



**COMING TO ONE'S SENSES**  
**By the Way**

**Book One**

**Dr Les Spencer**



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# By the Way

*within streams of consciousness  
flowing and renewing*

The following poems by Dr Neville Yeomans' are part of his legacy to those he loved. The date each of the poems were written is below each poem.

to seek  
the Way  
is good

the Way  
is  
searching  
for

Non-way  
is  
The Way

to find  
it  
egotism

the Way  
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



## CONTEXTUALISING (as poetry)

### Book One

Transforming	9
Interrupting	27
Relocating	41
Changing	47
Grouping & Connecting	50
Enabling Self-help	62
Contracting	88
Astounding	117
Restoring	149
Exploring	192
Observing	198
Re-socialising	208
Supporting	218
Being Dense	229
Sensing	232
Mirroring	251
Referencing	267
Indexing Stories	276

## Book Two

Being Compassionate	291
Associating	327
Renouncing	335
Future Pacing	342
Attuning	343
Meaning	344
Connecting and Relational Mediating	368
Speculating	403
Engaging in the Way	410
Reflecting	500
Appendix One – Pre-Face	532
Appendix Two - Pre-Sense	541
Appendix Three - Backgrounding the Text	543
Appendix Four – Understanding ‘Understanding’	549
Appendix Five – Increasing Awareness of External and Internal Focus	551
Appendix Six – Regaining Balance	554
Appendix Seven – The Drinking Straw Task	558
Appendix Eight – Sensory Submodalities	559
Appendix Nine - Tapping into Many Alternative Sources of Power	561
Appendix Ten – An Entry Point for Understanding the Essence of By the Way	562
Appendix Eleven – Keyline and Cultural Keyline	568
Appendix Twelve - WholeBrain and Whole BodyBrain Inter-connecting	574
Referencing	599
Indexing Stories	608

*the power of experience*  
*so different to the experience of power*

## BY THE WAY

*To protect privacy and safety, the real names of the people involved in the stories have generally not being identified nor have many of the locations or countries where the different stories take place.*

*Background introductory comments are in the Appendices.*

*Let's start with stories.<sup>1</sup>*

### Transforming

I am engaging with paperwork in the taxi while coming from the airport into Phnom Penh<sup>2</sup>.....capital of Cambodia.....and then only look outside the taxi as I come into the modern Thai-owned tourist hotel surrounded in this place by a high security wall with armed guards at the entrance.....as beyond that point.....locals have no access..... unless they are staff...

.....shortly....after a quick freshen up.....I am walking through the ornate Thai gardens.....and now out through the side gate in the high perimeter security wall for my first glimpse of Cambodia.....my first walk in Phnom Penh.....now stepping onto a wide and busy unsealed dirt road in the middle of the city.....and immediately an old woman thrusts a skin and bones baby with haunted eyes at me.....and five men with

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<sup>1</sup> Appendices provide background and context.

<sup>2</sup> Throughout the book a series of full stops '.....' indicates a pause in sometimes very long sentences – a non-normal mode of expression in everyday life, though a mode of expression used in enchanting storytelling, stream-of-consciousness writing, transforming storytelling, shamanic expression, and hypnosis; the brain tends to respond to this form of expression in ways differing from everyday speech, as may become more apparent in your experience of the reading of this book.

landmine-reduced bodies plea for money.....a different reality....like stepping through one of those portal type doors in the film 'The Matrix'.....  
.....and these folk are the continuing aftermath of the Pol Pot years.....  
the torture centres.....and feeling the slow swaying journey on the bullock  
dray to the killing fields.....the reframed meaning of a hoe....a context  
where death is a mercy.....and masses forced to watch atrocity for social  
control.....a time when ideas were deadly dangerous.....and survival  
depended upon betraying others.....and then having to live with the awful  
aftermath of doing that....

.....a different reality.....the street of empty small open-shopfront mini-  
schools...evidence of the vibrant yearning for learning.....and then the  
sound of 3,000 or so low-powered motor cycles approaching as the young  
Cambodian men and women come in from the rice fields to get their daily  
hour of education.....and I discover I am in the 'learn English' part of the  
city.....and the '*learn adjectives*' shop seems a popular location.....  
and this is a different.....more hopeful energy.....

.....the next day brings a different energy again as my purpose in being  
in Phnom Penh is to find examples of local healing ways.....and as soon  
as my taxi pulls up outside 'Cambokids'.....a child play-space.....the  
sound of the children playing is a very special sound.....very different to  
the sounds of play I am used to at home.....

.....upon entering the compound.....I'm seeing 120 children engaging in  
all forms of play with commonly found objects.....sand.....water.....  
moist clay.....old truck tyres....old sticks.....and many....many old  
motorcycle tyres....

.....now this theme of being resourceful and adapting and using old stuff  
lying around reminds me of a time when I am driving up a very steep and  
rough track to a friend's shack. high on a mountain ridge with a  
Bougainville colleague introduced to me by Alex Dawia.....another  
Bougainville person...who in turn was introduced to me by my mentor...Dr  
Neville Yeomans.....and Neville and Alex feature in a number of the  
stories in this book.....and a very loud noise signals the breaking of my  
back axle.....and my resourceful friend Rick in the 4WD in front of  
us...notices that we've stopped in a weird place.....and he backs down  
the hill to see what's happening.....and it's a one-way road.....and the  
only road.....and I'm not going anywhere.....and Rick has me going with a  
*replaced* axle in this very remote place in 20 minutes.....

.....and scanning as he walks uphill a few strides Rick with his local knowing quickly finds the old rusted complete rear wheel assembly off the same model car as mine in the long grass *ten metres up from my car*.....left there ten years earlier by Rick's son.....and in a few minutes he has the axle removed from within this old rusted metal and it's in pristine condition all covered in axle grease.....

.....and because of the steepness of the road.....Rick soon has the back of my car raised well above the road.....with logs under the front wheels.....and other logs as a back-up to Rick's heavy duty jack at the back....

.....ever resourceful.....Rick quickly constructs a 'puller' from bits in the back of his 4WD which he uses to 'wind free' my jammed broken axle.....and soon the 'new' axle is installed.....and there's ample differential fluid left after the fast change over.....and so.....off I drive with my repaired vehicle....following Rick's 4WD up to the shack for a cup of tea...all in 20 minutes.....where I had envisaged the possibility of having to push my car off the edge so we could all get back down the mountain squeezed into Rick's vehicle...something about local knowing....and using the local resources.....and using what's at hand....like using the rose quartz in my pocket in the Daughter on Bail story later.....

.....now back in Cambodia with the children.....upon a platform a young boy pushes an old car tyre suspended upon a rope.....and as it comes back.....he waits for the right moment....and leaps to catch it...and he wraps his legs around it.....and as he does this.....two more boys rush onto the platform and push him to add to his momentum...and then one of them leaps out from the platform with superb timing and clings to the first boy and tyre.....and on the next swing back.....the other boy leaps....and he too is added to the clump of laughter on the swinging tyre.....

.....next a little fellow gets up on the platform and he becomes the person to keep the momentum going.....working hard in well-timed pushes.....adding to their momentum....and then he moves back on the platform.....and with a perfectly-timed run.....leaps through the air onto the first three boys and clings to them.....and the whole mass starts rotating as they swing back and forth.....and as their arms tire on the tyre.... they start to slip then fall and land in a rolling heap on the earth below laughing like crazy.....so much fun.....everywhere I'm looking .....children are engrossed in play and the joy of laughter.....the *joy* of life and living...the French '*joie de vivre*'.....

....and right outside this joyous enclave there's a very damaged society...  
.....and the people who sustain the Cambokids play-space recognise that the children are *the solution*.... as they have a very special wisdom about playing.....and how to be spontaneous and feel well and be playfully joyous and radiant....

...and They Chan To (Chanto)...the developer and enabler of Cambokids  
.....tells me about how they 'train' around one hundred 18-24 year-old men and women a year in how to be child-play carers.....and then he continues smiling as he adds.....

....and that's not what's *really* happening.....as we are using the children and the play of the children to have the young women and men learning how to be good parents.....the children are the solution.....not the problem.....

.....I stay in the background as observer of process.....and Chanto draws my attention to a little girl.....and he tells me she is what they term an 'invisible' child.....a special kind of child that turns up from time to time.....and when 'invisible' children arrive.....they *act* as though they are invisible.....the way they move and position themselves....and the way they are super-observant....the flashing looking out of the corner of their eyes without catching anyone's eye.....as this little girl.....like other invisible children.....has learned early.....that where they live it's too dangerous to be noticed.....

.....now I'm observing the other children giving her space and they are not engaging with her.....

.....Chanto tells me that when such children first arrive they always make for one of the metre and a half diameter baked-clay water bowls  
.....there for water play.....and such invisible children will take a metal mug and very slowly pour the water on the back of their hand.....and do this pouring on their own hand over and over for the whole of the balance of the play session.....and....over there at the water bowl...that's what this invisible child is starting to do....

.....the next time the invisible child comes.....she does a little of the pouring of the water on the back of her hand like last time.....and then she gravitates to a quiet corner of the seven metre square sand pit  
.....where she proceeds to smooth the sand.....and then she makes a small mark.....and then smooths the sand.....repeating this slowly over and over.....until *her* time is right to make a very small hill,,,,,,,

.....and she smooths the small hill over....and she repeats this over and over for the whole of the balance of the play session.....and in all of this.....she is doing what all invisible children do.....

....and during this time no other child is engaging with her.....as the other children never engage with an invisible child.....rather....the other children give them respectful space.....

...and the next time she arrives.....just like *any* invisible child who comes .....and who has engaged with the water.....and then the sand.....she gravitates again.....like Chanto said she would.....to a quiet corner of the sand pit for a time.....for making marks and smoothing.....and then after a time.....making small hills and smoothing.....while she unobtrusively waits...Chanto tells me.....for an opportunity to get on the old car tyre on the rope...the swing....when no one.....or two.....or three or four...are using it...and there are a few of these simple swings dotted around the play area.....

.....when the time is right....the invisible child.....just like the other invisible children who had come before.....quietly slips across to the swing and climbs aboard .....placing her body through the tyre.....and then the small.....hardly perceptible.....swinging of her leg that sets the whole of it in slow motion .....and she.....like other invisible children.....stays on the tyre quietly ...slowly swinging for the whole of the balance of the play session.....

