therapy as a principle, the projective interplay of the various families present characterizes these meetings to such a degree as to almost typify the aim of the evening Big Groups.

The setting is a large hall (the Centre Block) in which clear speaking is adequate, central to both wings of the building. Seating is in two rows at the sides and one end with a single row at the end nearest the entrance door. The group leader usually sits in the centre of this row, but is free to move according to his or her dictates. All of the chairs face centrally so that, as much as possible, everyone is in view and speakers can face each other. But principally the people are shoulder-to-shoulder as in an audience as well as being members of a single crowd - usually numbering about one hundred persons.

Two members of the nursing staff (one male - one female) observe and record the meeting from a detached point behind the back row.

Other staff members (medical, nursing, research, etc) intersperse themselves among the patients, paying particular attention to the three inner corners (notorious geographically for the most destructive and resistive sub-groups) but leaving the doorway clear of staff. Portion of a row is reserved here to lessen the interruption made by latecomers.

It has become traditional that the four 'therapeutic' Big Groups commence with a reading of the 'Ward Notes' by one of the patients. On Thursdays this is deferred till after the various committee reports and elections. In essence these ward notes serve the purpose of an informal Unit newspaper and comprises all manner of notifications from grouches about yesterday's foodstuff to staff warnings against suspected 'conmanship'.

Usually the therapist then allows the group to enter into spontaneous 'free floating' discussion until a general interconnecting theme is apparent. This may then be pursued with promptings towards interaction between different generations or social classes or psychiatric opposites – or perhaps to tie in together for mutual support those with similar difficulties, personally or because of family or life-crisis situation.

At times the focus might fall on one particular patient or family to highlight a special need, and it is quite common for sub-groups or cliques to merit attention.

These latter are constantly forming, breaking and re-forming, and the group leader much of the time finds it impossible to be aware of these changes and undercurrents. The interspersing of staff members throughout does much to obviate this as these moves can be discussed later in the reporting session, or if urgent, brought to the attention in the group by the staff member aware of the moves. Most meetings see the group as a whole reacting much like an audience to a few main actors. This can be constructive as an insight-gaining process as the personal, intra and inter-family or sub-group projections are portrayed and leadership values rise or fall.

At other times when matters affecting the internal security of the community arise or pressures are brought to bear from outside sources, interpersonal differences are dropped for combined feeling and action and the Unit becomes united as its projection against threat is shown. So the audience-type reaction displaces to behaviour more attributable to that of a crowd. When these crowd-like emotional forces move the whole community, the opportunity is presented to harness these towards a therapeutic goal which can do more in a single hour towards personality change for more people than many months of other therapy. Herbert Blumer<sup>761</sup> says of these forces:

People become aroused and more likely to be carried away by impulses and feelings; hence rendered more unstable and irresponsible. In collective excitement, the personal make-up of individuals is more readily broken and in this way the conditions prepared for the formation of new forms of behaviour and for the re-organization of the individual. In collective excitement, individuals may embark on lines of conduct which previously they would not have thought of, much less dared to undertake. Likewise, under its stress and with opportunities for the release of tension, individuals may incur significant re-organization in the sentiments, habits and traits of personality.

When both the staff and patients are working well together in the Unit, a peak of enthusiasm is reached at times when everyone sees almost any move at all as being gainful. New enterprises are embarked upon with an eagerness that is almost inspired and success is a certainty. Whereas perhaps a month earlier the same move would have met an equally certain failure.

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<sup>761</sup> Refer (1970).

All improvements in expanded therapy services and the patient-government structure (and the recent acquisition of the Unit vehicle) have been adopted at such times.

The opposite of gain is loss and this is felt most acutely in a feeling-wave by the entire community<sup>762</sup> at a time of bereavement, deprivation or mourning – when a fellow-patient's close relative dies; rejecting parents spurn pleas for help; or there has been a serious or fatal attempt at suicide. Here the all-pervading shared sadness can give rise to depressives becoming overwhelmed with emotional forces of loss and breaking into bitter tears as a sign of externalising their feelings of aggression and loneliness. The sincere sympathy given by fellow-patients and therapist at these times can do much to consolidate future lessening of inhibition while false exaggeration of hope is avoided.

Again, when as a whole the Big Group is swayed by frustration, contagious aggression and excitement result; just as contagious as the feelings of fear and panic experienced due to a shared threat anywhere.

The recognition and use of these crowd feelings by the therapist are usually intuitive. The leader must 'feel' these and employ them – they are of the greatest value when utilized therapeutically towards corrective emotional experience. This can be rated as either an individual, a family, the whole group, or any combination of these being helped in this direction.

Community meetings are followed by a report by the two official observers, and comment by all staff members present, including the therapist who took the group. Points assessed are:

- Mood
- Theme
- Value and interaction
- Therapist's role
- Techniques employed

From these 'post-mortems' comes much of the knowledge needed. At the moment this seems by no means exhaustive. The aim must be always to look at the community in the 'BIG' – as a whole and this certainly is no easy matter.

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<sup>762</sup> An example of the use of crowd effects.



## FURTHER THEORY AND EXAMPLE

The Fraser House Therapeutic Community is a sub-community of Lane Cove and Ryde aimed at all the different social problems of these areas. There is an inherent movement towards change resulting from the emotional contact of people with different problems. This change is a therapeutic change if the atmosphere is one of help, respect for the worthwhileness of each person, and discipline where necessary. A professional man, father of a schizophrenic girl, once abused the patients and the Unit, because he was sick of people of lower education etc. telling him what to do.

His education and professional knowledge were not in doubt, but his capacity as a loving trusting father was. Those like him in age and education had tried and failed to change him in the past. Those unlike him could do so with much more effect.

This therapeutic community attempts to reproduce normal life in many ways, particularly in allowing the development of emotional storms (as they occur in families) and in not enforcing overly good behaviour, as is the usual hospital pattern. Like normal life too, there are limits and so effective discipline is a major part of the program, especially for those with antisocial or hostile problems.

The process of change for the disturbed patient and family may be described in many ways. One is that the Unit attempts to provide emotionally corrective experiences in the conflict area. This can be seen in the spreading of a theme within a group or in the contagion of feeling within the Unit that always most deeply affects those with the problems in the area of conflict which set off the emotion. When sexual interference becomes an emotional topic, the experienced therapist can tell at a glance all those women and girls who have had a similar experience - it screams from their faces. They can then be helped to face this and all the covering up about it, in them and in their family.

Success for a therapist is now known to depend very much on how much the patient realizes that the therapist cares. This cannot be acted by the therapist – and here lies the importance of learning to relax and be oneself and express oneself in the therapeutic situation.

Caring for the patient does not mean loving and accepting everything he does. You don't care for someone if you let them wreck themselves or harm others.

It means coming to see and feel that the patient is a person worth helping and changing. It means to accept the person, but reject their deviant problems (e.g., love a depressed person, but NOT their depression – want to change their depression). Particularly it means rejecting abnormal behaviour, particularly that which is harmful to others. So here caring will mean love *and* discipline.

There are some points which help in the therapeutic approach to whole families in groups:

1. Aim to help the whole family
2. Help them not to push the most deviant member down when they are under tension
3. Encourage parents of the presenting patient to talk about their difficulties with their own parents, and each other
4. If the presenting patient has improved more than the rest of the family, suggest they forget his problems and talk about their own
5. Make sure the different generations in the family attend different small groups much of the time
6. The overt symptoms in the presenting patient usually indicate the key conflict for all the family
7. Suggest family members who insist they have no problems, that you would like them to be more selfish and talk about themselves anyway
8. Don't reject the parents because of what you see they have done to their child – find out what he has done to them
9. No parent ever purposefully wrecks his or her child. They should not be blamed for a tragedy they were caught up in
10. Don't adopt any of the above techniques unless you *feel* it

The emotional comfort and satisfaction of the Unit staff is one of the most significant features of the therapeutic program. The numerous staff meetings aim to foster this. Specifically, their role is to prevent the development of covert, hidden conflict between staff members about patients. Such conflicts are proven to result in overt patient disturbance. The staff remains the most powerful members of a therapeutic community and their welfare and comfort are of paramount importance.

## APPENDIX 9. THE CASE OF THE INSIGHTFUL CLEANER

A case study synthesised from discussions with Neville<sup>763</sup>

Recall all staff attended Big Group, including the cleaners. Some cleaners became very insightful therapists, the 'onlooker seeing most of the game'. On one occasion mentioned by Neville<sup>764</sup> a cleaner spotted that a catatonic women had drawn a beautiful horse in a moment of lucidity. The cleaner mentioned about the catatonic's drawing skills during a Big Group and suggested that a drawing pad and coloured pencil-set be left beside her so that she may be prompted to stay lucid longer. This was done and the catatonic patient did start to draw. To encourage her further, a full painting kit was arranged to be placed beside her. After a time a set of poster colours in pots were set up, and a nearby wall was designated as the 'mural space' and mentioned her name. In the end this patient came out of her catatonia and painted beautiful big murals over a section of the Unit. At one stage she was running out of walls to paint and this coincided with word being received on the grapevine that a fund cutting inspection team would arrive that might recommend closing the Unit if it was deemed too alternative. After discussion in Big Group about this impending inspection it was agreed that everyone would help in painting over the murals and returning the unit to white. When the inspectors arrived they found all the staff in their white uniforms in a white unit. The inspectors saw little that was out of the ordinary and okayed the Unit. After they left, the mural painting resumed, and after a time this 'catatonic artist' was able to return to living in society.

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<sup>763</sup> Dec 1992, Aug 1998.

<sup>764</sup> Dec, 1992.

## APPENDIX 10. CASE STUDY - THE CANTEEN AS WORK THERAPY

A case study synthesised from discussions with Neville<sup>765</sup>

As an example of governance therapy in action, a person who had been elected to work in the canteen wanted to resign because some patients were asking him to break the rules and he could not say 'no'.<sup>766</sup> At the same time he would get very disturbed and angry. The consensus in the group discussion about this was that it was very much in his interest to learn to say 'no' without becoming disturbed. It was in his interest to stay working in the canteen and face this problem. He did stay on. He worked through this issue in group discussions and in his canteen work experience till it was resolved.

Similarly, an embezzler was knowingly elected to the Canteen Committee and, true to form, embezzled money. His actions and their consequences for everyone provided a potent context for change-work during both Big Group and Small Groups. Matters to do with the canteen were a constant generator of extreme emotional passion in Big Group. It was well known that this continual therapeutic struggle amongst canteen workers was also the source of funding for the patients' domiciliary and other outreach work which patients and outpatients were committed to, and highly valued.

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<sup>765</sup> Dec 1992, Aug 1998.

<sup>766</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 34).

## **APPENDIX 11. A COPY OF A LETTER DRAFTED BY RESIDENT MEMBERS OF THE PARLIAMENTARY COMMITTEE**

The following letter was drafted by resident members of the Parliamentary Committee as an aid to increasing involvement by family and friends. Neville placed a copy in his collected papers in the Mitchell Library.<sup>767</sup>

**Fraser House  
The Psychiatric Centre  
Cox Road  
North Ryde**

Dear

As your relative or friend is now a patient at Fraser House, it is now our common purpose to do what we can towards the restoration of full mental health.

We invite you to come as often as you can to the groups, the function of which are to enable all of us to find out the reasons why the breakdown has taken place, so that we can all assist.

There are in the hospital a number of committees, because it is believed that the patients and their relatives and friends can do most towards solving each other's problems.

Groups are held at 9:30 A.M. each morning and at 6:30 P.M. each evening. Tuesday and Thursday groups are set aside for parents and relatives of the patients and Friday morning for general business.

If you would like a group from here to call on you to advise or help you in any way, to indicate what Hospital Benefits or social services are available, to explain the groups to you, or to be of any other assistance you have only to ask and a group of patients will be at your service.

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<sup>767</sup> Refer (Yeomans, N. 1965a, Vol. 2, p. 11).

Will you please write to me if there is anything we can do or any information we can give.

If you are in distress about anything, would you ring Fraser House, phone 880 281 and ask the charge nurse to give me your message.

The President

**Patients' Parliamentary Committee.**

Notice that this letter was sent by the patient who was the president of the peak committee. Also note the inclusiveness of community therapy conveyed in the second paragraph, and that support was readily available, 'by a group of patients'. They would come in their own red van

## APPENDIX 12. NOTES ON FRASER HOUSE IN THE MEDIA

Notes synthesised from discussions with Neville<sup>768</sup> and archival research.

As one aspect of ensuring Fraser House's continued existence, Neville was constantly seeking and gaining media attention focused on Fraser House's value to the community. Neville placed a large collection of media clippings and other Fraser House archival material in the Mitchell Library within the NSW State Library.<sup>769</sup>

In 1959 the Weekender reporter Green tells of a dedicated telephone number for Fraser House being SUI, similar to 011 today,<sup>770</sup> telephones in those days had alpha and numeric numbers. People-at-risk and their family and friends could attend Fraser House as outpatients and at-risk people could become inpatients. After only four months in operation, Fraser House had a five-month waiting list of people wanting to get in

Within the first nine months, Fraser House had hundreds of calls on their suicide hotline as reported in the Sun Newspaper, June 23 1960.<sup>771</sup> Other Newspaper articles had headings like 'Suicide Urge – Clinic Saves Lives - The Neurotic and Alcohol Unit of the New Psychiatric Centre at North Ryde',<sup>772</sup> 'Pulled From the Brink Suicide Clinic',<sup>773</sup> 'Dial the Club and Talk it Over – Men Who Stop Suicides',<sup>774</sup> 'Alcoholics V Neurotics',<sup>775</sup> '880281 – A Phone Number That Saves Lives',<sup>776</sup> and 'Why do People Commit Suicide'.<sup>777</sup> The Readers Digest ran a story called, 'Love From a Stranger' in May 1960.<sup>778</sup> The Pix Magazine ran a special report on 14 October 1961 called, 'Are You a Potential Suicide'.<sup>779</sup>

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<sup>768</sup> Aug, 1998.

<sup>769</sup> Refer (von Sommers 1960).

<sup>770</sup> Refer (1960).

<sup>771</sup> Refer (1960).

<sup>772</sup> Refer (1960).

<sup>773</sup> Refer (1960).

<sup>774</sup> Refer (von Sommers 1960).

<sup>775</sup> Refer (1960).

<sup>776</sup> Refer (Kelly 1962).

<sup>777</sup> Refer (1962).

<sup>778</sup> Refer (1960).

<sup>779</sup> Refer (1961)

## **APPENDIX 13. THE ROLES OF THE FRASER HOUSE PATIENT/ OUTPATIENT COMMITTEES**

A statement of the roles of the Fraser House patient/outpatient committees showing the staff who devolved their role. This role structuring was continually modified and adjusted.<sup>780</sup>

### **Admitting Committee (devolved from the psychiatrist)**

#### **Roles:**

- Interviewing people seeking admittance
- Identifying problems and problem areas
- Specifying the type of treatment
- Specifying period before review
- Specifying conditions of admission
- Ensuring prospective patients know the requirement for both patients and their families and friends to attend 12 groups before the patient's admission
- Making a record of all the above details which is presented at the following Thursday's Administration Big Group.

#### **Membership:**

Residents eligible for election upon being six weeks in the Unit.

The split between residents and outpatients is unavailable.

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<sup>780</sup> Refer (Yeomans, 1965, Vol. 4).



**Staff present:**

Medical officer and members of the nursing staff

**Progress Committee (The senior committee - devolved from the psychiatrist)**

- Discussing and assessing individual patients and families
- Discussing problem areas
- Suggesting treatment procedures
- Confirming, altering or changing treatment
- Maintaining close liaison with Rehabilitation Committee

**Membership:**

Residents eligible for election after being two months in the Unit.  
The Split between residents and outpatients is unavailable.

**Staff present:**

Senior male nurse and senior female nurse

**Pilot Committee (devolved from director/psychiatrist)****Roles:**

- Attending all other committees
- Investigating all other committees
- Reporting to Progress, Parliamentary or Big Group on irregularities or failing activities

(Formed March 1965)

**Membership:**

Residents who have considerable functionality and a hence likely to be leaving the Unit in the next few months.

The Split between residents and outpatients is unavailable.

**Staff present as representatives:**

Senior and Junior charge nurses

**Parliamentary Committee (devolved from senior charge nurse)****Roles:**

- Liaising between residents and staff
- Sustaining paramount emphasis on democratic government, rights, dignity and freedom
- Presenting staff with a uniform view of resident feelings about the Unit's functioning
- Airing criticisms of the efficiency and policy of any committee
- Hearing applications of resignation from any committee.
- Holding elections for vacant positions on any committee at start of Thursday Administration Big Group

**Membership:**

All residents on structured committees.

The Split between residents and outpatients is unavailable.

**Staff present as representatives:**

Senior and junior charge nurses

**Ward Committee (devolved from nursing staff)****Roles:**

- Maintaining discipline
- Ensuring ward cleanliness (as adjunct to domestic and maintenance staff)
- Being responsible for patient cleanliness and welfare
- Discussing treatment procedures with the Progress Committee
- Meting out justice when rules are broken
- Drawing up work rosters
- Ensuring cleaning duties done
- Monitoring resident's behaviour
- Permitting or denying weekend leave based on behaviour
- Instilling responsibility, initiative and independence

**Membership:**

Residents who have considerable functionality and are hence likely to be leaving the Unit in the next few months. The split was 8 residents and 4 outpatients.

**Staff present as representatives:**

Nurses

**Teenager's Committee****Roles:**

- Promoting a spirit of friendship amongst teenagers in the Unit
- Organizing a program of group outings and activities
- Enforcing peer discipline
- Assuming a group parenting role
- Liaising with Ward Committee re inter-generational issues

**Membership:**

Restricted to members under 20 years of age  
Split between residents and outpatients unavailable.

**Staff present as representatives:**

Nurses

**Outpatients, Relatives and Friends Committee (devolved from Social Worker)****Roles:**

- Supporting the evolving of local psycho-social support networks
- Maintaining locality based card index with names and addresses and typical travel modes
- Providing a coordinated transport system to enable more regular attendance at groups
- Providing assistance to outpatients within their own district

- Providing relatives and outpatients with a voice in Unit management
- Liaising with Follow-up Committee

**Membership:**

Family and friends of inpatients, and inpatients. Split - 2 outpatients

**Staff present as representatives:**

Social worker

**Rehabilitation Committee (devolved from Social Worker)**

**Roles:**

- Assisting discharged patients finding work
- Arranging accommodation
- Liaising with the Progress Committee re progress and employment prospects

**Membership:**

Residents who have considerable functionality and a hence likely to be leaving the Unit in the next few months. Split between residents and outpatients unavailable.

**Staff present as representatives:**

Social worker

**Follow-up Committee (devolved from Social Worker)**

**Roles:**

- Establishing close liaison between inpatients and their relatives and friends
- Organizing and financing home visits by resident domiciliary group members and searches for AWOL residents
- Administering emergency aid
- Liaises with Outpatients, Relatives and Friends Committee

**Membership:**

Residents who have considerable functionality and are hence likely to be leaving the Unit in the next few months. Split - 4 residents and 2 outpatients

**Staff present as representatives:**

Social worker

**Activities Committee (devolved from Occupational Therapist)****Roles:**

- Arranging individual, small group or whole community occupational therapy for therapeutic and disciplinary purposes; examples: pantry duty, assisting the librarian, collecting workers meals, emu parades - a line swoop through the Unit picking up rubbish as everyone walks through; a tender was won by the residents to build a bowling green at the unit; in 1964 a contract was obtained to pack light globes.
- Liaison with the Progress, Rehabilitation and Ward Committees and staff relating to appropriate occupational therapy

**Membership:**

After resident has made considerable move to functionality. Information on split between residents and outpatients unavailable

**Staff present as representatives:**

Nurse/occupational therapist

**Finance Committee (devolved from Administration - accounting, banking and welfare)****Roles:**

- Holding surplus funds
- Allocating these funds as necessary to other committees
- Monitoring all committee funds and recalling funds surplus to need

- Safeguarding the Units patient welfare funds
- Inspecting cash records and cash balances of all committees at weekly meeting
- Maintaining Fraser House Finance Committee bank account
- Being the Unit's accountant, banker and internal Welfare Officer in respect of money
- Assisting people who mishandle money towards greater responsibility while in office

### **Membership:**

The treasurers of all of the other Committees

### **Staff present as representatives:**

Administrative staff involved in accounting, banking and internal welfare; nurses.

At one stage the rule regarding the split was 3 residents and 3 outpatients

### **Canteen Committee - devolved from Administration (accounting, banking and welfare) and Occupational Therapist**

#### **Roles:**

- Contacting goods suppliers and ordering
- Receiving goods from sales/delivery people
- Serving patients, staff and visitors
- Maintaining coin-in-the-slot soft drink machine
- Supporting fellow Canteen Committee members who are isolates (e.g. depressed or schizophrenic residents)
- Providing public relations role
- Tallying up daily takings
- Presenting weekly report at Administration Big Group
- Generating surplus used to purchase van used in domiciliary visits and supplying petrol and maintenance

**Membership:**

Restricted to members under 20 years of age. The split was 6 residents and 2 outpatients

**Staff present as representatives:**

Nurse/occupational therapist

**Social Committee (devolved from the Social Worker)****Roles:**

- Arranging social activities both inside and outside the unit

**Membership:**

Residents who had been 6 weeks or more in the Unit. The split was 3 female residents, 3 male residents, and 3 outsiders

**Staff present as representatives:**

Social worker/Nurse/occupational therapist

**Notes:**

The Social Committee was disbanded a couple of times when there was no residents with flair for being on this committee. When some 'live wires' turned up as residents it would get restarted again.

Notice that the membership split ensured that outpatients were also represented and involved in the committee process with all of the benefits flowing from this in emerging them in the healing community process.

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Dr Les Spencer is a clinical sociologist with degrees in the psychological, neuro-psycho-biological, behavioural, and social sciences. His PhD dissertation was on the work life of Dr Neville Yeomans. This authorised biography has emerged from that dissertation. His earlier tertiary studies to gain Fellowship of the Australian Insurance Institute was in actuarial science, life underwriting and large pension fund investment; he headed up the discussion group of the Australian Institutional Investors for ten years. He has engaged in tertiary level teaching in the Philippines and held management positions in HRD, Organisation Training and Development, and Sales and Marketing, as well as years as consulting to national and international companies, as well as government, UN, and University bodies.

## Cultural Keyline – Volume Two

This authorised Biography explores the life work of an extraordinary Australian. Dr Neville Yeomans pioneered a host of social innovations in Australia. He helped his father PA Yeomans develop Keyline in sustainable farming, recognised as the most significant contribution to sustainable farming in the past 250 years. Neville adapted Keyline as Cultural Keyline – what criminologist Professor Paul Wilson described as a significant contribution to the social sciences - a rich way of fostering emergent and thriving potential in social systems, towards creating new ways of human future. Neville pioneered community mental health, community health, community therapy, community psychiatry, telephone emergency services, multi-cultural festivals, self-help groups, mediation, family counselling in family law, and the concept 'lawfare' now widely used in international discussion. The biography also explores Neville's lifelong work life towards enabling gentle transitions towards a more caring and humane future. This biography will appeal to the professional as well as the lay reader. It is an inspiring read for anyone – especially anyone wanting to contribute to making a better world.



# WHITHER GOETH THE WORLD OF HUMAN FUTURES



## A Biography on the Life Work of Dr Neville Yeomans

### Book Three

Les Spencer PhD, BBS, BSSc, FAI.



The four volumes of this Biography draw upon research by the author towards his dissertation for the degree of Doctor of Philosophy of James Cook University, Townsville, Australia, conferred in June, 2005.

The volumes contain 46 appendices that provide texture, as much of the archival material on Dr Neville Yeoman's life is not readily available. They also contain 85 photos, over 1,240 footnotes, and 76 suggestions for further research.

The author has also written the two volumes of Coming to One's Senses – By the Way as companion volumes to this Biography. They contain over 130 stories relating to Neville's life work and outreach.

## SOME TERMS AS AID TO UNDERSTANDING

**Cultural Keyline** is a set of processes and practices for enabling and sustaining wellbeing based human interrelating and inter-acting in individual, group, crowd and societal contexts. As Keyline fosters emergent farm potential, Cultural Keyline is a rich way of fostering emergent and thriving potential in social systems and social environments – supporting nature and human nature thriving.

**Keyline** is a set of processes and practices for sustainable farming and natural farm design evolved by P.A. Yeomans from NSW, Australia.

**Metaprocess** – A process for engaging with process – a second-order process

**Total** – The anthropologist Margaret Mead described Fraser House, the psychiatric unit Dr Neville Yeomans founded, as '*Total*'.<sup>781</sup> By this term, I sense Margaret was endeavouring to convey the pervasively complex inter-connected, inter-related denseness of the interwoven processes simultaneously happening within the Fraser House community. Processes - as metaprocesses - were spawning and sustaining other processes. Most folk don't attend to *how* things are happening (process perception), or have *processes* to attend to process (metaprocess perception). Hence, discerning how Fraser House worked was, for most people involved, unfathomable. Understanding 'total' in the context of Fraser House and Neville Yeomans' way is one of the challenges taken on in writing this biography.

**Wellbeing** - In this biography the word 'Wellbeing' is used for the experience of wellness in the Illness-Wellness Continuum. *What constitutes wellness may vary considerably between different cultures, communities and people in their varied habitat and context.* It is about better feeling in context, rather than 'trying to feel better'. Wellness may mean having integral functioning in all aspects of being - in mind, body and spirit, in moving, feeling, sensing, thinking and acting, resulting in an overall feeling described as wellbeing. Wellbeing is holistic and includes psychosocial, emotional, habitat, environmental, cultural, economic, spiritual, mindbody, and intercultural Wellbeing.

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<sup>781</sup> This is discussed in Chapter Six – in the 'Margaret Mead visits Fraser House' segment.

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## CHAPTER EIGHT - CULTURAL KEYLINE

### Cultural Keyline

Margaret Cockett<sup>782</sup> told me that Neville and everyone connected at Fraser House were constantly trying out new things. Everything was extremely fluid. Someone would come up with an idea and it would be immediately woven into Fraser House process in action. In Margaret's view, Neville tended to make connections between some new thing they were trying out at Fraser House and what they did on the farm. It seems that Neville's sensing of what Keyline adapted to the psychosocial may be, emerged out of Fraser House's dynamic eclectic experiential process rather than being an intellectual exercise imposed on Fraser House. That's why Neville referred to Fraser House as Inferential Space. Theory emerged from experience, and then mulling on this experience, then theorein (pretheoretical theorising)<sup>783</sup> and inferential process.

Neville first mentioned the term 'Cultural Keyline to me when I was staying with him in Yungaburra in December 1991. When I asked Neville to expand on what he meant by the term, Neville changed the topic saying that I already knew all about it. I was puzzled by this. I again asked in December 1993 and he told me to read all of his father's Keyline writings and then I may discover Cultural Keyline in my own actions.

After his death in May 2000 I realised that Neville was aware that through his subtle modelling of his behaviour in my presence, I had absorbed aspects of his way and regularly used Cultural Keyline in my action research in his presence, even though I did not know my actions were consistent with Cultural Keyline. As Neville said, I *did* know all about it – though it was not cognitive knowing, it was embodied knowing that had not been processed by my frontal cortex. I sense that Neville's view was that head knowing alone would limit understanding of Cultural Keyline – this understanding in all its subtle richness and nuance has to emerge through the embodiment of values-based relevant experiencing of sensing, feeling, moving thinking and acting.<sup>784</sup>

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<sup>782</sup> Sept, 2004.

<sup>783</sup> Refer (Pelz 1974; Spencer, 2012).

<sup>784</sup> Refer (Feldenkrais, 1972; Spencer, 2012, especially the segment 'Transforming'.

Neville never explained or described his way as he knew that any attempt to do so would not only fail, it would leave the hearer with *inevitable* fallacy and distortion. This presents then quite a massive challenge in this biographical writing of Neville's work - for the full significance of this work one best *experience* it and this Biography may act as a guide.

My sense of 'Cultural Keyline' is that it is of a matching form to the enabling interaction the Yeomans family had with all of the myriad interlinking aspects of the soil, air, water, nutrient, warmth and topography on their farms. Every aspect of the design and redesign of the Yeomans' action on their farms was pervasively integrated. It was, to use Neville's phrase, the 'survival of the fitting'. Neville and his father knew that it was virtually impossible to control a living system. Neville and his father keenly attended to how the natural systems 'worked' on the farm, and designed their interventions not to 'control' natural systems, rather to maximally fit *with* nature and allow nature's emergent properties to do what they do so well.

P.A. and sons Neville and Allan (and later, Neville's younger brother Ken) would give the soil subtle enabling interventions and perturbations, and then they would let the system self-organize towards thriving. Living systems have self-organization as an inherent property (examples in human systems - the 'informal organization' and the 'grapevine' in bureaucracies).

Neville knew<sup>785</sup> that living systems may reach a point, called in complexity theory,<sup>786</sup> a bifurcation point, where there can be a sudden system neg-entropy (the opposite of entropy) leading to the potential and emergence of sudden whole-system transcending transition to higher and more *unpredictable complexity* and *improved performance*.<sup>787</sup> The Yeomans had first-hand experience of how perturbation and bifurcation work in nature in producing sudden whole system shift to a new order of higher complexity.<sup>788</sup> The massive increase in detritivores in their soil was one example.

---

<sup>785</sup> June, 1998.

<sup>786</sup> Refer (Capra 1997, p. 167).

<sup>787</sup> For example, the property of sweetness is not present in any of carbon, hydrogen or oxygen, the three chemicals that come together to make up glucose; the formula for glucose is C<sub>6</sub> H<sub>12</sub> O<sub>6</sub>. Sweetness emerges as a system property.

<sup>788</sup> Refer (Capra 1997, p.28).

In the Fraser House context, two examples of a bifurcation point were firstly, when Neville went berserk in Big Group such that the Unit survived well in his absence (Appendix 14), and secondly when Neville geared up the Fraser House community to support the 12 year old girl (Appendix 15). In both cases Neville created a rich context where the Fraser House social system jumped to a far richer mode of interacting. In each of these cases Neville's action was consistent with Pascale, Millemann and Gioja's<sup>789</sup> behavioural pattern in their book 'Surfing the Edge of Chaos':

Amplify survival threats and foster disequilibrium to evoke fresh ideas and innovative responses.<sup>790</sup>

Recall that Neville spoke of *threat* along with gain, loss, and frustration being among the four major themes stirring emotions.

Creating contexts rich with potential for self-organising negentropy is very different to laissez faire management where there is a hands-off approach. Neville applied these Keyline understandings in evolving Fraser House. In mirroring Indigenous way, Fraser House was about fostering values guided respectful co-existence and meaningfully surviving well together.

While on the surface it *looked* like the typical top-down hospital administration, in practice it was a local-lateral interwoven matrix structure-process<sup>791</sup> resonant with the soils on the Yeomans' farms; everything Neville did in Fraser House was designed to fit with everything else - naturally. Everything complemented and supported other aspects. Things that did not work were adjusted, adapted, fine-tuned or discarded. Issues that arose in one context were resolved, or passed on to other contexts.

In Fraser House, what worked, as well as problematic aspects were discussed with everyone in Big Group. Issues not resolved in Big Group were passed on to Small Groups and vice versa. Issues within Committees were resolved, or passed on to Parliamentary Committee. Issues within the Parliamentary Committee were reviewed by the Pilot Committee.

This *pervasive inter-connected weaving of everything with everything* is an important part of why Margaret Mead said it was the *most complete* therapeutic community she had ever seen, and why Maxwell Jones said that participants in Fraser House *had* to change.

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<sup>789</sup> Refer (Pascale, Millemann & Gioja 2000).

<sup>790</sup> Refer (Pascale, Millemann and Gioja 2000, p. 28).

<sup>791</sup> Like the whirlpool, with its structure maintained by process in action.



**Keyline** is a set of processes and practices for sustainable farming.

**Cultural Keyline** is a set of processes and practices for sustaining wellbeing based human interrelating and inter-acting. As Keyline fosters emergent farm potential, Cultural Keyline is a rich way of fostering emergent and thriving potential in social systems and social environments – adapting ways for nature thriving across to having human nature thriving.

A short summary of my findings relating to Neville's Cultural Keyline process in action follows. We can now explore some of the potent, dense and multifaceted aspects of Cultural Keyline. It is concurrently:

- a mode of transforming dysfunctional disconnected people
- a mode for returning people to mental and other forms of wellness
- a mode for folk to refine personal agency and autonomy
- a model for sustaining wellbeing based, interconnecting, interrelating, interacting and cooperating among common folk
- a concept for the psychosocial and behavioural sciences
- a folk concept for enriching everyday life interaction
- a worldview
- a mode of being
- a mode of sensing and perceiving
- a mode of values-based personal and social interacting
- a mode of praxis
- a mode of relational engaging with others
- entailing and embodying a very extensive set of salient processes, and metaprocesses,<sup>792</sup> with accompanying connexity perception guiding when and how to use these processes and metaprocesses ..... and more...

Given the many 'facets' of Cultural Keyline there are challenges in encapsulating it with words. The richness and the potency of Cultural Keyline are best experienced with understanding of it emerging from embodied experience rather than reading about it.

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<sup>792</sup> Processes for using processes – second order process

Readers desirous of exploring Cultural Keyline in their own lives may find reading stories about Cultural Keyline in use in everyday life one way forward guiding practical action. My sister books to this Biography 'Coming to One's Senses - By the Way – Volumes One and Two' (2012) are a potential resource.

In this Biography I have endeavoured to specify Cultural Keyline:

- firstly, from my use of it in action research
- secondly, as an aid to understanding
- thirdly, as a synthesis of Neville Yeomans' diverse actions
- fourthly, as an aspect of everyday life relating and acting
- fifthly, as a process for deep understanding
- sixthly, as a process for enabling personal agency and functional autonomy as well as personal, familial, communal and social transition to community wellbeing with respect for diversity

Cultural Keyline nestles with and co-enriches other ways, models and concepts discussed in this Biography, including:

- Connexity
- Connoisseurship
- Cultural locality
- *Dichter und denker*
- Emergence
- Free energy
- Inma
- *Kennen*
- Keyline
- NLP
- Self organizing systems
- Social topography
- Sociomedicine, and
- Stimmung.

These concepts have also been woven into the process of understanding and synthesis of Neville's diverse actions and into my action research.

Subsequent to Neville's death in May 2000, I identified four non-linear interconnected inter-related aspects of *one example* of applying Cultural Keyline:

1. Attending and sensing self organising, emergence, and Keypoints conducive to coherence within ever changing social contexts
2. Forming cultural locality (people connecting together connecting to place)
3. Strategic design and context-guided perturbing of the social topography
4. Sensing and attending to the natural social system self-organising in response to the perturbing and monitoring outcomes

The above is not a four step sequential algorithm; rather the above are four non-linear interconnected inter-related aspects. How these aspects may unfold and interact and weave together are a function of sensing, feeling and being guided by the ever changing context. Given this the following processes are non-linear with connexity between all of the following aspects. Some repetition reflects fractal aspects, for example between sensing and designing.

Note from the set of kinds of concepts and modes outlined at the commencement of this segment that Cultural Keyline is *far more* than what is outlined in the next section:

## **Attending and Sensing**

- Attending very closely to the features of the 'social landscape' in unfolding social contexts
- Being open, surrendering and receiving all aspects of the social topography - sensing the information, meanings, the issues, and all of the implications in the forms and potential transforms, and not laying on it any of our own projections
- Sensing each person, family, network and community as a self-organizing living system
- Sensing the connexity (interconnected interdependence) in the psycho-social topography
- Sensing the free energy and context role-specific functional behaviours in everyone involved as contexts change

- Sensing the information distributed throughout the system and recognising how this information is *concentrated* and *merges* at the Keypoint – information about *mood, theme, value, interaction and unfolding outcomes* - sensing their inter-connectedness within the whole of what is happening - and especially sensing the salient aspects, and aspects closely associated with the salient<sup>793</sup> - sensing the integrated moving sensing feeling thinking acting in all concerned
- Sensing *how people move sense feel and think* and how these aspects *converge, diverge, transform* and *synchronise within* and *between people in flux and flow of content of context* and *shifts in context* and *shifts to differing 'valleys'*
- Sensing the *fractal* Cultural Keypoint(s) in the unfolding context - where these energies and information (mood, theme, value and interaction) meet and concentrate (just like the fractal quality of discrete information distributed in each of the three land forms<sup>794</sup> all meeting at the Keypoint), and have emergent potential for *social cohesion* – and sensing the connecting theme(s) that merge(s) from the concentrate – the theme(s) that has/have potent significance for all in the unfolding context (whether participants realise it or not).

## Forming Cultural Locality

- Interacting with the surrounding locality as a living system
- Offering to support people as a resource
- Enabling cultural locality – *first the gathering, then the nexus* towards *community and placemaking*<sup>795</sup>
- Enabling and fostering self-help and mutual-help
- Enabling others to tap into personal and interpersonal psychosocial and other resources

## Strategic Design and Context-guided Perturbing of the Social Topography

- Unfolding contexts telling us what to do next
- Enabling contexts where resonant people self-organize in mutual help – re-connecting *all* of their disconnected aspects<sup>796</sup>

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<sup>793</sup> Refer (Berlow, 2010).

<sup>794</sup> Main ridge, primary ridge and primary valley.

<sup>795</sup> Refer Neville's poem Inma at the start of this book.

<sup>796</sup> Refer Spencer (2012) By the Way Book Two, Appendix 12.

- Fostering and enabling resonant grassroots networking in the region
- In the unfolding moment-to-moment context, sensing the inter-connectedness of mood, theme, value and interaction; sensing the Keypoint where these meet and concentrate – and sensing the connecting theme(s) that merges from the distributed information
- Engaging in context-appropriate perturbing at the Keypoint – from gentle to full on perturbing of *sensing, moving, feeling, thinking, acting* - to evoke Keylines of interaction on the theme and associated mood, values and interactions in the *social topography*; creating scope for these aspects of being<sup>797</sup> to *self-organise and transform towards values-guided re-integration in the flux and flow of the content of context, and shifts in context, and shifts to differing 'valleys'*
- Taking the time and ensuring the sustaining of the Keypoint theme along the Keyline till the turning point (potentially towards a new Keypoint theme), and then recognizing and shifting to that Keypoint theme. If no Keypoint theme emerges, then working with the free energy, or using the Keylines of interaction as a guide to further engaging in action

### **Leaving Nature to do the Work**

- Sensing and attending to the natural social system self-organising in response to the perturbing
- Honouring, respecting, holding, and leaving free the space and place for individual, family-friendship networks and community re-constituting to happen
- Having faith in the thriving of living systems and knowing when to leave it to self-organize and naturally do what it knows best - towards constituting/re-constituting wellness

A case study of Neville using Cultural Keyline is Appendix 14 (Going Berserk).

Neville and his father were never into laissez faire management. That is, they were *not* into having a non-involved hands-off approach.

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<sup>797</sup> Sensing, moving, feeling, thinking.

When Neville travelled overseas he left in place a system operating on the above four Cultural Keyline aspects. A group of people had taken on his enabling role that entailed *context-specific tight control* and *freedom*, and *pervasive attending and sensing*.

*Neville turned himself into a Keypoint.* Metaphorically Neville placed himself in society at the junction of three forms of social topography – the *psychiatric bureaucracy*, the *media*, and the *marginal fringe* from the backwards of asylums and no-parole prisoners.

Neville as a personal meta-Keypoint could then scan the unfolding social topography in his life for Keypoints and free energy.

Within three years, Fraser House marginal residents were training trainee psychiatrists in the new area of community psychiatry.

Neville became a zoologist, doctor, psychiatrist, sociologist, psychologist, and barrister. He was also well versed in anthropological method as well as cosmological and cultural studies.

Placing all this academic reflection and embodied absorption within himself, he placed himself as head of the psychiatric study group associated with Fraser House.

Neville positioned the Study Group linked to Fraser House as the premier social research facility in Australia at the time. People from all of the social sciences attended the Study Group and Fraser House.

*No one* I interviewed for this research knew anything about Cultural Keyline; Neville had never mentioned the term to them.

While Neville never specifically mentioned Cultural Keyline in any of his writings, the concept *is* implicit in many of them.

As an example, refer Appendix 5 – Neville's forward to his father's book 'City Forest'.

The following Cultural Keyline themes are implicit in Neville's Forward:

- Change in values
- Bio-social survival depends upon harmonious working with nature
- Australia's strategic locality
- Landscape must be husbanded with loving care
- The beauty and freedom of personal space depends upon caring for the integrity of all our environment

My understanding of the links between the Yeomans farms and Fraser House are set out below.<sup>798</sup>

### **Yeomans' Farms**

- Keyline
- P. A. Yeomans and Sons
- Host: P.A's wife Rita
- Topography
- Three Landforms
- Keypoint
  
- Keylines - with Keyline finishing on turning point on either side of the valley
- No eroding rush of water
- Making functional use of Connexity
- Transitional organic community
- Organic turn-over
  
- Design guided by bio-geo nature
  
- Warmth of the Sun
- Chisel ploughing of compacted soil
- System self organising
- System self-governance
- Fostering emergent properties
- Increase air flow in compacted soil
- Water storage and flow
- Using the free energy functionally
- Using perturbation

### **Fraser House**

- Cultural Keyline
- Neville and Staff
- 'Host': Longer term patients
- Social topography
- Social topography forms
- Keypoint themes, mood, values and interaction
- Key lines of discussion on themes
  
- No eroding rush of emotion
- Making functional use of Connexity
- Transitional organic community
- Nurturing relational exchange in transitional community that was continually turning over residents
- Design guided by bio psycho emotio socio nature in geo context
- Humane caring warmth
- Cleaving of dysfunctional networks
- System self organising
- System self-governance
- Fostering emergent properties
  
- Clearing Air - breathing well together
- Emotional potential and flow
- Using the free energy functionally
- Using perturbation

---

<sup>798</sup> Being other examples of fractal (repeated patterns) in Neville's work



- Supporting bifurcation
- Guests and visitors
- System thriving
- System wellbeing
- Bio-mimicry
- Supporting bifurcation
- Guests and visitors
- System thriving
- System wellbeing
- Bio-mimicry

## CULTURAL KEYLINE IN GROUPS

In geo-socio-morphological terms, a key role of the group facilitator is to constantly be doing an all-systems (moving sensing feeling thinking acting) scan for the 'lay of the land' in the group. This draws upon the understandings from the prior segment on Neville fostering loco-lateral horizontal unity between the vertically cleavered. Additionally, this section extends the above material on the use of themes as Keylines of discussion in Big Group.

A group of Fraser House patients wrote about how interest in themes was used in groups – one version of this text is included as Appendices 7 and 8.<sup>799</sup> Big Group and Small Group themes emerged from the unfolding social topography in the group. *Themes were not concocted by group leaders and imposed.* Themes generally emerged from Day Sheets that were written up by Patients and Outpatients before each Big Group and read out at the start of each Big Group, typically by a patient. Themes for engaging were selected by the Group.

Themes are where key issues for all in the group coalesce. Themes, as social coherence amidst chaos, would arise from the context and often be self starting, or only needing the slightest nudge to get underway. Once started on a coherence theme, all participants tend to be hooked into *their* links to the theme and they position themselves accordingly in the social topography. Neville would place a metaphorical dam just below the Keypoint that would hold the Big Group energy on the theme, and let the interaction move, as appropriate to context, along the Keylines of discussion (metaphorically just downhill of the contour as in Keyline ploughing) so that it moves with assistance of group momentum (gravity).

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<sup>799</sup> (From Yeomans, N. 1965a, Vol. 4, p. 17-20).

Staying on theme was for Neville staying on, or moving along a metaphorical Keyline and not going beyond the 'turning point' at either metaphorical end.

Once a theme was energised in Fraser House groups, and the theme was considered to be not too superficial or inappropriate, the group may pay attention to it, and the suggested or emergent theme may be selected as 'the Big Group theme' for an ensuing period during that hour. This theme would then not be changed to another without good reason (Appendix 8).

Changing theme would involve shifting to a new metaphorical Keypoint in a different valley. Change Keypoint theme and one 'changes valley' and the whole social topography changes.

Interest in a theme may be viewed as *an attractor* that determines the 'flow' of attention from 'all directions' near the '*ridges of high potential energy*' to the 'Keypoint'. Within Fraser House Big and Small Groups, both interest and theme were emergent phenomena. Interest (from the Latin: '*to enter into the essence or God energy*') in the theme becomes the Keypoint (literally and sociomorphically) for a time in the Big Group social topography.

The theme becomes the Keyline of discussion for a time, and thematic psychosocial emotional energy in flow may be transferred through the Big Group topography via 'individual channels parallel to the Keyline' through the people topography. The word 'theme' is from the Greek '*thema*' meaning 'motif, recurrent idea; topic of discussion or re-presentation'.

The following note on interest in the theme is from the Fraser House Staff Handbook (Appendix 8):

If most of the group is involved in interaction, it goes without saying that they are also interested. However, interest can be very high even though there is not much interaction. Look at their faces, their feet, their hands, their respiration, the way they sit, and it will be known if they are interested or not.<sup>800</sup>

The Staff Handbook (Appendix 8) also notes the interaction between the facilitator's process and the theme, mood, interest, tension, and the unfolding interaction.

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<sup>800</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 17-20).

Resonance between all attendees and the theme flowed from the theme having the inherent property of being conducive to social coherence. To put this into context – this was with a group of people who were the very mad and the very bad. The group was filled with polarity – the under active and the over active, the under controlled and the over controlled, as well as the under anxious and the over anxious. There were colluding factions and ‘unreachable’ isolates.

In this dysfunctional tangle there continually emerged themes that held *everyone's* interest – that everyone resonated with – that is, themes ‘conducive to coherence’. Warwick Bruen said that attending Big Group was challenging in the extreme, though at the same time extremely rewarding.

Attendee resonance was supported by the theme-based connexity in the cultural locality topography. Engaging in Keypoint themes entails tapping the energy-potential high in the metaphorical geo-emotional primary valley just below the tops of the ridges where things of gravity and moment may move with free energy to lower charge and enriched fertile potential for being well in more level playing fields.

Group facilitators would specifically watch for attempts to change the theme. In the patients’ write-up about the use of interest in themes in Fraser House, they wrote that attempts at changing the theme:

.....may be done deliberately by a patient for a fairly obvious reason (such as a personality clash with someone involved in the current theme), or a less obvious reason such as an unconscious identification and a consequent wish to avoid the theme. It may also be done through plain insensitivity on the part of the person making the attempt at the change. There are many reasons for these moves, and it is the therapist’s role to decide on the dynamics of the situations and then to make use of them by feeding them straight back into the group at the time, and if necessary, to make an interpretation of the dynamics operating in the events and occurrences’ (Appendix 8).

As more than one Keyline theme may be either jostling for attention or potentially latent in the ebb and flow of Big Group energy, Neville’s skill was to identify the most potent one in the unfolding context – perhaps the one that subsumes a number of the other presenting Keypoint themes that then may become sub-themes as Keylines of engaging. Neville passed on this skill to other Big Group facilitators and to me and others who worked with him in action research.

Recall that there is only *one* Keypoint per primary valley. The Keyline only goes along the contour through the Keypoint till the change of curve – the turning point where at the contour starts to go round a primary ridge.

Diagram 17 shows that the Keypoint in different primary valleys in a sequence of primary valleys is typically on a different contour with different potential energies in the respective valley systems. Note this in the Diagram below by tracing along past the end of the Keyline, around a primary ridge and into the next primary valley; noticing that this contour line is on a different contour to that adjacent primary valley's Keyline.

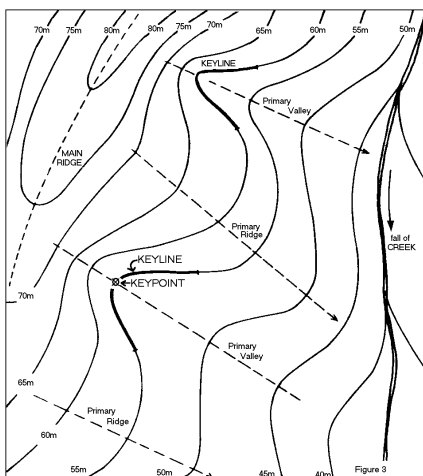


Diagram 17. The Three Keyline Features – Photo from P.A.'s UN Habitat Speech (1976, p. 9)

Isomorphic with Keyline, the next Cultural Keypoint theme may be at the same, or a *higher or lower social topography 'contour' and associated level and mix of potential energy* in attendees - so the group facilitator in shifting themes would note this information in the shift in social milieu accompanying the shift in social topography and people's relative position within this transformed social topography, and work with the new energy mix.

There were all manner of competences and nuances associated with the shift of thematic Keypoint in Fraser House groups and how to use Connexity Perception and Cultural Keyline to work with the change in energy.<sup>801</sup>

### **Peopling the Topography – Sensing Cultural Keyline at the Keypoint**

In 2006, I spoke with Terry Widders about visiting Watsons Bay to sense my experience of Cultural Keyline at a Keypoint. Terry spoke of ‘peopling the topography’ and exploring the ‘*contours of peoples’ minds*’. Taking up Terry’s suggestion I went to Watson’s Bay with my son Jamie. Recall Neville’s strategic use of locality mentioned in Chapter Three. Photo 37 reveals Watsons Bay’s topography.

The Watsons Bay Festival was in the park (the green area in the centre right of the photo). The park is located in a *primary valley* below the *main ridge* and between *two primary ridges*. The festival focal point was at a *Keypoint* in the *primary valley*. The festival's Keypoint theme was ‘Celebrating Life’. Neville intentionally placed this celebration of life on the green parklands sloping to the Harbour below the Main Ridge where Sydneysiders go to suicide at The Gap. The Harbour and Park are at the righthand side of the photo below.



Photo 41. Sheer Cliffs at the Gap – (Lloyd 2005)

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<sup>801</sup> Also refer Appendix 8 on use of themes in Big Group.

The bus in Photo 37 (beside left of the green parklands running up from the harbour) is parked where the Fraser House little red bus used to park two years earlier when the Fraser House patients made crisis calls to stop suiciders. This is a classic example of Neville's merging of Keyline and Cultural Keyline, landform and socio-form, land topography and social topography, the geo with the psychosocial emotional, the interplay of the feel of space and place, and the feel of people.

Jamie and I came to Watsons Bay Park by Sydney Harbour ferry and walked up to the Keypoint which is to the right of the path walking up towards the road below the main ridge that drops to the sea.

Following Terry Widders suggestion, we decided to people the topography by role-playing potent scenarios from our lives together. We did this while standing at the Keypoint. Jamie and I separately found where the different players in these re-enactments were located in the Watsons Bay topography.

We would select a person from our joint family-friendship network and both shut our eyes, sense where the person would be placed in the Watsons Bay Topography, and point to where we thought they would be. Then we opened our eyes and compared where we were pointing. In this we were modelling the position Neville took when he was for instance leading Fraser House Big Group. When we compared where we sensed people were, we found that we had complete agreement. For both us, our clarity about people's placement was inexplicable. Where we sensed them was definitely where they were; people were definitely not in any other place in the surrounding topography. Some were in the middle of the bottom of the valley. A few were above us on the main ridge. Some were on one or other of the primary ridges. Most were some distance from the Keypoint.

We sensed the themes that were conducive to coherence in these people. We sensed the 'located' people's differing energy, emotion and interest, and how these were linked to the Keypoint theme in the scenarios. We sensed the nature of the interaction, mood and value mix that may sustain interest and cohesion.

We also sensed the 'compaction' in the social topography, and how this 'compaction' was sustaining fixed patterns of dysfunction. We sensed the possible role-outs from perturbing the compaction, from 'chisel' ploughing the social terrain. We sensed the effect of this on 'water' flow as energy exchange.

We sensed how this may flow gently through the social system *without 'eroding rush' from the main ridge*, and gently flow out via metaphorical Keyline Ploughing towards the primary ridges and be received throughout the system. We sensed the effect of this dynamic on the unfolding of theme-based interacting. We noticed how some people changed their positions as the scenarios unfolded, and the effects of this change on the person and his/her interactings with self and others.

We then moved to the high point on the ridge (where photo 37 was taken) to get another perspective. This is resonant with the looking from differing perspectives within the Hermeneutic tradition (Pelz, 1974, 1975). Neville would also do this to get the big picture. We returned to the Keypoint and walked and sensed the Keyline.

Then we descended along one of the primary ridges to the bottom of the valley, sensing the scenarios from the different locations, and as we placed ourselves on and at others' places.

I understand the above process has resonance with Indigenous way. The richness of engaging in all of this while embodying all systems - moving, sensing, feeling, thinking, acting - in located interactions only comes from doing it at a Keypoint and in and around the topography. It's only when one or more surrender to doing this 'in the field' with awareness of one's awareness that the subtle and profound richness and potency of all of this may potentially emerge in experience.

## REVIEWING

This chapter has explored the many change processes evolved at Fraser House. Neville's adapting of Keyline to Cultural Keyline has been introduced and explored. The next chapter introduces criticisms of Fraser House and Neville, and includes a response to these. The processes Neville used to spread Fraser House way into the wider community and to phase out Fraser House are described. The next chapter concludes with a brief discussion of ethical issues in replicating Fraser House.

## Chapter Nine – Critiquing and Replicating

### ORIENTATING

This chapter discusses criticisms made in the Sixties about Neville and Fraser House and provides some responses. Neville's processes for extending Fraser House into the local community are detailed. The Australian society's processes and sanctions for placing boundaries upon behaviour and for accommodating diversity are detailed and these are contrasted with Fraser Houses and Neville's use of therapeutic community to fulfil the same functions. Neville's setting up of transitions to community self-caring is detailed, as well as Neville's intentional actions contributing to the phasing out of Fraser House. Research on Fraser house evaluation is briefly outlined. The chapter concludes with ethical issues in replicating Fraser House and some conclusions about the research themes.

### CRITIQUE OF FRASER HOUSE IN THE SIXTIES

As leader, two of the roles Neville used were 'enabler' and 'orchestrator' of self organizing action by others. For this, Neville was accused of being irresponsible and not doing his job of leading - loosely defined as, 'telling everyone what to do'. Being the Director and Psychiatrist in charge of the Unit, he was expected to do just that. In his profound love of all involved, Neville said<sup>802</sup> he was accused of being, 'too emotionally close'. In his tight, tough, humane, meticulously specific, and precise interventions in crisis contexts he was accused of being a megalomaniac. Accusations would depend on which moment a critic happened to be observing. The seeming conflicting roles of Non-interventionist-Interventionist and Uninvolved Passive-Totally Involved Tyrannical Megalomaniac are fully consistent with use of opposites and cleavered unities. Neville's behaviour was consistent with his behaviour being *appropriate to each passing moment and differing context*.

There is another sense in which Neville used control and abandon in his own functioning. It is resonant with what Castaneda<sup>803</sup> wrote about the Yaqui Indian, Don Juan's way.

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<sup>802</sup> Dec, 1993, July, 1998.

<sup>803</sup> Refer (Castaneda, 1974).



Don Juan spoke of walking the path between control and abandon, and how to combine both of these in peak performing - to control oneself and at the same time abandon oneself – to calculate everything strategically - that's control, then once this is done, to act, to let go; that's abandon.

In using awareness of awareness,<sup>804</sup> Neville could seamlessly slip between *control* and *abandon* or use both simultaneously at *differing levels of functioning*. This letting go and abandoning is resonant with Wolff's writings in his book, 'Surrender and Catch'.<sup>805</sup> Even in surrendering/abandoning there is keen sensing of what others may not sense. It involves surrendering with awareness fully engaged with attending in all systems. This accounts for seeming contradictions in Neville's behaviour. As for the efficacy and appropriateness of Neville's actual behaviours in context, that is outside the scope of this research.

Clark and Yeomans wrote that during the early months of Fraser House Neville exercised tight control in supporting his staff against the anxieties in the change-over from 'old and trusted methods of managing patients to new and unfamiliar techniques'.<sup>806</sup> They mention that this function was critical in the early days when situations occurred like patients being arrested at a local hotel, violent quarrels breaking out between patients, cases of window smashing, insubordination and outbreaks of panic. Clark and Yeomans go on to say 'however, as confidence was created in the new methods, staff learned to meet and handle emergencies without the continual presence of the director. As staff felt more confident, patients became more secure and the frequency of emergencies decreased'.<sup>807</sup>

The response to Fraser House ranged from recommendation to condemnation. In their book about Fraser House, Clark and Yeomans report:<sup>808</sup>

Many professional workers, psychiatrists, psychiatric workers, psychiatric nurses and clinical psychologists, have expressed antagonism towards the practices of the Unit.

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<sup>804</sup> This theme is developed in *Coming to One's Senses – By the Way* (Spencer 2012)

<sup>805</sup> Refer (Wolff, 1976).

<sup>806</sup> Refer (Clark & Yeomans 1969, p.41-42).

<sup>807</sup> Refer (Clark & Yeomans 1969, p.41-42).

<sup>808</sup> Refer (Clark & Yeomans, 1969, p.54).

They have claimed, among other things, that the confidences and the dignity of patients are not respected in the traditional way, and that the treatment is crude and administered by unskilled personnel. They describe instances in which relatives of a patient have been denied information about the progress of treatment, or had pressure exerted upon them to attend group therapy meetings against their own wishes.

At a more personal level, charges of flamboyance and irresponsibility have been made against the director of the unit (that is Dr. Neville Yeomans). Some practitioners have refused to refer patients to Fraser House because of their feelings of disquiet about its personnel and practices.

## A RESPONSE

I will respond to the above criticisms; firstly, the report that 'relatives/friends of a patient had pressure exerted upon them to attend group therapy meetings against their own wishes'. I have discussed that 'family and friends attending Big Group' was a condition for patient entry to the Unit.

I have included a letter sent to friends and relatives encouraging them to attend (refer Appendix 11). That letter said that if requested, a group of patients could call on friends and relatives to explain things, and answer questions. In respect of the claim that pressure was being exerted against people's wishes, Neville stated that this certainly occurred fairly regularly as particular circumstances arose.

Some families went out of their way to not cooperate with efforts to treat family members. Neville wrote:

Family inconsistency and conflict, distrust of the hospital, etc is most commonly and in fact almost solely found amongst the relatives of the most severely ill of all patients. It characteristically arises with the relatives of severely schizophrenic and major narcotic addicts, murderers, and violent patients; far more than in any other group which is perhaps a reflection of the extreme tension and distortion under which these families live, making them suspicious of any efforts to help them.<sup>809</sup>

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<sup>809</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 44-45).

Appendix 21 contains a relevant case involving a tangled inter-generational inter-family dysfunctional group of six where considerable pressure was put on a dysfunctional person not involved in Fraser House at the time though linked to a dysfunctional network.

Readers can draw their own conclusions about the efficacy of the pressure to attend Fraser House in this case.

As for the claims that the treatment was crude and administered by unskilled personnel, the reports of those I interviewed was that patients and staff alike became extremely competent in a whole range of processes outside of conventional mental health practice. The Unit became the centre for teaching new psychiatrists 'community psychiatry'. Fraser House patients played the major role in training these new psychiatrists. At the time Neville was anticipating John Cawte's (1974) work in evolving cultural psychiatry at UNSW and with John's 'Medicine is the Law' work with top end Aboriginal Groups. Recall, Neville had all of the Aboriginal and Islander folk within the NSW psychiatric hospitals transferred to Fraser House and passing on to their respective communities (except a few requiring long term care for serious permanent health damage).

In respect of the criticism that confidences and the dignity of patients were not respected in the traditional way, we have discussed the often tough and provocative nature of Fraser House community process. Neville described his way as being ruthlessly compassionate in intervening, interrupting and sabotaging people who were adept at maintaining and sustaining their own and/or others' dysfunction.

In Fraser House people changed where nothing else had worked in the other places they had been. Relatives and friends of a patient *were* often denied information about the progress of treatment.

It was regularly found that many relatives and friends were very prepared to use information about a patient's progress to destructively sabotage that process.

It is to be expected that what Neville was doing would create 'peer disquiet' about Fraser House personnel and practices. Anything that turns a profession on its head and strips away virtually every aspect of members of that profession's traditional power and authority as both individuals and as a profession would create vehement opposition.

Each of my Fraser House interviewees agreed that *many* newcomers to Big Group would have had the following experience.<sup>810</sup>

Some patients and their relatives and friends have shown extreme fear of, and hostility towards, the practices of the Unit. They describe vividly their feelings of horror and helplessness when first exposed to the interrogation or verbal attack of a group of grossly disturbed people. Frantically, they look towards the staff for protection, but support is not forthcoming. The inescapable conclusion is reached: staff and patients are united in their efforts to uncover innermost secrets and to probe sensitive emotional areas without remorse.

Every Fraser House interviewee said that Big Group was an extremely intense experience and in all of this, there was profound framing compassion, attending to the role specific functional in context, and a relentless drive for all involved to be moving to being able to live well in the wider community. As for being flamboyant, Neville was a chameleon who constantly changed to fit context. In keeping Fraser House before the public of Sydney, Neville was very prepared to be a flamboyant celebrity. Later, when he was quietly evolving networks among Indigenous people and wanting to minimize interference from dominant elements, he went out of his way to be invisible.

## **REPLICATING FRASER HOUSE IN STATE RUN ENCLAVES - KENMORE HOSPITAL'S THERAPEUTIC COMMUNITY**

Dr. N. M. Mitchell from Kenmore Psychiatric Hospital in Goulburn was interested in setting up a 300 patient therapeutic community (based on Fraser House) within Kenmore, a psychiatric hospital with over 1,800 patients.<sup>811</sup> A file note by an unnamed author in Neville's collected papers states:

Dr. Mitchell was sent to Fraser House for a week of intensive training and received copies of Fraser House's rules, administration structure and committee organization.

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<sup>810</sup> Refer (Clark and Yeomans 1969, p. 54).

<sup>811</sup> Refer (Mitchell 1964).

Neville had visits to Kenmore and visited Goulburn Base Hospital and developed liaison between Goulburn Base Hospital and Kenmore. Neville engaged in four days of continual supervision at Kenmore during one phase when he ran small and large groups in every ward of the hospital and delivered talks to *all* members of both staff and patients throughout the entire hospital' (over 1800 people). He also supplied Kenmore with a research instrument to act as case history records.

While their therapeutic community had around 300 patients Neville ensured *all* involved in Kenmore and the local hospital knew about this new Unit.<sup>812</sup>

Note the thoroughness of Neville in ensuring every single patient and staff member, as well as the local base hospital, were all thoroughly briefed on the new therapeutic community unit at Kenmore. This is resonant with Neville evolving processes whereby firstly, all of a prospective resident's family, friend Network are involved in the therapeutic community context, and secondly, the Unit is embedded within the local context.

Neville's work with Dr. N. Mitchell and Dr. J. Russell at Kenmore was featured in a newspaper article on 19 June 1963 called, 'Kenmore's Group Therapy Plan – Leading Psychiatrist Visits Kenmore' (Evening Post 1963) (Photos 38 and 39 below).

Dr. Mitchell is quoted in the article as saying, 'A large-scale community living or group therapy used at Kenmore since late last year has proved an unparalleled success'. Kenmore modelled their Committee structure/process on the one then in use within Fraser House.<sup>813</sup>

I interviewed Dr J Russell as well as her son Ian who had lived on the Kenmore Hospital grounds with his mother<sup>814</sup> who both confirmed the above.

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<sup>812</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 66-69).

<sup>813</sup> Refer (Mitchell 1964).

<sup>814</sup> Feb, 2002.



Photo 42. Kenmore Hospital at Goulburn

Figure 1 below shows Neville's framework that he outlined to me<sup>815</sup> based on these four levels. It also shows the normal and deviant behaviours associated with each of the four, and also the typical societal 'correcting' agencies associated with each level.

The criminally insane are typically deviant on all four levels. Criminal people and the socially dysfunctional may deviate at any level. Australian society's correcting agencies provide a 'service' role for the community at large. In large part, level two and three service is provided by some level of government - the public sector. Some private sector contracting-out occurs; for example, private prisons.

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<sup>815</sup> Dec, 1993.

## KENMORE'S GROUP THERAPY PLAN



### Leading Psychiatrist Visiting Kenmore

One of Australia's more prominent psychiatrists, Dr. N. T. Yeoman, a leader in the field of group therapy for mental patients has been at Kenmore Hospital for the past two days.

Dr. Yeoman, Psychiatric Supervisor at Fraser House, North Ryde, Sydney, is in Goulburn, helping to supervise the large scale implementation of the group therapy scheme at the Kenmore Hospital.

Large scale community living or group therapy used at Kenmore since late last year has proved an unparalleled success.

It is believed that group therapy has not been used on such a large scale anywhere in New South Wales, and even Australia before.

Dr. Yeoman, a strong advocate of group therapy, said that the method of treatment by community living was proving a boon in the cure of patients suffering from mental illnesses.

He said that the new therapeutic scheme had almost obviated the need for the use of drugs in the treatment of mentally disturbed persons.

It had been found that the cure effected by group therapeutic treatment, seemed more lasting than the temporary tranquilising affect of drugs.

Kenmore Mental Hospital, he said, was advancing towards the stage when some forms of treatment could be carried out on an out-patient basis.

The community living treatment could also be used in preparing friends and family for the discharge of the patient.

This could, he added, alleviate some of the hostility which discharged patients faced on entering the outside world.

Goulburn residents, over a period of time would become more involved with the

● Pictured from left: Dr. Yeoman, Dr. J. Russell (Kenmore) and Dr. N. Mitchell (Kenmore).

**FRASER HOUSE AND TRANSITIONS TO COMMUNITY SELF CARING**

This segment looks at Neville’s contextual frames for positioning Fraser House praxis in fostering a transition to a humane caring epoch. Neville spoke<sup>816</sup> of Western society having four levels of functioning relating to regulating of conduct - namely, values, norm, rules, and obligations.

LEVEL	NORMALITY	DEVIANCY	CORRECTING PROCESS	FRASER HOUSE AND LACEWEB CORRECTING PROCESS
1 Values	Moral Ethical	Immoral Unethical	Priests Moral leaders	Therapeutic Community
2 Norms (Legality)	Legal Law- Observance	Illegal Criminal	Judiciary Police	Therapeutic Community
3 Rules (Efficacy)	Loyal	Disloyal	Administrators	Therapeutic Community
4 Obligations (Capacity)				
a) Role Performance	Role responsibility (Competence)	Mental Illness	Psychiatrist	Therapeutic Community
b) Task Performance	Ability	Physical Illness (Disability)	Physician	Therapeutic Community

Figure 1 Maintaining Conduct and the Correcting Processes.

<sup>816</sup> July-Aug, 1998.



Private commercial practitioners (service providers) may be supported by government funding arrangements; for example psychiatrists and physicians in level four. Voluntary service providers also assist; for example, church based social and counselling services and youth-outreach services in level one and aspects of level four.

Outside the massive service provider arrangements is now an extensive network of self-help groups. Self-help blossomed in Australia in the Seventies and Eighties in large part because of the enabling impetus of Neville in the Sixties and early Seventies, discussed in Chapter 10. The social-pathology support framework of Fraser House and the Laceweb assumes that resident behaviour is a function of pathological social networks - a failure at the community level, and also assumes it is in part a function of pathology within the wider society. While Fraser House was a service provided by the NSW Health Department, life within Fraser House was pervasively self help.

Within Fraser House there was no *service* based correcting *agent* - where 'agent' means someone who does something *for* you – rather, within Fraser House the correcting, remedial and generative processes operating at all of the four levels of functioning depicted above in Figure 1 becomes the therapeutic community, which by its nature, is bracketed off, though embedded in local community. In Neville's framework, the notion of 'service delivery' by 'expert' 'corrective agencies' is replaced by self-help, and mutual or community help by the therapeutic community.<sup>817</sup> This is resonant with Indigenous community sociomedicine for social cohesion. The therapeutic community is supported by nurturing enablers as 'resource people'.<sup>818</sup> The paper 'Government and the Facilitating of Grassroots Wellbeing Action',<sup>819</sup> suggests ways that self-help, and mutual or community Grassroots wellbeing action may complement top-down service delivery.

Fraser House, residents explored, clarified, and developed their caring wellbeing values, norm, community rules, reciprocal obligations, and experienced competence in performing roles and tasks together. They developed their own community lore, law, rules, norms and obligations.

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<sup>817</sup> Refer Laceweb (2003).

<sup>818</sup> Refer (Spencer, Cramb & Wijewickrama, 2002).

<sup>819</sup> Refer (Yeomans, Widders & Spencer 1993a; Yeomans, Widders & Spencer 1993b).

They were living within Fraser House's more functional value, rule, and norm systems that they were evolving and continually reviewing together as a caring community.

This co-reconstituting of the rules and norms they lived by was embedded within every aspect of communal life in Fraser House. The values, lore, law, rules and norms embodied humane caring self-help and mutual-help.

Neville embedded the alternative Therapeutic Community process and framework of Fraser House depicted in Figure One above into the evolving Laceweb. The distinction between mainstream 'service delivery' approaches and the self-help mutual-help Laceweb model is discussed in Chapters Eleven and Twelve.

These aspects were never reified – as if they were immutable and coming from God. As Kuhn pointed out in his writings about the potency of paradigms,<sup>820</sup> the processes constituting and sustaining societal paradigms are reified and rarely if ever noticed or questioned. Neville created a context where the social constituting of the Fraser House shared reality was made explicit and kept under continual review by the Fraser House community. Goffman had written about various types of total institutions. Neville detailed to me in 1994 and 1998 how these total institutions maintain conduct and set up correcting processes within the above framework of values, norms, rules, and obligations.

Neville described Fraser House as a 'transitional community' as it was continually adapting to meet changing contexts and challenges. There was a culture of continual improvement in being well – wellbeing. Neville described all this as 'micro-processes' that may be used in returning a way of being and living together to wider society in Australia – a culture that Neville described<sup>821</sup> as been subject to the cultural stripping by the Rum Corps at the very start of European settlement in Australian - where in Neville's terms, 'Irish and other settlers and local Aborigines alike all had their culture stripped systematically from them and a military culture imposed'. Figure 2 below depicts four levels of total institutions in mainstream society and shows the conforming process roles they use. Figure 3 below is Neville's extension of Figure 1 and depicts the way society accommodates diversity between people, socio-economic groups, ethnic groups and cultures.

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<sup>820</sup> Refer (Kuhn 1962; 1996).

<sup>821</sup> Dec, 1993.

Societies have varying degrees to which they will allow protest and dissent. The columns are lists (rather than a table) of correcting processes for resolving deviancy from within or from outside the society. The right-hand column gives the Fraser House/Laceweb healing processes for healing deviancy in all its forms towards having cleavered unities that respect and celebrate diversity.

## **A FOLLOW-UP SERVICE AND LIAISON WITH OUTSIDE ORGANIZATIONS.**

Fraser House offered primary patient care by skilled psychiatric nurses to many surrounding organizations. A Fraser House social worker was based in the Hunters Hill Council Chamber's Administrative Office providing a service to the public half a day a week.

Neville was continually giving talks to church groups and other organizations about Fraser House and its processes.

Neville set up what was called the Sydney Therapeutic Club on the veranda of Ward One at Sydney Hospital.<sup>822</sup> Neville worked closely with eight social workers at Sydney Hospital. Some of the social workers were trained in group therapy and the Consultative Mental Health Programme was established. Six of the social workers attended Fraser House groups.

Sociotherapy groups were held regularly at Sydney Hospital for three years.<sup>823</sup> Fraser House patients and ex-patients attended these Sydney Hospital Groups.

Neville announced the start of these Sydney Hospital sociotherapy group meetings during a Fraser House Big Group that was very tense, as a catalyst for change in that Big Group's mood.

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<sup>822</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 104).

<sup>823</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 70).

<b>LEVEL</b>	<b>CAPABILITY AND NATURE</b>	<b>INSTITUTION</b>	<b>CONFORMING PROCESS</b>
1 Values	Capable and in retreat	Abbeys, Monasteries, Convents	Priests Moral leaders
2 Norms (Legality)	Capable and deliberate threat to society	Jails, Penitentiaries, POW Camps,	Judiciary Police Guards
3 Rules (Efficiency)	Capable and there for instrumental purpose	Army Barracks, Ships	Administrators
4 Obligations (Capacity)			
a) Role Performance	Incapable and unintended threat to society	TB Sanatorium, Mental Hospital	Physician, Psychiatrist
b) Task Performance	Incapable and harmless	Blind, Orphaned, Aged, Indigent	Physician, Carer

Figure 2 Neville's Four Levels and Total Institutions

Level	Normality	Deviancy	Correcting Process	Fraser House/ Laceweb Correcting Process
Cleavage Diversity	<p><b>Current way:</b></p> <p>Oppressor/ Oppressed</p> <p>Advantaged/ Disadvantaged</p> <p>Subjugator/ Subjugating</p> <p>Exploiter/ Exploiting</p> <p><b>Possible way:</b> Harmonious Unity</p>	<p>Protest</p> <p>Disobedience</p> <p>Conflict</p> <p>Sabotage</p> <p>Insurrection</p> <p>War</p> <p>Terrorism</p>	<p>Venting energy</p> <p>Fines</p> <p>Compelling compliance</p> <p>Coercion &amp; sanctions</p> <p>Imprisonment</p> <p>Warrior system</p> <p>- yang</p> <p>Political Mediators</p> <p>Negotiation</p> <p>Police/Military</p> <p>Para-military</p> <p>Militias</p> <p>Torture &amp; Trauma</p> <p>Shaming &amp; Maiming</p> <p>(Towards status quo in <b>current way</b>)</p>	<p>Cultural Keyline</p> <p>Healing nurturing – Yin</p> <p>Therapeutic Community</p> <p>Mediation Therapy</p> <p>Peacehealing</p> <p>Healing/Wellbeing networks</p> <p>Festive, and celebratory gatherings</p> <p>Everyday life wellbeing processes</p> <p>(Towards <b>possible way</b> of harmonious cleavered unity)</p>

Figure 3 Neville’s Figure Depicting the Way Society and Fraser House/Laceweb Accommodate Diversity Among People, Socio-Economic Groups, Ethnic Groups and Cultures

As an example of linking Fraser House to the wider community and vice versa, during 1965, assistance was given on an individual or workshop basis by members of the Fraser House Research Group to thirteen organizations listed in Appendix 22.<sup>824</sup>

<sup>824</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 94).

Seventeen people from the Parramatta Psychiatric Centre met monthly under Neville's chairmanship on eight occasions.<sup>825</sup> Members of the Salvation Army undertook training in group leadership at Fraser House. Brief and extended training courses also included clergymen from all Christian denominations. Also involved were family welfare agency counsellors, parole officers, and nurses and administrators from private hospitals. Neville also advised the Salvation Army on the development of hostels.<sup>826</sup> Neville was the Honorary Consulting Psychiatrist at Langton Clinic for Alcoholics. He also guided that hospital on therapy, policy and research.<sup>827</sup>

In the above action Neville was providing support to each of the mainstream institutions outlined in Figures 1, 2 and 3 who were providing mainstream service delivery based correcting processes for people deviating from society's values, norms, rules and obligations. Neville also linked with senior people in the criminal justice prison system through the Fraser House Psychiatric Research Study Group. This linking is another example of how Neville explored interfacing his ways with mainstream ways.

Neville also gave many talks and interviews about Fraser House that were broadcast on TV and radio. This was confirmed by Neville, Chilmaid, and Bruen.<sup>828</sup> Neville was the Guest of Honour at the All Nations Club on 30 August 1963.<sup>829</sup> A draft of a speech on social problems to the Ionian Club Sydney entitled, 'Introduction on the Origins of the Ionians' is included in Neville's archived papers.<sup>830</sup> On one occasion a TV crew from the ABC came and filmed a section of Big Group. One of the intentions of these interviews was to have the public know so much about what was happening at Fraser House, that it would raise a hue and cry if there were any moves to close the Unit.

One of the things Neville was exploring when he was away overseas for nine months in 1963 was the state of the art in community based healing approaches in the United States and the United Kingdom.

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<sup>825</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 85).

<sup>826</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 72).

<sup>827</sup> Refer (Yeomans, N. 1965h, Vol. 12, p.70).

<sup>828</sup> April 1998.

<sup>829</sup> Refer (All Nations Club 1963).

<sup>830</sup> Refer (Yeomans N. 1968a).

In Neville's view<sup>831</sup> Afro-American community child care centres and community welfare centres in the USA were state of the art;<sup>832</sup> they were looking after their own. Neville conveyed this in a letter to a Fraser House colleague.<sup>833</sup>

Upon his return Neville wrote a report<sup>834</sup> recommending that community mental health centres be attached to schools, because school counsellors meet the families. Neville's report recommendations were shelved. Neville energized the Paddington Children's' Community Centre based in part on the Afro-American New Haven Community School he visited in America.<sup>835</sup> This linking of support to schools has some resonance with what happened in the NSW town of Bourke as a result of two Aboriginal members of that Community attending a Human Relations Gathering enabled by Neville in Armidale, NSW in 1971. This is discussed in Chapter Eleven.

## CATCHMENT AREAS

I understand Fraser House was the first mental institution in Australia to identify surrounding suburbs as an area of 'special interest'. Church and other community groups in the area were approached and told about the programs and processes used at Fraser House. Neville was a frequent speaker at these groups. People from the groups were invited to attend Fraser House as guests at Big and Small Groups. Fraser House research people gathered data relating to the mental health in the surrounding area. This area came to be known as Fraser House's 'catchment area'.<sup>836</sup> Neville had supported the setting up by Dr Mitchell of a therapeutic community in Kenmore Hospital in Goulburn, and Kenmore was one of the first hospitals to follow Fraser House in using catchment areas.<sup>837</sup> This notion of catchment areas has spread through mental health services. This was an innovation that contributed to the demise of Fraser House as a total and voluntary therapeutic community.

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<sup>831</sup> Refer (Yeomans N. Dec, 1993; July, 1998).

<sup>832</sup> Refer (Yeomans, N. 1965a, Vol. 1, p. 70-80).

<sup>833</sup> Refer (Yeomans N. 1965a, Vol. 1, p. 70-80).

<sup>834</sup> Refer (Yeomans N. 1965a, Vol. 1, p. 70-80).

<sup>835</sup> Refer (Yeomans N. 1965a, Vol. 1, p. 70-80).

<sup>836</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 2-4).

<sup>837</sup> Refer (Mitchell 1964).

In 1968, the areas around Lane Cove were designated the 'Admissions Catchment Area' for Fraser House, and from then on *involuntary* patients (people being committed) were admitted to Fraser House. This fundamentally distorted and collapsed the Fraser House voluntary self-help process.

## NEVILLE'S ACTIONS TO PHASE OUT FRASER HOUSE

Neville delivered a paper at the Pan Pacific Rehabilitation Conference in 1968 called 'The Therapeutic Community in Rehabilitation of Drug Dependence' wherein he wrote about steps he was taking towards evolving community mental health.

Since September 1965, Fraser House has been innovating a community psychiatry service for approximately 300,000 population. This programme aims at intense contact with government public servants, community aid services and all other relevant community leaders including police, ministers of religion and all those depended upon by large groups.<sup>838</sup>

In a document marked 'confidential' called, 'A Community Developers Thoughts on the Fraser House Crisis',<sup>839</sup> Neville writes of actions that would lead to the phasing out of Fraser House.

Over the last couple of years the Unit Director and developer (Dr. Yeomans) has been increasingly involved in strengthening the organizational preparedness of the outside community, aimed at the relative devolution of Fraser House and the development of an external therapeutic (welfare) community.

Neville does not expressly state what the 'crisis' was that was implied in the title of the article. In terms of attack from psychiatrists and other health professionals opposed to Fraser House process, the Unit had been 'in crisis' from inception.

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<sup>838</sup> Refer (Yeomans, N. 1965a, Vol. 1, p. 267-289).

<sup>839</sup> Refer (Yeomans N. 1965a, Vol. 2, p. 46-48).