.....the next time one of these invisible children come they are engaging in water....sand....and swinging until *their* time is right...

.....then they climb the four stairs to the covered platform where some of the other children are learning traditional Cambodian Dance from a teacher from the Royal Cambodian Dance Theatre.....a far larger platform than the smaller one near the swing.....

.....now the invisible child is quietly and unobtrusively going over to the edge of the platform.....and lying on the platform on her belly....she swings her legs over.....and slides off the edge to the ground.....and then the invisible child goes around and up the stairs to repeat this over and over.....

.....and *no one is telling the invisible child this sequence of water.... sand.....and swing.....*

.....no other invisible child is there to mimic.....

.....no other child is doing the sequence that every invisible child does.....water....sand....swing.....

.....at a certain time....when the invisible child is ready.....at for her a Key time...she walks to the edge of the platform and....*jumps* down.....about three feet down .....and she bends her legs when she lands...just as all the invisible children do.....and she *springs back up again*.....and then she walks around to the steps and repeats the walk to the edge...and jump.....

.....when the invisible child knows the time is right for her.....the time when she is ready to fly.....like all the other invisible children....she runs to the edge.....and *leaps into the sky like a bird*.....and *flies* and *glides to a soft landing*.....with bending knees.....and she immediately *springs back up*...and turns ready to repeat the process.....

.....with that jump like a bird....*she ceases to be an invisible child*..... just as *all* the invisible children completing this same sequence...cease to be *invisible children*.....

.....these children.....who *had* been invisible.....begin engaging in *connecting* and *relating*.....and *playing like all the other children*.....and begin playing *with the other children*.....and *that is the way of the invisible child*.....the way of every invisible child in *coming to their senses*.....*by their Way*....for emerging as a visible child fully present in the world.....

*using one's brain  
for a change*

*coming to Their senses  
by Their Way*

.....so somehow and somewhen these invisible children find out about Cambokids.....and perhaps sense that it may be a safe enough place for them to check out.....as these invisible children seem to have a very strong sense of personal safety.....

....the invisible children seem to be very cautious.... and when they arrive.....they tend to stay....and are attracted first to the water.....then after some considerable time...or on later visits they are attracted to the sand....then to the swing.....and all of these invisible children engage in the *same* gentle repetitive sequential process...

....so.....reflecting on what is going on here....and what's going on in their brains...and what's going on in their psycho-dynamics and their socio-dynamics.....and in their sense of identity and selfhood.....and reflecting upon what is it about the nature of the mood.....and ambience ...and the ethos at Cambokids.....

.....perhaps it is something about being in a world of joyous children who give them space.....that it is possible for them to slowly.....in their own way.....emerge from the shadows.....

.....and Chanto.....and his co-workers.....and the other children.....all know not to interfere with an invisible child.....to let them do their own thing.....because the *visible* children know from experience...that when these invisible children are ready for trans-forming.....when they *trance form themselves* to become *visible* children.....they will be fun children to play with.....and to form laughter huddles with on the swing.....

....I sense that what's happening in Cambokids.....is something we can't *make* happen.....though something that *may* happen if *contexts are right for it*.....whatever '*it*' is.....

.....something to reflect upon.....something about energy that is free .....'free energy'.....and something about the Way.....that is for me absolutely intriguing.....

.....and through By the Way stories.....context and moment-to-moment changing contexts are vitally significant.....'context' - from the Latin *contexere* : 'to weave together' or 'webmaking'. 'The setting in which experience takes place which can shed light on its meaning'. We are mindful that people may impose their defining of the meaning of context to the exclusion of any other people's meaning (This is the place for a hydro electric scheme and you have to all move out and we don't want trouble', compared with, 'This sacred beautiful place is our home and we don't want any trouble'). Context is a facticity.....like mood...it 'comes with the territory...all happenings are within context and context folds back in forming and informing happenings....so increasing awareness of context....especially the scope for viewing and living in multiple realities

held jointly and/or severely is a sustained mode of being for the nurturing peacehealers.....

.....a couple of months later I am again with Chanto.....whom I met at Cambokids.....and we and a small team from South East Asia have flown to Mindanao in the war zone in the Southern Philippines.....

.....as process observer I again see Chanto and the team engaging with 600 primary school children in a school that has been their centre of refuge during the war.....six times during seven years these children have had to remain seated for up to seven months in their allotted square metre while hostilities take place all around them...and many times a day during those harrowing months their little bodies would leave the ground with their parents when the heavy munitions went off too close...

.....hostilities had ceased while I am with Chanto and the others engaging with the children there in what had been their centre of refuge.....and now returned as their primary school ground.....though one shudders to think about how contaminated a space it is...with its potential associated links to toxic memories...

.....and after a time with Chanto and some of the team members.....the same joyous energy and playful mood of the Cambodia play-space starts .....now replicated in the children in the Philippines war zone...

.....and I am hearing again the laughter.....and this sound of joy.... play.....and singing from the 600 children with Chanto and his colleagues .....can be heard for kilometres in all directions...

and this joyous sound stops the local men and women working in the rice fields....and at the end of the week we are told that while the sounds of the children's joy was peeling out across the countryside.....there wasn't a dry eye in the rice fields...the local people were so happy...

I was invited to travel through seven SE Asia Countries to find, and link up what Neville Yeomans had termed 'natural nurturers', people who are naturally good and nurturing others, especially during man-made and natural disasters. A classic photo of two natural nurturers may be found at Monroe Gallery of Photography (2011).

*happy to hear  
the beautiful sound  
of children being happy  
ripple-on effects at play  
and something significant  
is going on in these stories  
something very different  
something very gentle  
something very potent  
something adapting  
and transforming  
and perhaps  
it's to do  
with  
connecting  
and  
relating*

.....at another time I am able to get folk that Dr Neville Yeoman's introduced me to....folk such as Alex Dawia from Bougainville....who was mentioned earlier...and Australian Aboriginal Geoff Guest...who features in the next story.....to meet with Chanto in the Philippines countryside along with 46 other healers from eleven countries through the East Asia Oceania Australasia Region.....from Mongolia to Western Samoa...and further afield...and those ten days are filled with stories...some of which are in this collection....and some are for another day....

.....now for Geoff Guest country.....a very different place.....with lots of red rocks and red earth and skies so high and horizons so far.....where the wild bush horses in the Australian Top End can smell molasses up to seven kilometres away.....if they are downwind....

.....and Australian Aboriginal Geoff Guest attracts the wild bush horses (brumbies) into a twelve metre circle of temporary tubular fencing by placing a large tub of molasses in the enclosure.....and this circular fencing has a metre wide open gap.....with one end of the fencing extending round past the other end by another three metres....and Geoff will drive up to the enclosure in his 4WD when one or more wild horses

have entered the enclosure and are eating the molasses.....and Geoff drives up fast in a specific direction so that the horse or horses run around the enclosure in the direction such that they keep missing the entrance.....and Geoff.....or one of his helpers will quickly jump out of the 4WD and shut the gap in the fence.....and if the horses had run in the other direction.....they would have been able to run around and directly out the way they came in before Geoff or one of the boys had a chance to shut the gap.....

.....one time I flew in to be with Geoff and saw him doing this horse catching.....and Geoff has just caught a large wild stallion around five years old and he has closed the perimeter fence...and Geoff breaks off a two metre long branch with some leaves at the end...and then he climbs into the enclosure with this very wild and extremely agitated horse.....

.....Geoff proceeds to stand in the middle of the enclosure and has the horse running very fast round and round the perimeter.....and if the horse stops....Geoff provokes him with the slender tree branch to start running again.....

.....Geoff is 75 years old when this is happening.....and later when Geoff is aged 79 he is still lassoing Brahmin bulls and jumping from his horse to tip the bull over and rope its legs.....he still has the knack.....

.....Geoff has been around horses since he was eight.....when.....as a member of the Stolen Generation (Laceweb, 1998b).....from a time when government authorities saw fit to take Aboriginal children from their parents 'to give them a better life'.....and Geoff was 'given' to a cattle station owner to work for his keep.....and Geoff learnt about bush food .....bush survival...and bush medicine from other Aboriginals on the cattle station.....and when he was eleven.....Geoff escaped and went *alone* with a horse and two other pack-horses.....on a *1,400 kilometre journey from Toowoomba to Euroa.....a journey from Queensland.....in the North East of Australia down to the South East corner of the country .....travelling those 1,400 kilometres before he spoke or engaged with anyone....*and then after some months.....Geoff commenced the long journey travelling with his horses *back past Toowoomba to Coen on Cape York* a distance of 3,050 kilometres to the Top End.....all over a couple of years.....an extra-ordinary 4,450 kilometre journey that started Geoff on many other journeys and adventures.....some of which are on the Internet (Laceweb, 1998b).....

.....Geoff's adventures *before he was 18*.....include catching a mob of wild Australian bush horses that he caught in the Australian Top End....befriending them.....training them for the American Army to be versatile work horses for fast manoeuvring or as pack horses.....and then going with an American military unit taking the horses across to the West coast of India.....and part of the way up the West Coast by train on an open-top flat-bed train carriage with specially made sides.....and then further North...and riding and leading the horses over Himalayan Passes up into Far West China.....to be used to breed mules for the Chinese Army.....and when they came under attack by the Japanese.....Geoff was able to heal a gaping wound in the chest of one of the Chinese army's mules.....and because of this he became the healer surgeon for the injured Chinese soldiers....

.....while with the Chinese.....Geoff is using the same skills he had used on the mule....using antiseptic from local leaves identified by their taste as being similar to the ones Geoff had used in the Australian outback.....and for stitching up the Chinese people's wounds he is using sterilised hair from a horses tail.....interesting man...



*Earth  
is  
our  
Mother  
and  
provides  
for us*

.....back now with Geoff and the wild horse.....at first I am concerned that this horse....which is very agitated.....would turn on Geoff and rear and trample him...and then I begin to notice that Geoff is engaging with the horse.....using many subtle behaviours...and later Geoff tells me that he is mimicking the behaviours of a top horse in a pack.....and Geoff is establishing himself as this horse's leader.....and Geoff tells me that as these horses are very social animals....they *want* to be in the pack and not isolated.....and this horse is now isolated.....