A shift to a 'community mental health' focus and a further widening of focus to embrace 'community health' via 'strengthening the organizational preparedness of the outside community' was hinted at in the forward to the second edition of 'Introducing a Therapeutic Community for New Members'.<sup>840</sup>

The major changes in the programs of the Fraser House Therapeutic Community in the past 20 months<sup>841</sup> have been the development of an intense Community Psychiatry Programme, first in Lane Cove municipality in September 1965, and more recently in the Ryde Municipality. The major Therapeutic function of Fraser House will now be as the centre for an intense Regionalized Community Psychiatric Programme. This programme is aimed at reducing the rates of mental and social illness in this part of Sydney as a pilot programme and involves a vast increase in the outward orientation and responsibility of the Unit. Groups of nurses were allocated localities in the suburbs surrounding Fraser House and supported patients and outpatients from their areas.

The Fraser House handbook for new staff has a segment on the Nurses Role:

Nurses are assigned in teams to regional areas at the moment; Lane Cove, Ryde, the rest of North Shore, and other areas. Each regional team is expected to be responsible for knowing its area, its problems and helping agencies etc. Moreover, nurses in each team are expected to come to know all in-patients and out-patients of that area; to be specially involved in the appropriate regional small groups, both in the community and in the Unit; to record progress notes on their regional patients; to be part of both medical officer and follow-up committee planning for the patients of their region.<sup>842</sup>

In September 1965 the Lane Cove Community Psychiatry Programme began. In June 1966 a similar programme began in Ryde.<sup>843</sup>

In discussion with Neville<sup>844</sup> about Figures 1 and 3 above he said that while Fraser House had been a seminal step, it was *still a State run enclave*.

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<sup>840</sup> Refer (Yeomans, N. 1965a, Vol. 4).

<sup>841</sup> (1965/1966).

<sup>842</sup> Refer (Yeomans, N. 1965a, Vol. 2, p. 18).

<sup>843</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 2-4).

<sup>844</sup> Nov, 1998.

Kenmore Therapeutic Community was another State run enclave. Ex-staff member Dr. Madew was replicating Fraser House at Callan Park where the therapeutic community was called Bayview House.

Consistent with Neville's interest in evoking epochal change, he wanted his ideas spreading outside of State control.

His next step was to move Fraser House way out into the community and slowly move community-centred action away from service delivery and towards grassroots self-help and mutual-help. Neville spoke<sup>845</sup> of this as, 'returning wellbeing processes back to grassroots folk'.

In 1993, Neville engaged me in writing with him and Terry Widders about the gulf that exists between Grassroots self-help and Government.<sup>846</sup> In that paper Neville describes the fulfilling of his aspirations in the Sixties when he was shutting down Fraser House as a Government Institution embedded within an expert service delivery tradition.

Across Northern Australia influences are being generated that are placing the impetus for nurturing cultural action for wellbeing back at the place it breaks down - with local people as they go about their lives. It is a lateral and bottom-up action. Small groups engage in action and keep using practices that work for them. Others become involved and initiatives, starting 'at the bottom', work their way 'out' and 'up' to include more of the wider community.

To have Fraser House process start to move out into civil society and then into grassroots self-help networks Neville sensed it was best to let Fraser House be re-absorbed by mainstream and disappear.

He did not want Fraser House remaining as a government administered service delivery entity that was a mere shadow of how it was when he was there, and for this 'atrophied anomaly' to be presented as 'Dr. Neville Yeomans' Therapeutic Community'.

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<sup>845</sup> Dec, 1998.

<sup>846</sup> Refer (Yeomans, Widders & Spencer 1993a; 1993b).

## THE DECLINE OF THERAPEUTIC COMMUNITIES

Neville told me<sup>847</sup> that he had predicted in the 1960's that therapeutic communities in psychiatric hospitals in Australia would cease to be. Neville had predicted the locus of power shifting within state controlled psychiatry from patient self-help and self-governance back to 'power-over the disempowered patient by professional experts'. Neville also predicted the reasons for this.

They were identical to David Clark's description of the causes of the closure of Therapeutic Communities in the UK Hospital systems outlined in Appendix 2. Neville's predictions proved correct. I have not been able to find a hospital-based therapeutic community left in Australia. Therapeutic Communities do operate as smaller typically non-government bodies and are more active in supporting people with drug related issues.

Neville said (Dec 1993, July 1998) that within Fraser House, psychiatrists experienced their maximum career disempowerment. Neville held the forces that wanted to annihilate all trace of Fraser House at bay for nine years.

Neville had intentionally positioned Fraser House in the 'declining old cultural system at the margins' to research both the internal and external process of setting up an organisation deemed 'radical' and 'anarchic' by the old cultural synthesis.<sup>848</sup>

Neville in 1967 and 1968 arranged for opponents of Fraser to get their way after he had achieved everything he wanted at Fraser House. He then wanted to move the Units processes into civil society in Sydney and then into remote areas away from external interface with the power centres of Australia – especially Canberra and the State capital cities.

## FRASER HOUSE EVALUATION

A cost-benefit analysis designed by Neville revealed the Unit to be the cheapest and most effective compared to a traditional and to a very new 'eclectic' unit.<sup>849</sup>

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<sup>847</sup> Dec, 1993, June-July, 1998.

<sup>848</sup> Refer Yeomans, N. (1971c).

<sup>849</sup> Refer (Yeomans N. 1980a; Yeomans N. 1980b).

Chilmaid said:<sup>850</sup>

Fraser House costs matched the two admission units but had many more outpatient numbers, both attendees & assertive outreach (follow-up visits) and groups, so cost per patient day must have been lower; due to length of stay, patient throughput was also lower.

Treatment results were followed for up to five years and this research showed that improvement results were maintained.<sup>851</sup>

Madew, Singer & MacIndoe<sup>852</sup> conducted controlled research in Sydney at Bayview House Therapeutic Community<sup>853</sup> within Callan House. They found that the therapeutic community was significantly better at returning patients to the community. The therapeutic community costs were also significantly lower than the control group.

In 1993, Alfred Clark published his book, 'Understanding and Managing Social Conflict'. In this book Clark specified the 1959-66 'Fraser House' model as being still 'state of the art' as a process for intervening and resolving social conflict within *any* context around the Globe.<sup>854</sup>

## FRASER HOUSE A MODEL FOR AMERICAN RESEARCH

Neville was delighted to discover that Fraser House was one of the models used in comparative research by Paul and Lentz in their 1968 research based in Illinois, USA.<sup>855</sup> Paul and Lentz used Fraser House as one of their models in developing their milieu therapy program. However, many of the unique features of Fraser House were not used by the American researchers. The researchers had also used a 'poor cousin' of Fraser House model in their social-learning program as well.

The American researchers used a token economy. Neville set up a small *actual* economy within Fraser House (for example, the canteen, the bowling green and packing light globes).

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<sup>850</sup> Sept, 2004.

<sup>851</sup> Refer (Clark and Yeomans 1969).

<sup>852</sup> Refer (Madew, Singer & MacIndoe 1966).

<sup>853</sup> Bayview House was modelled on Fraser House.

<sup>854</sup> Refer (Clark 1993).

<sup>855</sup> Refer (Paul & Lentz 1977, p. 432),

The American research strongly supported the efficacy of the Fraser House model. Over the four and a half years of the American research and the next 18 months follow-up, the psychosocial change programs were significantly ahead of the hospital group on all measures, with social learning emerging as the treatment of choice.

While Paul and Lentz's clients had been chronic mental patients who had had long-term hospitalisation, with the social-learning group fewer than 3% failed in achieving 'significant release', defined as being longer than 90 days in outside extended-care facilities. 10.7% of the original social-learning group and 7.1% of the milieu group were released to *independent* functioning, without re-institutionalisation. None of the original hospital group had been released to independent functioning.

A cross comparison between structures, processes, actions and underlying theory within Fraser House and Paul and Lentz's psychosocial programs shows that Fraser House contained the aspects that constituted the effectiveness of *both* their milieu and social learning programs. Some of the features of the American models were present within Fraser House in a more advanced form. Fraser House also had a large number of features that were not present or referred to by the American researchers. To demonstrate the 'total' nature of Fraser House, the Unit's features that were neither present in the Paul and Lentz's American research<sup>856</sup> nor referred to by the American researchers are listed in Appendix 23. Consistent with opposition to Fraser House, Paul and Lentz's treatment unit was closed by authorities shortly after they published, notwithstanding their excellent results, leaving non-performing hospitals as the only treatment available.

## ETHICAL ISSUES IN REPLICATING FRASER HOUSE

It is possible that psychosocial change may be implemented in incompetent, inappropriate, unethical and non-socio-ecological ways. Attempts to set up psycho-social change programs may go seriously astray to the point where people may be harmed or killed. We have seen that the Fraser House therapeutic community psychosocial programs were, at various levels, both simple and complex in their structure and processes.

Both highly specific and very non-specific change actions were used. Many of the structures and processes were not obvious. Many were very subtle.

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<sup>856</sup> Refer (Paul & Lentz 1977).

Incompetent people with the best intentions in the world may seek to establish psychosocial change programs. They may operate under a belief in the 'magical' quality of the approaches used - that you set a unit up and 'let the magic happen'.

The consistent feedback from all my Fraser House interviewees was that Fraser House was a 'massive amount of very tight and difficult work'. As mentioned, in Fraser House detailed attention was focused on being extremely flexible within extremely tight psychosocially ecological boundaries. One of these frames was safety at all levels - physical, emotional, psychosocial, ethical, moral and spiritual. Meticulous and constant attention was also focused on staff teamwork with team building, team-maintenance and teamwork under continual review.

The staff were so dedicated and committed to each other and the community, Neville had to constantly insist that they go home after their shifts ended instead of staying on to do things to support. Recall that the groundwork laid down by Neville allowed him to be away overseas for nine months in 1993 with Fraser House thriving in his absence.

Neville was adamant that for any cloning of Fraser House to be ecological, it would have to grow naturally and be context and local place dependent; this included how it was embedded within the local suburbs to ensure the natural evolving of strong functional local patient networks. An important issue in replicating Fraser House was that Neville was a very skilled and very charismatic person and there are few 'Neville's around (given his Keyline and Indigenous precursors).

As an example of his total completeness Neville spoke to all 1800 (plus) staff and patients at Kenmore in setting up their therapeutic community. As well, as detailed in this Biography, many of Neville's ways were not obvious.

Dr. Mitchell's Kenmore Therapeutic Community and Dr. Madew's Callan Park were successful examples of cloning Fraser House. Dr. Madew was on staff at Fraser House prior to heading up Callan Park. As mentioned, Neville worked closely with Dr. Mitchell in setting up Kenmore Therapeutic Community.

One attempt at setting up a therapeutic community was the Ward 10B unit set up by Dr. John Lindsay at the Townsville General Hospital Psychiatric Unit.<sup>857</sup> Some years before, Dr. Lindsay had requested permission to be, and had been an observer at Fraser House for three weeks. Neville told me in 1992 in Yungaburra that Lindsay believed that he 'slavishly' copied aspects of Fraser House in establishing and running Ward 10B. In doing this, Neville said that, 'Lindsay did not allow for the structure of the city of Townsville'.

Neville said that in Ward 10B there was 'no evidence of locality or evolving a way of life together connected to place' (localised networking) - what Kutena<sup>858</sup> called 'cultural locality'.

Neville told me<sup>859</sup> that after Neville visited Ward 10B he completely dissociated himself from having anything to do with it. Neville said (Dec 1993) that this was because he sensed that Dr. Lindsay had 'too faithfully followed Fraser House in a different State, political and metropolitan context'. As well, there was evidence that the Ward 10B staff were far from being an effective team. Ward 10B was in no way encapsulating the Fraser House processes.

(In contrast, Fraser House staff rapport process was described in the following terms:

The emotional comfort and satisfaction of the Unit staff is one of the most significant features of the (Fraser House) therapeutic program. The numerous staff meetings aim to foster this. Specifically their role is to prevent the development of covert, hidden conflict between staff members about patients. Such conflicts are proven to result in overt patient disturbance. The staff remains the most powerful members of a therapeutic community and their welfare and comfort are of paramount importance.<sup>860</sup>

Following many complaints, Ward 10B was closed and became the subject of a Commission of Inquiry that reported in 1991. This inquiry sought to find out if negligent, unsafe, unethical or unlawful acts had taken place. The conclusions of the report<sup>861</sup> were in part:

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<sup>857</sup> Refer (Lindsay 1992)

<sup>858</sup> 2002.

<sup>859</sup> Dec, 1993.

<sup>860</sup> Refer (Yeomans, N. 1965a, Vol. 4, 50-54).

<sup>861</sup> Refer (Queensland Commission of Inquiry 1991, p. 461).

Clause 20.4 The primary lesson to be learned from the findings of the Commission of Inquiry is that what happened in Ward 10B between March 1975 and May 1987 must never be allowed to be repeated in this or any other psychiatric unit in any hospital in the State.

Clause 20.5 The mentally ill population deserves expert care, compassion and solicitude, not abuse and rude confrontation, and above all they deserve to be spared from the excess of those who would wish to impose upon them eccentric and idiosyncratic treatment philosophies. Even more so, they deserve to be treated with all of the skill and learning which the caring professions can offer them.

Dr. Lindsay gave his version of events at the Townsville Unit in his book, Ward 10B - The Deadly Witch-Hunt.<sup>862</sup>

I sense that Ward 10B can stand as a warning to anyone who may want to implement ideas culled from my thesis and this Biography without allowing for the interwoven richness of Neville's way and value underpinnings.

It would be useful research to compare differences between Fraser House and Ward Ten, especially between:

- the roles of the respective directors
- the respective director's relationship with the respective staffs, and
- the respective treatment philosophies

## INMA AND FRASER HOUSE

Neville's poem 'INMA' (included at the start of this Biography) is about social networking in Far North Queensland and the Darwin Top End in what Neville Termed an INMA or Intercultural **N**ormative **M**odel **A**rea.

As I stated in Chapter Two, it was some time before I started to see the fractal quality in everything Neville was doing and how all the diverse bits were parts of the whole. It was not until May 2004 that I suddenly realized that Fraser House process was isomorphic with the INMA poem.

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<sup>862</sup> Refer (Lindsay 1992).



Extracts from the poem:

It believes in the coming-together, the inflow of alternative human energy, from all over the world (2000a).

Neville first created the coming-together of 'alternative energy' – people he termed 'the mad and bad of Sydney'.<sup>863</sup>

It believes in an ingathering and a nexus of human persons' values, feelings, ideas and actions.<sup>864</sup>

As for an 'ingathering and an nexus', Neville first created the *ingathering* into Fraser House from the NSW psychiatric hospital back wards and prisons. The Fraser House community created the *nexus* and it was a nexus of 'human persons' values, feelings, ideas and actions. This links with Neville having the staff meetings to review themes, mood, values and interaction during big and small groups.

Inma believes in the creativity of this gathering together and this connexion of persons and values.<sup>865</sup>

The Fraser House ethos and experience was that the creativity and wisdom was in the community coming together and consequent nexus of persons and values.

It believes that these values are spiritual, moral and ethical, as well as humane, beautiful, loving and happy.<sup>866</sup>

The Fraser House evolved value system shared all of the above values.

Inma believes that persons may come and go as they wish, but also it believes that the values will stay and

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<sup>863</sup> Dec, 1993.

<sup>864</sup> Refer (Yeomans N. 2000a).

<sup>865</sup> Refer (Yeomans N. 2000a).

<sup>866</sup> Refer (Yeomans N. 2000a).

fertilize its area, and it believes the nexus will cover the globe.<sup>867</sup>

Fraser House patients could come and go as they wish and the values of Fraser House did stay and were spread into the wider Sydney area and beyond into the Australasia Oceania SE Asia Region.

## NETWORKING

This next segment gives significant information about how Fraser House worked so well.

Bloom<sup>868</sup> quotes Abrams who describes milieu therapy (community therapy) as a ‘treatment context rather than a specific technique - a metatherapy.’

Neville evolved what can be termed ‘transformative milieu’ where the milieu was the healing context and transforming process. Fraser House ‘transformative milieu’ was a very special kind of milieu that was *inherently transforming folk immersed in it*.<sup>869</sup>

Fraser House milieu was neither a ‘treatment’ nor a ‘technique’.

Neville’s process created a very special context whereby *every* aspect of social interaction *was transforming and re-constituting* people. Neville demonstrated that dysfunctional people *can* provide mutual help in evolving a reconstituting, self-governing, functional, transitional community that could continually take in dysfunctional people and their networks, and constantly generate and disperse them *within a three month or less time frame* as “functional family-friendship *seeding networks*’ into wider society.

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<sup>867</sup> Refer (Yeomans N. 2000a).

<sup>868</sup> Refer (Bloom 1997).

<sup>869</sup> An example of this transforming process is the experience of five fire-affected folk following the 2009 Kinglake fire storms in Victoria, Australia who are experiencing massive life difficulties and yet when they cooperate with each other a milieu emerges whereby they become very effective in supporting many in the community towards wellness in community mutual-help actions around evolving peer to peer support networks, community dining, memorial celebrations, and other community wellbeing actions.

Patients typically arrived with a dysfunctional family friend network and finally left Fraser House with a network of around *seventy people*.

Upon leaving, these networks would be made up of current and former patients and outpatients. Within a few weeks of leaving, network members would be primarily ex-attendees of Fraser House. Upon first leaving, patients could return and stay as patients three times with the members of their growing family friendship network. These return visits were opportunities to increase functionality and importantly, to strengthen the experience base within their networks.

As some of these returning outpatients may be members of a *number* of Fraser House connected networks - with members in, or returning to Fraser House – a vital implication was that ongoing links back to Fraser House *could be sustained for some time*.

Most of these networks were integrated networks (discussed in Chapter Twelve), with nodal people as links to other integrated or network fragments and dispersed networks (also discussed in Chapter Twelve). Nodal people would have links into other Fraser House integrated and dispersed networks.

Within these networks were subsets of people who were closely known and regularly connecting. Others were linked with less frequently, though available as resource and support people. This all has implications.

A vital implication is that after Fraser House had a number of months of regular outpatient attendances, Fraser House Big Groups began to be comprised of a substantial and influential number of ‘seeding’ patients among those about to leave, along with visiting outpatient members of their expanding functional network. These people all had experience in working well at the edge in Big Group, as well as experience in training new psychiatrists in community psychiatry, engaging in Domiciliary care and Committee work, and being a member of a functional network supporting self and others.

Like Neville, they were gaining in experience in attending to all of the role specific functional in context bits of everyone’s engaging in the communal mix and in the process discovering how to live well with others.

Having this core of patients and outpatients who were *very experienced as transformation change agents* in Big Group (and disbursed through small groups) supported by Neville and the other staff, increased the capability of the *whole* group as crowd and audience to hold interest, stay at threshold and make transformation 'magic' happen. There was critical catalytic mass.

During the early to mid Sixties Fraser House was continually evolving functional networks of up to seventy people and having them separate off from Fraser House into wider society - somewhat like meiosis in human cells splitting to multiply. Wider society would have little knowledge of this seeding process for community change.

Neville, staff, patients and outpatients in domiciliary care roles remained potential and actual nodal persons linking into these networks.

The next segment explores the role of ex-Fraser House patients in energizing local self help action.

## **EX FRASER HOUSE PATIENTS AND LOCAL SELF HELP ACTION**

Neville said<sup>870</sup> that patients would typically leave Fraser House with a large family friendship network, as well as experience in helping administer a substantial organization. They would also have experienced the practical application of psychosocial research and have competencies in community therapy process. After Neville and Margaret left Fraser House they both re-linked with some of the members of these networks in the late sixties and seventies. Neville and Margaret worked with ex-Fraser House patients and outpatients on community health initiatives when they found these people active in community innovation, change and enrichment, discussed in the next chapter.

It was little wonder that shortly after leaving Fraser House in 1968, Margaret Cockett was finding ex-patients around Sydney engaged in local self-help action. Typically, she found that ex-patients were *very effective* in group process and action as they had had excellent experience and grounding during their Fraser House stay.

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<sup>870</sup> Aug 1998.

When the going got turgid and emotions heated up in these action meetings it was nothing that these ex-Fraser House residents and outpatients had not already experienced in Fraser House.

Margaret recalled one Fraser House ex-patient as been a very angry person at Fraser House. When this person was leaving Fraser House, Margaret thought that he had a 'long way to go' in being 'functional'. She met and talked to him at a social action meeting.

Margaret told him that she was surprised to find him there and said she thought he would be 'railing against the government' rather than being involved in this self-help action.

Margaret said he replied words to the effect:

You have it all wrong. Change is happening at the *everyday life* level. It is useless trying to change the Government and the large power processes.

This response was in fact resonating fully with Margaret and Neville's view and draws attention to the profound difference between service delivery by experts (who do things for people) and self-help/mutual-help in modulating social relations. Neville wrote about this difference and how his way may be interfaced with mainstream way.<sup>871</sup>

Recall that this is resonant with Evers (1985) writing of new forms of social movement in Latin America. Evers suggests firstly, that 'political power' as a central category of social science is too limiting a conception for the understanding of new social movements.' Rather, the potential of these new social movements is mainly *not one of power*, but of *renewing socio-cultural and socio-psychic patterns* of everyday social relations penetrating the micro-structure of society'.

The above is resonant with what Neville wrote in his 'On Global Reform paper:

Thus peacefulness and harmony with both humans and nature is dominant over economic and political values. The cultural mutation in that sense is primary, the economic and political secondary.

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<sup>871</sup> Refer (Yeomans, N. 1971c; Yeomans, Widders et al. 1993a; Yeomans and Spencer 1999).

## FINDINGS

Elshtain asked the question:<sup>872</sup>

If one cherishes and champions individuality and community, diversity and commonalities, what resources are available in our contemporary civic repertoire that push in this complex direction?

Neville was evolving psychosocial resources cherishing and championing individuality and community, diversity and commonalities in the NSW civic repertoire.

I have been exploring the research themes, 'What change processes, innovations and social action evolved in and from Fraser House? How do these differ from other psychiatric therapeutic communities? What were the outcomes and effects?

The above chapters have documented how some of Fraser House structures and processes were way beyond other therapeutic communities outlined in Appendix Two, hence Margaret Mead's 'total' descriptor.

Neville introduced behaviour to community psychiatry that involved:

- thinking and acting as a personal eco-system
- being a conscious extension of the eco-social system we are imbedded in
- engaging in interacting with wider eco-social systems

Neville evolved processes for being a social catalyst for self-organising personal, family and community transition.

He evolved the following as some of Fraser House change structures and processes:

- Cultural Keyline
- Total therapeutic community
- Comprehensive community governance
- Full family networking

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<sup>872</sup> Refer (Elshtain 1995, p.91).

- Family-friendship networking
- Intergenerational networking
- Local and phone-based crisis and suicide support
- Domiciliary care
- Catchment areas
- Big Group crowd and audience processes
- Social category based small groups
- Work as therapy
- Psychosocial research as therapy
- Values and moral vocabulary and dialogue
- Values guided everyday life interacting
- The weaving together of all of the above

Neville evolved a substantial body of biopsychosocial praxis that may be used by both professionals in service delivery and lay people in self-help and mutual-help in everyday life.<sup>873</sup> The praxis also includes processes for useful interfacing between professional and lay people in supporting people towards increasing wellbeing. As such, Neville's work is fundamental for the likes of Workcover in Victoria seeking a return to a biopsychosocial paradigm in professional care.<sup>874</sup>

## **A POWERFUL INFLUENCE**

Neville suggested<sup>875</sup> that Fraser House became a powerful influence in closing mental asylums within Australia. He also suggested that Fraser House and Community Mental Health (which Neville pioneered) played a large part in no asylums been built in Australia since he left Fraser House.

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<sup>873</sup> Refer (Spencer et al, 2002).

<sup>874</sup> Refer (Spencer 2009).

<sup>875</sup> Dec, 1993, July, 1998.



## INFLUENCING OTHER STATES

I was having a casual conversation<sup>876</sup> with a woman giving me a lift to the airport in Hobart, Tasmania after some Laceweb gatherings there that I facilitated with Alex Dawia whom Neville linked me to in 1992. We had been sharing healing ways with 40 healers. The woman was excited and delighted to hear that I was working closely with Neville. She said that during the 1960s a group of her friends in Hobart who worked in family and community services and kindred departments were receiving regular news of what was happening in Fraser House. She said that along with many of her friends in Tasmania, especially in Hobart in the late Sixties and early Seventies, she closely followed Neville and Fraser House developments. They used these as inspiration to push for all manner of changes in that State's Community and Family Affairs departments. She said that they had many successes and that they evolved very effective wellbeing networks throughout Tasmania.

Another time I was in Mai Sot on the Thailand-Burma border, a rather remote town away from the regular tourist routes visiting Dr Cynthia, a Burmese doctor who runs her own hospital for Burmese who sneak across the border for health care and work. At the hospital I was chatting to an Australian volunteer receptionist about the background of my visit. I had not mentioned anything about Neville. I had used terms like 'looking for natural nurturers' and 'supporting self help'.

Then a voice comes from the next door room:

Someone out there knows Dr Neville Yeomans!

I am really surprised. Then out comes a woman – a division one nurse from Shepparton in country Victoria - who tells me that she was able to recognise from my manner of talking that I had understandings of Neville's Way and that she too had been following Neville's work closely in the 1960's and 1970s and that influence had brought her to work at Dr Cynthia's Hospital. Word of what was happening at Fraser House had been spreading far and wide.

A series of Radio Programs and associated scripts about Fraser House have been placed on Radio TC International (2009a, 2009b & 2009c).

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<sup>876</sup> July, 2002.

## REVIEWING

This chapter commenced with criticisms made of Fraser House in the Sixties and some responses to these. Replicating Fraser House in Kenmore and Callan Park Hospitals was discussed. Material was provided contrasting the difference between Fraser House and wider society in containing behaviour. The steps taken by Neville to set up transitions to community self-caring was set out as well as Neville's actions contributing to the phasing out Fraser House. Research on Fraser house evaluation was briefly outlined along with a discussion of American research using Fraser house as a model. Ethical issues in replicating Fraser House were also discussed.

The chapter concluded with comments about the relation of INMA and Fraser House, a summary of my findings and the implications of Fraser House networking. This concludes the set of chapters on Fraser House. The following chapter documents the various outreaches from Fraser House that Neville set up and enabled, and discusses how these fit into Neville's frameworks for evolving a social movement fostering humane epochal transition.

## Chapter Ten - Fraser House Outreach

### ORIENTATING

This chapter details the various ways Neville extended Fraser House into wider society, and discusses how these varied social actions were consistent with Cultural Keyline and fitted into Neville's evolving frameworks for fostering humane caring transitions in the global-local social-life folk world. The term 'Functional Matrices' is defined, and Neville's evolving of them towards creating the Laceweb is discussed.

### EXTENDING FRASER HOUSE WAY INTO THE PRIVATE SECTOR

Neville's intention and outreach after leaving Fraser House is neatly stated in his 1980 letter to the Therapeutic Community Journal:

The Therapeutic Community model has been extended into humanitarian mutual help for social change'.<sup>877</sup>

Recall that Maxwell Jones had written:

The psychiatric hospital can be seen as a microcosm of society outside, and its social structure and culture can be changed with relative ease, compared to the outside. For this reason 'therapeutic communities' to date have been largely confined to psychiatric institutions. They represent a useful pilot run preliminary to the much more difficult task of trying to establish a therapeutic community for psychiatric purposes in society at large.<sup>878</sup>

Having had his Fraser House experience, Neville was commencing to do just what Jones had been intimating – establishing therapeutic communities for psychiatric purposes in society at large. Neville began applying Cultural Keyline with the same pervasively interwoven and 'total' pattern of action of Fraser House process in many varied action research projects in the private sector. Neville created many contexts where people were sharing experience and responsibility in helping each other in evolving and sustaining social action research.

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<sup>877</sup> Refer (Yeomans N. 1980b).

<sup>878</sup> Refer (Jones 1968, p. 86); what better place to hide a movement evolving epochal transition.

In each context, the social reconstituting potency of the ongoing action research was as important, or more important than the outcomes. As in Fraser House, Neville's intention was to explore Cultural Keyline in action - community processes for people embodying how to move towards being well together. The different outreach actions were interconnected with each other, as well as with Fraser House way. In each action Neville used all of the aspects of Cultural Keyline mentioned above - in broad terms:

- Attending and sensing and supporting self-organising, emergence, and Keypoints conducive to coherence within continually changing social contexts – monitoring theme, mood, values and interaction
- Forming cultural locality (people connecting together connecting to place)
- Strategic, design and emergent context-guided theme-based perturbing of the social topography
- Sensing and attending to the natural social system self-organising in response to the perturbing, and monitoring outcomes

A framing theme in all of the action research outreach was:

‘Exploring what works in community-based reconstituting of society through humane caring community mutual-help action - towards epochal change’.

Neville's aims were:

1. to explore re-constituting process among people on the margins within the old cultural synthesis, and then
2. to move as far away as he could to evolve a new cultural synthesis - first Sydney, and then the Australia Top-End.

The ways in which Neville extended Fraser House processes into the wider community include:

- 1) Taking on advisory roles with peak bodies in health and other areas – for legitimating and protecting action
- 2) Taking Fraser House ways into the community by being Australia's first Coordinator of Community Mental Health Services and setting up Community Mental Health Centres; Neville widening his scope of action to include community health using a biopsychosocial framework

- 3) Extending intercultural action research towards global change by evolving links with many Asian and African community groups in Sydney
- 4) Evolving (with others) festivals, gatherings and other happenings:
  - i) Watsons Bay Festival, 1968
  - ii) The Paddington Festival, and from this, the evolving of Paddington Bazaar (a community market) for 'villaging' his first mental health centre (in Paddington), 1969
  - iii) Centennial Park Festival, 1969
  - iv) Other community events, 1968 onwards to 1999
  - v) Campbelltown Festival, 1971 onwards to 1999
  - vi) Aquarius Festival, 1973
  - vii) ConFest (Conference Festival), 1976 onwards till the present<sup>879</sup>
  - viii) Cooktown Arts Festival, 1977
- 5) Forming the Keyline Trust to spread the word on Keyline
- 6) Contributing suggestions which were adopted in divorce law reform, and spreading the use of mediation
- 7) Writing newspaper columns called 'Keylines' and 'Yeomans Omens'
- 8) Introducing Cultural Keyline implicitly to business and other organisations
- 9) Forming and evolving self-help groups
- 10) Becoming an election candidate

## ADVISORY ROLES

During the Sixties and early Seventies, Neville was very active in many advisory roles in mainstream organisations, including peak state and national bodies advising government. Neville said<sup>880</sup> that he was intentionally very active on advisory bodies at this stage of his life in order to have, and sustain a very high public and professional profile, and to legitimate, protect, and support Fraser House and Fraser House outreach.

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<sup>879</sup> While to my understanding, Neville never attended ConFest, through me he was a continuing behind-the-scenes influence; for example, Neville made (through me) considerable input to DTE Cooperative's Rules. ConFest continues to have a subtle influence on the social, economic and political life-worlds.

Refer (<http://www.dte.org.au/dterules.html>).

<sup>880</sup> Aug, 1999.

This was the same reason he went out of his way to be featured in a constant stream of newspaper and magazine articles.<sup>881</sup> These links helped ensure Fraser House's survival for as long as it did.<sup>882</sup>

Neville advised a number of health organisations as well as organisations focusing on softening drug and alcohol abuse, as well as Aboriginal Affairs and criminology. Neville was the chairperson and founding director of a number of them. For Example, Neville was a Member of the NSW State Clinicians Conference, a founding director of the NSW Foundation for the Research and Treatment of Alcoholism and Drug Dependency and a founding director of the national body of the above organization, a member of the Committee of Classification of Psychiatric Patterns of the National Health and Medical Research Council of Australia and an advisor to the Research Committee of the New South Wales College of General Practitioners.<sup>883</sup> Neville hinted to me (Aug 1998) that he had more than the twenty five advisory roles listed in Appendix 24.

The extent of Neville's advisory work evidences firstly, the breadth of Neville's acceptance in many spheres, secondly, his acceptance at the highest level in these peak advisory bodies, and thirdly, the breadth and inter-relatedness of his praxis.

## **COORDINATOR OF COMMUNITY MENTAL HEALTH SERVICES**

Despite extensive enquiry, the best I could determine was that Neville finally left Fraser House some time in 1968/9. He began extending the model of the Lane Cove and Ryde Community Psychiatry Programs that he had energized prior to leaving Fraser House. Neville focused his energies on extending the healing ways evolved at Fraser House into ways of individual and communal self-help healing.

He and his personal assistant Margaret Cockett were extending the therapeutic community option (as shown in Figures 1 and 3 in Chapter Nine) into the wider community as dispersed (not all living together) urban therapeutic communities. This was the precursor to the Lacweb as networked dispersed remote area therapeutic communities and networks.

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<sup>881</sup> Refer (Yeomans N. 1965a; 1965b).

<sup>882</sup> Discussions Neville, June-Oct, 1998; interview Cockett, April 1999.

<sup>883</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 96).

Prior to leaving Fraser House, Neville had spoken continually of the need to create a new section within the NSW Public Health System called Community Mental Health. While still at Fraser House, Neville wrote a detailed monograph entitled, 'The Role of a Director of Community Mental Health'.<sup>884</sup> This was a proposal, a 'job description' and a 'CV' all rolled into one. His suggestion was adopted and upon leaving Fraser House he became the coordinator of the New South Wales Community Mental Health Services. Margaret Cockett characterizes Neville's leaving Fraser House as his being 'promoted upstairs' - because he was becoming too well known, and also a threat to parts of the Health Department hierarchy.

Neville made 'Margaret Cockett going with him as his personal assistant' a condition of his taking the position of the first head of Community Mental Health; this was accepted. As an indication of the lack of support for this new section within the Health Department, Neville and Margaret were provided with an unfurnished room a couple of blocks down from the main Health Department building. According to Margaret Cockett,<sup>885</sup> some evenings in the few weeks after Neville got this new position, passers-by would have seen the two of them 'spiriting' 'unwanted' desks, filing cabinets, chairs and other little needs to make their section a little more functional.

Neville and Margaret were finding it hard to get departmental cooperation. Neville said<sup>886</sup> that his Fraser House detractors in the health department were making things difficult for him in setting up Community Mental Health. Neville set up Australia's first Community Mental Health Clinic in 1969 in the vestry at the back of the Methodist Church in Oxford Street in Paddington. It was the first of such centres in Australia.

Mangold, in his photographic record of the history of the Paddington Bazaar writes of Dr. Yeomans being the primary inspiration for realizing Reverend Peter Holden's dream of 'villaging the church' in Paddington.<sup>887</sup> The following two photos were taken by M. Mangold.

Neville's suggestion was to surround the Paddington Community Mental Health Centre and the Church with a Saturday community bazaar.

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<sup>884</sup> Refer (Yeomans, N. 1965x).

<sup>885</sup> August, 1999.

<sup>886</sup> July, 1998.

<sup>887</sup> Refer (Mangold 1993, p. 4).

This was fully consistent with the Fraser House model of imbedding the Unit within the local community, as well as inviting the community into Fraser House.



Photo 44. 'Villaging' the Church in Paddington – Photo by M.Mangold -  
Reproduced with Permission

In Photo 41 the Vestry where Neville had his first Community Mental Health Centre is the brick building on the left. The Church is on the right. Between and around both buildings is where the Paddington Bazaar is held each Saturday morning. Adjacent the Vestry was a hall Neville used for community meetings<sup>888</sup>. This is where Neville and his friends planned a series of Festivals.<sup>889</sup>

Neville wanted to create the public space of a small friendly village market reminiscent of Tikopia, where everybody knows everybody and meets each other regularly. Neville wanted to replicate the healing and integrative aspects of 'small village life' (Tönnies and Loomis 1963) of Fraser House around the vestry in Paddington. The community mental health centre has long gone, though Paddington Market survives to this day as a Sydney icon. Every Saturday morning crowds mingle and meet at the Bazaar. Buskers entertain. The place is vibrant and alive. It still serves as a public community place for enriching community life.

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<sup>888</sup> Refer Photo 45.

<sup>889</sup> Refer (Mangold 1993, p. 4-11).





Photo 45. Mangold's Photo of Where Neville's Community Mental Health Centre was Surrounded with Community - Reproduced with Permission

The next section details Neville's intercultural outreach.

## Community Health

In 1968/69 there were moves to merge the Hospital's Commission that ran the NSW State Hospitals and the Health Department that administered the hospital staff. According to Cockett,<sup>890</sup> this merger meant that many of the top people who had been opposed to Neville became focused on vying for who would get the top posts in the merged administration. Margaret Cockett said that during this time when there was some let up in the constant opposition, Neville took the opportunity to widen his thinking and action from Community Mental Health to Community Health with his focus being socio-medicine and prevention of illness. This extended Neville's evolving of Fraser House assuming a social basis of mental illness, and based upon a social model of mental dis-ease and a social model of change to ease and wellbeing – promoting the wellness end of the illness–wellness continuum.

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<sup>890</sup> Sept, 2004.

Neville Community Health model is consistent with a bio-psycho-social model of being well from Engel's<sup>891</sup> paper in the journal Science 'The Need for a New Medical Model: A Challenge for Biomedicine.

Neville and Margaret began linking with as many people as they could that were initiating innovative action in the community towards health in the widest sense. Margaret said<sup>892</sup> that when Neville and Margaret went looking for those broadening the views of community about 'community', very prevalent among the community innovators were Fraser House ex-patients and members of the Psychiatric Research Study Group. The late Sixties and early Seventies were times when there was a great spirit of change in the community and Neville and Margaret through their Fraser House action and momentum were well placed to be catalysts energising and linking possibilities. One aspect of this outreach by Neville and Margaret was forging links with the Asian and African community in Sydney discussed in the next section.

## **EVOLVING ASIAN LINKS**

Neville's interest in action towards epochal transition within intercultural contexts is further evidenced by his extensive involvement in cultural bodies during the late Sixties.

He involved himself in the bodies listed below in the following roles:<sup>893</sup>

Senior Vice President Japan - Australia Friendship Association  
Councillor Japan - Australia Society  
Council member Australia - Indonesia Association  
Member:

Africa - Australia Association  
Thailand - Australia Association  
Pakistan - Australia Association  
India League  
Australian Institute of Internal Affairs

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<sup>891</sup> Refer Engel, G. (1977).

<sup>892</sup> Sept, 2004.

<sup>893</sup> Aug, 1998.

As head of Community Mental Health, Neville and Margaret Cockett started community based psychosocial groups. After sustained networking action by both of them, they had a number of university students studying in Sydney under the Colombo plan join their psychosocial groups.

These students were having trouble adjusting to living and studying in Australia. Colombo Plan Students in Sydney Universities had set up their own social groups. Margaret and Neville divided these student groups between the two of them.

Margaret said<sup>894</sup> that Neville took the Asian groups and Margaret took the African ones. They approached and introduced themselves to the respective groups and became active in these associations.

This involvement enabled Neville and Margaret to attend these organizations' joint and several activities and help them in forming/ extending mutual support networks among participants. Neville said he used this interaction to refine what he called 'intercultural enabler' competencies and sensitivities.

Joining the Asia based clubs provided an opportunity for Neville to explore community mutual help, this time with an *intercultural* wellness theme. Intercultural cooperating was an important aspect of his epochal transition action research leading to his paper On Global Reform and International Normative Model Areas (Inma)<sup>895</sup> and its discussing the role of consciousness raising in transnationals.

It was through the Asia Club that Neville met and married his second wife Lien, a Vietnamese exchange student.<sup>896</sup>

The photo below was taken from Lien's book, 'The Green Papaya' with permission.<sup>897</sup>

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<sup>894</sup> Sept, 2004.

<sup>895</sup> Refer Yeomans, N. (1974).

<sup>896</sup> Refer (Yeomans and Yeomans 2001).

<sup>897</sup> Refer (Yeomans and Yeomans 2001).



Photo 46. Neville and Lien on Their Wedding day on 27 November 1972 – Photo Used with Permission from Lien's Book, 'The Green Papaya'<sup>898</sup>

## **SYDNEY OPERA HOUSE SUPPORT**

Neville was a founding member of the Sydney Opera House Society formed in 1968 that worked to have the Danish designer Jorn Utson complete the building.

As an indication<sup>899</sup> of the 'positioning' of the Sydney Opera House Society, as well as Neville, other committee people included:

Peter Coleman - Premier of NSW

Mr Gordon Samuels – QC, later Judge, Chancellor of University of NSW, and Governor of NSW

Michael Baume - Top Diplomatic post in Washington

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<sup>898</sup> Refer (Yeomans and Yeomans 2001).

<sup>899</sup> From a copy of membership application form posted to me by Elias Duek-Cohen.

It was through this Sydney Opera House Society that Neville met Professor Elias Duek-Cohen a town planner who would be involved in endeavouring to further Nevilles father's City Forest<sup>900</sup> processes in the Nineties.

Duek-Cohen explored the implementation of P.A. Yeomans' 'City Forest' ideas and had energised the potential of research by Landcom.<sup>901</sup> Consistent with the response to P.A.'s ideas in the Sixties and Seventies, Landcom found that some people they approached about doing the research were very keen and others were very opposed. Landcom did not proceed with the research.<sup>902</sup>

## **WELLBEING ACTION USING FESTIVALS, GATHERINGS AND OTHER HAPPENINGS**

### **The Watsons Bay Festival**

The following section uses the Watson's Bay Festival as an example of Neville's use of Festivals towards new cultural syntheses. In the Sixties, Neville joined with Margaret Cockett and others in forming, and becoming the president of the Total Care Foundation, a registered charity. This entity was one of many formed by Neville to replicate Fraser House community mutual help. This Total Care foundation was used to evolve and hold the Watson's Bay Festival in 1968 on Sydney's South Head. Watson's Bay Festival was the first of seven festivals energized/ influenced by Neville.

The process of exploring how people change as they work together to change aspects of society was as important to Neville as evolving and holding some event. Neville used the process of organizing festivals and events in order to evolve networks and community. In the process of coming together to put on the Watsons Bay Festival the participants were forming cultural locality (people connecting together connecting to place.

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<sup>900</sup> Refer (Yeomans, P. A. 1971b).

<sup>901</sup> Founded as the Land Commission of New South Wales in 1975.

<sup>902</sup> Phone discussion with Duek-Cohen, Sept 2004.

During Festival-based preparatory interacting Neville was using Cultural Keyline - constantly attending and sensing and supporting self-organising, emergence, and Keypoints conducive to coherence within the festival generating contexts – monitoring theme, mood, values and interaction. He would strategically perturb to foster emergence.

The Watsons Bay gathering was another opportunity for Neville to explore community mutual help, this time with the combined themes of ‘intercultural cooperation’ and ‘all forms of artistry for wellness’. With the 1968 Watson’s Bay Festival, Neville fostered multiculturalism in Australia. The Watson’s Bay Festival in Watson’s Park was more than multicultural, it was *intercultural* in that it fostered sharing links among strangers from differing cultures – a precursor of later Laceweb intercultural healing action. The Watson’s Bay gathering demonstrated an early Laceweb resonance with what Neville called ‘cultural healing action’, where social action combines music making, percussion, singing, chanting, dancing, reading poetry, storytelling, artistry, and sculpting – all within intercultural festive and celebratory contexts.

A planning letter from Neville’s Total Care Foundation (Appendix 26) to the Sydney Town hall details that the Watsons Bay Festival would be held Sunday 13 October 1968 from 11:30 AM to 4:30 PM at Robertson Park and Watson Bay Park, and that it would be completely open to public with no fees. Preplanning for the Paddington Festival is also mentioned. The Watsons Bay Festival would feature an international display of music, dancing and national costumes. Artefacts would be displayed at the Watsons Bay Branch library, including a display by artists John Olsen and Brian Cummins. Clickers would be given out so the crowd could ‘Clickerlong’ with the Bands in the evening. Neville’s blending together of all forms of artistry is a repeated theme in all of the events he energised throughout his life and parallels use of all forms of artistry in Indigenous life.

Another letter to the Town Hall in Sydney<sup>903</sup> speaks of the Women’s’ Social Group, called the Care Free Committee of the Total Care Foundation, helping with the evolving of the Watson’s Bay Festival. This social group was another process for bonding people together. Neville always gave some care to his naming of groups and collectives. “Care Free’ has multiple meanings; ‘care-free’ as in ‘joyous’, ‘care provided free’ and ‘being free of care’. Having a women’s group was consistent with cleaving into sub-groups at Fraser House.

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<sup>903</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 13).

The letter states that during the Festival there was an art exhibition at the Masonic Hall. One Gallery alone lent \$14,000 of paintings.

Neville timed the Watson's Bay Festival to coincide with the Sydney All Nations Waratah Festival during 6-13 October 1968. This timing to coincide with a large festival is a precursor to Neville's evolving micro-gatherings as pre or post gatherings to large global conferences in the Nineties, discussed later.

In keeping with Neville's intercultural synthesis focus, the Watson's Bay Festival featured the cultural artistry from twenty-three different countries (Appendix 25).

This is resonant with lines from Neville's poem about Inma (meaning Intercultural **N**ormative **M**odel **A**reas):

It believes in the coming-together, the inflow of  
alternative human energy, from all over the  
world.

## **The Second Festival – The Paddington Festival**

To launch Paddington Bazaar to surround his Paddington Community Mental Health Centre, Neville worked with the local community in evolving the Paddington Festival. Creating a community public place (cultural locality) – the Paddington Bazaar was one of Neville's themes in exploring community mutual help in energising the Paddington Festival. It was held over the weekend of 21 - 22 June 1969.

On the Saturday there was a market bazaar in the main Paddington Town Hall. The Paddington Mid Year Festival was held the next day. The Paddington Bazaar evolved out of the community energy of this festival. The Bazaar, also called Paddington market, thrives to this day as a community market.

This model of embedding self-help wellbeing-focused action within everyday community contexts, and at times helping to constitute these contexts, is a central concept within the Laceweb. It is resonant with Tikopia way.

## **Festival Three - Centennial Park Festival**

The next Festival Neville and others evolved was the Centennial Park Festival, a few kilometres from the Sydney Central Business District. The Festival covered 540 acres in the North Eastern Valley of the Park. This was Australia's first hippie festival. Neville placed a number of Centennial Park Festival photos in his Mitchell Library Collected Papers – refer Photo 43 below.<sup>904</sup> Neville was also a founding member of the Sydney Arts Foundation. This Foundation was the organizer of the Centennial Park Festival.<sup>905</sup>

Again, for Neville, the shared experience of foundation members working out how to get things happening together was a central focus. The key aim of the Sydney Arts Foundation was to establish an arts centre in Sydney.<sup>906</sup>

The Centennial Park Festival was supported by many Embassies, Consuls, civic groups, arts groups, national and international societies and clubs and schools. Neville's inviting the support of many foreign embassies continued his 'intercultural cooperating' theme in events. He was also exploring the strengthening of civil society based artistry. The range of events at the Centennial Park festival is detailed in Appendix 27.

## **Festival Four - Campbelltown Festival**

Neville, Lien, his younger brother Ken, and Ken's wife Stephanie were the key organizers of a small, though very important Festival in 1971. It was held at another country property Neville's father had acquired off Wedderburn Road five kilometres from Campbelltown, which in turn is around 50 kilometres down the main highway from Sydney towards Melbourne. According to Bill Elliott<sup>907</sup> (a long term ConFest attendee – ConFest is described shortly), as well as Ken and Stephanie Yeomans,<sup>908</sup> the Campbelltown Festival was small, with around 150 attending.

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<sup>904</sup> Refer (Yeomans, N. 1965b).

<sup>905</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 36).

<sup>906</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 36).

<sup>907</sup> Sept, 2004.

<sup>908</sup> Sept, 2004.



Monday, October 13, 1969

## BIKIES, BABIES AND HAPPY HIPPIES IN THE PARK



Two of the many who turned up to greet the spring yesterday.

Tough-looking bikies mingled with innocent old ladies and mothers pushed babies in strollers between crowds of sprawling hippies.

The scene was Centennial Park—and they were all there to greet the spring.

An area of the park was given over yesterday to the Spring Festival, sponsored by the newly formed Sydney Arts Foundation (a group which wants the Queen Victoria Building made into an arts centre) and organised by a Vauchese psychiatrist, Dr Neville Ycomans.

"What we need in this country is a human revolution," said Dr Yeomans, who is a candidate for Wentworth in the Federal elections.

He envisages a new era of creativity and enjoyment in Australia—a mingling of East and West in a mighty movement taking off in the parks.

There was no revolution yesterday—but the Spring Festival was notable for the many people from varied walks of life

## A salute to the spring

who turned up to see—or take part in—the fun.

There was television's Sue Becker keeping fit and dozens of schoolgirls in black leotards dancing in the area of the park set aside for the festival.

Rock music thumped and the Australian Dance Theatre and a couple of Africans pranced nearby.

### WRAP-UP

The University of N.S.W. wizard, Ian Channell (another parliamentary candidate), stood on a stone pedestal in the centre of the cacophony expounding upon panaceas.

Under a spreading tree the Living Theatre, dressed in their best mediaeval gear, offered a reading of the "Everyman" morality play.

They sang "The Ash Grove" and when "God"

—sitting in white robes in the tree—said "Lechery" they writhed in a big bundle on the grass.

Children rode an antique fire truck for 20 cents or painted a 200ft sheet of brown paper, junior Christos wrapped a tree in plastic and architecture students blew up a giant yellow tent.

The events began before midday and finished with films, more rock music and coloured lights, at 9.30 p.m.

The original plan had been to use the whole of Centennial Park, but the Minister for Agriculture, Mr G. R. Crawford, restricted the activities to the north-eastern valley.

"I do not believe that what you have in mind is in keeping with the general taste of the community," he wrote in a letter to the organisers,

Many of the cast and crew of the hit musical 'Hair' attended the Cambelltown Festival and added to the passion and artistry. Neville, Ken, and Stephanie have all attested to the fact that there was a real fervour among the attendees to mount a very large festival that would celebrate and engender possibilities for a New Age – to quote the 'Hair' hit tune, a festival for the 'Dawning of the Age of Aquarius'.

After the attendees had packed up the Cambelltown Festival they held a meeting in an old shed near the Yeomans' farmhouse where it was resolved to put on a festival and call it the Aquarius Festival. They had a target figure of 15,000 people attending.

At the Cambelltown Festival meeting Ken Yeomans used his knowledge of Keyline to search maps of New South Wales to find a good place for the Festival. He suggested the Nimbin region in the hills at the back of Byron Bay. It was a beautiful green area of undulating forest and farm country, though stagnating economically.

Two people were empowered by the Campbelltown meeting to set off in search of sites and the result became the Aquarius Festival. Again, the process of setting up such a large event provided a scope for Neville to action research how people may reconstitute themselves towards a more rich wellbeing through community mutual help. The process is in many ways more important than the outcome.

In their preliminary discussion at Campbelltown about the proposed Aquarius Festival, they decided that they wanted to work cooperatively with local people around the proposed Festival site, have local people having a say in the Festival and sharing in any profits, and preferably using the farm lands of more than one farmer.

They also wanted the whole process for evolving the Festival to be organic and natural – to be self-organizing.<sup>909</sup>

It is possible to see Neville's Cultural Keyline design principles being introduced by Neville as a theme and having an influence on the decisions of this planning group.

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<sup>909</sup> Self-organising systems are discussed later in this Chapter.

Note the implicit Cultural Keyline principles:

1. Enable and design contexts where resonant people self organize in mutual help
2. Have outside enablers work and network with the local people in the region
3. The local people have the say in meeting their own needs
4. Support the local people in networking – (Festival on a number of farms)
5. Local people get flow-on (share in profits)
6. The local action is self-organizing

### **Festival Five – The Aquarius Festival**

The Aquarius Festival did take place in Nimbin between 12<sup>th</sup> to 23<sup>rd</sup> May 1973 and 15,000 people did attend. It became the first of the large alternative festivals in Australia.<sup>910</sup>

The Festival did make a profit and the local community decided that their share of the profits be used to create a municipal swimming pool. This was agreed to, and Ken Yeomans designed it using Keyline principles.

The pool still functions well to this day. It is round and has a sand base over concrete. It very gently slopes in from the edges to become deep in the centre. The water flows up from below in the centre, and flows out at the edges. The sand stays in place.

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<sup>910</sup> Refer:

History of Nimbin Aquarius Festival, 2013. Internet Source sited June 2013.  
<http://www.aquarius2013.nimbin.nsw.au/index.php/history>

Aquarius Festival, Nimbin, 1973. 2013. Internet Source sited June 2013.  
<http://www.milesago.com/festivals/aquarius73.htm>

Aquarius Festival, 1973, 2013. Internet Source sited June 2013.  
[http://www.youtube.com/watch?v=Ff\\_lq21pEaE](http://www.youtube.com/watch?v=Ff_lq21pEaE)

The young children enjoy the shallows. There is a lap swimming lane in the centre. It can be seen behind the Nimbin caravan park on Google maps. Tuntable Falls Commune was started from some of the Festival proceeds, and was designed on Keyline principles. That commune continues to this day.

## **Festival Six – ConFest**

When Jim Cairns, Australia's Deputy Prime Minister under Gough Whitlam, his personal assistant Junie Morosi, David Ditchburn and others in the mid Seventies began preparing the first ConFest - short for 'conference-festival', Jim Cairns and his group chose to meet in the Church Hall next door to Neville's Community Mental Health Centre in Paddington.<sup>911</sup>



Photo 48. Ken Yeomans – Photo from Ken Yeomans' Web Site<sup>912</sup>

Neville and others had energized a small urban commune focused around the Paddington Community Mental Health Centre and the Bazaar. The Hall next to the Vestry had become a regular Sydney meeting place for people who had been the energizers of the Aquarius Festival.

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<sup>911</sup> Refer (Mangold 1993).

<sup>912</sup> Refer (Yeomans, K. 2005)

Neville attended the ConFest planning meetings next door and contributed to the planning of the first ConFest - Cotter River, 1976. Ken Yeomans used Keyline principles to set up the water system at the Bredbo ConFest, Mt. Oak in 1977. Ideas from his father's book, 'The City Forest'<sup>913</sup> were used to lay out ConFest roads along ridgelines.



Photo 49. Photo by Michael Mangold - Used with Permission. The Hall Next to the Vestry Where the ConFest Planning Meetings were Held

Walking workshop/conferences were held on Keyline. ConFests have been held since the Seventies. The Australian Down to Earth Network (ADTEN) was formed as an administrative body and ADTEN subgroups formed throughout Australia holding a number of ConFest inspired gatherings. ADTEN faded from history in the early 1980s. Ideas are evolving for re-energising ADTEN. Since the early Nineties five/seven day events have been held over both the New Year and Easter periods. They are typically on the Murray River, or one of its tributaries in the Victorian–New South Wales border region.

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<sup>913</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 44; Yeomans, P. A. 1971b).



Photo 50. Deputy Prime Minister Jim Cairns  
Speaking at ConFest - Photo from DTE Archives

Following encouragement by Neville to become involved in ConFest, I am one of around ten people who have selected ConFest sites and energize the initial site layout and set up; a few days before ConFest, site volunteer numbers swell to around 100. I have surveyed over 70 potential sites. Since 1992, I have regularly attended ConFest and have been one providing enabling support to the workshop process since 1994. By 2012 I have surveyed over 80 sites for Festival use up the East Coast of Australia, 15 of them with Neville and two with Ken Yeomans.

Many workshops and events are held each ConFest on a very wide range of topics relating to all aspects of the web of life consistent with Cultural Keyline. For example, there were 753 workshops during the New Years ConFest in 2012. Also consistent with Cultural Keyline, the ConFest workshop process is totally self-organizing.



Photo 51. Photo I Took of ConFest Workshop Notice Boards all Prepared for ConFesters to Arrive - December 2002



Photo 52. Villages at ConFest (Photo from DTE Archive)

With Neville's subtle orchestrating during the initial planning of the first ConFest, the site set-up process for this Conference-Festival after twenty seven years is still based upon the enabled and enabling self-organizing community and implicitly uses Keyline and Cultural Keyline features. Nature guides design and layout. A few volunteers with the way walk the site till it becomes familiar to them. The land 'tells' the set-up crew where things can be well placed. Natural barriers such as creek banks may mark the self-organizing edge of the car free camping area.

The ConFest site is 'organically' set up. It is set up by voluntary action. No one is 'in charge' though there are a few designated coordinators. Knowledge of what needs to be done and ways to do the things are distributed among the volunteers. It is self-organizing. It works. It is designed naturally - roads are made, 'swimming and sunbathing areas are enhanced on creek or river, showers and taps installed. There are hot tubs and steam rooms made from wood and plastic with heat exchanges made by bush mechanics. Everyone attending is asked to volunteer two hours during the ConFest. Site pack up takes around two weeks and we hardly leave a trace that we have been there at all.

Consistent with Fraser House and other action research contexts energised by Neville, only four people linked to ConFest and the Down To Earth Cooperative that puts on ConFest have any knowledge of Cultural Keyline, even though the site set up and pull down people as well as ConFest itself generally follows Cultural Keyline way – some people have embodied the way and can pass this on to others as lived experience. Recall that Neville did not name the Ways used at Fraser House.

The core group and the thousands who attend have embodied the Cultural Keyline process without any understanding. Like Fraser House, ConFest is a 'transitional community'; there are always enough people who already know the ConFest way to induct first-timers into the ConFest Community experience.

Consistent with Fraser House detractors, ConFest does continually attract some mainstream people who come in saying they are 'alternative'. These typically move into DTE and soon attempt to introduce mainstream - the usual top-down power-over 'management'. They make claims that DTE and ConFest are 'not organised properly', meaning it is not top down power-over hierarchy structure preplanning everything. They want to manage, direct, and control. They propose appointing managers to 'run' the different 'areas.



Anyone mentioning our grassroots alternative history will have these types saying something like – ‘it’s time to stop living in the past. If we do, we won’t get our government permits.’

DTE has found that councils and other permit people *can* live well with our alternative processes. After a time, these mainstream types typically give up and leave, or adapt to the self organising organic unfolding way. DTE ensures that the site and the basics are ready for each ConFest. Once ConFest gets under way it is self organising.

Neville’s view was that DTE will continually face this pressure to conform with mainstream as it is based in Melbourne. If it was based say up in some of the havens of alternative people out of Melbourne or elsewhere away from power centres, this would be less likely to happen.

The first ConFest spawned Down to Earth Groups in all Australian States and Territories that formed into ADTEN – Australian Down To Earth Network. Many ConFest inspired gatherings happened. In 2003 in Paddington the Sydney ConFesters Group commenced.<sup>914</sup>



Photo 53. ConFest Sites are Always Chosen with Special Places – Photo from DTE’s Archive

Some feel for the potency and mood of the first ConFest (at Cotter River in December 1976) may be obtained by reading the Manifesto<sup>915</sup> written by attendees. That they have embodied *non-expressible* knowingness is implied by the words:

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<sup>914</sup> Refer (Sydney ConFesters 2012; Sydney ConFesters, 2003; Radio TC International, 2009b).

<sup>915</sup> Refer Appendix 28.

*No words can tell the impact we shall achieve as examples of what happened here; we are the ones, and we no longer need words'.*

We have in a few short days, broken through to a consciousness that is so powerful in its newness, that it is as *yet difficult to describe*.

*No words can say what we are. No words can tell the impact we shall achieve as examples of what happened here; we are the ones, and we no longer need words.*<sup>916</sup>

In 2011, Melbourne Photographer Kate Robertson took on the challenge of encapsulating something so inexplicable as the Spirit of ConFest in photographs for her Masters Degree (obtained with High Distinction). Her keen attending to whole of her ConFest experience of experiencing others experiencing ConFest and this nebulous Spirit of ConFest resulted in a set of evocative photographs of ConFest dust.

### **Neville's Tapping Into and Using Self-organising Systems**

Neville was all the time exploring aspects of self organising systems (SoS) in the natural and the social life worlds. This segment provides some examples of SoS that came from my discussions with Neville during 1985 to 2000. We repeatedly returned to the theme SoS. We explored examples from the natural and the social life worlds, as well as some of the ways one may identify and engage with SoS.

The self-help and mutual-help networking processes that Neville evolved through his life work invariably involved SoS.

The following is a synthesis from my file notes of conversations with Neville and my engaging in the action research Neville encouraged me to do.

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<sup>916</sup> My italics.



Photo 54. One of Kate's ConFest Dust Photos – Used with Permission

It has been long observed in natural systems that the dynamic nature of a system may have a tendency to increase inherent order in a system.

Camerzine writes:

Self-organising systems are physical and biological systems in which pattern and structure at the global level arise solely from interactions among lower-level components of the system. The rules specifying interactions among the system's components are executed using only local information, without reference to the global pattern.<sup>917</sup>

### **Aspects of Self-organising Systems (SOS) in the Natural Life World**

- Aspects in nature tend to coalesce naturally into systems
- It is possible to identify what could be termed 'organising' within natural systems
- For Neville, the oft-repeated natural system pattern is land topography and gravity SOS based water flow occurring on those three primary landforms: main ridge, primary ridge and primary valley
- There is an abundance of 'stacked' possibilities in the billions of droplets of water randomly falling on the natural occurring constraints of the local context within the three primary landforms:
  - random falling drops of rain 'self-organise' in response to gravity
  - falling either this side or that side of the main ridge
  - falling on one side or other of a primary ridge
  - landing on pervious or non-pervious rock,
  - flowing over compacted or non-compacted soil
  - either soaking into the earth and seeping to lower levels to emerge as springs, or running overland to runoff into creeklets, creeks, streams and river systems, or evaporating off into the air again

For Neville and his father, a crucial aspect was spotting the few *simple salient* aspects influencing complex systems and their outcomes.

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<sup>917</sup> Refer (Camerzine 2011).

- This pattern is repeated in trees - the top-end branches and bottom-end roots – fluid distribution systems – repeated patterns (fractal)
- Natural systems typically have structure and process that are ordered, with system parts fitting together, and as such, possessing the quality of ‘being organised’. An example - river systems draining huge areas of a continent – the survival of the fitting
- Huge natural systems are typically extremely dynamic with constant changes, while still maintaining a coherent over-all order – for example, dynamic change in river systems - rivers changing course during floods, and dynamic ever changing river deltas extending into the ocean
- ‘Organising’ emerges from happenings to myriads of system properties that are cohering together in increasing the likelihood of other happenings in naturally occurring contexts; emergent properties, patterns, and repeated patterns in nature, naturally combining aspects and symbiosis
- SoS typically entail many differentiated aspects:
  - pattern
  - structure
  - process, and
  - metaprocess (the process of the process)
- These aspects, structures and process are typically *simultaneously* interrelated, interconnected, inter-penetrating, and interdependent; this quality may be termed ‘connexity’
- One requires what may be termed ‘connexity perception’ to sense connexity in natural systems – connexity perception is a capacity that few seem to have, though one may evolve connexity perception
- With connexity perception one may notice, attend to, and realise the significance of a few simple salient aspects influencing complex natural SoS and their outcomes (Berlow, 2010)
- All of the above is metaphorical filled with aspects that can inform and reform and transform processes in the social life world<sup>918</sup>

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<sup>918</sup> Refer (Camerzine 2011).

## SoS Occurring Naturally in People Systems

SoS occur naturally in people systems and may be fostered and enabled (supported to be more able as SoS). Social SoS have many of the aspects of SoS that occur in nature. It follows that one may use biomimicry (mimicking nature) in understanding social SoS.

Some aspects of social SoS:

- SoS in social interaction are organised - though organised very differently from the more familiar top-down imposed organisation - where the privileged few organise and control the many
- With SoS, organising aspects *distributed through the total* SoS are contributing, in sometimes difficult to predict ways, in organising form, structure, process, and emerging outcomes
- Proponents of imposed top-down organisation typically are denying or curtailing the existence of SoS, or are dismissive of it - describing SoS as 'not organised', or 'not organised properly' - and as a natural consequence, such proponents typically have little interest in, or knowledge of SoS, or seek to curtail or shut down SoS
- The presence of SoS with its hints of the presence of redundancy within a top-down controlled system tends to divert more of the system energy into the control function in an attempt to bring the SoS under top down control
- A typical aspect of top-down imposed organisation is that it is pre-ordinate - being organisationally determined in advance - and participants use a manipulative type knowing so as to endeavour to increase prediction and control
- SoS organising tends to be more emergent, with those involved using relational type knowing for better fitting to increase emergence and for tapping into and freely utilising the wisdom and knowing within system members; the formal system may restrict who can pass information and who can receive information
- Members of SoS operating within the constraints of top-down organisation:
  - tend to make use of any redundancy in the total organisation
  - make use of any informal organisation, including 'grapevines'
  - bypass organisational constraints on communication flow

- make use of informally restricted membership social networking
- have informal shared understandings as to who receives communications
- Emergence is one way that complex self organising systems, system patterns and system process arise out of multiple relatively simple interactions
- Emergent acts by folk engaging in SoS may constitute integrated 'levels' and 'matrices' (weblike networks) in complex SoS systems - what happens by a few self-starters may be 'picked up' and used by the many in a SoS
- Things that work may be passed on in restricted membership networks as rumours and adapted to new contexts
- Some folk naturally engage with SoS without any particular consciousness of process
- SoS Networks may operate covertly while hidden in plain view

### **Some Examples of SoS in Social Contexts in Everyday Life**

Fraser House was a Unit of the North Ryde Psychiatric Hospital in Sydney and Neville was required to comply with the management model of the NSW Health Department's Mental Health Section. As such, Fraser House operated as a typical top-down administered psychiatry unit under Neville as the director. The professional and administrative staff report up to him. We have seen above how all of the functions of this top-down system were devolved to the Fraser House Re-socializing Program entailed patient-based committees established an all embracing patient self-governance and law/rule. This Re-socializing Program process operated as a self organising system.

SoS may emerge within traditional top-down imposed organisational systems. For example, I met a person within the Australian Securities and Investment Commission (ASIC) who was telling me how there had emerged within ASIC three sets of *informal* professional information sharing networks among ASIC staff, namely among those with police investigation backgrounds, those with legal backgrounds, and those with Public Service Administrative backgrounds. While there was cooperation outside of formal channels in information transfer *within* the networks *within* the separate groups, there was *no* inter-group *informal* information transfer.

These informal professional information sharing networks within ASIC were totally a self-organising phenomenon and taking place *informally* outside the formal organisation procedures and rules leading to very *functional* information sharing.

A challenge for ASIC was how to support this informal process in ways that did not collapse the SoS process. When ASIC information management researchers started doing research into the three different informal information sharing networks, the members resisted engaging with the researchers, especially any move to foster exchange of information between the three networks.

Another example from a different context – traffic flow on roads - even within all of the road rules, the flow of traffic may shift between a SoS, a rule-based, or a context-driven organising process depending on traffic volume.

Another example - politicians talk incessantly about ‘running’ the economy. What actually happens in the economy is the combined result of millions of individual buying, selling, saving, investing decisions and actions - actions by millions of people often acting irrationally based on whim, the concerted actions of advertisers, the nebulous ‘consumer confidence’, and myriads of other factors. The economy is essentially a SoS that politicians, reserve bank officials and other powerbrokers endeavour to have top-down organisational influence and control over, and they tend to have little understanding of SoS, and sometimes all of those endeavouring to predict and control get it very wrong and no-one predicts what happens.

## **Engaging with and Supporting the Emergence of Wellbeing in SoS**

Neville engaged with me repeatedly on the theme of SoS with the sub-theme that SoS are typically *already present* in social systems – the challenge is to notice the SoS process – connexity perceiving.

Another challenge is how to support the process in ways that doesn’t collapse the SoS process (as in the ASIC example above); important aspects are looking for:

- Self organising that is *already* happening
- *Informal* structure and order operating outside of any *formal* structure and/or formal process



- The significance of a few simple salient aspects influencing complex natural SoS and their outcomes (Berlow, 2010)
- System parts fitting together – the survival of the fitting
- People networking outside of formal arrangements and channels for making things happen
- dynamic changes occurring while still maintaining a coherent over-all order in the self-organising
- 'Organising' emerging from happenings to myriads of system elements
- People energy cohering in 'determining' happenings in naturally occurring contexts
- Emergent properties, patterns, and repeated patterns
- Naturally combining aspects.
- A few simple salient aspects influencing complex systems and their outcomes; for example the effect on the United States antiwar movement of the photo of the child with napalm burns running down the Vietnam road.
- Social phenomena that have metaphorical similarities to natural phenomena – e.g. free energy in the social system – akin to gravity (an example is a number of folk with a passion for something being self starters in engaging in informal action; for example, (i) the three different networks in ASIC, and (ii) the group of elderly aboriginal women who complete a community safety audit in the early hours of the morning
- People's passions and interests tending to coalesce around themes that are conducive to coherence
- Opportunity to stack possibilities for the emergence of SoS
- Aspects, structures and process that are typically simultaneously interrelated, interconnected, and interdependent using 'connexity' perceiving

- Contexts for cultivating connexity perception so as to be able to sense connexity in systems – looking for inter-connecting and inter-relating and inter-depending - and all of these aspects being linked to informal social processes
- System aspects that are informally organised via grapevines and rumours networks passing on rumours of what works
- Organising aspects *distributed through the total system of systems or within sub-sections*
- SoS contributing in sometimes difficult to notice and unpredictable ways in organising form, structure, process, and emerging outcomes – aspects hidden in plain view
- Top-down organisation types dismissing SoS aspects as being ‘not organised’ or ‘not organised properly’
- System aspects that are self-organising such that imposers want to shut down SoS or bring SoS under top-down direction and control, and want to impose people to be ‘in charge’ of SoS action; people who will tell other people involved in SoS what to do, and plan and decide what they do
- SoS action where those involved are using *relational* type knowing for better fitting to increase emergence and tapping into and utilising the wisdom and knowing within system members
- Stacking possibilities
- Arranging self-starters to meet other self-starters
- What happens by a few self-starters being ‘picked up’ and used by the many in a SoS
- Ways whereby complex SoS arise out of a multiple relatively simple interactions
- SoS action that is constituting integrated ‘levels’ and ‘matrices’ (weblike networks)
- Things that work being passed on in networks as rumours and adapted to new contexts

- Folk naturally engaging with SoS without any particular consciousness of process

One of the major potential limiting factors in supporting SoS is typically, one's pervasive socialisation within the reality of the dominant top-down system imposed organisation.

## **Supporting the Emergence of SoS - Without Collapsing SoS**

There is a mass of aspects of SoS that may be noticed, and gently and subtly engaged in to support the emergence of SoS - without collapsing SoS.

Some of the aspects that Neville continually did:

- Increasing awareness of awareness of being in the world with others
- Increasing finesse in connexity perceiving
- Setting up contexts rich with possibilities
- Setting up masses of wellbeing possibilities
- Connecting and relating and passing on what's happening
- Going to places with increased chance of connecting and relating with others, especially significant others in SoS terms – networkers, nodal people and self starters (e.g. Neville's use of community markets, and setting up self help groups)
- Increasing the use of the passive voice in internal dialogue, and in conversing with others, as in 'things *may* happen', rather than 'you can/will do this for me'
- Use of softeners as in '*may*', '*perhaps*'
- Surrendering to SoS and going with the flow
- There is a pervasive positive feel good vibe that pervades SoS in full flight as forward movement. This notion of forward movement, even if in small increments was articulated by Fraser House patients:<sup>919</sup>

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<sup>919</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 51).

When both the staff and patients are working well together in the Unit, a peak of enthusiasm is reached at times when everyone sees almost any move at all as being gainful. New enterprises are embarked upon with an eagerness that is almost inspired and success is a certainty.

## **An Example of SoS at ConFest**

ConFest is the campout conference-festival mentioned above, now run for seven days over the New Year and five days of Easter by Down to Earth Victoria Inc. that was first held out of Canberra, Australia in 1976. The central and abiding theme of ConFest is 'exploring ways of evolving and sustaining community and alternative lifestyles'. Many of the people who energised the first few ConFests had come from Fraser House and well knew that the processes for setting up ConFest were as important, or even more important than ConFest itself. Working out how to work together in community was an essential by-product of the site set-up process.

Once inside, ConFest unfolds as a LETS scheme – Local Energy Transfer without any keeping of account of 'debits' and 'credits'. Everyone freely gives and receives during conversations, healings, events, workshops, music making, spontaneous theatre and the like.

The following segment briefly outlines an example of a SoS at ConFest, which demonstrates that it's possible to mimic nature (biomimicry) in processes supporting the emergence of SoS.

During Easter 2011 there were 671 workshops (one, two, or three hour in length) held over the five days of the gathering. These workshops were announced on the Workshop notice boards as happening at 33 prepared outdoor workshop sites. Other more informal workshops happened throughout the Site and were only advised on local area noticeboards. There were well over 10,000 attendances at workshops during that Easter ConFest.

After paying the Aus\$80 entrance fee, all workshops are free and all workshop presenters volunteer their time. These workshops were run by one, or two, or more people on a very wide range of wellbeing related themes. Some workshops were talks, some were experiential, and some were discussions - many forms. All of this massive workshop process is self-organising!

### Aspects of this complex workshop SoS:

- Though it is commonly understood that workshops 'happen' at ConFest, the workshop process is not pre-ordinate – the whole of it is not organisationally determined in advance
- It does not involve top-down imposed organisation – though there are some that see the 'need' for someone to be 'in charge' of workshops or 'running' the workshop scene. Others more attuned and resonating with SoS sense that other very different and more subtler roles are fitting
- My sense is that workshops and *everything* to do with them emerge as a SoS
- The workshop boards and workshop spaces are two simple salient aspects of the workshop process, and these 'emerge' as is the way in complex natural systems
- New boards are acquired when needed and reused. Rope to erect workshop shade tarps is acquired. Chalk is acquired and put out near the workshop boards as needed - a few boxes of chalk are stashed nearby and a few know where they are
- Temporary carports have typically being used to provide shade over the workshop noticeboards and to ensure workshop information is not lost to rain. People know where the boards and carport parts are located
- Some folk know how to light the workshop boards at night with batteries and inverters and some know how to recharge the batteries
- Over the years a process has been fostered whereby many folk know how the workshop boards go up just before ConFest; some know where the workshop boards and carports have been stored last ConFest; some know what capacity is available from time to time to have the boards and covering brought over; communal discussion determines where the boards will be located for ConFest; energy assembles for assembling the boards; over time a number of folk have learnt the patterns of the layout of the lines on the board; various steps are taken to ensure sufficient chalk is available

- This workshop system elements, process, and patterns arise out of a multiple relatively simple interactions between people with an interest in the theme of workshops
- Just before ConFest starts a number of people now find each other and the word goes out that at a certain time and place workshop boards and workshop tarps are being erected. A team of around six or seven are all that's needed for either job. Only two or three need prior experience and many have formed that team over the years
- Some areas now erect their own workshop spaces such as Bliss Kitchen, Tipi Village and a few Yoga energies, and either bring their own resources or use some of DTE resources by linking in with those who know where they are
- There is a growing consciousness of selecting ideal places for workshops and what to look for, and how to have these selected before they are lost to ConFest campers
- The tarps set-up people – for creating shaded workshop spaces - now know where to get the tarps, ladders, and rope
- They bring along a few sharp knives. They know how to keep their knife, as knives are easily lost if placed randomly on the ground
- Originally, folk involved thought they were 'putting up tarps', and the shade of the tarp they were erecting would be over in a pile of dead trees. Now they know that we are 'creating ambience, shade and useable space' with standing room for say 180 people, and tarps are set at appropriate heights and angles to create useable shade throughout the day – it can get VERY hot during ConFest – over 50 degrees Celsius!
- There is a growing knowledge of how to tie the tarps to trees and star pickets
- Typically, nine to fourteen tarps are erected and the sites named
- Soon many more workshop places have been created by other ConFesters as a self-organising phenomenon – 33 places at Easter 2011 and 27 at Easter 2012

- Workshop locations and their names are put on a site map on a separate board placed near the workshop boards showing the workshop sites locations
- Within this workshop energising process, many people have got to know one another as a micro-community; and 'common interest in the workshop process' is the theme conducive to coherence among these people
- Once the boards are ruled and the names of workshop places are put on top of the columns, that is the signal for the SoS to go into very high gear
- Within an hour or two perhaps a hundred or more workshops are written up and, as there is space for two days of workshops, the writing up of subsequent days workshops is all self-organising during the days of the festival
- This workshop SoS is constituted by hundreds of simple salient self-organising acts by hundreds of people - emergent acts that integrate into the complex SoS system
- '*Love of the ConFest workshop scene*' is the *permeating theme* that is '*conducive to coherence*' in all of this SoS; this *Love of the ConFest workshop scene* is the framing value of all of this SoS and engenders a palpable gentle energy that is very apparent to anyone that is sensitised to feel love-in-action

The ConFest Workshop process is a model SoS that sustains the original theme at the founding of ConFest, 'exploring ways of evolving and sustaining community and alternative lifestyles'.

The workshop SoS may be adopted and adapted widely in ConFest site set up and pack away, during ConFest, and more widely in actions for social change.

This above ConFest SoS workshop process is a typically example of how the Yeomans Family Keyline and Neville's Fraser House Processes including Cultural Keyline continue being adapted in wider society.

## **Festival Seven – The Cooktown Arts Festival**

Shortly after the Aquarius Festival and the first ConFest in the Seventies, Jaciamo Caffarelli a musician and painter (who was a Fraser House outpatient in 1961 who gave me permission to use his name) along with his wife Pamela were key energizers of the Cooktown Arts Festival in Cooktown on Cape York, Far North Queensland.

Jaciamo had stayed in touch with Neville after Jaciamo ceased being an outpatient.

Coincidentally, Jaciamo was living *directly opposite* Neville in Yungaburra when Neville bought his house there in the Nineties. Another example of synchronicity going wild in all of these stories!

I spoke extensively with Jaciamo and Pamela about the Cooktown Arts Festival and his memories of Fraser House and Neville while I stayed with them at their place in Yungaburra for a week and travelled with them to the Laura Aboriginal Festival in June 2001.

At the time of the Cooktown Arts Festival, Cooktown was an extremely remote outpost of about 350 people on Cape York Peninsula in Far North Queensland. It was approachable from Cairns by a day's drive over a torturous road.

Given the remoteness and difficulty getting there, it was extraordinary that over a 2,500 people attended from all over Australia, with people coming from overseas.

Jaciamo modelled the Cooktown Art Festival on Neville's Watson's Bay Festival, the Aquarius Festival and ConFest.





Photo 55. Photo I Took of Jaciamo at Laura Festival

Given the remoteness, the festival was very rich. Jaciamo told me<sup>920</sup> that the events included three three-act plays - complete with stage, scenery, costumes, orchestra and lighting. One was a Chekhov play – The Cherry Orchard. A puppeteer put on regular shows. As well, the Cairns Youth orchestra played along with a number of swing and trad jazz bands, pop groups and a xylophone/percussion group. Spontaneous acoustic music jamming sessions abounded. Neville Yeomans, Jim Cairns (Deputy Prime Minister), and Bill Mollison, one of the founders of Permaculture, were speaker/workshop presenters. There was a very active workshop scene on all aspects of wellbeing.

The next six sections detail other outreach by Neville.

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<sup>920</sup> July, 2001.

## THE KEYLINE TRUST

As part of Neville's adapting of Keyline to Cultural Keyline and merging the two of them in his action research, Neville set up the Keyline Trust with support from Ken and Stephanie Yeomans as well as Margaret Cockett and others.<sup>921</sup>

The Objects of the Trust were:

- a) To produce and distribute documents, papers, photos, stickers, films and other communications, cultural and artistic materials and productions
- b) Such materials and productions to be Australian in origin and dominantly for the purposes of enhancing community cooperation and mutual support, locality, self respect, friendliness, creativity, culturally appropriate peaceful nationalism and multinational regional cooperation
- c) To assist other bodies with similar aims

The middle object of the Trust, clause (b), is a succinct statement of Laceweb action. Notice (i) the use of the term 'locality' in that clause - meaning connexion to place and (ii) the implied 'cultural locality' at the local, regional and global levels. In using the word 'dominantly' in the context of the gentle purposes of the Trust, Neville is using the juxtapositioning of the incongruous for provocative effect. The Trust gatherings were another opportunity for Neville to explore community mutual help, this time with a Keyline and implicit Cultural Keyline theme.