.....I'm seeing Geoff stop and turn his back to the wild horse....and Geoff walks to the opposite side...and is facing the railing.....and to my

utter surprise.....this wild stallion slowly.....tentatively.....submissively  
.....walks up to Geoff and starts *sniffing Geoff behind his ear.....muzzling  
him....wanting to be his friend.....*

.....now Geoff starts quietly talking to the horse.....and Geoff slowly  
moves his hand towards the horse's neck and begins to stroke it on what  
Geoff calls the 'sweet spot'.....and now Geoff is walking away back to  
the centre.....and Geoff begins chasing the horse around the outside  
again with the slender branch.....and after a time Geoff repeats the walk  
to the side.....and again the horse slowly walks up to him....

.....and this chase and then having the horse walk up to him is repeated  
a number of times until Geoff senses it is time to get a rope....that he has  
put on the top of the fencing.....and Geoff lassos the horse and has the  
horse running round with the rope on its neck.....

.....and every now and then Geoff pulls on the rope.....with Geoff at  
right angles to the horse so he can easily turn the horse's head.....and  
the horse soon learns 'mistakenly' that Geoff is 'stronger' than he is.....

.....and now when the horse stops running....Geoff *stops* hassling it  
.....so the horse soon learns that there's less hassle if it stands still and  
quiet...and it can do this very close to Geoff.....and seems to prefer to do  
this....

...and within 15 minutes Geoff has me in the enclosure with this 'wild' five  
year old stallion with its back as high as my eyes....and has me stroking  
its sweet spot on its neck.....and leaning my body against its side.....

.....and now of all things....Geoff shows me.....then has me.....lifting this  
horse's back leg.....to 'familiarise' the horse with human handling  
...and to prepare the horse for checking the health of its hooves...among  
other things.....one of those 'oh my god' moments.....

...for example.....once I was at Petford when a young vet student was  
visiting.....and Geoff showed her how he checks a horse's stomach out in  
the bush.....

...back there now.....and Geoff begins immobilising a horse by lifting its  
back left foot....just like he had showed me.....and now Geoff is tying its  
back left leg in a bent position.....and I am surprised how still the horse  
remains.....and now Geoff calms the horse down by rubbing its 'sweet  
spot' on its neck.....

.....and then with very little reaction from the horse.....Geoff proceeds to have the young vet start pushing a length of clean garden hose up the horse's nose!

....and after a time....Geoff checks the sound coming from the hose and advises the young trainee vet that she has the hose going towards the horse's lungs! So the vet is pulling the hose out gently a little way.....and now is pushing the hose back up the horse's nose again.....and I really feel like sneezing as I'm telling this.....and on the second go.....Geoff confirms the hose is on its way to the horse's stomach.....by the sounds coming through the hose.....

.....and this is some of Geoff's way.....

.....and later I'll tell you more about how Geoff uses the wild horses to have at-risk adolescents.....whom no one else can do *anything* with ....changing their lives around.....

.....and as in the Cambodia stories.....so with Geoff and the horses ....there is a lot going on about transforming.....

*entering  
the  
other's  
world*

*first  
engaging  
and  
connecting  
and  
then  
the  
relating*

.....and I mentioned Alex Dawia before.....my friend and colleague from Bougainville.....and Alex has been inducted into the 'traditional-healing-ways-of-high-degree' in Bougainville by his Grandfather.....and not many have this wisdom way passed on to them.....

.....I had known Alex for over ten years at the time of this story.....and Alex had never spoken to me about being inducted by his grandfather..... and there was a time when we were both invited by a group of 40 healers to fly in and have a long weekend with them.....and during this gathering our host asks Alex if he will share something of his traditional Bougainville healer ways...and Alex agrees....and this is a glimpse of what happened ...

...back there now.....Alex invites two young men to come forward from the circle of 40 healers and engage in some real-play.....which is something like 'role-play'.....though the 'role' is real...or a metaphor for the real.....and is very real in its roll-out...

...and when these two young men agree to be involved.....Alex suggests that they 'become' two young boys who had been causing property damage around the village in Bougainville.....and I am on a platform at the back of the room so I have a slightly elevated view.....and I can see over the circle of onlookers to where the two 'boys' are standing.....and Alex seems to morph.....

....Alex morphs to transform somehow into a different Alex....an Alex I have never met before.....and an Alex that I would have a very different relation with...and it's hard to find words to encapsulate what's happening .....here before me is Alex as a person where.....if you meet him you'd better have all of your wits about you....because this engaging with Alex is VERY significant.....like standing before your Maker on the last day.....

.....and Alex is side-on to one of the boys.....and he points at one of the boys and says with *extra-ordinary authority*.....

You!.....Talk!

My immediate thought for the 'boy' was:

You poor bastard! This is not going to be easy for you!

The 'boy' stutters and stammers and finds it very hard to say anything ...and it's very clear he is being called to account for his actions.....and he doesn't do a very good job of saying anything....

Then Alex says....

Enough!

Alex now is turning to the other 'boy' and points at him and says  
.....again with *extra-ordinary authority*....

You!.....Talk!

This 'boy' also stammers and finds it very hard to find words.....and  
again.....he is being called to account for his actions.....and he also  
doesn't do a very good job of saying anything.....

.....and I sense far more than role-play is happening.....this is real-play  
...a hypothetical real-play....and a hypothetical entails creating scenarios  
from one's imagination....and it is more than some hypothetical damage  
to village property.....more like.....give an account of your self....to  
your self.....engage in a thorough soul-searching in front of all these  
people.....and be genuine about it.....

...and at one level this is inviting the two boys to enter into something they  
never do.....so it's a very altered state.....and Alex has them stay in that  
state for a time.....

Then Alex says to both of them....

.....and the future.....

...now both the 'boys' are in all manner of inner turmoil...further sustaining  
that state.....while their.....brains endeavour to access the future.....

.....and the silence is potent for the two 'boys'....and *everyone in the  
room*.....

.....and I sense no judgement from Alex....no blaming.....no punishing  
.....rather...that Alex is somehow reconnecting these boys with their  
community and their culture.....and reconnecting them to themselves in  
an extremely potent way.....and in so doing.....reconnecting everyone  
in the room with each other...*social cohesion* as a potent....a very potent  
healing force.....

.....and the 'boys' make some stumbling statements about changing their  
way.....

.....and then Alex says.....

.....Now.....Go!

.....the 'boys' nod in respect to him.....and walk away.....and there is a long silence in the room as everyone attempts to.....make sense...of what they have just experienced.....

.....and someone asks the two 'boys'.....

What did that feel like?

.....and all they could do was.....rub their fingers through their hair  
.....and say.....

My god!

In this exchange Alex, spoke five times and only said nine words.

*Non Way  
is  
The Way*

And this book is an additive collection of really good news stories and story fragments from life about people transforming their lives for the better....and the expression 'additive collection' has some resonance with the process known as '*additive synthesis*' in music....and recognising that a key feature of natural sounds in nature is that they have a variable and dynamic frequency response.....and this is resonant with the story of Marco playing the wooden xylophone at the school....included later.....

.....and this book is about emotional self-help and mutual-help.....and it is also about healing in the widest sense....based upon the origins of the word 'heal'...as in 'to make whole...hale....robust....and sound'.....

While the stories in *By the Way* are so varied.....all of these stories and story fragments have resonance....they have inter-connecting and inter-relating aspects.....that may strike a chord (accord) with you.....and may add to an enriching of a way of being-in-the-world.....

.....and the fragments are not reductive.....as in much of the human twitter in the world....rather...embracing the healing essence of wisdom...

....and some of these stories are about people in all sorts of contexts using resources and capacities they did not know they had....and some of

the stories are about people on the very margins of society....and about those caught up in man-made and natural disasters.....and how they too discover how to transform themselves.....and some of the stories are about top management of multinational companies who are also not travelling too well.....

....and weaving all of these very different stories together are underlying themes.....and a *Way* of being and acting whereby one can come to one's senses....possibly *being moved* and *feeling as one is reading*.....and *thinking about these things*....*being vicariously there as an eye and bodymind witness*.....and *By the Way* ends up offering the reader a feel for *the Way*

At this point some readers may want to refer to Appendix Four titled 'Understanding 'Understanding'.

For context, aspects of this book draw upon sustained longitudinal action research embracing 'community action for wellbeing with others' that has been going on since the 1950s in many countries, mindful that the term 'community' is from the Latin 'communitas' (*cum* 'with/together' + *munus*, 'gift'), hence 'coming together with each other sharing our gifts'. And many folk in loose networks of networks, and some working by themselves, have been involved in this action through the years, and *By the Way* has been written in part to crystallise and distil the essence of my reflecting and my practical experience as one of the folk engaging in and exploring this action research.

In all of the following stories and related material there are far more processes involved than the ones detailed. The stories are about engaging in a very dynamic context-driven moment-to-moment *Way* of interacting with others. To paraphrase Roberto Assagioli, the founder of 'Psychosynthesis':

*...it all starts from the living reality, from the situation - the immediate situation - so that gives a great freedom and pliability – but of course that requires intuition and great practice – but it's easy (Loomis, 1973).*

It entails....engaging with the unfolding contextual moment's richness as experienced and represented within one's own bodymind.....attending to both the inside and outside of one's body....with one's senses providing ....clues from out of the blue.....and from one's reservoir of experience of being with significant others.....as to what to do next...

.....and this inside and outside attending is resonant with Philippines indigenous psychology concepts of 'loob' and 'labas'<sup>3</sup>.....

*experiencing and re-presenting within one's own bodymind*

Now to change to a different metaphorical and literal valley, Dr. Neville Yeomans' father P.A. Yeomans identified the existence of what he called Keypoints that occur in one particular spot high in a primary valley, and the Yeomans family discovered that this spot has important system properties<sup>4</sup>, and the contour line through the Keypoint, Neville Yeomans' father P.A. Yeomans called the Keyline. This Keyline also has quite important *system properties* that no other contour line above or below it possesses, a very significant aspect to recognise. Dr Neville Yeomans helped his father evolve 'Keyline' processes for working well with complex systems in nature.....and Neville adapted 'Keyline' as 'Cultural Keyline' in the social life world. These two concepts are subtly present in all of the stories in *By the Way*. This is discussed more fully in Appendix Eleven.