Neville always took great care in wording documents. Neville was very interested in the derivation and meaning of words. Often we would look up word meanings together. Neville took the time to very carefully draft letters and other documents. We often engaged in hundreds of hours on some documents. Examples are firstly the 'Extegrity Document'<sup>922</sup> discussed in Chapter Twelve; we worked jointly on that for ten months. A second example is the paper, 'Governments and the Facilitating of Grass Roots Action'.<sup>923</sup> That paper was only six pages in length and three of us worked on it for nine weeks.

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<sup>921</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 44).

<sup>922</sup> Refer (Yeomans and Spencer 1999)

<sup>923</sup> Refer (Yeomans, Widders, & Spencer, 1993a); (Appendix 31).

## **DIVORCE LAW REFORM**

Neville studied law at the University of NSW to become a barrister registered in NSW and with the High Court. Neville had international humanitarian law as a major interest.

Neville was a key enabler in the development of the Divorce Law Reform Society of NSW. Branches of the Society spread to other states. In the early Seventies Neville prepared a series of submissions for the Divorce Law Reform Society, particularly the desirability of setting up family and individual counselling and family mediating processes. Neville told me<sup>924</sup> that his writings along with submissions from other members became a basis for submissions by the Divorce Law Reform Society of NSW to Justice Elizabeth Evatt and Justice Mitchell. These submissions played a substantial part in the formation of the new Family Law legislation.

## **RESEARCHING MEDIATING**

Neville with John Carlson<sup>925</sup> wrote, as part of their law degree at the University of NSW, a monograph titled *Whither Goeth the Law – Humanity or Barbarity*. This paper researched the use of mediation in China and other places. Mediation in the context of what Neville called ‘mediation therapy’ is discussed in Chapters Eleven and Twelve. From these beginnings, the use of mediation has been growing in Australian society. Neville told me<sup>926</sup> that Australia is currently a World leader in the use of mediation.

## **WRITING NEWSPAPER COLUMNS**

Neville edited a regular weekly suburban newspaper column called *Keylines*. He used this to keep before the Sydney readership, *Keyline*, *Fraser House Way* and the various outreaches that he was energizing.<sup>927</sup>

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<sup>924</sup> Refer (Aug 1998).

<sup>925</sup> Refer (Carlson and Yeomans 1975).

<sup>926</sup> Dec, 1993, Dec, 1998.

<sup>927</sup> Refer (Yeomans and Yeomans 1969).

The columns (refer photo 52) below always had themes consistent with Neville's interwoven action and included information about his father's work being applied to creating city forests,<sup>928</sup> mediation, and events Neville was organising.

## **IMPLICITLY APPLYING CULTURAL KEYLINE IN BUSINESS AND OTHER ORGANISATIONAL ENVIRONMENTS**

Neville's quest extended to fostering caring and being humane in every aspect of life including work-life. During 1969 and the early Seventies Neville held a regular small group in Sydney for young businessmen who were 'on their way up'. Neville and Margaret Cockett both told me<sup>929</sup> about setting up a discussion group with business people to explore the inter-cultural conflict they were having in establishing and sustaining trade within SE Asia.

In keeping with Clause (b) of the Keyline Trust, a theme running through these discussion groups was how to sustain 'culturally appropriate multinational regional business cooperation'. Neville explored the application of the 'Social Problems Record' developed in Fraser House<sup>930</sup> to study personnel in business and other organizations.<sup>931</sup> In keeping with Neville's way, a key aspect of these regular groups for business people was the evolving of a mutual support network and the exploring of the theme 'wellness in intercultural business cooperation'.

In the late Eighties when I was consulting in organizational change I was approached by the Federal Government's Department of Administrative Services about creating paradigm shift as well as cultural change among their senior executive in Canberra. Neville and I wrote on one page what he described as a global-local realplay as a resource for senior executive change. When the Department decided to use American consultants the department was not shown the Hypothetical Realplay. The Realplay is included as Appendix 29. Consistent with Neville's 'On Global Reform' paper<sup>932</sup> discussed in Chapters One and Twelve,

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<sup>928</sup> Refer (Yeomans, P. A. 1971b).

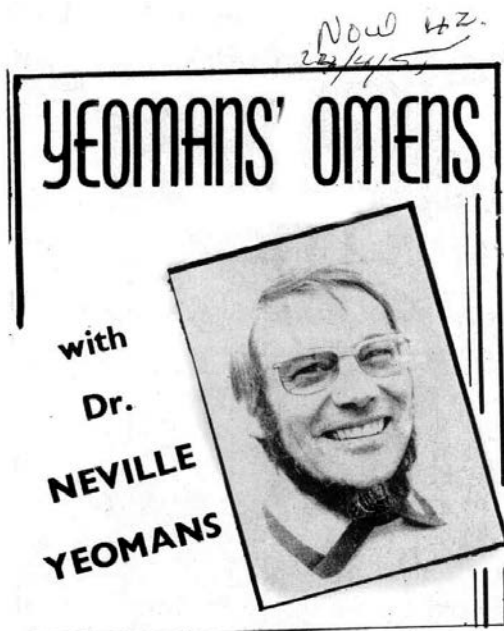
<sup>929</sup> Aug, 1999.

<sup>930</sup> Refer (Yeomans, N. 1965a, Vol. 11).

<sup>931</sup> Refer (Yeomans, N. 1965a, Vol. 11, p. 277).

<sup>932</sup> Refer (Yeomans N. 1974).

Neville set the hypothetical realplay in an indefinite future time where there has been a shift in World Order to regional governance, with local governance of local matters.



## on Mediation

Western law evolved from the primitive warring tribes of Europe. Trial by ordeal or force of arms, the swearing of oaths to the Gods and other formal rituals were the forerunners of modern lawsuits.

By contrast, in the large and heavily populated areas of Asia, resolution of conflict by mediation evolved from belief in harmony as characteristic of Nature.

In the modern world, the two systems of dispute resolution, mediation and litigious lawsuits, offer a unique opportunity for a synthesis of total law. Experiments in mediation have occurred in several European countries, while Japan has attempted to unite both legal systems.

Disputes between landlord and tenant, money disputes, divorce settlements and many others, have been solved by mediation.

Photo 56. One of Neville's Columns

Neville had me prepare both 'The Realplay'<sup>933</sup> and the 'Rapid Creek Project'<sup>934</sup> potentially for politicians in federal, state and local government, as well as senior executive service people. Neville intentionally structured these documents so they were both strange and novel, in order to act as a filter in determining who we may be able to usefully engage with. In Neville's view, only those open and curious would engage. Deputy Prime Minister Brian Howe in the Keating Government requested his head of the Federal Department of Local Government to see me about the Rapid Creek Project<sup>935</sup> as that department was having difficulty in getting inter-sector cooperation. I spoke with the Departmental Head in November 1993 who invited me (and Neville) to link with people in their department and the Northern Territory Government and Local Governments in that Territory for possible consulting work. As one example, the Federal Department was finding it very difficult to get inter-body collaboration on designing and constructing a road from Darwin out to Aboriginal communities. At the time Neville and I were very busy and we did not take up this invitation.

## EVOLVING FUNCTIONAL MATRICES

In talking about the connexity based energy-in-action in his various outreaches, Neville used the term 'functional matrix'. Neville said (Nov, 1993) that he used this term to refer to the 'generative and formative developing and shaping of functions and fields or foci of Laceweb action'.

Neville had sustained Fraser House during 1959-1968 as tentative and transitional. He resisted having anything he did being categorised and put into little boxes. Creating all of his functional matrices allowed him to talk and act without being pinned down to definitive specifics, which would in his view, limit and distort.

The list of Laceweb self-help and mutual-help *functional* matrices in Appendix 30 - most of them dating back to the late Sixties and early Seventies - is not exhaustive and there is overlap between categories.

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<sup>933</sup> Refer Appendix 29.

<sup>934</sup> Refer Appendix 37.

<sup>935</sup> Refer Chapter Eleven.

These different functional matrices are more theme-based energy-in-action that appears for a time and then disappears, somewhat like sub-atomic particles in quantum physics – disappearing and re-appearing elsewhere. They are not a thing like a club or an organisation. They are doings.

Neville spoke of 'matrix' being from the Greek word having the meanings listed below:

- the womb
- place of nurturing
- a place where anything is generated or developed
- the formative part from which a structure is produced
- intercellular substance
- a mould
- type or die in which anything is cast or shaped
- a multidimensional network

Neville was using the word 'matrix' in all of the above senses.

The word '*functional*' was used to convey that both the name of the functional matrix, and the social doings involved have related functions. In talking of function, Neville was in no way dehumanising through turning people into 'objects' with a function that Marcuse explores in his *One Dimensional Man*:

Here, the functionalization of language expresses an abridgement of meaning which has a political connotation. The names of things are not only 'indicative of their manner of functioning' but their (actual) manner of functioning also defines and 'closes' the meaning of the thing, excluding other manners of functioning. The noun governs the sentence in an authoritarian and totalitarian fashion, and the sentence becomes a declaration to be accepted – it repels demonstration, qualification, negation of its codified and declared meaning.<sup>936</sup>

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<sup>936</sup> Refer (Marcuse, 1964, p. 79-83).

Marcuse gives an example:

Georgia's high-handed, low browed governor....had the stage all set for one of his wild political rallies last week.

This refers to the 'governor, his function, his physical features and his political practices' (and his locality) 'all being fused together into one immutable structure.....leaving *no space* for distinction, development and differentiation of meaning....'

In contrast Neville was exploring function in terms of *doing things very well (functioning) with increasing subjective and inter-subjective awareness of awareness and respect of difference, interpersonal transforming and negotiating of meaning – evolving multidimensional people.*

Using the term 'functional matrices' was also implying that Neville was not talking about top-down bureaucratic structures; Neville said that he was talking about flat local-lateral networking by reference to what they *do* rather than what they are. Neville used the terms 'local-lateral' 'loco-lateral' and 'loca-lateral' in describing networking to denote that rather than being bottom up or top down, local people were *laterally* networking with other grassroots people. This networking may however have bottom up influences.

In his early 1960s travels Neville had face-to-face discussions with sociologist Talcott Parsons. Neville was familiar with sociological theory of society and social change including structural functionalism. Neville was not theory driven, and hardly theoretic driven (as in pretheoretical theorising); his was practical action researching in adapting his farm experience of thriving systems to social systems in sensing and feeling what happens, and more importantly what tends to work well towards wellbeing, when one has groups of people together engaged in exploring wellness towards living how to live well together.

Back to the functional matrices, like in the festivals, in each of these functional matrices, the reconstituting potency of process was just as important, or more important than outcome. This mirrored the processes Neville used in all of his Fraser House outreach.



Neville told me<sup>937</sup> that in talking about the Laceweb, people may refer to, for example, the 'Inma Nelps Lacewebs'. When they used the term 'Inma Nelps Lacewebs' no specific organization in the usual sense was being referred to.

Rather, it was the function, the field or the focus of the action. Neville then drafted out for me the names of many of the Laceweb Functional Matrices that he and others had evolved since the late Sixties and what he termed their 'function, fields and foci' of action.<sup>938</sup>

Appendix 42 outlines some of the tentative nature of functional matrices and hints of how their function, fields and foci' of action may coalesce into new forms of social movement characterised more by the absence of what is normally taken for granted about social movements.

Examples:

- no 'organisation' to 'belong to'
- no 'leaders' - though everyone is a leader at the local level
- no 'members' - the relating is not as 'member belonging to'
- no top down 'control'
- no 'positions' for people to hold
- no 'movement name' - though some differing names in different places
- no one represents (re-presents) anyone else
- no one knows everyone in the 'movement' or their whereabouts
- no, or little knowledge of the wider 'movement' by most of those 'involved'
- no knowledge of being 'part of a movement' for most, though they are actively involved
- no knowledge of the history of the movement by most involved

While typically, functional matrices were not formally organised, in 1969, Nexus Groups was registered in NSW as a not-for-profit charity engaged in setting up self-help groups for people with psychosocial stress. An abbreviated version of Nexus Groups' constitution is attached as Appendix 32.

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<sup>937</sup> Dec, 1993.

<sup>938</sup> Refer Appendix 30.

The Total Care Foundation was another registered charity evolved by Neville and others.

Nexus Groups changed its name to 'Connexion' in the early Seventies and as one of its foci of action became the publishing of the 'Aboriginal Human Relations' Magazine (AHR) started by Dr. Ned Icteton in Armidale, NSW.<sup>939</sup>

This Aboriginal Human Relations Magazine reported on community healing action among Aborigines throughout Australia. Another functional matrix called Inma Nexus took over publishing the magazine for a number of months.

Rick Johnstone worked with Neville on the Inma Nexus publishing of the magazine. Rick was a key enabler for getting the Maralinga Royal Commission started on the aftermath of nuclear testing on traditional Aboriginal land in South Australia. Involving a number of functional matrices in linked action was typical. I met Rick with Neville in the late 1980s.

Neville spoke (Dec 1993, July 1998) of Father Cornelius (Con) Keogh, OAM an Australian Catholic priest who was providing a chaplaincy role in Fraser House. Cornelius formed the self-help group Recovery and set up and run Recovery Groups in Fraser House. Recovery's name was changed to Grow and has expanded internationally as a Community Mental Health Movement.<sup>940</sup>

Mingles was another of Neville's functional matrices dating back to the 1960's. Mingles' function was making it easier to form friendships. It was one of a number of mutual wellbeing, support and self-help/mutual-help networks/groups that emerged from Fraser House.

Mingles re-emerged as a cultural locality at ConFest from time to time starting in 1998 as a delightful wellbeing place for families and new friends for preparing and sharing food, good conversation, and making music.

One of the nights we had harp playing followed by Serbian and other European folk music, drumming and dance. We also had many percussion instruments and lots of small blocks of wood for people who wanted to be part of the music making.

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<sup>939</sup> Refer (Aboriginal Human Relations Newsletter Working Group 1971b).

<sup>940</sup> Refer (Grow 2005).

During the day we had cooked beautiful block cake and even had cold fruit and Turkish Delight for the children to bring around on large platters during the hot evening.

During September 1985 till late 1986 Neville, Chris Collingwood, Neville's son David, and others linked to that first workshop in Balmain during August 1985 where I first met Neville, held regular experiential wellbeing sharing gatherings on the first floor at 245 Broadway in Sydney which I attended.

Neville described these gatherings as having the Mingles functional matrix functions foci and fields (Appendix 30), namely:

- Celebrating and re-creating
- Community wellbeing
- Social networking
- Wellness
- Enriching families

Many of these gatherings would also move for a time across the road into adjacent parklands where we would engage in all manner of theme based sensory micro-experiences to increase mind-body flexibility and choice – self and group trust and all-round wellbeing.

One of the facilitators for a three day gathering at 245 Broadway was Dr David Jubb<sup>941</sup> who had been exploring some of the latest findings in Neuro-psychobiology, life food nutrition, NLP processes, as well as action ropes courses and other group trust work with Scout Lee in the USA. I reconnected with David at the 2010 Summer ConFest in NSW. David is a prolific radio broadcaster on the Internet.

Neville and this same Mingles network energized a monthly event called Healing Sundays<sup>942</sup> in Bondi Junction in Sydney during 1987-88. It was no cost and bring food to share. I participated in all of these. During these gatherings a caring sharing network of over 150 people was evolved over an eighteen-month period. It initially comprised this core group of around twenty people who had a range of healing skills. The day could be on a broad range of wellbeing themes, or occasionally it could have a theme for the Sunday, for example 'love'.

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<sup>941</sup> Refer [www.jubbcellrejuvenation.com](http://www.jubbcellrejuvenation.com).

<sup>942</sup> Refer (Radio TC International 2009a)



ConFest Mingles



Photo 57. Mingles Photo Set



Photo 58 Awareness of Awareness at Mingles 2012.  
Photo By Kate Robertson - Used with Permission



Photo 59. A photo I Took in July 2001 of 245 Broadway in Sydney Where  
the Healing Sharing Gatherings Occurred in the Late Eighties.

It was experiential, that is, simple healing ways that others have found to work were tried out. No prior experience was necessary. Attendees could experience and learn many healing ways. It was also a day for extending social and nurturing networks. Some attendees were open to sharing their healing ways with the gathering. Anyone who wanted to could link in with the enablers for the day and arrange/enable a small segment - sharing with the group some healing ways.

In Healing Sunday, Neville evolved a context whereby I could join every month with 50 others for 18 months in vicariously having an experiential sense, taste and feel of what it may have been like in aspects of Fraser House. I have only recently realised that while Neville knew I had studied the *Sociology of Knowledge* with Dr Werner Pelz in the 1970s, in Healing Sunday Neville immersed me as a sociologist in the *Sociology of Experience* – the sociological exploring of subjective and intersubjective experience.<sup>943</sup> While involving around 150 in those Healing Sundays, Neville knew I had attended that Balmain workshop on the Structure of Subjective Experience and sensory submodalities and he knew that I could potentially take on board and bounce between Sociology of Knowledge and this new area of the Sociology of Experience.

Neville as the key person in evolving and sustaining Healing Sundays stated emphatically that he did not need to do this to discover process, as he had done it a number of times before. He did it to give the core group of twenty (and other attendees) the experience.

Recall that Cultural Keyline is a set of processes and practices for enabling and sustaining wellbeing based human interrelating and inter-acting in individual, group, crowd and societal contexts - a rich way of fostering emergent and thriving potential in social systems and social environments; notice again Neville's use of Cultural Keyline during Healing Sunday:

1. The process encouraged everyone to engage in attending and sensing and supporting self-organising, emergence, and Keypoints conducive to coherence within social contexts – sharing micro experiences while monitoring theme, mood, values and interaction
2. Forming cultural locality (people connecting together connecting to place at Neville's home in Bondi Junction)

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<sup>943</sup> *Intersubjective experience* – my inner experiencing of your inner experiencing of me.

3. Using the emergent micro experiences for strategic design and context-guided theme-based perturbing of the social topography
4. Fostering everyone's sensing and attending to the natural social system self-organising in response to the perturbing, and monitoring outcomes

Knowing I had studied the sociology of knowledge, phenomenology, hermeneutics and inter-subjectivity, Neville set up, I believe, Healing Sundays as a healing transforming experience for all involved while knowing that I, and perhaps a few others, would also be able to absorb very rich *metaprocesses* and *processes*, while others were experiencing the *content* of what was happening.

Like creating a village to surround Paddington Community Mental Health Centre, Neville would use Healing Sunday to work with his psychiatric clients in a group context (by inviting one, two, or three to attend). One Healing Sunday attendee had been a patient of Fraser House in the mid 1960's. Neville would engage in strategic subtle and not so subtle interventions during the Sundays (like unexpectedly telling me to work with a patient of his in the group context when I alone knew she was furious with Neville, and Neville had provoked the fury to prevent her suiciding earlier that morning). Refer the Story Maria and Sally in *By the Way*.<sup>944</sup>

## Knowing Everyone Fast

After a few months of Healing Sunday we evolved a simple process where strangers knew and could remember everyone's name after 25 minutes of starting. Recall that around 20 – 25 were regulars and the balance of 50 attendees only knew Neville or one or two of the core group. After a very brief process description, a person at random would say, 'my name is (and then mention their name), and I like to (and then they would stand and do a very brief mime, eg a golf swing, or snoozing in bed, or reading a book). The next person to the left would stand and *become* the first person, mimicking their voice and non-verbals, saying the first person's name, and mimicking their mime.

Then they would say 'and my name is (mentioning their name) and then miming their (I like to).

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<sup>944</sup> Refer (Spencer, 2012).

This is then repeated by the successive people to the left. After say, five people have stood, the sixth person has heard and seen five repetitions and typically can repeat the sequence, roleplaying each person in sequence. This then is repeated till the fiftieth person typically can recall and repeat the previous 49 statements and actions. People are prompted or helped where necessary. Then the person who started also repeats the 50 statements and actions. Then we would all stand and mingle greeting each other by name very fast. Then we would all sit down in different seats and check each other's knowing. All the time this is happening, people with process and metaprocess perception are gleaning a massive amount about the other attendees by the way they talk and move.

## ON BECOMING AN ELECTION CANDIDATE

Neville and Ken Yeomans both entered as independent candidates for the NSW electorates of Wentworth and Phillip respectively in the 1969 Federal election.<sup>945</sup> Both were against sitting members and knew they had no chance. Neville, Ken and Ken's wife Stephanie all said that they were very active campaigners and used this as an opportunity to raise the profile of all of the various themes that were dear to their hearts – use of water, sustainable farming, community mental health, pollution, intercultural harmony and the like.

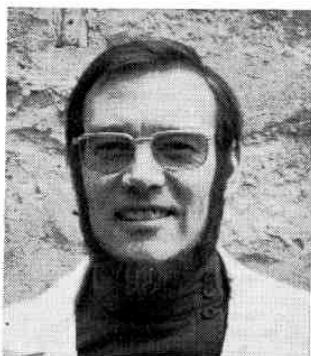


Photo 60. Photos of Neville and Ken Used in Their Election Campaign from Neville's Archives<sup>946</sup>

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<sup>945</sup> Refer (Yeomans and Yeomans 1969).

<sup>946</sup> Refer (Yeomans, N. 1965b).



As part of their election campaign, Neville and Ken and Stephanie created an extensive set of humorous and creative bumper stickers using a variety of fluorescent colours. These were not the kinds of sentiments that would win wide appeal amongst mainstream people. Neville was interested in consciousness raising among people on the margins. These stickers were called Licka Stickas. Some are shown below.



Photo 61. Advertisement in the Now Newspaper Where Neville Wrote a Regular Column<sup>947</sup>

## FINDINGS

Neville's outreach was consistent with Cultural Keyline and demonstrated how ways evolved in Fraser House, within a government funded professional service delivery model could be interfaced with lay (non professional) self-help/mutual-help networking, which in turn could be self organising and self sustaining. This further extends Neville's biopsychosocial model and provides processes that may be used in extending societal psychosocial resources as well as by the likes of the Victoria Workcover Clinical Framework.<sup>948</sup>

Neville's outreach has demonstrated ways in which new cultural syntheses may be fostered, and ways collapsed societies may be reconstituted (in contrast to power-over pathologising).<sup>949</sup> This is discussed further in Chapter 12.

<sup>947</sup> Refer (Yeomans, N. 1965b).

<sup>948</sup> Refer (Refer (Spencer 2009; Victorian WorkCover Authority 2005).

<sup>949</sup> Refer (Pupavac 2005) and Neville's Extegrity Documentation discussed in Chapter 18.

## REVIEWING

This chapter has documented Neville's outreach from Fraser House and detailed the links between Fraser House process and Fraser House outreach. In all of the various outreaches from Fraser House, Neville blended seemingly disparate things into his action research. He linked Asia networking, people in charitable action, various self-help groups, a community mental health clinic, a church, a bazaar, festivals, and various cultural activities. In every context Neville was using all forms of artistry toward fostering community wellbeing. This was a process Neville was exploring for extending societal psychosocial resources as well as ways for re-appropriating society and peoples' lives from the State. This interlinked, inter-connected, inter-dependant, wellbeing-theme and value-based action research is totally consistent with Cultural Keyline and Neville's evolving model for the Laceweb towards epochal transition.

This concludes Volume One. The first two Appendices are at the back of this Volume. Volume Two commences with detailing Neville's move North in evolving the Laceweb.



Photo 62 Sample of Bumper Stickers From the Collection in Neville's Archives in the Mitchell Library.<sup>950</sup>

<sup>950</sup> Refer (Yeomans, N. 1965b).

## APPENDICES

The Appendices relating to Fraser House provide 'snaps-shots' of life and process within Fraser House at a particular time. Processes were constantly being adapted and adjusted. This is why there are at times some differences in detail between some Appendices and the text in the Biography.

- Appendix One is in Book One.
- Appendices 2 to 13 are in Book Two.
- Appendices 14 to 40 are in Book Three
- Appendices 41 to 46 are in Book Four

## APPENDIX 14. CASE STUDY - ON GOING BERSERK

A case study synthesised from discussions with Neville,<sup>951</sup> discussions with Warwick Bruen,<sup>952</sup> as well as archival material.

Neville spoke of four major themes stirring emotions being gain, loss, threat and frustration. Neville would expressly make strategic use of incidents with a high probability of heightening emotional arousal associated with these four themes within Big Group.

Below is an example of how Neville intentionally used heightening the group's emotional arousal and crowd effects during a Big Group meeting. Neville spoke about a key point in the life of Fraser House; on one occasion after Fraser House had been going for around three and a half years, and as soon as Big Group started, Neville went berserk. All present thought Neville was having a mental breakdown. At first, Neville was just screaming and yelling. Then he conveyed that he was sick of everything. This raised everyone's emotions. Threat was a dominant theme. After a short time the nub of Neville's outburst was revealed. Neville was going on extended leave and the Health Department had not arranged a replacement psychiatrist. This was a serious matter. Neville's<sup>953</sup> file note at the time about going berserk in Big Group' said in part:

With my impending holiday today I allowed my aggressive frustration full play in the community meeting this morning. The meeting began by John asking me if I was really going on holidays. I said I was even if the bloody place fell down. I then berated the Division and the fact that Dr ----- or some other Doctor should have been here at least two weeks ago.

I took a most regressed and childish aggressive view against the department and in support of Dr Barclay (head of North Ryde Hospital) and my own efforts, pointing out that both of us were letting them down because of the department's incompetence.

Dr. Barclay was very supportive of Neville and Fraser House.

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<sup>951</sup> Dec, 1993, Oct, 1998, Mar, 1999 .

<sup>952</sup> Oct, 1998; March & April 1999 .

<sup>953</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 1-14).

Recall that the Keypoint in Keyline was where all the essential features of the topography merge and reveal the contextual connexity and concentrate the information distributed in the system. In Chapter Seven it was suggested that Keypoints occur in many contexts. I am suggesting that Neville's outburst made the Keypoint, 'I am leaving and there is no replacement!' This Keypoint was at the junction of every aspect of the Fraser House social topography. This Keypoint also condensed all of the information distributed in the Fraser House System. Through this Keypoint ran the Keyline. In this context the Keyline became the theme(s) for discussion. The first theme was 'threat and anger through loss'.

Big and Small Groups had a themes based open agenda. In the Big Group 'Going Berserk' context, the Unit would be without a doctor/psychiatrist. Some replacement was coming in two or three weeks, but in the meantime, they were 'on their own'. Even when the replacement got there, he or she would have *no* experience or pre-briefing of 'the Fraser House' way. There was the major uncertainty of what changes a new psychiatrist would make in Neville's absence. Neville was scheduled to be away for up to nine months. Neville's behaviour and this news of no replacement being available sustained the participants as a cohesive crowd engendering the crowd effect of shared heightened emotional arousal raised to fever pitch in everyone - a combination of anger, rejection, abandonment, confusion, anxiety, panic, frustration and fear. Neville then suddenly switched themes and slammed the Health Department as the 'culprit'.

By this shift in thematic focus, patients, outpatients and staff as crowd had their shared mix of emotions directed into anger at the Department. Then Neville refocused theme and thinking again to 'everyone (as crowd) taking responsibility for Fraser House and each other'. Again, patient, outpatient and staff emotions were directed into this new theme – of 'self-help and mutual-help'; another mixture of emotional energy - panic, concern, uncertainty, questions of being up to the task, to name a few. Then Neville shifted theme yet again and drew everyone's attention to the suicidal nature of one of the patients present in the room, and laid it on the line that this person's wellbeing - his very life - was in everyone's hands. This was the next shift in emotional focus. Here the focus was on gain in the face of loss and threat, and how to get gain safely. Neville's big picture thematic meta-interaction with staff, outpatients and patients alike was all about engendering communal cooperation towards safety and gain in the face of danger and loss by a sequence of reframing the context.<sup>954</sup>

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<sup>954</sup> Refer discussion on framing and reframing in *Coming to One's Senses – By the Way* (Spencer, 2012).

Neville's constant changing of the group-as-cohesive-crowd's thematic focus during his 'going berserk' episode is an example of Neville the strategist, and an example of using Cultural Keypoints and Keylines (themes) of discussion. At the same time Neville used crowd *synchrony* and *contagion* in the context of energizing emergent self-organizing properties in the inter-mix of psychosocial and psycho-biological (emotional upheaval) systems in all present. Within Big Group, Neville used provocation and crowd contagion as change process.

Neville arranged for eight separate people's reports of the particular Big Group meeting where he went berserk to be placed in the archives at the Mitchell Library.<sup>955</sup> Every one of these reports similarly confirmed that Neville had intentionally mobilized and used group emotional energy towards group cohesiveness in caring for *itself*, and that his sequentially reframing of the context was shifting the nature of emotional contagion. Neville issuing strategic challenges while the whole community was in this emotionally charged state was a crucial aspect resulting in the Unit functioning *extremely well* during the ensuing nine months while Neville was on his (working) holiday.

One staff member's report of the above incident ended with, 'This story has no end because we still continue to function as a unit'.<sup>956</sup> Another staff member wrote a file note saying:

I have no vivid recollections of the first week of Dr. Yeomans absence except that the nursing staff occasionally seemed surprised that the ward was still running and that we were able to get through staff meetings without Dr. Yeomans'.<sup>957</sup>

Warwick Bruen also recalled Neville's behaviour in going berserk in Big Group and collaborated the above material.

Placing eight separate staff member's reports along with his own report of the 'going berserk' incident and its implications for me and others to find in his archives is another example of Neville, 'the researcher strategist par excellence'. I suspect that he did this expressly for the likes of me to find them all nearly forty years on!

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<sup>955</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 1-14).

<sup>956</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 2).

<sup>957</sup> Refer (Yeomans, N. 1965a, Vol. 5, p. 15).

As an indication of the efficacy of using high expressed emotion in major crises as a Keypoint for Keylines of thematic action for system change, Phil Chilmaid mentioned one Fraser House research project that demonstrated that there was a consistent pattern that significant 'breakthroughs' tended to follow about 6-7 days after some major crisis.<sup>958</sup>

## **APPENDIX 15. TWO CASE HISTORIES SHOWING GLIMPSES OF NEVILLE'S PROCESS AND THE FRASER HOUSE MODEL IN ACTION**

The following case was synthesised from discussions with Neville.<sup>959</sup>  
Bruen also confirmed the details.<sup>960</sup>

### **Case One - The Nurturing Mother**

A mother was serving twelve years for the murder of two of her three very young children. Right through the mother's prison term she had repeatedly stated that she was waiting for the day she gets out of jail to kill the remaining child who was a baby in someone else care at the time of the killings. This remaining child had been looked after by foster parents for eleven years and was twelve years of age.

When the mother was within a few months of release she was still threatening to kill the child. There was a lot of pressure from the prison authorities on the Parliament of the day to pass special legislation to ensure this woman was never released. Prison governors and warders alike were concerned for the safety of this remaining child. Upon learning of the fears about the mother and her pending release, Neville suggested to the authorities that the mother be allowed to request a transfer from prison to attend Fraser House on a voluntary basis and if she agreed, to grant her request.

Also saying something about Fraser House and the spirit of the times, it was agreed by the Authorities that the mother be given an ultimatum - 'be escorted from prison directly to Fraser House and admit yourself *voluntarily* or we will pass legislation to keep you in prison indefinitely'. She accepted the Fraser House alternative.

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<sup>958</sup> Refer (Cockett and Chilmaid 1965).

<sup>959</sup> Dec, 1992 and July, 1998.

<sup>960</sup> Oct, 1998.



The mother understood that at Fraser House she would *not* be granted any day release passes, though in time, this may be a possibility as part of her transition back to wider society

In the process of setting up this possibility, the foster parents of the surviving child, along with the child in question were invited by Neville to attend Fraser House Big and Small Group meetings for a number of months while the mother was still in prison.

Neville fully briefed the foster parents and child on Big and Small Group process so that they all knew what to expect. The Foster parents and the child agreed to attend.

There were other children present, as was the custom - up to eight families were in residence at any one time. As well, families and friends visitors included children. The safety of children and *everyone* was always of paramount concern. As for high expressed emotion and children, typically, in these families children already had been living with it from birth.

This attending of Big Group was for the foster parents and the child firstly, to decide whether to be present in Big Group if and when the mother arrived, and secondly, so that they could all get a sense of how Fraser House 'operated' on dysfunctionality, and thirdly, so that they could potentially - if the mother was released into Fraser House - have some clarity about where the mother was at. The alternative was for the child and foster parents to live, knowing the mother was possibly to be released, and then at large, 'somewhere out there', and knowing she was still threatening to kill the child. After regular attendance at Big and Small Groups, the foster parents and the daughter agreed to be present if and when the mother arrived at Fraser House. Given the circumstances, this says something about Fraser House.

Upon hearing that the mother had agreed to go to Fraser House, *the foster parents and child agreed to be in Big Group when the mother arrived* and to leave it up to Neville firstly to get a feel for the mother's state of mind and secondly, as to whether or not to introduce them to the mother, and when.

That the child and Foster parents had been attending Fraser House groups, wanted the mother at Fraser House, and that the three of them would be there when the mother arrived was made known to the various interested parties determining the mother's release.

However, the maternal mother was given *no* information of the intention to have her daughter and the foster parents present on the day she arrived.

The Mother's arrival at Fraser House was timed precisely to be just after the Big Group had started.

When the mother was ushered into Fraser House she had little idea where she was or what sort of place Fraser House was - all she knew was that it was a psychiatric hospital where she would have a better chance of release compared to staying in prison where she was facing the possibility of an indefinite prison term.

Immediately the mother arrived under prison escort she was taken by a Fraser House staff member into and locked in the front office reception room where she was left with members of the Fraser House Assessment Group – all patient members of the Admitting Committee, the current practice at the time.

The Assessment Group for that Assessment meeting were all patients who had killed or seriously injured members of their own families - it takes one to know one. They did not declare to the mother that they were patients and that they had all murdered or had seriously injured their family members.

The maternal mother had had *no* information at all about her sole surviving daughter for the eleven years she had been in jail. She had no knowledge of her daughter's current whereabouts and that she would potentially meet her daughter in a Big Group setting. After some time where they used their considerable skills in probing the mind and heart of the mother, the maternal mother was left in the care of a staff member whom had issued her into the room, while the assessment group went through to the Big Group room and briefly gave their initial assessment of her state to the waiting Big Group.

The mother was then taken down the short (soundproof) passageway and into this rather small room crammed to capacity. Around 180 people were jammed in and all eyes were on the mother. She was totally unprepared for this.

She searched the room for familiar faces and found the members of the Assessment Group. She was directed to a spare chair and hardly noticed that she was sitting between two very powerfully built men.

With their casual clothes, she had no way of knowing they were nurses who had been placed on either side of her to prevent her reaching and harming her daughter. Beside one of the men was a female nurse.

Unknown to the mother these three were on constant alert to stop her approaching her daughter.

Also unknown to her was that directly opposite, *less than three steps away*, sat her daughter flanked by her foster parents, who in turn were flanked by people also on constant preparedness to move together and forward to block the mother being able to reach the daughter.

Neville spoke up and asked members of the Assessment Group in turn to give the newcomer their backgrounds. Each spoke briefly of assaulting/killing members of their families. After the overwhelming confusion and emotional flooding from this introduction to Fraser House Big Group, Neville caught the mother's attention and said words rather quickly and matter-of-factly to the effect, 'and....by the way....over there is your daughter'... mentioning her name.

Already in overload from the weird context, this sudden potent unexpected revelation put the mother into massive overload.

The mother now had the opportunity to have a shot at killing her daughter in front of the group. This had been her fantasy obsession for eleven years and here was her daughter in the flesh in front of her - just a few steps away!

After a very short time in the room the mother suddenly made a dash towards the girl and the male nurses, on razor alert for just such an occurrence, grabbed the mother. She immediately went into an almighty struggle with super-human emotional energy. The female nurse grabbed the mother's hair and pulled this to restrain the mother from her attempts at biting bits off the two male nurses' heads and shoulders. There were others prepared on either side of the foster parents and child (in the middle) that headed towards the mother blocking her path to the foster family. When she was restrained the meeting resumed.

After a time when she had calmed a little, the restraining hands left her. She made a couple of other dashes and the same process returned her to her chair. The mother, daughter and foster parents were the group focus for the balance of the hour. The mother was probed relentlessly to determine where she was at.

Nothing, absolutely nothing, altered Fraser House routines. The Big Group meeting always lasted sixty minutes - exactly. The four key people in this case, sometimes separately, sometimes in different combinations attended the regular and special small groups that occurred throughout the day. They were again the focus of these groups. The maternal mother was not left alone with the daughter. All four participated in the evening Big Group.

It emerged that at the time of committing the offences until she arrived in Big Group, there was *one* driving force in all her murderous behaviour. The mother had had a delusional belief instilled in her that all her children had a disease that would blind them. It seemed that some extremely dysfunctional family member of the mother's family as she had been growing up had pathologically badgered this mother with the pathological idea that the mother was bad and that the likes of her and her offspring should be exterminated. During Big Group this mother's profound obedience to and compliance with this delusional belief was unravelled and completely dispensed with. With this gone, the mother was pervasively a loving, caring, nurturing woman.

After everything that had happened that day, at the end of the evening Big, Small and special Group meetings there was consensus among everyone present, including the daughter and her foster parents, that the delusional belief had been completely eradicated. The mother was now 'safe'.

She had had an absolutely sustained nourishing and corrective emotional experience throughout the day. Neville had plotted and planned for Fraser House to be at its healing best. The whole community had been in large part focused on this challenge for weeks.

The maternal mother and the daughter stayed together alone in a bedroom that night!

The following day a staff member wanted to know who the wonderful new loving nurturer was, and where was the new 'murderess'. It was pointed out that the 'loving nurturer' and the 'murderess' was 'one and the same person'. Neville describes having an overwhelming love for this mother during the whole hour of Big Group, during the balance of the day and thereafter.

## Case Two - Jab the Wife

The following case was synthesised from discussions with Neville.<sup>961</sup>  
Bruen confirmed that this case is consistent with Neville's way.<sup>962</sup>

In the early Sixties Neville was called to a crisis in an upstairs dorm in Fraser House. Recall that the protocol was to never take unilateral action and get as many staff and patients as available involved as quickly as possible and practical. Neville was called on this occasion though the process was not based on calling the boss or based upon seniority. When Neville rushed in, an *outpatient* wife, who had no authority to be in Fraser House outside of Big and Small groups - especially not in the upstairs dorm - was pleading with her husband (a patient) with 'caring concern' to calm down. The husband was facing the corner stabbing the wall with a large knife (which he should not have had) yelling he was going to kill her (the wife). On either side of the husband were staff with knockout injections ready to jab him. The staff yelled to Neville, 'Do we jab him'. Even in these dramatic contexts, consistent with protocols, staff sought confirmation from others for action, if possible.

Neville sized up the situation in a flash and said, 'Jab the wife!'

Neville was guided by the free energy in the system. The husband had his *back* to the wife. He was stabbing the wall, *not the wife*.

She was, for Neville, the dysfunctional '*driver*' of the husband's behaviour. Neville intervened so that *Neville* became the 'context driver'. The husband freezes. The two staff are confused.

Immediately Neville said 'Jab the wife', the wife goes into rage *and is honest for the first time at Fraser House*. She screams obscenity at Neville revealing a side of herself that she has never revealed at Fraser House before.

So as not to have her provoke the husband to actually harm her, Neville immediately yells again, 'Jab the Wife!'

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<sup>961</sup> Dec, 1992 and July, 1998.  
<sup>962</sup> Oct, 1998.

A staff member does jab the wife while the other one stays ready to jab the husband. She collapses unconscious immediately. The husband, who has not turned round, immediately puts the knife down and starts sobbing and stammering that she was goading him to sneak out of Fraser House and do house robberies.

He had arrived as a patient at Fraser House some weeks before from Long Bay Jail where he was a frequent inmate on robbery charges. On his last offence he had uncharacteristically harmed an elderly couple who surprised him during a robbery. It was this that was the reason for the authorities suggesting he be transferred to Fraser House for the last months of his term. It turned out that the demanding wife had been the catalyst for *all* his crime. Only the husband and wife knew this was the case. After being in Fraser House he wanted to break free of this cycle, though he loved his wife.

Neville described this man as 'obsessed' with his wife and 'addicted to what was for him toxic' (and could not tell anyone that she was the relentless driver of his criminality, and it was this double bind - that he could not betray his wife and this was for him undiscussable - that Neville spotted when he entered the room. Till now, the patient had never found his voice to say anything about the wife. Neville spotted the metaphorical communication of stabbing the wall as meaning, 'someone shut my wife up'. From this frame of meaning Neville could sense that stabbing the wall was *functional* in the context. It was this functionality as 'free energy' in the dysfunctional husband-wife relation that Neville supported. The wife's response was to be for the first time honest in revealing her true nature – and this was also functional in the context – in confirming to Neville that his reading of the context was correct. In being honest she was tapping into her own 'free energy'.

As the wife was signed on as an outpatient, Neville had every right to administer drugs to her. She slept and then slipped off sheepishly. The next day she fronted Big Group and one of the Small Groups and her dysfunctional behaviour was stopped.

All of what had happened in that upstairs dorm had happened extremely quickly. States can change very quickly. Learning can take place very quickly. Neville had acted in the upstairs dorm with high-speed precision. Neville reframed the context for each of the four in the upstairs dorm by yelling, 'Jab the wife'. By saying these three words twice Neville created a context where major change occurred with ripple-on effects.

Neville's response, 'Jab the wife' had a very different effect on each person present. It increased the arousal in the Wife, decreased the arousal in the husband and had the staffers go into curious confusion, typically an ideal learning state. Neville, in repeating the command, 'Jab the Wife' interrupted the staff members' state and got action, reinforced the husband's less aroused state, and removed the wife from the context. Once the wife had revealed her true role, Neville had to ensure that she was 'removed' quickly in case the husband did turn and hurt her given that the undiscussable had now been revealed. With her removed and her role in his criminality out in the open he immediately found his voice.

Neville could affect everyone differently and appropriately because he continually attended to the unfolding context as an inter-dependent, inter-related, interconnected living system. Neville looked for the free energy. A typical mainstream system response would have been to diagnose the husband as 'the problem' and that this 'problem' had to be 'eliminated' (rather than resolved). The husband would have been jabbed as a matter of course, the wife would have been sent home and nothing in the husband-wife dynamic would have changed. The husband would have been put in the 'difficult case' basket while the wife as 'unknown source of dysfunction' would have sustained his dis-integration.

## **APPENDIX 16. RESEARCH ON PATIENT PARTICIPATION AND IMPROVEMENT**

One example of involving Fraser House residents in research<sup>963</sup> focused on patient participation and improvement. This was a consensual technique that involved patients rating patient participation and improvement. Patients were asked to nominate which patients were the 'most' and 'least' in various categories for questions like those below:

- Who are most involved in therapy sessions?
- Who are least involved in therapy sessions?
- Who think that being in the Unit is least worthwhile for them?
- Who think that being in the Unit is most worthwhile for them?
- Who get on well most with staff?
- Who get on well least with staff?
- Who join in least on social and recreational activities?
- Who join in most on social and recreational activities?

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<sup>963</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 69)



## APPENDIX 17. A LIST OF THE QUESTIONS THAT WERE ASKED IN NEVILLE'S VALUES RESEARCH

The following questions were asked in Neville's values research:<sup>964</sup>

- The nature of the universe  
In the range 'is basically good or makes sense' through to 'is basically bad or pointless'
- Human nature  
In the range 'good or sensible' through to 'bad or senseless'
- Can mankind change itself or be changed?  
Yes, Perhaps or No
- Man-nature - what matters
- Activity – Who do you take notice of
- Direction –  
Self, Others, What fits
- Degree –  
Unimportant, moderate importance, important
- Time important  
Future, present, past
- Verticality place  
Above, level, below
- Horizontality place  
Centre, between edges, out one edge

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<sup>964</sup> Refer (Yeomans, 1965a, Vol. 7).

## APPENDIX 18. RESEARCH QUESTIONNAIRES AND INVENTORIES - NEVILLE YEOMANS COLLECTED PAPERS

A list <sup>965</sup> of many of the surveys and questionnaires that patients and outpatients were asked to complete. The page reference relates to Volume 11 of Neville Yeomans Collected Papers in the Mitchell Library –NSW State Library, NSW.

p. 175	Emergency Services Survey
p. 183	Research Study Group Student Opinion Record
p. 193	Course Assessment Record
p. 197	Counsellor Opinion Record
p. 207	Social Organization Study
p. 213	Child Parent Group Reporting
p. 221	Total Care Adjustment Record
p. 237	Group Reporting Record
p. 245	Landscape Planning Attitudes Questionnaire
p. 251	Attitudes Towards Overseas Trade
p. 265	Crime Attitudes
p. 271	International Studies on Drug Dependence
p. 271	Alcohol Attitudes Questionnaire
p. 277	Personnel Study – Social Problems Record
p. 283	Group Description Record
p. 291	Follow-up Questionnaire
p. 317	International Study on Family Planning
p. 331	Attitudes Questionnaire
p. 329	International Study on Handicapped Children
p. 337	Patient and Family Questionnaire
p. 355	Fraser House Opinion Survey – Psychiatric Research Study Group
p. 366	Elderly People's Attitudes Questionnaire
p. 365	Attitudes to Mental Illness
p. 367	Opinion Leaders Inventory – Fraser House Questionnaire
p. 399	Opinion Leader Record
p. 399	Migrant Attitudes Questionnaire

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<sup>965</sup> Neville Yeomans Collected Papers 1965a, Vol. 11.

## APPENDIX 19. FURTHER INVENTORIES DEVELOPED AND USED AT FRASER HOUSE

Reference <sup>966</sup>

Personal Adjustment Record  
Social Health Record  
General Adjustment Record  
Child Adjustment Record  
Family Adjustment Record  
Group Reporting Record  
Follow-up Record  
Social Problem Record  
Social Value Record  
Opinion Leader Form

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<sup>966</sup> (Yeomans, N. 1965a, Vol. 4 , p. 43).

## **APPENDIX 20. A PARTIAL LIST OF RESEARCH BY DR. NEVILLE YEOMANS AND OTHER RESEARCH WITH COLLEAGUES DURING THE YEARS 1959-1965**

This Appendix contains Tables 2, 3 and 4 listing fifty-seven of the extensive body of Neville's research papers and monographs mentioned in Neville's collected papers in the Mitchell Library. Many are undated though come from the 1959-1965 period. Table 4 lists Neville's research in association with others.

The Unit Career of Staff Members (Yeomans, N. 1965g, Vol. 2, p. 38 - 40)

Whisperer's Relationship - a Collusive Liaison (Yeomans, N. 1965~, Vol 5 p.38)

A General Theory of Welfare Functions (Yeomans, N. 1965g, Vol . 2, p. 38 - 40)

File Note - Reference to a Suicide in Fraser House (Yeomans, N. 1965e, Vol. 2, p. 43.)

Network Therapy (Yeomans, N. 1965l, Vol. 5, p.40)

ABOTAT - A Modification of the Thematic Apperception Test for Administration to Aborigines (Yeomans, N. 1965a, Vol. 5, p.52 - 54)

The Problem of Taking Sides – Taking the Side of or Supporting the Healthy Component (Yeomans, N. 1965u)

Power in Collective Therapy (Yeomans, N. 1965s, Vol. 5, p.52 - 54)

Sydney Therapeutic Club (Yeomans, N. 1965, Vol. 5, p.104)

Follow-Up Committee (Yeomans, N. 1965f, Vol. 5, p.106)

Personal Adjustment Record (Yeomans, N. 1965o)

Personal Information Record (Yeomans, N. 1965p)

Early 1960's Social Values (Yeomans, N. 1965y)

The Psychiatrist's Responsibility for the Criminal, the Delinquent, the Psychopath and the Alcoholic (Yeomans, N. 1965v, Vol. 12, p. 50)

Research on Alcoholism – Theory and Administration – A Paper for the National Committee on Alcoholism – Adelaide Meeting of Medical Sub-Committee (Yeomans, N. 1965w, Vol. 1, p.183 - 185)

Collective Therapy – Audience and Crowd. Australian Journal of Social Issues 2. & 4. (Yeomans 1966, Vol. 1, p,187-188, Vol.12, p. 77, 87)

The Role of Director of Community Mental Health (Yeomans, N. 1965x, Vol. 12, p. 66)

Culture, Personality and Drug Dependence - The Problem of Drug Abuse in NSW. The Institute of Criminology, Sydney University Law School. Seminar Working Paper No. 3 (Yeomans, N. 1965d)

Social Categories in a Therapeutic Community (Clark and Yeomans 1965)

Mental Health in the Office - Institute of Administration - University of NSW (Yeomans, N., Vol.1 p.203-213)

The Sociology of Medicine 1967 - Synopsis of Community Health Services and Informal Patterns of Care (Yeomans 1967b, Vol. 1 p. 215)

Incontinence Research (Yeomans 1965a, Vol. 12, p. 67-69)

The Nurses Self Image and its Implications - The Australian Nurses Journal Vol. 61 No. 4., April 1963 (Yeomans, N. 1965m, Vol. 12, p. 94)

Table 2 Neville's Research Papers and Monographs

The following Table 3 lists further research and papers by  
Neville in the 1960's.

1961. Treatment of Alcoholics and Drug Addicts in Fraser House Neurosis and Alcohol Unit (Yeomans 1961c, Vol. 2, p. 45)

1963. Sociotherapeutic Attitudes to Institutions - Paper Presented at the State Psychiatric Services Clinicians' Conference - 22 April 1963 (Yeomans, N. 1965z, Vol. 12, p. 46, 60-61 )

1963. Letter of Congratulations to Fraser House Patients Regarding Patient's Rules for Committees – Jan 1963 (Yeomans 1963a)

1963. Some Detail of Patient Government - 13 May 1963 (Yeomans 1963b)

1964. An Alcohol Treatment Program in Australia – A Paper Presented at the 27<sup>th</sup> International Congress on Alcohol and Alcoholism – 11 Sept 1964 (Yeomans 1964, Vol. 1, p.91)

1965. Post Graduate Psychiatry and the Social Sciences. In Kiloh, L.C. & Andrews, J.G. (eds.). Undergraduate and Post Graduate Teaching in Psychiatry. University of NSW Press Sydney (Yeomans, N. 1965q, Vol. 12. p. 77)

1965. Post Graduate Psychiatry and the Social Sciences. Teaching of Behavioural Sciences, p.11. Neville Yeomans Collected Papers 1965, Vol. 1, p.165-181 (Yeomans, N. 1965r, Vol. 1, p.165-181)

1965. Values Orientation and National Character (Yeomans, N. 1965}, Vol.1 p. 253 - 265)

1965. The Therapeutic Community in the Rehabilitation of the Aged. A Paper Presented to a Conference on Clinical Problems among Aged Patients, Held at Lidcombe State Hospital – 30 April 1965. (Yeomans, N. 1965j, Vol. 1, p.155-163)

1965. Cultural Values, Aborigines and Mental Health – A Paper Prepared for the Third Congress of the Australian and New Zealand College of Psychiatrists. (Yeomans, N. 1965c, Vol. 1, p.189-201)

1967. Value Orientation in Normal and Deviant Australians – A Revision of a Paper Read at the Annual Meeting of the Sociological Association of Australia and New Zealand January 1967 (Yeomans 1967c, Vol.1 p. 225 - 241)

1967. A Community Developers' Thoughts on the Fraser House Crisis (Yeomans 1967a, Vol. 2, p. 46 - 48)

1968 Coordinator Community Mental Health Dept of Public Health NSW. The Therapeutic Community in Rehabilitation of Drug Dependence - Paper Presented at the Pan Pacific Rehabilitation Conference 1968 (Yeomans 1968c, Vol.1 p. 267 - 283)

1968. Draft of Speech on Social Problems to the Ionian Club Sydney – Introduction on the Origins of the Ionians (Yeomans 1968a, Vol. 1 p. 291)

1968. International Study on Attitudes to Drug and Alcohol Use (Yeomans 1968b, Vol.1 p. 293)

1968. Mental Health and Social Change - Brief File Note (Yeomans, N. 1965a, Vol. 1, p. 295)

Table 3 Further Research and Papers by Neville in the 1960's.

The following Table 4 lists research by Neville and other Fraser House Staff in the 1960's.

Yeomans, N. & Psychiatric Research Study Group – Social Values Questionnaire, 1965 (Yeomans and Psychiatric Research Study Group 1965, Vol.1 p. 243 - 251)

Yeomans, N., Hay, R. G. early 1960's. Psychiatric Epidemiology of Sydney – A Pilot Study - Medical Journal of Australia No 2 p. 986 (Yeomans and Hay 1965, Vol. 12, p. 77)

Yeomans, N., Hennessy, B. L., Bruen, W., early 1960's. Suicide Study (Yeomans, Hennessy et al. 1965a, Vol. 12, p. 45, 89)

Yeomans, N. and the Fraser House Staff, early 1960's. The Macquarie Health Project (Yeomans and the Fraser House Staff 1965, Vol. 12, p. 91)

Yeomans, N., Hennessy, B. L., Hay, R. G., early 1960's. Recent Developments in a Therapeutic Community (Yeomans, Hennessy et al. 1965b, Vol. 12, p. 87 )

Yeomans, N., Daly, J., early 1960's. Child – Parent Group Reporting Form (Yeomans and Daly 1965, Vol. 12, p. 45, 88)

Clark, A. W., Yeomans, N., early 1960's. Observations From an Australia Therapeutic Community (Clark and Yeomans 1965, Vol. 12, p. 88)

Yeomans, N., Hennessy, B. L., 1965. Nursing Disturbance Study (Yeomans and Hennessy 1965, Vol. 12, p. 45, 88)

Yeomans, N. and Cockett, M., 1965. Leadership Study (Yeomans and Cockett 1965d, Vol. 12, p. 45, 89)

Yeomans, N. and Johnson, J., 1965. A Study of Teenage Patients in Fraser House (Yeomans and Johnson 1965, Vol. 12, p. 45, 89)



- Yeomans, N. and Bruen, W., 1965. The Five Year Follow Up Study (Yeomans and Bruen 1965, Vol. 12, p. 45, 89)
- Yeomans, N. and Cockett, M. 1965. Ward Note Tabulation (Yeomans and Cockett 1965e, Vol. 12, p. 45, 89)
- Yeomans, N. and the Fraser House Research Team, 1965. The Social Values Study (Yeomans and the Fraser House Research Team 1965, Vol. 12, p. 45, 89)
- Yeomans, N., Hanson, R. and Dall, E. 1965. The Aboriginal and Ethnic Minority Study (Yeomans, Hanson et al. 1965, Vol. 12, p. 45, 90)
- Yeomans, N. and Cockett, M., 1965. The Fijian Project (Yeomans and Cockett 1965a, Vol. 12, p. 45, 90)
- Yeomans, N. and Cockett M. 1965s. Intra-familial Conflict – A Simple Questionnaire - Submitted to the Family Process Journal (Yeomans and Cockett 1965c)
- Yeomans, N. and Cockett, M. 1965s. Précis of Intra-familial Conflict – A Simple Questionnaire (Yeomans, N. 1965t, Vol. 1, p.91)
- Yeomans, N., Hennessy, B. L, Hay. R. G., 1966. Recent Developments in a Therapeutic Community with Assessment of Improved Technique for Introducing New Patients. (Yeomans, Hennessy et al. 1966, Vol. 12, p. 45)
- Yeomans, N. and Cockett, M., 1966. Intra-Familial Conflict – A sample Questionnaire (Yeomans and Cockett 1965b, Vol. 12, p. 45, 87)
- Yeomans, N., Clark, A. W., Cockett, M., Gee, K.M., 1970. Measurement of Conflicting Communications in Social Networks. (Yeomans, Clark et al. 1970)

Table 4 Research by Neville with Others in the 1960s

## APPENDIX 21. CASE STUDY – A TANGLED INTER-GENERATIONAL INTER-FAMILY DYSFUNCTIONAL GROUP

A study synthesised from discussions with Neville.<sup>967</sup>

The following is an example Neville recalled - a tangled inter-generational inter-family dysfunctional group of six. Firstly, two of the group were attending Fraser House - a brother and sister in their early twenties. After a time a fourteen-year-old friend of the sister attended who revealed in Big Group she had been living in a criminally exploitative sexual relationship with a man in his fifties for many months. He had been taking illegal photographs of this fourteen year old. She had moved in with this person, a mate of her father, after the father had been sexually abusing her. The fourteen year old had confided all this to the brother and sister.

The brother was incensed about this fellow exploiting the 14 year old as he knew his sister attending Fraser House with him had been sexually abused by their father. The brother and the fourteen year old stole the man's expensive photographic equipment as payback for exploiting the girl. Because of this they had been charged by the police. All this was revealed to everyone in Big Group. The Big Group decided that five of the competent mature-aged patients (none of those involved in the focal group, and some who had themselves been in the past exploiting children – and this known in Big Group) would confront this fifty year old. The fourteen year old moved all her gear out of the man's house in his absence and she shifted into Fraser House. Around 8:30 P.M. on a dark night this person answers a knock on the door to find five psychiatric patients on his doorstep. Neville told me<sup>968</sup> that the spokesperson said words to the effect, 'we are all friends of the young girl you just had living with you, and we know everything, and it is in your interest to let us come in and talk with you'. He let them in. The spokesperson continues, 'We are all patients at Fraser House. Do you know Fraser House?' He did.

'One hundred and eighty people in a Big Group talked about you and the young girl at length today. You can go to jail for a long time for what you have been doing. It is very much in your interest to attend Fraser House reception at 9:20 A.M tomorrow morning for a meeting starting sharp at 9:30 A.M.'

He was there.

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<sup>967</sup> Dec, 1993, Aug, 1998.

<sup>968</sup> Dec, 1993, July, 1998.

Apart from anything else, this fellow had been placing his own wellbeing in extreme danger without a single thought of consequences for him. He needed help, though at first he did not know it. The man attended Fraser House Big Group and Small Groups processes regularly thereafter. Initially, the brother and sister, the 14 year old, and the fifty year old were allocated to different Small Groups. After a time, two or more would attend the same Small Groups.

Ultimately the brother and the fourteen year old faced court where their reason for taking the photographic equipment - the older man's exploiting the fourteen year old - and the fact that the two of them and the fifty year old had been attending regular therapy groups at Fraser House, were all taken into account as mitigating circumstances. Because of their evidence in their trial, the fifty year old was taken into custody by police and let out on bail.

He continued attending Fraser House as an outpatient and this was put forward as something in his favour and taken into account in his sentencing. Readers can draw their own conclusions about the efficacy of the pressure to attend Fraser House in this case.

## **APPENDIX 22. ORGANIZATIONS ASSISTED BY MEMBERS OF THE FRASER HOUSE RESEARCH GROUP ON AN INDIVIDUAL OR WORKSHOP BASIS DURING 1965**

As an example of linking Fraser House to the wider community and vice versa, during 1965 assistance was given on an individual or workshop basis by members of the Fraser House Research Group to the organizations listed below.<sup>969</sup>

External Affairs Department  
Anthropology Department – Sydney University  
Department of Sociology NSW University  
NSW Marriage Guidance Council  
NSW Department of Education  
Health Education Division of the Health Department of NSW  
Australian School of Pacific Administration  
Department of Law – Forensic Psychiatry – Sydney University  
Hanover Centre for Homeless Men – Melbourne  
Victorian Council of Social Services  
Melbourne University Research Workers  
Victoria University - New Zealand  
Research Council of the Foundation for Research and  
Treatment of Alcoholism

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<sup>969</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 94).

## APPENDIX 23. FEATURES OF FRASER HOUSE THAT WERE NEITHER PRESENT IN THE PAUL AND LENTZ'S AMERICAN RESEARCH NOR REFERRED TO BY THE AMERICAN RESEARCHERS

- Creating Cultural Locality
- Cultural Keyline attending and processes
- Pervasive attention to place in enabling patients and outpatients extend their family-friendship networks functionally
- Full family residential therapeutic community
- The therapeutic community as therapist – though this would tend to happen naturally
- Clients as self-therapists, co-therapists and community therapists
- The Resocializing Program - Self Governance and law making through an extensive *patient run* committee structure providing residents daily scope to learn firstly, about how administrations in communities and societies work, and more importantly, how they malfunction, and secondly, how to live with malfunctioning administrations without resorting to pathological accommodations<sup>970</sup>
- Staff devolved their administrative roles to resident committees, thus freeing up staff time for engaging in the healing role – administrative therapy
- No token economy, rather an *actual* economy. Example one: via residents running the canteen - all aspects of canteen was run by patients as work therapy including book-keeping, preparation of accounts, stock-taking and reordering. Example two: The residents making the bowling green after winning the tender to do the job.
- Socio-therapy based on the assumption that the primary locus of psychosocial dis-order was in the client-family-friends nexus rather than just within the client.
- Big Group therapy (180 plus) with family & friends required to be in attendance as a condition of the client being in the unit - with all of the associate potential for family and friends to learn coping and healing skills in relating with the client – learning to live well together as they evolved and extended as a functional network
- Small group attendance based on sociological categories (location, age, marital status, etc.)

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<sup>970</sup> Refer Presthus (1978).

- Residents running a suicide crisis intervention resource.
- Residents running the domiciliary service for ex-patients and outpatients.
- Residents taking the main responsibility in getting friends and relatives agreeing to come to groups - sometimes by making unannounced calls
- Residents involved in evolving each others' social networks (through the Outpatients and Friends Committee, the Follow-on Committee<sup>971</sup>, and the Location-based Small Groups)
- Virtually everything that happened was shared by all staff (including cleaners) and clients. This oral (as well as written record keeping) and information exchange allowed virtually all staff time to be in interaction with clients.
- Use of simple slogans (e.g. 'bring it up in the group')
- Use of tight group processes to contain and prevent assaultiveness so there was no need to use isolation as practiced in the American treatment groups
- Residents and or staff being constantly with (specializing) suicidal clients (with clients never isolated)
- Defining local areas as 'catchment areas' and providing crisis support, especially suicide crisis support, to these areas so that the clients saw themselves as being part of a therapeutic community - which was in turn an integral community preventative resource
- A collection of psychosocial therapies including:
  - collective (big group) therapy
  - ecology therapy
  - governance (administrative) therapy (relational governance)
  - family and friends network therapy (with impetus from Big group and domiciliary care, as evidenced by the growth of the Grow self help group by ex Fraser House residents)
  - family and friends socio-therapy
  - family (residential) therapeutic community
  - milieu therapy
  - nanotherapy – mindbody work at the micro-level
  - parent & child play therapy
  - research as therapy
  - residential co-therapy
  - work therapy

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<sup>971</sup> Refer Appendix 14.

## APPENDIX 24. A LIST OF ADVISORY BODIES AND POSITIONS HELD BY NEVILLE

A founding director of the NSW Foundation for the Research and Treatment of Alcoholism and Drug Dependency.

A founding director of the national body of the above organization.

The Government Coordinator on the Board of Directors of the Foundation for Research and Treatment of Alcoholism and Drug Dependence.

A member of the Council for an International Conference on Alcoholism and Drug Dependence.

An advisor on an Australian National University Research Program on the Study of Alcoholism.

Chairman of the Departmental Conference of Clinicians Panel<sup>972</sup>

Member of the NSW State Clinicians Conference<sup>973</sup>

A member of the Committee of Classification of Psychiatric Patterns of the National Health and Medical Research Council of Australia.

An advisor to the Research Committee of the New South Wales College of General Practitioners.

A member of the Executive Council of the Foundation for Aboriginal Affairs and the Chairman of their Health Advisory Panel<sup>974</sup>

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<sup>972</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 67).

<sup>973</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 96).

<sup>974</sup> Refer (Yeomans, N., 1969, Vol.12, page 92).

A patron of Recovery (now Grow) and the organizer of the first group in Sydney Hospital.

The Patron and Counsellor of Recovery Groups

A member of the Advisory Committee of the Institute of Criminology

A member of the Advisory Editorial Committee of the Australian and New Zealand Journal of Criminology.

The president of the Total Care Foundation which was the entity used to evolve the Watson's Bay Festival.

A Founding member of the Sydney Arts Foundation

Member of the Ministerial Committee involved in the repeal of the Inebriates Act<sup>975</sup>

Member of the Health Education Advisory Sub-Committee on Alcoholism<sup>976</sup>

Organizer of a Fellowship on Alcoholism<sup>977</sup>

In 1980 Neville became a member of the Editorial Board of the academic journal, The Journal of Therapeutic Communities.

An examiner for the Fellowship Examinations of the Australian and New Zealand College of Psychiatry – confirmed by Dr. William McLeod, psychiatrist and former Director of Psychiatry at Royal Park Psychiatric Hospital in Melbourne for over twenty years.

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<sup>975</sup> Refer (Yeomans, N. 1965j, Vol. 12, p. 71).

<sup>976</sup> Refer (Yeomans, N. 1965i, Vol. 12, p. 72.).

<sup>977</sup> Refer (Yeomans, N. 1965n, Vol. 12, p. 72.).



A founding member of the Sydney Opera House Society  
(mentioned by Professor E. Deuk-Cohen)

A member of the Board of Directors of:

The Drug Addiction Foundation  
The Drug Referral Centre  
Aged, Sick and Infirm Appeal

Having extensive court experience as an Expert Witness and involved in prison rehabilitation and prison reform for some years.

Neville assisted development of rehabilitation and research programs by parole and probation officers. Some of these were involved in the Psychiatric Research Study Group (Yeomans, N., 1969, Vol.12, page 73).

## APPENDIX 25. PARTICIPANTS IN WATSONS BAY FESTIVAL

Australian Don Henderson sung folk with poetic interludes<sup>978</sup>  
Australian Folk singer - Don Gillespie  
A collection of expensive sculpture, pottery and art was on display  
- on loan from Art Galleries  
Czech Trich Trotch Polka  
Filipino Band  
Greek display by Girls of the Lyceum Club  
Hungarian Czards  
Indian dance by Rama Krishna  
Indonesian singers  
Israeli Dancer - Vera Goldmen  
Japanese dancers  
Karate display  
Malaysian Scarf dance  
Mike Harris - guitarist  
Oriental dancers  
Polish dance music and songs  
Rev Swami Sarcoriali and Roma Blair  
The Yoga Fellowship gave a Yoga demonstration  
Sally Hart - also folksy  
Spanish Classical guitarist Antonio Lazardo  
Spanish Flamenco Dancers  
Spanish Flamenco Guitarist played by Ivan Withers  
Welsh folk singers

In the evening was a psychedelic light display and pop band.

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<sup>978</sup> Refer (Yeomans, N. 1965a, Vol. 12, p. 3).

## **APPENDIX 26. LETTER FROM THE TOTAL CARE FOUNDATION PLANNING PADDINGTON FESTIVAL AND COMMUNITY MARKET**

### **The Total Care Foundation**

Dr N. Yeomans  
Coordinator, Community  
Mental Health Services

Chief Secretary and Minister for Labour and Industry  
121 Macquarie Street Sydney, NSW 2000

13<sup>th</sup> March 1969

Dear Sir

### **Paddington Festival and Market Bazaar 21<sup>st</sup> – 22<sup>nd</sup> June 1969**

The Total Care Foundation, a registered charity, is acting with a number of other bodies as a co-sponsor for a mid year festival and market bazaar to be held at the Paddington Town Hall beginning on Friday night 20<sup>th</sup> June through till Sunday night the 22<sup>nd</sup> June 1969. These activities will include Australian, Continental and Asian music, dance, and drama as well as artistic exhibitions. Admissions will be charged to those functions held in the first floor space of the Paddington Town Hall though not to those held elsewhere. It is anticipated that in the main hall a market bazaar will be held with various voluntary, community, and commercial groups having stalls. It is anticipated that religious and voluntary bodies will pay minimal or cost for use of an area while commercial ventures will be charged more. A proportion of the profits will also be probably allocated as a commission.

Proceeds of the festival are to go to a fund to maintain these activities on an annual basis. And also towards the establishment of a cultural and artistic centre in the area.

A similar festival, the Watsons Bay International Festival, was conducted in October of last year at Watsons Bay, as a preparation for the Captain Cook Celebrations on April 29<sup>th</sup> 1970. However, this was so successful that the present Paddington Festival and a planned Centennial Park Festival for October 12<sup>th</sup> 1969 have evolved as the next steps. All of these activities are on a non profit community basis.

It is requested that permission be granted for the Market Bazaar to be open Sunday morning the 22<sup>nd</sup> June at 9:30AM so that its activities over the weekend will be continuous. I would also be grateful to be informed if any further procedures are required in relation to your department for the festival and also for the one to be conducted in Centennial Park in October and at Watsons Bay next year.

I look forward to your advice and information.

**Dr Neville Yeomans**  
President

## APPENDIX 27. THE RANGE OF EVENTS AND ACTIVITIES TEED UP AS PART OF THE CENTENNIAL PARK FESTIVAL

A list drawn from letters and File notes:<sup>979</sup>

A film show  
Barbeques  
Cultural displays  
Display by Historical Fire Engine Association of Australia  
Displays of national dress  
Displays of yoga  
Dog obedience exhibition  
Dress and fashion parades  
Folk dancing  
Folk singing  
Handcrafts  
Horse drawn cart pageant  
Jazz groups  
Jogging  
Kite flying  
Light shows  
Lions club display and activities  
Marching girls  
Marquee and geodesic dome  
Music performances  
National dancing; National feasts; National songs  
Painting groups  
Physical fitness activities  
Poetry reading  
Pop groups  
Puppet 'Shoes'  
Qantas and TAA displays  
Ropes area and ladders  
School gymnastics teams  
Six Vintage cars  
Small tractors and trailers for shifting people; Static displays

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<sup>979</sup> Refer (Yeomans, 1965a).

## **APPENDIX 28. MANIFESTO FROM THE FIRST CONFEST – COTTER RIVER 1976**

The following Manifesto was written by attendees at the first ConFest at Cotter River Canberra, December 1976.

What we have begun here, and what we will begin from what has begun here, has drawn out of dreams a reality for which humankind has, in the past, shown itself prepared to kill; it is a reality we have achieved because we have been prepared to love.

Our wholeness has come from the experiences of our common origin and drawn us through the difficulties of diversity, our attitudes and lifestyles, to a unity so deep and abiding, that not one of us who has shared this experience will leave without being deeply changed.

We have reached into each other here and found ourselves, where once many of us were afraid to touch each other, afraid to be intimate, afraid of the thought of love. We have in a few short days, broken through into a consciousness that is so powerful in its newness, that it is as yet difficult to describe.

We are each the manifesto of the Down to Earth Movement. We are the ones who will carry what was once a dream, and continue it as a reality. No words can say what we are. No words can tell the impact we shall achieve as examples of what happened here; we are the ones, and we no longer need words'

**ConFesters at Cotter River ConFest - December 1976**

## APPENDIX 29. GLOBALLOCAL REALPLAY - HEALING NIGHTMARES

### BACKGROUND TO GLOBALLOCAL REALPLAY

In the late Eighties when I was consulting in organizational change I was approached by a Federal Government Department about creating paradigm shift as well as cultural and climate change in their senior executive members. Neville and I wrote on one page what he described as a 'global-local realplay' as a resource for senior executive change. Neville adapted the learning process 'role-play' to be 'realplay' consistent with Cultural Healing Action.<sup>980</sup> Consistent with Keyline and Cultural Keyline this realplay set up hypothetical realities for people to share. Bandler and Grinder call this, 'future pacing'.<sup>981</sup>

Consistent with Neville's, 1974 'On Global Reform' paper<sup>982</sup> the hypothetical realplay is set in an indefinite future time where there has been a shift in World Order to Regional Governance with local governance of local matters. In this future reality Australia is part of the SE Asia Oceania Australasia Region. All members of the Federal Senior Executive Service are becoming redundant in two years. However there are seven plum areas of work at the Regional Governance Level. Regional recovery is one. Currently the key contenders for that plum are consortiums from SE Asia because they are more sensitive to Islamic issues. If Australia wins the job, the Regional Recovery Centre would be placed in Darwin. Another plum job is creating a power grid stretching from Tasmania through SE Asia to China. If Australia gets that plum it would be based in Melbourne or Adelaide. The idea was that all in the Senior Executive Service could be given the challenge to increase their competencies in thinking like a living system, working with emergent properties and ways of thinking, in self organizing and mutual organizing cooperation by dividing up into seven groups who then set about preparing a joint proposal that would be worthy of winning the contract. Participants would be given actual resources to meet in small and large groups and network by phone and the Internet. Working with a large number of other peers in putting together what would be a very substantial proposal would create potential to co-reconstitute themselves as a very new kind of workforce. The realplay task is to work with one's peers in preparing a comprehensive plan outlining the structure and processes the consortium would use in constituting say, the Regional

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<sup>980</sup> Refer (Laceweb-Homepage, 1998b)

<sup>981</sup> Refer (Bandler, Grinder et al. 1975).

<sup>982</sup> Refer (Yeomans 1974).

Trade Centre. The realplay is to extend to one's family in talking through as hypotheticals all of the issues involved say in relocating to Darwin – new friends, new schools for children and the like – as well as exploring possibilities for evolving family-friendly support networks among one's consortium peers and their families.

When the Department decided to use American consultants they were not shown the Hypothetical Realplay and it has never been used. However, it does give the feel for Neville's application of Cultural Keyline principles and his thinking about possible futures and global and regional governance.

## **GLOBALLOCAL REALPLAY - HEALING NIGHTMARES**

SETTING:	22nd Century nows in Australia
PERSONNEL:	Clerical, service, others
POSITION:	So far you are surviving the disasters

### **STRUCTURE:**

A universal Rule of Law is guided by developing globicultural canons enabling renewal, frugality, humanity, spirituality, ecology, justice, equity, beauty, peaceability and diversity.

The World Assembly is mobilizing localized, functional and globilateral governance and regeneration of interdependencies.

Regions, nations states, cities, localities and individuals are cooperating, negotiating and pooling resources.

Technical rehabilitation is being internationalised; interregional cooperation and continental repair fostered.

### **POSSIBILITIES FOR AUSTRALIANS:**

1. Columbus Place – business, governments, and community groups throughout the world have accepted that the Space Migration Site in Cape York Peninsula is the only way to go.
2. Co-ordination of regional recovery for Asia-Pacific is to be decided between Kuala Lumpur and Darwin. The latter's alleged



disadvantages are that we have neither proper respect for Islam; nor a cooperative, open, flexible Territorian Government.

3. Townsville is our nomination for the Minority Peoples Activities Agency.
4. Polycentric organizing action teams are needed for:  
  
Air, waters, forest, land (including coastal zones, river systems, transboundary areas), peace-keeping, resource recycling and taxation, international and intergroup dispute resolution, city-regional relations, and conversion planning. Brisbane and Sydney are competing for one of these challenges.
5. Technical rehabilitation: Melbourne and Adelaide as leading centres are exploring the feasibility of electricity sharing from China to Hobart.
6. Austro-India and East African cooperation is being pursued at all levels in Perth, as is the Kimberley Colossus.
7. Sydney and New Zealand are linking with Latin America.
8. Melbourne is proposing a World Institute for harmonizing Appropriate Dispute Resolution and Legalities.

**TASK:** To build support with each other towards reviving and restoring your family and community.

1992. Dr. Neville Yeomans & Les Spencer, Yungaburra, Qld.

## APPENDIX 30. A LIST OF LACEWEB FUNCTIONAL MATRICES

NAME USED	FUNCTIONS, FIELDS AND FOCI
<b>AKAME</b>	Grandmother and me Youth and adolescent support Cultural healing action Healing Storytelling Alternatives to criminal and psychiatric incarceration Stopping youth and adolescent civil and criminal law breaking Values
<b>CADRES</b>	Community theatre Community wellbeing Social justice Therapeutic mediating Alternative dispute resolving
<b>CHUMS</b>	<b>Caring and Helping Unmarried Mothers:</b> Care Help Support Networking Experience sharing Work opportunities Playgroups Childcare
<b>CODA</b>	Disability action and the arts
<b>DANZACTS</b>	Alternatives to prisons Cultural healing action Combatant's return to civilian life Healing dance, drama & the arts Healing festivals and camp-outs
<b>ENTREATIES</b>	Intercultural enabling Exploring intercultural humane values Peacehealing protocols

<b>EESOS</b>	Fostering emergence in self-organizing systems Intercultural interfacing and intercultural mediating Identifying and using system free energy Fostering business wellbeing Enabling emergence of natural phenomena
<b>EXTEGRITY</b>	Supporting grassroots community following societal collapse Intra-state cultural Keyline Funding support for civil society re-constituting Fostering caring partnerships between prior conflicted peoples Supporting survivors of torture and trauma (natural/man-made) Support for reconstituting local grassroots community Mentoring social ecology on Inma Projects
<b>FAMILY NEXUS</b>	Nurturing Wellbeing socio-emotionally economically & environmentally; <sup>983</sup> Integrated local area planning and action by locals
<b>FUNPO</b>	Youth action Youth employment and skilling Youth healing festivals Youth sport dance art and culture
<b>INMA</b>	Caring Enabling Fostering emergent properties Nurturing Oneness Seeding possibilities Spiritual Wholeness Inter-cultural Normative Model Areas

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<sup>983</sup> Refer Appendix 37 for Family Nexus action

## **KEYLINE**

Originally:

Conservation  
Eco-villages & eco-habitat  
Edible landscaping  
Oasifying deserts and arid areas  
Permaculture  
Self-sustaining  
Water harvesting  
Thriving New soil generating  
Local Energy Transfer Systems (LETS)  
Thriving communities & farming

Function and foci extended to:

Producing and distributing documents, papers, communications photos, stickers, films and other, cultural and artistic materials and productions

Enhancing community cooperation and mutual support, locality, self respect, friendliness, creativity, culturally appropriate peaceful nationalism and multinational regional cooperation

Life food producing and consuming

Assisting other bodies with similar aims

## **MEDIATION MATTERS**

Relational Mediating  
Mediation Therapy  
Mediating as alternative to adversarial law  
Home, street and rural mediation therapy and mediation counselling

## **MINGLES**

Celebrating and re-creating  
Community wellbeing  
Evolving and sustaining new friendships  
Social networking  
Parties and Gatherings  
Wellness  
Enriching families  
Healing language

<b>NELPS</b>	Accommodation Community education Ecological psycho-linguistics Natural Living Processes Natural Learning Processes Employment and skilling Income security Personal wellbeing
<b>NEXUS GROUPS (CONNEXION)</b>	Intercultural healing action Intercultural Keyline Intercultural humane legal processes Intercultural social networks Linking to global governance Truth, reconciling and accepting Healing Storytelling
<b>UN-INMA</b>	Cultural Keyline Cultural Healing Action Quick response healing teams Supporting torture and trauma survivors Alternatives to criminal and psychiatric incarcerating Therapeutic community Healing Storytelling Evolving enablers Enabling networking

Each of the names in the above list has significance. Neville had checked on the derivations of the words and terms he had in the Laceweb Functional Matrix names:

<b>AKAME</b>	‘Aka’ is Torres Strait Islander for Grandmother; hence the connotation is ‘me and my (wise) grandmother’
<b>CADRES</b>	From Latin ‘quadrum’, a square; meaning ‘a function’ or ‘scheme’; the ADR connotes ‘Alternative Dispute Resolution’
<b>CHUMS</b>	Colloquial for good friends <b>C</b> aring and <b>H</b> elping <b>U</b> nmarried <b>M</b> ums

<b>CODA</b>	From Latin 'cauda' meaning 'tail'; an adjunct to the close of a composition; CoDA Latin 'co' from 'cum', meaning 'with', and DA connoting Disability Action
<b>CONNEXION</b>	From Latin 'connectere' – to join, link, unite, associate, closely relate, coherent, having the power of connecting; link to Old English 'connexity' meaning simultaneously being inter-dependent, inter-related, inter-woven, and inter-connected; also links to 'Keypoint' as themes conducive to coherence.
<b>DANZACTS</b>	Connoting 'dance acts'; combatant's return to civilian life (in working with a member of the Bougainville Revolutionary Army (BRA) and other Bougainville and West Papuan traumatized refugees in 2001, dance was rated the most useful in the healing ways we explored); Therapeutic Community.
<b>ENTREATIES</b>	From Old French 'entraiter' – to ask earnestly; the word 'treaties' is embedded
<b>EESOS</b>	Enabling emergence in self-organizing systems
<b>EXTEGRITY</b>	Connoting 'extensive integrity'. It is possible that Neville knew of the term 'tensegrity' connoting 'integrity through tension' and used this to derive 'extegrity'.
<b>FUNPO</b>	At Yungaburra where Funpo started it stood for the 'Fun Post Office'; all the children of the little town were exchanging letters with each other gratis by sending them to Funpo. It also stands for Friends of UNPO, the Unrepresented Nations and People Organization in The Hague.
<b>INMA</b>	'Inma' is a special word for the Central Australian Aborigines. Neville had obtained their permission to use it. It has many meanings including

‘oneness’, ‘a coming together’,<sup>984</sup> and ‘being together’. In Ma connotes ‘in ma’ – ‘in the mother’ and has similar connotation to the word ‘matrix’. The Torres Strait Island word ‘Ini’ also means, ‘being together’; INMA also stood for International/Intercultural Normative Model Areas (Yeomans 1974)

**KEYLINE**

From father’s Keyline

**MINGLES**

Mingle: to mix together, to blend with, to associate

**NELPS**

A play on ‘help’; NLP or Neuro-Linguistic Programming, or Neville’s terms for NLP, namely, ‘Natural Learning Processes’, and ‘Natural Living Processes’

**UN-INMA**

Unique (Indigenous) Networks -  
International/Intercultural/Interpersonal Normative  
Model Areas

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<sup>984</sup> As in Neville’s poem ‘On Where’

## **APPENDIX 31. GOVERNMENTS AND THE FACILITATION OF GRASSROOTS WELLBEING ACTION**

### **Background**

The following paper was prepared for the Rural Health Support Education and Training (RHSET) Section of the Australian Federal Health Department in 1993. That Department was offering funding to INMA Nelps initiatives. This paper was discussed with the Head of RHSET, his Deputy, and his head of Program Evaluation. While RHSET people were prepared to 'bend' their rules', no money was accepted by INMA Nelps. The issues and problematics relating to Government sectorising, and using top down service-delivery criteria for decision making in granting funding and program evaluation relating to loco-lateral self-help and mutual help well-being action that are canvassed in the paper were acknowledged by the three RHSET people. The paper has forwarded on to Global Governance organizations, and various Citizen Based Organisations (CBO's) in the Region.