***Keypoint***

*where all the essential features  
of the primary valley landscape  
merge and concentrate  
and reveal  
for those with eyes to see  
the information  
distributed in the total system*

---

<sup>3</sup> Refer Internet Site <http://en.wikipedia.org/wiki/Loob> accessed 24 April 2010

<sup>4</sup> Hill, S.B., 2002; Holmes, J. M., 1960; Mulligan, M. & S.B. Hill, 2001; Spencer, 2005, Chap. 5; Yeomans, K. B. and P. A. Yeomans, 1993; Yeomans, P. A., 1954; Yeomans, P. A., 1955a; Yeomans, P. A., 1955b; Yeomans, P. A., 1956; Yeomans, P. A. (1958a; Yeomans, P. A., 1958b; Yeomans, P. A., 1965; Yeomans, P. A., 1971a; Yeomans, P. A., 1971b; Yeomans, P. A., 1976); Yeomans, P. A. & Murray Valley Development League, 1974.

...and you may look out for stories throughout *By the Way* where *themes* are used as *Keypoints* in *Social Topography*...

....and I first met Neville in the mid 1980's....and Neville says that he uses bio-mimicry in adapting system relationships in nature across into obtaining highly *functional outcomes* in social systems....especially group interaction ....and this is explored in later stories....and one to watch out for is the story titled 'The Upstairs Dorm'....

Now to introduce another person woven into this story collection - Moshe Feldenkrais; he is known for processes supporting graceful movement; however, Feldenkrais was also interested in transforming the whole of the person. To this end he writes of integration patterns (1972, p. 39):

*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 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 (all of this is discussed more fully in Appendix Ten). Each of these change states entail far less charge than anger. This sequence of fast state changes is a feature of the next set of stories.

## **Interrupting**

Some of the stories relate to a time when Dr Neville Yeomans contacted me and invited me to mentor a psychotherapist friend of his who was working with sexual offenders in a special protection maximum-security prison....

....and at this time Neville had been mentoring me for a while..... passing on aspects of his way.....essentially by engaging me in action research with him and others.....and having me learning vicariously by observing him in action...and Neville rarely explained anything....he would let me sort things out for myself by.....experiencing doing things....and reflecting on what happened.....and linking me in with other bodymind transforming

folk.....and before introducing how the Psychotherapy Group at the Facility started....here are some brief stories about surviving well in what were inherently contexts filled with potential danger.....

These stories embrace processes that may be used in de-escalating dangerous situations. They may be very useful for people in similar contexts.

These stories come from my time at the Facility, and from other contexts, including one that initially gave me the underlying principles as guides to wellbeing action. The first story links interrupting with self-caring.

Given all of my mentoring by Neville, my orientation and my induction into the Facility, I still from time to time found myself in dangerous situations – such is life in jail environments.

### **The Cook the Knife and the Scrotum**

Back there now.....and there is an inmate who is a cook at the Facility .....not in our psychotherapy Group.....with whom I have formed a good rapport.....and on this occasion....I'm walking from Education to the main buildings in the Facility alone when this cook is waiting for me.....and he confronts me just outside the kitchen with one of the knives from the kitchen in his hand....and .....this is a clear breach of kitchen protocol...as they are entrusted with these knives.....and knives and all other kitchen implements are *never* to leave the kitchen area.....and in jail inmate terms...the kitchen workers have the top-paying inmate jobs in the place.....and normally the inmate kitchen workers jealously guard their jobs.....and at that time.....the other cooks were in the kitchen .....and the other inmates were engaged in work in other areas or in Education..... and there were no guards or cameras around.....it's just the two of us .....and this cook suddenly goes berserk yelling that I have stolen something very important.....

...and I become very relaxed in my face.....jaw.....hands.....and belly.... .....and I remain calm.....gently elongated through my spine..... .....and breathing easy.....alert.....balanced.....flexible.....and ready to move in an instant.....and I interrupt his state with a few words.....so that his berserk immediately stops.....and he becomes silent.....and the knife goes slowly down to his side.....and what I said was.....

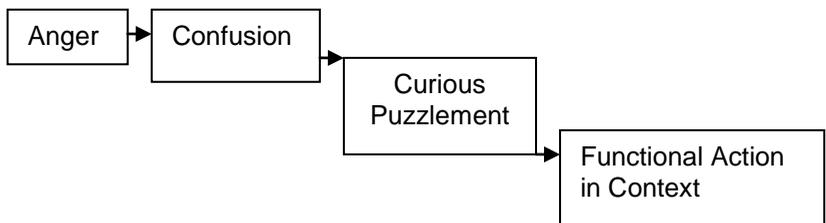
You've been set up!

Being 'set up' was.....in his very passionate view.....what had got him into jail for twelve years.....and he *detested* being set up.....and I knew this about him.....just as Geoff knew some fundamental things about that five-year old stallion.....the notion 'being set up' has *salience* for him.....very significant.....so the idea of 'being set up' is the classic interrupt for this fellow. Note that once interrupted, he takes all of the steps to protect his *own* welfare. The knife goes down.

His internal neuro-chemical juices instantly go through changes, with his changes shifting from berserk, through confusion, to a puzzled, 'what's going on here?' My surprising statement created the interrupt to his state.....in Feldenkrais' terms.....his state 'dis-integrated'.....and this triggered his sequence of *fast* internal and external state changes towards resynthesis. He tells me the name of an inmate who had said I had stolen something of great significance to him. I say that this named inmate is telling a lie to create trouble. And then I say....

.....and something else is going on.....yes...

as I nod to him.....and the cook then tells me something of deeper significance to him....something that has created the context for triggering his outburst.....and it turns out the cook is extremely anxious because .....in an endeavour to be self-caring.....he has recently cut an abnormal lump out of his own scrotum with a razor blade that he sterilized with salt water.....without pain prevention.....and the wound has become infected .....and he has done this to avoid having to leave the Facility to return to a larger facility where he believes.....his life will be at risk from other inmates.....and I believe the troublemaker who had told the lie..... apparently out of boredom and wanting to create a little drama....was later 'handled' by the Inmate Protocol<sup>5</sup>.....and I was able to informally engage with this cook....and both he and the infection settled down...



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<sup>5</sup> The Inmate Protocol is discussed in a later segment called 'Restoring'.

zooming out to see the whole-of-it  
in ways that enable us to *zoom in on things that matter*  
*the difference that makes the difference*  
*having a sense of what is happening*  
*and how things are happening*  
*and how everything is somehow inter-related*  
*and simultaneously inter-connected*  
*inter-dependent*  
*and inter-acting*  
*kitchen knives*  
*scrotums*  
*lumps*  
*razor blades*  
*infections*  
*loathing*  
*threat*  
*fear*  
*and*  
*self-caring*  
*raw emotion*  
*and confusion*  
*and how*  
*it's*  
*all entangled*  
*and how one*  
*may be*  
*engaging*  
*well*  
*with*  
*the*  
*whole of it*  
*and having*  
*infections and*  
*emotions settling down*  
*for increasing wellbeing*

## Thanks for the Thuggery

Another example of surprise and interrupt.....this was when I was getting orientation in another facility before working with the Jail Psychologist...

I was passing between yards in a system of gates observed by a guard from a watchtower when I slipped into a dissociated state - lost in thought thinking about an important phone call I had just finished.

I was vaguely aware of two inmates standing close together in my way where the fences came close together to create a passage, and I walked into the small space between the back of them and the fence.

One inmate blocked the guard in the watchtower from having a clear view as I walked behind the second inmate, and suddenly this second inmate rams his elbow back into my ribs with enormous force. I step in front of both of them and yell to the guard to put off opening the gate for a minute and turn to both the fellows and say:

I want to thank you guys. You've just taught me a very good lesson. I can't walk around here lost in thought. I have to watch myself. So thanks for that. Good job!

They were both stunned by my response of thanking them. I called for the gate to be opened and I stepped into a small holding area before being let through another gate into the next yard. The next day I was walking through a nearby building and there was supposed to be no inmates in this area.

I go into a bathroom and the fellow who hit me the previous day has just got out of the shower and he's naked. I later found out that he was about to have a contact visit with his girl friend, and that had him in a good mood.

Upon seeing me he is shocked. He was not expecting it; just him and me and he's naked. He says.....

I want to apologise for what I did yesterday. We were both bored and just wanted to have some fun. I'll make sure you are not hassled by any one when you pass through the yard in the future.

I re-affirm what I had said the previous day, and that I had meant what I said. They *had* done me a good turn. He was true to his word. I was never hassled again by any one in that yard.

*.....interrupt.....*

*anything suddenly suspending  
the other's definition of the situation  
tending to create confusion and curiosity  
and enhancing and not detracting from rapport*

### **Swinging Meat Cleavers and Tennis Rackets**

This next story is about playing tennis with someone shortly after he threatens to kill me.....and one time while at the Facility....I am going into the Facility's kitchen.....that is run and managed by trusted inmates who have gained on-the-job experience and are now well-trained cooks.....to give a message to the vegetable cook from the social worker in the Facility.....and I find that the only one in the jail kitchen is a newly appointed kitchen worker serving six years for grievous bodily harm .....and he's not in our psycho-therapy Group....and as I walk in I see that he is about to randomly chop a large pumpkin with a meat cleaver.... .....and I know the kitchen routine and that this will cause strife.....firstly as I regularly have morning tea with the cooks.....I happen to know...as I used to keep my own food in their cool room.....that there's only one pumpkin in the kitchen.....and secondly...I've been told that roast pumpkin pieces have to be uniform in size to stop complaints about serving size.....and the cooks certainly don't like serving up small pieces to the jail heavy who arrives late for dinner.....and this new kitchen worker and I are alone.....as the other cooks and kitchen workers are all out getting supplies from a delivery truck.....and when I tell him to 'stop'.....he goes berserk *with the meat cleaver in his hand*...yelling things like....

who the hell do think you are.....telling me what I can't do!

.....and he's now holding my shirt-front in his other hand and shouting and swearing at me inches from my face.....and I am very mindful now that he's in for grievous bodily harm.....and I immediately remain very relaxed in my *face....jaw.....hands.....and belly.....*

...and I lean forward swiftly and unexpectedly and do a strange thing...in moving my head around the side of his head.....and whispering in his ear:

Jake! Do you know what I really like about you?