### **Governments and the Facilitation of Community Grassroots Wellbeing Action**

Dr. Neville Yeomans, Les Spencer, and Terry Widders

A discussion paper prepared by the Lacweb.

From small beginnings in the 1940's community based grassroots wellbeing action is taking place across Northern Australia and spreading throughout the SE Asia Oceania Australasia Region. A ground-swell of people is cooperating in taking their own responsibility to resolve a massive range of cultural wellbeing issues. In the past these issues have fallen to governments to resolve because no other entity had the capacity to have an impact.

If grassroots community wellbeing nurturing action continues its exponential growth, the potential to lower the present cost involved in service delivery is immense. The role of governments, for large sections of the wellbeing agenda, has scope to change from 'deliverer of services' to that of 'facilitator of local cultural nurturing action' - self-help.



This grassroots nurturing cultural action for wellbeing is called by some 'The Laceweb'. The Laceweb could be a micro-model for an alternative wellbeing delivery process running parallel to service delivery, not only for Australia, but also for the rest of the world.

The grassroots wellbeing action being described differs in many respects from traditional non-government organizations (NGO) and community-based organizations (CBO), both voluntary and non-voluntary.

In this paper the term 'grassroots' is used in the sense of 'the common folk'. Often the people involved have never engaged in socio-cultural action before - have never been on a committee, exercised any problem solving effectiveness or dreamt that they could have an effect.

'Wellbeing' is used in the widest possible sense and covers the nurturing healing aspects of human living. This includes physical, socio-emotional, mental, spiritual, relational, family, communal, cultural, intercultural, economic, habitat and environmental. 'Nurturing cultural action' implies 'healing' in its widest sense.

Self-sufficiency was the hallmark of Australia's early non-aboriginal pioneering and rural life. At the very first settlement, the Rum Corps assisted in the stripping of the cultural context of all inhabitants - Aboriginal, Irish, Anglo, and the like. These contexts it replaced with an invasive military culture. Issues impacting on wellbeing (health, housing, community services, etc) in the colonies became so massive that governments have become increasingly a main vehicle for delivering wellbeing related services.

This has generated a system of top-down action delivered by thousands of experts in academic, government and non-government bodies who, together with their administrative backup, sort out aspects of our lives for us. Behind these are even more thousands of bureaucrats who keep track of what all these experts are doing for us.

Most wellbeing issues revolve around what we do or do not do as we go about our lives; that is, our culture. A very small proportion of loss of wellbeing relates to the action of germs, viruses, and chance occurrence.

Some wellbeing loss is attributable to business decision-makers (pollution, environmental degradation, and the like).

A very large proportion is self-imposed or imposed on others - substance abuse, domestic violence, becoming insane, committing crime, poor eating habits and life styles, polluting, causing soil erosion and so on. It is trivially true that if people stopped behaviours like the ones mentioned, most wellbeing issues, currently costing billions, would be solved without costing a cent. But it's not that simple.

Across Northern Australia influences are being generated that are placing the impetus for nurturing cultural action for wellbeing back at the place it breaks down - with local people as they go about their lives. It is a lateral and bottom-up action. Small groups engage in action and keep using practices that work for them. Others become involved and initiatives, starting 'at the bottom', work their way 'out' and 'up' to include more of the wider community.

Different communities can vary markedly as to what constitutes their wellbeing culture. Bottom-up grassroots cultural wellbeing action is about the local community exploring and making consensual decisions about what they need and want for their own wellbeing; taking the necessary steps themselves to attain their wellbeing and deciding themselves when they have not got it. Only they know this. Increasingly the people involved are saying 'We do not want outsiders trying to provide our wellbeing or deciding our wellbeing for us'.

Because 'Grassroots community cultural nurturing wellbeing action' is a long expression, the term 'Action' will be used from here on. The Lacweb Action taking place involves people recognizing contexts of possibility and taking the opportunity to do something for themselves and others. In most cases it is the women who are taking the initiative. It involves acts celebrating diversity. It revolves around cultural healing and intercultural reconciliation.

Action expands links among individuals and families and turns strangers into friends. It builds 'communing' communities. It permeates through everyday life. It 'villages' the city. These features have multiple benefits including the removal of anomie, loneliness, powerlessness, identity issues etc.

Initiatives are involving people in acting together to take back ability over their own lives. Experts are used as resource people and not as power brokers and decision-makers. Nurturing culture involves ways of joint action that continually spreads and enriches the wellbeing competence base throughout the local community.

People are engaged in passing on diverse wellbeing micro-experiences, for example, in providing community based family and individual support.

Wellbeing-competence is refined and passed on in natural settings as well as during specific structured contexts; for example, the intercultural family centre previously explored in Rapid Creek - Darwin, far north Queensland intercultural diversionary services, South Sea Islander initiatives and Vietnamese Helping Hand health and training activities. Increasingly people are being intuitively appropriate in their responses to each other. There are acts that are perfect for the moment, which also contain the seed of realistic generalisable policy.

This Action is taking place without an over-reliance on funding. At times, many people come together for specific events, celebrations and healing actions. (An example was the UN funded Small Island, Coastal, and Estuarine People Gathering Celebration<sup>985</sup> in Far North Queensland in 1994. As well, throughout every day, grassroots people are involved in myriads of significant trivial wellbeing acts. People act together to support each other at appropriate times. Most actions do not rely on money.

Action combines the structured and the general, the formal and the informal. It creatively and positively uses community grapevines. It has a self-sustaining energy. Specific and general programs evolve out of action. In all of this, Laceweb Action is generative. It is a dynamic expanding process that continually subjects Action to review. Evaluation processes proceed in tandem with Action.

Programs and actions that 'work' are passed on to others, consensually validated and adopted as policy at the local level.

Action is simultaneously addressing everything undermining wellbeing. It is both pervasively holistic and detailed within its holism. Action is focused on all the inter-related issues involved - simultaneously working on impediments to, for example, economic, socio-emotional and environmental wellbeing. Because of the multifaceted nature of nurturing Action, it tends to have simultaneous multiple positive consequences. Action has three concurrent themes. The major theme is generating and nurturing wellbeing. This is closely followed by preventing impediments to wellbeing and curing those affected by impediments. Action is focused on increasing wellbeing, sustaining prevention, and decreasing the need to cure.

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<sup>985</sup> Refer (<http://www.laceweb.org.au/rsig>).

Another feature is that it starts with action based on consensually valid local knowledge. It commences with self-starters who have an 'outcome' focus (compared to an 'input' focus). These people start by doing things and demonstrating to others that things can be done. They get others involved who follow and extend their example. This is fundamentally different to what happens in traditional top-down expert driven processes. Experts (often with 'input' focus) tend to hold strings of planning meetings and exploratory conferences, conduct research and feasibility studies and then hold more conferences to discuss the research and explore what might be done.

With every respect, it is typical that massive time and expense is incurred in all of these expert driven processes before anyone ever does anything to solve the problem. Local grassroots nurturing action people are very familiar with local issues and immediately get on with the job in hand. Action people are not dependent on constantly seeking anyone's permission or approval, especially the approval of experts.

Action does draw on the resources of NGO's and CBO's and works in association with them without the Action itself reverting to top-down processes. Action is supported by the detailed local knowledge and the resources available within local government.

Bottom-up process can meet, complement, and facilitate the top-down approach. For example, by providing consensual small project proof about what works, the bottom-up approach can support top-down processes by allowing opportunities for top-down studies to be restricted to what does work, rather than studying and sifting through lots of things that will not work.

We live at a time when national and international attention is being focused on seemingly unsolvable intercultural reconciliation conflicts both within Australia and around the world, especially those involving indigenous people and small minorities.

At the same time in Darwin and across Northern Australia there are small living breathing microprojects of grassroots nurturing cultural action for wellbeing producing intercultural reconciliation within communities. Peoples from many cultural backgrounds - Aboriginals, Torres Strait Islanders, Asians, Pacific Islanders, Anglo-Europeans etc - are cooperating together to provide their own wellbeing.

The Australian Federal Government's aim has been to have Darwin and the surrounding region as Australia's northern link with East Asia. The world's focus will be on multicultural Australia during the lead up to the Year 2000 Olympics in Sydney. In the family of the Laceweb, governments may have a micromodel that can have national and global applicability.

There seems to be consensus between governments of all persuasions about the value of reducing the size of government expenditure and of getting better value for the public dollar. The Laceweb's nurturing cultural Action for wellbeing is a vehicle that can contribute to both of these aims. National and local governments are well placed to encourage grassroots Action. It is in the interest of governments to do so.

### **How can government foster this community based nurturing cultural Action?**

Three issues will be introduced.

**Firstly**, government policy and program processes are presently geared for traditional top-down expert-driven undertakings. Currently, committees evaluating funding submissions presuppose that traditional top-down expert driven approaches will be used.

Grassroots community wellbeing action also has both policy and program processes. However these are generated by lateral and bottom-up action. Specific and general programs evolve out of this action. Programs and actions that 'work' are consensually validated and adopted as policy at the local level. The fundamental aspect of Action is that local people have the first and last say about everything to do with their own wellbeing.

A **second** issue is that governments and their bureaucracies have tended to fragment the world into narrow separate bits - economics, health, housing, farming, agriculture, forestry, the environment etc. Each government program area tends to jealously guard onerous apparent prerogatives as a 'dispenser of public funds'. Few, if any, government inter-sector funding arrangements exist. In contrast, grassroots wellbeing action is holistic in a manner that is at the same time both pervasive and detailed.

A **third** issues is that while people may aspire to lessen public expenditure and obtain better value for the public dollar, there is a strong pressure towards putting self-preservation first if achieving the above goals appears personally detrimental.

Traditional government and non-government wellbeing agencies may see grassroots initiatives as a threat to their own funding. If grassroots wellbeing action really starts to be effective on a larger scale, this may raise a fear of presupposed downsizing within sections of the bureaucracy and a similar fear within traditional wellbeing services. Because of these perceived threats, the foregoing entities may mistakenly seek to undermine grassroots wellbeing initiatives. They may fail to see scope for multiple lateral integration between lateral/bottom-up and top down processes, or appreciate the scope for shifting from vertical integration to lateral integration.<sup>986</sup> The obvious claim from within the existing paradigm is that grassroots wellbeing action is 'unprofessional' - that it is not under the direction and control of professed experts. Also, that it is not organized 'properly' - in other words, it is not 'top-down'.

## **The Laceweb**

The Laceweb has experience dating from the 1940's in working with healing action. The Laceweb is a source of influence, confluence, understanding and enabling in linking up peoples, contexts, issues, and actions in sustained lateral/bottom-up nurturing culture for action for wellbeing - refer 'An Example of Enabling Indigenous Wellbeing'.<sup>987</sup>

Other Laceweb roles are seeking out people who are generating nurturing Cultural Actions that work, letting other grassroots people know about them and sharing healing ways that work. The Laceweb is well placed to take on a number of roles in exploring the possibility of government facilitation of grassroots community wellbeing action.

**Firstly**, The Laceweb can continue to expand in its current Action role.

**Secondly**, The Laceweb can work along side government to develop processes for resolving the many matters arising from the three issues previously mentioned.

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<sup>986</sup> This is consistent with Clarke and Yeomans writing of 'horizontal unity in the context of vertical cleavage' (Clark and Yeomans 1969, p. 131).

<sup>987</sup> Refer (<http://www.laceweb.org.au/ena.htm> ).

**Thirdly**, The Laceweb could provide an interface and support role between government and grassroots nurturing action. This could relate to the evolving of action agreements and other funding arrangements for specific local action initiatives. The Laceweb welcomes sharing discussions about the ideas and initiatives outlined above.

(End of Paper sent to RHSET)

### **Some of the Reasons for Non-accepting of Government Funding in 1994**

It was considered by Neville and others that taking RHSET funding would *inevitably* compromise action.

While the word from RHSET was that they would bend *all* of their rules, Laceweb's ways met virtually *none* of their funding criteria or little of their evaluation criteria.

After I had not sent back their fund application forms, a senior person from Canberra phoned me and gave me 49 questions to answer.

Forty-three of these made *little* sense in Laceweb terms so I did not reply.

After some weeks I was invited to Canberra.

Examples of the 49 questions and some of my first drafts at answers:

Who is in charge of the Project?

Laceweb action is emergent and self organising. It is local and lateral and not top-down, hence *no one* is 'in charge'. Everyone involved has a say.

What is the name of the Organizing body and who are the key members?

There is no incorporated body. Laceweb is not an organisation. No one is a member of Laceweb. Laceweb is more themes-based self-organising human energy in action. Actions are not based on asking anyone's approval. Actions emerge from passion. Actions are based on past experience of what works. Over the 50 plus years of the Laceweb, an extensive body of experience of what works has accumulated. Aspects may be explored with others so that one or more begin.

Typically, this action involves no decision making. Rather actions emerge from shared knowings and common understandings and cooperative commitment.

What is the Project Evaluation Process?

No evaluation takes place at the end of the Project, rather evaluating is pervasive. Everyone involved is *constantly* evaluating outcomes and that which works is repeated, or adapted so it does work, or something else is done.

What is the Rollout Plan?

Action is not preplanned. Action is a function of the moment-to-moment context. It emerges from a process of contextualisation. Context guides what happens, who is involved, who are the participants, and what they are doing from time to time is a function of participants' life experience in having nature and context guiding them in what to do next, and how to do it together as a self organising system of cooperation.

Who is the target population?

The folk involved do not sense themselves as, or want to be someone's targets. They are engaged in mutual-help. This does not involve one group targeting another.

What issues are being resolved?

Holistically, all aspects unsettling all aspects of personal, interpersonal, family, clan and other wellbeing including psychosocial, emotional, habitat, environmental, cultural, economic, spiritual, mindbody, and intercultural wellbeing.<sup>988</sup>

Perhaps you have a sense emerging that the above is beginning to reflect massive differences between expert service delivery and grassroots self organising mutual-help action. Government departments divide the world up into bits and then further divide the bits into smaller bits. They jealously guard there decision-making and fund dispensing prerogatives within the individual program sectors within department; anything that is holistic does *not* fit their framing.

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<sup>988</sup> Expressed in positive terms – what is wanted, rather than what is not wanted.



We sensed that inevitably, any action funded by RHSET would have been *inevitably* squeezed back into their narrow framings and modes of practice, and in so doing, collapse Laceweb Action.

Importantly, with compulsory reporting of the key people involved in Laceweb action, these would have been targeted for attractive job offers within their departments (as has happened in the past). One or two Laceweb self-starters who are nodal people in social networks disappearing down to Canberra for six months can collapse years of patient enabling. Often it takes around six months to sense that the move to Canberra was a big mistake. By then energy for good works up North may have dissipated.

When I met with the senior people in Canberra, the above issues and more were canvassed and while they persisted for a time in attempting to sell their flexibility (as they were under pressure from higher up to give us funding) they ended up admitting that they and other Federal Government departments were twenty years or more from having frameworks that could effectively interface with and support facilitating Grassroots Action. In 2012 there are still no effective frameworks.

## **APPENDIX 32. NEXUS GROUPS' CONSTITUTION**

### **CONSTITUTION OF NEXUS GROUPS (Abbreviated)**

#### **FORMERLY CONNEXION**

**Registered in NSW, October 1971**

#### **PREAMBLE**

#### **NEXUS GROUPS - A BRIEF OUTLINE**

**NEXUS GROUPS** is a group of people with a shared concern for people experiencing an emotional personal, family or human relations crisis. These are the people who are likely to become the consumers of welfare and mental health services. Some of us are or have been patients; some of us have worked with such persons; some of us have been both. We are working outside of hospitals and institutions; we intend to remain outside and to help others to stay out. We reject the idea that clients and patients are different kinds of human beings to those who try to help them. We recognize only that a human being in a state of personal and social crisis may need the help of his or her fellow humans.

We reject the idea that 'being well' or 'working' is the same as 'being normal' or behaving as you are expected to behave (being good). We recognize only that when a person's behaviour is intolerable to other people, it is usually because their situation is intolerable to them. So we must not simply ask them to change their behaviour; we must help them to change the situation. We reject the idea that an emotional crisis is simply a 'disease' to be 'treated' with medicines, handouts or punishments in isolation from the social situation that brought it about. We recognize that 'treatment' can only relieve distressing symptoms and that the consumers should have the right to choose this treatment if s/he wants to.

People of **NEXUS GROUPS** see the idea of **NEXUS GROUPS** as a mutual help organization. We have formed ourselves into a collective, to come to know ourselves and one another and to increase our understanding of human relationships and emotional crisis.

There are some professional workers and ex-professionals helping **NEXUS GROUPS** who have valuable experience and knowledge to bring to use.

However, they work according to the **NEXUS GROUPS** philosophy and reject the one-sided patient/doctor type of relationship.

People 'freak' (i.e. behave incomprehensibly and so on). Some freakouts have very positive aspects - increased perception, sensitivity and insight, but there are often negative sides - fear, confusion, isolation and alienation. At such times people need the support of others. **NEXUS GROUPS** is where such support could be found. Anyone who agrees with our aims is welcome to join us in putting them into practice.

**NEXUS GROUPS** is a community-based organization aiming to stimulate community concern and action about personal and human relations problems.

## **WHAT IS NEXUS GROUPS DOING**

Drawing on our basic philosophy of mutual help with problems we of **NEXUS GROUPS** have started to work in the following areas:

- 1) Providing a phone service where we can be called for advice, information or a sympathetic ear.
- 2) Having an office open 6 days a week where people can drop in and talk etc.
- 3) Organizing people willing to visit any in crisis at any time.
- 4) Building up a network of people in the community who can accommodate and lend support to people in crisis for short periods
- 5) Researching and informing people about human relations problems human rights and humanitarian law.
- 6) Contacting sympathetic individuals and organizations who can be of use to people who come to **NEXUS GROUPS**

- 7) Planning to obtain, operate and maintain a mini-bus for mobile groups, emergency groups and home visits.
- 8) Providing a sympathetic magazine for information and education.
- 9) Raising the necessary funds to finance the above work, the organization was registered as a charity in October 1971.

## **CONSTITUTION OF NEXUS GROUPS (Abbreviated)**

### **1 NAME**

The name of the organization shall be **NEXUS GROUPS**.

### **2 MEMBERSHIP**

- a) All members may extend the help of **NEXUS GROUPS** to any person in need of help.
- b) Members may remain completely anonymous or use first names only if they desire to do so.
- c) No member will aid or abet any other member in any crime or act of anti social behaviour.
- d) Any member arriving at meetings drunk or drugged may, on a group decision, be expelled from the meeting until sober.
- e) All members must endeavour to be at meetings on time so as not to disrupt the group once it is in progress.
- f) People without close relatives or friends may on group decision become members, but the group's aim is to involve families.
- g) Any member who does anything considered detrimental to the group or its individual members may on group decision be banned entirely from the group, and can apply for re- admittance after no less than 3 months.
- h) Visitors to group meetings may only attend three meetings before applying for membership.

- i) Subscriptions for membership or **NEXUS GROUPS** newsletter will be set by the Committee as necessary, now at \$5.00 annually.

#### **4. OFFICE BEARERS**

The office-bearers shall consist of a President, Secretary, Treasurer and such other officers as shall be decided by the members of the Organization at the Annual General Meeting. The office-bearers and the other members of Executive Committee shall be elected annually at the Annual General Meeting. Any casual vacancy occurring among the office-bearers may be filled by the Committee and the person so appointed to fill such vacancy shall hold office for the unexpired term of the member so replaced.

Professional people i.e. Doctors, Lawyers, Priests, Politicians, etc., will not be eligible for election to the Executive (Management) Committee, but may be referred to the Honorary Advisory Resources Committee. Office-bearers and Executive Committee members will be elected only from within the general **NEXUS GROUPS** membership. To be elected to the Executive Committee a person has to be a financial member of **NEXUS GROUPS** and must be nominated by the group which they have been attending.

#### **5. PROCEEDINGS OF THE EXECUTIVE COMMITTEE**

- a) The Executive Committee's function is to maintain lines of communication with all people and departments working in the field of social well-being and mental health so that **NEXUS GROUPS** groups may have first hand information on developments in this field and to manage the business administration and to set policy for the **NEXUS GROUPS** Organization.

#### **10. QUORUMS**

At meetings of Members a quorum shall consist of five (5) members and at an Executive Committee Meeting shall consist of three (3) members. Should within half an hour of the time set down for a meeting to commence, a quorum be not present, then the meeting shall be adjourned to the same time and place seven days later or to a place and to a time within one month of the date of such meeting, to be determined thereat. If at such adjourned meeting a quorum be not present, then those members attending shall be deemed to be a quorum, provided the number of such members is not less than three.

## **11. PROCEEDINGS AT COUNSELLING GROUP MEETINGS**

- a) Counselling group meetings will be of one-hour duration with one half hour for supper and general discussion; total one and a half hours.
- b) A group chairman will be elected by the group at each meeting to chair the next meeting.
- c) A group chairman's duty is to see that as many members as possible have a chance to discuss their problems, unless in his or her opinion there is an urgent or critical situation that the group wishes to deal with; also he or she must check any side conversation which may disrupt the group and make sure that a chairman is elected for the following week. A Group chairman may after warning a member order him or her from the group for that meeting only.
- d) All personal problems discussed at group meetings will remain strictly confidential and must not be discussed outside group meetings. Any person inquiring of a member may be invited to attend a group meeting and state their reasons for inquiring.

## **12. GROUP LEADERS, ADMINISTRATIVE MEMBERS OR COMMITTEES**

Each local group shall elect their own group leader, administrative member or committee, whose function is to maintain lines of communication with the Executive Committee and to make sure a different group chairman is elected each week at his or her local group.

## **13. NOTICE OF MEETINGS**

- a) Group counselling meetings will be held weekly wherever possible. Executive Committee meetings will be convened at the discretion of the President or Secretary.

## 17. MINUTES

The Executive Committee shall cause minutes to be made:

- a) of all appointments of office-bearers and members of the Committee.
- b) of the names of members of the Committee, general members and visitors present at all meetings of the Organization and of the Committee
- c) of all proceedings at all meetings of the Organization and of the Committee.
- d) Minutes need not be taken at group counselling (therapy) meetings. Such minutes shall be signed by the Chairman of the meeting at which the proceedings were held or by the Chairman of the next succeeding meeting.

## 20. ADVISORY OR RESOURCES COMMITTEE

- a) The Advisory or Resources Committee shall consist of those qualified and professional people who will lend their support to **NEXUS GROUPS** groups and advise on matters of group development and therapeutic values.
- b) No member of the group will approach any member of the Advisory or Resources Committee other than through their Executive Committee.

## APPENDIX 33. EXCERPTS FROM AN ABORIGINAL WOMAN'S DIARY

### An Armidale Diary

Excerpts from a young Aboriginal women's diary from the second Armidale Workshop published with her permission in the Aboriginal Human Relations Magazine June 1972.<sup>989</sup>

An Aboriginal women's' group formed because some had said they found it very difficult to talk in the large group. The young Aboriginal women and her mother joined the group but were asked to leave by some men because they thought that the two of them were big talkers.

'My mother stayed and fought back, but I had to get out of there - my mind was blank. I didn't even know where I was going. I felt I had to just get away from everything I was connected with. I walked till I came to my senses about a half a mile down the road.'

'I felt better after the next morning. While that evening before, a friend helped me with my problem. We talked privately in our rooms. The next morning I seemed more sure of myself.'

'After dinner people from Armidale told their own personal stories. This was one of the first times I ever cried in front of people, but for each of the problems I felt equally responsible for what had happened to these men.'

Later:

'My feelings seem to be nervous, sorry and angry.'

'I feel sick at this moment, but I feel sorry for someone or something and this feeling is choking me. The tension in this room is funny; not in the laughing sense, but in the personal sense.'

Final comment in her diary:

'It was a good week for everyone I talked to, and the next one will be even better.'

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<sup>989</sup> Refer (Aboriginal Human Relations Newsletter Working Group 1971a).



## APPENDIX 34. A LIST OF SOME OF THE ACTIVITIES USED IN CULTURAL HEALING ACTION

Compiled from discussions with Neville<sup>990</sup> and Ernie Cloma<sup>991</sup>, and participant observation firstly with Neville (1986-1994) and secondly with Ernie Cloma:<sup>992</sup>

- Acrobatics
- Adventure challenges
- Aromas
- Art as re-constituting self and others
- Body painting and adornment
- Carving, moulding and sculpture
- Chanting, humming, singing, toning, and vocalizing
- Circus & Clowning – balancing, juggling
- Creative moving; Group dynamics
- Creative writing
- Dancing and Theatre; Drama and spontaneous drama
- Forum Theatre<sup>993</sup>
- Drawing; Painting
- Drumming, percussion and body percussion
- Writing
- Music
- Orating
- Playing and games
- Poetry
- Roleplay, realplay and re-enactment
- Spontaneous singing and vocalizing
- Story-telling
- Visual artistry
- Voice

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<sup>990</sup> Dec, 1993; Refer (Laceweb-Homepage, 1998b)

<sup>991</sup> Ernie Cloma of PETA – Philippines Educational Theatre Association in Manila; (Aug, 2003 & Aug, 2004). Ernie is affectionately known as 'Uncle Ernie'. Met a Philippines lecturer in Community Development in RMIT University in Melbourne in Oct 2012 and he tells me his very special mentor was Uncle Ernie; another example of synchronicity in action.

<sup>992</sup> Aug, 2004.

<sup>993</sup> Refer Cultural Healing Action – [www.laceweb.org.au/cha.htm](http://www.laceweb.org.au/cha.htm)

## APPENDIX 35. A REVIEW OF KEN YEOMANS' 1992 PETFORD KEYLINE SURVEY

My summary of Ken Yeomans' Keyline Survey of Petford - this survey was completed in July 1992 with assistance from many of the troubled youth at Petford as one aspect of the Developing Aboriginal and Torres Strait Islander Drug and Substance Abuse Therapeutic Communities Gathering funded by the National Campaign Against Drug Abuse (NCADA)

### Petford Keyline Survey – 1992

Geoff Guest runs over 600 horses (on the property and at certain times a very large expense is involved in buying horse feed. Petford is about 70 kilometres inland from the high rainfall areas of the Atherton Tablelands. At Petford it is arid, although in the wet season the Petford property, in 1992 around 150 square kilometres,<sup>994</sup> received a small number of massive thunderstorms. These would drop a massive quantity of water that would disappear in sudden swift run offs into many creek beds that were soon dry again.

The Keyline survey team, aided by a contour map searched the property for a very specific landform and they found it. The area is depicted in Diagram 10. 'A' is a semicircular mountain range with only one drainage point.

The area that was draining out through that one spot would have on average around half a dozen storms a year. 'B' was a system of dry creek beds that would catch this water.

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<sup>994</sup> Geoff initially funded his Therapeutic Community Farm from concurrently running a tin mine with occasional help from others. When the tin price fell, Geoff accepted Queensland Government funding with them imposing a condition that the land around the core buildings be handed over to the Queensland Government on the understanding that the property be preserved for youth work. This *government gazetted* land was included by the Queensland government in an Aboriginal land claim and Geoff lost ownership, control and use of the core buildings and the land where all of the horses roam. In 2012, Geoff and Norma support others from a small parcel of land adjacent the original land where the core buildings stand. Geoff still has the yards where he befriends the wild horses.

'C' was a proposed channel (lower sketch in Diagram 10) and earth wall (depicted in the middle sketch in Diagram 10). This would divert the water along the contour line into another valley 'D' at a slightly lower elevation. The advantage of this second valley is that it is only around 40 metres wide with a rock base and high rocky walls. The water stored here would be deep with a long narrow surface.

The angle of the valley means that the sun would only hit the water during the middle of the day. This would keep evaporation in the tropical heat to a minimum.

Down the valley around 200 meters at 'E' is a natural rock barrier that all but closes the valley. This is a natural place to build an earth wall as depicted in Diagram 10.

A pipe could be placed at the base of the upstream wall. At the base of the dam downstream wall would be a valve to control water flow. The pipe then runs into the channel 'F' which follows the contour and has a dead end.

Levels are organized such that water flows over the side of this channel sideways on a natural rocky slope at a slow rate and irrigates a fan shaped area marked as 'G' that had sufficient depth of top soil.

Water would build up behind the dam wall and back fill the creek system in the narrow valley marked as 'D'.

It was proposed that the water be used to grow hardy local shrubs with edible foliage for the horses on half the land and the other half to be used to grow trees for oil extraction.

All of the soil needed for the construction is available locally and everything could be built using the tractor and equipment Petford already has. The system requires no power as it is all gravity fed. The water stored in any one year would be more than sufficient for more than four years.

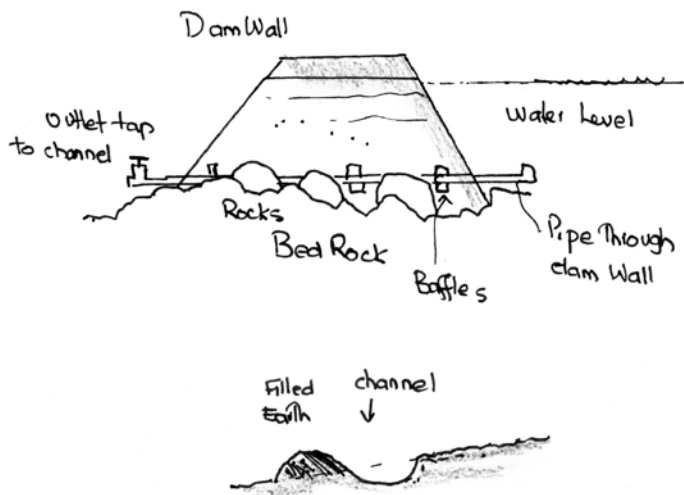


Diagram 18. My Diagrams of Ken Yeomans' Keyline Plan

## **APPENDIX 36. FILENOTE - ONE FORTNIGHT'S LACEWEB ACTION IN THE ATHERTON TABLELANDS**

The following filenote was written after my experience as a participant observer during one fortnight's Laceweb activities in the Atherton Tablelands region in December 1993, many of which were precursors to the Small Island Coastal and Estuarine People Gathering Celebration. This fortnight was during the time the three Down to Earth visitors were staying at Neville's place in Yungaburra with Neville, my son Jamie and me.

### **FILENOTE**

Virtually all of the children of Yungaburra (over 40) including Aboriginal, Islander and small minority children were engaged all day in preparing atmospherics for a New Year Party at Neville's large bungalow heritage property in Yungaburra (refer Photo 69 and photo 72, Chapter Eleven). The children painted all of the pillars supporting the house with orange fluoro-paint and made snakes out of gaffer tape stuck to the pillars that stood out black against the fluoro paint. They also, at Jamie's suggestion, spread fluoro-whited sand on the floor so that it glowed white at night under the fluoro lights. They also dug a channel to the atmospherics area under the top end of the house through to the back of the house that created an enchanting garden entrance by walking down earth steps in the front garden. The earth steps were to the left of the man outside the front door in Photo 28. At night this channel was also lit by fluorescent lights and had fluorescent paintings by the children draped down the earth walls. During the day each of the children had gone home and brought back white garments that they were allowed to splatter with fluoro paint. They were stunned when they wore these around 6PM when it got dark under fluoro lights. I had an extraordinary three-meter by two meter fluoro painting of outer space painted by Richard Clements, one of Australia's leading contemporary painters. I had many hours of discussion with Richard about Laceweb. The children also splattered tens of thousands of small fluoro spots on two large dark tarps. These glowed like a million stars around the whole downstairs area at night. The extraordinary atmospherics created by the children were their exclusive domain from 6PM till around 9:00 PM when they came upstairs and escorted the adults one by one down the steps they had carved under the front porch and down through the fluoro painting lined tunnel that Jamie had dug under the front of the house, into their enchanting space and music/dance area.

Approximately 150 adults and children attended this New Year's Eve party at Neville's place with half being Aboriginal and Islander families. Neville told everyone that he would provide the alcohol. Many of the attendees are heavy drinkers. Only extremely low strength beer was there. There was no drunkenness and many heavy drinkers said it was the first New Year's Eve that they had stayed sober since they were toddlers and that it was their best party ever. The adults were amazed at the atmospheric space created by their children. From this energy a children's group formed in Yungaburra that Neville called FUNPO. They would send letters to each other c/o FUNPO, Yungaburra. Yungaburra is a very small place and we had the cooperation of the local postmistress. Recall that the term FUNPO had, at one level the connotation, 'Fun Post Office'. At a deeper level, the term stands for 'Friends of **UNPO**, where 'UNPO' is the Unrepresented Nations and Peoples Organization based in The Hague. Australian Aborigines and Torres Strait Islanders are members of UNPO, as are other peoples and nations not represented at global forums of the United Nations.

Also during the fortnight a number of the FUNPO children were among forty who attended a four-day camp-out in an old clearing in beautiful rainforest area owned by Neville on the Baron River at Kuranda on the Atherton Tablelands. The woman in Photo 69 attended with her son and daughter. This was in a beautiful rainforest setting. We had just finished wading up a little clear stream with a bed of golden sand so that the water looked golden. Overhead, vines hung down from the green cathedral vault of the rainforest canopy. A further busload of another 35 turned up in evening for music, dancing and fireside chats. A neighbour interested in sabotaging Neville's intercultural activity set up a sign saying the event was cancelled and this busload returned to Cairns without finding us.

Neville dreamed that this rainforest land may become an Intercultural Healing Wellbeing Centre for the SE Asia Oceania Australasia Region.<sup>995</sup> Neville spoke of his mountain ash forest property at Paluma, North of Townsville, and drove me down to walk over the property in early 1964. He spoke of the Paluma property and his Yungaburra House also being resources linked to the proposed Intercultural Healing Centre. Neville had drawn up tentative handover documentation that compelled local Aboriginal and Islander groups to cooperate together as a precondition to utilising the Kuranda and Paluma properties, something they never achieved. As at September 2005 this dream had not been realized. It is understood that the Kuranda rainforest land and the Yungaburra house had been sold in settling Neville's estate.

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<sup>995</sup> Refer Appendix 3.

Another small camp-out (around 25 people) was held at Ravenshoe beside a small stream in a beautiful bush setting. Alex Dawia brought up a small bus of 14 Aboriginal people from Bama Healing Prison Diversion Program where he worked at the time. These street people had been sobering up the previous night at BAMA. The gentle playful healing energy of the camp-out had these very shy nauseous people slowly warming to each other and the others present so that change in them was very apparent to some participants – therapeutic community in action.

During the same fortnight in 1993 a series of family therapy sessions were held by Neville with an Aboriginal extended family. An old disused World War Two hospital that was built like a hanger and had a cavernous interior was explored as a possible venue for gatherings in the wet season. This was the same fortnight that those three DTE Enablers with Neville and myself visited 15 possible sites for festivals and held discussions with Aboriginal people at a number of Aboriginal communities. Neville also took the three DTE people for a day at Geoff and Norma's Therapeutic Community around an hour and forty minutes drive away via the historic little mining town of Irvinebank, and engaged in nightly sharing of stories with these DTE visitors and myself.

Also during the same fortnight, informal sharings of stories about what Lacweb action has been happening occurred at the monthly out-door market day in Yungaburra.<sup>996</sup> Many hundreds of locals attend this market and Lacweb people take this opportunity to tell each other stories and engage in potent trivial exchanges. This market action is resonant with the Paddington Market in Sydney surrounding Neville's first Community Mental Health Centre in the early Seventies. Trivial exchange as therapy is resonant with what Neville called, 'home, street and rural Mediation Therapy and Mediation Counselling', where nurturers take opportunity to use the relevant moment in everyday life to engage in healing.

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<sup>996</sup> The same thing was happening when I was in the market in Bacau in East Timor in having four women unknown to me searching for me in the market and approaching me to share stories as one of them had overheard me sharing stories with her father the previous day; refer (Regional Emergency Psychosocial Support Network Quarterly Newsletter, 2004 Vol. 3, No 1, p5).

## **APPENDIX 37. THE RAPID CREEK PROJECT**

**Neville's Filenote: Family Nexus**

**A One A4-Size Page File Note - 1 Sept 1993**

### **THE RAPID CREEK VILLAGE PROJECT**

The Larrakia locality Gurumbai (Rapid Creek) is both a suburban region and a unique urban-based watershed and creek system within the city of Darwin in the Northern Territory of Australia. Family Nexus (refer other background notes), in association with intercultural people of the Rapid Creek Community, are developing a microproject to nurture well-being socio-emotionally, economically and environmentally. The initiative is drawing upon the constructive cultural diversity of the community for expansion of productive economic opportunities afforded by Darwin's proximity to East Asia. Grassroots and long-grass family action is exploring the resolution of socio-emotional issues like domestic violence, suicide, substance abuse and keeping family members out of criminal justice and mental institutions. As well, the aim is to skill families in well-being areas such as relational mediating, intercultural healing action and developing grassroots policy based on consensually evaluated and validated community action (refer other file notes on these themes). Ideas are exploring Aboriginal and multicultural healing cultural arts action and festivals.

This bottom-up project extends to involving the local community in taking care of all aspects of the Rapid Creek catchment area. The Project is resonant with the concept of Integrated Local Area Planning (refer Social Strategies for the Northern Territory - A Strategic Workshop, April 1993: Office of Northern Development, GPO Box 4075, Darwin 0801 NT.). Preliminary explorings are beginning with long-grass aboriginal bodies and communities, local government, Greening Australia, as well as religious, welfare, health, artistic, multicultural and educational groups.

Rapid Creek is one of the few (and perhaps the only) intact urban-based watershed system left in Australia. It embraces semi arid dry lands, paperbark communities, eucalyptus woodlands, pandanus and grasslands, monsoon rainforest, as well as wetlands and mangroves. The Rapid Creek catchment area provides extensive habitat for local flora and fauna. The local community also uses Rapid Creek as a beautiful leisure environment.



Many parallel projects are coming together. They include practical rehabilitation of flora and fauna by the Friends of Rapid Creek and active planning by the Darwin City Council and Greening Australia. The more human nurturing family oriented activities are focused around the Rapid Creek Water Gardens and nearby Village shopping centre.

This is where the oldest market in Darwin is held. The market has a strong intercultural tradition with colourful stalls being run by people from many ethnic/cultural backgrounds including aboriginals and people from Papua New Guinea and other Asian Pacific and European countries. A number of grassroots nurturing well-being groups are being attracted to operate from this centre. All of the above action is developing a strong sense of community. It is villaging within the city.

**In helping to remove impediments to social, environmental and economic wellbeing in Darwin, the Rapid Creek Village Project is developing a micromodel perhaps with global applicability and with specific relevance in developing Darwin as Australia's northern link to East Asia.**

## **APPENDIX 38. INTER-PEOPLE HEALING TREATY BETWEEN NON-GOVERNMENT ORGANIZATIONS AND UNIQUE PEOPLES**

The following document was signed at Petford by the Petford, and Black Mountain Akame Youth, and Entreaties people in 1992, and Akame and UN-Inma people in 2002. It was also signed in Cairns for UN-Inma, a functional Laceweb matrix<sup>997</sup> in July 2002 as part of the United Nations Peace Week Celebrations. It follows the signing of the same Treaty ten years previous by Petford, and Black Mountain Akame Youth and people from Laceweb Functional Matrices - Entreaties and Akame at Petford in July 1992. It was also passed to attendees of the Tagaytay Gathering in August 2004 in the Philippines.

### **Inter-people Healing Treaty Between Non-Government Organizations and Unique Peoples**

Resonant people, NGOs and Community Based Organizations (CBOs) may consider using this Treaty with acknowledgement.

This Treaty has been adapted by Dr Neville Yeomans from Simon Brascoupé - Indigenous Network, Ottawa, Canada.

It is resonant with The Young Persons Healing Learning Code.

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Following Indigenous and other People Initiatives in Rio, Brazil.

As between Unrepresented Nations and Peoples, Indigenous Peoples; their Leaders, Non-Government Organizations and Practitioners around the World, hereafter referred to as "Unique Peoples" (UP); and other Non-Government Organizations, or persons hereafter referred to as "NGOs".

**Whereas** dominant and Western development models have failed to achieve the healing, learning, equality, fairness and development objectives promised to Unique Peoples; and

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<sup>997</sup> (Community Based Organisation).

**Whereas** some NGOs have imposed dominant development models, programmes and values in their projects which have contributed to the destruction of the environment and of Unique Peoples cultures and populations; and

**Whereas** NGOs respect the evolving declarations, charters and treaties of Unique Peoples, recognize Unique Peoples' rights to self-determination, rights to traditional territories, and to cultural, healing, identity and collective human rights,

**The undersigned parties** hereby recognize and affirm the following code of ethics for NGOs when entering into joint activities with Unique Peoples, and recognize and affirm the following:

1. Transfer of values: Existing practices and approaches of some NGOs contribute to what amounts to the imposition of Western and dominant values and culture on Unique Peoples. This must be recognized and approaches and models of equality and consensus should be adopted to minimize, reduce and heal these effects.
2. Community control, management and ownership: Unique Peoples' programmers should be based on an ethic of self-development consensus. This takes into consideration Unique local control, management and ownership of projects and initiatives. These are based on local Unique values and cultural institutions.
3. Community-based planning: Community-based planning and healing development based on principles of community participation will be the cornerstone of Unique Peoples' development supported by, and nurturing to, NGOs.
4. Unique Peoples' Knowledge: The basis of Unique Peoples' development is Unique Peoples' knowledge, which is owned, collected, documented and implemented by Unique Peoples. Its stewardship may be celebrated with NGOs for the artistry of mutual benefit.
5. Spirituality: NGOs should recognize, and can accept healing from, Unique Peoples' spirituality, which is the manifestation of the harmony in their way of life and holistic thinking.
6. Respect: The principle of respect that is the foundation of Unique Peoples' human-development policy means respect for self,

community, Mother Earth, other people and nature, as well as respect for the gifts and contributions of all forms of life. NGOs will be helped to learn this.

7. Sharing: The principle of sharing should be the basis of healing relationships between NGOs and Unique Peoples, with balance and caring at all levels, between individuals, community, others and Mother Earth.
8. Technology: Unique Peoples' concepts and technology are fundamentally different; therefore culturally appropriate technologies must be found that can be applied and controlled by Unique Peoples.
9. Sustainable development: Unique Peoples' understanding and philosophy of development are based on cyclic and sustainable concepts and approaches that should be shared with NGOs to benefit NGOs and their respective countries.
10. Capacity building: Unique Peoples can expand their skills, knowledge and plans for healing, education, development and implementation in various programs and projects and in their own NGOs.
11. Unique Peoples' societies: The practices of earlier colonizers must end - namely use of force, religion, schools and administrative policies and laws which promote dependency. The wisdom of interdependence will be shared with NGOs.
12. Unique Peoples' models: Western and dominant models of development must not be used in designing programs and policies affecting Unique Peoples; these practices must be stopped, in favour of those which help, heal and build solidarity, culture, values, and other relevant customs.
13. Unique Peoples' NGOs and CBOs: Non-Unique NGOs should support the development, training and financing of Unique Peoples NGOs and CBOs.
14. New Unique Peoples' institutions: Non-Unique NGOs should support the development of new kinds of regional and international institutions which coordinate and support Unique Peoples in carrying out self-evolving planning.

15. Unique Peoples' financial institutions: NGOs should recognize that Unique Peoples' financial institutions must be managed and controlled by Unique Peoples. This will promote economic, environmental and human development initiatives in the community; and learning for NGOs.
16. Financial management: NGOs should establish healing relationships, structures, and policies which make them more responsible and accountable for their development initiatives with Unique Peoples.
17. Consultation and Agreement: NGOs should develop policies which provide fair consultative mechanisms to harmonize their policies with Unique Peoples priorities, values and culture.
18. The undersigned parties agree to seek knowledge and assistance that embody compatible spiritual and cultural values. This will allow dominant non-Unique people to behave with humility and respect. They may thereby seek spiritual forgiveness for past injustices, show how forgiveness can help heal the wounds inflicted between peoples, and promote the continuing healing of Mother Earth.

The above statements are hereby agreed to and affirmed in order to contribute to Unique Peoples' survival and self-development, to create a new partnership between dominant NGOs and Unique Peoples, and to fundamentally change and heal the relationship between Unique Peoples and dominant or Western institutions, so as to correct and heal the mistakes and errors of recent centuries.

**Signed** 31 July 2002 in Cairns, Australia during the United Nations Peace Week Celebrations.

**Name:**

Organization UP/NGO UN-Inma, Qld. Tel:

**Background to Signatories:**

Torres Strait Islander, Bougainvillian, East Timorese, West Papuan, Australia (Anglo)

Date: July 2002

## **APPENDIX 39. THE YOUNG PERSONS HEALING LEARNING CODE**

The Treaty that was signed at Petford by the Petford, and Black Mountain Akame Youth, and Entreaties people in 1992, and Akame and UN-Inma people in 2002; it was also signed at Cairns on 31 July 2002 for UN-Inma, a Laceweb functional matrix<sup>998</sup> as part of the United Nations Peace Week Celebrations. It follows the signing of the same Treaty ten years previous by Petford, and Black Mountain Akame Youth and people from Laceweb Functional Matrices - Entreaties and Akame at Petford in July 1992. It was also passed to attendees of the Tagaytay Gathering in August 2004 in the Philippines.

### **The Young Persons Healing Learning Code**

Resonant people, NGOs and Community Based Organizations (CBOs) may consider using this Learning Code with acknowledgement.

This Treaty has been adapted by Dr. Neville Yeomans from Simon Brascoupé - Indigenous Network, Ottawa, Canada.

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Being Between:

Unique (Unrepresented and Indigenous) Young Persons (UYP) and other Individual or Independent Young Persons (IYP); all advised and assisted by older persons when requested; and

Because dominant and Western development models have failed to achieve the healing, learning equality, fairness and development objectives promised to both Unique and Individual Young Persons, and

Because some Government Organizations (GOs) and some Non-Government Organizations and Persons (NGOs) have imposed dominant development models, programs and values in their projects, which have

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<sup>998</sup> Community Based Organisation.

contributed to the deaths, particularly of Unique Young Persons; and to the destruction of the environment, and

Because Individual Young Persons respect the evolving declarations charters and agreements of Unique Young Persons, recognize all Young Persons' rights to life, learning self-development, rights to shelter, protection, and to cultural, healing, identity and youth and children's rights;

The undersigned Young Persons and those young at heart hereby recognize and affirm the following code of ethics for Individual and Independent Young Persons when entering into joint activities with Unique Young Persons.

We agree and commit ourselves to:

1. **Transfer of Values:** Existing practices and approaches of some Government Organizations (GOs), NGOs and some Individual and Independent Young Persons and their Organizations (IYPOs) contribute to what amounts to the imposition of Western and dominant values and culture on Unique Young Persons. This must be recognized; and approaches and models of equality, fairness and consensus should be adopted to minimize, reduce and heal these effects.
2. **Community control, management and ownership:** Unique Young Persons' programmes should be based on an ethic of self-development consensus. This takes into consideration Unique local control, management and ownership of projects and initiatives. These are based on local Unique values and cultural institutions.
3. **Community-based planning:** Community-based planning and healing development based on principles of community participation will be the cornerstone of Unique Young Persons' development supported by, and nurturing to, Independent Young Persons and their NGOs.
4. **Unique Young Persons Knowledge:** The basis of Unique Young Persons' development is Unique Peoples' knowledge, which is owned, collected, documented and carried out by Unique Peoples. Its stewardship may be celebrated with Independent Young Persons and their NGOs for the artistry of mutual benefit.
5. **Spirituality:** This is the expression of the harmony of Unique Peoples in their way of life; and in their holistic communion with each other, nature and the land. Independent Young Persons

- should recognize, and can accept healing from such Unique spirituality.
6. **Respect:** The principle of respect that is the foundation of Unique Peoples' human-development policy means respect for self, community, Mother Earth, other people and nature, as well as respect for the gifts and contributions of all forms of life. Independent Young Persons will be helped to learn this.
  7. **Sharing:** The principle of sharing should be the basis of healing relationships between Independent Young Persons and Unique Young Persons, with balance and caring at all levels, between individuals, community, others and Mother Earth.
  8. **Technology:** Unique Peoples' concepts and holistic technology are fundamentally different; therefore culturally appropriate skills and techniques must be found that can be applied and controlled by Unique Young Persons.
  9. **Sustainable development:** Unique Peoples' understanding and philosophy of development are based on cyclic and sustainable concepts and approaches that should be shared with Independent Young Persons to benefit them and their respective countries.
  10. **Capacity building:** Unique Young Persons can expand their skills, knowledge and plans for healing, education, development and action in various programs and projects and in their own NGOs.
  11. **Unique Peoples societies:** The practices of earlier colonizers must end - namely use of force, religion, schools and administrative policies and laws which promote dependency. The wisdom of interdependence will be shared with Independent Young Persons.
  12. **Unique Peoples models:** Western and dominant models of development must not be used in designing programs and policies affecting Unique Young Persons; these practices must be stopped, in favour of those which help, heal and build solidarity, culture, values, and other relevant customs.
  13. **Unique Young Persons NGOs:** Non-Unique Young Persons should support the development, training and financing of Unique Young Persons' NGOs.
  14. **New Unique Young Persons institutions:** Non-Unique Young Persons should support the development of new kinds of regional and international institutions which coordinate and support Unique Young Persons in carrying out self-evolving planning.
  15. **Unique Young Persons financial institutions:** Independent Young Persons should recognize that Unique Young Persons' financial institutions must be managed and controlled by Unique Young Persons. This will promote economic, environmental and



human development initiatives in the community; and learning for Independent Young Persons and their NGOs.

16. **Financial management:** Independent Young Persons and their NGOs and CBOs should establish healing relationships, structures, and policies which make them more responsible and accountable for their development initiatives with Unique Young Persons.
17. **Consultation and Agreement:** NGOs and CBOs should develop policies which provide fair consultative mechanisms to harmonize their policies with Unique Young Persons priorities, values and culture.
18. The undersigned parties agree to seek knowledge and assistance that embody compatible spiritual and cultural values. This will allow dominant non-Unique Young Persons to behave with humility and respect.

They may thereby seek spiritual lessons from past injustices, show how forgiveness can help heal the wounds inflicted between peoples, and promote the continuing healing of Mother Earth.

The above statements are now agreed to and affirmed in order to contribute to Unique Young Persons survival and self-development', to create a new partnership between dominant Independent Young Persons and their NGOs and Unique Young Persons, and to fundamentally change and heal the relationship between Unique Young Persons and dominant or Western Young Persons institutions, so as to correct and heal the mistakes and errors of recent centuries.

Signed 31 July 2002 in Cairns, Australia during the United Nations Peace Week Celebrations.

For UN-Inma

**UYP/ IYP**

**Name:**

**Organization Address:** UN-Inma, Australia, Qld

**Background of Signatories:**

Torres Strait Islander, Aboriginal, Bougainvillian, East Timorese,  
West Papuan, Australia (Anglo)

**Date:** July 2002

## APPENDIX 39. UN-INMA ATHERTON TABLELANDS INMA PROJECT

### A Fifty Year Longitudinal Community Wellbeing Action Research Project

#### Abstract

This paper is a brief-narratives based timeline of sustained community wellbeing action research<sup>999</sup> within a Project in the Atherton Tablelands of Far North Queensland, Australia. This research commenced in the 1950s and has been sustained ever since. This paper follows on from Spencer's 'Cultural Keyline – The Life Work of Dr Neville Yeomans', a PhD dissertation<sup>1000</sup> now redrafted and extended as an authorised biography.<sup>1001</sup> A sequel to that biography is Spencer's to volume book set 'Coming to One's Senses – By the Way'.<sup>1002</sup> The actions described are evolving mutual-help based social transforming ways including Peacehealing<sup>1003</sup> resonant with new forms of social movement emerging in South America, SE Asia and elsewhere around the world.<sup>1004</sup>

#### UN-INMA

UN-INMA is one of many inter-connecting and inter-relating self-help and mutual-help groups in the SE Asia Oceania Australasia Region emerging from mutual help wellbeing action in the Region, especially since the 1960's and 1970s.

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<sup>999</sup> In other Laceweb writings this form of action research has been termed Embodied Transforms Action Research, as micro-experiences of transforming of moving, sensing, feeling, thinking, and acting are embodied leading to embodied knowing rather than reflective knowing.

<sup>1000</sup> Refer (2005).

<sup>1001</sup> Refer (Spencer 2012a).

<sup>1002</sup> Refer (2012b).

<sup>1003</sup> Peacehealing processes have been evolving through the Project and its precursors, and have resonance with whole-village-to-whole-village relational mediating used for over 200 years in Bougainville.

<sup>1004</sup> Refer (Evers, 1985; Ireland, 1998).

This action continues to emerge through folk being self-starters in taking back ability over their lives with others in community, especially through every day acts enriching family-friend wellbeing networks. These folk are taking their own lives into their own hands, rather than waiting for others to service them.



The events of this segment occurred in places dotted around the above map.

The term 'UN-INMA' connotes Unique Nurturers – Interpersonal Normative Model Areas – linking nurturing folk who are very quietly and gently engaging in wellbeing artistry in everyday life – typically, simple acts that contribute to folk being well. Atherton Tablelanders are exploring linking communities for the Region emerging as a model area evolving wellbeing norms.

Atherton Tablelands is a happening place; though you may go to the Region and not notice what this paper is talking about, even while it is happening all around you in everyday places. One has to learn to notice it.

This is not about a 'project', as commonly known; the term '*project*' is used in its original sense, from the Latin *projectum* - something thrown forth – the noun use of the neuter of *projectus* - from *projicere* to stretch out, throw forth, from *pro-* 'forward' plus combining form of *iacere* (*iactus*) - to throw. It is about a self-organizing phenomenon. It is akin to the free energy of gravity. It is about folk creating lots of wellbeing possibilities in one area – recognising that life is full of well possibilities that may be tapped. It's about creating wellbeing futures for themselves - and then supporting each other as opportunities emerge and unfold as happenings. Folk are taking their own initiative in engaging in local wellbeing acts with others. Many of the happenings outlined here are not known by those actively engaged in other wellbeing acts in the Project.

Everything is very loose. Everything is emergent - the time and place is right for it – and it tends to happen.

INMA acts are a hardly noticed way of being together with others. There is a playful simultaneity about, so that all you can have is *your* experience of it, and you may hear of something else that happens, or experience the afterglow of it three or four times removed.

Over the years, quietly and without much fanfare, many INMA happenings have been remembered and passed on as stories and formally and informally written up<sup>1005</sup> as published and unpublished papers, field notes, published and unpublished books, published and unpublished reports, international and national conference papers, and PhD dissertations. Archival material is in private archives, in the Mitchell Library in Sydney NSW, and the National Library in Canberra, Australia.

The social science concepts 'connexity' and 'Cultural Keyline'<sup>1006</sup> have emerged from this action research using theorein – pre-theoretical theorising.

Neville had written a letter to the International Journal of Therapeutic Communities in 1980 providing an overview of his work.<sup>1007</sup> This short letter specifically mentions Neville's forming of UN-Inma in Far North

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<sup>1005</sup> Refer (de Castro E., 2003; Spencer, 2005; Spencer, 2012a; Spencer, 2012b; Yeomans, L. & Q. Yeomans, 2001; Yeomans, N., 1980; Yeomans, N., 1974; Yeomans, N., 1971a).

<sup>1006</sup> Refer (Spencer, 2005; Spencer, 2012a; Spencer, 2012b).

<sup>1007</sup> Refer (Yeomans 1980a; Yeomans 1980b; Hill 2002a; Hill 2002b).

Queensland. The letter was published in the International Journal of Therapeutic Communities.

A quote from that letter is reproduced below:

From the Outback

Dear Sir,

Since A. W. Clark and I produced the monograph 'Fraser House' in 1969, I have moved to private practice in Cairns, North East Australia. This is an isolated area for this country, but is rapidly becoming an intercultural front door to Melanesia and Asia.

'Up North' the therapeutic community model has extended into humanitarian mutual help for social change.

Two of the small cities in this region have self-help houses based on Fraser House. An Aboriginal Alcohol and Drug hostel is moving in the same direction, as are other bodies.

These are facilitated by a network called UN-Inma, the second word of which is aboriginal for Oneness.

## **Timeline of Action**

The following Timeline of Actions outlines just some of the celebrations, events, festivals, field days, gatherings, happenings, parties, seminars, and workshops linked to the Atherton Tablelands INMA Project during more than the past fifty years.

2012

UN-INMA through Total Care Foundation (Inc.) and the Keyline Foundation (Inc.) - with behind the scenes support from EESOS (self-help group) and the Australian Wellness Association Inc. enables a series of eight wellbeing seminar-field days-workshops facilitated by Dr Les Spencer and Jamie Spencer on the Atherton Tablelands; one at Malanda, three at Yungaburra, and four at Koah.<sup>1008</sup>

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<sup>1008</sup> Refer map at start of this Appendix

These workshops are towards sustaining wellbeing in all its forms including bodymind, communal, environmental, familial, habitat, interpersonal, personal, social, and soil. One of the Koah workshops combined vitality immunity in soil and body while evolving well community.

25 people helped create new soil and then others arrived and we all helped in preparing and making a feast of life food – foods that still contain life force that are warmed not cooked. Dr Les Spencer and Jamie Spencer linked with locals buying home-delivered organic vegetable packed boxes from a grower's co-operative.

E-Book versions of Dr. Les Spencer's four books are launched at Koah - 'Coming to One's Senses – By the Way (Volumes One and Two)' and Cultural Keyline – The Life Work of Dr Neville Yeomans (Volumes One and Two). The By the Way books contain 130 stories linked to the UN-INMA Project and its precursors, rollout and outreach, and outlines aspects of the Way being used in wellbeing action.

A series of Wellbeing Networking Gatherings takes place at Geoff Guest (OAM) and Norma's Petford Aboriginal Training Farm,<sup>1009</sup> as well as at Koah and Kuranda - exploring possibilities for further extending and enriching Wellbeing-Networking between networks in the Atherton Tablelands Region. Geoff Guest and Alex Dawia's links into PNG are explored. This seminar-workshop-field days series is modelled upon, and continues the Ways emerging through the fifty years of the Project consistent with Spencer's two volume book set Coming to One's Senses - By the Way.<sup>1010</sup>

Wellbeing Networking takes place informally in everyday life including during the Mareeba Market and Kuranda Market days. A commitment by Les at a workshop to follow up a theme with someone takes place the very next day by good fortune as they meet up at Mareeba Market - because someone from the workshop had passed on word at the Market that Les was there sitting and talking with the Speaker of the Queensland State Parliament at the Speaker's 'meet-the-people' booth.

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<sup>1009</sup> Refer map at start of this Appendix

<sup>1010</sup> Refer (2012 (a); 2012 (b)).

Alex Dawia arranges for a very experienced peacehealer mediator from Bougainville to fly down and link with Islander folk in Cairns before flying on to Melbourne for over three months sharing and co-learning with Dr Les Spencer, and others in the networks. This visitor completes Transformational Course in Integral Human Development through the Total Care Foundation Victoria's Centre for Integral Human Development. The visitor shares healing wellbeing ways that he has been using among warring factions and parties throughout the Bougainville Conflict and during the post-conflict era. Others from UN-Inma share healing ways with this person - ways gathered from healer networks throughout the SE Asia Oceania Austrasia Region during the past fifty years. The stories told by the visitor are recorded for potentially creating resources for others to use within Bougainville, the Atherton Tablelands Inma Project, throughout the Region, and wider a field. Bougainville folk consider possibilities for evolving Total Care Foundation Bougainville. The aspirations of this entity are included as Appendix 41.

### **An Example of Longer-Term Communal Wellbeing Action Influencing 2012 Action**

During 1970's-1980's, Dr Neville Yeomans' visits Atherton Tablelands linking into Aboriginal and Islander family and community networks. Neville meets Norma and Geoff Guest at Petford Aboriginal Training Farm. Geoff and Norma are also very well known in these INMA networks. Dr Les Spencer first meets Dr Neville Yeomans in Balmain Sydney in August, 1985.

During 1991, Dr Les Spencer visits Neville in Yungaburra, and Neville takes Les out to Petford and introduces Les to Norma and Geoff. Neville also takes Les around the Atherton Tablelands region linking Les into many Aboriginal family-friendly community wellbeing networks while visiting their communities in Atherton, Kuranda, Malanda, Mareeba, Mona Mona, Ravenshoe, Tolga, and other places in the Region.

During 1993, Dr Les Spencer's son Jamie on his own initiative travels and stays for ten months with Neville at Yungaburra and Neville introduces Jamie to the UN-Inma Project and to some of the Region's wellbeing networks.



2012 Les and Jamie visit Geoff and Norma at Petford Farm with a local enabler and meet an extended family – an Aboriginal mother, son, daughter, and two grandchildren who are staying at Petford Farm.

Les and Jamie hold eight seminar, field days and workshops through the Atherton Tablelands. A local enabler invites along an Aboriginal Elder to the Koah seminar/workshops. Les had first met this Elder when the Elder was a youth in 1993 when Les and Neville visited the Mona Mona Community exploring for potential festival sites. The Elder experiences the processes being explored at the 2012 Koah workshops as well as the communal wellbeing ambience in being with the other attendees. The Elder is well used to communal ambience.

A local enabler has invited the extended Aboriginal family staying with Geoff and Norma to the Koah workshops and they are all present and meeting all of the other participants.

Les and Jamie are making a second visit to be with Geoff and Norma on their property way out in dry rocky country 16 kilometres out of the very small town of Petford (three houses) – beyond Dimbulah. A local enabler brings along the Elder and an elder aboriginal woman to Koah to go with Les and Jamie to Petford. Both these aboriginals had known Neville. The elder woman is very good friends with Norma and really enjoys the day sharing news of family friend networks.

The extended family are back at Geoff and Norma's. There is also an Aboriginal father who has come down from the tip of Cape York around 1100 kilometres away. He had been with Geoff and Norma as a young Adolescent. He has brought news of many of his friends and their children who have been among over 3,500 youth supported by Norma and Geoff over the past thirty years. He has also brought a lawn mower, and he and his children cut all of the lawns around the house at Petford for Geoff and Norma.

Another two fellows turn up who have heard that Geoff's ride-on-mower has broken and they take the ride-on-mower to pieces to find out what parts they need to fix or replace. A few weeks early one of these fellows had asked Geoff in Mareeba if he could borrow Geoff's four wheel drive vehicle for about half an hour and Geoff lets him use it. Half an hour later the fellow returns Geoff's vehicle with four new tyres.

Another person is staying with Geoff who has a background in tertiary teaching and is a qualified vet. He is helping Geoff voluntarily.

There had been 26 people at Geoff and Norma's place that day. Dr Les Spencer observes and records the life transforming processes used by Geoff in engaging with others as Les has been doing on regular visits since 1992. These processes are available to pass on to others.

Altogether there were over 100 people linked into this wellbeing networking at very short notice during January 2012, and a number of these were linked into networking back in the 1970's, 80s, and 90s. All of these people are currently sharing news of good things that happened through their own nested networks.

During engaging with the Inma Project in Jan 2012 folk are engaging in what has been termed Cultural Healing Arts or Cultural Healing Action.<sup>1011</sup> All forms of artistry are embraced for supporting transforming towards wellbeing. Cultural Healing Action has emerged from Vanuatu and other Pacific Cultures as well from Australian Aboriginal people and is now spreading through the SE Asia Oceania Australasia Region. Contexts are set up where people can explore aspects of their own wellbeing together with others towards enriching wellbeing in family and community life. Throughout remote areas of Northern Australia and the SE Asia Pacific region, indigenous, small minority, and intercultural people have a long history of using Cultural Healing Action towards fostering and maintaining all aspects of wellbeing. Many processes have evolved and are being documented as an integral aspect of the Inma Project.

In November 2012 Dr Les Spencer and Jamie Spencer visited Cairns and the Atherton Tableland to coincide with the Total Solar Eclipse and held the Total Care Foundation Eclipse Silent Disco Celebration on the Cairns Esplanade adjacent the swimming pool area. They also visit Koah, Kuranda, and stayed out at Geoff and Norma's Healing Farm at Petford evolving a cold compost and a bush materials vertical vegetable and herb garden.

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<sup>1011</sup> Refer (Laceweb-Homepage, 1998b)

Dr Les Spencer, Jamie Spencer and Darryl Taylor from the Kinglake, Victoria area (affected by the massive fire storm that devastated that area in Feb 2009) visited Cairns and the Atherton Tablelands in February, 2013 linking with folk experienced in Permaculture and a range of healing ways on innovating properties in Kuranda and Ravenshoe before seeing over a substantial landholding acquired by a Community Group in the Atherton Tablelands; offered this group support towards energising wellbeing festivals on their property.

2006-2011

With enabling support from self-help groups Connexion, EESOS, Extegrity, Inma Nelps, Keyline, Family Nexus, Mediation Matters, as well as Nexus Groups, UN-INMA energises a series of small gatherings in Cairns, and at various places on the Tablelands on Wellbeing Networking. These gatherings are supported by the following entities: Australian Wellness Foundation (Inc.), Keyline Foundation (Inc.), and Total Care Foundation (Inc.).

EESOS and the Keyline Foundation draw upon the Atherton Tablelands INMA Project in evolving and using Extegrity (see later) an extensive model of Wellbeing Artistry Action for re-constituting collapsed and collapsing societies and their way of life and livelihoods following man-made and natural disasters. This is extended when Dr Les Spencer and Jamie Spencer, with the support of over fifty academics, evolve a Aus\$380 million model project for the reconstituting of livelihoods and village wellbeing of a collapsed States modelled on Extegrity (see later) and the Inma Project and its outreach.

Dr Les Spencer and Alex Dawia have highly sensitive meetings in Cairns with significant parties involved in Peacehealing and reconciliation in Bougainville PNG following the ten year conflict and evolve a recommendations document that was commissioned by one of the parties and distributed to significant parties.

Dr Rex Haig - psychiatrist with the UK Community of Communities, the Community Psychiatry body of the UK College of Psychiatry - meets and has discussions with Dr Les Spencer, Jamie Spencer, Alex Dawia, Geoff Guest, and David Cruise, one of the directors of Down to Earth Victoria (Inc.), who all brief Rex on the history of the Atherton Tablelands INMA Project.

Dr Haig also briefs the above folk on the resonant role of the Community of Communities and other resonant bodies in the UK, Europe and wider a-field. Dr Haig stays in contact with Dr Les Spencer in sharing news of the rollout of the Atherton Tablelands Project, which is evolving as a model of global significance.

## 2003-2005

Through experience gained and written up with Dr Neville Yeomans in action researching the Atherton Tablelands INMA Project, Dr Les Spencer through UN-INMA is engaged by the Centre for Integrative Development Studies in Manila, Philippines through non-UN funds auspiced by the UN, to travel through seven SE Asia countries to find and link up wellbeing natural nurturers among indigenous and oppressed small minorities. In this role Dr Les Spencer finds natural nurturer networks through SE Asia. Les was using his experienced gained in action research with Dr Neville Yeomans in finding and linking up natural nurturers through the Indigenous and small multicultural minority communities on the Atherton Tablelands. Two hundred and forty people and Forty-Nine Natural Nurturer Networks through the SE Asia Oceania Australasia Region are found by Les and formed into a network of networks with links evolving and continuing with Australian Top End self-help groups and networked networks.

Through the Philippines University Psychology Department's Centre for Integrative Development Psychnet<sup>1012</sup> Project, Dr Les Spencer from UN-Inma engages in Cultural Healing Arts in sharing healing Ways in Baucau, East Timor using experience gained through the Inma Project.<sup>1013</sup>

Through UN-INMA and Extegrity (see below in 1999), Geoff Guest from Petford and Alex Dawia from Cairns are invited to attend a Wellbeing Gathering held in the Philippines of 49 wellbeing healers from eleven countries organised by SE Asia Emergency Response Network with its Secretariat in the Centre for Integrative Development Studies in the University of the Philippines – now an independent institute.

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<sup>1012</sup> Refer (Regional Emergency Psychosocial Support Network, 2002; 2003a; 2003b; 2003c; 2003d; 2004a, 2004b; 2004c; 2004d).

<sup>1013</sup> Refer the article 'Baucau, East Timor - Networking in Public Places - Psychosocial Support Network, 2002c, page 6.)

This gathering is co-facilitated by Professor Elisabeth De Castro, University of the Philippines, Dr Les Spencer, UN-Inma and Ernie Cloma Philippines Educational Theatre to evaluate resources developed for the Network by Dr Les Spencer. These resources were for evolving culturally sensitive psychosocial support in the context of man-made and natural disasters. The resources enabled the evolving of rapid response teams able to rapidly assess local psychosocial resources and resilience. Dr Spencer has been working with the University of the Philippines, Centre for Integrative Development Studies through UN-INMA. Les, Alex and Geoff share their experience of the Atherton Tablelands INMA Project with the other attendees of this International Wellbeing Gathering.

Through UN-INMA and Extegrity (self-help group) - with support from Down to Earth Victoria (Inc.) - people come to Australia from Cambodia and the Philippines, including Professor Violetta Bautista – world renowned for her work on resilience in children under stress, for firsthand briefings on the Inma Project and to attend gatherings for sharing healing ways and to attend ConFest and participate in the workshop scene there.

Dr Les Spencer is a speaker at the Asia Pacific Social Psychology Conference in Manila on the Atherton Tablelands on Lacweb and the Inma Project.

Dr Les Spencer completes his PhD that has UN-INMA Atherton Tablelands INMA Project and its local, regional and international outreach as one of its main themes.

David Cruise and Dr Les Spencer fly in to Cairns Atherton Tablelands Region to be with Geoff Guest and David records Geoff Guest telling healing wellbeing stories that form a potent aspect of Geoff's supporting at risk adolescents transforming their lives. Geoff also takes David Cruise and Les to Kowanyama Aboriginal community up on Cape York and we meet up with a 12 young men who had all been through Petford and we hear their stories post-Petford. We also meet up with a father who had been to Petford who had also sent his son to Petford to have Geoff and Norma's transforming influence.

Dr. Elizabeth de Castro, a Professor at University of the Philippines, writes a paper called 'Exploitative Work – Child Labour' (2003) that uses UN-INMA's work in the Lacweb new-form social movement (Evers, 1985; Ireland, 1998) in the SE Asia Oceania Australasia

Region, including the Atherton Tablelands INMA Project, as a model of Global Wellbeing Action.

Book Launch in Brisbane of a collection of over 1,000 poems written by Dr. Neville Yeomans, two of which, 'INMA' and 'On Where', are expressly about the Atherton Tablelands INMA Project and a number of which gives hints of the transforming Ways used within the Project.

1995-2002

In 2002, Dr Les Spencer from UN-Inma is invited to participate at an Experts Meeting auspiced by the Regional Office of a UN Agency in the Region.<sup>1014</sup> Through sharing about the Atherton Tablelands Inma Project and natural nurturer networking in public places, Les is invited to travel through seven SE Asian countries to link up indigenous and small minority natural nurturers into an extended network in the Region towards locals supporting grassroots locals in culturally appropriate ways following manmade and natural disasters.<sup>1015</sup> Over the next 18 months Les finds 240 people in 49 networks and links them together into Psychnet.

In 2000 and 2002, gatherings energised by INMA Nelps and UN-INMA are held in Cairns titled 'Self-Help & Mutual-help Action Supporting Survivors of Torture and Trauma in SE Asia, Oceania, and Australasia'. These gatherings are attended by folk from East Timor, West Papua, as well as PNG mainland & Bougainville. Aboriginals and Islanders and resonant others from Australasia and overseas also attend. As well, these Gatherings are used to evolve experiential resources for training people in psycho-social-emotional response to man-made and natural disasters, and for supporting the evolving a SE Asia Pacific Self Help Trauma Support Intercultural Network engaging in mutual-help. Inma Nelps and UN-INMA support folk at the above gatherings signing the UP & UYP Treaties.<sup>1016</sup> Les Spencer holds different prolonged co-learning healing wellbeing discussions with a number of Bougainville people who had been caught up in the conflict in Bougainville and who had travelled down to Cairns to meet with Les. These visits were arranged by Alex Dawia.

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<sup>1014</sup> Refer (Psychosocial Support Network, 2002c, p.1.)

<sup>1015</sup> Refer (Psychosocial Support Network, 2002a, 2002b & 2002c)

<sup>1016</sup> Refer (Appendices 38 & 39).

2001 Dr Les Spencer and Professor Stuart Hill visit the Yeomans Keyline farms Nevalan and Yobarnie in North Richmond, NSW – a precursor to the Inma Project.

2001 Dr Les Spencer and Dr Dihan Wijewickrama travel 3,500 kilometres from Melbourne to Cairns to stay with Geoff Guest and Norma at Petford inland from Cairns and observing Geoff's processes while he's working with young men using engaging with wild horses as a primary transforming agent; also listening to and documenting Geoff's healing storytelling processes.

During 1999, Dr Neville Yeomans and Dr Les Spencer write all of the Extegrity documentation relating to local and lateral grassroots processes using self-help and mutual help for re-constituting collapsed or collapsing societies, a reversed isomorphic reframe of top down processes invariably implemented by the dominant system – elect a nation government, set up a legal system, court system, and a police and prison system and look after people last. Extegrity way reverses this - supporting locals in peacehealing while locals are together reconstituting their way of life together in their place – reconstituting their way, their values, their culture, and their lore. From this lore emerge local norms and eventually their law which spreads to re-link local communities and evolve local governance, and this local-laterally spreads to embrace regional governance, which further local-laterally spreads in reconstituting global governance of their society.

Extegrity (extensive integrity) evolves as a self-help group energy enabling Extegrity review of action research in the networks of wellbeing networks if locals want this; Dr Andrew Cramb and Dr Les Spencer with others in the Region and internationally are providing support.

Alex Dawia - a Bougainville person living in Cairns who is founder and director of the Bougainville Survivors of Torture and Trauma Foundation - is invited to participate in a Training Seminar in Denmark on Supporting Survivors of Torture and Trauma.

1998 Alex Dawia becomes a PhD candidate at James cook University with the theme 'Therapeutic Community Wellbeing Processes and Aboriginal Communities'.

1998 - Les Spencer commences his PhD titled 'Cultural Keyline – The Life Work of Dr Neville Yeomans' at James Cook University in Townsville. Since 1985, Les has been engaged on ongoing action research on precursors to the Atherton Tablelands INMA Project. Les was introduced into the Atherton Tablelands Region by Dr Yeomans in 1991.

Alex Dawia is invited to Israel to provide background to the Atherton Tablelands Inma Project, and to study their community approaches in working with at-risk youth.

Dr Les Spencer meets separately with Professor Alf Clark and Dr Terry O'Neill, in researching the precursors to the Atherton Tablelands Project.

Professor Mulligan with Professor Stuart Hill, a world renowned ecologist and social ecologist, publishes<sup>1017</sup> a book 'Ecological Pioneers: A Social History of Australian Ecological Thought and Action' that also explores precursors to the Atherton Tablelands INMA Project in the work of the Yeomans family relating to their developing of Keyline, and Neville's evolving of Cultural Keyline processes from the 1950s onwards.

During 1999-2002, Follow-On Gatherings to the Small Island Coastal and Estuarine Gathering Celebration at Lake Tinaroo on the Atherton Tablelands in June 1994 are funded by the Jesse Street Foundation in NSW, and energised and held by the Self-help Group INMA Nelps. That Gathering Celebration was funded by the UN Human Rights Commission in Geneva. Treaties are signed regarding relating with Unique Peoples and Unique Young Peoples (refer later).

A series of gatherings take place in Petford and Cairns on sharing wellbeing ways energised by Nexus Groups and Inma Nelps (self-help groups).

Experience of Aboriginal and Islander women in attending the 1992 Gathering at Petford (see below) inform and energise their engaging with other locals in urban renewal in Mooroolool and Manunda in Cairns enabled by Akame (self-help group – with the Islander term 'Akame' meaning 'grandmother and me'); examples of wellbeing action – firstly, a group of elderly Aboriginal and Islander women carry out a

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<sup>1017</sup> Refer (Mulligan, M. and S. Hill, 2001).



community safety audit in the early hours of the morning, and secondly, local at-risk aboriginal and Islander youth devise a rescheduling of bus services in a report to council.

UN-INMA enables a number of Bougainville people to come to Australia to share in healing gatherings in the Atherton Tablelands, and to attend ConFest, and have briefings and sharings of healing ways, including experiential workshops on Bougainville whole-village to whole-village mediating processes. One of these is a member of the PNG national parliament representing Bougainville. Another held a masters degree in psychology from an American university. This Bougainville whole-village to whole-village mediating processes and many other healing ways were also real-played with 35 healers by Alex and myself down in Hobart Tasmania over three days. The woman who drove me back to the Hobart airport said that she and many of her friends were massively influenced by Dr Neville Yeomans and Fraser House in the 1960s.

Dr Les Spencer uses NLP modelling experience in modelling Dr Neville Yeomans and others who facilitated Big Groups (180 people) at Fraser House. This modelling especially extended to exploring firstly crowd and audience effects; secondly, the role of the group leader-facilitator during Big and Small Groups at Fraser House Therapeutic Community, particularly in drawing Group attention to role-specific functional-in-context behaviours within the interactions; thirdly, evolving models of excellence in NLP of Groups, NLP of Social Networks, and NLP of Community. Dr Spencer experiences using these audience and crowd processes during over 200 experiential workshops with between 150-180 folk attending (over 30,000 attendances) and writes up this experience. These models and processes are rolled out within the Atherton Tablelands INMA Project and through UN-INMA and other energies through the SE Asia Oceania Australasia Region.

A Bougainville person completes his PhD on exploring mutual-help and self-help processes for reconstituting societies following Conflict. Les Spencer travels to Armidale in North East NSW to have discussions with this Bougainville person and reads his PhD in the late afternoon and through the night so as to be able to discuss the PhD with him before his imminent departure. Les mentors him while sharing ways of the Inma Project and its precursors. This person then takes these understandings into supporting integrative reconstituting of Bougainville cultural life-ways following the Bougainville Conflict.

During a fortnight of intense Networking Action in January 1994 energised by Mingles (self-help group) and INMA Nelps, many happenings, events and gatherings take place in the Atherton Tablelands Region including (i) FUNPO (self-help group) enabling nearly all of the young people of Yungaburra preparing Dr. Yeomans house at Yungaburra for a New Years Eve party; (ii) INMA-Nelps staging of that party, (iii) Mingles (self-help group) energising a three-day dance and party on Neville's property in the rainforest at Kuranda.

Down to Earth Victoria, organisers of ConFest, the Conference Festival first held in 1976 with Deputy Prime Minister Dr Jim Cairns' support, send four of their folk (experienced in Festival site selection and setup) who visit 15 sites owned by Aboriginal Groups and others on the Atherton Tablelands as potential sites for the proposed 'Small Island Coastal and Estuarine Gathering Celebration' proposed for June 1994.

DTE (Vic) Inc. also provide funding for an Aboriginal woman and an Islander woman who are potential hosts of 1994 Festivals up North to attend the Easter 1994 ConFest at Tocomwal in NSW to explore ways of evolving and hosting Festivals, as both had no prior experience of doing that.

DTE (Vic) Inc. also send many thousands of dollars in seed money as well as equipment, when the UN money from Geneva is late arriving, and the funds and equipment are returned to DTE after the Gathering Celebration.

Following UN-INMA enabling Action, the UN Human Rights Commission agrees to provide Aus\$15,000 to support the 'Small Island Coastal and Estuarine Gathering Celebration. Local Aboriginal and Islander women agree to evolve this Gathering Celebration and be the hosts. None of them had any experience in evolving or running a Gathering Celebration which takes place at Barrabadeen Scout Camp at Lake Tinaroo in June 1994. 600 folk attend including Islander women from Torres Strait Islands, Aboriginal women from One Arm Point 200 kilometres North of Broome in Western Australia, Ceduna in South Australia and other places. The son of Eddie Mabo, the Torres Strait Islander who was responsible for major land reform challenging Terra Nullius in Australia, also attends.

Through profound understanding of local Aboriginal and Islander networks, a host of the Gathering Celebration – who had travelled down to the Down to Earth Easter ConFest - hears the stories of a member of the Stolen Generation who is attending the Gathering Celebration from South Australia, and reconnects her with her family in the Atherton Tablelands Region after over 30 years of separation. One hundred and ten folk from the Byron Bay - Lismore area in NSW also attend. These folk had heard about the Gathering from Dr Les Spencer who expressly stayed in that region for six weeks prior to the Gathering Celebration inviting people with healing artistry experience to attend the Gathering Celebration. Dr Spencer had sought funding for a 30 seater bus and when this funding action failed, around 110 made their own way north and surprised Les when he met them all one evening doing fire twirling and drumming on the Cairns Esplanade. This visit by the 110 extends the regular visiting of healing artistry people from the Byron Bay - Lismore area to the Atherton Tablelands. As agreed with the UN Human Rights Commission, a Report on the Gathering Celebration with an Audited Statement of Financial Disbursements along with a set of Photographs was sent to the Commission shortly after the Gathering Celebration finished.

The First Nations people of Canada seek two articles for their magazine, 'Healing Words' about wellbeing action through the Atherton Tablelands Region including the processes used by Geoff Guest in healing storytelling and softening substance abuse, and these two articles are published in separate issues of Healing Words and distributed through all of the indigenous communities through Canada.<sup>1018</sup>

Following Federal Government interest in the 1992 self-help and mutual-help gathering at Petford in the Atherton Tablelands region (see later) Inma Nelps receives offers of substantial funding for setting up therapeutic community based alternatives to psychiatric and criminal incarceration for Aboriginal and Islanders from the Federal Health Department. This funding offer is not taken up by the Elders. Rather, Dr Neville Yeomans, Terry Widders, and Dr Les Spencer prepare a short paper called 'Government and the Facilitating of Grassroots Action'.<sup>1019</sup> Dr Les Spencer meets with top government people in Canberra who realise why their funding is not being accepted.

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<sup>1018</sup> Aboriginal Healing Foundation (2000).

<sup>1019</sup> Refer Appendix 31.

These government people acknowledge that while all levels of governments use the service delivery model, they have little or know knowledge of community self-help and mutual-help processes outlined in this paper. They further state that the processes outlined in 'Government and the Facilitating of Grassroots Action'<sup>1020</sup> are decades ahead of where the Federal Government (and other levels of government) were presently at; little has changed in the intervening years.

1993

Neville set his Yungaburra home up as a base for a self-help group called 'Mediation Matters' and runs a series of mediation workshops. Linked to this he organizes local Aboriginal and Islander women around Atherton to host the Lake Tinaroo Mediation Gathering in November 1993. This is held at Lake Tinaroo near Atherton on the Atherton Tablelands. A number of Aboriginal nurturer women come across 3,159 km from Yirrkala in Northern Territory and other remote communities in the Top End and participate in co-learning at this Gathering. Mediation Therapy was a key theme.

Following UN-INMA and Total Care Foundation enabling, the UN funds Alex Dawia, Bougainville person living in Cairns as a platform speaker at UN NGO 'Small Island' Conference in the Caribbean in 1994 on the theme 'The Small Island Coastal and Estuarine people Gathering Celebration as an integral aspect of Healing Action in the Atherton Tablelands'.

Neville arranges for Les to give Marjorie Roberts a lift from Cairns via Gordonvale up the range through the rainforest to Yungaburra. While in Gordonvale Marjorie visits her cousin and over a cup of tea they exchange news of over five hundred people they know – communal networking for social cohesion as an inherent aspect of life. Marjorie is the one that hosts with other Aboriginal Islander and small minority women the 1994 Small Island Coastal and Estuarine Peoples Gathering Celebration funded by the Human Rights Commission in Geneva.

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<sup>1020</sup> Refer (Appendix 31).

Professor Clark, who was the head of the Outside Research Team at Fraser House and who co-wrote with Neville the book 'Theory and Evaluation of a Therapeutic Community'<sup>1021</sup> writes his book 'Understanding Social Conflict' and writes that Fraser House and its Inma and other outreach is still the best model for resolving social conflict that he has found.<sup>1022</sup>

1992

UN-INMA, Connexion and Inma Nelps set up at Petford a Wellbeing Gathering called 'Developing Aboriginal and Torres Strait Islander Drug and Substance Abuse Therapeutic Communities' with over 100 Aboriginal and Islander healers attending from the Top End. Through UN-INMA enabling action, three Aboriginal communities fly in to Geoff Guest's Therapeutic Community over 70 Aboriginal and Islander healers from Northern Australia, including off-shore islands for a healing sharing gathering. A bus load of women and children are brought to the Gathering by the Akame self-help group.

As well, two Aboriginal Permaculture practitioners (a female and a male), and Anglo members of the Australian Therapeutic Community Association are flown in. The theme for the gathering is 'Exploring Therapeutic Community, Keyline and Permaculture as Processes for Softening Drug Use'. Neville's younger brother Ken also flew in and carried out a Keyline survey of a large area of Petford with the help of a team of the Petford youth.

Dr. Neville Yeomans is a Platform speaker at the UN NGO Rio 'Earth Summit' on UN-INMA Healing Action around Atherton Tablelands. Neville is a main speaker at the indigenous platform, and perhaps the only non indigenous person invited to speak at that platform. Neville's is accompanied to the Earth Summit by his son Quan Yeomans, a leading member of the Australian music group, 'Regurgitator'. In an ABC TV interview with Gabrielle Carey, Quan describes his father's Fraser House and UN-INMA work and the Rio Earth Summit as major influences on his life and music.

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<sup>1021</sup> Refer (Clark & Yeomans, 1969)

<sup>1022</sup> Refer (Clark, 1993)

Following Rio, the self help group UN-INMA engages in the drafting and disseminating of wordings of possible treaties that may be used as resources by adults, adolescents and youth interfacing with, and engaging with Indigenous and Unique People. Akame and UN-INMA support folk at the 1992 Petford gathering sign the Unique People (UP) and Unique Young People (UYP) Treaties.<sup>1023</sup>

During 1992-1994 Dr Les Spencer makes many trips to engage closely with Dr Neville Yeomans in action research on the Atherton Tablelands INMA Project.

Dr Spencer writes up this action research with the support of Dr Andrew Cramb and Dr Dihan Wijewickrama of the Australian Wellness Association, as well as having discussions about the INMA action research with Professor Stuart Hill and Professor Tony Vinson.

1977-91

Dr Yeomans terms 'natural nurturers' those who are naturally good at nurturing others and he makes many visits to the Atherton Tablelands Region seeking out, evolving links with, and linking up natural nurturers in the Atherton Tablelands Region.

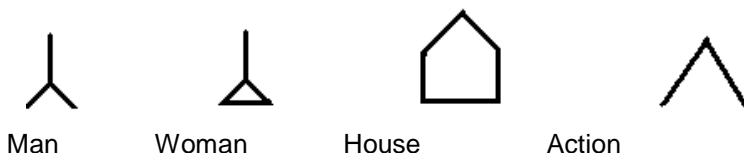
He especially uses Yungaburra Market, Kuranda Market and Malanda Market as places to find and meet natural nurturers and link them with each other.

Dr Neville Yeomans is continually linking natural nurturers up with each other so that they begin sharing in friendship networks and passing between themselves news of healing wellbeing actions that work.

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<sup>1023</sup> Refer (Appendices 38 & 39); these Treaties are also signed in the Philippines in 2004.

Neville linking with Geoff Guest and Norma at Petford at their Therapeutic Community – Petford Training Farm; Neville passes on healing ways to Geoff and Norma and the adolescents at Petford, including the ecological use of NLP, Mediation Therapy and how to use Bliss Symbols<sup>1024</sup> invented by Charles K. Bliss (1897–1985): some samples below:



Neville establishing a Healing Wellbeing Centre, Family Mediation Centre called Mediation Matters, and UN-INMA Centre in his House at Yungaburra.

Neville establishing therapeutic community Houses in the Cairns Atherton Tablelands Region. Criminologist Professor Paul Wilson<sup>1025</sup> in his book *A Life of Crime* writes of his supported life changes while living in one of the Inma therapeutic community houses set up by Dr Neville Yeomans in Queensland.

Various folk set up the Keyline Foundation and start a newspaper and begin setting up an Archive relating to P.A. Yeomans work on evolving Keyline.

1983 Les Spencer commences his Behavioural Science degree at Latrobe

1980 Dr Yeomans was one of the international editors of the *International Therapeutic Communities Journal* when it first started. In 1980, the first edition of the *International Journal of Therapeutic Communities* contains Dr Neville Yeomans letter titled 'From the Outback'. Neville writes:<sup>1026</sup>

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<sup>1024</sup> Refer (Bliss, C. K., 1978). Neville taught the youth at Petford how to use Bliss.

<sup>1025</sup> Refer (1990, Ch 6)

<sup>1026</sup> Refer 1980.

Since A. W. Clark<sup>1027</sup> and I produced the monograph 'Fraser House' in 1969, I have moved to private practice in Cairns, North East Australia. This is an isolated area for this country, but is rapidly becoming an intercultural front door to Melanesia and Asia. 'Up North' the therapeutic community model has extended into humanitarian mutual help for social change. Two of the small cities in this region have self-help houses based on Fraser House.

An Aboriginal Alcohol and Drug hostel is moving in the same direction, as are other bodies. These are facilitated by a network called UN-Inma, the second word of which is aboriginal for Oneness.

1979 Les Spencer commences the study of the Sociology of Knowledge with Werner Pelz at La Trobe University for his Social Science Degree; Les commences study with Terry O'Neill as a para-professional Crisis counsellor and has 18 months experience as a crisis counsellor in the student counselling centre.

Akame (self-help group) and a small group of Aboriginal and Islander women energise small gatherings of Aboriginal and Islander youth on Dr Neville Yeomans rainforest property beside the Barron River in the Kuranda rainforest.

1976

Dr Yeomans establishes a small Therapeutic Community House in Edge Hill, Cairns

1972-75

Dr Yeomans travels through Atherton Tablelands energising the Region as an INMA – Interpersonal Normative Model Area. Lien, Neville's wife, a superb Vietnamese cook, makes feasts<sup>1028</sup> and hosts parties for the folk that Neville is linking with in the Atherton Tablelands Region continuing the tradition of the self-help group Mingles that Neville, Lien and others energised in Sydney in the 1969-1971 period (refer later).

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<sup>1027</sup> Refer (1969).

<sup>1028</sup> Refer (Yeomans & Yeomans 2001).



Lien Yeomans<sup>1029</sup> writes that she and Neville ‘entertained artists for fun, and social reformers and medical practitioners for favour’

Neville writes paper titled, ‘Mental Health and Social Change’ about the Atherton Tablelands INMA Project<sup>1030</sup>.

Neville writes a paper titled, ‘On Global Reform – INMA’ about the Atherton Tablelands INMA Project and its possible implications supporting wellbeing transitions. This paper explores a three phase transitioning process in viewing the Atherton Tablelands INMA Project and other Top End INMA’s as small micro-projects:

Involves the conceiving of a three-stage transition process towards a model of global futures (T1-T3 ):

T1 = Consciousness-raising in INMAs and national Arenas

T2 = Mobilization in Transnational Arenas

T3 = Transforming action in Global Arenas

T2 has two subunits:

T2 (a) commences with the mobilization of extra-Inma supporters nationally.

T2 (b) moves to the mobilization of transnationals who have completed T1 consciousness raising in their own continents. That mobilization is of two fundamentally distinct types:

T2 (b)(i) mobilization of those who will come to live in, visit, or work in, the Inma.

T2 (b)(ii) mobilization of those who will guarantee cogent normative, moral and economic support combined with national and international political protection for its survival.

By T3, the effects of T1 and T2 have largely transformed the Inma, which is now a matured multipurpose world wellbeing transitioning model.

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<sup>1029</sup> Refer (Yeomans & Yeomans 2001, page 108).

<sup>1030</sup> Refer (Spencer, 2012a; Spencer, L., 2005; Yeomans, N. 1965a, Vol. 1, p. 295).

The Atherton Tablelands INMA Project is currently ahead of where Neville envisioned it would be, with T2 (b)(i) well under way.

1969-71

1969: Dr. Neville Yeomans and Professor Alf Clark write a book on the precursors to the Atherton Tablelands INMA Project.<sup>1031</sup> Professor Clark goes on to be head of the Sociology Department at La Trobe University in the late 1970's and through the 1980's when Dr Les Spencer was studying Sociology of Knowledge at La Trobe University.

1969: The Total Care Foundation is incorporated by Dr Neville Yeomans and members of the following self-help groups: Chums (Care and Help for Unmarried Mums), Mingles, Connexion, Inma, Inma Nelps, and Nexus Groups. These self-help groups tap into the free energy among people who enabled the Watsons Bay Festival in 1968, and the Paddington Festival in 1969 that spawned the Paddington Bazaar, now an icon on the Sydney cultural scene. They also energised the Centennial Park Festival and the Campbelltown Festival that spawned the Aquarius Festival, and the people that energised all of these Festivals help form the first ConFest Festival in 1976, as well as the Cooktown Festival in a very remote difficult to get to area on Cape York in 1978 – attended by Dr Neville Yeomans and Dr Jim Cairns, Deputy Prime Minister of Australia in the Whitlam Government, and hosted by two residents of Yungaburra on the Atherton Tablelands, one of whom knew Neville in his Fraser House days and ends up per chance living opposite Neville in Yungaburra.

1968: Professor Alf Clark completes his PhD through University of NSW on Dr Neville Yeomans' Fraser House, Australia's first therapeutic community and associated precursors to the Atherton Tablelands INMA Project.

1963-1966

Emeritus Professor Tony Vinson and Professor Paul Wilson join with Dr Yeomans in forming the Psychiatric Research Study Group which is recognised as the pre-eminent social science research group in Australia at the time with around 160 members from all of the social sciences including psychiatrists, psychologists, sociologists, criminologists, social workers, chaplains, pastors, prison officials,

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<sup>1031</sup> Refer (Clark, A. W. and N. Yeomans, 1969).

anthropologists, as well as church leaders and business leaders – all passionately interested in group processes. They met on the grounds of Fraser House and kept extensive archives.

Dr Terry O'Neill worked with Dr Neville Yeomans in developing precursors to the Atherton Tablelands project at Fraser House and went on to head up the Student Counselling Unit at Latrobe University. Dr O'Neill trained Dr Les Spencer in crisis counselling at that University Unit.

1957-62

Dr. Neville Yeomans travels round the world speaking with indigenous people seeking their views about the best place on Planet Earth to evolve an Inter-people **Normative Model Area** (INMA) for exploring Global Futures and the transforming and re-constituting potency of communal nurturing action for social change. He receives the same answer from every Indigenous person he speaks to. He also receives the same answer when he raises the same theme with Indigenous people at the Rio NGO Earth Summit in 1992. The answer is 'The Atherton Tablelands and the Darwin Top End in Australia'. Dr Neville Yeomans summarise these themes in his paper 'Mental Health and Social Change written later in 1972.<sup>1032</sup> Neville writes in this paper that the reasons given by Indigenous people in the 1960s are:

Australia exemplifies many of these widespread change phenomena. It is in a geographically and historically unique marginal position. Geographically Asian, it is historically Western. Its history is also of a peripheral lesser status. Initially a convict settlement, it still remains at a great distance from the core of Western Civilization. Culturally it is often considered equivalent to being the peasants of the West. It is considered to have no real culture, a marked inferiority complex, and little clear identity. It can thus be considered equally unimportant to both East and West and having little to contribute.

BUT - it is also the only continent not at war with itself. It is one of the most affluent nations on earth. Situated at the junction of the great civilisations of East and West it can borrow the best of both.

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<sup>1032</sup> Refer (Spencer, 2005; Spencer, 2012a).

Of all nations it has the least to lose and most to gain by creating a new synthesis.

Neville also said that the Region to the immediate North of the Top End holds more than half of the world's indigenous people – by number and by groups; therefore the Australia Top End is ideally located to link into and engage that wisdom.

While on that world tour Dr Yeomans has a lengthy discourse with the social theorist Talcott Parsons. In 1998 Neville tells Les that in Neville's view, Fraser House and its outreach was evolving social theory and clinical sociology practice and process that were way ahead of Parsons work, especially relating to fostering social transforming to wellbeing.

Neville also evolved with resonant others the Rapid Creek Project in Darwin as another INMA.

Neville's first INMA was the Fraser House Project in North Ryde Sydney that commenced in 1959 after preparatory action in 1957.<sup>1033</sup>

## **New Social Movements**

The Inma Project is spawning new concepts and processes and theorein for the evolving of theory and praxis in the social sciences. One of these is the concept of Cultural Keyline.<sup>1034</sup> That the lived-life experience of the personal, interpersonal, familial, communal and social irregular multilayered imbricating<sup>1035</sup> depicted above may be transforming and re-constituting, may be incomprehensible to some. In this spawning of novel way it is perhaps appropriate to reflect on what Martin Heidegger has written about incomprehension:

To the common comprehension, the incomprehension is never an occasion to stop and look at its own powers of comprehension, still less to notice their limitations. To common comprehension, what is incomprehensible remains merely offensive – proof enough to such comprehension which is convinced it was born comprehending everything, that it is now being imposed upon with a sham.

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<sup>1033</sup> Refer (Spencer, 2005; Spencer 2012a).

<sup>1034</sup> Refer (Spencer, 2005, Spencer, 2012a; Spencer, 2012b).

<sup>1035</sup> As in having irregularly arranged overlapping edges - as in randomised roof tiles or unnatural fish scales.

The one thing of which sound common sense is least capable is acknowledgement and respect.<sup>1036</sup>

For a world sorely in need of transforming towards wellbeing for all life forms, the Atherton Tablelands Wellbeing Inma Project continues to emerge as a global model of significance.

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<sup>1036</sup> Refer (Heidegger 1968, p. 76-77).

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## Author

Dr Les Spencer is a clinical sociologist with degrees in the psychological, neuro-psycho-biological, behavioural, and social sciences. His PhD dissertation was on the work life of Dr Neville Yeomans. This authorised biography has emerged from that dissertation. His earlier tertiary studies to gain Fellowship of the Australian Insurance Institute was in actuarial science, life underwriting and large pension fund investment; he headed up the discussion group of the Australian Institutional Investors for ten years. He has engaged in tertiary level teaching in the Philippines and held management positions in HRD, Organisation Training and Development, and Sales and Marketing, as well as years as consulting to national and international companies, as well as government, UN, and University bodies.

## Cultural Keyline – Volume Two

This authorised Biography explores the life work of an extraordinary Australian. Dr Neville Yeomans pioneered a host of social innovations in Australia. He helped his father PA Yeomans develop Keyline in sustainable farming, recognised as the most significant contribution to sustainable farming in the past 250 years. Neville adapted Keyline as Cultural Keyline – what criminologist Professor Paul Wilson described as a significant contribution to the social sciences - a rich way of fostering emergent and thriving potential in social systems, towards creating new ways of human future. Neville pioneered community mental health, community health, community therapy, community psychiatry, telephone emergency services, multi-cultural festivals, self-help groups, mediation, family counselling in family law, and the concept 'lawfare' now widely used in international discussion. The biography also explores Neville's lifelong work life towards enabling gentle transitions towards a more caring and humane future. This biography will appeal to the professional as well as the lay reader. It is an inspiring read for anyone – especially anyone wanting to contribute to making a better world.





# CULTURAL KEYLINE



## A Biography on the Life Work of Dr Neville Yeomans

### Book Four

Les Spencer PhD, BBS, BSSc, FAI.



## SOME TERMS AS AID TO UNDERSTANDING

**Cultural Keyline** is a set of processes and practices for enabling and sustaining wellbeing based human interrelating and inter-acting in individual, group, crowd and societal contexts. As Keyline fosters emergent farm potential, Cultural Keyline is a rich way of fostering emergent and thriving potential in social systems and social environments – supporting nature and human nature thriving.

**Keyline** is a set of processes and practices for sustainable farming and natural farm design evolved by P.A. Yeomans from NSW, Australia.

**Metaprocess** – A process for engaging with process – a second-order process

**Total** – The anthropologist Margaret Mead described Fraser House, the psychiatric unit Dr Neville Yeomans founded, as '*Total*'.<sup>1037</sup> By this term, I sense Margaret was endeavouring to convey the pervasively complex inter-connected, inter-related denseness of the interwoven processes simultaneously happening within the Fraser House community. Processes - as metaprocesses - were spawning and sustaining other processes. Most folk don't attend to *how* things are happening (process perception), or have *processes* to attend to process (metaprocess perception). Hence, discerning how Fraser House worked was, for most people involved, unfathomable. Understanding 'total' in the context of Fraser House and Neville Yeomans' way is one of the challenges taken on in writing this biography.

**Wellbeing** - In this biography the word 'Wellbeing' is used for the experience of wellness in the Illness-Wellness Continuum. *What constitutes wellness may vary considerably between different cultures, communities and people in their varied habitat and context.* It is about better feeling in context, rather than 'trying to feel better'. Wellness may mean having integral functioning in all aspects of being - in mind, body and spirit, in moving, feeling, sensing, thinking and acting, resulting in an overall feeling described as wellbeing. Wellbeing is holistic and includes psychosocial, emotional, habitat, environmental, cultural, economic, spiritual, mindbody, and intercultural Wellbeing.

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<sup>1037</sup> This is discussed in Chapter Six – in the 'Margaret Mead visits Fraser House' segment.

This is the fourth of the volumes of this Authorised Biography drawing upon research by the author towards his dissertation for the degree of Doctor of Philosophy of James Cook University, Townsville, Australia, conferred in June, 2005. This Volume assumes a familiarity with the contents of Volume One.

The two volumes contain 46 appendices that provide texture, as much of the archival material on Neville's life is not readily available. They also contain 85 photos, over 1,200 footnotes, and 76 suggestions for further research.

The author has also written the two Volumes of Coming to One's Senses – By the Way as companion volumes to this Authorised Biography. They contain over 130 stories relating to Neville's life work and outreach.

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## Chapter Eleven - Evolving the Laceweb

### ORIENTING

This Chapter looks at specific action by Dr Neville Yeomans in Far North Queensland and the Darwin Top End evolving and supporting what Neville termed Laceweb Social Movement networks amongst Indigenous and other Unique People in the Oceania SE Asia Australasia Region.

Some of the themes explored:

- Cultural Keyline as an integrating theme and a model of social engaging
- Laceweb's structure and processes
- How these are being evolved and sustained
- Cultural Keyline as an aspect of Laceweb action
- Links between the Laceweb, Inma and epochal transition
- Patterns and integration linking aspects of Neville's work-life and how they relate to each other:
  - a) Fraser House,
  - b) Fraser House outreach, and
  - c) Laceweb

Neville used the term 'Unique People' to include Indigenous people and oppressed small minorities in the Region, especially the natural nurturers among them.

The seminal role of Neville's enabling of Aboriginal Human Relations Gatherings in NE NSW in 1971, 1972 and 1973 in evolving the Movement is discussed.

Neville's evolving of a number of small therapeutic community houses, local-lateral networks and gatherings are detailed. His involvement in the North Queensland 'New State' Movement is discussed along with his evolving of an International Normative Model Area (INMA) in Far North Queensland and the Darwin Top End.

## EVOLVING THE LACEWEB

### Aboriginal Human Relations Gatherings

In the view of Neville<sup>1038</sup> and Terry Widders,<sup>1039</sup> the annual Human Relations Gatherings Neville and other people enabled in the years 1971-1973 at Armidale and Grafton in North East New South Wales were a seminal energy in the evolving of the Laceweb network.

Consistent with Fraser House being a 'balanced community', these gatherings were attended by equal numbers of:

- Aboriginal and non-Aboriginal people
- Males and females
- Under controlled and over-controlled people

The gatherings were teed up in 1970 by Dr. Ned Iceton, a former Doctor with the Royal Australian Flying Doctor Service and a lecturer at the University of New England Extension Service. Iceton held the first gathering in 1970 with only Aboriginal males attending (as in Iceton's view, the colonial experience had been more destructive to the Aboriginal men). Neville attended the 1971, 1972, and 1973 gatherings. Consistent with Neville's earlier action research and Cultural Keyline, the 1971-1973 gatherings were theme based – using the theme 'Surviving Well in Relating to the Dominant Culture'. In keeping with Neville's interest in gender balance, both males and females attended.

During an interview I had with Iceton in Armidale<sup>1040</sup> he described local Aboriginal young man Terry Widders' 1970-1973 role at the Gatherings as being quite crucial in these Gatherings. Widders knew the cultural nuances supporting the Aborigines' opening up during the first of these Human Relations Gatherings - a milieu that was strange and potentially very threatening for Aboriginal and Islander attendees at the outset. Terry started talking about the difficulties he had faced in surviving well and about his plans for his future. On hearing one of their own speaking in this forum, other Aboriginal people followed. Neville knew that while the social topography was diverse, this theme about 'surviving well' was a Keypoint touching the lives of *all* attendees – Aboriginal and non-aboriginal alike. It was a theme conducive to coherence.

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<sup>1038</sup> July, 1999.

<sup>1039</sup> Aug, 1999.

<sup>1040</sup> July, 1999.

Soon attendees were following Keylines of discussion. Neville, Widders and Iceton all confirmed Neville's pivotal enabling role behind the scenes.

Sociologist Margaret-Ann Franklin<sup>1041</sup> makes particular reference to Terry Widders' contributions to these Gatherings and their consequent ripple-through effects in the local Aboriginal community. She quotes Terry commenting on the Human Relations Gatherings:

They were good for different people in different ways. It intensifies communication, that's what it does. It focuses you. You get down to the specifics of social and cultural communication rather than just, 'how's the weather?

Terry's comments aptly describe Big Group at Fraser House – relational exchange<sup>1042</sup> is both social and intercultural. Additionally, all involved are personally affected in differing ways.

Franklin quotes Iceton's summary of outcomes:

.....purposeful local group activity, and in which an evolving underpinning is to be provided by an updated and appropriate set of commonly accepted ideas (worked out together) about what are the right ideas and right kinds of behaviour towards each other and the world outside, and the right way to help each other stick to them after they are worked out.

This quote is resonant with Fraser House way and Aboriginal traditional sociomedicine for social cohesion.<sup>1043</sup>

Resonant with Fraser House, at times, the Human Relations Gathering operated at very intense though *ecologically tight* levels. As in Fraser House, Neville ensured that the context-specific *functional* aspects of behaviour were supported and that the context-specific non-functional bits were *not* supported. Both Neville<sup>1044</sup> and Iceton<sup>1045</sup> confirmed this. In sorting through big issues and the minutia like the Big Groups did at Fraser House, each Human Relations Gathering at end was deemed to be a great success.

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<sup>1041</sup> Refer (Franklin 1995, p. 59).

<sup>1042</sup> Refer (Franklin 1995, p. 59).

<sup>1043</sup> Refer (Cawte 1974; Cawte 2001).

<sup>1044</sup> July, 1999.

<sup>1045</sup> July, 1999.

A young Aboriginal woman sent Ned a copy of the diary she kept during the second Armidale Workshop. This diary was published with her permission in the next issue of the Human Relations Magazine - excerpts from her diary:

I feel very mixed up, uneasy, frightened and I try to get myself out of this by staying in my room while the meeting is on, but I feel that it will only work in two ways, either (1) I will close up altogether, and go back to my old ways of joking my way through, or, (2) go and sit in and listen to the discussion and see how I feel when I have finished there. I decide to go back and sit down and listen to the rest speak.

The final comment in her diary:

It was a good week for everyone I talked to, and the next one will be even better.

Further excerpts have been included in Appendix 33. Her diary is resonant with the diary of the Fraser House resident included in the back of the Clark and Yeomans' book on Fraser House.<sup>1046</sup> There is the same emotional turmoil and confusion. She could make little sense of what was happening within her during that Gathering, though there is a strong sense as the diary proceeds that she is integrating many aspects of her being - corrective emotional experience rather than insight.

## **The Self Organising Rollout for Bourke**

Three people from the Aboriginal communities around Bourke attended the Human Relations gatherings in Armidale in 1971 with Professor Max Kamien, a psychiatrist. In Kamien's book, 'The Dark People of Bourke - A study of Planned Social Change',<sup>1047</sup> he refers to these Armidale and Grafton gatherings as 'a milestone' in renewal among the Aboriginal people from around Bourke, a remote town in New South Wales'.<sup>1048</sup>

I spoke to Professor Kamien about his experience of attending the 1971 Armidale gathering and he had vivid experiences of the exchanges in the circle.

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<sup>1046</sup> Refer (Clark & Yeomans' 1969).

<sup>1047</sup> Refer (Kamien 1978, p. 48, 49, 55, 57, 69-70, 77-78, 297, 324).

<sup>1048</sup> Refer (Kamien and Australian Institute of Aboriginal Studies 1978, p. 48, 49).



I asked him if he knew Dr Neville Yeomans and he said that he had heard good things about Neville's work at Fraser House and that he would have been very interested to meet him. It turned out that Professor Kamien had *no* knowledge that Neville was not only at that gathering in Armidale, that he was also the behind the scenes enabler of process. While I was surprised to hear the Professors comment, at another level it fits with the subtle role that Neville played. Neville would engage Aboriginal Terry Widders as the group leader and Neville's subtle, not so subtle, highly provocative and timely interventions would have been *hidden in plain* view unless you had past experience of Fraser House community way.

For Kamien, Neville would have been just one of a number of non-aboriginal males in the circle. Neville would have been totally immersed in observing and interacting with everything happening in the interactions among the Aboriginal and non Aboriginal people present in circle and during the breaks to ever have either a professional or non professional chat with another Psychiatrist in attendance. All of this is Neville's way. Neville was *very* mindful of how he used his time.

While returning to Bourke, one of the three Aboriginals who had attended the Armidale gathering stopped and had extensive conversations with members of different Aboriginal communities visited on the way. Upon returning to their own remote community out in Bourke, and on their own initiative, the three commenced in their own community similar human relations gatherings to what they had experienced in Armidale.

The Aboriginal person who had carried out the conversations in the communities on the way back to Bourke was the key enabler for the local Bourke action.<sup>1049</sup> This is one example of the presence of nurturers in oppressed communities. It was also in part, an indicator of Neville's ability to pass on community healing ways such that others who have been traumatized may be ready, willing and able to enable gatherings and have the follow-through to organize and actually hold gatherings with local members of their community on an ongoing basis.

Local non-aboriginal teachers in Bourke had their *first* contact with adult Aboriginals (the parents of their students) when they attended these Bourke human relations groups.<sup>1050</sup>

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<sup>1049</sup> Refer (Kamien and Australian Institute of Aboriginal Studies 1978, p. 48, 49).

<sup>1050</sup> Refer (Kamien and Australian Institute of Aboriginal Studies 1978, p. 48, 49).

## Further Rollout for Armidale

As a follow-on gathering, Terry Widders enabled two human relations workshops for Aboriginal youth in Armidale on the weekends 26-27 June 1970 and 10-11 July, 1971 – another example of a local nurturer self starting action. He reported on these in Issue No.1, July 1971 of the Newsletter.<sup>1051</sup> An almost complete set of the Newsletter is held at the National Library in Canberra.<sup>1052</sup> This newsletter contained reports of the Human Relations Gatherings as well as wellbeing related contributions from Indigenous and resonant people from all over Australia.

The University of New England cut funding for the Aboriginal Human Relations Newsletter. This was when Connexion, a self-help Functional Matrix Network evolved by Neville and others around Sydney took over the editorial, printing and distributing role with Rick Johnstone playing a lead role (he was a mover in getting the Maralinga Atomic Test Royal Commission started which resulted in a major clean-up of Aboriginal traditional lands in South Australia). Neville took me to meet Rick in Sydney in the late 1980s as part of Neville's linking me into his networks.

During 14 - 22 May 1972 a third Human Relations Gathering was held in Armidale NSW. A group of thirty-four Aborigines from around Bourke journeyed to Armidale and twenty-one actively participated in that Gathering. The three from Bourke who attended the first gathering came to the second gathering. Neville, Widders and Iceton again enabled these gatherings.

## Wider Networks

After the Grafton Workshop in 1973, Neville and Terry enabled Human Relations Gatherings of Aborigines in Alice Springs and Katherine in the Northern Territory. Neville said<sup>1053</sup> that the Indigenous Networks that were evolving through the Armidale, Grafton, Alice Springs and Katherine Human Relations Gatherings and the associated Aboriginal Human Relations Newsletter were seminal in the evolving of the Laceweb. These networks continue to evolve.

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<sup>1051</sup> Refer (Aboriginal Human Relations Newsletter Working Group 1971a).

<sup>1052</sup> Refer (Aboriginal Human Relations Newsletter Working Group 1971b).

<sup>1053</sup> Dec 1993, Dec 1994, July 1998.

Neville and Terry Widders<sup>1054</sup> confirmed that networks formed through these four Gatherings continue to this day. Many Aboriginal and Torres Strait Islander people who attended the Human Relations Workshops are now playing key enabler roles within Aboriginal and Islander communities and have gone on to become key people in Aboriginal and Torres Strait Islander affairs.

Eddie Mabo's attendance at the 1973 Grafton Gathering is noted in Ned Icton's file notes in his archives, and in the Human Relations Newsletters. Eddie Mabo was the Torres Strait Islander who energized the legal challenges relating to the invalidity of the notion Terra Nullius that led to the Mabo Decision granting Indigenous land rights in Australia. Eddie Mabo wrote a letter dated 2 March 1974 published in the March 1974 Human Relations Newsletter about his attempts to get funding for an Aboriginal run school in Townsville before current funding ran out.

As one example of follow-on from the Human Relations Gatherings, Terry Widders continues to network through being on the UN Indigenous Working Group. Neville said<sup>1055</sup> that Terry Widders and himself were two of a very few people who had been granted observer status at meetings of the Unrepresented Nations and People Organization (UNPO) based in The Hague.

Neville himself had returned to full time study at the University of NSW between 1972 to 1975 working on his law degree, and when this was completed he shifted north. This is discussed in the next section. Terry went on a study tour of China in the 1970's and later obtained a Masters degree on Chinese and Japanese minorities and had teaching fellowships in both countries. In the late 1980's Terry and Neville went to China and had a meeting with three members of the Central government on Chinese minorities.

## **Evolving Small Therapeutic Community Houses in Far North Queensland**

In Neville's second wife Lien Yeoman's book, 'The Green Papaya – New Fruit from Old Seeds' Lien wrote in part about her life with Neville. Lien writes about heading north with Neville in 1972:

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<sup>1054</sup> Aug 1999.

<sup>1055</sup> Dec, 1993.

At this time there was a push for a New State of Far North Queensland. Neville saw this as a good opportunity to test out his ideas.<sup>1056</sup>

In preparing a global order transition model, Neville had been exploring a micro-model of three-level governance at Fraser House – local, regional and global.

Neville saw the Queensland New State Movement as an energy he could tap into in exploring new forms of regional governance away from the existing Brisbane based State Government, and far away from Federal Government in Canberra.

In 1975, to explore possibilities, Neville, Lien and baby son Quan travelled up to Cape York in a Kombi Van and they travelled back down to Mackay, Queensland as there was no psychiatrist in Mackay in those days.<sup>1057</sup>

Neville bought a house in Townsville, set it up as a Wellness Centre and attracted many Aboriginal and Islander clients. Neville ran many groups from this Centre and evolved a functional matrix called UN-Inma.<sup>1058</sup> This was the time he was planning the possibility of an international refugee therapeutic community cum alternative to criminal/psychiatric incarceration on Palm Island off the coast of Townsville.<sup>1059</sup>

While it did not proceed, Neville said that organising for the possibility of this facility on Palm Island enabled him to have useful networking with at-risk Aborigines – resonant with community strengthening via preparing festivals mentioned earlier.

Neville set up an Aboriginal and Islander Therapeutic Community house modelled on Fraser House in Mackay. Neville was the key enabler for the Mackay house. The Mackay Therapeutic House was far from being a typical boarding house. Neville told me<sup>1060</sup> that he had incorporated Fraser House way (as adapted for context) in that small Mackay therapeutic community house.

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<sup>1056</sup> Refer (Yeomans and Yeomans 2001, p. 104).

<sup>1057</sup> Refer (Yeomans 1980a; Yeomans 1980b; Yeomans and Yeomans 2001).

<sup>1058</sup> Refer (Yeomans 1980a; Yeomans 1980b).

<sup>1059</sup> Refer (Yeomans 1980a; Yeomans 1980b).

<sup>1060</sup> July, 1998.

Dr. Paul Wilson is a well known criminologist and former Acting Director of the Australian Institute of Criminology in Canberra (1986-91), and former Professor of Humanities and Social Sciences at Bond University in Queensland.<sup>1061</sup> He devotes Chapter Six of his book, 'A life of Crime',<sup>1062</sup> to his personal healing experiences living within Neville's Mackay Therapeutic Community house. The quote below from Wilson describes the changes that occurred within him. Following Fraser House's self-organising processes, by the time Wilson started living in the Mackay Therapeutic Community, it too was self-organizing and Neville only called in occasionally. Paul Wilson<sup>1063</sup> writes of this learning how to 'live well with others' in describing his experience of living in Neville's therapeutic community.

Wilson was having psycho-emotional difficulties in his life at the time and used his stay in this therapeutic community house to sort out his life. Wilson writes:

Neville Yeomans created a community free of doctrinaire principles. The Mackay setting successfully created a sense of belonging. Most people who have experienced deep personal distress have lacked, in my opinion, any sense of residing in a group or clan. They, like I, have lived their lives constructing walls around themselves, to protect themselves from other people. In the process, they have lacked the knowledge and experience of living in a community.

There was nothing magical in the process of achieving this sense of belongingness..... Our day-to-day activities were almost mundane. I would wake up in the morning and help whoever was up to get breakfast ready. Then as people came in to the kitchen, we would talk about all sorts of things people talk about over breakfasts. Marion would ask one of us to collect some groceries, or to cut the lawn, or help with the laundry.

Most importantly, there were always people around you who you felt cared for you as a human being. This interconnectedness of person with person was the thread that bound the community together and gave us a sense of 'family' - a unit that many of us had ignored or not had before.

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<sup>1061</sup> Refer (Bond University 2005); (Chair of Criminology, OAM (Order of Australia Medal), BA Hons (Canterbury) MA Hons (Canterbury) PhD (Qld)).

<sup>1062</sup> Refer (Wilson 1990, p.79-80).

<sup>1063</sup> Refer (Wilson 1990).

This passage resonates with the Fraser House milieu, highlighting the point that everyday-life contexts can provide opportunities for learning about how to live well together. This links to what Neville<sup>1064</sup> called, 'caring and sharing the Aboriginal way' – 'home, street and rural mediation therapy'. It also links to the relating process Neville termed 'mediation therapy' (and 'mediation counselling') a form of therapy where 'mediation' was a descriptor (adjective) of process. Neville referred me<sup>1065</sup> to Amelia Renouf's<sup>1066</sup> essay about the uneasy sixth step in mediating - that of a form of mediating that is inherently reconstituting and healing relating. Almost invariably, conventional mediators are *not* equipped to engage in this type of process and do not attempt to do so. Neville's mediation-therapy requires a fundamentally different set of healing and therapeutic processes, competencies and abilities compared to those typically used for mainstream mediation.

Neville's ways have some resonance with Kenneth Gergen's 'relational communicating'.<sup>1067</sup>

Neville also used what he called 'context healing, street mediation and group story performance'. These draw on Indigenous healing process, cultural action and cultural healing action.<sup>1068</sup> They also draw upon dance, movement and other forms of artistry. This action also uses natural and evolving contexts as mediums with healing possibilities.

Neville and Lien travelled north to Cairns, bought a house and stayed for a decade. Neville set up a psychiatric practice; as well, Neville set up a small therapeutic community house that he called 'Inma' in the Cairns suburb of Edgehill.

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<sup>1064</sup> Aug, 1998.

<sup>1065</sup> Dec, 1993.

<sup>1066</sup> Refer (Renouf 1992).

<sup>1067</sup> Refer (Gergen 2005). Also refer (Spencer, 2012, including all references to the 'Daughter on Bail' story as practical example of relational mediation process).

<sup>1068</sup> Refer (Yeomans and Spencer 1997a, 1997b.).



Photo 63. Photo of Neville's Therapeutic Community House  
INMA in Cairns<sup>1069</sup>

This involved two adjoining flats above a drug support and referral agency.<sup>1070</sup> The Agency continually referred clients to Neville. Three or four people could stay at Inma. Neville held small therapy groups all the time at Inma with around 12 people attending. Aboriginal and Islander people attended.

Robert Buschken from the drug referral centre also regularly sat in on the sessions. Rob was one of my interviewees. Rob said that he gained considerable skill from modelling Neville's behaviour. Rob's description<sup>1071</sup> of Neville's group skills was identical to the comments made by my Fraser House interviewees – that *nothing* seemed to miss Neville's attention – that he would pick up on something that *seemed* trivial and produce a major change in a person or group – and that he was so strategic; he was *way* ahead of everybody. Rob, who has mixed European and Indonesian parentage, was one of the humane caring intercultural nurturer types Neville was always on the look out for. Rob began taking the small groups after Neville left Cairns.

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<sup>1069</sup> (R. Buschken's Archive).

<sup>1070</sup> Neville, Dec 1993; Rob Buschkens, Oct 2003.

<sup>1071</sup> Oct, 2003.



Photo 64. Rob Buschken – Photo from Buschkens' Family Archives

During Neville's stays in Mackay, Townsville and Cairns he was continually looking for Indigenous and intercultural nurturers. Neville established links with Australian South Sea Islanders, Bougainvillians and other PNG people with links to West Papuans and other minorities living in the Cairns Atherton Tablelands Region. Once Neville found a nurturer he would create contexts where he could casually link them up with other local nurturers in everyday life. He would for example, offer a nurturer a lift into town and then invite her to come in to the home of another nurturer he 'had to see'. The two may get to know and like one another and become friends. He described it as a very slow painstaking process. Neville engaged me in this linking every time I went up to stay with him. For him this linking was a daily endeavour.

## Further Travels

Both Neville and Lien described the decade in the Far North from 1972 as the hedonistic period of their lives, though on all accounts they had great parties in Sydney. Lien describes their time in Cairns as one continuous party where she and Neville 'entertained artists for fun, and social reformers and medical practitioners for favour'.<sup>1072</sup> I understand that Lien is a superb cook. Her book the Green Papaya is largely a cooking book on Vietnamese cooking with her personal life as a secondary thread. Lien founded and for time ran the widely acclaimed Green Papaya Vietnamese Restaurant in Brisbane.<sup>1073</sup>

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<sup>1072</sup> Refer (Yeomans and Yeomans 2001, p. 108).

<sup>1073</sup> Refer (Yeomans L. 2003).



In 1982, Neville moved back to Sydney and set up another psychiatric practice. At this time Neville made a number of trips overseas attending NLP workshops. It was during this stay by Neville in Sydney that I first met him in Balmain Sydney in August 1985;<sup>1074</sup> he had just returned from an NLP workshop in the United States with the Andreas'.<sup>1075</sup>

Around 1988, Neville went north again and bought the house at Yungaburra. In extending his networks among Aboriginal nurturer women, Neville made a trip to Weipa and Aurakun and across through remote Aboriginal communities in Arnhem Land. He also had linking trips into the Kimberleys.

Through these trips and another trip through Arnhem Land in 1993, Neville had so linked into networks in these remote regions that he was raising the possibility of evolving an international gathering in either of these remote regions in 1993. Neville engaged me in jointly preparing pamphlets. Note Neville's playing with the notion of time by the term 'Healfest Predate 1994'. He was talking up the possibility of something happening in 1996 and the pamphlet *predated* the possibility. Neville again uses 'locality' and 'theme' as central organising concepts. These pamphlets also reveal how Neville would weave possibilities with tenuous links into large international events and agendas.

The following flier (and other similar ones) was sent to UNHRC and other global and national governance agencies and to Aboriginal and Islander Women's' groups throughout remote areas of Australia. It was also sent to many Indigenous nurturers in Lacweb networks throughout the East Asia Oceania Australasia Region. Neville and I, with many others, worked consistently to have these (potential) 1995 and 1996 Gatherings happen. No events emerged from these predate fliers, though evolving of nurturers, enablers and networks were aided by the energy these fliers and the proposed gatherings created.

The possibility of these 1996 gatherings was discussed by Aboriginal women from remote regions at the 1994 Small Island Gathering which I attended.<sup>1076</sup>

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<sup>1074</sup> August, 1985.

<sup>1075</sup> Refer Andreas, C. and S. Andreas (1987).

<sup>1076</sup> Refer Roberts, M. and T. Widders (1994).

Neville also handed out to the Aboriginal and Islander attendees at the June 1994 Small Island Gathering a pamphlet he had me prepare listing details of six international conferences on wellbeing related themes occurring in the region in the following two years. He encouraged them to seek funding to attend. I was not able to trace any who did follow through with this.

## **Australia South Sea Islanders and Other Networking**

In the 1980's, Neville provided support and energised possibilities throughout the Australian South Sea Islander communities in Queensland and NSW. He provided support to the Australian South Sea Islanders United Council (ASSIUC) and to Nasuven Enares, the then President of the Council, as well as to other Australian South Sea Islander community based organizations and networks. Neville attended national conferences of the Australian South Sea Islanders United Council as well as participated in meetings and gatherings. Neville was fostering networking and passing on healing ways and the group process skills that were developed at Fraser House and during Fraser House outreach. When Neville moved to Darwin in 1994 he linked me with Nasuven Enares and I supported action research by the Islanders and attended two ASSIUC national conferences and was in Canberra for the Official Recognition of Australian South Sea Islanders on 25 Aug 1994.<sup>1077</sup>

## **Speaking on the Indigenous Platform at the UN NGO Rio Earth Summit**

In June 1992, Neville attended the UN NGO Rio 'Earth Summit' in Brazil. Neville told me<sup>1078</sup> he was asked to be a main speaker on Lacweb Healing at the Summit's Indigenous Platform, and that he was the only non-Indigenous person to speak at that platform. This was confirmed by a person I met at a conference in the NSW Blue Mountains in July 2002 who also attended the Indigenous NGO component of the Rio Earth Summit in 1992.

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<sup>1077</sup> Refer (Australian South Sea Islander Recognition 2005).

<sup>1078</sup> July, 1992.

**Healfest Predate May 1994**

## **Indo Asia Pacific Gathering Celebration In Northern Australia – Sheltering Humane Sociocultural Development**

**Probable Timing:** One Week Between May & August 1995.

**Possible Place:** The Kimberleys, Northern Territory or Atherton Tablelands.

**Hosts:** Australian women who are Aboriginal, South Sea Islanders, Torres Strait Islanders and other small Indo Pacific minorities.

**Themes:**

Nurturing the Human Family – Healing Households

Cultural Healing Wellbeing Alternatives to Correctional and Psychiatric Detention

The Biennial Asia Pacific Festival of Indigenous Arts and Life Sciences proposed by the Federal Government – Benefits To Indian Ocean and Asia Pacific Minority People.

**Purpose:**

- To initiate one small practical follow-on to the United Nations first World Summit for Social Development – Copenhagen, March 1995.
- To explore and embrace humanitarian aspects for the artistic development of psychosocial equity well-being and educational needs.
- To explore the healing arts dance music performance therapies – enchanting with Neuro-Linguistic-Poetics (Programming NLP) therapeutic communities and community cultural action play.
- To provide environments for sheltering grassroots localateral cultural healing, particularly by women, minority youth and people with disabilities; homing into Habitat 11 – Istanbul, June 1996 – 'Settling the Future'.
- To celebrate the 50th Anniversary of the United Nations, with the beauty of spreading basic prosperity, productive well-being livelihoods and accepting socio-global harmony. (UN Charter Article 55.)
- In celebration of sustaining humane development and after the 'Year of the Family', towards the World Women's Conference – Beijing, September 1995.

Photo 65. 1995 Flier Referring to Potential Healing Gatherings from my Records

Following Rio, Neville and others from the Laceweb Functional Matrix 'Entreaties' (note the name reflecting function) engaged in the drafting and disseminating to his links around the World, wordings of possible treaties that may be used as resources by adults, adolescents and youth among Indigenous and Unique People.

These were the Unique Healing Treaty<sup>1079</sup> and the Young Persons Healing Learning Code<sup>1080</sup> included in this biography as Appendices 38 and 39. Aboriginal youth and elders signed the Treaty and Code during the 1992 Gathering at Petford Aboriginal Training Farm, discussed later.<sup>1081</sup>

This is discussed in the following segment. Aboriginal nurturer Mareja Bin Juda told me<sup>1082</sup> that Aboriginal youth from the Akame Functional Matrix ('Akame' is Islander for 'grandmother and me') linked to Neville's rainforest property on Black Mountain Road in Kuranda also signed both documents during July 1992.

Mareja took groups of at-risk Aboriginal and Islander youth for outdoor experiential change work at the Black Mountain property till it was sold as part of Neville's estate in 2004.

### **Geoff and Norma Guest's Aboriginal Youth Training Farm**

Neville linked with Geoff and Norma Guest at their Aboriginal Youth Training Farm in Petford, 143 kilometres inland from Cairns in Far North Queensland in 1988.<sup>1083</sup> Neville told me that when he first met Geoff and Norma they were superbly mirroring the therapeutic community model of Fraser House even though they had never heard of Neville or that Unit. Neville made many visits to Petford learning from Norma and Geoff and passing on his processes to them from 1988 till Neville's death in 2000.

Neville first took me to see Geoff and Norma in 1991.

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<sup>1079</sup> Refer (Yeomans 1992a).

<sup>1080</sup> Refer (Yeomans 1992b).

<sup>1081</sup> Refer (Petford Working Group 1992).

<sup>1082</sup> July, 2002.

<sup>1083</sup> Refer (Regional Emergency Psychosocial Support Network Quarterly Newsletter, 2004, Vol 3, No 1, p2)

Over 3,000 youth have passed through Petford. According to Dr. White of Gordonvale,<sup>1084</sup> before the widening of the Community Development Employment Program (CDEP) work-for-the-dole scheme in 1986- 1987, and the further expansion in 1991-1992, Geoff had around seventy five out of every hundred boys leaving after a stay at Petford going into employment on cattle stations. In recognition of Geoff's work with youth he has been awarded the Order of Australian Medal from the Federal Government, The Paul Harris International Rotary Medal, and the Australian Centennial Medal.



Photo 66. Photo I took in July 2002 - Geoff Guest Giving Recognition for Good Riding to Grand Niece

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<sup>1084</sup> June, 2003.



Photo 67. Photo I took in July 2002 - Geoff Helps with Balanced Life

In the above photo Geoff is using the gaining of a sense of balance by Geoff's niece's little boy for freeing up and normalising body away from asymmetrical tension patterns in movement; for example, the held cringe. This is explored in some detail in *Coming to One's Senses – By the Way*.<sup>1085</sup> Geoff went with me and Alex Dawia to the Philippines countryside in 2004 and met with women who use this same process in working with women and children affected by war trauma.<sup>1086</sup>

When I took Geoff to the Tagaytay gathering in the Philippines in 2004 attended by Indigenous healers from eleven countries in the Region, Geoff was so acknowledge as *the most significant healer elder present* that at the end of *each* and *every* session a queue would form to have healing time with Geoff. This happened with no other attendee! The Regional Manager for UNICEF also joined the queue, and within a few minutes of being with Geoff, declared that she was experiencing the first freedom from pain in her upper back - pain that had been with her for over eleven years despite her have treatment from many professionals!

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<sup>1085</sup> Refer (Spencer 2013

<sup>1086</sup> Refer (Spencer 2013, Appendix Six).

Her pain never returned during the subsequent days at that gathering! Geoff had immediately identified a spot in her lower back that was radiating the pain to her shoulder – a little acupressure there and sure enough, the pain goes!

Geoff affirmed to me many times during 1991 to 2013 that he learned many things from Neville and that it was Neville who influenced him to become skilled in EEG neurofeedback.

On his Petford farm Geoff combines learning how to *move* near horses and ride horses alongside practical bush mechanic approaches; for example, using local nearby materials to mend stock fences. Geoff, in using this approach combined with transforming storytelling and other ways has at-risk adolescents transform to living functionally.

This outdoor working with animals and nature that Geoff does with the adolescents is consistent with the work Jamie Spencer and Daryl Taylor are doing (in collaborating with Dr Paul Wildman) with new soil generating and generating free food for communities at risk. This also is resonant with the 'nature thriving' – 'human nature thriving' work of Neville and his brothers and father. And this is all resonant with the Green Care Therapeutic Community farms springing up in UK and Europe.

When Geoff Guest first started working with the youth he funded himself firstly by tin mining in the night-time after the boys were settled and asleep. This mining started as hand mining. Geoff shows me what I assumed was a substantial cave, and then Geoff tells me he created the 'cave' by pick and shovel mining for tin. 'Later Geoff extended this tin mining into a very large mechanised endeavour for a one man operation, and a tailings pile over 30 metres high and 140 metres long beside a substantial dam is testimony to Geoff's commitment to the boys. Later he had a partner join him in tin mining.

For over 15 years Geoff was using around \$100,000 per annum of his *own* money from the night time tin mining to fund having around 25 adolescents and a few helpers staying with him and Norma; feeding them and around 35-40 horses in the yards, and ensuring enough bush food for the 600 or so wild bush horses roaming on Geoff's land, which comprised somewhere around 150 square kilometres.

When tin prices fell, Geoff sought other sources of funding; and exhausting his own capacity to self fund, Geoff accepted funding from state government departments. This was where Geoff started to face intractable compromising difficulties.

As an essential aspect of Geoff preparing Aboriginal and Islander youth for vocational work as horsemen on cattle stations in the Region, Geoff used to take the youth on the back of an enclosed truck about 14 kilometres up the road where they would simulate being cattle drovers bedding down for the night in leather swags. Once they get jobs on the massive cattle stations they *have* to get up with everyone else and be on their horse when the cattle drive or muster begins or they will be fired. Worse still, wind may remove all trace of the direction the mob and stockmen have taken and this could mean being lost in the vastness of the Australian outback, and with no knowledge of the old indigenous ways, they would face death from thirst and starvation.

Typically, youth would arrive at Geoff's Petford Youth Farm without a cooperative bone in their bodies. In the very cold mornings before sunrise Geoff would have them getting up and rolling up their swags and climbing into the truck *immediately* to replicate what they would do every day when droving cattle on a cattle station. Any boy not on the truck would have to walk the 14 kilometres to get breakfast. They soon learnt to cooperate. Just before sleep would be a time when Geoff would tell stories that had within them resolution to issues that had arisen during the day.

Geoff would tend to take Aboriginal and Islander boys that no other government agencies or government funded (and regulated) non government agencies could do anything with by way of transforming behaviour, values and attitudes. For these boys, Geoff's place was a last resort or they faced a lengthy time in jail. These youth were serious serial offenders who had engaged in very serious criminal behaviour including murder, rape and grievous bodily harm as well as major property damage and self harm.

Over the more than fifteen years Geoff had been self funding he had had excellent success in having these boys transform themselves to getting back on their own two feet, being less reactive, becoming experienced, and being capable of cooperating with other youth on a joint task of rounding up cattle, culling out unbranded cattle, lassoing bulls, tipping large bulls over and roping their kicking hooves without getting killed, branding, castrating and all of the other tasks of the cattle station.



As well, they were adopting a set of self beliefs and aspirations of living a good life with others. A key aspect of Geoff's work is eliminating the twin 'white poisons' refined white flour and sugar.<sup>1087</sup> Geoff gets them onto very health food and drink routines.

In all of this, Geoff was using his immense knowledge and life experience that has him recognised as an Aboriginal Elder of High Degree in Aboriginal Communities throughout the Queensland Top End.

As a member of the Aboriginal Stolen Generation, Geoff by age nine fled where he was placed by the authorities<sup>1088</sup> and was caring for himself and three horses on a 6,500 kilometre solitary journey down and up the East coast of Australia; Geoff had learned the local bush tucker and medicine plants at a young age. At age 15 going on sixteen, Geoff was taking 50 wild bush horses (that he had caught in North Queensland) through the Khyber Pass in the Himalayas with a small group of US Military personnel to help the Chinese military breed pack mules in fighting the Japanese army in Western China.

While there, Geoff met up with Western Chinese indigenous minorities and learned acupuncture and their traditional medicine ways. He became the Chinese soldiers' surgeon when they came under attack. Using his knowledge of bush plants and using horse hair sterilised with salt water for stitching. A friend of mine who has a degree in traditional old style Chinese medicine confirmed Geoff's profound understanding of these old traditional Chinese medicine ways.

Geoff is extremely skilled in the little known Australian Aboriginal psychological and psychiatric traditions that has a very extensive repertoire of holistic praxis - where psycho-social-emotional located mindbody, spirit and local land and the natural life world merge and become one; where experience of the nuances of the human condition - of human passion and human frailty – which has been explored and engaged with for tens of thousands of years; what Professor John Cawte of the University of NSW Transcultural Psychiatry Studies referred to as 'Socio-medicine is the Law' - where, when major mental disorder occurs, the place to start is with the *community* – where this individual mental disorder is seen as a sign for the quality of *social cohesion* within the *whole* community needing to be strengthened as the *starting point* for healing wellbeing.

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<sup>1087</sup> Refer Cawte, J. (1974), 2001.

<sup>1088</sup> Geoff had been tied to a fence and whipped such that he lost the capacity to speak for 18 months and was about to be whipped a second time when he fled.

Very few people in Australia have *any* knowledge of these healing traditions or that they exist. None of this extensive profound psychiatric and psychological way and practice is in any way acknowledged by State Governments and their departments; never has been since the first arrival.

State Government Departments in Australia, as well as other levels of government, operate from a model where academically qualified *experts* deliver *services governed by law* enforced by *regulation*. These regulations set up predetermined bureaucratic top down command and control step-by-step linear protocols that typically are required to be complied with across context – universally applicable algorithms. This is ‘the Western Way of Doing Things’. Governments then divide the world up into departments and then sectors within departments, and then programs within sectors, with little or no cooperation between these divisions.<sup>1089</sup> In all of this the assumption is that things happen by fixed agenda.

In contrast, Geoff’s way is not ‘delivering services’. He is a natural nurturer supporting mutual and self help among the adolescents in reconstituting of wellbeing in ways that are alive to context guided both by intuition and evidenced based protocols gleaned from a lifetime of interfacing with ‘ways that work’. His way is profoundly and eclectically holistic. As with Fraser House, Geoff’s ways appears structured around the core premise that views the reconstituting of wellbeing inextricably linked to a socialised context where goodness is experienced as implicit to the human condition. Illness within this context assumes conditioning that negates and erodes a core of goodness. Geoff’s way does not fit into any of the Government boxes. His way is guided by the moment-to-moment ever changing context. Geoff does have some things that happen by ‘fixed’ agenda:

- Everyone up by 5:30AM
- Morning storytelling at 6AM
- Breakfast at 7AM
- Out and about by 8AM

During the day things happen on an *open* agenda as a function of happenings in context. One time what happens may be a function of the presence of a slight SW breeze. Geoff notices this and the breeze governs the morning’s events. Geoff anticipates the arrival of a new boy this afternoon. He knows where the wild horses are currently feeding out in the

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<sup>1089</sup> Refer Yeomans Spencer and Widders 1993a; 1993b.

150 square kilometres by a profound knowledge of the horses and their feeding and drinking habits. He wants to catch a few of these wild horses so he has the new arrival see the horses in their wildness and watch Geoff befriending these wild horses. One of these wild horses will be allocated to the new boy. And Geoff knows where to set out the drums of molasses so that the horses smell it on the South Westerly breeze. And Geoff knows the horses will come and enter a corral to get the molasses. He knows the time the smell takes to waft to the horses and the time for them to travel to the corral.

Geoff times it all so he arrives with the new boy at the corral shortly after the horses enter the corral so they do not use up much of his molasses.

He drives up quickly so the panicking horses can't find their way out. This is but one example of how what happens is guided by context. This way of working mirrors Neville's way at Fraser House, which in turn was very influenced by Neville's appreciation of Aboriginal and Islander way.

My experience is that Western trained psychologists and psychiatrists have no means of making *any* sense of what they experience of being with Geoff (or when first they entered Fraser House). *Nothing* in their training prepares them for Geoff or Neville's way. In fact, their training prepares them to *misinterpret what they are seeing and experiencing!*

When I naively took a very skilled psychologist who evaluated the psychological aspects of overseas aid projects for the Federal Government to see Geoff, this psychologist stated that I had got him up to Petford 'on false pretences' and that all he had seen was an old fool telling a few homilies to youth who were in all probability not listening like he was not listening. During this belittled storytelling Geoff had been using very advanced and multileveled psycholinguistics in creating on the spot multiple embedded metaphors while covertly marking out relevant youth in linking them to aspects of the stories that related to 'unfinished issues relating to specific adolescent behaviours during the previous day - evoking in metaphor problematic behaviours, beliefs and emotional states; where the stories evoke resolution of these problematics.

And evidence of these therapeutic storytelling' effectiveness is that the relevant boys' behaviours are transformed the next day, and the boys tell me of these stories' hidden significance when I ask them later.

While unread in the use of therapeutic metaphor, Geoff's highly refined skills are consistent with these practices.<sup>1090</sup> The psychologist had neither the experience nor competence in recognising what Geoff was doing. What happened when that psychologist heard Geoff was inevitable. At the time when I took that psychologist to see Geoff I was too naive to recognise the inevitability!

When Geoff accepted funding from the State Government it came with a number of conditions that had major implications for Geoff. One was that Geoff's work with the boys came under the direction and control of departmental inspectors; some having a few years out working after completing psychology degrees which contained firstly, no people skills or clinical training at the undergraduate level, and secondly, certainly no information about Aboriginal and Islander bio-psycho-social-emotional law practices and culture.

Following standard government regulations about sleeping arrangements for youth in government funded care, Geoff was directed that he could no longer have the night swag sleep-out routine - thereby collapsing one of Geoff's significant 'cooperation' and 'introduction to droving life' learning experiences. Older youth had to go to top camp dorms about 10 kilometres away. The Department would build a new dormitory block for the younger youth at the site of the core buildings. As a condition of this building work and a condition of the ongoing operational funding, the department required Geoff to sign over all of the land around the main buildings to the state as Gazetted State Land.

While previously Geoff had full say about how things happened at Petford now Department Inspectors, typically young inexperience graduates, began making judgements about when youth were ready to return to their community, or when a youth could return again to be with Geoff after leaving Petford. On a number of occasions Geoff strongly objected to government inspector decisions about timing of youth coming and going. Geoff would approach higher government officials to get these decisions overturned.

Each time Geoff was knocked back; the department backed the judgement of their own field staff. Geoff can cite a number of cases where Geoff appealed on the basis that in his judgement the youth was just not ready to return home or needed to return to Petford.

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<sup>1090</sup> Gordon, D, 1974; Lankton, S.R & C.H, 1983.

One youth that Geoff said was not ready to go home was sent home by the department and he raped a young female shortly afterwards; another was accused of murder. One adolescent wanted to come back to Petford and Geoff told the inspector and his superiors that there was a high risk of this particular youth suiciding. Permission was refused to come back to Petford by the department and upon hearing this refusal the youth immediately committed suicide.

At a region meeting of the Department, Geoff stood up in front of a large crowd that included folk from many youth organisations, local departmental officials and the head of department and outlined what I have just written about above. Geoff slammed the department and its officials in front of this large audience requesting that the Department recognise the wisdom out in the community.

Geoff now massively regrets doing this as he became targeted for closure by the head of department that went on to be State Premier.

Geoff, like Neville has strong detractors in the government. This head of department engaged in concerted action to close Geoff down citing the same kinds of issues used against Neville in Fraser House - finding that Geoff is deemed to be 'unprofessional', boys are said to be not supervised properly, and the place is not 'organised properly'.

The departmental head commissioned the Daffern Report on Geoff's Therapeutic Community and has since regularly quoted this Report's findings to disparage Geoff. I have written a detailed analysis of this Daffern Report<sup>1091</sup> and my sense is that *any* first year social science student could *easily* find many flaws in this Daffern Report. A classic flaw is that the conclusions are not supported by the data. Geoff states that Daffern himself told Geoff that he wrote what he was told to write and regrets ever taking on the assignment. Geoff states that a youth in prison who had previously been staying with Geoff had told Geoff that he had been offered bribes to make false allegations about Geoff.

In the natural order of things State Department heads and senior administrators back their own staff and seek to protect the good image of the department and the government. Government people make sense through their own meaning frame works. Extremely troubled Aboriginal, Islander Adolescents along with those of other backgrounds *do* commit murder, rape and commit other criminal and civil disobedience.

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<sup>1091</sup> Refer (Daffern Report Critique (Friends of Petford 2002)).

Some do suicide. These youth typically live in families with three generations of entangled dysfunction that goes back generations. This *mess* is all part of the difficult job that is administered by the Government. From a departmental perspective and from deep within departmental culture Geoff is a massive non complier with their rules and regulations, and a perennial 'trouble' maker. With the sustained denigration of Geoff by government in the Cairns media, a view has been expressed that it would be a high risk undertaking for any government person to back Geoff in the future.

From Geoff's perspective and his indigenous culture and way handed down for tens of thousands of years, Geoff is an exemplar. His cultural way *does* transform adolescents from the same culture. Geoff is also successful with youth from other cultures.

Geoff fully acknowledges the destructive potency of the adolescents' back home environments, and Geoff would welcome the funding capacity to have intergenerational family members come and stay with him similar to the family units at Fraser House.

Like Fraser House, Petford is an isolated enclave away from the dysfunctional pressures of the adolescents' home environments. Youth were leaving Petford for extended stays working within a team of cattle musterers, many of who had been through Petford.

Again, this team environment on cattle stations is an isolated enclave, though on the move. This team environment allows time of the adolescents to be part of a *functional* cooperating community, and time to get their lives experienced as being well.

The Department closed down Geoff's funding and told him to leave the core buildings that had been acquired by the department when they built the dorms.

The 150 odd square kilometres of land where Geoff's pool of horses run was included in a local Aboriginal land claim and the gazetted land around the core buildings was included in that land claim. Geoff ended up moving to a 40 hectare property that Norma, Geoff's partner owns next door.

In the past, before this meeting where Geoff slammed the Department, State parliament had debated funding to Geoff's Therapeutic Community.

State Hansard records that people of all parties readily acknowledge that youth sent to youth detention centres *against their will regularly make false accusations against members of staff* in order to get out, or to get a 'better deal'. Geoff has a standard practice that if any allegation is made, police are immediately called.

Without government funding Geoff continued in a small way self funding himself again, this time on the old age pension. A non aboriginal very disturbed youth with a history of making false allegations was accepted by Geoff to come and stay at Petford.

Shortly after arriving this youth wanted to leave, and when his parents said no, he made an allegation of sexual assault by Geoff. The boy immediately got his way and the police took him from Petford. This time the police laid charges.

The case was repeatedly deferred because the boy would not front the court. When he eventually did front court, court process did not favour any release to the jury about the Government Hansard reports of the high likelihood of false allegations, this boys history of making false allegations, and Geoff being awarded the Order of Australia medal for services to youth, and his acknowledgment of being a healer of high degree by aboriginal healers; they would have been reluctant to come forward any way because of knowing that any support of Geoff would have placed their State government community funding in jeopardy.

The result of the case against Geoff was a hung jury. The state prosecutor went for another trial. Again this was deferred continually for around a further eighteen months through non appearance of the youth. Eventually the prosecutor dropped all charges. During all of these three years of the pending trials Geoff was refused a 'Working With Youth' card and Geoff still has not been re-granted this card.

My sense is that Geoff can operate a 25 youth therapeutic community from his 40 hectare property next door to where he had the core buildings (all of his horse yards are on this smaller property) for around \$250,000 per annum. Geoff had a 75% success rate in the early 1980s getting troubled youth into full time work and I sense he can do this again.

In contrast, government comes up with a proposal to spend hundreds of millions of dollars setting up a special youth detention centre for around 25 youth. They would keep them in for 3-4 years, or longer. Perhaps put through mandatory youth sentencing to fit in with this.

Have a staff of around 70 with an annual cost of millions. This process creates many jobs during the construction phase and employment for 70 or more people on a permanent basis – excellent for economic activity in the Region. Government is seen to be proactively ‘tough on crime’ and adding hundreds of millions to the economy.

Geoff is now a fit and healthy 85 year old. He has a few good years and these are the years to encapsulate Geoff’s skills and experience as an exemplar par excellence and have him mentor others to carry on his ways. Not to do so would be a massive tragedy.

The above experience of Geoff Guest in many ways mirrors what happened to Neville Yeomans. It mirrors what happened to PA Yeomans. It mirrors what happened at the Petford Gathering in 1992.

It also mirrors what happened when local folk in the fire affected areas in Victoria in 2009 sought to engage in self-help and mutual-help of each other outside of expert service delivery by experts. It also mirrors what happened to indigenous people engaging in mutual-help at the Tagaytay gathering in the Philippines. Geoff continues to help people, though now he helps adult people at risk. Geoff has little or no funding and does most of his work for free, now helping adults by using his aged pension.

All of the above hints at a wide malaise that exists hardly noticed between community and the corporatized world of government, non-government organisations and businesses. In this corporate world of command and control, someone is always in charge so one knows who to go to and who to arrange a meeting with. There are a mass of regulations, rules, and procedures that govern this corporatized world and one can, albeit with the assistance of lawyers, accountants and bureaucrats find one’s way through the red tape and laid down procedures.

Community does not fit into this corporatized world at all. In the corporatized world’s terms, community is an anomaly. Community is self organising and in many senses ethereal. People are all doing their own thing. There is no command structure. There is no control structure. Even the economy as a whole, while dependent on all manner of corporatized compliance, essentially entails millions of people making decisions that may or not be rational – based upon this hazy thing called ‘consumer confidence’. In many respects the Australian economy is far from ‘controlled by the Federal Government’. In a very limited sense, they ‘manage’ the economy.



The economy happens. Neville engaged me and Terry Widders on this interfacing between the corporatized world and community in writing the paper, 'Governments and Facilitating Grassroots Action in 1993 included as Appendix 31. That paper explored the gulf between corporatized way and community way and provided possible ways forward for the corporatized world to support community in ways that do not compromise community way.

Here is an excerpt from that paper that hints of ways out of the above malaise:

**How can government foster this community based nurturing cultural action?**

Three issues will be introduced.

**Firstly**, government policy and program processes are presently geared for traditional top-down expert-driven undertakings. Currently, committees evaluating funding submissions presuppose that traditional top-down expert driven approaches will be used.

Grassroots community wellbeing action also has both policy and program processes. However these are generated by lateral and bottom-up action. Specific and general programs evolve out of this action. Programs and actions that 'work' are consensually validated and adopted as policy at the local level. The fundamental aspect of Action is that local people have the first and last say about everything to do with their own wellbeing.

A **second** issue is that governments and their bureaucracies have tended to fragment the world into narrow separate bits - economics, health, housing, farming, agriculture, forestry, the environment etc. Each government program area tends to jealously guard onerous apparent prerogatives as a 'dispenser of public funds'. Few, if any, government inter-sector funding arrangements exist. In contrast, grassroots wellbeing action is holistic in a manner that is at the same time both pervasive and detailed.

A **third** issues is that while people may aspire to lessen public expenditure and obtain better value for the public dollar, there is a strong pressure towards putting self-preservation first if achieving the above goals appears personally detrimental.

Traditional government and non-government wellbeing agencies may see grassroots initiatives as a threat to their own funding. If grassroots wellbeing action really starts to be effective on a larger scale, this may raise a fear of presupposed downsizing within sections of the bureaucracy and a similar fear within traditional wellbeing services.

Because of these perceived threats, the foregoing entities may mistakenly seek to undermine grassroot wellbeing initiatives. They may fail to see scope for multiple lateral integration between lateral/bottom-up and top down processes, or appreciate the scope for shifting from vertical integration to lateral integration.<sup>1092</sup> The obvious claim from within the existing paradigm is that grassroot wellbeing action is 'unprofessional' - that it is not under the direction and control of professed experts. Also, that it is not organized 'properly' - in other words, it is not 'top-down'.

## **The Laceweb**

The Laceweb has experience dating from the 1940's in working with healing action. The Laceweb is a source of influence, confluence, understanding and enabling in linking up peoples, contexts, issues, and actions in sustained lateral/bottom-up nurturing culture for action for wellbeing - refer 'An Example of Enabling Indigenous Wellbeing':<sup>1093</sup> Other Laceweb roles are seeking out people who are generating nurturing Cultural Actions that work, letting other grassroot people know about them and sharing healing ways that work. The Laceweb is well placed to take on a number of roles in exploring the possibility of government facilitation of grassroot community wellbeing action.

**Firstly**, The Laceweb can continue to expand in its current Action role.

**Secondly**, The Laceweb can work along side government to develop processes for resolving the many matters arising from the three issues previously mentioned.

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<sup>1092</sup> This is consistent with Clarke and Yeomans writing of 'horizontal unity in the context of vertical cleavage' (Clark and Yeomans 1969, p. 131).

<sup>1093</sup> Refer (<http://www.laceweb.org.au/ena.htm> ).

**Thirdly**, The Laceweb could provide an interface and support role between government and grassroots nurturing action. This could relate to the evolving of action agreements and other funding arrangements for specific local action initiatives. The Laceweb welcomes sharing discussions about the ideas and initiatives outlined above.

### **Developing Aboriginal and Torres Strait Islander Drug and Substance Abuse Therapeutic Communities Gathering**

Through my enabling action, the 'Developing Aboriginal and Torres Strait Islander Drug Abuse Therapeutic Communities Gathering' was funded \$67,224 by the National Campaign Against drug Abuse (Canberra). It was held at Geoff and Norma Guest's Aboriginal Youth Training Farm in Petford, 143 kilometres inland from Cairns in Far North Queensland in July 1992. The Gathering evolved to be hosted by three local Aboriginal and Torres Strait Islander Communities and was held just after Neville returned from the Rio Earth Summit. Over Seventy Aboriginal and Islander healers from Northern Australia, including the offshore Darnley Island in the Torres Strait and Elcho Island off the Darwin Top End attended. Both Neville and his son Quan attended the Petford Gathering.<sup>1094</sup>

The Keypoint theme for the Gathering was 'Exploring Therapeutic Community, Keyline and Permaculture as Processes for Softening Drug Use'. The Gathering had an open agenda (devised by Neville) with three themes:

1. Exploring Keyline and Permaculture working with Mother Earth as a context for creating work-based change in at-risk youth
2. Experiencing Geoff and Norma Guest's skills in running a therapeutic community for 25 (at any one time) at-risk Aboriginal, Islander and other youth.<sup>1095</sup>
3. Exploring therapeutic community processes and socio-healing ways.

Consistent with themes in Cultural Keyline, this threefold theme-based *open* agenda links with Keyline, Cultural Keyline and Fraser House.

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<sup>1094</sup> Refer (Petford Working Group 1992).  
<sup>1095</sup> Refer (Petford Working Group 1998).

During the Gathering many of the troubled youth at Petford assisted in completing a Keyline survey of Petford by Neville's younger brother Ken. A summary of the Petford Keyline Survey is Appendix 35. Linked to Keyline, Neville had me search, find and invite two Aboriginal Perma-culture practitioners (a female and a male for gender balance) and a non-aboriginal women Permaculture practitioner (for weighting in favour of aborigines and females) to attend and engage participants in Permaculture. I did this. The meticulous weighting was typically of Neville in setting up group dynamics.

Aborigines and Islanders later expressed that key insights into 'surviving in the dominant culture' came from seeing the way some white attendees used 'scapegoating', 'stampeding' and other group process in a futile attempt to impose fixed time-bound white agendas on a gathering set up with an open agenda with the three themes mentioned previously.<sup>1096</sup> The gathering did continue using a themes-based open agenda and a Cultural Keyline framework in the face of white attendee pressure towards imposing top-down processes. These 'top down' people were convinced that they were faced with incompetence and a sham and they were completely blind to their own lack of comprehension of indigenous way.

Federal funding was *only* given (at very short notice and outside the department's funding criteria) *because* the gathering was being organised consistent with Aboriginal traditional way. This gathering at Petford followed the themes-based open-agenda of the workshops and gatherings at ConFest.

Geoff Guest is an exemplar of the old Australian bush mechanic tradition where things 'found in the long grass' may be adapted by hand and used to address some presenting issue. Dr Paul Wildman researched the bush mechanic artificer for his PhD. From Paul's writings:

The 'bush mechanic' approach to futuring proposes re-braiding ideas and action in projects aimed at improving the future. This is a lost art/map where *chiro* (the hand) drove *cogno* (our brain development) – today much of science and basically all of the social sciences see it as the other way round. In effect, this is a post-industrial form of what in medieval times was called 'artificing' -- a Middle Age precursor to today's technician'.

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<sup>1096</sup> Refer (Petford Working Group 1992).

By placing futures, and futures learning, within the context of practical work we can put thinking and doing back together again, re-braiding them in a practical approach to innovation.<sup>1097</sup>

The hand (movement) driving the brain (thinking) is consistent with Feldenkrais' approach explored in Coming to One's Senses – By the Way.<sup>1098</sup>

## **Lake Tinaroo Mediation Gathering**

Neville also organized local Aboriginal and Islander women around Atherton to host the Lake Tinaroo Mediation Gathering in November 1993, held at Lake Tinaroo near Atherton on the Atherton Tablelands. A number of Aboriginal nurturer women came across 3159 klm from Yirkala in Northern Territory and other remote communities in the Top End and participated in co-learning at this Gathering. Mediation Therapy was a key theme.