*Face...jaw.....hands....and belly....  
key aspects of me  
involved in anger and threat....  
and with these relaxed  
it's well nigh impossible  
for me to get very threatened  
or stay angry  
.....a real interrupt....  
Threat and anger precursors signal me  
my wellbeing is being challenged....  
so relaxing these four parts....  
and taking relevant ecological action....  
as the threat...emotion...and energy burst  
have done their job  
propelling me into a new moment  
in a new way.*

Hearing me say:

....Jake! Do you know what I really like about you.....

collapses Jake's state into profound confusion.....his eyes spin....he can't talk.....and his hand and arm have gone cataleptic...as his confusion has collapsed the state resulting in holding a meat cleaver in the air.....

I get his attention and say...

Jake.....even though you were mad as a meat axe...(pointing at the meat cleaver).....you've stopped.....that's what I like about you ...you have superb self-control....

Not bad considering his conviction for grievous bodily harm.....and his experience confirms what I said.....he *has* stopped.....and his arm..... and the meat cleaver.....go slowly down.....

My using the past tense:

....you *were* mad as a meat axe....

signals that he *has* changed and is no longer angry.

The indirect reference to the meat axe in association with being no longer angry, helps reframe the meat axe as no longer being relevant in the exchange.

Jake's reply:

Hey – you're a real kook (jail term for crazy man). Do ya play tennis?

Perhaps he unconsciously reframed the meat axe to be a tennis racket .....giving him the idea of challenging me to play tennis.....and there was scope for me to play tennis....and the education staff also regularly played with inmates at lunchtime....and I say:

Yes.

Ya on for 1:30 this afternoon?

Yes.....and the social worker says to.....tell the vegetable cook that....he can have his extra phone call.....

Right! Will do. He'll be pleased.

Jake won the tennis.

Afterwards.....Jake still did the odd haze job on me.....such as spitting all over my glasses right in front of a prison officer while we are both waiting at the Education gate.....though....when I am in education ten minutes later.....Jake finds out he has permission to take some of his pottery through to the Administration Store at the front of the Facility.... and I'm the only one Jake trusts.....and so he ignores all the inmates in Education and asks me to go with him and help him carry his very valuable pottery bowls he has made.....so we walk together chatting

while we carry his pottery.....from Education.....past the kitchen ....through the dining room...past a number of security gates and through Administration to the Front Store.....and I'm carrying his pottery very carefully.....even though my glasses are still a bit hazy.....

Note that in each of these three stories I keep my body relaxed..... especially my face...jaw....belly....and hands....

When I remain completely calm, this is a major mismatch with their definition of the situation. In the first context, with the knife-wielding cook, my role in *his* definition of the situation was 'thief about to get stabbed'. I did not accept that role. Neither did I take the 'victim' role in the other two incidents, nor when Jake was spitting on my face.

### **Kombi and the Head Pat**

Here's another 'interrupt' story from a different context....this one involves interrupting through indicating a sequence of different things by using the same words and behaviours.

Being back there now.....I'm walking along a busy shopping strip across a street that runs uphill into a 'T' intersection.....with the shopping strip at the top of the T intersection.....and a number of people are crossing the street with me.....including a mother pushing a baby in a pram.....and a driver of a Kombi van begins accelerating backwards up the hill on the wrong side of the road at a very fast rate.....

.....and he's clearly intending to reverse into the flow of traffic along the shopping strip by bullying his way into the flow.....and the pedestrians ....including the mother pushing a baby in a pram.....have to run to avoid getting hit by the back of this van.....

...and I remain in his path ready to jump out of his way if necessary.... and I can see him through the back window of the van looking into his rear view mirror....and I had seen his elbow out his side window as I stepped off the footpath.....so I knew his window was open....and that he can see and hear me as I commence doing three things simultaneously.....

1. I am shouting very loudly... 'No Way!'
2. I have my right hand up like a traffic policeman...and...
3. I am moving my head from side to side...signalling 'No'

He slows down....though keeps coming towards me until he stops....

He is starting to get out of his van....while I move around to the other side...as he is now striding a few paces towards me and stops...shouting:

Who do you think you are?

My reply is to repeat the above three behaviours:

1. Saying 'No Way!' a little lower in volume to his statement
2. I still have my right hand up like a traffic policeman...and
3. I am moving my head from side to side more slowly... signalling 'No'.

He starts moving more slowly towards me....and he repeats:

'Who do you think you are?'

He says it slower and with less intensity.

My reply is to repeat:

1. 'No Way!'....though even slower and softer
2. I still have my right hand up like a traffic policeman...and
3. I am moving my head from side to side more slowly... signalling 'No'.

He repeats his statement a number of times...and each time I repeat...

No Way!

Each time I vary my inflection and say it with lower volume. He gets slower and slower and is lowering his emotional charge. This pattern of his statement and my response is repeated a number of times.

He is now getting right up close to me...while I'm remaining very relaxed with the slightest smile on my face because of the 'street theatre' type humour of it all...and I still have my right hand up...though lower....

He slowly swings his fist towards my head.....and then slows down...and opens his hand....and.....*almost affectionately pats me on the head...*and says...in a gentle voice.....

*'Okay!'*

He then turns and walks in a poised way back to his Kombi van and drives off down the hill. The pedestrians and the traffic, including a car stopping a tram, had all stopped to watch this 'street theatre' from the time all of the pedestrians ran from the fast approaching Kombi van, and when the van driver gets back in the van and drives off, it was a very strange thing to watch everything suddenly begin moving again - returning to everyday life as if everyday life had been somehow suspended for a time. Everyday life had been for a time communally framed as the theatre - me engaging with the van driver, watched on by the audience.

Consider the underlying process of this story:

- a) The bizarre behaviour of the driver framed the context
- b) My unexpected behaviour interrupted the driver and reframed the context
- c) Saying 'No Way' supported by my non-verbal hand and head gestures
- d) All of my verbal and non-verbal behaviours....and my relaxed stance are congruent.....all matching and supporting each other....
- e) My actions define the context as having the following elements:
  - 1. You can't back into the T intersection
  - 2. You're not going to run me down
  - 3. You're going to stop
  - 4. You're not going to hurt me
  - 5. I am not going to hurt you
  - 6. You're going to get back in your van and drive sensibly down the hill
- e) I remain relaxed and poised
- f) All of this is a radical mismatch with what had been his definition of the context, namely, 'jump out of my way or I'll run you over'.

- g) I do not respond to his, 'who do you think you are?', (which would have re-established his defining of the context).
- h) I sustain my defining of the situation by my saying, 'No Way' supported by my head and hand non-verbals.
- i) I first *matched* his volume and intensity as he walked towards me.....then I slowly slowed my speed, volume and emotional intensity.....and he *matches* my slowing speed.....volume and .....emotional intensity.....and all of this is collapsing his aroused state.....while all the time I'm mismatching his physiology in maintaining my relaxed poise.....and he shifts to matching my relaxed poise in his walk back to the van...
- j) From his initial behaviours he seemed to be in a hurry, and presumably that need is still in the background. He takes his *own* action to look after *his* needs, and drives off down the hill, though this time at a reasonable speed resonant with the slower internal speed in his body, and presumably more conscious that a lot of people are observing his behaviour.

The words 'No Way' have at least five possible meanings that would potentially have come across to the van driver as the context changed:

1. This is no way for me to behave
2. I can't do this
3. There is no way for me to drive through here
4. There is no way I am going to hurt you
5. And there is no way that you will hurt me

The driver takes his *own* action to meet *his* needs.

*similar  
underlying  
aspects  
emerging  
in these  
interrupt stories*

I first saw this interrupt pattern done by an aboriginal woman.....

.....and back there now.....I'm talking to her sitting at a table under the veranda on the side of the house in the early morning hours during a New Years Eve Party at Neville Yeomans' house in the tropics.....and we're talking about the possibility of her and other local women hosting a gathering of Aboriginal natural nurturer women from outback communities .....and at the time.....all the other guests are around the back of the house.....

.....and it's well after midnight when I see a drunk stranger coming down through the driveway and up to the table we're sitting at.....and he drapes himself all over the aboriginal woman....and she first says.....'it's okay' to me....reassuring me that she can....live well with the situation....

.....and she immediately says for me to remember what we're talking about....and that she will be back in a moment...and then she turns and puts the drunk stranger into profound confusion.....and he walks gingerly off.....in the direction she is pointing.....

What did she do?

She turns and asks him a question....that she knows he *can't* answer.....and *demand*s the answer.....

The question:

Where did you just come from? Eh? Where? And.....

The aboriginal woman knows drunks don't keep track of where they've been very well at all.

*Demanding* the answer has his drunken brain searching for something it will *never* find....creating confusion and overload in an already confused mind.....

Her use of the word 'and' indicates:

Concentrate! This is a two-part question!

When she said 'and'.....I can see his eyes roll up in a 'this is all too much' overload.....the drunk has a 'mind melt'.....and his eyes are rolling around.....

She continues.....

...and...where are.....you going....right now?

At the word 'going' she suddenly withdraws her eyes looking straight into his eyes.....and half turns away from him.....and points into the darkness  
.....

....and the drunk says:

Yeh!.....I can handle that part!

.....and then he walks off into the darkness in the direction she is pointing to...and this woman knows that.....in that direction there's nothing to trip over.....and he'll stagger along on grass between sets of bushes till he is off the property without meeting any of the other house-guests.....

.....as he was looking for an easy woman or a fight...she doesn't want him interacting with anyone else.....and in walking off in the dark..... he'll eventually curl up.....and.....have a sleep down in the next-door park.....

....note that this drunk ended up engaging in *self-help*.....he walked off under the embedded suggestion....

.....you going right now.....

.....with the visual guide of her pointing arm and finger to give him direction...all under his *own* 'steam'....and he would have settled down for a night's rest .....

.....and the Aboriginal woman suddenly averting her gaze...intentionally breaks rapport.....and his attention goes to her pointing hand.....with that linked to the idea of.....*going now* in the *direction* that her finger is pointing.....and this non-verbal stimulus is one that his confused overloaded BodyBrain can cope with at that moment.....and the Aboriginal woman has disappeared out of his world.....his brain is struggling with...and totally absorbed by two ideas.....'going now'.....and.....'in that direction'.....

You may have.....recognised that each of the interrupts I have already mentioned is isomorphic with the process used by the aboriginal woman...

## Challenge:

You may want to do a small pencil and paper challenge....have a think.... and see....if you can.....get a feel.....for aspects of the *underlying meta-process* present in *each* of the interrupt stories told so far.....

Razor Blades and Scrotums  
Passing Between the Yards  
Playing Tennis  
The Kombi Van  
The New Years Eve Party

## Relocating

This next story entails relocating as an aspect of the interrupt.

A woman who heard me tell the previous 'interrupt' stories at a workshop, returned to one of my workshops two years later and shared the following story with the attendees. It is about finding herself in a dangerous situation and immediately recalling my interrupt stories, and she uses a variation of the interrupt process that saves her from potential harm.

Her story:

I'm crossing a dark road late at night....around the corner from a small shopping strip.....and I'm suddenly aware of someone right behind me.....someone clearly intent on sexually assaulting me..... who instantly grabs me from behind.....

.....and my mind instantly recalls the workshop stories about interrupting someone who is going to hurt me.....so I suddenly relax and.....lean forward....throwing him off balance...

.....and I immediately start walking forward with considerable momentum...and simultaneously....I say:

Stop! It's too dangerous to do this here in the middle of the road...we *have* to go over to the side of the road.....

.....and I take off with considerable momentum.....and my assailant immediately commences walking in lock-synch with me....till I stop on the footpath nearer the corner where there is better light...and I see a person coming around the corner...and I say:

Someone's coming!

My assailant immediately lets me go.....and steps away from me on the side...and the other person recognises him... and says...

Hey! (mentioning his name)...what're you doing?

This new arrival demands an answer. My assailant says, in a very confused sort of way:

I'm going to get a kebab....see ya later....

(Perpetrator context reframe: from 'rape' to 'buying kebab')

My assailant walks off round the corner. He is followed by the other fellow, who comes back and says to me:

He's gone into the kebab shop.....and he's ordering a kebab.

He then asks whether this other fellow was sexually assaulting me and I say,

Yes!

He says:

I suspected that he was the one who has been attacking young women around here in the past few weeks. Is it okay if I call the police?

I say:

Yes! Do so!

The second fellow stayed with me.....and the police were not long in arriving.....and I told them what had just happened....and that my assailant was still in the kebab shop waiting for his kebab!

Later.....I hear that my assailant confessed to doing a number of assaults on young women over the previous few weeks.....  
Consider the underlying process in this story:

The woman's sudden and unexpected behaviour interrupts her assailant:

- a) Saying, 'Stop! It's too dangerous to do this here in the middle of the road; we have to go over to the side of the road.'
- b) She leans forward.....and starts walking.....throwing him off balance.
- c) Her actions define the context.....and her words are congruent (or match) what she is doing...sustaining her definition of what is going on....
- d) The woman remains relaxed and poised.
- e) All of this is a radical mismatch with what had been *his* definition of the context...namely...'I'm going to rape you now'.....
- f) All of this collapses his state.....and he becomes very confused.....even to the point of following through with ordering a kebab.....rather than fleeing the scene....
- g) His own actions led to him getting lesser charges in respect of his assault on the woman near the kebab shop.

This woman had heard my stories two years previously.....understood the underlying principles.....and even in a dangerous context.....had the creativity and resources to.....instantly recall....and adapt the underlying principles exquisitely to the dangerous situation she was facing....

Note her spontaneous use of Ericksonian language...

Stop! It's too dangerous to do this here in the middle of the road;  
we have to go over to the side of the road.

The word 'stop' is a good interrupt word.

She uses the generalisation 'this' to specify 'assault'.

She frames 'this' as 'too dangerous', another confusing generalisation. 'Too dangerous' reframes the context without losing rapport and creates the absurd 'tango' across the road.

She has set up the context as 'interrupt the assault by changing location', because, 'it's too dangerous to do it in the middle of the road'. Why? Because we might be hit by a car? All of this while not closing off his framing of 'an assault is taking place'.

He is so confused.....he allows her to walk him towards the corner and the light on the footpath.....

She sets up a 'necessity' type distortion by saying....

*we have to go over.....*

They did not '*have to*' at all.

And she uses the embedded command, 'go over to the side of the road'.

And everything she does is congruent....from the Latin '*congruere*' which means to have similarity in coming together or agreeing...everything she does supports her reframing of the context...her mood...her manner...her voice tone.....the words she uses....the processes imbedded within her words....her breathing...her actions...and more.....

These 'interrupt' stories may be a useful set of resources for people who find themselves needing to de-escalate contexts involving mentally and emotionally disturbed people. You may want to file them away.....and they may.....be spontaneously activated....as appropriate unto the moment ...in future contexts.....

*If you haven't already identified  
aspects of the underlying process  
present in each of the interrupt stories  
told so far  
you may want to  
have a go at this now.*

Later in *By the Way* there are other stories about interrupting.....one is about Neville interrupting two suicidals....another about him calming down a belligerent Vietnamese war veteran.....another about Paddy entails Geoff Guest and others interrupting violence...and property damage...and then a natural process for calming Paddy down.....leading to a major state change and a make-over of his life.....

Changing emotional states and other states of 'being-in-the-world' are a regular aspect of later narratives in this book.

Examples:

- The Scorpion Mandala
- The Upstairs Dorm
- Maria and Sally
- Jogging at the Front Door
- Max Serving Drinks

### **Aspects of the underlying Interrupt process**

Aspects of the *underlying process* present in *each* of the interrupt stories told so far:

- Have the context guiding us what to do
- Having slow full breathing with relaxed face....jaw..... hands...and belly
- Maintain our own definition of the situation
- Maintain our own calm alert state
- Be congruent in every aspect of our behaviour
- The previous four dot points begin the interrupt to the protagonist's
  - *moving, triggering disintegrating of state* (Feldenkrais)
  - definition of the situation...in that we are *not* engaging in the role...or the role behaviours....that *their* definition of the situation demands that we take...
  - and this may....and typically does.....create confusion .....about what's happening in the other person or persons....

- Do and/or say something that reframes the context.....and surprises...interrupts...confuses...and...collapses their....
  - framing of the context
  - meaning of the context
  - definition of the situation
  - role specific behaviours....and...
  - their current states

...and shifts their state one or more times to lesser degrees of emotional charge.....
- Create a context where *they* are the ones who:
  - resynthesise to a more functional behaviour
  - take action to.....address *their own* needs...and normalise *their own* behaviour
- Maintain rapport with them
- Say or do things that support their functional action

This interrupt process combined well with my sense of danger.....and there were many times that it came in useful during my time in the Facility.....stopping me getting hurt or being killed.....though these are stories for another day.....and these interactions involving interrupt within the prison population were refining my sensibilities.....and at the same time.....helping in framing.....who I am in the eyes and minds of some of the people involved.....and subtly supporting the whole endeavour within the Facility.....and to notice.....in all of the following stories and related material.....there are far more processes involved than the ones detailed.....and.....the text is pervasively seasoned with implications.....so those interested may want to.....look out for these...

and the stories are about engaging in very dynamic.....context-driven.... moment-to-moment forms of interacting with others....and to again paraphrase Roberto Assagioli.....the founder of 'Psycho-synthesis'.....

.....it all starts from the living reality...from the situation.....the immediate situation.....so that gives a great freedom and pliability .....but of course that requires intuition.....and great practice .....but it's easy (Loomis, 1973).....

.....and it entails.....engaging with the unfolding contextual moment's richness as experienced....and....represented within one's own bodymind

.....and in all this.....I'm attending to both the inside and outside of my bodymind.....with my senses providing clues from out of the blue..... and from my reservoir of experience as to.....what to do next...and .....as mentioned before...this inside...outside attending is resonant with Philippines indigenous psychology concepts of 'loob' and 'labas'<sup>6</sup>.....and you may also refer to Appendix Five....

## Changing

This next segment is about changing as a lead up to telling more stories about inmates in a special protection prison facility...with a little support from others....engaging and cooperating together in connecting and transforming complex beliefs....values....ways of being .....and ways of behaving....so....going back there now in our engaging with the Inmates in the Facility...

....we are focusing on the Inmate and his *experience* of life.....and we are focusing on his lack of a sense of danger.....and the possibility and implications.....and advantages to him....of transforming his behaviours and experience.....like installing a sense of danger...

.....and these are our foci.....and there are many other things that we *could* have focused on.....such as....consequences for others.....and right and wrong....and we consciously elected to focus on what we *did* focus on.....these guys taking care of themselves as the entry point for them *changing how they relate to others*.....and our focus is circumscribed by both the authorities .....and the Inmates.....

*folk taking care of themselves  
as an entry point for them  
changing how they relate to others*

---

<sup>6</sup> Refer Internet Site <http://en.wikipedia.org/wiki/Loob> accessed 24 April 2010

.....and Group members.....as voluntary participants.....were given the say as to foci of Group action as one condition of their involvement....

**Keypoint**

*a guiding principle  
in supporting mutual-help process*

*nothing happens  
unless the locals want it to happen  
and are fully involved in it happening*

.....and to change valley in exploring *transforming possibilities*<sup>7</sup>.....the reader is invited to reflect upon the potency and implications of the English word 'is'.....

Consider the sentences:

He is a murderer.  
He is a rapist.

.....also consider...

The prison wall is made of hard rock.

.....that last sentence concerns an attribute of the rock.....namely.....hardness.....and while we accept the notion of 'hard' rock.....at the same time we know rock is constituted by billions of extraordinary combinations and relations.....and a matrix of molecules.....and while the rock is dense...hard...heavy....and inert.....it is mainly empty space.....and comprised of connecting and relating between...*dynamic* elements and forces....and interdependent systems of systems....with relational links to other aspects .....and we tend both to know and forget this.....

.....also...we can give a sentence...and we can say a sentence...  
You are sentenced to life in prison.

---

<sup>7</sup> ...an ambiguous expression

.....another sentence.....

He is a prisoner.

.....yes...that is trivially true...not trivial in terms of criminal acts and their awfully tragic consequences for all concerned...but trivial in terms of the massive 'whole-of-it'.....as the prisoner.....who *is* just that....'a prisoner' .....is also constituted by billions of extraordinary combinations.....as well as many internal and external connections and relations.....and qualitative interactions.....and links between molecules.....and elements and forces.....and systems of systems.....

.....and these systems of systems have relational links to other external and internal constituting aspects....including family...friends....and society .....and being a prisoner is...in these terms....a *minuscule* part of an ever changing transforming whole-of-it.....

.....also.....'is' in the English language allows labelling.....and.....in the context of 'the prisoner'.....as it were....administrative and other 'filing' .....filing of body.....and paperwork...both numbered.....categorised... catalogued.....and filed away.....problem eliminated.....and that's the end of the matter.....he *is* a criminal.....case closed.....door closed.....and for good reason...