This 1993 Mediation Gathering followed consciousness raising since 1989

The following material is from fliers that Neville disseminated starting in 1989:

### **SELF-HELP COUNSELLING FACILITATORS**

LIVE-IN LEARNING FESTIVAL

SHARE CAMP LAKE TINAROO

(suggested best time – deposit paid)

23 – 29 April 1990

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Thursday April 26<sup>th</sup> is National Stop Domestic Violence Day.

Our Topics: family friendship; harmonious decisions and domestic bliss

Friday April 27<sup>th</sup> is International Dispute Resolution Day.

Our Topics: Dissolving Disputes.

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<sup>1097</sup> Wildman, P, 2013 Internet Source sighted Aug 2013

<http://kalgrove.com/adultlearning/Bush%20Mechanic-Artificer%206%20Principles%20V4%2001-03-2012%20long.pdf>

<sup>1098</sup> Refer Spencer, 2013.

## Night Feast: Delicious Differences, Dancing Dreaming Music

The course aims to teach personal and helping skills to enable rapid release from problems of low self-esteem, jealousy, alcoholism and drug dependency, misunderstanding, anxiety, grief and depression, argumentativeness, abusive behaviour, domestic disturbance and other problems. They are very useful for those coping with disputes in family, youth and community relationships. (See course outline.)

Satisfactory completion can lead to accreditation.

If sufficient numbers enrol and some funding becomes available, several trainers will be brought from down South. Also a forest adventure ropes training can be actioned. Otherwise, either this pilot project could be postponed, or up to six local co-instructors will work together with you.

The Queensland Recreation Council camp houses 150 persons, plus tents for overflow. It is at Lake Tinaroo Dam, Atherton Tablelands - canoes, fishing, etc. If funding is not sufficient, cost for each well-employed person will be \$700 including meals and accommodation. We will also be expected to 'helpfully' monitor and assist each other's progressing and even blissful improving. Enabling neighbourly neutral helping is 'helping'.

If you are really interested but couldn't come in April you can let us know by 1<sup>st</sup> March. You can also suggest a later week which could suit a lot of people and families, either for this first program, or for a second one.

Or if coming, send your name, address and number attending to:

INMA NELPS 19 Cedar Street YUNGABURRA Qld. 4872  
Tel 070 953120

## MEDIATOR TRAINING OUTLINE

The systems mediation approach is adapted and extended from the model used by the Family Mediation Services of Ontario, Canada, supported by the University of Toronto.

The helpful approach (neurolinguistic programming) is based on cultural modelling and skill copying of outstanding mediators, negotiators, counsellors, artists and educators.

Context mediation and story performance includes derivatives from therapeutic communities, dance therapy, psychodrama and music therapy. There are now over thirty texts, many audio-video training tapes, and computer programmes available as backup to this training programme. The training programme involves developing skills in:

1. Rapport Building.
2. Gathering Information, monitoring and precision questioning.
3. Accurate cue reading; the client disputants and their body language.
4. Assessing the client' internal states, strategic and sorting patterns and external relationships.
5. Establishing well-formed outcomes in mediation and problem solving.
6. Home and Street mediation.

Techniques for mediation problem-solving skills include:

1. Anchoring – Few or one trial relearning.
2. Changing personal history, re-imprinting, future-programming – altering perspectives on previous painful or angry attitudes.
3. Dissociation – separating memories from bad or violent feelings.
4. Accessing states and chaining – resourceful habits and good moods, dramatic pattern-interrupt.
5. Reframing – finding constructive meanings, resolving internal and external conflicts, seeing trouble in a better light.
6. Mediating Metaphor – storytelling, performance and ideography as parables for healthy tolerance and cooperative living.
7. Mapping Across – changing limiting beliefs and attitudes.

8. The Swish, Compulsion Blowout – eliminating bad or rigid habits.
9. Releasing codependence and dysfunctional jealousy.
10. Responding well to criticism and argument – self mediation skills.
11. Developing ethnic and cultural self-esteem – resolving shame and guilt.
12. Language skills – general/specific mobility. Conversational change.
13. Re-evaluating relationships – mediating to balance common ground, group mediation, community monitoring
14. Time attention and location – for constructive use of time, and organising actions.

These and other skills have been shown to be very effective in rapid release of problems of low self-esteem, jealousy, alcoholism and drug addiction, misunderstanding, anxiety, grief and depression, argumentativeness, abusive behaviour, public disturbance and other problems. They are very useful for those coping with disputes in family and community relationships.

It is considered that a monitor or intake counsellor will need 45 hours instruction and field experience, a mediator 90 hours and a senior mediator 180 hours. A master mediator will need about 360 hours.

© 1989 may be copied with this acknowledgement.  
Inma Nelps Mediation Matters, Yungaburra 4872



## **THE MEDIATOR**

The mediator is a peace-maker. S/he is a middle friend to both sides. S/he helps ease disputes and stop fights.

S/he is neutral – this means not one side or the other, but for the goodness in both.

The mediator is someone who can help people to find the good in each other; and to dream up agreeable new ways. They can then learn to sort things out in a safe, friendly and respectful way. As they solve more problems side by side and in harmony, nasty arguments go away.

Mediators help people to listen to and hear each other, to tune in, to understand and to step into each other's feelings. They can see eye to eye, feel good and be in balance. People find common ground and begin to trust and respect each other more.

Mediators do NOT judge anyone as right and wrong – they accept the good in each one.

They do NOT pass out 'justice' – they help people find, share and decide fair agreements for themselves – and feel good about it.

They do NOT punish – they support cooperation and choice.

They do NOT talk for others – people talk for themselves, and to each other.

People who have argued and disagreed meet with the mediator of their own free will. It is private between the mediator and those who were fighting. There are NO lawyers, NO police, NO officials present.

In the past all societies had priests, monks and others doing mediation work. Now the mediator is coming back into the modern world. Communities find and train their own mediators. They share and exchange mediators to help each other.

In some parts of Australia mediators are being paid to help talk out answers to problems. Also police can refer people to a mediator instead of making an arrest.

Mediators can relieve and ease the workload on police and courts. For suitable community and domestic troubles mediation works well. Its results are fair, cheaper and easier. People feel better, are more satisfied and cooperate more readily in the future.

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Inma helps, Mediation Matters, Yungaburra 4872

The following photo was taken at the Gathering.



Photo 68. Neville with the Yirrkala Women and Children – From M. Roberts' Archives – Used with Permission

Neville told me that the remote area Aboriginal women attendees at the Tinaroo Mediation Gathering were able to work well with the very rich processes outlined in the above briefing documents. This mirrors Neville's experience in passing on similar rich processes to the Aboriginal youth at Geoff and Norma's farm. To aid understanding Neville would use Bliss Symbols (Bliss, 1978).

## Small Island Coastal and Estuarine People Gathering

Neville was continually scanning the World for relevant Conferences that he could use by creating the possibility of having a local small gathering as a preparatory, parallel, or follow-on conference, or gathering.

In 1992, Neville had noticed that the UN was holding a Small Island Development Conference in the Caribbean in June 1994.

Neville and I talked about *presuming* that there was local Aboriginal and Islander energy to host a follow-on gathering to that Caribbean Conference. Neville and I wrote a letter using vague trance-like terms:

Ideas are evolving for the gathering of Small Island Coastal and Estuarine peoples for the coming together as a follow-on Gathering Celebration to the UN Small Island Development Conference in the Caribbean and .....

This letter was sent to many national governments and global governance bodies. Note that this is resonant with how Neville positioned the Watson's Bay Festival as a Community Based Organization (CBO) festival running parallel to the Sydney All Nations Festival and in preparation for The Captain Cook Celebrations.<sup>1099</sup>

A sub-section within a section of the United Nations Human Rights Commission administering the 'UN International Year of Indigenous People' recognized the grassroots self-organizing nature of the organic action energizing the proposed 'Small Island' Gathering, as well as the open agenda format.

Our letter read like a trance induction and only contained one long sentence. Neville said that our letter's wording was resonant with Jesus' use of parables; only those of right heart would comprehend, appreciate, resonate and respond.

This small sub-section of the UN Human Rights Commission agreed to fund the Gathering thirteen thousand Australian dollars, and all they asked for was some photos, a report of what happened and the bank details on where to send the money they wanted to fund.

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<sup>1099</sup> Refer (Appendix 26).

In November 1993, Neville arranged for me to get the approval from the Down To Earth Cooperative (Victoria) (DTE) - the group that puts on ConFest - to fund the travel and accommodation expenses of three of their members experienced in the selection, design and set-up of ConFest Festival sites to come and stay with Neville in Yungaburra for 10 days over 1993/4 Christmas and the New Year. On Neville's suggestion, during 1992 and 1993 I had briefed myself on DTE's site selection and site set-up process. I also had been involved a number of times in ConFest site selection and set-up myself.

DTE funded the travel of Kim Cosmos and Ron Fletcher and partially funded John Gibbins travel costs. Between them, these three had knowledge about site selection and set-up. I funded my own way. Neville arranged these three and me to accompany him in looking at fifteen sites in the Atherton Tablelands region, most of them owned by local aboriginal communities. These three and I had no idea at the time that Neville played such a large part in getting ConFest started and Neville made no mention of his seminal role in evolving ConFest to them.



Photo 69. Photo I Took in July 2002 - Neville's Backroom in Yungaburra  
Where we Planned Site Visits

Neville, these three visitors and I had meetings with members of Aboriginal communities at Atherton, Black Mountain, Kuranda, Malanda, Mareeba, Ravenshoe, Petford and Yungaburra. Neville introduced the three visitors

to Narelle McRobbie, a local Idindji Aboriginal woman from Yungaburra. Narelle had many hours sitting in on Neville's individual and group psychotherapy sessions. She was a member of an Aboriginal community who were the traditional small rainforest people of the local region. This woman is a successful writer of children's stories. By 2000, this woman was living in Canberra and travelled up to Sydney to speak at Neville's funeral.

Neville also introduced the DTE visitors to Marjorie Roberts, another Aboriginal person who had sat in on Neville's therapy sessions for over 150 hours.<sup>1100</sup> Neville said he learnt a massive amount about Aboriginal socio-medicine from both of these nurturer women. Both were already highly skilled nurturers when Neville met them. Both had their difficulties through past trauma from the dominant world. Marjorie had assisted in having the three DTE visitors visit Atherton Tablelands sites and communities to meet Elders. Neville had mentioned the offer of funding from the UN to Marjorie directly after we received word from Geneva.

Following Neville's suggestion, I obtained DTE funding for Marjorie to attend the Easter 1994 ConFest at Tocumwal in NSW - so that she may have a sense of how others put on festivals, and so that if she did decide to become involved in hosting the Atherton Tablelands-based Small Island Gathering (made possible by the UN offer of funding), she may borrow or adapt from Tocumwal ConFest what she felt appropriate to that potential Atherton Tablelands Gathering. Marjorie and a PNG nurturer, Cecilia Davern attended that Easter ConFest.

The UNHRC funded Small Island gathering did occur in June 1994 and was hosted by Marjorie and other local Aboriginal and Islander people with around 500 attendees. DTE provided seed funding when the UNHRC funding was late in arriving. The gathering site at the Barrabadeen Scout Camp on Lake Tinaroo in the Atherton Tablelands was one of the sites visited by the DTE visitors. The Gathering Celebration ran for ten days. Neville and Lien's son Quan was also at the Gathering Celebration.

Many Aboriginal women attended from remote communities – for example, from Darnley Island, a remote island in the Torres Strait, from One Arm Point a community over 200 kilometres North of Broome on the West Coast, and from Ceduna, a community out near the Nullarbor Plain in South Australia. Eddie Mabo's son also attended; recall that Eddie Mabo was instrumental in having the doctrine of 'Terra Nullius' overturned

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<sup>1100</sup> Refer (Yeomans 1990).

leading to Aboriginal and Islander land claims. Eddie had attended the 1973 Grafton Human Relations Gathering.

That Small Island, Coastal and Estuarine Indigenous people *did* attend symbolically linked the Gathering to the United Nations Small Island Gathering in the Caribbean. In a synchronised move, Neville had me seek funding for a Laceweb person to attend the United Nations Small Island Gathering in the Caribbean.

Meanwhile Neville was selecting seven natural nurturers who may be ready and willing to go to the Caribbean Gathering. At the very last minute I obtained the funding from the Australian Federal Government via a prompted request from the UN Conference organisers who had become very interested in having someone speak about Laceweb at the UN Caribbean Gathering.

Neville selected Alex Dawia to attend and with considerable assistance from me Alex picked up an American Visa within a few hours. In this I had the assistance of an advisor to the Parliamentary Secretary to the Minister for Health who fast tracked the visa application through the USA Embassy in a few hours and the visa was sent by air to Cairns by the American Embassy in Canberra so Alex could transit through the USA to the Caribbean. Alex's did speak and his talk and contributions were well received in the Caribbean. Alex attended the Lake Tinaroo Gathering upon his return. That Parliamentary Secretary was also the one I interacted with in Canberra at the time of the Official Recognition of the Australian South Sea Islanders and he teed me up with meetings with the advisor on cultural matters to the Prime Minister and we had meetings in the prime Minister's office at Parliament House.

Recall that Neville and his brother Ken and others had energized the Aquarius Festival around Nimbin, in N.E. NSW. The region around Nimbin had subsequently become a haven for 'alternative' people (creating locality for evolving cultural locality). Neville was keen to use cultural healing action at the Small Island Gathering and at his suggestion, I stayed around the artistic communities around Nimbin in the hills behind Byron Bay for six weeks in April and May 1994 inviting circus jugglers, musicians, drummers and fire stick twirlers to travel North over 1,800 kilometres to attend the Small Island Gathering.

I thought I could get funding and told them so. When this fell through, around 110 people from the Nimbin/Byron Bay region surprised me by arriving at the Gathering after paying their own way or hitchhiking. These

110 joined with Aboriginal and Islander Women from remote areas of Australia.<sup>1101</sup>

This mass journey north further linked the Nimbin alternative people to the alternative people in the Atherton Tablelands and in remote rainforest coastal regions north of Cape Tribulation on Cape York, especially in remote Venus Bay.



Photo 70. Indigenous Participants in a Discussion Circle at the Small Island Gathering in 1994 - Photo from M. Roberts' Archives – Used with Permission

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<sup>1101</sup> Refer (Roberts and Widders 1994).



Photo 71. Some of the Aboriginal and Islander Attendees with ConFest People at the Small Island Gathering - Photo from M. Roberts' Archives – Used with Permission

A report on the Small Island Gathering was sent to UNHRC.<sup>1102</sup>

Appendix 36 details one fortnight's Lacweb action in the Atherton Tablelands over the 1993-1994 New Year period. This was the fortnight when the three DTE visitors and myself were staying with Neville. The Fortnight started with site visits interspersed with virtually all of the children of Yungaburra (over 40) including Aboriginal, Islander and small minority children engaging in preparing atmospherics for a New Year Party at Neville's large bungalow heritage property in Yungaburra.

The New Years Eve party was held underneath Neville's House. The mango tree is on the left of the photo below.

Neville made what other people called 'miracles' happen regularly. Similar to Fraser House and Fraser House outreach, notice that in the above Lacweb action Neville set up a series of inter-connected, inter-related resonant actions and scenarios laden with possibilities and potential energy that enabled *many* things to unfold.

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<sup>1102</sup> Refer (Roberts and Widders 1994).





Photo 72. A photo I took of Neville's House in June 2001

Some examples:

- All the previous festivals he had energized including the Aquarius Festival and ConFest
- Finding and linking nurturers in the Atherton Tablelands
- Having Marjorie and Narelle sit in on his psychotherapy
- Linking with them in linking with other local nurturers
- Energising a fortnight of intensive activity during Dec 1993 and Jan 1994 to energise a potential Aboriginal and Islander hosting group for the June 1994 Small Island Coast and Estuarine People Gathering Celebration
- Having 120 Aboriginals, Islanders and resonant others have a New Years Eve party at his house in Yungaburra, and having most of the Yungaburra children prepare the atmospherics for that party
- Repairing road and preparing site for and holding Wellbeing Campout Gathering and dance party in the Rainforest at Neville's Kuranda property
- Preparing site for and holding Wellbeing Campout Gathering at Ravenshoe where Alex arrived with a bus load of Aboriginal and Islander folk who had overnighted the previous night at Bama Healing Refuge in Cairns

- Monitoring global and international conferences and gatherings
- Seeding possibilities of preparatory and/or follow-on gatherings to global and international conferences
- Having me writing letters
- Not seeking funds from international and global governance agencies, though creating possibilities that they may offer it
- Positioning this possible gathering as a follow-on gathering to a UN Global Conference on Sustainable Development of Small Island Developing States
- Encouraging me to be involved in ConFest site set-up
- Sending the Aboriginal and PNG women to ConFest
- Getting DTE people skilled in site set-up to visit local sites and Aboriginal communities (one of the sites we visited was used for the UN funded gathering)
- Neville having me finding comprehensive mailing lists of Aboriginal and Islander Women's Groups around Australia, and drafting and then twice sending out to all these Women's Groups invitations to attend the June 1994 Small Island Coast and Estuarine People Gathering Celebration
- Linking with other nurturers in the region as potential support in hosting
- Grooming me and encouraging me to ask DTE for the two lots of funding and a loan of some of their equipment
- Having me obtain funding at short notice and having Alex Dawia, a Laceweb person travel and link with grassroots people at the Caribbean Small Island Conference
- Having me link with Nimbin artists and invite them to attend the Small Island Gathering

Stories relating to some of the above are included in *Coming to One's Senses – By the Way* (Spencer, 2013).

Notice how Neville's way in linking diverse actions may set up and enrich possibilities for other things to happen in the future. For example, being a member of many Cultural Associations in the Sixties, Neville was able to draw on these connections in evolving the intercultural flavour of the Watson's Bay Festival held in 1968. This is a constantly recurring pattern in Neville's and Laceweb action. Neville was always setting up contexts he described as, 'filled with possibilities'. If one in a hundred of these 'possibilities' generated one or two things of substance, it was for Neville, 'a miracle'.

During the 1991-94 period I assisted Neville in drafting and sending off many letters to the Australian Federal Government, Indigenous Women's Groups and United Nations and other Global governance bodies. In a series of letters to each entity Neville would always address the letter as been 'from' a different functional matrix according to the function of action being described. We would refer to our previous correspondence from one or more functional matrices. In this way, Neville would 'build' the Laceweb within the recipients filing system just as he linked functional matrices in publishing the Human Relations Newsletter in the Seventies, and then let Aboriginal Women's groups receive information about this network of functional matrices.

## **The Darwin Top End**

In February 1993, Neville shifted to live in Darwin so that he could evolve the Laceweb more in the Darwin Top End and link into East Timorese people and other Indo Asian Pacific Indigenous and Oppressed People. In 1997, Neville told me to ring an East Timorese woman in Darwin. She described Laceweb action exquisitely. She said that East Timorese networked healers living in the Darwin were contacting East Timorese refugees arriving from East Timor and letting them know of their existence as a grassroots voluntary and informal trauma support resource. While receiving enabling support from Neville, the East Timorese network was self-energising and self organising.

The women said that typically, the East Timorese refugees coming to Darwin do not at first seek support. However many did seek support after they found aspects of their life overwhelming. Neville and others enabled Laceweb action in Darwin and surrounding regions with links to East Timor, the Timorese Sea Gypsies and others in the Region.

As an example of Neville sensing connexity and potential for emergence, I had a very excited phone call from Neville from Rapid Creek in Darwin in July 1993.

In one long sentence he said he had found:

1. a fully intact, though polluted, urban creek with an urban catchment area and varied flora and fauna along its course
2. there was already a Friends of Rapid Creek action group energizing action to restore the heavily polluted creek

3. the creek was right next to a run-down shopping centre with many empty shops with unexpired leases
4. the shopping centre was the home of one of Darwin's oldest street markets of a Sunday
5. an Aboriginal self help group met just across the street from the shopping centre

Neville finished with, 'I have been looking for this for ages. Isn't it perfect?' My confused replied was, 'Perfect for what?' Neville then went on to say how all of these elements were fully resonant with Laceweb ways of having local people healing every aspect of their wellbeing, including environmental wellbeing. He was working with the leaseholders of the empty shops to see if permission would be granted for local self-help groups to be able to use the rooms free of charge. Neville had been talking to every self-help group he could find in Darwin about the idea. Having the street market already there of a Sunday meant that it had similar form to surrounding Australia's first Community Mental Health Centre in Paddington with Paddington Market every Saturday morning.

Neville called the linking of all of these diverse elements the 'Rapid Creek Project'. An extract from Neville's one page write up of the Rapid Creek Project follows:

Many parallel projects are coming together. They include practical rehabilitation of flora and fauna by the Friends of Rapid Creek and active planning by the Darwin City Council and Greening Australia. The more human nurturing family oriented activities are focused around the Rapid Creek Water Gardens and nearby Village shopping centre.

This is where the oldest market in Darwin is held. The market has a strong intercultural tradition with colourful stalls being run by people from many ethnic/cultural backgrounds including aborigines and people from Papua New Guinea and other Asian Pacific and European countries. A number of grassroots nurturing well-being groups are being attracted to operate from this centre. All of the above action is developing a strong sense of community. It is villaging within the city.

The complete flier on the Rapid Creek Project is in Appendix 37.

This flier was sent to various sections of the United Nations, to various Aboriginal community Women's Groups and to many others that Neville referred me to.

I visited Neville in Darwin in 1993 and with him visited a number of Laceweb links and actions, particularly the long grass Larrakia Project and the Rapid Creek Project. The long grass Larrakia Project was ideally meeting the needs of Aboriginal and Islander street people who live in the long grass around Darwin. This voluntary project provided a night truck-based taxi service back to each person's patch of long grass. It ideally met the locals' needs.

## **UNPO and Other Global Action**

Aboriginal and Islander Laceweb people attended the Unrepresented Nations and People Organization (UNPO) gatherings and participated in UNPO and UN Indigenous Human Rights working groups. As another example of Neville's networking, around 1991 Neville arranged for me to meet Helen Corbett, an Aboriginal woman who went on to be assistant to the person heading up UNPO. Helen went on to head that organization. I also met an intercultural nurturer in a Blue Mountains Peace Conference who provided enabling support towards having over 2000 Indigenous groups attending the Rio Earth Summit, who also supported Helen Corbett at UNPO.

Nasuven Enares, an Australian South Sea Islander (whom Neville and I both supported) addressed UNPO and the UN Indigenous Rights Working Group on the plight of Australian South Sea Islanders. I understand from Neville that many links among nurturer types throughout the SE Asia Oceania Australasia Region have evolved through travelling and working together in UNPO and UN Indigenous Rights Working Groups.

In 1993, Neville invited me to start writing up a timeline of things that had happened in his work. This evolved into the paper, 'Community Ways for Healing the World'.<sup>1103</sup> On Neville's suggestion, the Laceweb working group was set up and obtained the Laceweb web site in 1997.<sup>1104</sup> The protocol was that all of Neville's writings would be placed on the Website along with other documents and material, as long as no person or the Laceweb functional matrices were compromised.

In 1994, Cecilia Davern the PNG woman who had been funded to attend the Tocumwal ConFest, with other people hosted the 'Spirit of the Oceans Gathering Celebration' in Townsville.

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<sup>1103</sup> Refer (Yeomans and Spencer, 1997).

<sup>1104</sup> (Laceweb Working Group, 1997).

This Gathering was attended by Aborigines and Islanders as well as Pacific Islander students attending the James Cook University. Participants lived in a number of theme-based Villages, as is sometimes the way at ConFest - if a few in the know about ways that work energise the possibilities of evolving villages.

In 1997, Alex Dawia arranged for Jobson Missang to come to Melbourne from Bougainville and have two weeks with me co-learning healing ways. Similarly, in 2012 Alex Dawia arranged for Thomas Endo to come to Melbourne from Bougainville. Thomas had co-learning exchange in healing ways with me over six weeks.

The North American First Nation Organization, 'Aboriginal Healing Foundation',<sup>1105</sup> has used material on Lacweb action research as well as healing storytelling processes from the Lacweb Homepage on their Website and in their quarterly journal called 'Healing Words' distributed around all their communities and placed on the Internet.

## **New State Movement Update**

While the New State Movement has not resulted in a New State, Inma is continuing to evolve in Far North Queensland with links across the Top of Australia - with links from these networks to the SE Asia Oceania Region. For an overview of Inma activity in January 2012 refer Appendix 40.<sup>1106</sup>

## **Indigenous People Linked to Confest**

Recall that in 1994, Aboriginal Marjorie Roberts and Papua New Guinean Cecila Davern were funded by DTE to attend ConFest. During October 1997 at Neville's suggestion, a flier about Lacweb gatherings as well as an invitation was sent to 120 Aboriginal Women's groups throughout Australia to attend the New Years ConFest at Gum Lodge on the Murray at Tocumwal on the NSW Victoria border over the 1997/98 New Year. Eight elderly Aboriginal women visited ConFest on their way through to visit their family and friends further West at Dareton, NSW.

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<sup>1105</sup> Refer (Aboriginal Healing Foundation, 2000; Spencer, 2000).

<sup>1106</sup> Refer (Appendix 40).

In 1998, three Bougainvillians were partially funded by DTE to participate in ConFest - Alex Dawia, Charles Elsolo, and Michael Laimo, a member of the PNG national government representing Bougainville.

In 2002, Aboriginal Geoff Guest was funded by DTE to participate in ConFest. In 2005, Professor Violeta Bautista and Marco Puzon<sup>1107</sup> from the Philippines obtained funding from DTE to attend ConFest and link with other Laceweb Natural Nurturers, as did Cambodian They Thanto in 2006.

In the days following my Tagaytay visit, Professor Violeta Bautista had me do an experiential workshop in Manila, Philippines on psycho-social healing for 36 of her clinical psychology graduates. Violeta along with Professor Elizabeth De Castro arranged for me to teach an experiential seminar for undergraduates through to Post Doctoral students as well as Staff of the Psychology Department in the University of the Philippines. I went to the war zone in Southern Philippines with Chanto and Marco Puzon.

DTE also provided funding for Dr. Cong from Vietnam in 2006 to fly down to visit Easter ConFest though he was refused a visa by the Australian Authorities. As a newly qualified cosmic anthropologist doing very committed voluntary work with street children in Saigon, he was deemed a flight risk.

Clinical Psychologist, Agnes Zenaida V. Camacho from the Centre for Integrative Development Studies in the Philippines also came to Melbourne and linked up with me and others from the Laceweb in co-learning of healing ways.

All of these overseas visitors to Australia networking with the Laceweb in Australia are resonant with Neville's T2 stage of his Global Transitions Model, namely:

T2 = Mobilization in Transnational Arenas

T2 (b) moves to the mobilization of transnationals who have completed T1 consciousness raising in their own continents. That mobilization is of two fundamentally distinct types:

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<sup>1107</sup> Marco was one of the team that went with me to the war zone in Mindanao , Southern Philippines

T2 (b) (i) mobilization of those who will come to live in, visit, or work in the Inma.

## Cultural Healing Action

Neville was very aware that something termed '*cultural action*' - using all forms of artistry to specifically address cultural dysfunction emerged from Vanuatu and other Pacific Cultures as well as the Philippines (Ernie Cloma - School of People's Theatre - Integrated Theatre Arts; Philippines Educational Theatre Association – PETA)<sup>1108</sup> and Australian Aboriginal people. Neville adapted this wellbeing use of all forms of artistry into what he called '*Cultural Healing Action*' and *Cultural Healing Artistry*.<sup>1109</sup> Neville told me in June 1994 that he had worked with Ernie Cloma from the Philippines in Cultural Healing Action workshops with Aboriginal Groups in Darwin earlier that year.

I interviewed Ernie Cloma in the Philippines in August 2003, August 2005 and October 2005. Cloma confirmed firstly working with Neville in 1994 and secondly, the processes described by Neville. Ernie told me that Neville helped link him into holding workshops with Aboriginal people in Alice Springs and Brisbane after leaving Darwin.

Neville told me<sup>1110</sup> that a longer-term vision for Cultural Healing Action was as a process fostering the development of Quick Response Healing Teams to resolve local community and international conflict.<sup>1111</sup> This action is currently unfolding in the Region through UN Inma and other functional matrices evolved by Neville.<sup>1112</sup> In 2002, I was invited to become part of a SE Asia Psychosocial Emergency Response Network (Psychnet)<sup>1113</sup> (as a person associated with the UN-Inma functional matrix)<sup>1114</sup> evolving Quick Response Psychosocial Healing Teams and became consultant to that Network. This Psychnet action research is discussed in Chapter Twelve.

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<sup>1108</sup> Refer (Regional Emergency Psychosocial Support Network Quarterly Newsletter, 2004 Vol. 3, No 1, p6; Regional Emergency Psychosocial Support Network, 2000; 2003a; 2003b; 2003c; 2003d; 2004a; 2004b; 2004c; 2004d; PETA, 2012. <http://petatheater.com/asian-peoples-workshop/>).

<sup>1109</sup> Refer (Yeomans and Spencer 1993).

<sup>1110</sup> May, 1992.

<sup>1111</sup> Refer (Yeomans and Spencer 1993).

<sup>1112</sup> Refer (Yeomans 1980b).

<sup>1113</sup> Refer Regional Emergency Psychosocial Support Network, 2002; 2003a; 2003b; 2003c; 2003d; 2004a, 2004b; 2004c; 2004d.

<sup>1114</sup> Refer (Appendix 30).



In describing Cultural Healing Action, both Neville and Ernie spoke of contexts being set up where people may use every aspect of their artistic traditions in exploring their own wellbeing together with others - towards enriching wellbeing in family and community life. I observed Ernie engaging over 50 people in artistry for wellbeing for five days at Tagaytay in the Philippines during a Psychnet Gathering in August 2005. Examples of Cultural Healing Action activities are listed in Appendix 34. Neville told me<sup>1115</sup> that throughout remote areas of Northern Australia and the East Asia Oceania region, Indigenous, oppressed small minority, and intercultural people in the Laceweb have a history of using Cultural Healing Action towards fostering and maintaining all aspects of their wellbeing. For example, the Small Island, Coastal and Estuarine People Gathering Celebration in June 1994, was based on Cultural Healing Action.<sup>1116</sup> Neville drew on his experience of this Cultural Healing Action tradition.

Neville described<sup>1117</sup> the way he was adopting and adapting Cultural Healing Action.

Cultural Healing Action involves actively fostering and sustaining cultural wellbeing (where 'culture' means 'way of living'). It fosters people extending their own culture as a balance to other cultures that may be dominant, elitist and oppressive. As well, it is a movement for intercultural reconciliation and wellbeing.

Cultural Healing Action provides scope for people to actively explore, engender and promote themes, values, mood, language, practices, modes of action, negotiating of meaning, arts and other aspects of a way of life (culture).

Cultural healing action may run for less than an hour to several days (or weeks). Neville saw the potential for these new values and behaviours in turn facilitating social emancipation, intercultural healing, and cultural justice - as well as social and environmental wellbeing.

When a Bougainville peacehealer came down to Melbourne in May 2012 to engage in co-learning of Laceweb Way, regularly he would give feedback about how he may *adjust* and *adapt* what he was experiencing in Melbourne, when he returned to Bougainville.

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<sup>1115</sup> Dec, 1993, June, 1994.

<sup>1116</sup> Refer (Yeomans and Spencer 1993).

<sup>1117</sup> December, 1993.

## Centre for Integrative Wellbeing Experience

2012 - Total Care Foundation Victoria Inc. sets up the Centre for Integrative Wellbeing Experience in Melbourne that draws upon all of Laceweb experience praxis and process in framing short and long experiences modelled on Dr Neville Yeomans Healing Sunday Gatherings in Bondi Junction in the late 1980s. This experience is available for resonant folk. Themes of the experiences:

- Community Wellbeing
- Awareness of Awareness & Micro-experience
- Evolving Healing Wellbeing Environments
- Awareness of Awareness of Moving Sensing  
Feeling Thinking & Acting
- Using Healing Language
- Relational Mediating & Reconciling
- Everyday Healing Processes
- Cultural Healing Artistry Processes
- Transforming to Whole System Wellness
- Supporting others to support others to be able
- Introducing and using Cultural Keyline
- Identifying and Supporting Natural Nurturers
- Evolving Natural Nurturer Networks
- Experiencing being group process facilitators
- Action Research Field Experience (nine weeks)

## Using Ideas from the Laceweb Homepage

Emails are being received from resonant people round the world giving news of the results they obtained in using ideas from the Laceweb Homepage. As an example, an email was received from a teacher at a special needs primary school in England. She had energised the total student-staff-parent community to move into Cultural Healing Action for one week based on information contained on the Cultural Healing Action Laceweb Site.<sup>1118</sup> Teachers had invited all the parents and friends of the students to come on the Friday afternoon to be part of a revealing of the drama, music, art, sculpture, dancing, singing extravaganza that *the children had created* during the week with the theme, 'The evolving of life in the Universe'.

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<sup>1118</sup> Refer (Laceweb-Homepage, 1998b).

The writer of the email said ‘everyone was emotionally swept by, and in awe of the children’s artistry – the extraordinary output of people described in the official records as ‘special needs children’.<sup>1119</sup> They were indeed very special children.

## REVIEWING

All of the varied outreach by Neville discussed in this chapter has again been resonant with Neville’s poem INMA:

It believes in an ingathering and a nexus of  
human persons’ values, feelings, ideas and  
actions.

Inma believes in the creativity of this gathering  
together and this connexion of persons and  
values.

This chapter has introduced the Laceweb and some of its structure and process and detailed some of the ways Neville used to evolve and sustain it. Some of the parallels with Fraser House and Fraser House outreach have been discussed along with the seminal role of the Aboriginal Human Relations Gatherings in 1971, 1972, and 1973, and follow-on Human Relations Gatherings in Alice Springs and Katherine in evolving Indigenous Nurturer networks. Neville’s interest in the New State Movement in Far North Queensland was discussed. Neville’s setting up of a number of Small Therapeutic Community Houses and associated Aboriginal and Islander networking were also discussed. Cultural Healing Action and a number of gatherings were described. The Rapid Creek Project in Darwin was given as one example of Neville’s enabling Laceweb action in the Darwin Top End. My action research with Psychnet<sup>1120</sup> was introduced.

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<sup>1119</sup> Refer (Laceweb-Homepage, 1998b).

<sup>1120</sup> Refer Regional Emergency Psychosocial Support Network, 2002; 2003a; 2003b; 2003c; 2003d; 2004a, 2004b; 2004c; 2004d.

## Chapter Twelve – Evolving the Laceweb Social Movement

### ORIENTING

This chapter continues research on Neville's evolving Laceweb and its role in Neville's exploring of epochal transition. It commences with a discussion I had with Neville about sociograms based on actions among natural nurturers for evolving, enabling, and supporting Laceweb net-works, and the passing on of nurturing ways. Neville's own writings about his macro-framework for the next 250 plus years are discussed and analysed. After a summary of evolving action and future possibilities for the Laceweb Social Movement, the chapter concludes with brief review of the Biography and reflections.

### EVOLVING THE LACEWEB AS A SOCIAL MOVEMENT

Turner and Killian define a social movement as:

A collectivity acting with some continuity to promote or resist change in the society or group of which it is a part. As a collectivity, a movement is a group with indefinite or shifting membership and with leadership whose position is determined more by the informal response of adherents than by formal procedures for legitimating authority.<sup>1121</sup>

Laceweb is a social movement within the terms of that definition, though within the Laceweb as I understand, nothing is resisted or confronted.

I have traced the Laceweb origins in Australia to Neville's Fraser House work in the Sixties and the Human Relations Gatherings in the early Seventies, with its precursors in the work of Neville's father and brothers. Laceweb is spreading throughout the Asia Oceania Australasia Region. Laceweb has been spreading among healers and natural nurturers (Neville's term) within the most marginalized of people in the Asia, Oceania, Australasia region - disadvantaged Indigenous and micro-minority people. While spreading, the name Laceweb may not be used or known. Neville and I regularly had sustained deep dialogue on numerous occasions over many years<sup>1122</sup> about how he, and resonant others were evolving the Laceweb.

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<sup>1121</sup> Refer (Turner & Killian 1972).

<sup>1122</sup> 1989, 1993, 1994, 1998, and 1999.

Neville reiterated on many occasions in my presence that in his experience, wellbeing enablers and natural nurturers are typically present among local Indigenous and oppressed minority communities. Neville described natural enablers as self-starter people with a natural propensity and capacity to support others towards wellbeing. Put another way, 'natural nurturers' are people who are naturally superb nurturers. That they are already there *naturally* is resonant with the Yeomans using local natural resources on their farms. It is isomorphic with using the free energy of gravity. The way the Laceweb evolves is resonant with Cultural Keyline.

Through Psychnet,<sup>1123</sup> and as a person linked to the functional matrix UN-Inma,<sup>1124</sup> I carried out a series of action research visits during July 2003 to October 2004 relating to finding and linking up natural nurturers among indigenous and grassroots people. These visits were to Cambodia, East Timor, Indonesia, Philippines, Thailand-Burma border regions, Vietnam and Aboriginal communities in the Atherton Tablelands hinterland and at Kowanyama on Cape York, Australia. During this action research I readily found natural nurturers by asking the local grassroots people who they were or by observing. I introduced them in very simple terms to the terms Natural Nurturer and Cultural Keyline and they instantly sensed it in how they do what they do. Natural nurturers appreciated receiving these terms as they had no expressions for them. They responded similarly when I introduced them to the term 'connexity'. This research replicated Neville's networking in the Region.

In my SE Asia Oceania travels I found many folk who were engaging in healing wellness processes consistent with Neville's and my own exploring of links between brain function, sensory submodalities and transforming to wellness. The folk I linked up with had evolved these movement and sensory based processes from their own experience of trying things and attending to whether they felt different. For example, folk found that engaging in balancing on one leg while slowly moving their hands arms and the other leg resulted in them feeling 'more together', more 'back on their feet' and 'grounded' when they came to balanced standing on both feet. This is explored in 'Coming to one's Senses – By the Way' (Spencer 2013).

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<sup>1123</sup> Refer Regional Emergency Psychosocial Support Network, 2002; 2003a; 2003b; 2003c; 2003d; 2004a, 2004b; 2004c; 2004d.

<sup>1124</sup> Refer Appendix 30.

Through the Psychnet Secretariat in Manila, Philippines I attended a five day action research gathering attended by 37 of the people I had linked with in my above travels from the seven countries as well as other folk from Bougainville, China, Mongolia, West Papua, and Western Samoa. UN Agency Heads of Country from Mongolia and China also attended as well as the UN Agency Regional Manager for Child Protection in the SE Asia Oceania Region. This gathering was held in Tagaytay in the countryside south of Manila in the Philippines in August 2004. The presence of natural nurturers in grassroots communities was again confirmed by grassroots people from the above countries.

I co-facilitated this gathering with Professor Elizabeth de Castro of the University of the Philippines Psychology Department and Ernie Cloma (the Filipino Neville worked with in Darwin in 1994) using grassroots ways of the Region (until the experiential and relational discourse facilitation process was taken over by UN observers giving lectures – so that the gathering conformed to UN protocols).

This is similar to what happened at the Petford Gathering in 1992.<sup>1125</sup>

The participants were given the following identifiers of natural nurturers by Elizabeth, Ernie and myself:

1. They support and nurture people psychosocially in everyday life contexts
2. They typically act voluntarily
3. They have no formal preparation for the role; rather they are naturally very good at it through life experience
4. They typically network with and support other natural nurturers
5. They use culturally appropriate ways to support community, family and individual wellbeing
6. The locals know who they are and seek them out at relevant times

UN Agency people present at the Tagaytay Gathering had *no* experience of natural nurturers and questioned their existence.

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<sup>1125</sup> Refer ([Laceweb.org.au/nac.htm](http://Laceweb.org.au/nac.htm)). On both occasions 'mainstream' people through, in my opinion - and to paraphrase Heidegger - their lack of comprehension of their lack of comprehension that they had a rare opportunity to enter into another mode of knowing and acting, assumed that they were experiencing incompetence that they would endeavour to fix, and hence proceeded with attempts at control-of-money based cultural imposition.

Given this, participants were asked whether such people existed in their respective cultures. While there were cultural differences, *every* grassroots person at the Gathering agreed that such people *were* present in their cultures. They were readily able to describe who they were, their values and the typical ways they support people. Also, attendees from within the same cultures at the Gathering had consensus about characteristics, values and ways of natural nurturers in their area.

I repeat here Faye Balanon's report on our trip to the war zone in Mindanao, Southern Philippines:

Given the limitations and the short period allotted, the team achieved the objectives of the pre-test, especially in drawing out local contexts, identifying local healing ways, and natural nurturers says international team member and UP CIDS PST research fellow, Faye Balanon. More importantly, there is the need to help identify local psychosocial support systems, especially in the areas struck by calamities, and to identify people in the local cultural context – the natural nurturers who could support the psychosocial needs of the community after the team has left.<sup>1126</sup>

In using all aspects of the Arts at the Gathering, Participants were given large sheets of coloured paper, pens and plasticine in brilliant colours with which to make iconic metaphoric representations of natural nurturers and their values and processes. Below are two photos of artistic representations of natural nurturers made by the Participants from two of the regions at the Gathering:

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<sup>1126</sup> Refer (Balanon 2004). Others I have spoken to confirmed the presence of natural nurturers in Bougainville, and the existence of one village Rataiku where natural nurturing is pervasive among the villagers who engage in a way of life together using a word for this - '*haharusingo*' that may be translated as '*loving wisdom in action*' (Regional Emergency Psychosocial Support Network Quarterly Newsletter, 2004, Vol. 3, No 1, p3)

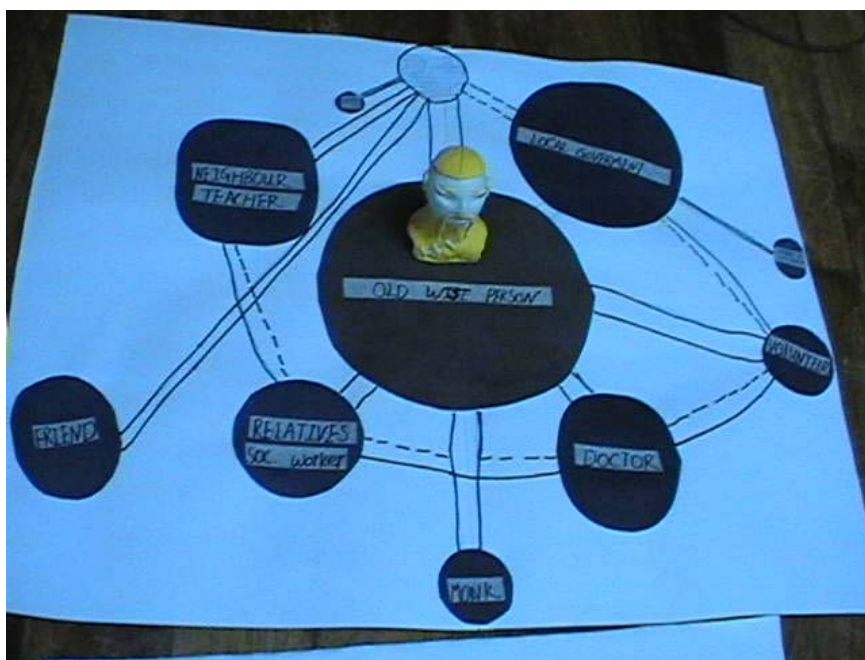


Photo 73. Photo I Took at Tagaytay in Aug 2004 - the Natural Nurturer  
Wise Old Person from China

Given the detailed feedback on the presence of natural nurturers from *all* of the healers from *eleven* countries - albeit with some cultural differences and nuances - the UN Agency people *still* had lack of comprehension and reservations as they apparently had *no* lived-life experience that made any sense whatsoever of the notion 'natural nurturer' and that these could be used as a basis of action for supporting local people following man-made and natural disasters, and especially that natural nurturer action is self organising and a function of local context.



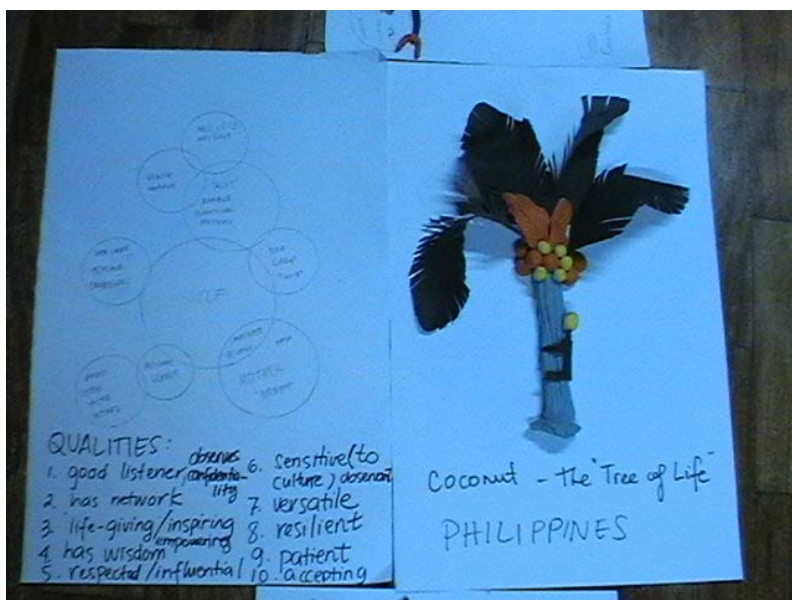


Photo 74. Photo I took at Tagaytay in Aug 2004 - Natural Nurturers Symbolised as a Coconut Tree from Philippines

UN and NGO people's lives generally revolve around certified first world experts and service delivery using manipulative knowing so that one can predict and control and fix things in ten-by-ten Excel spreadsheets for administrative convenience and organisational rollout. Natural nurturer networks embrace mutual help that is self-organising and transitionally adaptive to moment-to-moment rapidly changing contexts. Nothing tends to be preplanned. Rather they have all of their combined experience and intuition as their psychosocial action resource base rather than 'plans'. Actions are guided by every changing contexts – and experienced processes that work are adapted to fit changing contexts and natural nurturers let the context guide them as to the best course and mode of action. These differing modes of being and action belong in different provinces of meaning – different realities - different universes. Dr Andrew Cramb, Dr Dihan Wijewickrama and I have explored interfacing these differences in our paper 'Interfacing Alternative and Complementary Wellbeing Ways for Local Wellness'.<sup>1127</sup>

<sup>1127</sup> Refer (Lacweb, (2003; Spencer et al, 2002).



Photo 75. Photo I Took at Tagaytay in Aug 2004 - A Cultural Healing Action Based Final Mandala Comprising a Collage of Earlier Mandalas at the Gathering

I took photo 71 showing the Cultural Healing Action based mandala we created on the final day of the Philippines Gathering. It contains *all* of the elements of all of the mandalas we made during the Gathering - clay and paper sculptures of natural nurturers from the eleven countries, flowers, the healing stones we used, as well as paper models depicting the significance of our names. These surround a clay model depicting the three landforms, Keypoints and Keyline (modelling/sculpture as aspects of Cultural Healing Action).

Photo 72 is of a similar clay model made by the attendees in Jan 2012 during the Inma field days out of Yungaburra on the Atherton Tablelands. Note how the channel takes the water from the dam high in the middle of the valley (with the stick marking the Keypoint) and tracks the water around the ridge to the left into the next 'primary valley'.



Photo 76. Clay Model of Keyline Created at Yungaburra Field Days.

Another similar model was made during the Transformational Course on Integral Human Development in Melbourne in May 2012.<sup>1128</sup>

Ceremony, Cultural Artistry and ritual were regularly used throughout the Gathering, though in the later part they were used between UN lectures that were typically wound up when group energy waned.

At Tagaytay, Philippines I again introduced Cultural Keyline to similar effect. The term 'connexity' (and its connotations) was greeted with great enthusiasm by the people from China and Mongolia.

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<sup>1128</sup> Refer Photo 26.

Within five days, this one gathering changed a dispersed network, with me as nodal person, into an integrated network between regions and cultures (refer sociograms 20 and 27 in the next section). This new network has links to other networks spreading throughout the region.

At Tagaytay, significant things between the indigenous people and small minority people present tended to happen during coffee breaks,<sup>1129</sup> meal times and in the evenings.

## EVOLVING NATURAL NURTURER NETWORKS

What follows is a copy of my Sociogram Paper from the Laceweb website. It is a sociogram-based analysis of the processes Neville used in networking with natural nurturers in evolving the Laceweb. Neville repeatedly emphasized to me that in any engagement he had as an enabler, *nothing* happened unless local grassroots people wanted it to happen. Locals would take what they wanted from him – again if they wanted it. This is the frame in which the following analysis is to be read. The above is why tentative language is used below.

When I showed my first drafts of the following material to Neville in 1997 he was very excited and referred me to the sociogram<sup>1130</sup> in Alfred Clarke and Neville's book on Fraser House. Neville said that he believed that some resonant academic folk researching networking theory may be very interested in its content.

The following sociogram material was well received in Tagaytay, Philippines in October 2004 by the grassroots people.

Faye Balanon made the following observation to a few key UN Agency people, in a private meeting at the Taygaytay Gathering who were desirous of reverting to the mainstream format of a fixed agenda rather than the themes-based open-agenda. Her observation was that the processes that had been used to date at the Gathering could be realised and appreciated as resonant with local way used through the SE Asia Oceania Region by reading two Laceweb articles; one on Sociograms and the other on Groups.<sup>1131</sup>

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<sup>1129</sup> Refer the concept of '*all-coffee break conferences*' in Coming to One's Senses - By the Way (Spencer, 2012).

<sup>1130</sup> Refer Sociogram 1.

<sup>1131</sup> Refer ([laceweb.org.au/soc.htm](http://laceweb.org.au/soc.htm); [Laceweb.org.au/hgp.htm](http://Laceweb.org.au/hgp.htm)).

## A Synopsis of the Laceweb Sociogram Paper

The black disk symbol (Sociogram 1) is used to depict a local Indigenous, small minority or intercultural wellbeing nurturer.



Sociogram 1

These nurturers are living among other locals depicted as in sociogram 2.



Sociogram 2

The crosshatched disk symbol (Sociogram 3) is used to depict a non-local Laceweb enabler. Enablers, as their name implies, enable others to help themselves to be more able - towards wellbeing. Enablers may share micro-experiences of healing ways and ways that heal towards peace (what Neville termed 'peacehealing').

Neville defined 'micro-experiences' as personally sensing some behaviour and noticing the resultant transforming change in our body - such that we have embodied understanding of new ways of behaving and responding and change towards wellness.<sup>1132</sup> Learning is typically by personally experiencing using the healing way on self and others and noticing difference that makes a difference.



Sociogram 3

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<sup>1132</sup> Refer references to Feldenkrais in 'By the Way' (Spencer, 2012).

The darker crosshatched disk symbol (Sociogram.4) is used to depict a local Laceweb enabler.



Sociogram 4

Typically, *co-learning* takes place. That is, as a person shares healing ways for others to experience and embody, the sharer *also* receives insights and understandings back from these recipients; hence, lines in the sociograms represent a *two-way flow* of healing sharings. Typically what flows between people are rumours – rumours of micro-experiences and actions that work. Typically the ‘author’ of the rumour is not disclosed. It does not matter. At times it does matter that the ‘author’ is not disclosed – in contexts where healers are harassed or worse.

Recall that Neville associated increases in uncertainty and rumour as a feature of cultures in decline, with innovation emerging at the edges of the old system.<sup>1133</sup>

The next set of six sociograms (5a to 5f) depicts the start-up of the network.



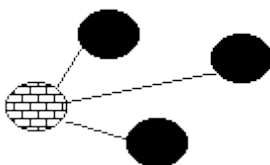
Sociogram 5a

The dark line between two locals in Sociogram 5a represents a *two-way* flow of healing sharings and that these sharings have been adapted to local healing ways. That is, non-local enablers may share with locals many of the micro-experiences that they have received from other places and cultures. The local(s) may *adapt* these micro-experiences to the local healing ways. They may then pass these ‘localized’ healings on to other locals.

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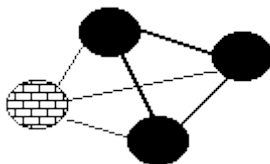
<sup>1133</sup> Refer (Yeomans, N. 1971c).

Sociogram 5b depicts an enabler sharing healing ways with three locals. In this example, let's assume *different* micro-experiences are passed on to each of the three locals.



Sociogram 5b

Let us say the three locals in Figure 5b each receive 3 healing ways from the enabler. They then adapt them to local healing ways. Figure 5c depicts these three locals then passing these micro-experiences on to each other.



Sociogram 5c

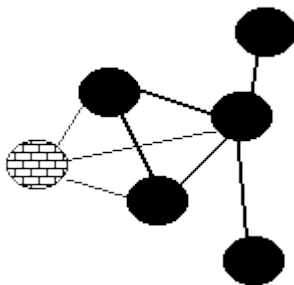
In this example (5c), each local receives six healing ways via other locals - that is, three from each of the other two locals. They each receive three healing ways directly from the enabler. That is, they are receiving *more from locals* than from the enabler. Of course, each of the ways in this example was originally passed on by the enabler.

This process means that locals are receiving twice as much from other locals and these sharings are adapted to local way. Locals become the *primary* source for shared ways. The enabler is in the background.

## The sharing of micro-experiences among locals - a summary

- Locals adapt micro-experiences to local nurturing ways
- Locals pass on their new skills to each other
- In this way locals become a resource to each other
- No local becomes a 'font of all wisdom'
- Locals may begin to take on the enabler role
- The enabler is not seen as the 'font of all wisdom' either
- As the local healing network strengthens, the enabler becomes even more invisible

Figure 5d depicts one of the three locals linking and sharing with two other locals.



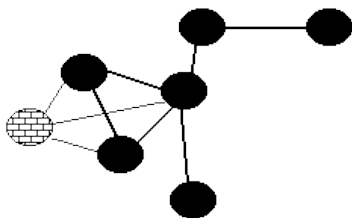
Sociogram 5d

The sharing of healing ways may have some or all of the following features:

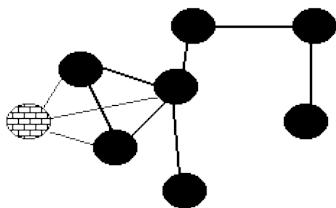
- Takes place as people go about their everyday life
- No one is 'in charge', though everyone has a say
- Shared accountability for unfolding action
- Global multidirectional communicating and co-learning
- Sharing micro-experiences and the healing/nurturing role
- Enacting of local wisdoms about 'what works'
- What 'fits' may be repeated, shared and consensually validated
- Healing actions resonant with traditional indigenous ways
- The use of organic processes - the survival of the fitting
- Knowing includes the ever tentative unfolding
- Organic roles - orchestrating, enabling and the like



Sociograms 5e and 5f depict the progressive building up of a chain of linked people with sharings going back and forward along the chain.

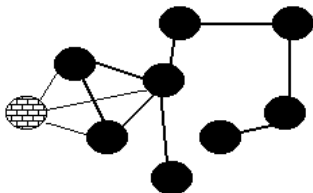


Sociogram 5e



Sociogram 5f

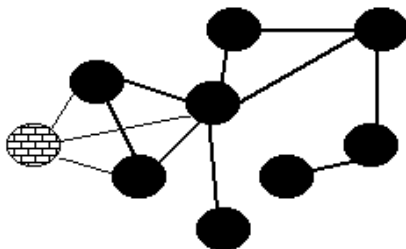
Sociogram 6 depicts a further link. The enabler is now interacting with three locals and one of these three has links to a chain of four, and one other link. Experiences passed from the enabler may flow through this network system.



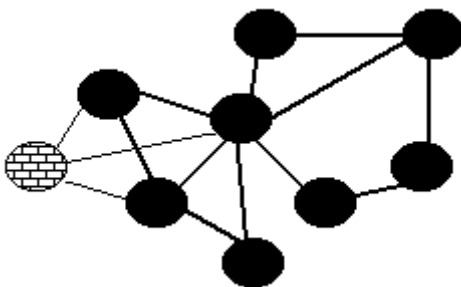
Sociogram 6

In Sociograms 7 and 8 the local who commenced the chain makes links firstly with the second, and then the fourth person in the chain.

This may have the effect of enriching the speed, flow and feedback of healing ways micro-experiences. In Sociogram 8 a link has also been made between one of the original three locals and the new local not in the chain. The healing network is beginning to expand in mutual support.

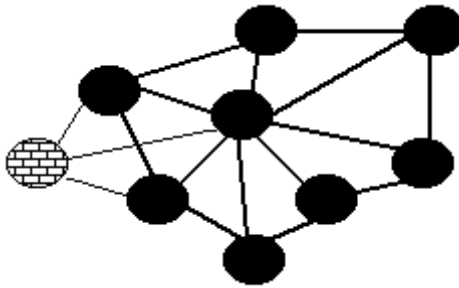


Sociogram 7

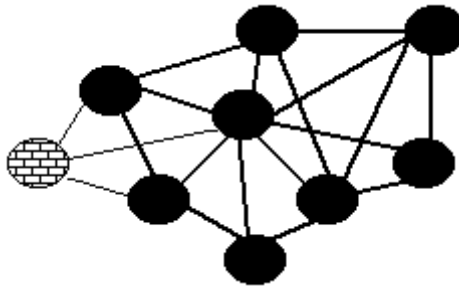


Sociogram 8

Further links have been made in Sociogram 9 so that now, the local that started the chain is directly linked to every member of the chain. The chain is also linked into the original three via the other new member. Notice that the enabler's links to the three continue with the lighter links signifying that the micro-experiences the enabler is sharing originate outside the local culture. The enabler is in a two-way co-mentoring/co-learning flow and is receiving feedback from the three locals about how the healing ways they are receiving from the enabler are being adapted locally.



Sociogram 9



Sociogram 10

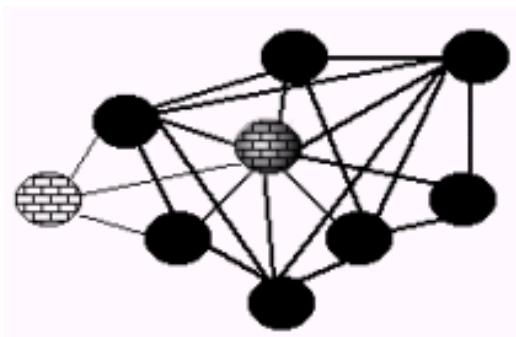
In Sociogram 10, the fourth person in the chain has linked with the first and second person in the chain.

These further links may have the potential to:

- increase and strengthen the diversity in healing ways in use as people share their differing experience
- increase the intrinsic bonding within the network
- increase the availability of potential support
- increase the store of micro-experience in the network and relational communicating about embodied experience
- increase the potential for self-organizing in the network
- increase the potential for emergence in the network
- increase the embodied unconscious use of Cultural Keyline

In Sociogram 11 the local natural nurturer who has been evolving the network is depicted as evolving into a local enabler.

This enabler role may emerge over time in any one in the network. Further linkings have been made. The expanding network has potential for both unifying experience and enrichment through diversity.



Sociogram 11

Now the 'web' like structure of the linking is emerging.

When Neville got started in each of Mackay, Townsville, Cairns, Atherton Tablelands, and around Darwin, Neville was the one initiating almost all of the linking. He said that this was a very slow process. In sociograms 6 to 11, the enabler has only made links with the original three locals. It may be that further links are made between the enabler and others in the network. It is not however necessary. In some contexts the links between locals may increase ahead of the links between locals and non-local enablers.

It will be noted that by Sociogram 11, the outside enabler may have become a relatively invisible figure. I am told by my overseas links that this is the experience in East Asia and Oceania contexts. The non-local enabler may continue to share micro-experiences with the original locals. By now most of the healing ways adapted to local context may be received from locals.

In the contexts that Neville energized in the Australian Far North, most of the natural nurturers had a close connexion to Neville.

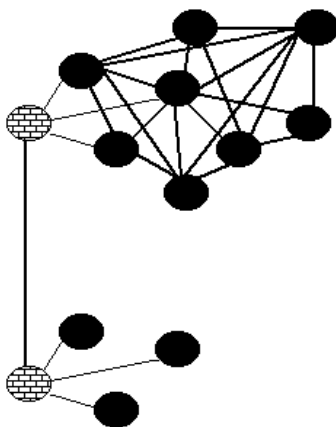
Healing micro-experiences may be combined and adapted as appropriate to people, place and context.

Over 30 years of experience has demonstrated that:

- these processes may be self-enriching
- people may be intuitively innovative
- micro-experiences may be readily and easily passed between cultures and adjusted and be adapted to local context

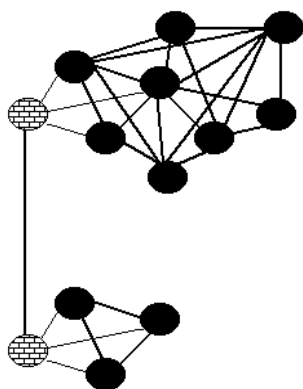
To go back in time, while the local network depicted in the preceding series of sociograms has been emerging, the enabler may have been enabling, supporting, mentoring/co-mentoring and linking with one or more other enablers who are in turn linking with other locals not known to the local network mentioned above.

Sociogram 12 depicts such a linking. While this second enabler is also linking with three locals, it may be any small number. Typically, these linkings start out small.

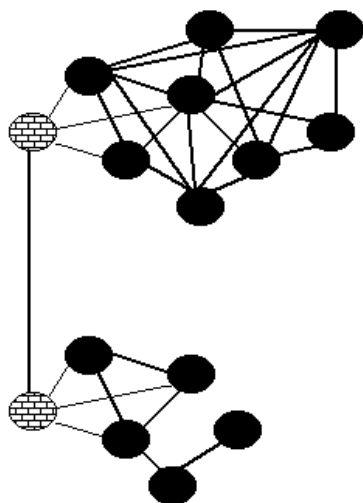


Sociogram 12

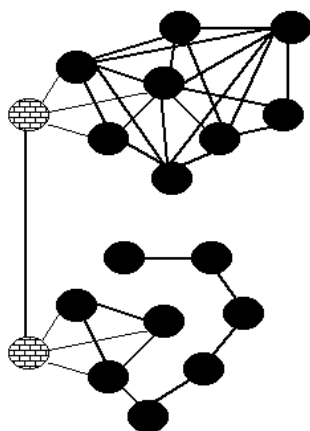
Sociograms 12 to 17 depict the evolving of this second network. The sequence may differ, though many of the characteristics of the first network emerge. Linked chains of people may emerge. Further linking strengthens the number of people available to each other for mutual sharing and support.



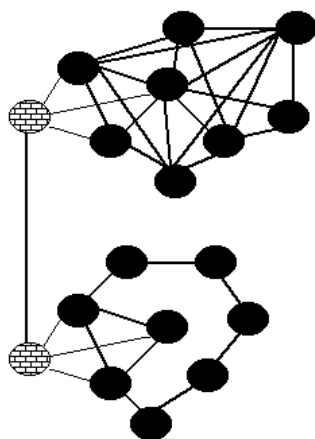
Sociogram 13



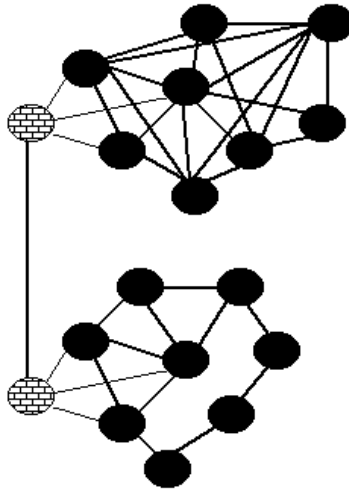
Sociogram 14



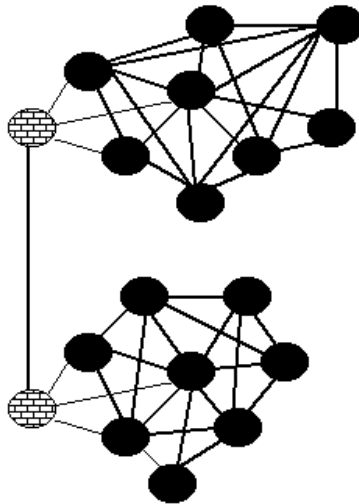
Sociogram 15



Sociogram 16



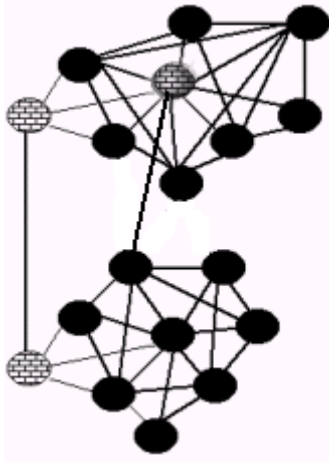
Sociogram 17



Sociogram 18

Sociogram 19 depicts later links being made between the two local networks and the local enabler in the first network links the two local networks. As these links are extended, the two networks may merge to be one expanded network.



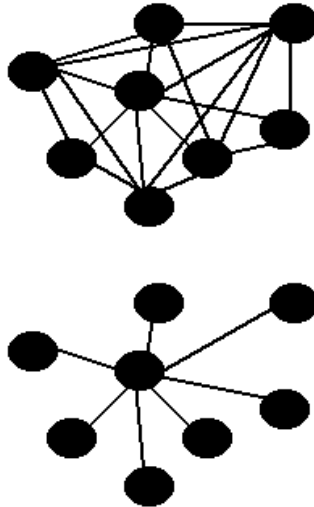


Sociogram 19

There is always the possibility that local healers may position themselves such that they generate links to other local healers without linking the locals to each other. In this way any local doing this may become the one all the others rely on.

Sociogram 20 shows the original network of eight locals and underneath, another eight locals where seven locals only have one link and that link is with the local in the centre. There are differences in the structure and dynamic between the original network and this later form of linking - what has been described as integrated and dispersed networks.<sup>1134</sup>

<sup>1134</sup> Refer (Cutler 1984, p. 253-266).



Sociogram 20 - Integrated network (above) Dispersed network (below)

This second pattern (the dispersed network with a nodal person in the middle linking rumour lines) is prevalent throughout the Laceweb in SE Asia where the safety and integrity of the natural nurturers is under threat. This is discussed later. The August 2004 gathering in the Philippines countryside shifted the network from dispersed to integrated. These integrated network members are themselves typically nodal people in one or more different dispersed networks.

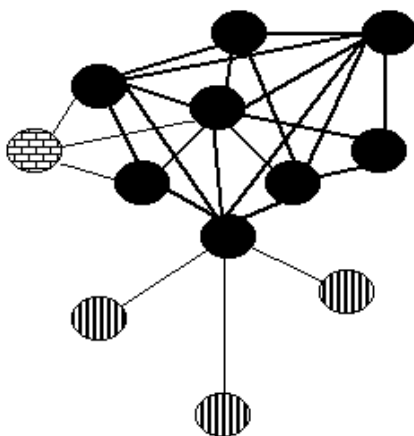
Experience has shown that the integrated network with the multiple cross linkings has many advantages such as:

- Members have multiple people to call on for support
- The flow of information tends to be fast and rich
- The diversity enriches the micro-experiences being shared
- It is possible to get cross-checks on others' outcomes
- Folk may receive rumours of how ways have been adjusted and adapted in differing contexts

Inma Networks in the Atherton Tablelands in the Queensland region tend to take this form.

## LINKING THE NETWORK INTO THE WIDER LOCAL COMMUNITY

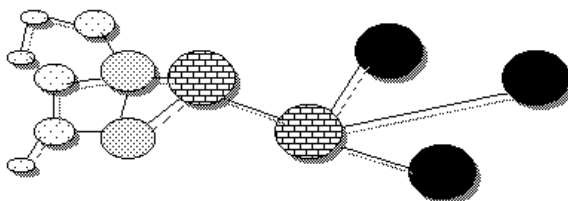
So far I have only depicted the links between enablers (non-local and local) and local healers and nurturers. Typically, these local natural nurturers are regularly being approached by local family, friends, and others for nurturing. As well, nurturers tend, as a matter of course, to reach out to support others as they go about everyday life. Sociogram 21 depicts three other locals (shown as the striated circles) that have links with one of the healers. Typically, each of the healers has a number of locals that seek out their support from time to time. As healers pass on healing ways to locals that enable them to help themselves, often these other locals emerge as healers and start to merge with the wider healing network.



Sociogram 21

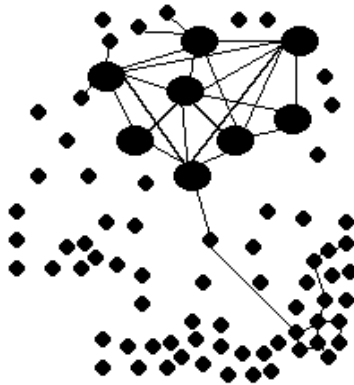
## THE ENABLING NETWORK

Enablers are also part of an enabling network. Sociogram 22 depicts the original enabler's links to the Laceweb enabler network.



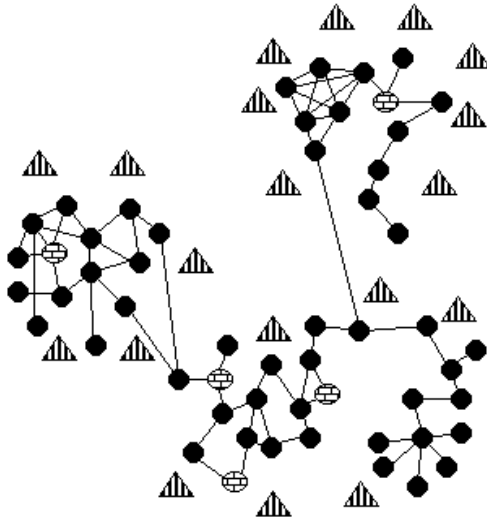
Sociogram 22

After a time, the network may start to link more widely into the wider local community and extend through a number of surrounding villages (settlements/towns) with links to more distant places. The healing network starts to enable self-healing among the local communities. More and more people discover that they can change their wellbeing as depicted in Sociogram 23. Nurturers begin to identify other nurturers living in their area with whom they have not yet established links.



Sociogram 23

After a time, whole villages (settlements/towns) may enter cultural healing action as depicted in Sociogram 24. The triangular symbol represents a dwelling and the three rings of dwellings depict three villages located in reasonable close walking distance from each other.



Sociogram 24

Note the differing patterns of transfer depicted in Sociogram 24.

**At the top right:**

- an integrated support network
- an isolated link
- a dispersed chain linking 5 people

**At bottom right:**

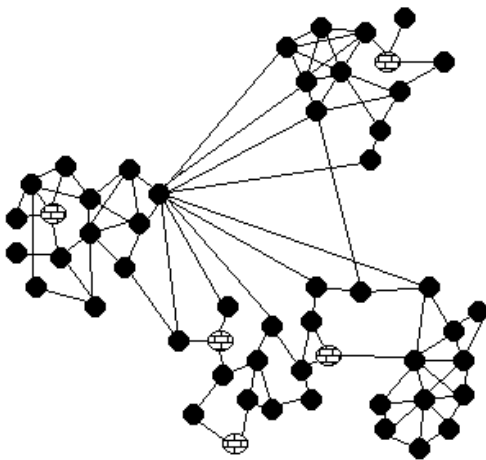
- one nodal person is a source for five separate others in a dispersed network

After a time, locals may evolve as enablers and so further assist in the spreading of cultural healing action.

At other times there may be campout festivals, celebrations, and gatherings of enablers, nurturers and other locals from a number of villages (settlements/towns). These may last for days with diverse and spontaneous cultural healing action occurring.

An example of this was the Small Island Coastal and Estuarine People Gathering Celebration on the Atherton Tablelands in Queensland Australia in June 1994.<sup>1135</sup>

Sociogram 25 depicts the network shown in Sociogram 24 after they have gathered together in a healing festival (what Neville<sup>1136</sup> called a HealFest). Typically such gatherings create opportunities for a sudden large increase in linking. You may note that the people in the lower right of Sociogram 25 who had relied on the central person, have now met up with each other and formed into a mutually supporting net. This network has linked with the enabler to their left and into that little network. The network on the upper left has also made further linkings and one salient person has made *many* linkings throughout the other networks. All of this linking may hold forth promise for further enriching. Just as the nature of the system covalent bonding at the molecular level determines system properties such as transparency, malleability, conductance, brittleness and strength, so the nature of bonding links determine healing network characteristics (refer Neville's poetic desert web metaphor in Chapter One).



Sociogram 25

All of the foregoing depicts the forms of networks Neville was evolving in the Australia Top End.

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<sup>1135</sup> Refer (Roberts and Widders 1994).

<sup>1136</sup> Dec, 1993.

Sometimes an intercultural enabler may set up links with healers who do not want information about themselves, their links, or their Laceweb involvement known to anyone else. Where torture is used for social control, healing the tortured is deemed by the torturers as a subversive activity. Consequently, throughout parts of the Region, Laceweb linking operates on a 'need-to-know' basis.

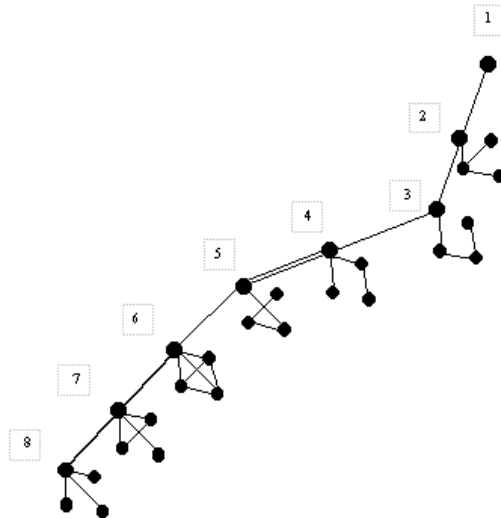
Neville never revealed his overseas links to me as I had no need to know. Many of the people involved want to keep a very low profile. Some healers are wanted dead by dominant elements in the areas they live in; as stated, healing may be deemed by some the ultimate subversive act. Someone else revealing a Laceweb person's details to another person without that person's permission would typically mean that the link with the betrayer would be severed permanently. This limited knowing of who is involved is not a weakness; it is a strength. It is isomorphic with neural networks where only four adjacent connections are typically activated as things fly along the neural pathways; like the brain, information may travel very quickly.

In the Laceweb there can be very long chains where healers know only between two and five people in the chain. In these dangerous contexts, no one can find out the 'member list' in order to undermine the movement. The list does not exist. No one knows more than a few of the others involved.

An enabler may set up links with a number of these 'anonymous' healers. Each of these may have 'trust' links with between one or as many as four or five people along 'rumour lines'.

Sociogram 26 depicts such a rumour line where each of the link-people has a small group of healers they know in their local area.

Each of these sets of other local healers is not known to any of the others in the rumour line. Each segment (and the whole rumour line) is self organising.



Sociogram 26 - Rumours network linking small healing groups at different locations

Considerable portions of the Laceweb throughout the East Asia Oceania Region take this form. The larger black circles depict the healing people who pass on the healing rumours backwards and forwards to healers in other localities.

As shown in Sociogram 26 there are small groups of healers in the different locations.

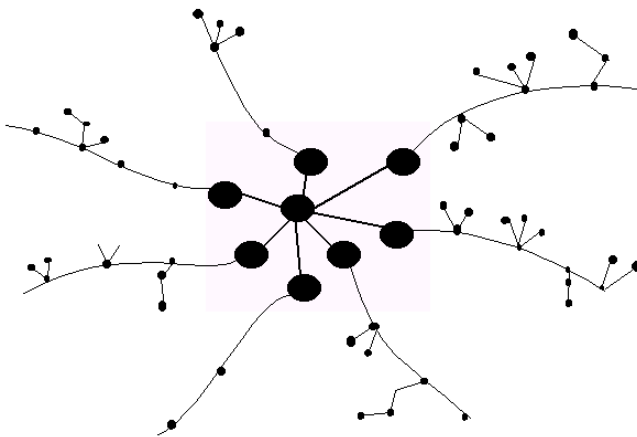
Number 1 is a nodal person with links to other parts of the Laceweb. Number 1 knows 2, 3, 4 and 5.

Numbers 4, 5 and 6 know each other.

Numbers 6, 7 and 8 know each other.

Typically, no one knows more than 4 or 5 people in the chain.





Sociogram 27 - A dispersed network with a nodal link person in the middle

The healer in the middle in Sociogram 27 is a nodal person and a key energizer in passing rumours from one segment of a network into many other rumour lines linking local small networks. The other larger dots denote significant people in that they are the one in a rumour line that links to the nodal person. Sustaining this link enables each rumour line to pass on rumours into other rumour lines and receive rumours from other rumour lines via the nodal person.

Often a nodal person is experienced in intercultural interfacing and widely trusted within different cultural contexts, and able to pass on the healing ways from one cultural rumour line into the rumour line of another culture. I met such a person at a gathering in Cairns, Australia who was a natural nurturer accepted by many warring factions during the Bougainville conflict. Another Bougainville person with a similar background came down to Melbourne and engaged in co-learning with me and other Lacweb folk during 2012.

Any of the little local networks may have potential to expand in the local area by locating other natural nurturers, or by so enriching others in their self-healing, that they also become enablers and natural nurturers. The above sociogram is idealized in the linear nature of some of the lines; this was only for ease of drawing. Lines do not represent locality relationships; the links jump between different places in the region.

While these linkings are between caring enablers and natural nurturers, Neville spoke of there been misunderstandings from time to time that cause people to sever links. Neville would from time to time tell me not to contact certain ones till he lets me know things have been 'cleared up'.

## **The Sharing of Micro-experiences Among Locals - A Reviewing**

The following lists Cultural Keyline aspects of the above Laceweb action:

- Nothing happens unless locals want it to happen
- Enablers using all of their sensing of and attending to the local social topography outlined in Chapter Eight
- Interacting with the surrounding cultural locality as a living system
- Enabling others to tap into personal and interpersonal psychosocial and other wellness and resilience resources using the following processes:
  - Enablers sharing healing micro-experiences
  - Locals adapting micro-experiences to local nurturing ways
  - Locals passing on their new micro-experiences to each other.
- In this way locals may become a resource to each other
- No local becomes a 'font of all wisdom'
- Locals may be engaging in the enabler role or beginning to take on this role
- Enablers are not seen as the 'font of all wisdom'
- As the local healing network strengthens, the enabler may become more in the background
- Networking may respond to perturbing action by enablers
- Networking may be emergent
- Locals may take on or extend their local enabler roles
- Locals may use naturalistic inquiry and iterative action research
- Nurturing may take place as people go about their everyday life
- Nurturers may use local knowings in responding to themes conducive to coherence in the local social topography
- The sharing may be self-organizing
- No one is 'in charge', although everyone involved may have a say
- There may be shared accountability for unfolding action

- Global multidirectional social, cultural and intercultural communicating and co-learning may occur among those involved - following Terry Widder's remarks to Franklin<sup>1137</sup>
- There may be the sharing of embodied micro-experiences and the healing/nurturing role
- Nurturing may be an intrinsic aspect of cultural locality
- There may be the enacting of local wisdoms about 'what works'
- What 'fits' may be repeated, shared and consensually validated
- Healing actions may be resonant with traditional Indigenous ways
- The use of organic processes - the survival of the fitting
- Knowing may include the ever tentative unfolding action
- Organic roles - orchestrating, enabling and the like
- Healing actions that work may be passed on as rumours that may be validated by action

A practical example of many of the above dot points is the spontaneously emerging peer-to-peer mutual-help networks in Kinglake, Victoria, Australia following the 2009 fire storms that swept the area

Laceweb as a social movement and evolving micro-models of epochal transition are discussed in the next section.

## ON GLOBAL REFORM

In Neville's 'On Global Reform' paper<sup>1138</sup> (introduced in Chapter One) he wrote about his involvement in the New State Movement in Far North Queensland and its potential relevance for his ideas. At one level this 'On Global Reform' paper was written for the Australian Humanitarian Law Committee, and as a paper submitted on humanitarian law for Neville's law degree.

At a more significant level, I suspect that this paper is Neville's key epochal transition document. Its precursor is Neville's 'Mental Health and Social Change' paper discussed in Chapter One.<sup>1139</sup>

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<sup>1137</sup> Refer (Franklin 1995, p. 59).