.....and beyond this emotive context.....'is' is pervasive in our languaging ....and has consequences....('is' is the next word after referring to 'is' in this sentence and this parenthetical comment)...

...and beyond attributional ascription is relation....no....let's use the verb form....'relating'....as what is going on is dynamic...

....and this book explores some aspects of this dynamic relating....and how thinking in terms of 'is' contributes to limiting the noticed aspects and attributes.....and how this dynamic connecting...and relating can...be enriched to promote possibilities....towards.....trans-forming towards better ways of living well together.....

...and in some places in the world....the concept 'is'....and the 'subject-verb-object' structure in sentences is not used.....so instead of saying ....

...the wave hit the sand....

...they may say something which could be roughly translated as....

...water-sand sloshing...

..and this embraces what's happening.....and is more in keeping with the physics of the context.....where the water is hitting the sand...and at the same time....the sand is hitting the water with an equal and opposite force....

...and I gather English is a language suited to the head....and while there is rich English literature of the heart....Russian is a language where words richly embody the subtlety and nuance of feeling and emotion.....such that translating from Russian to English is a very real challenge....

...and this Segment has been about changing...and this book has some stories about people termed 'inmates' using transforming artistry in its many senses....and it's really about processes for making the World a much better place.....

## **Grouping & Connecting**

While variously termed 'Therapy Group' and 'Psychotherapy Group'..... because it was 'officially' 'run' by the Jail Psychologist.....the Group at the Facility was also.....in some senses...a 'socio-therapy group'...and given this...the Group at the Facility is referred to by the terms 'Therapy Group'...'Psychotherapy Group'...'Sociotherapy Group'...and 'Group'...

.....so drawing upon understanding of clinical sociology.....and socio-synthesis evolved by Dr Neville Yeomans and others.....none of the terms 'Therapy'.....'Psychotherapy'...or 'Sociotherapy' quite encapsulate what was happening in the Group at the Facility.....nor do they do it justice.....as we were working holistically with.....and engaging simultaneously with the interplay between the inter-connecting.....and the inter-relating of biological.....communal.....emotional.....inter-personal ....neuro-chemical....organisational.....personal.....phenomenological... psychological....sensational....social.....societal.....and the trans-personal .....and all of these are different in their togetherness.....separate ....related....and connected....a cleaved unity.....

An international aid expert psychologist howled down my introducing 'connexity' as a new term in a gathering of grassroots healers in the Philippines countryside.....'the last thing we need here is more academic

jargon'.....and there are some senses in which she is right.....and a healer from Mongolia.....with whom I had had previous sharing before the gathering.....interrupted the expert and said.....

...it was worth coming to the Philippines *just to get the term 'connexity'*.....as we have no such term in my country..

.....this Mongolian healer sensed the profound significance of what the term 'connexity' was embracing.....towards recognising....appreciating and under-standing the fullness of the many inter-acting inter-dependent inter-related inter-connected inter-woven issues the Mongolian nomads were currently facing in the Steppes of Mongolia.....because of what they call the 'dzud'.....the extreme winter.....and the failure of the spring rains .....and as one result...the spring grasses had failed to grow....and the nomads couldn't feed their horses and livestock...and their way of life was being decimated with the loss of their animals.....

.....and during the gathering another person from the Philippines shows how she works with *connexity* in adapting to the dangerously ever-changing contexts in the war zone in Mindanao.....in the Philippines South...and she tells stories embracing how her processes in action are guided by the moment-to-moment changing contexts.....where her team uses organic processes and the local natural nurturers to give food and water within two hours of the teams arrival.....to more than 20,000 children under twelve.....and all of these children....as well as 50,000 adults.....haven't had food for 48 hours when her team first arrives.....after these masses flee their villages to centres of refuge when war breaks out....as it had six times in the last eight years at the time.....and this woman and her team help feed and water these masses for the duration of each outbreak of hostilities.....up to seven months...

....and a few weeks later when I'm travelling through the war zone in Mindanao.....staying with local host families around the centres of refuge .....and visiting the local rice-growing villagers.....I meet the local folk and the local natural nurturers.....and their stories harmonise with the above stories.

The wording in the above segment about me being howled down by the international aid expert psychologist has an underlying structure....and the following may give you a feel for this structure .....and the way conjunctions....words like 'and'.....link things together.....and convey the inter-relating and the inter-connecting of aspects of a context.....and how things fit together.....and depend on other things that are simultaneously inter-acting inter-depending inter-connecting inter-relating inter-facing inter-weaving and inter-linking.....what I'm calling 'connexity'.....

The segment...started with the words:

'An international aid expert psychologist howled down my.....'

That paragraph has the following structure.....

An (a) howled down my (b) as a (c) in a (d).....'(e)'.....and (f) from (g).....that I had (h) interrupted (i) and said that (j).....as they had (k).....and yet he sensed (l).....towards recognising and understanding (m) of the (n) (o) (p) issues the (q) were facing in (r) because (s).....and (t).....and the (u) had failed and all (v) couldn't (w) and (x).....

and their (y) was decimated with (z).....and during the gathering (A) shows how .....she works with *connexity* in (B) .....where her (C) uses (D) and (E) to (F).....and (G) who haven't had (H) for (I) when her (J) first arrives.....after (K) to (L) *Vicky's preferred approach direction* when (M) breaks out....as it had (N) at the time.....

*Notice how the way of speaking embraces the dense connexity of the very moment when this expert is saying we do not need a word like 'connexity'!*

*....experience....  
all of its nuances melded*

*cohering experience  
**connexity experience***

.....and I visited these centres of refuge in the Southern Philippines war-zone with my Cambodian colleague Chanto from Cambokids.....and we engage with the local people who have been receiving the support of this woman and her team.....and from the feedback we are receiving .....this form of support works very well.....as what is fitting the moment happens and is culturally appropriate for a culture.....and a way of life under extreme stress for the locals and for her and her team.....and one worker tells me.....I work now back in the office as I've seen too many dead people.....especially dead children....working with all of the connexity.....and this woman and her helpers under-fire get in and work.....guided by the ever-changing.....moment-to-moment context... with hostilities around and over them....as three or more metres above them....munitions whistle and zing.....as they give food and water to all the 20,000 children.....within two hours of her team's arrival.....with each child receiving a handful of peanuts and a bottle of water.....with trusted older ones watching to ensure no stealing from others.....that's the first meal.....

.....and opposite where I stayed on my visit.....3,000 were jammed into a primary school playground.....and another 2,700 were in the secondary school grounds 75 metres down the road.....and another 4,000 were jammed into a wayside park a few kilometres down the road.....and so on...any place near the road where a large group could gather...so-called 'safe-places'.....there people were jammed in.....and this goes on for months.....sometimes up to seven months.....as each person stays in their allotted square metre....while live ammunition whistles and zings around and overhead.....

.....and on this same trip we went down the road.....and in a little community I meet an old Imam covered in mud from the rice fields...as he too joins the villagers in the fields each day.....

.....and when I invite him to share.....if he wants to.....about his experience of being in the refuge centre and his role as Imam.....he shrinks and becomes an empty shell.....and after a time.....with a quivering voice.....he says to me.....

.....I woke up every morning a quivering mess and crying..... and.....I went to sleep every night a quivering mess and crying .....surrounded by crying children and mothers...with dangerous bullets and shells zinging past overhead....

.....and then he says to me with down-cast eyes and a very soft voice.....

I was completely useless to anyone....that's what it was like.....

.....and the next day I am with a men's group in another nearby village ....and they are saying to me that each time it is the same...they are all hit with a massive and awful mix of anger and helplessness.....an awful mix .....and there's *nothing* they can do about it.....and then they start saying something of what they *do* do in this centre of refuge.....and they begin to release some of their anger....as they....begin to speak of their resourceful mutual caring.....about how they.....very carefully....when the timing was better for it.....and keeping low.....they use their wide bladed rice hoes to make a criss-crossed matrix of drainage channels between and around everybody for when the rains come.....and they slip out to the fringes collecting bush materials.....and after a time each little family grouping has its own little shelter that resembles a very well-made beach umbrella protecting them from the searing tropical heat and the pelting rains...

.....and while the head man spoke of these actions.....the group as one lose their anger and helplessness.....and I can see in their non-conscious transforming...their bodies eloquence in showing me their bodymind resourcefulness.....

.....and on one occasion after commencement of hostilities.....the Filipino healer woman and her team arrived to find the centre of refuge waist deep in flowing water.....and the women have been standing in this flood for a couple of days.....and in exhaustion.....they had been passing babies and young children to each other for 48 hours straight .....and having older children clinging to them so they are not drifting away in the flowing water...

....and *no-one* can lay down to sleep without drowning .....and each day this woman's team relies on the white flag and their familiar vehicles for safety in bringing the food and water.....

.....and the next day at that gathering.....the international aid expert .....the one that craved certainty.....and sought to stop me speaking of connexity...proceeded to disconnect and deconstruct the interwoven connexity process that the Filipino woman had told in stories....and the expert attempted to show how neatly the disconnected deconstructed bits could be chopped up into even further discrete little bits and categorised and squeezed onto a 10 by 10 grid on an Excel Spreadsheet....and all the grassroots people wonder....*why do this*....as they had sensed the *integral feel* of.....the dynamic connected working-with-the-moment-to-moment guided-by-contexts.....inter-connecting.....inter-depending..... inter-relating.....inter-weaving.....of ever-changing myriads of aspects of the way of the Filipino woman and her natural nurturers.....and for context...

...I had earlier heard the international aid person's story of being the first small psychosocial aid team after heavy bombardment in another context and the experience of seeing first hand the atrocity and chaos of war.

.....and this 10 by 10 approach is what Professor Violetta Bautista from Manilla terms the 'boiled egg' approach.....one bit at a time...'treat' one person at a time....while within Filipino culture.....if a person is hurt ....*the whole village is hurt*...and the healing is integrally....inclusively and holistically *via and embracing the whole village*...

...and a Filipino colleague of Violetta told me the story of the international psychosocial aid people coming to the Philippines active volcano Mount Pinatubo .....during a time when it erupted and covered surrounding villages in hot ash....and these international aid psychologists came with what locals termed their 'boiled-egg' approach.....and their 'send them to me one at a time and I'll fix them'....and while these western psychologist use the term 'psychosocial'.....the locals can see scant 'social' in the visitors' way (Pupavac, V. 2001)....