<sup>1138</sup> Refer (Yeomans 1974).

<sup>1139</sup> Refer (Yeomans, N. 1971c; Yeomans, N. 1971b).

Neville's wording of the Forward to his father's 'City Forest' book<sup>1140</sup> published in October 1971 draws on and extends Neville's ideas from his July 1971 Mental Health and Social Change' paper,<sup>1141</sup> and acts as a precursor to his 1974 'On Global Reform' paper.<sup>1142</sup>

The City Forest Forward is fully consistent with *Cultural Keyline* principles:

- Sensing Australia's unique marginal geo-psycho-social topography for evolving micro-model transitional communities towards human cities and humane caring continental nations
- Enabling self organizing contexts where caring resonant people self organize in mutual help using values and behaviours respecting the earth and all life forms

'On Global Reform' written by Neville in 1974 specifies Neville's Epochal Quest and his big picture long-term framework for achieving epochal transition. Neville told me of this paper in 1994 and said he was unsure of where I could find a copy. I kept asking and finally found it in June 2000 a month after Neville's death in a collection of Neville's papers recovered from his Yungaburra house by Marjorie Roberts.

In this On Global Reform paper, Neville writes about one model of Global Governance being put forth by people described as 'normative realists' (Neville recognized downsides of their position):

The global transition model of the normative realists has emphasized a credible transition strategy in the move towards a more peaceful and just world. However it is necessary to make such a strategy both meaningful and feasible to persons and groups, and to underpin that world level analysis with relevant application to individual communities. An attempt will be made to do this in an Australian context by presuming the creation of an Inma in North Queens-land.<sup>1143</sup>

Neville refers to a 'credible transition strategy' - recall that Neville structured Fraser House to be a 'transitional community'. For Neville, the exploring of the nature and behaviours of transitional communities in Fraser House was evolving 'Global transitional models'.

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<sup>1140</sup> Refer (Yeomans, P. A. 1971b).

<sup>1141</sup> Refer (Yeomans, N. 1971c).

<sup>1142</sup> Refer (Yeomans 1974).

<sup>1143</sup> Refer (Yeomans N. 1974).

Notice Neville's linking of macro and micro in the above quote – using the principal, 'Think globally. Act locally' – using the following elements:

1. A World level analysis
2. A global transition model
3. A credible transition strategy
4. A strategy both meaningful and feasible to persons and groups
5. Underpin that World level analysis with relevant application to individual communities

Notice that Neville uses the expression, '*presuming* the creation of an Inma in North Queensland'; Neville would regularly presume that something *already* existed, and start inviting people to be a part of it. Neville would so presume Inma that it did 'exist'; people never knew the extent of it. Neville actualised Inma from a potent articulated virtual reality, repeated passionately.

Neville continued:

It is submitted that...consciousness-raising...would occur firstly among the most disadvantaged of the area, including the Aborigines. Thus human relations groups on a live-in basis could assist both the growth of solidarity and personal freedom of expression amongst such persons.

In initial experiences along this line the release of fear and resentment against whites has led to a level of understanding and mutual trust both within the aboriginal members and between them and white members.<sup>1144</sup>

In the last paragraph, the 'initial experiences' Neville was referring to was the Human Relations Workshops in Armidale and Grafton in 1971-1973.<sup>1145</sup> In saying, 'the growth of solidarity and personal freedom of expression amongst such persons', Neville was referring to the experience of participants in those workshops. Neville spoke of people regaining their voice and forging inter-community cooperating in networking. Terry Widders referred to 'social and cultural communication'.<sup>1146</sup>

Notice that the above process is again using Cultural Keyline:

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<sup>1144</sup> Refer (Yeomans 1974).

<sup>1145</sup> Refer (Aboriginal Human Relations Newsletter Working Group 1971a).

<sup>1146</sup> Refer (Franklin 1995, p. 59).

1. During the milieu of the Human Relations Gatherings, at the various Therapeutic communities in North Queensland and within the evolving networks:
  - a. Pervasive attending, sensing and supporting of self-organising action, emergence, and Keypoints conducive to coherence – monitoring theme, mood, values and interaction among the Indigenous and the marginal
  - b. fostering cultural locality (people connecting together connecting to place)

Neville<sup>1147</sup> and resonant people engaging in support towards strategic design possibilities and context-guided perturbing of the social topography towards wellbeing – where *nothing* happens unless locals want it to happen and make it happen; to paraphrase Maturana and Verden-Zöller:<sup>1148</sup>

....mutual help in interactional and relational space re-constituting social relating through a flow in consensual coordinations of consensual coordinations of behaviours (process about process) and emotions towards consensuality and cooperation, rather than competition or aggressive strife – evolving *homo sapiens amans* (lover) rather than *homo sapiens aggressans* (aggressor).

2. Sensing and attending to the natural social system self-organising in response to the perturbing, and monitoring outcomes.

Neville further links the Inma framework to a tightly specified cultural locality and place with the following:

Turning to the ethics and ideology of Inma people; it is axiomatic that for a life-style and value mutation to occur in an area, such territory needs to be in a unique combined global, continental, federated state and local marginality.

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<sup>1147</sup> Neville referred me to this article (Dec 1993).

<sup>1148</sup> Refer (Maturana & Verden-Zöller, 1996).

Globally it needs to be junctional between East and West<sup>1149</sup> at least geographically and in historical potentiality. At the same time at all levels it needs to be sufficiently distant from the centres of culture and power to be unnoticed, unimportant and autonomous.

Sensitive to the significance of place in Cultural Keyline, biogeography and social topography, Neville envisioned a four-fold locality positioning for his INMA to best explore global transition models at the margin - in the niche of Far North Queensland:

1. Global (junctional between East and West)
2. Continental (within the continent of Australia)
3. Federated State, (within a Federated State System) and
4. Local marginality (Atherton Tablelands)

The words 'unnoticed, unimportant and autonomous' are apt descriptors of the Laceweb networking in the Australia Top End. Neville told me<sup>1150</sup> that in 1963 when Neville travelled the World speaking to Indigenous peoples about the best place in the World to begin evolving a normative model area, the constant feedback was that Far North Australia was the most appropriate. Neville told me many times that Far North Queensland and the Darwin Top End was the most strategic place in the World to locate Inma. Initially I kept thinking he meant the best place for least interference. While 'least interference' was important, he meant the best place to start global transition modelling. In July 1994, Neville told me that action would be best above a line between Rockhampton on the East Coast of Australia, and Broome on the West Coast. The Australia Top End was a marginal locality adjacent the marginal edge of SE Asia Oceania – a region containing around 75% of the global Indigenous population as well as containing 75% of the World's Indigenous peoples.<sup>1151</sup> Neville was convinced that these were the very best people on the oppressed margins of global society to explore new cultural syntheses.

I've been told<sup>1152</sup> the most advanced global discourses on global futures are going on in languages other than English – among the world's oppressed Indigenous people. Neville had first action researched 'marginal locality' in Fraser House.

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<sup>1149</sup> Refer (Parkinson 1963).

<sup>1150</sup> Aug, 1988, Dec, 1993 and July, 1998.

<sup>1151</sup> Refer (Widders 1993).

<sup>1152</sup> Aug, 2004.

Recall that Neville sensed the sensibleness of local people engaging locally, regional matters been engaged in regionally, and aspects of the global commons (water, air, migratory birds, oceans, sea life, and the like) being engaged at the global level. With this he sensed the three levels having governance processes. In this he was not in the least bit interested in a Global World Government.

Neville had been reading the writings of Richard Falk of Princeton University in USA and other normative realists who were connected to the World Order Model Project, called 'WOMP' for short. Neville spoke<sup>1153</sup> about Inma being a place for action researching *various* utopias, and where local aspiring utopias can respect and celebrate other aspiring utopias. Turner uses the term heterotopias meaning multiple co-existing Utopias respecting diversity.<sup>1154</sup>

Neville evolved practical action towards evolving multiple utopias, where every aspect may be grounded in action research, with unfolding outcomes tested by the locals in respective local contexts. What works may be repeated by locals in local contexts and passed on as rumours that others may adapt and test if they want. Respect between utopias may be fostered by what Widders called 'cultural communication',<sup>1155</sup> and by implication from Terry's later work, 'intercultural communication'.

Neville's monograph then proceeds to outline his 200-year transition process. (Neville at varying times gave differing time periods for the transition - up to 500 years.) Neville writes of adapting one of the World Order Model Project's (WOMP) models toward what he described as a 'more problem-solving and value priority functionalism'.

By comparing texts it can be seen that Neville drew upon Richard Falk's book, 'A Study of Future World's',<sup>1156</sup> although Neville did not refer to this in his 'On Global Reform' paper. Neville also drew upon and referenced Falk's Journal article, 'Law and National Security: The Case for Normative Realism'.<sup>1157</sup>

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<sup>1153</sup> 1993, 1997.

<sup>1154</sup> Refer (Turner 1982).

<sup>1155</sup> Refer (Franklin 1995, p. 59).

<sup>1156</sup> Refer (Falk 1975).

<sup>1157</sup> Refer (Yeomans N. 1974).



### Three Transition Phases

In Chapter One I introduced Neville's three transition phases in his global reform model:<sup>1158</sup>

This design involves the conceiving of a three-stage transition process (T1-T3) (where T1, T2, and T3 signify three transition processes):

T1	Consciousness-raising in national Arenas
T2	Mobilization in Transnational Arenas
T3	Transformation in Global Arenas

Neville went on to describe proposed political frameworks:<sup>1159</sup>

The political organs have tripartite representation:

1. Peoples,
2. Non-government Organizations, and
3. Governments.

Notice the bottom up ordering.

It is submitted that T1 consciousness-raising....would occur firstly among the most disadvantaged of the area, including the Aborigines.<sup>1160</sup>

This bottom up ordering Neville repeated in writing the Extegrity Documents with me on reconstituting collapsed or collapsing societies in 1999, discussed later.<sup>1161</sup>

This follows Neville's starting with the marginalised in Sydney and gathering in the Indigenous people from the asylum back wards.

The next step could be focusing their activities on the Inma.<sup>1162</sup>

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<sup>1158</sup> Refer (Yeomans N. 1974).

<sup>1159</sup> Refer (Yeomans N. 1974).

<sup>1160</sup> Refer (Yeomans N. 1974).

<sup>1161</sup> Refer (Yeomans, N. & Spencer L., 1999).

<sup>1162</sup> Refer (Yeomans 1974).

Recall that Neville established Fraser House as an Inma – an Inter-personal/Inter-network Normative Model Area. He also established the Armidale and Grafton Gatherings and his Therapeutic Community Houses in Mackay, Townsville, Cairns, and Yungaburra as Inmas. Neville formed Inmas in these locales by networking among the Aboriginal and Islander nurturer women and resonant others.

This would be accompanied by widespread T1 activities in the Inma, conducted largely by those trained by previous groups. Aborigines from all over Australia and overseas visitors would be involved as has begun.<sup>1163</sup>

An example has been the Small Island Gathering in July 1994.<sup>1164</sup>

Over a number of years the Indigenous population of the Inma would be increasingly involved, both black and white.<sup>1165</sup>

This especially started with the Armidale and Grafton human relations gatherings (1971 to 1973).

Co-existing with later T1 activity is *a relatively brief consciousness raising program with the more reformist humanitarian members of the national community, i.e. largely based on self-selected members of the helping and caring professions plus equivalent other volunteers*. However their consciousness raising is mainly aimed at realizing the supportive and protective role they can play nationally, in guaranteeing the survival of the Inma beyond their own lifetimes, rather than trying to persuade them actually to join it by migration<sup>1166</sup> (my italics).

In 1986, when I first met Neville I slotted precisely into the italicised sentence. I was one of those ‘more reformist humanitarian members of the national community’.

In writing, ‘rather than trying to persuade them actually to join it by migration’, Neville actively encouraged me *not* to shift North.

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<sup>1163</sup> Refer (Yeomans N. 1974).

<sup>1164</sup> Refer (Roberts and Widders 1994).

<sup>1165</sup> Refer (Yeomans 1974).

<sup>1166</sup> Refer (Yeomans N. 1974).

He said I was most valuable as a distant resource person; in supporting the Laceweb Internet homepage and doing this research perhaps I may contribute to, 'guaranteeing the survival of the Inma beyond their own lifetimes.' This Biography forms part of this research.

In the years following 1974 when Neville wrote the 'On Global Reform' paper, he followed through with the above social action. Neville implemented his networking firstly in the Queensland Top End, and in the early Nineties extended this to the Darwin Top End.

Neville's paper<sup>1167</sup> continues with the Second Level Transition phase (T2 level):

T2 has two subunits:

T2 (a) commences with the mobilization of extra-Inma supporters nationally.

Neville was doing this on his return to Sydney for a couple of years in 1987 through to 1989 at the Healing Sundays in Bondi Junction in Sydney.

T2 (b) moves to the mobilization of transnationals who have completed T1 consciousness raising in their own continents. That mobilization is of two fundamentally distinct types:

T2 (b)(i) mobilization of those who will come to live in, visit, or work in the Inma.

As far as I can determine T1 consciousness raising is evolving in the Far North Queensland Inma, with links across Northern Australia and the Darwin Top End. T1 consciousness raising is also occurring among marginalized people across the East Asia Australasia Oceania Region (this is discussed later). This consciousness raising has continued in the Far North Queensland Inma since Neville's death in 2000. There was a flurry of activity in Dec-Jan 2012 and Nov 2012 to accompany me and my son Jamie's visit to the Atherton Tablelands<sup>1168</sup>.

T2 (b)(ii) mobilization of those who will guarantee cogent normative, moral and economic support

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<sup>1167</sup> Refer (Yeomans N. 1974).

<sup>1168</sup> Refer Appendix 40; Nov 2012 coincided with Total Solar Eclipse celebrations.

combined with national and international political protection for its survival.

By T3, the effects of T1 and T2 have largely transformed the Inma, which is now a matured multipurpose world order model. Its guidance and governance will be non-territorial in the sense that it extends from areal to global. Politically it is territorial, economically it is largely continental; in the humanitarian or integral sense it is continental for Aborigines and partly so in other fields, but it is largely global.

T3 for the Inma is then nearing completion, while its ex-members who have returned to their own continents are moving these regions towards the closure of T1, the peak of T2 and the beginning of a global T3. This is perhaps 50-100 years away. By the time of the peak of global T3 humanitarian consensus provides the integral base for development of a World nation-state of balanced integrality and polity. World phase completion could perhaps be 200 years away.<sup>1169</sup>

To quote the Inma poem<sup>1170</sup>:

Inma believes that persons may come  
and go as they wish, but also  
it believes that the values will stay and  
fertilize its area, and  
it believes the nexus will cover the globe.

Small beginnings have been made in T2a and T2b(i). Laceweb is about 50 years into the 200 plus years considered by Neville.

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<sup>1169</sup> Refer (Yeomans N. 1974)

<sup>1170</sup> Refer (Yeomans N. 2000a)

Resonant with Neville's later T1 action, and T2 (b)(ii), during 2005 among the 'more reformist humanitarian members of the national community' - largely 'self-selected members of the helping and caring professions',<sup>1171</sup> energy has been emerging towards evolving in Melbourne, in Victoria Australia (at the Southern end of the country), 'mobilization of those who will guarantee cogent normative, moral and economic support combined with national and international political protection for its (INMA) survival.'<sup>1172</sup> Ideas are evolving fund generating economic application of indigenous knowings about nature's resources for generating possibilities for non-compromising funding for future Inma action research.

The above 200 year global transition model is resonant with the Yeomans pervasive sensing of all of the myriad inter-connected, inter-dependent inter-related aspects of self organizing nature on the Yeomans farms and being mindful of timing and placement in design. Neville quoted Maturana:<sup>1173</sup>

In this evolutionary process, living systems and *medium* change together in a systemic manner following the path of recurrent interactions in which their reciprocal dynamic structural congruence (adaptation) is conserved.

In Neville's 200 year model, resonant people are the *medium* for change and the uniquely appropriate placed bio-geographical context of Northern Australia is the ideal *medium* for the medium – 'reciprocal dynamic structural congruence'.

While Neville envisaged a 'World nation-state' he was *not* advocating a 'World Government'. He always spoke of 'global governance' with global governance of global issues – the global commons – like global warming, the atmosphere, the seas, large river systems, and global peacekeeping. Regional issues would be covered by regional governance and local issues by local governance. Recall that Neville had pioneered this three tiered governance in Fraser House. Neville envisioned many aspects of current government service delivery after a time being to a considerable extent carried out by communal self help processes.<sup>1174</sup>

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<sup>1171</sup> Refer (Yeomans 1974).

<sup>1172</sup> Refer (Yeomans 1974).

<sup>1173</sup> Refer (Maturana, H. & R. Verden-Zöller, 1996).

<sup>1174</sup> Refer Figures One, Two, and Three.

Having set out his transition process, for completeness Neville proceeded in his monograph to give a glimpse of his macro thinking about longer-term generative action for evolving possibilities towards humane law and caring governance in the Inma.

It can be noted that in Neville's 'On Global Reform – International Normative Model Areas', he had not specified in detail the processes he envisaged taking place in any of the three transition phases. He had given an over-view and then went on to specify possible legal and governance models that may be applicable at some time way in the future.

### **Extegrity as the Missing Piece**

It was not until November 2002 (two years after Neville's death) that I realized that Extegrity<sup>1175</sup> – a set of documents that Neville and I worked on for nearly a year in 1999 (when he was in constant chronic pain) was this piece missing from his, 'On Global Reform' monograph. These Extegrity documents set out a comprehensive Lacweb process for non-compromising funding and the reconstituting of a decimated society such as East Timor or Bougainville. For Neville, the name 'Extegrity' embodied the notion, 'extensive integrity'. The documents were inspired by a European Commission document relating to social reconstruction following societal collapse through war.<sup>1176</sup> Typical of First World documents, the European Commission document places government, then law and then people as the order of priority. True to the process Neville sets out in his 'On Global Reform' paper, Neville turned the European Community document on its head in rewriting them as Extegrity.

The sequence for action embodied in the Extegrity Document is as follows:

First comes enabling local self-help and mutual-help towards bio-psychosocial wellbeing.

Second comes the re-connecting with local lore rather than law. Locals reconstituting their lore raises possibilities for the local-culture-sensible emergence of norms, rules, obligations and local law - during their co-reconstituting of community, while sharing in therapeutic Community Healing Action in evolving cultural locality.

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<sup>1175</sup> Refer (Yeomans & Spencer 1999).

<sup>1176</sup> Refer (European Initiative for Democracy and the Protection of Human Rights 1998).

Third comes local democratic governance by local communities as exemplified by the Fraser House patients' committee-based governance. From this local governance may emerge regional and global governance consistent with Neville's model mentioned above.

From this may emerge law. A non-compromising non-pathologising international peace-keeping process may ensure a peaceful framework while the above three processes<sup>1177</sup> are evolved.<sup>1178</sup>

At each of the three levels - people's wellbeing, lore and governance – the Extegrity Document sets out social action which reframes the European Community document to being Laceweb Cultural Keyline way.<sup>1179</sup>

Neville described the Extegrity Documentation as an isomorphic, (of matching form) reversed, reframe of the European Community documents. (For completeness we even matched the layout, paragraphing, fonts and font sizes.)

A feature of both the European documentation and the Extegrity documentation is a preference for partnerships-in-action between previously conflicted people. It was this funding preference for partnerships between previously conflicted peoples and the 'completeness' of the European Community document that attracted Neville to adapt these forms.<sup>1180</sup>

The Extegrity Documentation was sent to UN Secretary General Kofi Anan, to Mary Robinson, Head of UNHRC, and to various Global governance bodies. It was also circulated widely among Indigenous communities in the Region – for seeding possibilities.

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<sup>1177</sup> Refer (Yeomans & Spencer 1999).

<sup>1178</sup> Issues regarding interfacing between Extegrity grassroots mutual help wellbeing ways and First world pathology-based aid (Pupavac 2005) is explored in a paper I wrote with Andrew Cramb and Dihan Wijewickrama for Psychnet, 'Interfacing Alternative and Complementary Wellbeing Ways for Local Wellness' (Spencer, L, Cramb, A. & Wijewickrama, D., 2002).

<sup>1179</sup> It also reframes the international psychosocial model mentioned in Chapter Three, where therapeutic ethos is being used for pathologising for social control by wide interests in the First World (Pupavac, 2005). Also refer Figures One, Two, and Three where Neville reframes mainstream control and containment processes.

<sup>1180</sup> Refer (European Initiative for Democracy and the Protection of Human Rights 1998).

The UN process in East Timor implemented the First World model of 'nation state'. It used the First World model of nation building as per the model in the above European Union Document. Resonant with Pupavac's article<sup>1181</sup> some commentators I spoke to who were present in the East Timor post-handover (a period from 1999 onwards ) spoke of Western psychosocial aid based on diagnosing post traumatic stress and labelling resulting in pathologising of the local population. Balancing this, I found many forms of resilience and local adaptive psychosocial mutual help present in Dili and Bacau<sup>1182</sup> among Indigenous East Timorese of all ages.

East Timorese women I spoke to in 2004 were very concerned that angry young men who had years of fighting in the hills, little contact with females, and no work prospects had had little or no support in adjusting back into communal life and that they would end up in the criminal justice courts and prison system that the UN had prioritised after re-establishing national government. The people came a very poor third as a focus

This top down impositional process imposes a control system upon a population who have been devalued, disconnected and dysfunctionalised by traumatising social forces; the control system coerces dysfunctional people to conform.

What was the best response that they could come up with under extreme duress may remain as embodied aspects of being and habits of a lifetime unless integral reframe possibilities emerge. For a discussion on reconnecting the disconnected refer 'WholeBrain and Whole BodyBrain Inter-connecting' in Appendix Twelve, By the Way.<sup>1183</sup>

Extegrity reverses this devaluing, disconnecting dysfunctionalising process and embraces natural micro-experience as the process of personal and social transforming towards being well together.

The next section explores the structure-process of the Laceweb.

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<sup>1181</sup> Refer (Pupavac, 2005).

<sup>1182</sup> Refer (Regional Emergency Psychosocial Support Network Quarterly Newsletter, 2004 Vol 3, No 1. p5).

<sup>1183</sup> Refer (Spencer, 2012).



## LACEWEB AND FUNCTIONAL MATRICES

The Laceweb is not an organization in the familiar sense. Laceweb in one sense is a loosely integrated functional matrix of functional matrices (holons in holarchy), discussed previously in Chapter Ten. It is akin to the self organising living system energy on the Yeomans' farms.

Within Laceweb (similar to Fraser House) the psychosocial structure and processes are entangled - just as the *process* of spiralling water *structures* the whirlpool. The whirlpool is entangled in the water process. Similarly, the Laceweb's tenuous structure is sustained as self-organising human energy in action.

As a functional matrix structure, the Laceweb has no central 'organization' that anyone can 'belong to' or 're-present'. Some Indigenous and small minority people can have as much difficulty coming to terms with this aspect of the Laceweb as mainstream Western people. While typically Indigenous and small minority people spurn the idea that any one could represent (re-present) them, they sometimes expect non-local Laceweb enablers to be 'from' or be part of some organization and to re-present it. It typically takes a while to recognize and understand the amorphous nature of the Laceweb. Neville told me<sup>1184</sup> that it is often a few of the women elders who recognize it first and say that 'Laceweb action is like their old ways'.

The next section looks at examples of Laceweb action.

## EXAMPLES OF LACEWEB ACTION

During the month of June in the years 1998-2002 there were a series of small gathering celebrations in the Atherton Tablelands Region to celebrate the anniversaries of the 1994 UN funded Small Island Coastal and Estuarine People Gathering Celebration. A pictorial summary of action at the June-July 2001 Laceweb Gathering has been posted on the Internet.<sup>1185</sup> During Jan 2012 there was also a series of Laceweb gatherings through the Atherton Tablelands.<sup>1186</sup>

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<sup>1184</sup> Dec, 1993.

<sup>1185</sup> Refer (Un Inma 2001).

<sup>1186</sup> Refer Appendix 40.

Neville's T2 (b)(i) consciousness raising in his 200 plus Year Model<sup>1187</sup> has transnationals who have completed some T1 consciousness raising in their own continents, coming to live in, visit, or work in, the Inma. An example of this was the July 2001 Healing Sharing Gathering in Cairns, Queensland. This gathering was attended by survivors of torture and trauma - Bougainvillians and other Papua New Guineans, West Papuans, East Timorese, as well as interculturals from Brazil, Ireland, Finland and Australia. Women and children were the focus. The Jessie Street Foundation (in memory of Jessie Street) has supported the July 2001 Healing Sharing Gathering, as well as follow-on action in 2002.<sup>1188</sup> West Papuan and Bougainvillian attendees who were survivors of torture and trauma found body approaches very effective in producing psycho-emotional shifts towards wellbeing. The following photo shows some of the West Papuan and Bougainvillian torture and Trauma survivors enjoying spontaneous dance with a Brazilian Enabler (placed at the rear). Faces are hidden by request.



Photo 77. A Photo I Took in July 2001 of Spontaneous Dance as Change Process<sup>1189</sup>

<sup>1187</sup> Refer (Yeomans N. 1974).

<sup>1188</sup> Refer (Laceweb-Homepage 1998a; Laceweb-Homepage 2001).

<sup>1189</sup> Note the counter-rotation of the shoulders and hips of the lead 'dancer' and the wide opening up of the chest.

Following the Gatherings, some attendees visited with Aboriginals Geoff Guest and his partner Norma at Petford Aboriginal Training Farm, 170 kilometres inland from Cairns.

One of the visitors from Bougainville had just completed his masters degree in community development. He was returning to Bougainville charged with the responsibility for oversight of community development in Bougainville.

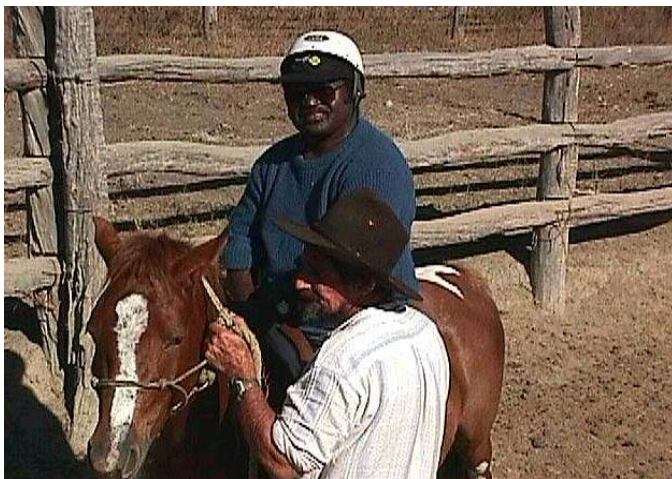


Photo 78. A Photo I Took of the Bougainville Attendee at the July 2001 'Small Island Gathering' Anniversary Gathering with Geoff at Petford Farm

Consistent with Neville's On Global Reform T2 (b)(i) transition phase (refer above), Nodal networkers linked to the Tagaytay Gathering mentioned above have come from Cambodia and the Philippines to link with Laceweb and attend ConFest in 2003/2004.<sup>1190</sup>

As for Neville's T2 mobilization in Transnational areas, Terry Widders has written of wellbeing links now existing among Indigenous and Oppressed Small Minorities in the following places - Australia, Bougainville, China, East Timor, India, Japan, Laos, Malaysia, Mongolia, Myanmar, Pakistan,

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<sup>1190</sup> Refer (Down to Earth Cooperative 2002, Newsletter Dec, 2003 & Dec 2004)

Sarawak, Southern Siberia, Sri Lanka, Thailand, Tibet, Vietnam, and West Papua, and on small islands dotted right along the Asian and South East Asian mainland (Widders 1993).

### **Inma Involvement in an Urban Renewal Project**

In October 2004 the Laceweb funded David Cruise, a Down To Earth director (accompanied by his son Matthew who paid his own way) to visit Geoff and Norma Guest at Petford and visit Mareja Bin Juda (now deceased) and her Manoora Project in Cairns. This project like some other INMA praxis engaged in cooperative action with State and Local Government. Resonant with the Rapid Creek Project in Darwin, Mareja worked closely with the Queensland State Government, the Cairns City council as well as the local Aboriginal and Islander Community of the suburb of Manoora in Cairns in a large scale whole community urban renewal project.<sup>1191</sup>



Photo 79. Mareja Bin Juda at Manoora – D. Cruise's Archives – Used with Permission

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<sup>1191</sup> During November 2005 I visited high density high-rise public housing and urban renewal projects in Hong Kong and Shenzhen in China. In that context housing followed the structural form of wealthier people's housing (that is, also high density/high-rise).

Mareja enabled many in the Manoora Aboriginal and Islander Community to engage in mutual help in supporting the urban renewal project. Ten years earlier Mareja had taken a 60-seater busload of women and children from Manoora for the NCADA funded gathering at Geoff and Norma Guest's Healing Farm at Petford (discussed in Chapter Eleven). Mareja was able to refer back to that Petford experience in mobilising these women in the urban renewal project.

For the Project Mareja energised a group of Aboriginal and Islander women (some elderly) in doing day and night voluntary safety audits of streets, footpaths, pathways, lighting and other potential hazards. Mareja also energised Aboriginal and Islander youth to prepare a Transport Revamp Project Report that the Cairns Council stated was equal to a professional report; this report was used by the council in its deliberations.

David Cruise and I videod Mareja at the Project talking about how she encouraged involvement:

See this tree. This is like the Project. I am way out here on the end of this branch. The branch is the Cairns council. The other branches are all them government mob, and you are the roots down here in the earth.

And the whole Project is evolving through all of you mob and you can draw upon all this tree's energy and make it all grow how you want in your place.<sup>1192</sup>

Mareja with community and Project backing created a process whereby each family could decide how they wanted the money allotted in upgrading their public housing property; some wanted carports, others opted for covered verandas for breezeways and outdoor shade, and others wanted palms and other garden shrubs (this is resonant with Fraser House patients being asked their views on Sydney landscaping).

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<sup>1192</sup> Paraphrased



Photo 80. Example of House Upgrade – photo from D. Cruise's Archives

Prior to this Project, one large housing complex in Manoora was virtually without any greenery and extremely hot in the tropical summer and a place of civil disobedience. This complex was turned into a beautiful 'resort' like atmosphere with many large palms and tropical plants, shade areas and lawns with sprinkler systems.

The Project supplied the trees, plants and equipment to dig holes and move earth. The local residents supplied the voluntary labour to plant and maintain the greenery. Mareja told me<sup>1193</sup> that along with the habitat, the sociocultural tone of the place was turned around completely in twelve months with the crime rates significantly lower – refer photo 77 below.

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<sup>1193</sup> July, 2003.





Photo 81. The Housing Complex After Supported Community Self-Help Action - Photo from D. Cruise's Archives

This housing renewal project is resonant with the Healing Environments energy in the UK that Dr Rex Haig is linked with. The local community decided what they wanted to do about a dark park in their area that was unsafe. They decided that the tops of the trees be floodlit at night by using hidden soft green lights facing upwards. Now the whole park is like an enchanted forest at night.



Photo 82. The Floodlit Park by Day - Photo from D. Cruise's Archives

Strife in the park has dropped markedly. In the process, disadvantaged Aboriginal and Islander people found their voice. They gained group and community competencies and strengthened family and friend support networks.

In 1993 Neville, Terry Widders and myself wrote the paper Government and Facilitating Grass Roots Action. A quote:<sup>1194</sup>

In this paper the term 'grassroots' is used in the sense of 'the common folk'. Often the people involved have never engaged in socio-cultural action before - have never been on a committee, exercised any problem solving effectiveness or dreamt that they could have an effect.

### **Signing Un-Inma Memorandum of Understanding and Treaties**

In June 2002, a UN-Inma Memorandum of Understanding<sup>1195</sup> was signed in Cairns by people of Aboriginal, Torres Strait Islander, East Timorese and Bougainvillian backgrounds acknowledging ongoing partnership and mutual support towards Lacweb action in and between their respective communities with further outreach to West Papuans. This intercultural action linking Indigenous and oppressed people in the Region is consistent with Neville's Extegrity aspirations.<sup>1196</sup> Also signed in recognizing Lacweb Way was the Unique Healing Treaty<sup>1197</sup> and the Young Persons Healing Learning Code included as Appendices 38 and 39.<sup>1198</sup> The same documents have been circulated in East Asia Networks.

### **East Asia Oceania Linking**

As introduced early, through the 1990s I had been writing of folk that Neville had described as 'natural nurturers' who may be found among indigenous grassroots folk in the SE Asia Oceania Australasia Region, and elsewhere. This writing had been noticed by folk in Thailand and the Philippines who were connected with the Centre for Integrative Development Studies, then an institute within the University of the Philippines (now an independent entity).

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<sup>1194</sup> Refer (Yeomans, Widders & Spencer, 1993).

<sup>1195</sup> Refer (Yeomans 1992a; Yeomans 1992b).

<sup>1196</sup> Refer (Yeomans and Spencer 1999).

<sup>1197</sup> Refer (Yeomans 1992a; Yeomans 1992b).

<sup>1198</sup> Refer Regional Emergency Psychosocial Support Network, 2000; 2003a; 2003b; 2003c; 2003d; 2004a; 2004b; 2004c; 2004d.



This Institute has had a long working relationship with UNICEF in the Region. I was invited up to Bangkok, Thailand to participate at an Experts Meeting to explore the forming of a network among indigenous and other grassroots healers in the Region that may be called Psychnet.<sup>1199</sup> They were particularly interested in how local grassroots folk care for themselves following disasters. As a result of my contributions to that meeting I accepted an offer to act as a consultant to the newly formed Psychnet Secretariat that was part of the Centre for Integrative Development Studies in Manila.

My consulting role was:

- To find as many natural nurturers (NN) and NN Networks as I could in seven countries in the Region (Cambodia, Vietnam, Indonesia, Timor Leste, Philippines, Thai-Burma Border Regions)
- Establishing relationship with these NNs and NN Networks
- Gathering information about their competences, capacities, psychoemotional resources and experience of healing and resilience ways that work<sup>1200</sup> and gathering photos, written resources, DVDs, media and training materials and the like that they were willing to share
- Linking them up with other NNs and NN Networks in the Region
- Linking them up to Psychnet
- Using these visits, linkings and resources to evolve culturally sensitive set of written resources titled 'Regional Emergency Psychosocial Support Quick Response Training Modules' that are resonant with indigenous healing ways of the Region as a resource that can be used to prepare small teams of Natural Nurturers to be able to move quickly into disaster and post-disaster areas in the Region, discover the local context, find and link with the local NNs and NN Networks and then be able to within hours of arrival to send briefing reports out to International Aid Organisations so that they can better support locals without collapsing their ways. This resource set included a manual for training these Fast Response Assessment Teams, and a template for information gathering and reporting titled 'Rapid Assessment of Local Psychosocial Resources and Wellness'
- A series of case studies as examples of information gathering and support, and a set of readings supporting the process

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<sup>1199</sup> Refer Regional Emergency Psychosocial Support Network, 2000.

<sup>1200</sup> Note that this focus on capacity, competence, experience and resources is very different to normal Western Aid that tends to assume lack.

- Researching for and creating a culturally appropriate psychosocial database of academic and other articles on themes relating to culturally sensitive psychosocial support following disasters; downloading the best articles for immediate access

All of the above was completed. In extending Neville's networking, during June to December 2003, through funding from the UK via East Asia, I was invited to visit grassroots people in seven counties in the region to see if I could find and link with folk that I was terming 'natural nurturers'. I was able to link with, and link up with each other 40 grassroots wellbeing self-help bodies and networks into a network that was called Psychnet as well as sharing with 240 people in Cambodia, East Timor, Indonesia, Philippines, Thailand-Burma Border regions, Vietnam, and Cape York Aboriginal Communities in Australia. I heard about their healing ways and shared micro-experiences of some of the things that had worked in Laceweb networks. Amidst contexts of major man-made and natural harm, self-help and mutual help is thriving in these grassroots networks.<sup>1201</sup>

Dr. Elizabeth de Castro, a Professor at University of the Philippines, wrote a paper called 'Exploitative Work – Child Labour' that uses UN-INMA's work in the SE Asia Oceania Australasia Region as well as the Atherton Tablelands INMA Project as a model of Global Wellbeing Action.<sup>1202</sup>

In August 2004 there was a gathering in Tagaytay in the countryside in the Philippines to review the set of resources I had prepared for Psychnet towards preparing local grassroots natural nurturers in engaging in psychosocial response following manmade and natural emergencies in the Region.<sup>1203</sup>

At this Tagaytay Gathering I worked with Ernie Cloma and Professor Elizabeth De Castro using cultural healing action.<sup>1204</sup> Ernie had worked with Neville in Darwin in 1994 using all forms of artistry. I also gave a copy of the then current version of my PhD thesis that this Biography is based upon to all grassroots attendees.

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<sup>1201</sup> Refer (Balanon 2004; Regional Emergency Psychosocial Support 2000; 2003a; 2003b; 2003c; 2003d; 2004a; 2004b; 2004c; 2004d).

<sup>1202</sup> Refer (de Castro E. 2003).

<sup>1203</sup> Refer (Yeomans, Widders et al. 1993b).

<sup>1204</sup> Refer (Laceweb-Homepage 1998b)

The gathering was attended by grassroots people very experienced in psychosocial emergency response. The thirty-seven grassroots attendees from eleven countries in the region were very experienced grassroots people that I had met in my travels mentioned above, some that I already knew from the region, along with other invitees from China and Mongolia.

At this gathering networking and exchange was fast-tracked by meeting other kindred natural nurturers and sharing experience. A core theme and issue during the gathering was interfacing between First World and Grassroots way. I shared Cultural Keyline concepts with grassroots attendees who readily recognised these concepts and their fit within their own grassroots understandings of community mutual help. Consistent with sociograms 26 and 27 above, the sharing at the gathering enabled the 37 grassroots natural nurturers - most of whom had no previous contact with each other - to form a close integrated network during five days of sharing grassroots ways and bonding. All of the grassroots attendees are nodal people in respect of other networks in the region.

Following Tagaytay I accompanied Faye Balanon and Marco Puzon from UP-CIDS (host to Psychnet Secretariat),<sup>1205</sup> Than To from CamboKids in Phnom Penh, and a small select group of others linked to Psychnet to trial our emergency response processes around Takepan, a small rice growing district near Pikit in the war zone in Mindanao, in the Philippines where in the previous seven years there had been six outbreaks of war lasting up to seven months that resulted in over 70,000 internally displaced rice growers and their families who were forced for their own safety to make it to a series of centres of refuge where they would have about a square metre to sit on for the duration of the wars.

There we found and linked with natural nurturer networks and resilient people in a number of small rice growing communities made up of mutually cooperating Muslim and Christian families.<sup>1206</sup> I found that I was able to use the resources that I had prepared and especially the report protocol 'Rapid Assessment of Local Psychosocial Resources and Wellness' to send back to Dr De Castro at the Secretariat very detailed and relevant information within an hour of my arrival and at midday and evening each day I was there. I was also able to complete a comprehensive trip report within hours of my return to Manila.

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<sup>1205</sup> Refer Regional Emergency Psychosocial Support Network, 2002; 2003a; 2003b; 2003c; 2003d; 2004a, 2004b; 2004c; 2004d.

<sup>1206</sup> Refer (Balanon, 2004).

Consistent with the paper Neville Yeomans, Terry Widders, and I wrote in 1993 titled 'Government and Facilitating Grassroots Action (1993b) local folk in the war zone in Mindanao associated with an NGO Community Service organisation felt threatened by my support for local mutual help in the region they service. This perceived threat is discussed in our 1993 paper:

Traditional government and non-government wellbeing agencies may see grassroots initiatives as a threat to their own funding. If grassroots wellbeing action really starts to be effective on a larger scale, this may raise a fear of presupposed downsizing within sections of the bureaucracy and a similar fear within traditional wellbeing services.

Because of these perceived threats, the foregoing entities may mistakenly seek to undermine grassroot wellbeing initiatives. They may fail to see scope for multiple lateral integration between lateral/bottom-up and top down processes, or appreciate the scope for shifting from vertical integration to lateral integration.

UNICEF, who were acting in an auspicing role for what was not UN money for a project that was expressly to support *local folk* using *local indigenous mutual-help ways*, took the opportunity of adapting the resources that I had prepared and that were reviewed with little modification by the indigenous attendees at the Tagaytay Gathering. Their adapting was to turn this set of resources into a document consistent with dominant Western Service Delivery Models for use by UNICEF as a resource in the Region.

A similar set of resources for rapid response to disasters had been prepared by the UN Centre for Refuges and the UN Human Rights Commission at massive cost to those organisations

### **Action Researching Biopsychosocial Frameworks**

Neville pioneered the biopsychosocial mode of wellbeing care (Engel 1977) in Australia and carried out constant action research on the mode from 1956 to 1998, especially commencing community mental health and later community health in the late 1960's. Inma action research on the biopsychosocial model continues to this day.<sup>1207</sup>

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<sup>1207</sup> Refer (Spencer, 2013)

The biopsychosocial framing of mutual help action and experience within Laceweb and INMA may serve as a model for both health and wellbeing services, as well as a model for Victorian Workcover where the legislative thrust is to have Workcover claimants taking their own action to facilitate a return to their prior life participation and involvement.<sup>1208</sup> This possibility was explored in my paper 'The Expanding Role of Clinical Sociology in Australia'.<sup>1209</sup> Currently there is scant scope for clinical sociologists to be involved in this area as authorities would need some certification process for clinical sociologist in private practice. Currently in Australia sociology is taught as an academic discipline with scant focus on private practice and there is no certification process envisaged.

Appendix 40 is a paper detailing the UN-INMA Atherton Tablelands INMA Project - a fifty year longitudinal Community Wellbeing Action Research Project commenced by Dr Yeomans. This is now continuing as a self-sustaining self-organising social wellbeing process within Laceweb rollout. A timeline of action details the massive inter-weaving of many forms of healing artistry for wellbeing termed cultural healing arts or cultural healing action.<sup>1210</sup> This Project is resonant with the Peckham Project in the UK.<sup>1211</sup>

Resonant with the 1997 visit of Jobson Missang from Bougainville to Melbourne, Alex arranged for another Bougainville person to fly down to Melbourne from Bougainville for three months of co-learning exchange of healing ways in integral human development and community wellbeing. This person has experience in peacehealing, relational mediating and reconciling from during the Conflict and in the post-conflict years.

### **Neville and My Son Jamie**

In 1993, my son Jamie aged 21 went with his whipper snipper and other resources to visit Neville in Yungaburra, Queensland and stayed for a year co-learning and co-working with, and being mentored by Neville.

In part Jamie was seeking a better understanding of me to better understand himself. What was it that had me, his father, so engaged in working with Neville?

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<sup>1208</sup> Refer (Spencer 2009).

<sup>1209</sup> Refer (Spencer 2009).

<sup>1210</sup> Refer (Laceweb-Homepage, 1998b)

<sup>1211</sup> Refer Peckham Health Centre (2005); Appendix 2.

Neville tells Jamie many stories of his growing up exploring Keyline with his father PA Yeomans, and about all of the things Neville had been doing at Fraser House. All of the time, Neville is engaging in Cultural Keyline with Jamie, and Jamie is absorbing Neville's patterns of engaging by osmosis.

Neville found that Jamie was articulate, a very fast learner, ecological, a keen attender and observer, a person of impeccable values and ethics, had been my behavioural science research assistant since he was 13, and was an enterprising talented persistent worker who would take on, follow through and complete challenging tasks that engaged him.

Significantly for Neville, Jamie was one of those 'very talented dysfunctionals' that Neville had worked so well with at Fraser House. Jamie was also an outsider; he had already distanced himself from much of mainstreams taken-for-granted. He was confused about who he was and what he could do with his life, although he knew he had a driving itch to do huge things of value and significance towards making the world a better place. Neville is very adept at dis-covering. At having others open up and reveal themselves – peeling away layers of the onion; discovering core issues of great pith and moment.

Jamie is especially interested in high functioning as well as the processes that sustain dysfunction-peoples 'drivers'. If there is divine intelligence and free will, surely this would be the best of all possible worlds. How come it's all too hard? How come all of the pain and suffering? The compulsion about, and obsession with things of no or low value? Or with things harmful or destructive to self and others? How come the incomprehension? *The blindness to lack of comprehension?* The blindness to process? The powerlessness in unnoticed habitual drives? And close to home, how come the relentless drive by some of massive ego and arrogance, warped intelligence, thinking they are the new Abraham, and with obsession to exercise control over close family members?<sup>1212</sup>

After a little time together, Neville takes Jamie to a hotel where Aboriginals drink and he leaves Jamie there with the instruction, 'buy no alcohol for others'. Jamie is soon approached and surrounded by some Aboriginal men who ask what he's been doing. Jamie tells them he's a friend of Dr Neville Yeomans and that he's been clearing lantana from a large area on Neville's rainforest property. They tell Jamie he must be mad because they know Neville and his property and it's infested with taipans; one of the world's deadliest snakes.

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<sup>1212</sup> Refer Spencer, 2013.

Jamie laughs in replying:

By now, any taipans there must be well chopped up by my whipper snipper! The poor bastards didn't stand a chance the way I was spinning around in that lantana.

They say that after all that work they'll buy Jamie a drink and Jamie joins them. Then they put a lot of pressure on Jamie to buy a slab of beer and go back with them to their place to drink together. Under pressure and with a lot of emotional tension Jamie commences the purchase.

Neville has been eavesdropping on all of this and immediately reappears and tells the men to leave Jamie. Neville immediately demands that Jamie leave with him immediately. In the car with Neville driving up the highway in silence Jamie is on *very* high charge. Neville perturbs this by suddenly saying with very high emotion, words to the effect:

Have you *any* idea of the strife *you* could have caused in that family? Drunkenness! Family violence! Trouble with police!

Jamie is now on even higher charge. Jamie yells out with massive force:

You set me up! You left me there! You knew what they would do!  
That's a despicable act! I hate that sort of thing!

Jamie later told me:

At that moment, I *hated* and *detested* Neville. I felt that had set me up *big* time.

Then Neville says in a very soft, very kind voice,

Familiar feelings?

This totally unexpected response from Neville creates a 'meltdown' in Jamie's brain. Jamie immediately goes through massive very high speed processing. Jamie is at this time completely unaware of Neville's way of sudden emotional state changes and is thrown into confusion. From this cloud of confusion the following picture sensing feeling emerges for Jamie:

This is all about my relationship with my grandfather! My grandfather does this all the time.

He sets me up and I detest it. My grandfather thinks he's the modern-day Abraham; the one who seeks to lead and control the lives of everyone in the family. Control in minute detail. He thinks he knows best how we must live our lives! He does it all the time - what Neville just did - and I *detest* it!!!!

As they continue on the drive back to Yungaburra Neville allows time for Jamie to assimilate and internally re-integrated all that had happened in the hotel and car. A little later in the car Neville asks:

Do you still hate me?

Yes I do!

Neville sensed what is called by some 'locus of control' as a big issue for Jamie; either being under self-control or under control-by-others.

The next day Neville asks Jamie:

Do you still hate me? Right now, do you feel hate?

No. I don't.

Where has hate gone?

Jamie slowly realises that Neville had been intentionally 'mirroring' Jamie's grandfather's manipulative behaviour metaphorically represented here as the following process:

- Neville taking Jamie into the hotel
- Setting Jamie up for failure
- Creating overwhelm and a sense of helplessness in Jamie
- Using this to justify 'why someone like me should make all the decisions in your (Jamie's) life'

Jamie sees clearly for the first time the process his grandfather had been using on him and his mother for years. Neville intentionally created a context so that Jamie could personally experience the process and the metaprocess of disempowerment. This was so that Jamie could sense how Jamie's moving, sensing, feeling, thinking, and acting habitually responded in these contexts. And experience and sense how he could disintegrate his self-disempowering process in reacting to others manipulative screwing and begin accessing his *own* inherent sovereignty.



Jamie later told me that after that hotel episode, he had a far keener sense of process, especially when others were seeking to disempower him, seeking to place their demands upon him, and seeking to control him. Jamie began exploring ways that he could stay in his own power and make state changes<sup>1213</sup> as appropriate to context, having more capacity to receive the wisdom of his own emotion and then let the emotion pass.

I would not put it past Neville to have arranged for these men to approach Jamie and set up pressure upon Jamie to purchase them a slab of beer. Neville was a very strategic fellow in setting up contexts laden with healing possibilities associated with high expressed emotion.

As soon as Jamie had arrived in Yungaburra, Neville had commenced taking Jamie with him while Neville engaged in finding and linking together natural nurturers in the Atherton Tablelands Region.

He set Jamie many significant challenges. As one example, Neville started having Jamie sitting in on his consulting with his psychiatric clients. With one client Neville suddenly says he has some things to do and says for Jamie to help this fellow. When Jamie accepts this challenge, Neville leaves the two of them together and goes into the next room where he can still hear the conversation. In the wooden walled and floored old Queensland Bungalow up on poles, the acoustics are excellent. Neville has given Jamie no hint that he's going to give him this challenge. Jamie is 'thrown in at the deep end'. This is resonant with Neville suddenly telling me to 'Work with Maria', a story told in my book 'By the Way'.

Jamie told me he began engaging with this fellow in a very resonant way that soon has the fellow revealing himself layer by layer; spontaneous sorting out aspects of his life in flow-of-consciousness that is welling up from deeper levels, with Jamie checking for ecology every step of the way. When this healing wellbeing engaging is coming to a natural end, this fellow is undertaking to carry out some very functional healing wellbeing challenges. Neville, who has been monitoring the engagement from the next door room comes in and starts to tee up the fellow's next appointment. The client requests to see Jamie on his next visit as he has found Jamie to be most helpful to him and says he somehow feels quite different. Neville arranges for this to happen. On this next visit Neville again monitors from the next room.

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<sup>1213</sup> Like Neville could do; also, refer Spencer, 2013.

During the time with Neville, Jamie had sustained induction into Neville's way. Neville also learned many things from Jamie. One of these was how to pack a car. Jamie had energised Neville into using Neville's rainforest property on the Barron River near Kuranda to hold a gathering celebration and dance to support Neville's focus on using community events to increase personal and community wellbeing. Neville originally said it was all too hard as there was no suitable access to his rainforest property. The track into the property through the rainforest was all overgrown and eroded and had a high creek crossing that had collapsed. Jamie asked Neville to take him to see the property and in no time Jamie had the track including creek crossing accessible at little cost. Jamie also used massive energy in the tropical humid heat to prepare the locale – clearing four metre high lantana from a five tennis court size area for a camping area as well as other work.

On the day we were to travel across to the property to set up the gathering other folk were going in their own cars. We had what appeared to Neville to be a massive amount of gear requiring, in Neville's view, five round trips, with each trip including successive loading and unloading involving over three hours. 'It's impossible! This is just not going to work', says Neville.

In 30 minutes we surprise Neville by telling him *everything* is stacked in the car and we were ready to go. Stacking is something Jamie had learned to do well in going on snow trips. The four day gathering was a marvellous success.

While with Neville, Jamie was continually frustrated that lack of money kept holding him up in carrying out many of the projects that he and Neville were developing. After a year, Jamie told Neville he was heading south as he had things that he wanted to do and he needed to generate money to do them. Jamie started working down in Sydney, NSW for his uncle, my younger brother.

It was only well after Neville died that Jamie found out that Neville had many rent producing properties dotted up the east coast of Australia and that he had considerable wealth and income. Neville was very upset when he learned that Jamie was leaving. Together they had made so much happen. Neville had been looking for an action person he could work with like Jamie for decades. I sense Neville's non-funding of Jamie is consistent with Neville's mantra – 'nothing happens unless folk do it all by themselves'. He followed this principle even though it meant losing the close working relationship he had with Jamie.

Down in Sydney Jamie put the way he had been evolving while working with Neville into practice in engaging with small work groups engaged in paving construction and landscaping to massive effect in increasing output and worker morale - introducing the notions 'the wisdom is in the group', and 'work with the free energy', as well as using processes he had adapted from Neville.

After some time in Sydney, Jamie moved to Hervey Bay in Queensland where he used Keyline principles on property he acquired to transform an anaerobic black water swamp into a crystal clear lagoon and creek system. The process for this is outlined in my book, 'By the Way'.

A local wealthy developer saw what Jamie was doing and was intrigued when Jamie told him that nature was telling him what to do, and that he was working with the free energy at the site.

Jamie said he was going to turn the black anaerobic swamp to be like the crystal clear waters on Fraser Island off the coast of Hervey Bay. The developer was intrigued and told Jamie that he thought Jamie would never succeed and said he would come back in ten days. The developer did come back and found that the rank smelling swamp was now a crystal clear lagoon with a sandy bottom that was rapidly filling. From this work on the lagoon, Jamie was asked by this developer to go out to a property the developer owned to look at a site for the possible construction of a very large dam.

He tells Jamie that all of the local dam construction people who looked at the site had told him that they would not take on the dam construction job because of inherent difficulties. Central was the lack of clay in the area to include in constructing a 400 metre long dam wall. What clay that was there in the area was underneath an extensive swamp that had edges too soft for them to work near.

When Jamie went to see the site, Jamie asked the developer if there was a 27 ton excavator available. The site owner said he could borrow one straight away from a neighbour and upon returning with it, he told Jamie to test what happens in a spot the owner/developer selected. As soon as Jamie put the bucket down below to the swamp surface the excavator started to tilt forward as the edge of the swamp began to collapse. Jamie swung the excavator arm around fast nearly hitting the owner and dug the bucket into solid earth and dragged himself and the excavator out from sinking deep into the swamp.

The developer was angry and said it was all useless. Jamie told him to go for a drive around his property on his quad bike and come back in an hour. The developer did this.

Consistent with Keyline, Jamie immediately begins to keenly attend to sensing the local topography to get a feel of the place – to let the site tell him what to do. Jamie soon notices a line of trees that extend from the solid bank he is on across the middle of the swamp from Jamie's side of the swamp to the other side, a distance of 50 metres. The swamp extends either side of this row for some distance. Jamie senses that the root systems of the trees will act as a solid foundation for the excavator. By carefully and slowly moving the excavator along beside the row of trees Jamie finds that he can easily get right across the swamp on the heavy excavator. Jamie puts the bucket into the mud near the far bank of the swamp and pulls back and up a cubic metre of mud. Clear water immediately pours into the hole. Jamie puts the mud to the side, and moves backwards a little along the row of trees. He leaves a distance of mud to retain the water and then takes another bucket load of mud. He then removes the mud wall to let the water come forward. He repeats this process across the swamp.

Jamie works his way right across to his original side and he is again up on the hard dry ground where he was before. A few moments later the developer returns over a small hill on his quad bike. He has seen nothing of what Jamie had been doing. He assumes Jamie has been sitting there doing nothing for an hour. He expects incompetence. Jamie has a wall of mud holding back a massive amount of clear water from one side of the swamp to the other and the developer has not noticed the changes Jamie has made beside the row of trees. He has no knowledge that Jamie has been right across and cleared a fifty metre long one metre wide channel that is full of water. Jamie says to the developer:

Watch this!

As Jamie removes a layer off the top of last wall of mud, now within safe reach, a huge volume of clear water is released into the original creek course along the near edge of the swamp. The owner is stunned as he has no idea that Jamie has driven the heavy excavator right across the swamp. He also has no idea how Jamie had accomplished the task and what skill base, competence or processes Jamie is using. All he's focusing on is the rushing water. He has never seen water running in the boggy creek course before. Jamie progressively lowers the mud wall. This water flow continues to run for days till the whole swamp is drained.

Sometime later work can start on removing the drying mud and accessing the underlying clay. The process reveals that under the swamp had been concealed an extremely valuable deposit of high grade granite gravel that amply repaid the cost of building the dam! The dam was eventually successfully completed – at virtually no cost to the developer.

About the same time I sent Jamie an early copy of my PhD. In reading this Jamie told me that many jumbled and often unfathomable things that he had been mulling on about his time with me, his time up with Neville, and his subsequent experiences in Sydney and Hervey Bay ‘clicked’ into place.

Since then Jamie has been collecting small samples of soil biota (soil organisms) from many extraordinarily fertile places including some of PA’s former properties. As well, Jamie has been emulating the Yeomans in creating conditions in the soil for these massive varieties of soil organisms to multiply and thrive. Jamie now has ‘stores’ of these soil organisms in locales they can thrive in. And thrive they do.

Jamie has also been drawing upon the Amazon Indian ways of creating very fertile black soil called ‘Terra Preta’.<sup>1214</sup> It seems that a key component of this soil is charcoal. Jamie has evolved processes whereby wood and other organic material can be turned, within a couple of hours, into a very special form of colloidal charcoal with hardly any weight loss.

In trialling combustion processes Jamie created 1400-plus Celsius heat for 10 minutes out of a small handful of woodchips (the heat source) – with three one metre high bizarre ‘fire devil’ vortices that turned chunky wood to charcoal such that most of the original weight in the wood chunks was retained along with most of the oils in the wood. The resultant charcoal is shiny black and far heavier and dense than normal charcoal and when powdered and water added, forms colloidal charcoal.<sup>1215</sup>

Jamie is exploring natural phenomena relating to combustion and novel context.

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<sup>1214</sup> ‘Black Earth’ in Portuguese; Cornell University, 2013. Terra Preta de Indio. Internet Source sighted Aug 2013.  
<http://www.css.cornell.edu/faculty/lehmann/research/terra%20preta/terrapretamain.html>.

<sup>1215</sup> Refer (refer photo 31).



B



C



D





E

Photo 83. Photo Series (A) Fire tongues<sup>1216</sup> From the Vessel Coming from a Handful of Chips; (B) Size of Wood Pieces Turned into Collodal Charcoal (C) Sample of Colloidal Charcoal; (D) Colloid of Life Compost (Affectionately Known as Jamie's Cupcake (E) Showing Relative Height of the Free Standing Colloidal Soil (1.5 Metres at High Spot.

A soil scientist assumed Jamie's colloidal charcoal was 20,000 year old peat. Another farmer with an agricultural science degree assumed that some of Jamie's colloidal charcoal dissolved in water would settle to the bottom in a couple of hours. It was still in suspension 24 hours later.

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<sup>1216</sup> Refer (The Stirling Company, 1905. A Book of Steam for Engineers. The temperature of flames with carbon particles emitting light can be assessed by their color: **Red** Just visible: 525 °C (980 °F), Dull: 700 °C (1,300 °F), **Cherry**, dull: 800 °C (1,500 °F); Cherry, full: 900 °C (1,700 °F), Cherry, clear: 1,000 °C (1,800 °F); **Orange** Deep: 1,100 °C (2,000 °F), Clear: 1,200 °C (2,200 °F); **White** - Whitish: 1,300 °C (2,400 °F), Bright: 1,400 °C (2,600 °F), Dazzling: 1,500 °C (2,700 °F)).





One third of 'Cupcake' maintaining its shape

Jamie has been using the Way alongside the free energy of life force in evolving cold composting that includes the colloidal charcoal and soil organisms he has collected and multiplied. Vegetables can be grown in the soil mix immediately. The material essentially turns into rich fertile soil within 6-7 weeks without generating heat; Jamie has created piles of his cold compost mix two metres high which turn to magnificent soil with around 85 percent colloidal content. Natural paciferins in the mix naturally minimise harmful fungi, moulds and yeasts.

Worms massively multiply and vegetables thrive. Jamie with others is exploring the growing in colloidal form of a massive variety of human digestive tract micro-flora, capable of transmuting what we eat into the substances needed by our bodies. Jamie has also been using the Way to have sea water drop out sea minerals and transmute to colloidal form with potent wellness effects when added to soils and when ingested.

Jamie is action researching combining Keyline and Cultural Keyline principles in returning water's memory to its natural state where it will no longer hold pollution; returning polluted rivers and river banks to natural state. He is combining this with exploring Neville's dream of oassifying

deserts – extending that dream to vertical farming with very low carbon footprint for use in areas of very dense human population.

During 2007, over an eighteen month period, Jamie and I worked on a Project linked to and applying Neville's 'On Global Reform – Inma' paper, and Extegrity documentation relating to re-constituting collapsed and collapsing societies. Extegrity way entails supporting local people engaging in mutual help to evolve their community wellbeing together.

This Extegrity Project came to be called the Fertile Futures Project. The Project came to the attention of entities with an interest in funding very large impeccable humanitarian projects as an integrated aspect of very large new money creation. It entailed evolving, with local grassroots folk of an at-risk country, five very large communally owned and operated cooperative enterprises in production and service areas selected by the locals. Surplus from these enterprises were earmarked for funding humanitarian action.

These large enterprises were integrated with a proposed Fertile Futures Cooperative providing grants, loans and micro-credit supporting village-based farmers with smallholding farms and other self-selected livelihoods. In evolving the Project, Jamie and I embraced the voluntary support of a loose team from the Oceania SE Asia Australasia Region and further afield of over fifty academics and extremely competent consultants, many of whom were advisors to national and state government and peak industry bodies.

Jamie, with some support, acquired high skill in using the latest version of Excel Spreadsheet and together we created a comprehensive state-of-the-art Excel file on every aspect the Project rollout and subsequent management, with five year operational plans and cash flows. The Fertile Futures Project entailed funding of Aus\$380 Million. It was projected to generate Aus\$30 million a year from outset to fund its own humanitarian action.

Local collectives of women evolved the planned rollout of humanitarian action by supported local folk over the first five years. The needs they had identified would make you weep. The Project's impeccable value and rollout had it accepted for funding a few weeks before the Global Financial Crisis. Because of the GFC, the Project never commenced, though all of the associated experience, competences, resources, documentation and socially-ecological value-based talent networks generated by the Project continue to play their part in generating micro, small and massive possibilities for fertile futures.

Jamie's continuing passion embraces an abundant synthesis of all he has learned and embodied from his personal exploring alongside action research with Neville, I and many others towards working with life force creating and using life foods vitally for vital community. In summary, Jamie's work is extending Neville's life work and combining Keyline and Cultural Keyline for human and environmental wellbeing. Much of Jamie's work was demonstrated by Jamie and I during the series of field days on farms near Neville's house in Yungaburra and other places on the Atherton Tablelands in Queensland in January 2012 discussed earlier in Chapter Seven. To further all of this work, resonant folk associated with the Total Care Foundation Inc. and other foundations and self-help groups founded by Neville in the 1960s, are doing what Neville termed fundroving – a wordplay on the two expressions 'fun droving'<sup>1217</sup> and 'fund roving' – seeking non-compromising funding to expand all of this vital work. We welcome expressions of interest.

## Integral Human Development

A substantive collection of micro-experiences and transforming processes have merged over the past fifty years to form a set of Transformational Experiences in Integral Human Development on offer through the Laceweb. These experiences explore reconnecting through awareness of awareness of being and through this, re-integrating in human caring values based ways of moving, sensing feeling thinking and acting for embracing living beyond Marcuse's *one dimensional man*.<sup>1218</sup>

A number of Foundations, Study Centres and Self-help groups linked to the Laceweb are supporting and auspicing these experiential gatherings including:

- UN-Inma
- Total Care Foundation (Victoria) Inc.

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<sup>1217</sup> Droving is done by a drover in Australia - a person, typically an experienced stockman, who moves livestock, usually cattle or sheep, on the hoof over long distances, often on what is termed 'the long paddock' – referring to the edge of the rural road.

<sup>1218</sup> Refer (1964).

- Australian Wellness Foundation Inc.
- Keyline Foundation Inc.
- Connexion
- Connexity
- Eesos
- Extegrity
- Family Nexus
- Inma Nelps
- Inma Project
- Laceweb
- Centre for Integral Human Development Studies
- Centre for Oceania SE Asia Australasia Integrative Wellbeing Studies

A person from Bougainville attended this Experiential Gathering with other Laceweb folk during his visit in mid 2012 and his co-learning contributions enriched the experiential process and content. Photo 26 was of the clay Keyline model made as an aspect of using Cultural Healing Artistry. The model was also used to introduce aspects of Cultural Keyline. Ideas are evolving for Bougainville folk to experience this Trans-formational Experience commencing possibly in 2013 towards further evolving natural nurturer networks. Natural Nurturer networks are evolving through Bougainville. Cultural healing Artistry was used to convey the way rumours of what works passes along these networks. A feel for the transforming way of these experiential gatherings is provided in the following Acknowledging page from the Experience Notes:

## **Acknowledging**

We recognise through the Oceania SE Asia Australasia Region the wide-spread presence among grassroots folk of what is termed 'loving wisdom in action', natural nurturing, resilience under extreme stress, and psycho-emotional and other body-mind resources. This Integral Human Development resource has been evolving over more than five decades from healing ways of the Oceania SE Asia Australasia Region.



Photo 84. Cultural Healing Artistry. Photo by Kate Robertson – Used with Permission

The photo above depicts the way rumours of what works passes along Natural Nurturer Networks. This was created during Thomas Endo's visit to Melbourne. Participants stood close together and then began passing ribbons to each other and progressively holding on to more ribbons. Then all of the participants bend down and place their ribbons on the floor and step out of the array. A long discussion of the experience follows including the implications of what they can perceive in and infer from the array.

These healing ways have been passing between folk in co-learning environments as stories and as micro-experience, wherein grassroots folk transform and further develop through experiencing new ways of being and acting – transforming their way of being in the world with others, and noticing the difference. The way embraces all forms of cultural artistry; what has been termed Cultural Healing Arts, and Cultural Healing Action.<sup>1219</sup>

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<sup>1219</sup> Refer (Lacweb-Homepage, 1998b)

With time, folk become very able and experienced in adjusting and adapting new transforming ways to their local customary way of living, their culture, as well as passing on these transforming ways to others. This has been happening in the Region since the distant past; integral human development.



Photo 85. Photo by Kate Robertson Taken During the Course - Used with Permission

When experiencing this grassroots way, people experienced in Western Way may notice that this grassroots way differs from what Westerners term education, training, and trainer-training - having the focus on acquiring new knowledge, skills, and attitudes. Rather, Grassroots Way embraces transforming towards enriched integral ways of inter-subjectively being with others. It involves transforming while experiencing action and co-learning with folk embracing, embodying, and using new ways of being, functioning, and acting that work well. They tend to transform while adjusting, adapting, and using these new ways spontaneously as appropriate to context in everyday life, while evaluating outcomes in an ongoing manner.

Grassroots folk are transforming towards being well with others – wellbeing; they tend to stay at the *well* end of the illness-wellness continuum. This Grassroots Way continually *culturally* improves their culture – their way of life together - taking back their *ability* to be integrally *able* in fostering and maintaining being well together.

### **An Example of Self Organizing Emergence of Community Mutual Help**

An example of the self organizing emergence of community mutual-help commenced during the extreme fire storms that swept Victoria, Australia during 7 February 2009. This date is now known in Victoria, as 'Black Saturday'. Four hundred individual fires were recorded on that 46 degrees Celsius (115 °F) day along with unusual fire behaviour – including lateral tornado type winds resulting in Australia's highest ever recorded loss of life from bushfire – one hundred and seventy three lives lost, with one hundred and twenty of them caused by a single firestorm. Four hundred and fourteen folk were injured. There was loss of over two thousand and thirty houses and a loss of more than three thousand five hundred structures. The RSPCA estimated that more than one million animals died in the fires. Nearly one hundred thousand hectares of Victorian parks were damaged by fire, with ninety per cent of this being National Park. The fires also killed most of Victoria's last stands of mature mountain ash forests - including the five known trees over ninety metres (two hundred and ninety five feet), which were the tallest trees on the Australian mainland.

The impact was massive. Those folk that remained in the fire affected areas and those that returned were living with a fire blackened landscape as a constant reminder of what had happened. All undergrowth was reduced to nothing but fine ash.

*From the fires onwards an oft quoted report from fire affected folk was that the most helpful help they received was from other fire affected folk. Sharing news-as-stories and just being with other fire affected folk was comforting. Only their fellow fire affected folk shared their world. Only these folk were 'on the same page'. For many fire affected folk, being in the fire affected area was where they wanted to remain; it was a very weird experience to go outside the fire affected area and to engage with non fire affected people.*

In the following hours and days, a pervasively felt need among fire affected folk was hearing news about friends, relatives, and acquaintances from fire affected areas. What had happened to them? Had they died? Survived? Been hurt? Where were they? They wanted to know. No matter how hard the news may be to receive, they wanted to know.

And a common experience for weeks afterwards was continually seeking to contact as many fire affected folk as they could, so the caller would know precisely where others were and how they were going and this continuing contact filled a very strongly felt need.

*From the fires onwards an oft quoted report from fire affected folk was that the most helpful help they received was from other fire affected folk.*

Amongst all of this heartache *five* devastated local folk, who separately were *not* functioning very well at all, when acting together rose to the occasion and became *extremely effective* in helping their local community members in setting up peer-to-peer support, community meal sharing processes, and other community wellbeing happenings.

Communities came together in a number of places through the fire affected areas in mutual-support to share food and each others' presence. A small group of women regularly gathered to knit and crochet together for mutual support; a simple nurturing act in everyday life having, for them, potent significance. There were many of these small nurturing acts of potency.

A peer-to-peer support group began linking up with each other to share experience of healing ways that work.

Bakeries and cafes became places to meet and link with other locals and support one another. A local community market just outside the fire affected area remains a place where fire affected folk share news of how friends and relatives are going and also a place to provide simple acts of kindness to each other in everyday life.

Ongoing mess has been crowding into many folks lives. For many the response has been to withdraw from the wider community of fire affected folk into small select support groups; close family, a friend or two.



Within this mutual help are folk who are naturally very good at nurturing others, what we have been terming natural nurturers.

Amidst all of this heartache there has emerged healing wellbeing action that is resonant with Laceweb Action in the Australia Top End and through Natural Nurturer networks through the Oceania SE Asia Australasia Region.

### **Supporting Local Folk in Low and Middle Income Communities and Countries Using Mutual-Help for Returning to Mental Wellbeing**

In May 2013 I was approached by Dr Rex Haig of the UK College Centre for Quality Improvement of the UK College of Psychiatrists to collaborate with him on preparing a workshop at a Global Conference exploring approaches that may bring support to sufferers of mental disorder in low and middle income communities and countries currently receiving no support. There are estimates that over 500 million people are currently at risk. We evolved a workshop that focuses on 4<sup>th</sup> and 5<sup>th</sup> of 8 modes in a spectrum of care as follows:

1. Self
2. Enhanced Self-care (e.g., internet and smart phones)
3. Self-help
4. Non-enhanced Mutual-Help Groups, Mutual-Help Networks, and Mutual-Help Communities (enriched by Natural Nurturers (NN) experienced in healing ways that work )
5. Enhanced self-help groups (defined by having qualified clinical input) (Therapeutic Communities)
6. Individual clinical help
7. Multi-disciplinary team
8. Hospitalization

Using the term 'spectrum of care' in any potential rollout in global low and middle income (LAMI) areas implies that there may emerge a 'continuum of care' theme through *differing*, though *complementary* modes of care ranging through:

- (1) the self-care domain
- (2) the mutual-care domain
- (3) the expert-care domain

We will be drawing upon over fifty years experience in the SE Asia Oceania Australasia Region linking with mutual-help groups, mutual-help networks, and mutual-help communities enriched by Natural Nurturers (NN) experienced in healing ways that work. We'll be particularly drawing upon work with Alex Dawia in the Post Bougainville Conflict context, and Daryl Taylor and the Kinglake Peer-to-Peer Support processes among fire affected people in Kinglake, Victoria.

## REVIEWING

This chapter commenced with a sociogram analysis of Neville's work in evolving Laceweb followed by a summary analysis of Neville's 'On Global Reform' paper.

Laceweb was discussed as a functional matrix of matrices, and examples were given of Laceweb action research in evolving Inma as a micro-model area exploring epochal transition.

Then there was an overview of Neville's work with my son Jamie and the fertile outreach emerging from that.

The mutual-help that emerged in fire affected areas was briefly outlined.

The final segment of this chapter is a Whole-of-Biography review titled 'Whither Goeth the World – Humanity or Barbarity'.

The title adapts Carlson and Yeomans title 'Whither Goeth the Law – Humanity or Barbarity'.<sup>1220</sup>

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<sup>1220</sup> Refer (1975).

## Whither Goeth the World – Humanity or Barbarity?

This Authorised Biography of Dr Neville Yeomans life work has introduced and specified Neville's Cultural Keyline as a potent new model and concept firstly for common folk seeking to contribute to a better world, and secondly, for the social and behavioural sciences. Neville derived Cultural Keyline from over 40 years of action-researched praxis. Cultural Keyline is potent, dense and multifaceted. It is concurrently:

- a mode of being
- a mode of sensing and perceiving
- a mode of values based personal and social interacting
- a way of transforming dysfunctional disconnected people to being functional and connected in socially ecological ways
- a model for sustaining wellbeing based, interconnecting, interrelating, interacting and cooperating among common folk
- a concept for the psychosocial and behavioural sciences
- a folk concept for enriching everyday life interaction
- a worldview
- a mode of praxis
- and more.....

In this Biography I have specified Cultural Keyline:

- firstly, from my use of it in action research
- secondly, as an aid to understanding
- thirdly, as a synthesis of Neville Yeomans' diverse actions
- fourthly, as an aspect of everyday life relating and acting
- fifthly, as a process for deep understanding
- sixthly, as a process for enabling personal, familial, communal and social transition to community wellbeing with respect for diversity

Cultural Keyline nestles with and co-enriches other ways, models and concepts discussed in this Biography, including:

- Connexity
- Connoisseurship
- Cultural locality
- *Dichter und denker*<sup>1221</sup>

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<sup>1221</sup> Simultaneously contemplating subject, verb, and object. Eg *Neville as evolver of therapeutic community*, contemplating him engaging in therapy, while exploring

- Emergence
- Free energy
- Inma
- *Kennen*
- Keyline
- NLP
- Self organizing systems
- Social topography
- Sociomedicine, and
- Stimmung.

These have also been woven into the process of understanding and synthesis of Neville's diverse actions and into my action research.

Neville adapted his father's Keyline farming practices in evolving Cultural Keyline. Neville used Cultural Keyline in evolving a micro-model of epochal transition in all of his life work – in Fraser House, Fraser House Outreach, and the Laceweb.

Self-organising grassroots networking action continues to be spreading in the Region. Epoch transitional action linked to Neville's action research, on all accounts, seems to be alive and thriving. We are, at time of writing, over fifty years into Neville's 250 to 500 year timeframe. It seems we are 'on schedule'. The outreach from Neville's action research is evolving a transitional paradigm of human future. Neville anticipated new forms of social movements now spreading through South America and wider afield.

I now give more specific conclusions.

## **Framing Values**

Neville with nurturing others was evolving these transitional epochal processes grounded in humane values. These values framed connexity-based embodied knowingness, and also framed interpersonal interaction and inter-relating in the unfolding life-world. Values were not explicated and laid down in *law* – values were lived in connexity relating as part of their communally evolving *lore*.

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the therapy. Or, *Neville as poet*: simultaneously contemplating (i) Neville as poet, (ii) his poetry writing process, and (iii) his poems; and exploring deep understanding while exploring the intermingling of these three foci of contemplating.

Neville's way of moving onto the socio-topographical higher ground at the Keypoints with dysfunctional people (where their disparate informs merge as energy) is to be experienced - and when experienced, explanatory and descriptive words are unnecessary and superfluous.

## **Being in the Zone of Growth**

When Neville and his father began taking nature and the unfolding context as a guide for action, they were exploring things beyond their competence. Neville evolved Cultural Keyline and associated ways of evolving exquisite relevant competences by competently acting in contexts that went beyond his competence. When in overwhelming contexts Neville would be very 'open' - in Wolf's terms;<sup>1222</sup> he would also have his actions framed by humane caring respecting values. Neville would be open in the sense of surrendering his senses to the context, and then catching the collective richness and wisdom of the living system context he was embedded in. Neville would catch the system telling him what to do. He received subtle cues - though sometimes obvious if you have eyes to see – as well as fully formed valued insights out of inner silence about what to do next. While I can read this, the fullness of this is best experienced – leading to what has been termed 'embodied knowing' of embodymind transforming.

I sense that Neville's peak performing became activated – he become more fully alive – when his was ecologically in a zone beyond competence while caringly using his exquisite competences. This is where and how his new competences emerged. Neville engaged in entering into this liminal (threshold) zone for a lifetime and was evolving new exquisite competences daily.

Neville began constantly placing himself, staff, and patients where they were all acting 'beyond competence' and acquiring competences to do this functionally, valuably, and ethically. He passed on his ways to people so that they also gained new competences and could be effective when confronting overwhelming contexts. Neville was modelling how people together can be functional, valuable and effective when they were out of their depth. Big Group was structured overwhelm. Similarly, as mentioned previously, a small group of folk affected massively by the Kinglake fires were very effective in supporting themselves and others when they took action together.

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<sup>1222</sup> Refer (Wolf 1976)

In Fraser House the mood was:

We don't know how we do this; we're the best in the world, so lets get started again.<sup>1223</sup>

The mood when entering this zone was articulated by Neville:

Of course it was miraculous. We were the best in the planet, and we all believed this, so we would acknowledge our failings, as we were streets ahead of everyone else.<sup>1224</sup>

It was also articulated by patients:<sup>1225</sup>

When both the staff and patients are working well together in the Unit, a peak of enthusiasm is reached at times when everyone sees almost any move at all as being gainful. New enterprises are embarked upon with an eagerness that is almost inspired and success is a certainty.

Fraser House process was resonant with the term 'synergy' – a term used where group outcomes are better than the best individual outcome.

Before Neville, the wider system's response to the dysfunctional troublemakers was confining them in asylum back wards and prisons. People who withdraw when they sense they are out of their depth have their current competence as a limit to action. Ethical codes state that one must withdraw from helping in contexts where one reaches the limits of competence. Neville complied with this protocol in drafting a code of ethics for people not competent in his way.<sup>1226</sup> If Neville had used a model that relied on being competent then he too would have collapsed into incompetence, defence, withdrawal and resignation in overwhelming contexts. He would have been modelling patients back to themselves - all incompetent in overwhelm. Fraser House patients would have left the Unit incompetent in overwhelming contexts and nothing would have changed.

Having experienced and embodied Fraser House way, people leaving Fraser House would often be faced with overwhelming situations. After experiencing Neville's way they had evolved processes for moving through these functionally - with the supplemental support of their local networks.

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<sup>1223</sup> Dec 1993, July 1998.

<sup>1224</sup> Dec 1993, July 1998.

<sup>1225</sup> Refer (Yeomans, N. 1965a, Vol. 4, p. 51).

<sup>1226</sup> Refer (Yeomans 1998).

Neville evolved Cultural Keyline in part as a way to go beyond competence ethically and ecologically.

## **Non-Expressible Knowingness**

As I introduced in my methods section, none of the people I interviewed who were connected to Fraser House - the staff, Alf Clark the researcher, the outpatient and the patient, and *none* of the other people who knew Neville well from outside of Fraser House - could articulate Neville's way. *None* of the youth who I have interviewed at Geoff and Norma's farm could articulate Geoff and Norma's way. Neville never articulated his way.

When I first approached each of these people they would say things like, 'Oh Goodness! You have set yourself quite a challenge.' 'I never worked out how Fraser House or Neville worked.' 'It remained a complete mystery!'

Ross<sup>1227</sup> in his 1992 'Dancing with a Ghost' article quoted by Tim Rogers refers to what I am calling 'non-expressible knowingness' as a 'different form of reasoning'. Ross was writing of his experience of becoming able to know where the fish were feeding in an Ottawa lake (before the days of electronic detection). When Ross arrived to learn to be a guide, none of the experienced guides could tell him how they did it. After years he acquired the knack, and when he had, he could not explicate how he did it either.

Neville and the people who worked with him know enough to use this knowingness in exquisite action. They cannot put it into words. They are like me with 'Cultural Keyline in Dec 1992. It is like people who have experienced the way have a metaphoric 'fingerprint' that others can sense in their actions, and one in the way, can readily sense when someone does not have the way; that these people have special knowing, understanding and way are evidenced by their outcomes in context.

Neville left me quite a challenge in suggesting I do the PhD on his life work and by implication, this Biography. I have tracked down the majority of the things he evolved and what he did. I recognise that at Fraser House they made little use of describing, defining, explaining and answering questions as modes of knowing. I have been using these modes in documenting Neville's his effectiveness. I have used more of Neville's way in the writing all of the stories in my 'Coming to ones Senses – By the Way'.<sup>1228</sup>

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<sup>1227</sup> Refer (Ross, 2000).

<sup>1228</sup> Refer Spencer, 2013.

In this biography I have detailed much of Neville's processes and the processes for using his processes (metaprocesses). In this, I have engaged in documenting, detailing, analysing and explaining. This Biography adds in most of what Neville left out of his engaging with people, and leaves out what is most vital and important – that is firstly, the experience of being immersed in Neville's Cultural Keyline way over time in the types of contexts Neville constituted, and secondly, the embodiment that may flow from this. All of my explicating of Cultural Keyline is far removed from the experience of experiencing being immersed in the action research outlined in this Biography - and the embodied understandings that may flow from this.

Neville took care not to attempt to explicate what he did. He rarely articulated his way. Attempts to articulate it miss the lived-life essence. Having a little of the way expressed in words outside of lived context typically has people drawing incorrect conclusions. The hallmark of Neville's way is to experience and embody the experience. This Biography may provide a way to enter the way. I sense that here it is salient to again let Ward 10B in Townsville Queensland stand as a warning to anyone who may want to implement ideas culled from this Biography without allowing for the interwoven richness of Neville's way and value underpinnings.<sup>1229</sup>

## **Uncompromising Action**

Neville and I had many discussions about staying well clear of funding that comes with strings attached that would distort or collapse action. When the Federal Government Health Department's RHSET People wanted to fund us hundreds of thousands of Australian dollars, Neville, Terry Widders, and I wrote the paper Government and Facilitating Grassroots Action (1993a) that formed the basis for my meeting with senior department people briefing them as to why we were not taking funding. Another aspect was that the action research, contemplating and writing I have been engaged in absorbs a massive amount of my time and my head space.

Given this, I have been self-funding myself from a small unemployment benefit and later the government pension for all of my work since 1985. This included my engagement within SE Asia. All of the funding for those travels went into travel and expenses.

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<sup>1229</sup> Refer (Queensland Commission of Inquiry 1991).



Since finishing the PhD in 1985, I have been continuing in action research and writing up the stories in *Coming to One's Senses – By the Way*<sup>1230</sup> and the writing of this Biography. This is context for the acknowledging of my family at the start of this Biography.

## Creating a New Model of Human Future

Neville Yeomans was a futurist who sensed that human nature had to transform to being more natural, in the sense of the survival of the fitting – Maturana's *homo amans* (loving person) rather than *homo aggresan* (aggressive person). This tension is referred to in Alfred Lord Tennyson's poem *In Memoriam* referring to man:

Who trusted God was love indeed  
And love Creation's final law  
Tho' Nature, red in tooth and claw  
With ravine, shriek'd against his creed<sup>1231</sup>

We have been exploring Neville's passion for loving engaging and relating with the meek and the marginalized and sensing that these, like Jesus' prophecy, were the best people to inherit the Earth. Neville saw this Future and set out to provide processes for use by folk who also see this Future.

I have presented evidence that Neville evolved many innovations that have been adopted and adapted in Australian society. Neville evolved a viable, effective and low cost complementary biopsychosocial model and complementary alternative<sup>1232</sup> to the current expert delivery of psychiatric and somatoform drug centred treatments. Neville's alternative is supporting the dysfunctional fringe rich in potential, and enabling them to help themselves in a very particular form of total dispersed therapeutic community.

Neville also generated effective processes for softening the existing mainstream way - in enervating society at large (non government) to work in ways complementary to government/non-government based expert

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<sup>1230</sup> Refer (2012).

<sup>1231</sup> Refer Alfred Lord Tennyson's poem *In Memoriam A. H. H.*, (1850), Canto 56.

<sup>1232</sup> Refer (Yeomans, Widders & Spencer, 1993a; Yeomans, Widders & Spencer, 1993b; Spencer, 2009).

service delivery, to create new forms of mutual help community interaction based on growth and wellness.

## Contexts for Growth

Psychological defence strategies work towards having people staying the same and hopefully not getting worse. Defence, control, and stasis tend to accompany each other. Rather than defence and stasis, every aspect of Neville's work was evolving contexts for growth towards wellbeing in all its aspects; everything was geared towards growth and holding a space for growth. There is potential for growth in far from equilibrium states. Growth is typically entangled with increases in adaptation, emergence, integration, inter-relationship and complexity. Neville worked with this connexity. These processes for whole of system transforming are explored in *Coming to One's Senses – By the Way*.<sup>1233</sup>

This Biographical research has established that Neville created normative model contexts where enabled communities of dysfunctional mad and bad people under extreme stress, *without* professional expert 'we do it for you' intervention; and with nurturing enabling from professional and non-professional co-learners, generated their own transforming growth towards wellbeing within and between themselves. This Biography has detailed a working model of how to generate humane transitional transforming growth in people systems under extreme stress. The complementary works 'Coming to One's Senses – By the Way' extend understanding of process for reforming and transforming the bodymind towards wellbeing.<sup>1234</sup>

I have seen conditions created where heavily polluted water is transformed wherein not only the pollution drops out of the water in a particular way, also that water is so transformed that it *will no longer hold pollution*. Pollution drops out to the bottom *as soon as it is placed in that water*.

Us humans are mostly water. Dr Neville Yeomans, in adapting his father's work with harvesting water, created processes within Fraser House isomorphically resonant to the above purifying process. 'Contaminants' *'dropped out'* of these social 'drop outs'. What's more, people who had the Fraser House experience – to varying degrees – *would no longer contain contaminants*.

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<sup>1233</sup> Refer (Spencer, 2013 Volumes One and Two).

<sup>1234</sup> Refer (Spencer, 2013 Volumes One and Two).

Restore water's memory of its pure state and  
it can no longer hold on to contaminants.

History is full of world powers that have collapsed. Today we have a complex global politico-economic system integrated like never before with the consequent threat of a collapse having *global* implications. The onset of global or regional collapse would stress populations and heighten the stark option between humane regrowth and collapse into barbarity. Neville's models outlined in this biographical research embraces acts that are 'perfect for the moment, which also contain the seed of realistic generalisable policy' in times of societal collapse.<sup>1235</sup>

In a world of rampant cross-cultural conflict, Neville evolved processes for intercultural peacehealing as well as processes for exploring transitions to new forms of cultures and intercultural syntheses that respect diversity – an epochal local-lateral folk-based transitioning process. Neville's way may be effective for addressing many of the major issues facing life on Earth.

This Biography may provide fertile ground for further research (refer Appendix 44). Neville posed the question, 'Whither Goeth the Law – Humanity or Barbarity.'<sup>1236</sup> Today we face these alternative futures - Humanity or Barbarity. Neville has created a new model of human future - a way where the common-folk, as in 'folk in common on the global commons' on the margins are quietly playing a vital part together in whither goeth the World of human futures.

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<sup>1235</sup> Refer (Yeomans, Widders & Spencer, 1993a : 1993b).

<sup>1236</sup> Refer (Carlson and Yeomans 1975).

## **APPENDICES**

The Appendices relating to Fraser House provide 'snaps-shots' of life and process within Fraser House at a particular time. Processes were constantly being adapted and adjusted. This is why there are at times some differences in detail between some Appendices and the text in the Biography.

- Appendix One is in Book One.
- Appendices 2 to 13 are in Book Two.
- Appendices 14 to 40 are in Book Three
- Appendices 41 to 46 are in Book Four

## **APPENDIX 40. TOTAL CARE FOUNDATION BOUGAINVILLE**

### **TOTAL CARE FOUNDATION BOUGAINVILLE**

A tentative document for evolving and adapting  
by local people if they desire to do so

**TOTAL CARE FOUNDATION BOUGAINVILLE** may evolve as a community-based organization (CBO) that may evolve tentative possibilities by Bougainville folk possibly coming together with a shared passion for expanding wellness throughout Bougainville and aspiring to stimulate grassroots community concern and action contributing to wellness in all its forms – mure urinopo - integral human development. This document may be read with this framing tentativeness.

The Foundation is resonant with Total Care Foundation New South Wales Inc. established in 1969 by Dr Neville Yeomans (1938-2000), Total Care Foundation Victoria Inc established by Dr Les Spencer in 2007, The Centre for Integral Human Development, Melbourne, Australia, and Oceania SE Asia Australasia Centre for Integrative Wellbeing Experience - Melbourne, Australia. These entities have similar aspirations.

We recognise that individuals are the best authority on their own wellness. Ultimately, each individual or collective of individuals may act as their own gatekeeper as to what is relevant to their own wellness mure urinopo.

A ground swell of people may well be cooperating in taking their own responsibility to resolve a massive range of cultural wellbeing issues. In the past these issues have fallen to governments to attempt to resolve because no other entity sensed they had the capacity to have an impact. Often the people involved have never engaged in socio-cultural action before - have never been on an action group, exercised any problem solving effectiveness or dreamt that they could have an effect.

There are some competent experienced folk helping the Foundation especially from the resonant Foundations mentioned above who have valuable experience, competence and relational knowledge to bring to use.

We of Total Care Foundation Bougainville are coming together supporting:

- Mure Urinono
- Moving beyond Conflict – being well again
- Self-help and mutual-help action, especially among local natural nurturers
- Evolving networks of grassroots folk in the community supporting integral human development - including healing in the original sense (*to make whole*), reconciling, relational mediating, peacehealing, and wellbeing action at the local grassroots level
- Passing on simple ways to be relaxed and feel well
- All forms of cultural artistry - singing, music, drumming, dancing, & cultural festivals; fostering sporting and playful activities amongst people of all ages
- Educational resourcing and capacity building
- Evolving livelihood wellbeing through local micro livelihood activity and larger joint local action for livelihood
- Engaging in benevolent acts in supporting others in need
- Working with our Resonant Foundations and their Study Centres and mutual-help Groups in evolving, supporting, and running, Transformational Courses in Integral Human Development in Melbourne, Australia and Bougainville
- Action Researching culturally appropriate wellbeing ways towards Integral Human Development that work in Bougainville and passing news of these ways that work into Bougainville wellbeing networks and wider a field

We recognise that there are many simple acts in everyday life contributing to wellness that require no funding at all. As well, some of these things require funding. Seeking funding is one of the activities of Foundation members.

Beginning these wellbeing acts in everyday life Foundation members formed ourselves into a collective, to come to know ourselves and one another better and to increase our understanding of human relationships and wellness in all its forms.

If you are also drawn to these acts you may want to discuss this with others.

## APPENDIX 41. A COMPARISON BETWEEN THE LACEWEB AND NEW FORMS OF SOCIAL MOVEMENTS IN LATIN AMERICAN

A place to start is the shantytowns on the outskirts of São Paulo in Brazil; these were 'home' to a social movement that Rowan Ireland, a Melbourne sociologist at La Trobe University had been researching in the late eighties. Central to that social movement's aims were to improve their habitat. Ireland writes of his returning to investigate the social movement ten years later.<sup>1237</sup> The first part of his article paints a very gloomy picture. 'I had lost sight of my social movement. I would find myself recording only happenings of chaos, breakdown, and anomic disintegration'. He describes conditions as 'pathetic'.

The destitute people were consumed with survival from one day to the next. They were surrounded by despair and criminal violence. The destitute were so concerned with sheer survival that there was no energy for any 'social movement'. In contrast to ongoing academic writing of how social movements operate, Ireland describes his 'movement' as, 'a nightmare story.'

Ireland had been regularly travelling backwards and forwards by train along the 55 kilometres between the out-lying shantytowns and São Paulo. While so travelling he had been engrossed in his academic reflections as to what could have killed the social movement he had been studying. Then there is this delightful moment in the train where Ireland suddenly looks up and sees *his social movement*. He is surrounded by it. Instead of it being dead as he thought, it is very much alive and well in this *public space* of the workers' train. He had been blind to what was surrounding him. Now before him he suddenly sees a profusion of zest and community, avid conversations and debates, orators talking on all manner of subjects, the repartee of hecklers and the belly laughs of the audiences. There were also poets, musicians, jugglers and other buskers – beggars' banquets and a thriving paupers' market extending even to coals-roasted peanuts from the kerosene tin. Here on the shantytowns train, alive and well, Ireland finds ongoing 'invention' and 'structuration' - change potential bubbling within everyday socio-cultural life. It *was his* social movement, but in a *different* form. Perhaps this form had existed all along and he like other theorists just hadn't seen it.

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<sup>1237</sup> Refer (Ireland, R., 1998).

Among the human energy on the train all manner of happenings and ideas were being passed on as stories - fragments of subjective experience were being melded for the possibilities of enriching life.

In the mainstream traditions of Kingdoms, people of the court were 'courtly', the gentry were 'gentle' men, people of politics were 'polite' and the peasants who had shifted to the new industrial towns were expected to be 'civil' so they never dream of descending into being an anarchical mob – a widely feared phenomenon in the UK following the extreme excesses of the French Revolution. On the shantytowns train there was *none* of this being civil: like:

Good morning Antônio, how are you today?

Fine Álvaro. And how is your good wife?

On the train there was no formal civility. While this train was not stopping at civil society's stations in life – being express from Central São Paulo to the shantytowns - aboard it's all vibrant and avid sociability; it has a celebratory quality.

What had prevented him seeing all of this before? He had been travelling on this train for days on end. New forms of movements were emerging and they were not where theorists were looking. These movements were not taking the familiar form, and hence they had gone un-noticed by social theorists. Some, including Ireland, had resigned themselves to the demise of some social movements.

However, suggests Ireland, social movements *are* alive and well in *new* forms - in *unexpected public places* like the train. Ireland then paints a contrast to the zombies receiving a one-way flow of massaged information from the establishment. Rather, across the lines of *fragmentation of the poor*, the '*astonishing sociability* of Brazilians appears to *flourish* just when it is assumed dead on the mean streets'.

In introducing these 'behaviour on trains' insights, Ireland refers to Evers' writings on new social movements in Latin America.



From Evers:

By creating *spaces* for the experience of more *collective social relations*, of a *less market-oriented consciousness*, of *less alienated expressions of culture* and of *different basic values and assumptions*, these movements represent a constant injection of an *alien element* within the social body of peripheral capitalism (italics added).<sup>1238</sup>

Like Ireland, Evers also seeks to identify aspects of new social movements in Latin America. He suggests firstly, that 'political power' as a central category of social science is too limiting a conception for the understanding of new social movements.' Rather, 'their potential is mainly *not one of power*, but of *renewing socio-cultural and socio-psychic patterns* of everyday social relations penetrating the micro-structure of society'.

To express it in different words, 'the transformatory potential within new social movements is not political, but socio-cultural. Any focus on power relations would miss this shift!

Evers identifies this shift from preoccupation with 'power' in the Latin American context. 'It is my impression that the 'new' element within new social movements consists precisely in creating bits of social practice in which power is **not** central; and that we will *not* come to understand this potential as long as we look upon it from the viewpoint of power a priori.' New social movements are evolving relations other than 'power relations' and 'market relations'.

According to Evers, characteristics of these new social movements include:

- a relatively small number of participants
- non-bureaucratic and even informal structures
- collective decision making
- relatively little social distance between members and leadership
- a rather untheoretical immediate way of perceiving and presenting the social aims of the movement
- use of forms of cultural expression like music, theatre, dance, etc. for propagating their aims.

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<sup>1238</sup> Refer (Evers, 1985).

The foregoing traits are perceived by some to indicate the 'weak, pre-political nature of these groupings'. Evers also suggests that the 'innovative capacity of these movements appears less in their political potential than in their ability to create and experiment with different forms of social relations in everyday life'.

The dominant culture has the base of its power embedded in modes of perception and orientations, as well as beliefs and values that are generally operating below awareness on the socio-cultural and socio-physical level of everyday life.<sup>1239</sup> The new social movements are a significant danger to dominant systems, says Evers, precisely because of their potential to undermine this very base. The new social movements tend to put into question the 'unconscious automatism of obedience' within mainstream at the socio-cultural and psycho-socio-physical levels.

While this 'danger' could be in the long term, it is this potential to produce change, 'rooted in the everyday practice and in the corresponding basic orientations at the very foundations of dominant society', which may prove to be the source of the most profound change potential of these new movements. They may turn out to be more political in their consequences than movements in direct political confrontation with the dominant system.

A second key aspect of these new social movements according to Evers is that the direction of the creative process is:

- 'necessarily open,
- embryonic,
- discontinuous, and
- plagued by contradictions',

and therefore he suggests, 'difficult to perceive'.

When looked at from the dominant framework, little that's 'new' *would* be perceived. The new social movements will appear:

- weak
- implausible
- fragmented
- disorganised

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<sup>1239</sup> Refer (Kuhn, T., 1962; Marcuse, H., 1964).

- discontinuous
- crippled, and
- contradictory

To get a sense for these new social movements we have to first *adapt our senses* to the almost imperceptible nature of these elements, 'knowing we are looking for something that is as yet predominantly represented by it's felt absence'. We will not, says Evers, be able to understand the logic of the bits and pieces of new social practices except from *deep within the frameworks of these new social movements* (italics added).

The third key aspect for Evers is that as yet, the subjects being procreated within these new social movements 'cannot be thought of as social entities or individuals in their wholeness, but rather as fragments of subjectivity cutting through the consciousness and practice of individuals and organisations.'

This differs from the Marxian notion of social subjects being born into and then having an *a priori* objective existence in the form of a 'social under-class'. Within this view, members of the under-class are subjectively constituted as products of this objective reality. In contrast, within these new social movements suggests Evers', there will never be anything else but a 'rudimentary subject-coming-in-to-being, struggling with correspondingly imperfect structures in the making'.

Evers describes these new Latin American social movements as being against not a specific form of political power, but against the 'centrality of the power criterion itself'. 'The question of the reappropriation of society from the state has become thinkable'.

Note that the primary orientation is still 'against' something. The focus is on 'obstacles' that are to be 'resisted' and 'overcome'. (In contrast, the Laceweb is not 'against' anything - as discussed later).

'New social movements are not taking a stance against the organisational and auxiliary functions of the state, but against its *expression of domination* (my italics)'. New social movements aim to 'preclude things from happening', which is also a prime criterion of power structures.

'Moving beyond mere 'cultural expression' within new social movements towards being a 'political presence', is seen by many as a sign of growing consciousness within new social movements. These people may not see that this shift can mean a decrease in socio-cultural potential, and ultimately a loss of political effectiveness.

Evers sees only two alternatives for these new social movements, 'oppose the dominant system', or 'to try to uphold an identity of its own, at the price of remaining weak, inefficient and plagued by contradictions'. A third position is the 'precarious combination of both alternatives'.

For Evers it is 'precisely the non-market elements within social relations that are being reappraised; and so is human expression in all its aspects except buying power.'

'Significantly, within these movements, precapitalist and even pre-mercantile elements and values reappear - in that sense, the 'new' within these movements is also archaic.'

The essence of new social movements for Evers is their 'capacity to generate germs of a new social subjectivity - new as much in content as in self consciousness'. This new social subjectivity is experiencing 'inter-subjective being' not 'subjected being'.

Rather than having the State internalised, they are generating and experiencing states (experiences) of their own making. In addressing the twin themes of 'emancipation' and 'self determination', the new subjectivities of these new social movements are simultaneously the 'most advanced and the oldest'.

A few other observations: It would be audacious to say that diverse new social movements are embryonic aspects of a common social utopia. They remain diverse and local - attempting to meet local needs. Evers sees the possibility of political parties emerging that are servants, not masters of these new social movements. This would exclude the party being 'in control'. New Latin American social movements seem to have 'leaders' and a specific 'structure'.

## Comparing the Laceweb and the New Latin American Social Movements

Laceweb is a naturally emergent social phenomenon of the ages embracing natural nurturers, acting alone or with others in supporting self and others in times of need. What happens tends to be many very simple though potent nurturing acts in everyday life having a cumulative effect in evoking and sustaining good mood and lived life values contributing to a coming together well (integrating) at many system and sub-system levels. What appears to be (if one notices it all) very fragmented, may be pervasively linked. An example is the two Aboriginal cousins in Gordonvale Queensland passing news between them of over 500 people spread through Australia and off shore islands.

Laceweb in some of its manifestations is evolving social movement originating in Australia in the nineteen fifties and spreading throughout the SE Asia, Oceania, Australasia Region. Indigenous and small minority natural nurturers and healers are linking in *informal networks*. Some substantial Laceweb energy was fostered by Dr Neville Yeomans and others and emerging from social pioneering work in Fraser House, Australia's first therapeutic community (1959-68) and from a series of community festivals leading up to the Aquarius Festival and ConFest.

Like the new Latin American movements, the Laceweb's transformatory potential is at the psycho-socio-cultural level. To adapt Evers, some aspects of Laceweb focus on healing socio-cultural (*and psycho-emotional*) and socio-psychic patterns of everyday *social relations* penetrating the microstructure of local communities. It is spreading among disadvantaged indigenous and 'micro-minority' people (a term used in some global forums).

Another similarity is that for many, the Laceweb appears 'weak, implausible, fragmented, disorganised, discontinuous, crippled and contradictory.' That it may appear this way to mainstream people is a strength. It tends to be dismissed by folk whose ordinary comprehension can not comprehend the Laceweb and they do not notice this. They just assume it is of little sense and hence all nonsense

The Laceweb 'movement' is typically not noticed by mainstream folk. If noticed, it may be ignored as inconsequential by those who may otherwise seek to harm.

Laceweb people tend to be continually on the guard for people who want to come in and rectify<sup>1240</sup> the supposed weaknesses. There is little scope for intrusion by elements who may seek to transform the Laceweb towards mainstream ways.

Typically, any attempt to do this is rejected. If dysfunctional energy does manage to transform, it typically relates to only a very small part of the network, and the other parts of the Laceweb sever or limit ties with this transformed part. Put simply, it ceases to be Laceweb.

Another factor in the forming of the Laceweb is that it has been spreading among healers and natural nurturers within the most marginalised of people in the SE Asia, Oceania, Australasia region - the disadvantaged indigenous and micro-minority people.

The only people with other backgrounds who have been linked into the movement are healers who are fully resonant with Laceweb ways. Typically, non-resonant people are not in the least bit interested. This minimises interference from people who would attempt to subvert the Laceweb way.

Like Ireland's poor people of São Paulo, many people linked with the Laceweb are consumed with survival from one day to the next. The Laceweb, as 'local action', is local healers going about their everyday life using practical wisdom based on local knowings - nothing special - though this 'nothing special' may have the potential to change the world. At another level it is vitally special.

And every now and then they may have an opportunity to pass on a story or two. Laceweb 'stuff' does not take them away from the other parts of their life. It *is* their life. The Laceweb is simultaneously very, very fragile and very very strong. It is very thin on the ground.

In some small remote communities there may be a few 'Laceweb' people and paradoxically, the Laceweb as 'social movement' is typically not their scene. The other locals may not know them as 'Laceweb' people. These other locals are not resonant, so they do not know and are not told. Even the local Laceweb people may not see themselves as 'Laceweb' people.

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<sup>1240</sup> To be playful with words and phonetic ambiguity, this 'rectifying' is typically 'wreckedifying'.

Laceweb people generally live in 'contested geographies'. There are issues of land rights and conflict over resources, eg, mines, dams, forests and fishing. Multinationals seek cooperation with national governments to the detriment and potential destruction of the local indigenous/micro-minority people.

These disadvantaged people face issues of communal survivability in the physical, psycho-social and cultural senses. Diverse cultures face issues of their survive-ability as cultural groups (both dispersed and compact) and as territorial groups in relation to cultural regions, environments, and relationship to place. There is also the loss of 'habitat' for hunter gathers and swidden gardeners (the short-term use of relocated small gardens). With all the above, they daily face the economics of survivability as individuals and communities.

Within the indigenous/micro-minority communities in the Region there may be energy *resisting* the forces creating the issues outlined above. However, within the Laceweb social movement it is '*healing*' that is the central focus and potential for social transformation, not 'power' or 'resistance'.

The Laceweb's also operates at the socio-cultural level. Laceweb action is *for* healing - quality living, psycho-social wellbeing (being well), friendship, celebrating and nourishing in all it's forms. As well, it is *for* a culture (as in 'way of life') that meets the needs of the locals. Note that this is very 'Yin' in focus.

Evers suggests that the Latin American movements are against the state's expression of domination. The Laceweb is not 'against' anything' - there is no 'Yang' element. It does not want to 'preclude', or 'resist', or 'attack'. This appears to be a big difference between the Laceweb and the new Latin American social movements.

*Healing is the ultimate subversive act.* There is nothing so subversive as healing to 'warriors' within an aggressive type of system, as it threatens their value system. Warriors want to cut to pieces, tear down and destroy. Healing is about making whole again.

Laceweb 'Yin healing' is all the more *subversive* for its subtleness. The quiet and unobtrusive Yin healing within the Laceweb Yin 'equality reality' is typically not noticed, or if noticed is dismissed as weak, contradictory, and irrational by the 'warrior' system.

Even if Yin healers 'don't give a damn for politics', their healing may be profoundly subversive and in the medium to long term (perhaps hundreds of years) may have major consequences for political change.

The view that appears prevalent within the Laceweb is that country-based governments, at national, state or local levels, are not relevant to the movement's actions. No evidence has been found that the Laceweb movement as 'movement' has ever accepted government funding.

Yang activists in social movements (i.e. non Laceweb) in the Region fighting the status quo are also warriors. Healing equally threatens their value system. They also dismiss healing as weak and ineffectual. Yang activists may become interested in the subversive consequences of healing if they do perceive this, but not the healing per se - its just not 'their thing'.

People within the Laceweb typically do not see themselves as in any way political. They are healers and enablers of others' healing. Those within the Laceweb who do take the macro view of the Laceweb, typically see any wider transformative potential of the movement as possibly happening in a few hundred years time. Some fully recognise the considerable potential of the Laceweb as a long term political change agent, and that this potential lies in the possibility of producing change rooted in healing everyday behaviour and action.

'Evers speaks of 'looking for something that is as yet predominantly represented by its felt absence'. While this was applying to what the new social movements aspire towards, it also applies to Laceweb as 'social movement', where most of the taken-for-granted about what comprises a 'social movement' is absent:

- no 'organisation' to 'belong to'
- no 'leaders' - though everyone is a leader at the local level
- no 'members' - the relating is not as 'member belonging to'
- no top down 'control'
- no fixed agenda
- no meetings
- no 'linearity', that is, neither 'top down' nor 'bottom up'
- no 'hierarchy'
- no language of 'resistance'
- no solidarity among people - though solidarity among network links



- no legal structures for the movement, though there is humane integral lore
- no constitution and rules
- no markers of structure - e.g. titles, positions, roles, the 'centre' or the 'top'
- no branch structures
- no 'positions' for people to hold
- no 'movement name' - though some differing names in different places
- no one represents (re-presents) anyone else
- no signification - no banners, logos, emblems, political chants and the like
- no one knows everyone in the 'movement' or their whereabouts
- no, or little knowledge of the wider 'movement' by most of those 'involved'
- no knowledge of being 'part of a movement' for most, though they are actively involved
- no knowledge of the history of the movement by most involved
- no aspect is certain - that is, everything is pervasively tentative

Note each of the above gives hints of possible differences between the Laceweb and the new Latin American social movements. Further details of the new Latin social movements would be needed before detailed comparisons could be made.

Other points of possible difference are that within the Laceweb:

- people only have a few links with others, though rumours may travel fast (akin to neural networks)
- there is extensive use of 'organic' metaphors, e.g., nodes, emergent qualities, constrained randomness, organic unfolding, growth
- local people address local needs - there is little energy for 'the wider movement' within the Laceweb and little energy is required - just tell a few stories now and then
- it is pervasively self help
- using enablers to support healing and networking
- there is extensive use of networking
- the evolving of an extensive folklore on healing ways and storytelling

- the extensive use of healing storytelling and psycho-socially transformative storytelling, including stories on how to use these storytelling ways.

A feature of the Laceweb is 'passing on a mountain trail' networking. In this the Laceweb is very resonant with 'sitting on the train' networks mentioned by Ireland. That is, they are embedded within and between local communities and involve socio-cultural action and interaction in micro-aspects of community life.

In respect to the Latin American idea of 'fragments of subjectivity' being linked rather than 'whole people', this also tends to apply to the Laceweb in some senses. Often the people to whom healing stories are passed are hardly known. Laceweb linking operates on a 'need-to-know' basis. Many of the people involved want a very low profile. Put bluntly, some healers are wanted dead by Governments in the areas they live in. As stated, healing may be the ultimate subversive act.

Someone else revealing a Laceweb person's details to another person without that person's permission would mean that the link with the betrayer would be severed permanently. This limited knowing of who is involved is not a weakness. It is a strength. It is isomorphic with neural networks where only four adjacent connections are typically activated as things fly along the neural pathways. No one can find out the 'member list' in order to undermine the movement. The list does not exist. No one knows more than a few of the others involved. This pattern has a long history.

Laceweb action hones directly in on enabling locals to engage in self help towards their own healing of their wellbeing. Within the Laceweb it is 'rumours and values' that are linked rather than the non local people. There may be only the most tenuous link between people 'as people'. Rumours and values may be linked through action. People may pass on to others what has worked at their local level in healing some aspect of their local wellbeing.

Rather than Evers' suggestion of 'rudimentary subjects-coming-in-to-being, within the Laceweb, integrating identity towards well-being tends to play a part in all action. Many Laceweb people are traumatised. However other Laceweb people from extremely remote places may be 'really together' people. Their integrity, articulateness, profound caring and wisdom may be far and away from any notions of 'rudimentary'.

Paraphrasing Collingwood, 'Knowing yourself means knowing what you can do; and nobody knows what he can do until he tries'.<sup>1241</sup> Healing action integrates identity as well as psycho-socio-physical being. Mad and bad Fraser House people, while still integrating their lives towards functionality were often described as been highly skilled in group wellbeing processes as a consequence of their Fraser House experiences.

Stories of this healing may reach others as 'rumour', as 'inherently tentative', as having 'doubtful accuracy', with the inevitable tag, 'if you want to, check this out yourself'.

'Healing ways' may arrive as accounts of micro-experiences - little bits of behaviour. Rumours may be carried within stories, and stories may be carried within rumours. Typically, the original 'source' of a rumour does not arrive with the rumour and is undiscoverable, and that this is the case, is of little account.

The rumour may, and typically does, cross ethnic and cultural boundaries. It may arrive with little of other people's 'culture' attached. Any remnants of 'culture' that are attached may, and typically are, removed in the local adapting and testing. Rumours may be modified and changed both in their testing and in their passing on. Rumours may have a malleable life of their own and may return to their source unrecognisable and exquisitely relevant and enriched for the same, and or differing needs.

Rumours may travel with values attached or embedded. Values may be enriched along the way. Some action values may be:

- loving
- caring
- nurturing
- being humane
- being well
- relating
- playing
- dancing
- singing
- music making
- drumming

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<sup>1241</sup> Refer (Collingwood, 1946).

- celebrating
- peacehealing
- as well as respecting and celebrating diversity.

The rumours values networking may be both morphous (having form) and amorphous (without form) in some respects, contexts, times and places. For example, in 1994 the rumours values network took tangible form at a gathering in Far North Queensland funded by the United Nations and seeding funding by Down to Earth, the body who energises ConFest - the Conference Festival linked to Fraser House. During this Gathering morphous networking through both amorphous and morphous healing storytelling abounded.

The German word 'schein' is apropos - as in 'appearance'.<sup>1242</sup> Some sparkle may attract 'like people' who like what they see, hear and feel. Appearance may reveal, as Jesus did with parables and metaphors. Those unlike will not like, and for them, appearances may deceive rather than reveal, so that the rumour, ideas and action may be not noticed, or dismissed as making no sense (nonsense) and/or irrelevant.

'And Jesus concluded, 'Listen then if you have ears!' When Jesus was alone, some of those who had heard him came to him with the twelve disciples and asked him to explain the parables.' Jesus said to these that they had been given the secrets. Others on the outside would hear the parables and look at them and not see, and listen and not hear.

This also has some resonance with the Latin American movements. For example, Jesus spoke of becoming 'fishers of men'. In today's terms he was talking about net-working with resonant people - on workers trains or in Tikopia mountain pathways.

The Laceweb movement has created public spaces for itself by spreading in rural and remote regions where space for healing possibilities may be readily available. Typically, the Laceweb goes out of its way not to attract attention to itself. That the Laceweb is difficult to perceive is a blessing. Those who are resonant with the Laceweb tend to be able to readily perceive it. Warriors may be looking directly at the Laceweb and not see it; be listening and not hear it.

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<sup>1242</sup> Refer (Pelz, W. 1974, pages 88-9, 115).

The Laceweb also seems to differ in respect of a number of the characteristics of new Latin American social movements. While the Latin American movements tend to have a relatively small number of participants, the Laceweb has a considerable number of participants. However, there is only a small number at any one location and people typically only know up to four links between these small groups.

While the Latin American movements tend to have non-bureaucratic and even informal structures, the Laceweb is informal throughout; it is neither top-down nor bottom up - rather, it's a flat local and laterally linked functional matrix or network. Large segments may have no sense of being in any way in a 'social movement' or 'structure'.

While the Latin American movements tend to have collective decision making, the Laceweb has both individual and consensual collective decision making among local people at the local level or actions emerge out of individual and shared energy rather than decision processes.

While the Latin American movements tend to have relatively little social distance between members and leadership, the Laceweb has no leaders, or rather, everyone involved is a leader. Typically, there is no social distance between active people at the local level. People from one locality tend to only know up to four sequential links in the network with increasing social distance between the more remote links. Beyond that, social distance is total - they just don't know others in the network at all! No one is a 'member' and there is no leadership of the movement. While local people may take the lead in healing action, they are not leaders 'over' anyone.

For Evers, Latin American movements tend to have a rather untheoretical immediate way of perceiving and presenting the social aims of the movement.

The Laceweb focuses on taking action to heal local needs and consensually validating what works. What works may informally become local 'policy', defined as, 'that which works'. What works may be passed on as 'rumour' for others to check.

There is little focus on 'grand theory' or macro 'aims'. The Laceweb follows the action research model. Any theory that does emerge comes from action that works.

For the Laceweb, 'theory' tends to take the original form of the Greek 'theorein' meaning 'gazing', 'focusing', 'looking', and 'perceiving' with and without 'intention', 'extension' and 'interest', as in the original Latin, 'interesse', meaning to enter into the essence, or god-energy.<sup>1243</sup>

In this sense theory is always tentative - continually being revised as the shared social-life-world unfolds - action research being prompted/guided by local wisdom about 'what is missing in our well-being' and receiving rumours about what has worked for others, and being open to invention<sup>1244</sup> from the latin *invenire*, meaning "*to find*" or "*to come upon*". The theorein gazer is the factor of the facts - 'fact' and 'factor' from the Latin *facere* – *to make*, hence 'maker of the facts'; 'whose facts are they?'. And 'how is the gazing, factoring and the facting limiting the gazing, the knowing and the knowable' is ever present as both a caution and a challenge. Put another way, in what ways are our ways of knowing limiting our knowing?

The Laceweb way is 'action' not 'talk about action', and 'experience' rather than 'talking about experience'. Even the form of speech in Laceweb circles are *speech acts*. Laceweb words have implications and consequences. Stories tell of action that worked or possibilities for practical action, not ideas and theories. Stories actually transform people's beliefs, behaviours, emotions, and feelings – as in Geoff Guest's work.<sup>1245</sup> Receiving rumours as stories may be profoundly healing and transforming.

While the Latin American movements tend to use forms of cultural expression like music, theatre, dance, etc. for propagating their aims, the Laceweb uses all aspects of local cultural expression for local personal, interpersonal and communal healing - cultural healing action.<sup>1246</sup>

As for Evers' two alternative courses of action, namely, 'oppose the dominant system' or '*try* to uphold an identity of its own, at the price of remaining weak, inefficient and plagued by contradictions', the Laceweb takes a different course (*italics added*). '*Try*' implies failure. The Laceweb is spreading intentionally in rural and remote places - away from mainstream negating energies.

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<sup>1243</sup> Refer (Pelz, 1974, p.71). Also refer Wolff's Surrender and Catch - Experience and Inquiry (1976).

<sup>1244</sup> Refer (Ireland, 1998)

<sup>1245</sup> Refer (Gordon, 1974).

<sup>1246</sup> Refer (Laceweb-Homepage, 1998b)

From deep within its own Zen-like logic, the Laceweb's weakness is its strength. 'Inefficiency' is a mainstream 'quantitative' concept that has little relevance. Seeming contradictions typically come from perceiving from the single logical level. The Laceweb is both simple and complex and operates at a number of logical levels.<sup>1247</sup> From Laceweb's multiple perspectives, seeming contradictions and paradoxes may disappear.

Evers' comment that the 'new' within these movements is also archaic very much applies to the Laceweb. It is reported that very old indigenous people often say that some Laceweb happening is 'the old way'.<sup>1248</sup>

The Laceweb is in no way promoting a *common* social utopia. Laceweb action is always locals taking action to meet local needs. Action is continually evolving an every-widening pool of 'ways that work'. These are passed on and consensually validated by action of other locals. Local utopias (to redefine the term away from 'impractical' or 'impossible abstract ideal' to mean 'achievable excellence in meeting locals' wellbeing needs and aspirations') are being experiential and inter-subjectively constructed as everyday lived experience. Action carries possibilities in peacehealing towards evolving varied utopias which respect and celebrate their individual and respective diversities.

Laceweb is integrative social movement - *cogent* ethical intuitive *ethos* in action - 'cogent' meaning having the power to convince or prove; and 'ethos' meaning the fundamental and distinctive character, energy or spirit of a social group, culture, community, etc. Its cogency comes from emotional experience - heart more than or rather than head - palpable - 'this feels right!'

Within the Laceweb are evolving wellbeing *norms* - 'norm' derived from the Latin word meaning carpenter's square, hence meaning model or standard; the average behaviour or performance for a group'

Nurturers, healers and others within this humane mutualistic and 'spiritual' movement are recognising a need for, and are evolving a set of values that can inform - a strategy of change as a complement to an intuitive humanely facilitatory ethos.

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<sup>1247</sup> Refer (Bateson, G., 1972).

<sup>1248</sup> Refer (Yeomans, 1992).

The central feature of the normative endeavour rests on an acceptance of human solidarity and all its implications, especially a shared responsibility to seek equity and dignity for every person on the planet without regard to matters of national identity or territorial boundary.

One aspect is developing experimental creative communities as International Normative Model Areas (Inma). It is this very solidarity which is the function of the Inma's of the globe to expand and synthesise. Some integral value systems of Inma are:

- V1 - peacefulness
- V2 - ecological quality
- V3 - economic well-being
- V4 - social and political justice

Consciousness raising and the reconstituting potency of humane integral action is fostering change by mutation rather than a series of increments. Thus peacefulness and harmony with both humans and nature (the biosphere) is dominant over economic and political values; the cultural mutation in that sense is primary, the economic and political secondary.

However from the aboriginal point of view, V3 and V4 may be somewhat primary over V1 and V2, thus their mutation is both through the technological and humane era at the same time. V2 is of particular relevance to the Inma. The so called 'Human Environment Revolution' is a growing ethos of alternative persons and youth in Australia. Part of its ethic may be stated thus: 'Not until there is health and harmony in all our landscapes can there be humanity and common sense in the society of man'.<sup>1249</sup>

Their concern is with people cooperating with the amenity of Nature rather than in opposition to it. Laceweb people are energised towards building 'an environment of humanity and healthy balance as a demonstration of living' and the only way to solve 'the problems of the sick landscape or the inhumanity of society'. Their sociohealing is an affirmation of the wholeness of planet and the solidarity of the human species.

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<sup>1249</sup> Refer (Yeomans, P. A., 1976, 1971).



## ConFest

Since the ConFest conference festival started at Cotter River in 1976 just outside Australia's National Capital Canberra it has embodied many aspects of Laceweb way as outlined above. Dr Jim Cairns was a prime energiser of ConFest.

He was the Deputy Prime Minister in the Whitlam Government and passionately interested in folk action to explore social futures. Dr Cairns was Acting Prime Minister during Cyclone Tracy's aftermath in Darwin. Northern Territory.

ConFest survives to this day held twice a year. Over typically over 250 (up to 360) workshops and events happen with the same verve as Ireland found on the shantytown train in Brazil. During ConFest poets mingle with musicians, jugglers, fire-twirlers and other artists. People engage in all manner of discourse. 1000 people may dance to 50 drummers. And all of this is self organising.

Dr Neville Yeomans and others energised Mingles as a mutual help collective in the late 1960s in Sydney NSW, Mingles has emerged in Cairns in the Far North of Australia in the 1970's and again in the 1990s. Mingles emerged in Melbourne in the mid 1990s and is again emerging at the Easter ConFest in 2007 and 2011.

## Surrender and Catch

To conclude with Ireland - how did he suddenly see his social movement on that particular train trip when on so many other trips he had missed it completely? Ireland<sup>1250</sup> refers in the title of his article to 'Invention' and 'Happening'. Wolff<sup>1251</sup> refers to the word 'invention' coming from invenire, to 'come upon' and suggests 'catch' as a synonym for 'invention' in his work 'Surrender and Catch'. A synonym for 'surrender' in one of the senses Wolff uses it is 'total experience' in 'total involvement' - being 'undifferentiatedly and indistinguishably involved in the occasion and in myself, my act, or state, my object or partner'. Wolff refers to Tolstoy's writing of the character Levin being with his beloved Kitty in Anna Karenina:

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<sup>1250</sup> Refer (1998).

<sup>1251</sup> Refer (1976).

Then for the first time, he clearly understood...that he was not simply close to her, but that he could not tell where he ended and she began.

Wolff uses this quote in making the point that 'in surrender as in love, differentiation between subject, act and object<sup>1252</sup> disappear - an example of the suspension of even essential categories among our received notions'.

So how was it that Ireland did see his social movement on the train? Perhaps Wolff's notion of 'surrender and catch' is apropos. Both Ireland and his fellow train travellers were all 'inventing' as in 'coming upon'.

Some people touched by new/archaic forms of social movement may well experience 'surrender and catch' - the merging with the emerging emotional charge. For others this would be

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<sup>1252</sup> Note the reference to merging of subject, act and object – resonant with Werner Pelz's 'dichter and denker'.

## **Appendix 42. Extegrity**

The following Extegrity document was written jointly by Dr Neville Yeomans and Dr Les Spencer in 1999. It is a reframed isomorphic redraft of a European document on top down re-constituting of collapsed societies. Extegrity sets out a model for re-constituting collapsed societies based upon local grassroots folk engaging in local and lateral mutual-help wellbeing action within the local, then regional, then global arena. First heal people. Then re-constitute local lore. From this local and regional governance and law emerge and from this global governance

### **EXTEGRITY**

#### **Facilitation of Indigenous and/or disadvantaged small minority Psycho-Cultural Healing, Humanitarian Law, and Humane Democracy**

#### **Guidelines for Joint Partner Proposal Application**

*A short background and description of the priorities and criteria used when facilitating grants for the furtherance of psycho-social healing, mediation counselling/therapy, humanitarian caring rights/talents and humanitarian caring democratic community follows.*

### **I COMMON HARMONIOUS VISION ETHICS AND PURPOSE OF THE OVERALL APPROACH**

#### **I-1 GUIDING PRINCIPLES**

Extegrity (Extensive Integrity) is about co-evolving a not-for-profit Indigenous and/or disadvantaged micro minority humane community partnership enterprise. Our focus is on self heal, self help enabling action by minority/Indigenous people.

We favour enabling mediation therapy, learning healing and embracing cultural celebratory psycho social experiences. Perhaps these may best be shared with overseas neighbours in seminars, healshops and gatherings at pleasant and safe places in North Australia. Our purposes include fundraising and fundfinding and the facilitation of fund transfers to jointly cooperative partnerships of humane caring Indigenous and/or disadvantaged small minimised minority individuals and groups. *Approval of an application thereby gives the partners membership of Extegrity's board.*

We are committed to the extension of humanitarian law processes, such as those promoted and practiced by the Red Cross, Red Crescent, Médecins Sans Frontières (Doctors Without Frontiers) and similar bodies. Humanitarian law may be described as enabling ethics law - the law of sisterly/brotherly love, expressing the caring Integrity of communities. It is the care/share principles guided processes of health, education, welfare, land healing and other aspects of environmental law and of the arts community norms expressing healing learning, beauty and joy (the passage of humane rites).

We respect the long traditions of humanitarian principles such as medicine's Oath of Hippocrates and the canon law duties of spiritual bodies, including aid to the disadvantaged and funding for full education of the talented poor. Modern versions of these humane rights and sacred duties may well be evolving by community and individual example. Perhaps these are expressed by Australian 'Clean Up the World' and attitudes of a 'fair go' for all, South African Truth and Reconciliation processes, and the humane talents of Indigenous and small minority peoples for open sincere community discussion, consensus, creative compromise, reconciliation and forgiveness. These we can learn from; express, evolve and extend perhaps towards a more virtuous reality.

We are also committed to the respect and promotion of global principles set out in the Universal Declaration on Human Rights, enhanced by the international Covenants on civil and political rights, and economic, social and cultural rights.

Our activities fit in with commitments created by the main international and regional instruments for the protection of humanitarian and Human Rights. These instruments enshrine common values regarding fundamental freedoms and democratic principles that can be said to be universal, indivisible and interdependent.

Our partners and others contribute in your own way to these priorities and to a common "positive, practical and constructive approach" for the enabling of mediation counselling/therapy, and self heal/self help by and for tortured and traumatised persons and groups. We are exploring effective and visible action. We are aiming for clarity and transparency while fostering the flexibility needed for extension and for a prompt response to emergencies. These may help ensure that our actions are better attuned to the needs of partners, other beneficiaries and initiatives by others.

**If anyone wants to make any suggestions of ways to increase the fairness, openness, humanity and effectiveness of our evolving process, please contact any of us that you like.**

**If interested, please feel free to discuss with possible partners. Perhaps you may then decide to form and/or broaden such partnerships and then consider discussion as to whether or not to jointly return a completed application to:**

**EXTEGRITY**

c/o Dr Neville Yeomans  
2 Ruthven St  
Bondi Junction 2022

Tel: 02 9387 2442     Int. Tel: 61 2 9387 2442

## **I-2 WHAT ARE THE KEY LINES OF EXTEGRITY?**

- Healing
- Humanitarian law
- Humanitarian democracy

## **I-3 WHAT ARE THE GENERAL PRIORITIES FOR OUR KEY LINES OF FOCUS FOR ENABLING SELF-HEAL/ SELF-HELP, PEACEHEALING AND MEDIATION COUNSELLING/THERAPY BY INDIGENES/MINORITIES**

We have so far identified the following thematic priorities and focus groups, as requiring attention.

**Please note that these priorities are indicative and that the following list does not pretend to be exhaustive.**

### **I-3-1 THEMATIC PRIORITIES**

#### ***Healing:***

- a) psycho social nurturing rehabilitation and liaison/mediation therapy/counselling
- b) conflict prevention and negotiation, sacred and personal mediation, confidence-building, conflict resolving, *healing festivals* and community education;
- c) international, individual and community caring and celebratory cooperation;

#### ***Rule of Humanitarian Law.***

- a) transparency of community organisation with an emphasis on grassroots community development, local humane democracy, participation by citizens effected, and lastly caring local self governance;

- b) encouragement of humane alternatives for Security structures such as the use of minority/Indigenous healing liaisons; and in dangerous emergencies, tranquilliser darts;
- c) information and education to support humane actions by the international court of justice such as its decision against apartheid; the international criminal court; and community initiated humane treaties such as the anti-landmine agreement and the Beijing Declaration of Indigenous Women.

### ***Intercultural humanitarian democratic community***

- a) caring mediation
- b) developing local groups and associations for self-heal/self help, healfests.
- c) gender equal opportunities and non discriminatory equitable practice
- d) independent, pluralist and humanely responsive media including ethical and capacity training of writers, presenters etc.;
- e) information and education on humanitarian rights to receive/give care and nurturing;
- f) community humane democracy - encouragement for open community based grassroots caring self governance

### **I-3-2 FOCUS GROUPS**

- Survivors of Torture and trauma
- Indigenous peoples
- Disadvantaged Small Minorities
- Women
- Children
- Refugees/returnees
- Prisoners.
- Disabled

Our main locus of initiation is North Australia. Our use of the term 'overseas' is in relation to this locus. Our main regional focus is on Australasia-Oceania and SE Asia.

#### **I-4 WHAT ARE THE BASIC CONDITIONS AND GENERAL CRITERIA FOR ELIGIBILITY?**

Projects should be in accordance with the Extegrity principles described above.

Applicant organisations must be properly accredited, indigenous/small minority non-governmental, non-profit making organisations or institutions.

Applications must be accompanied by the necessary supporting documents, namely:

1. detailed schedule of activities for the project;
2. detailed budget in Australian dollars (Aus \$) for the project;
3. previous annual report and certified accounts of the organisation;
4. statutes and/or articles of association of the organisation;

Applicants who have previously received a grant are required to submit evidence of successful project completion to be eligible for further assistance.

Grants are meant to cover costs directly associated with a specific project or action and cannot be used to cover the operating budget of the organisation concerned. The administrative costs cannot exceed a fixed percentage over the total cost of the project (see later).

Financial assistance for a project will generally consist of a contribution and cannot cover the total cost of the project.

No grant awards can be applied retroactively to cover costs incurred before the date of the signature of the grant declaration by the beneficiary. Project activities ought to start only after the signature of the joint cooperation agreement with partners and Extegrity, and the co-financing agreement between the Applicant and the Funder. Costs incurred before agreements are signed by all signatories will not be reimbursed.



Examination of each application is made in consultation, conferring with appropriate indigenous/minority and other bodies connected with Extegrity. Proposals are then made to the Funder for decision. Please note that Extegrity's decision is final as is the Funders. Given the large number of requests receivable the declining of applicants cannot include detailed justifications.

## **I-5 WHAT IS NOT ELIGIBLE?**

1. Projects of a partisan nature or involving political parties are not eligible (though multi party helpfulness is encouraged). One off conferences, grants to individuals, scholarships and academic research would normally be excluded unless part of a broader project.
2. Projects of social assistance or emergency humanitarian relief
3. Activities covered by other support by the same or connected overseas funders
4. Purchasing of buildings or offices, deficit funding and capital endowments, retrospective financing for projects already in existence or completed are not eligible.
5. Organisations or projects advocating political activism or violence in any form.

## ***II PURPOSES COVERED BY THE APPLICATION FORM***

### **II-1 INTRODUCTION**

All the key lines enabled by Extegrity are covered by the application form. The general objectives of the three key lines - healing, humanitarian law and humanitarian democracy - are to facilitate, enable and extend these in our geographic area.

#### ***Healing:***

With this key line, Extegrity explores and aims towards:

- The sharing of indigenous/minority wisdoms, knowledge, talents and processes of self-heal/self-help and mediation

counselling/therapy; as well as their practice and organisation by multi-origin groups of nurturers, healers, carers, liaisons, personal spiritual and celebratory mediators, counsellors and the like.

- Support for activities of groups and organisation pursuing humane rights objectives and support for healing learning healers and rehabilitation centres for the survivors of torture and trauma and for groups and organisations offering concrete aids to victims of humane/caring human rights abuses.

### ***Humanitarian (caring) community law:***

With this key line, Extegrity explores and aims towards:

- The transfer of specific talents and micro-experiences of humane healing practices and the rule of humane law to indigenous/minority community workers groups and associations in the countries concerned.
- Support for activities of communities, groups, and organisations pursuing humane talents and rights objectives

### ***Humanitarian (caring) Democratic Community***

With this key line, Extegrity explores and aims towards:

- The strengthening of indigenous/minority community and people's non- governmental bodies and associations which by their vocation and specific activities can make a continuing contribution to the extension of a humane caring intercultural and interindigenous open democratic community
- Open humane caring democracy/combined macro-projects of open humane caring democratic community

## **II-2 WHAT ARE THE SPECIFIC OBJECTIVES AND PRIORITIES OF OUR OVERALL PURPOSES**

### ***Healing***

- Rehabilitation and healing learning self help action by and for survivors of torture and trauma ; in particular projects aimed at enabling women and children victims of human rights abuses;
- Implementing of Indigenous/disadvantaged small minority based healing learning and rehabilitation processes;
- Activities to mobilise and apply healing learning talents, including setting up healing learning experiential units capable of rapid deployment;
- Learning contexts for health and wellbeing workers in the healing of survivors of torture and trauma.

### ***Caring Law***

- Preventing of torture and violence; including rehabilitating violent offenders to their humanitarian duties - facing violence with tender-tough bruv-love;
- Extending respect of Indigenous and small minority peoples' humanitarian rights and talents at a regional and world wide level;
- Extending and protecting women's humane caring healing talents and rights;
- Strengthening respect for the humane rights of the child to be cared for, nurtured, playing and learning.

### ***Caring Democratic Community***

- Strengthening and extending community groups, networks and associations and furthering confidence building measures for those suffering from violence

## II-3 WHAT ARE THE BASIC CONDITIONS AND GENERAL CRITERIA FOR ELIGIBILITY UNDER THESE KEY LINES?

### II-3 -1 COMMON PROVISIONS

1. Applicants who have previously received a grant are required to submit evidence of successful project completion to be eligible for further assistance. Where continuity would be compromised by this provision, evidence of successful implementation to date should be provided.
2. **General administrative costs should not exceed 5% of the total project costs.** Where the strengthening of a specific organisation is an integral part of the project and its objectives, costs associated with this objective may be considered; they must be itemised, not merely indicated as general administrative costs.
3. In the case of torture victims rehabilitation centres, the contribution may go towards the organisations running costs.
4. Applicants must normally contribute at least 20% of total project costs. At least 10% of this must be in finance. Up to 10% may be contributions in kind (eg. volunteers, expertise, equipment, premises).
5. Contracts will not normally be funded for periods exceeding 36 months.
6. The main applicant should hold the bank account into which the grant is paid, and this account should be located in the same country as the main applicant. The account should be an Australian dollar account, whenever possible.
7. Applicants must supply brief personal and work summaries (CV's) of main persons employed on projects, and may not sub contract activities without the prior agreement of Extensive Integrity and the Funder.
8. Two sorts of projects may be supported microprojects and larger scale projects.
9. Some microprojects contributing to overall macro programs may be up to Aus \$50,000

10. Any equipment financed with Extegrity assistance must remain the property of local (as opposed to Funder based) bodies at the end of the project.
11. Public bodies such as charities, churches, ministries or local authorities, whilst not being eligible as a project partner, may be auxiliaries to projects in a supporting capacity.
12. Different geographic and functional areas must be clearly separated and defined in your application.
  - a) Geographic: for example, in Australia Territory Top End or Far North Queensland, or both. For overseas fieldwork, put country and exact location within it.
  - b) Function: please define your special interests, what you're good at and how you describe yourself, e.g. carer, healer, counsellor, liaisoner, mental health worker, mediator, healfest organiser, educator and evaluative researcher.

### **II-3-2 SPECIFIC RULES FOR PROJECTS COMBINING HEALING LEARNING, DEEPENING HUMANE DEMOCRACY AND HUMANITARIAN LAW**

1. Projects must cover all three of healing learning, humanitarian law and democratic humane caring community.
2. The objectives remain primarily sib-like caring healing, and thus do include socio-emotional and mediation therapy/counselling, inspiring mediation and other processes because they encourage fair open caring law and governance processes of activities.
3. A limited number of larger scale projects may be financeable. Projects must be involving at least two countries in Australasia-Oceania and SE Asia. The minimum size of such macro-projects might be Aus \$200,000, and in general the maximum combined funding may be Aus \$1,000,000. Perhaps the only justifiable significantly larger funding would be an overall macro program involving multiple regions from South Asia to Oceania and including focal activities of Indigenous/small minority groups right across North Australia.

### II-3-3 WHO MAY APPLY?

Indigenous/disadvantaged small minority applicants and their formal partners should be properly constituted non state, non profit making bodies and independent of State authorities, that is, they determine their own policies and expenditure. Their main Australian base should be in the North.

Informal partners and others may network and join with applicants and formal partners

Coalitions of Indigenous tertiary educators/practical research bodies; and consortia of Indigenous/ disadvantaged small minority media bodies may also be regarded as eligible partners within these programs.

#### **Specific conditions for combined key programs (macro-projects):**

Successful applicants must be experienced and include partners able to demonstrate the capacity to manage larger scale activity.

It is essential that programs involve numerous organisations and persons acting in partnership. It is also desirable that such combinations extend right across North Australia and include overseas members.

A partnership is a relationship of substance involving the active exchange of talents, skills, experience, knowledge, wisdoms and possibly finance.

Projects designed to promote good neighbourly relations by bringing together participants from more than one country in Australasia-Oceania and/or SE Asia States (e.g. regional transborder cooperation) are particularly encouraged.

Projects focused on the acquisition and application of knowledge and processes of mediation therapy/counselling, psycho-social/cultural rehabilitation and conflict resolution practice may have limited requirements to involve formally constituted partner bodies on the following conditions: that they relate to what may be informal groups of *Indigenous minority care/share leaders, elders, healers and mediators* from different areas, clan-land or nations representing different issues. An example might be an all-origin group of humane elders interested in using peacehealing approaches to extend humane care rights/talents and rehabilitation in their local area or nation state.

***The informal group must still complete a partnership form.***

The main applicant must, of course be a nongovernmental organisation (which cannot be political).

*Applicants to combined programs must be North Australian bodies which include overseas and Indigenous and/or small minority partners and individuals born in Oceania or SE Asia.*

## **II-4 EVALUATION AND ASSESSMENT OF PARTNERSHIP APPLICATIONS**

All applicants' projects are evaluated to assess the project's potential to fulfil the stated objectives and the estimated impact the project will have on the Extegrity program. A scoring system based on the following criteria can be used as an indicator:

- **conformity** with the general objectives of Extegrity
- **relevance** of project to the needs and constraints of the country(ies) concerned and the focal beneficiaries
- **methods proposed** for the execution of the project
- **cost effectiveness** of the project
- **quality of the organisation and broad base**
- **visibility** of the Funder's contribution

Evidence for:

- **quality of partnership and relations**
- **efficacy**
- **fulfilment of project objectives** based on all the other criteria
- **impact and multiplier effect** – short/long term

Priority is accorded to projects by Indigenes/disadvantaged small minorities offering concrete and direct aid.

Projects by Indigenes/disadvantaged small minorities concerning evaluative and action research and seminars of particular merit are taken into consideration in so far as is possible.

Bodies connected with Extegrity are consulted for background information on the projects according to their geographic scope and thematic coverage. Where relevant, projects may also be subject to an external consultation to ensure that the organisations funded have recognised talents and experience in the field.

Applications are selected on an ongoing basis. Once a complete grant application is submitted, applicants should allow a minimum period of twelve months for a decision to be taken by Extegrity.

The beneficiary organisation must accept the inspection procedures of Extegrity, the Funder and their auditor structures and procedures.

### **Specific criteria for open healing humane, democratic combined macro-programs**

- **Quality of partnership:** capacity of all operators to execute project, clear identification of the roles of the partners (extent of co operation, level of involvement of partners from Australasia-Oceania and SE Asia)

- 2 **Good relations:** projects which bringing together participants from more than one nation state of Australasia-Oceania and SE Asia, or promoting transborder co operation and projects relating to national Indigenous/disadvantaged small minorities and promoting gender equality.

## **II-5 HOW IS AN APPLICATION MADE?**

If you together decide to obtain an application and put forward a proposal, please respect the format provided and follow the page order. All questions must be answered exactly in the order of presentation of the application form. An original dated and signed declaration, following the application format, must be attached for the lead applicant. All requested annexes (declaration, detailed budget, partnership forms) must be provided.

Please draft your application as clearly as possible, taking into account that those who will evaluate it may not know anything about your project nor the partner organisations nor groups. Be concise and provide sufficient details to make clear what you plan to do, who will benefit from the project, and why your project is relevant to the program's objectives.



Do not mention precise dates as the project starting date will depend on the date of signature of the contract.

The form should be typed or may be reproduced exactly on a word processor. Hand written forms and incomplete forms will not be accepted.

Examination of each application is made in light of our purposes of enabling locals to make their own choices of people and process for meeting their own needs. This can included discussion with appropriate Indigenous/minority communities and groups by Extegrity . Proposals are then made to overseas entities for funding decisions. Please note that Extegrity's decision is final. Given the large number of requests receivable the declining of applicants cannot include detailed justifications.

Applications must be accompanied by the necessary supporting documents, namely:

1. detailed schedule of activities for the project;
2. detailed budget in Aus \$ for the project (respecting the model budget available);
3. previous annual report and certified accounts of the organisation;
4. statutes and/or articles of association of the organisation;

Please send 3 copies (one original and 2 quality copies) of your completed jointly signed project proposal.

### **Specific conditions for combined programs**

Organisations wishing to apply for Program facilitated by Extegrity should submit a complete combined macro-project dossier, including evidence of continuing joint fair open transparency, set out according to the application form. All partners involved in a project should indicate (in writing) their agreement to the content of the project proposal and budget. All partners are expected to comply with the principles of good partnership practice. A complete macro-project dossier must contain:

1. the Declaration;
2. the Application Form duly completed and any supporting documents;
3. the Statements of Partnership, (one for each partner body.)

## **II-6 IF ACCEPTED, WHAT CONDITIONS APPLY?**

In the event that the overall project costs are reduced, the contribution of the overseas Funding entities will also be reduced in proportion .

Internal organisational changes (e.g. in personnel, management style etc.) cannot justify modifications in the implementation of a project funded by overseas Funders.

Appropriate visibility and credit must be given for the financial contribution a particular Funder and the outstretch of Extegrity. (for example, in reports and publications made available as a result of the project, or publicity displays associated with the project, etc.). This requirement may be waived in certain cases by the Funder and by Extegrity.

No legal liability on the part of Extegrity or the Funder shall arise as a result of the project.

Applicants are bound by the provisions included in these guidelines and by the information provided in their applications. Any change (duration of the project, budgetary provisions...) must be requested to Extegrity and to the Funder before the end of the project duration initially agreed.

### **Presentation of final reports:**

The beneficiary organisation will be required to provide evidence of the correct use of grants through written reports and financial statements, including income and expenditure related to the grant awarded. These reports must be sent to Extegrity no later than three months after the main instalment(s) of a grant has been used. Standard forms will be available on request.

Payments may be made in two or three instalments:

- For short projects, perhaps 80% within 60 days following the receipt by the Funder *of the signed Funder approved contract accompanied by the applicants request for payment*, and a

further 20% within 60 days following approval of the final report and receipt by the funder of the final payment request.

- For longer projects, possibly 45% within 60 days following the receipt of *the signed Funder approved contract and request for payment*; and a further 45% within 60 days following the approval of the midterm progress report and 10% within 60 days following approval of the final report *and receipt of the final payment request*.

Recipients should have a proper accounting system covering all activities related to a project funded in order to allow for financial control and audit by the Funder authorities and possibly by Extegrity .

The midterm progress report on project implementation must describe how the objectives of the project are being achieved and evaluated, deal with unexpected problems and how these have been resolved. It must also include a financial report.

## **II-7 MICRO PROJECTS**

In order to further encourage the development of humanitarian local Indigenous/ disadvantaged small minority non governmental bodies, as well as to provide assistance for activities at the grass roots level, there may be a micro project facility in some of the AO and SEA countries. Micro-projects must fall within the three objectives of Extegrity's overall humane caring purposes. That is, (i) healing, (ii) caring law and (iii) caring open community. Potential criteria for eligibility follow:

Only nongovernmental organisations located in eligible countries may apply. Applicants will need a partner in North Australia. The Extegrity enabled grant may cover up to 90% of the cost of a project; the remaining 10% may be in finance or in kind. The size of grants may be from a minimum of Aus \$3,000 up to a maximum of Aus \$50,000 per project.

Micro projects would be operated under the auspices of Funders and Extegrity in the countries concerned. In some countries, coordination would be shared between Australian and overseas local bodies.

As with macro projects, successful applicants would have to sign a contract, undertake to cooperate with those appointed by the Extegrity and

the Funder to oversee this aspect of the program, and report on the project with an interim and a final report. Payment may be made in two instalments, after signing of the approved contract by the applicant and after approval of the interim report.

**Maybe after examining our guidelines you may wish to write indicating your general approval and support for the approach, or not.**

**Otherwise you may decide to share future administrative, legal, accounting, secretarial, research or other services with co-developing partnerships.**

**Of course, if wishing to proceed further, please do so.**

#### **EXTEGRITY**

c/o Dr Neville Yeomans  
Ruthven Street  
Bondi Junction  
AUSTRALIA  
Tel: 029 387 2442  
Int. Tel: 61 29387 2442

The Extegrity Documentation also include a set of forms and proformas.

## Appendix 43. Action Research Themes As Follow-On To This Biography

Below is a sample<sup>1253</sup> set of 76 possible follow-on action research themes in no particular order that have emerged from discussions with Neville and many folk involved in Laceweb Action over the years. This Biography and Coming to One's Senses - By the Way and other Laceweb writings may be resources.

1. Psychosocial wellness, resilience and capacity, with comparative links to Professor Violeta Bautista's work on resilience in children<sup>1254</sup>
2. Using ecological biomimicry
3. Further researching links between Keyline and Cultural Keyline
4. Psychosocial self-help and mutual-help with links to using biomimicry within local energy transfer systems and self organising systems in nature
5. The merging of individual and collective action – what Neville called Collindivity<sup>1255</sup>
6. Applying ways from Coming to One's Senses – By the Way<sup>1256</sup> and this biography in transforming not only the mentally ill, but also those who were previously considered pathologically criminal and a danger to community towards exploring the Way
7. Researching transition to smaller government where folk society does more things for itself without burdening the disadvantaged
8. Using Cultural Keyline in working with groups big and small, and with individuals as well; enabling individual, group, crowd and societal contexts
9. Using Cultural Keyline in business, government and non government organisations
10. Following up Maxwell Jones' interest in Neville's leadership role - extending my research on this theme<sup>1257</sup>
11. The Clinical (closed file) in Neville's Archives on patient-based patient assessment<sup>1258</sup>
12. The factional use of space in relation to the location of the key figure by the mad, the bad, the emotional supporters/detractors

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<sup>1253</sup> Many more may emerge.

<sup>1254</sup> Refer (Bautista, V., A. Roldan & M. Garces-Bacsal, 2001)

<sup>1255</sup> Refer (Yeomans, N. 1965a, Vol. 4).

<sup>1256</sup> Refer (Spencer 2012).

<sup>1257</sup> Refer (Clark and Yeomans 1969, Forward, p. vi).

<sup>1258</sup> Refer (Yeomans, N. 1965a, Vol. 5).

- and the administrative supporters/detractors in group and crowd contexts – Neville held views about this
13. NLP of audience and crowd – The Sunday Sharing Group in Bondi Junction in 1988-89 worked on this theme, as does my paper on Action Research in Groups<sup>1259</sup>
  14. Linking the implications and possibilities of jointly exploring aspects raised in my 'Action Research in Groups' process notes<sup>1260</sup> and the sociograms notes<sup>1261</sup>, as suggested by Faye Balanon in Tagaytay, Philippines, in the context of Laceweb sociograms and evolving social networks
  15. Critically comparing Ward Ten (Townsville) and Fraser House
  16. Ways the old cultural synthesis subverts subversive deviance at the margins
  17. Integrating Keyline and Cultural Keyline in enabling holistic living system and well habitat change, including the biosphere
  18. Neville's archive and the Aboriginal Human Relations Newsletters
  19. Possible futures in Neville's proposals regarding law and politics
  20. The application of Neville's processes in resolving international and intra-national conflict - especially relational mediation, mediation therapy, Peacehealing and quick response peace healing teams; Alfred Clarke's book referring to Fraser House as still being 'state of the art' as a process for intervening and resolving social conflict within *any* context around the Globe.<sup>1262</sup>
  21. Self-organising social systems (SOS) – ConFest as an on-going case since 1976 in the interplay of governance amidst SoS
  22. The plethora of action at the margins of the old cultural synthesis – what aspects contribute to survival – functional attunement to future possibilities
  23. Networking psychosocial and emotional wellbeing experience within Psychnet<sup>1263</sup> and Laceweb as models for grassroots disaster response along with implementing Extegrity processes in reconstituting collapsed and collapsing societies
  24. Ways Neville's Extegrity<sup>1264</sup> and therapeutic/relational governance for wellbeing may act as a tempering force to global governance

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<sup>1259</sup> Refer ([Laceweb.org.au/gp.htm](http://Laceweb.org.au/gp.htm); Radio TC International, 2009a; 2009b).

<sup>1260</sup> Refer ([Laceweb.org.au/gp.htm](http://Laceweb.org.au/gp.htm))

<sup>1261</sup> Refer (Chapter Eleven - A Synopsis of the Laceweb Sociogram Paper).

<sup>1262</sup> Refer (1993).

<sup>1263</sup> Refer (Regional Emergency Psychosocial Support Network, 2002; 2003a; 2003b; 2003c; 2003d; 2004a, 2004b; 2004c; 2004d).

<sup>1264</sup> Refer (Yeomans and Spencer 1999).

- for social control; exploring processes for transforming wellbeing that minimise polarisation – cleavered unity
25. The roll-out of Neville's T1, T2 & T3 Global Reform transition processes<sup>1265</sup>
  26. Exploring and adapting qualitative action research in social transforming action
  27. Ways Neville's action research relating to the biopsychosocial model may support Victorian Workcover's Clinical Framework as well as the Transport Accident Commission.<sup>1266</sup>
  28. Ways of non-compromising interfacing between Neville's way and mainstream as a tempering force in reducing hostility to Neville's way<sup>1267</sup>
  29. Exploring the differences and outcomes between Neville's use of therapeutic governance and the the form of therapeutic governance described by Pupavac<sup>1268</sup>
  30. The interfacing between Cultural Keyline as a psychosocial science model in scientific qualitative action research and as a folk concept in everyday life interacting
  31. Applying therapeutic community ways of Fraser House and the Laceweb; using this research as a qualitative research case study
  32. Comparing new forms of social movements in Latin America, Laceweb and other resonant action
  33. Exploring the application and adapting of experience within the UK Peckham Project, Health Living Centres, Therapeutic Environments movement in the UK, Architect Gregory Burgess output, and Fraser House and its Outreach
  34. Extending the application of cultural healing action and cultural healing artistry for transforming communities and cultures - PETA and Laceweb as aspect of Action Research
  35. Exploring possibilities of personal interpersonal, group, communal, and societal transforming potential of Neville's work
  36. Evolving and sustaining cleavered unity – Tikopia, Raitaku and Fraser House as models
  37. Applying Neville's way in action research for social transforming in practically using and extending the social and psychological

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<sup>1265</sup> Refer (Yeomans 1974).

<sup>1266</sup> Refer (Spencer, 2009).

<sup>1267</sup> Refer (Spencer, Cramb et al. 2002; Pupavac 2005).

<sup>1268</sup> Refer (2005).

- sciences, including biographical sociology,<sup>1269</sup> clinical sociology, sociology of knowledge, & sociology of experience
38. Evolving non-pharmacological community psychiatry
  39. Psycho-social and socio-emotional action research
  40. Australian Alternative Movements in the 1960s and 1970s
  41. New social movements towards epochal transforming action
  42. Exploring and extending Neville's process of 'stacking possibilities' as an aspect of evolving Inmas (Intercultural Normative Model Areas)
  43. Innovations in Transforming Criminal Behaviour<sup>1270</sup>
  44. Normalising and re-socialising soldiers and militias experienced in traumatising folk, communities and societies
  45. Psychosocial transforming of wellness, resilience and capacity in psychosocial self-help and mutual-help groups
  46. Evolving ecological bio-mimicry for transforming possibilities (in all of this expressions meanings)
  47. Processes for increasing the perceiving of connexity<sup>1271</sup>
  48. Identifying wellbeing transforming processes and metaprocesses
  49. Moving towards functional integrating and connecting
  50. Personal transforming towards wellbeing in our life with others
  51. Noticing/contemplating embedded inferences and implications
  52. Increasing awareness of awareness
  53. Evolving values-based ecological life action
  54. Keyline, Cultural Keyline in the context of thriving communities, water harvesting and food security
  55. Personal, inter-personal and communal healing – 'making whole'
  56. Increasing our own experience as enablers
  57. Extending Neville's video talk on NLP,<sup>1272</sup> linking it to Laceweb evolving of NLP of Large Groups and Crowds and the NLP 'New Code' being taught by Jules and Chris Collingwood of Inspiritive<sup>1273</sup>
  58. The INMA Project
  59. The history of the Total Care Foundation

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<sup>1269</sup> Refer Appendix 1; Roberts, & Kyllönen, (2006); Berger, P., B. Berger & R. Binks (1975).

<sup>1270</sup> Refer (Spencer 2012).

<sup>1271</sup> Sensing all of the simultaneous inter-connecting, inter-depending and inter-relating aspects of a context

<sup>1272</sup> Refer (Yeomans, N. 1986).

<sup>1273</sup> Refer (Inspiritive, 2012); recall that Chris was with Neville as a co-facilitator at that workshop in Balmain where I first met Neville; Jules and Chris were with Neville in Hospital when I last spoke to Neville.



60. Using Cultural Keyline in enabling wellbeing in individual, group, crowd and societal contexts
61. Social relating as a process for transforming the societal, economic and political spheres
62. Relational mediating; Relational mediating in the context of humanitarian law and lawfare
63. Exploring hypothetical realplay as group process
64. Merging individual & collective action – what Neville called Collindivity
65. Extending Geoff Guests and Paul Wildman's work on the artificer bush mechanic and the links to Feldenkrais' moving and the Green Care Therapeutic Communities as new-old ways of moving led understanding of better places to start transforming
66. Exploring moving sensing and feeling and sensory submodality change work in the context of the latest understanding in the psycho-neurological sciences for supporting transforming to being well together
67. Linking themes 64 65 & 66 to Jamie's work on new soil generating and all of these to the Green Care Therapeutic Community Movement in the UK and Europe
68. Extending culturally sensitive ways of supporting the evolving of Peer-to-Peer support networks as emerged in the Kinglake Fire affected areas to at risk low and middle income communities around the world
69. Exploring local NN supported mutual help as a model for providing culturally sensitive support to folk of all ages suffering from all forms of mental affliction and stress in low and medium income communities and countries
70. Constituting/re-constituting of Global Folk society towards humane caring epochal transition
71. Towards a wider understanding of understanding in our lives
72. Using and adapting Yeomans' Cultural Keyline as a micro model for epochal transition.
73. Exploring Understanding for a wider understanding of understanding and knowing including Indigenous forms of knowing and understanding and the German Sociology of Knowledge tradition, and ancient Vedic knowings linking with Quantum physics
74. Exploring possible futures – Whither Goeth the World of Human Futures
75. The possible/potential roles of the Internet in all of the above themes
76. Searching for the Way, which is the Way.

## **APPENDIX 44. EXAMINER COMMENTS ON CULTURAL KEYLINE THESIS**

**Examiner** Professor Paul Wilson  
Adjunct Professor of Criminology  
Faculty of Humanities and Social Sciences  
Bond University Queensland

This is an extremely well written and competent thesis. Although at first glance, it seems difficult to sustain a PhD with a biography of one man, the candidate has achieved this well and in the process, added immeasurably to the literature on radical innovations in the treatment of the mentally ill.

The thesis is a meticulous documentation on the life of Neville Yeomans, undoubtedly one of Australia's pioneers in new ways of treating not only the mentally ill, but also those who were previously considered pathologically criminal and a danger to community.

The candidate's methodology is idiosyncratic but highly successful. Indeed it was refreshing to read a thesis so full of insight and yet laced with large doses of humanity.

Yet if we are to judge the thesis by the objective criteria established by his university (and most other Universities) then the candidate passes with flying honours.

It is original and adds immensely to knowledge a great deal is learnt about the power of therapeutic communities and the ideas of one man who tested such communities in Australia.

The candidate has established his ability to carry out independent research and synthesises his observations with critical aplomb, sharply pointing out the relevance of what he discovered about Neville Yeomans' new ways of dealing with the mentally ill.

In conclusion I recommend that the thesis be passed with no requirements for correction or amendment. Please pass onto the candidate my admiration for a wonderful thesis, sensitively written and an outstanding contribution to the generally unknown history of a remarkable Australian.

**Examiner:** Professor Violeta Bautista  
Professor of Clinical Psychology  
Head of Clinical Psychology Department  
University of Philippines

Spencer fine tuned his most important instrument, which is his own perceptive self, to a fine level of effectiveness by taking on a research methodology which also provided with the necessary attitude in conducting his research in the most fair and productive manner.

His elucidation of Yeomans' 'Cultural Keyline' as an approach to psychological study and as a derivative from Yeomans' Father's 'agricultural theory' is masterful.

Spencer's meticulous documentation and account of Yeomans' work at Fraser House reveal the ingenuity of Yeomans' work.

Most fascinating is Spencer's presentation of Yeomans' Cultural Keyline as a micro model for epoch transition. It is Yeomans' ideas and tools for facilitating a utopian society that makes his work unique among psychological theories. Spencer was able to show that indeed Yeomans aimed to strategically and patiently facilitate the evolution of a utopian society. If psychologists are to take seriously their role in social transformation, Spencer's work on Yeomans' approach is a good read for them. Spencer's cataloguing, describing, and explaining of Yeomans' work on this area is itself a significant contribution to the developing field of community psychology. Yeomans provides the psychologists working in the community not only tools for working with macro social structures, as is the wont of social psychologists and community psychologists, but also tools in working with groups big and small, and individuals as well.

Overall, and if we evaluate from the central goal of the dissertation, the work is commendable and for the reasons that have been earlier presented, merit the evaluation of high pass with a cum laude rating.

## Appendix 45. Examples Of Neville's Poems

A copy from a selection in By the Way.<sup>1274</sup>

The following poems by Dr Neville Yeomans' (2010) are part of his legacy to those he loved. The date each of the poems was written is below each poem.

to seek the Way is good	the Way is searching for the Way	non-way is the Way
to find it egotism	13/10/72	19/10/72
7/10/72		

serve by giving learn by living change by loving	the One perfection is perfect Imperfection
6/11/71	14/10/72

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<sup>1274</sup> Refer (Spencer 2012).

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## Author

Dr Les Spencer is a clinical sociologist with degrees in the psychological, neuro-psycho-biological, behavioural, and social sciences. His PhD dissertation was on the work life of Dr Neville Yeomans. This authorised biography has emerged from that dissertation. His earlier tertiary studies to gain Fellowship of the Australian Insurance Institute was in actuarial science, life underwriting and large pension fund investment; he headed up the discussion group of the Australian Institutional Investors for ten years. He has engaged in tertiary level teaching in the Philippines and held management positions in HRD, Organisation Training and Development, and Sales and Marketing, as well as years as consulting to national and international companies, as well as government, UN, and University bodies.

## Cultural Keyline – Volume Two

This authorised Biography explores the life work of an extraordinary Australian. Dr Neville Yeomans pioneered a host of social innovations in Australia. He helped his father PA Yeomans develop Keyline in sustainable farming, recognised as the most significant contribution to sustainable farming in the past 250 years. Neville adapted Keyline as Cultural Keyline – what criminologist Professor Paul Wilson described as a significant contribution to the social sciences - a rich way of fostering emergent and thriving potential in social systems, towards creating new ways of human future. Neville pioneered community mental health, community health, community therapy, community psychiatry, telephone emergency services, multi-cultural festivals, self-help groups, mediation, family counselling in family law, and the concept 'lawfare' now widely used in international discussion. The biography also explores Neville's lifelong work life towards enabling gentle transitions towards a more caring and humane future. This biography will appeal to the professional as well as the lay reader. It is an inspiring read for anyone – especially anyone wanting to contribute to making a better world.