*psychosocial treatment as  
cultural imposition*

*disempowering help*

.....and the local way is the 'multiple fried eggs' approach.....where the blended whites of the fried eggs is the village-wide mutual help healing.....and the merged yolks are the within-family healing aspects .....and the individual yolks are the personal healing.....and the place to start in Filipino culture is *always with the melded whites of the eggs*...that is...with the village-wide healing...

.....there was no-one for the international healers to 'treat' when they arrived uninvited at a village on the base of Mt Pinatubo.....except a few old people.....as all of the villagers had walked down the valley... singing healing songs together as they walked.....and below.....out of the volcanic ash zone...with the permission of the locals.....they had gathered flower petals by the basket-load.....and after a day or two waiting.....the international aid worker psychosocial experts could hear the whole village coming up the valley from miles away as a *community-walking-singing-dancing-aromatherapy-embodied-experience-of-healing-community*.....as that is their way...

....and when the villagers reach their village.....they asked Violetta's friend.....who are these strangers?.....and when told...they say...

.....we did not ask them here.....though they can watch our way....*and then go*.....

.....so rather than individual diagnosing and prescribing.....the villagers continue their communal transforming by and through moving together in dancing and singing.....and by and through their healing ceremonies .....sprinkling the flower petals over where their loved family and friends and pets and their possessions and houses and everything lying buried under metres of still very hot ash.....

*the survival  
of the fitting*

....and the expert...with her ten-by-ten excel spread sheet was interested in 'wissen'.....a form of manipulative knowing.....a knowing.....so you can predict.....so you can control and administer.....and that is the dominant international governance way.....and they have the money and the grunt...as well as people of good heart...(refer Laceweb, 2003)...

.....and the Filipino way is resonant with the German term 'kennen'  
.....a differing form of knowing.....a relational knowing.....a loving  
caring nurturing knowing.....a knowing of the local way for wellbeing.....  
that's guided by the moment-to-living-feeling-moment....that is sensitive  
to interconnecting...inter-depending...and inter-relating aspects...and that  
is their way.....and on another occasion up in the tropics.....cultural  
difference is a theme Neville and I are sharing as we also share pawpaw  
with the smell of hundreds of ripe mangoes and frangipani floating on the  
warm morning breeze.....and Neville is speaking of the focus on the  
*individual* in the United States...and the focus on *the community* in places  
like the Philippines.....

.....and then Neville spoke about Fraser House...a therapeutic community  
that he founded in 1959 in Sydney...Australia...where some people acted  
as individuals....and these people did their own thing.....though linked in  
with the various micro-networks in the Unit....and this linking of individuals  
acting as individuals Neville called an 'indivity'.....and a linking of micro-  
networks was called a 'collectivity'.....and a linking of an indivity and a  
collectivity in cooperative activity Neville called a 'collindivity'.....a new  
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...

.....and collindivity was an aspect of the density at Fraser House that so  
enthralled anthropologist Margaret Mead when she visited the Unit.....  
and this is discussed more later.....and Neville involved me in  
extending this collindivity model through the social networks he was  
linking into up the Top End East Coast of Australia.....and further a-field in  
the Region....and I have worked with others using collindivity many times  
in evolving small and large campout gathering celebrations and other  
gatherings.....and within these....rumours of what is working is passed  
through and between the micro-networks involved.....and the connected  
flowing in multi-dimensional networking within the micro-networks in many  
ways mirrors natural systems....and 'guiding' and 'coordinating' functions  
are dispersed through the networks.....and there are shared  
knowings...and under-standings.....and from Neville's linking me into  
healing networks among indigenous people in the Region....word had  
reached people who were interested in finding out more about healing  
capacity and processes at the grassroots level in the Region.....and I  
was given the role of travelling through seven countries to find healing  
wellbeing groups and networks.....and I ecologically and safely use  
some in my networks to find other networks.....

...and as one example.....I knew Antonio...a person from one of the countries I was going to.....who was not living there any more.....and I asked if he could let network people know the day and time I am arriving .....and when I rang Antonio later to find out if anything had been teed up...his daughter answered the phone and said he was sick in hospital though he had told her to tell me that someone called Miguel knew that I was coming.....and so I headed off for five days to a country I had never been to before.....knowing that *somewhere* in the country was a Miguel ...a local healer networker who may be familiar with local networks who knows the day and time I am arriving at the airport.....and I was held up at the Airport for lack of the right currency to get entry documentation ...and by the time I was outside the airport.....there was no one waiting for me and all transport had gone...and a UNESCO vehicle pulls up and the driver gives me a lift into the main city.....and I ask the driver.....

Where do people go to meet people in this place?

I am directed to walk two blocks down to a café with a veranda....and as I walk up to it I can see a man waving to me.....and as I get closer he calls out:

Hi! Antonio said you were coming.....saw your plane get in.....took your time getting here.

Hi! Are you Miguel?

I ask.

No that's him driving past now.

Wow! I need to see him.

Relax.....he's going to get all the folk for you to meet!

After a time Miguel turns up with his twelve seater bus filled with local nurturers.....and when I start to talk to him.....he tells me...

...its okay.....we can talk later.....I'm going to get the rest of the folk to meet you.... and you'll be talking with them longer during the week.....

Soon I am partying with the locals.....as folk who have been through atrocious times...they know how to have good times together...

And that afternoon I do a courtesy call at the UN offices and hear that there is...*somewhere* in the country.....a UN staffer named Felice who is interested in exploring alternatives to prison for adolescents.....though they don't know where she is.....and that evening I have a lift to the far side of the country.....and it turns out that I had met my driver four weeks earlier at a social psychology conference in another country over 2,500 kilometres away where we were both speakers.....small world.....

.....and as the person I was to see the next morning was away till the afternoon.....I decide to walk down to the coast.....thirteen kilometres through the countryside.....and I had unwisely taken insufficient water .....as it was a lot further than I had been led to believe.....and with five kilometres still to go.....along comes a UN vehicle with a woman driver who stops to give me a lift.....and I say...on the off chance...

'Good morning.....Felice'.

And she replies,

'Good morning.....have we met?'

....and I reply:

You're the Felice interested in alternatives to prisons for adolescents?

.....and it is Felice!

Reader...are you finding this synchronicity way over the top?

.....and I'm able to tell her all about Geoff Guest and Petford Training Farm as a model for the local area...and then Felice uses her knowledge of the local area to take me and leave me to have a swim in a beautiful secluded little bay....and after a time two German folk turn up for a swim and they turn out to be close friends of my psychologist driver of the previous night.....so I get a lift all the way back up to my small hotel.....

....and again.....small world.....filled with synchronicities.....when you're on a roll....in your role.....synchrony happens.....such is relational networking.....

We return to relational networking in exploring grapevines.....and organisational 'grapevines' in a later segment titled 'Re-socialising'.....

.....and to go macro.....the first UN person I met.....who by chance gave me that lift from the airport so I could hopefully find Miguel.....had been in the country for three years to support the rebuilding of culture in that country.....and in that time.....she tells me.....every work day.... as she is required to do.....she 'goes through channels' in an attempt to see government officials....as the UN Agencies work with and through government.....and she tells me that in those three years she has not made *one useful link* with local people.....or local cultural organisations .....the local government people keep putting her off.....so each week-day after visiting the government she goes back to her office...

.....and the UN person asks me how long I'm in the country and I say...

'I'm here for five' .....

and as she is a 'fast' person...rather ironic...given her lack of progress .....she finishes my sentence for me...

Five years?

I reply....

No! ....five days...

.....and upon hearing this.....the UN worker is livid and tells me that my trip is a complete waste of funding.....and that heads should roll....

.....and this same UN worker happens to come into the café where she told me to go to meet people on the day of my arrival.....and I'm waiting for my lift to the airport for leaving the country.....and with an 'I told you so' look on her face.....she comes up to me and asks...

Well...what happened?

.....and as I am going out the door.....because I see my lift has arrived .....I pause....and turn to her and say.....

.....this place is 'jumping'....from the moment I walked into this café five days ago....I have been constantly linking with local people...I've linked with seven local networks and I've met over thirty people who are doing extra-ordinary things.....things that can be adapted to local contexts anywhere in the world.....and I've already

linked some of these local people and networks who did not already know each other....and then linked them all into similar folk wellbeing networks in six other countries in the region.....so its all self-organising.....and my work is finished here....I have other countries to visit....

....and her head is going from side to side in a 'this can't be' sort of way  
....and this same UN person regularly attended that Café alone or with her UN colleagues...and this was the very place that I commenced my networking!

.....and to go macro...for a paragraph.....heads of government...as well as heads of financial systems...and economies.....speak of 'running' and 'controlling' 'the country' and 'the economy'.....and 'stimulating' and 'putting breaks' on the economy.....and for all of this.....the decisions... of millions of folk in the various 'publics'...to buy or not to buy particular goods and services....or to save or invest one's money.....and to do so in which one or more of many ways....while highly regulated.....is still in most part.....an aspect of complex *self-organizing* system of systems as 'business' people and 'common folk' and 'common folk in business' go about their social-life-world together...

.....and By the Way is about understanding and engaging well with social-life-worlds and their complex self-organising systems....and about Ways of engaging in supporting people-systems as they self-organise in connecting and relating towards being well together in sustainable ways.....and in a rare moment we may hear from someone high in the 'system' saying something like.....

We keep saying we know all about the economy.....though the bottom line is...*we don't know.....the rollout of the economy....is a function of the decisions of millions of people under stress.....and the future rollout of these millions of peoples' decisions.....at times far from rational....we just don't know.....so we endeavour to read all of this....so we can make informed guesses.....and then factor in guesses at our degree of error in making our guesses...and then we add these error factors into our models and equations....and we 'regulate'....and then we wait and see what happens...and sometimes *no one* gets it right...and the unforeseen by the millions occurs.....and crashes occur ....and as others have said....'the future doesn't have facts'.....*

And to repeat...By the Way gives some glimpse into ways of engaging well with.....understanding...and supporting the transforming of self-organising social systems under stress.....

## **Enabling Self-help**

.....the Jail Psychologist knows that Dr Neville Yeomans pioneered personal.....family.....social.....and community self-help and mutual-help wellbeing processes in Australia since the 1950s.....(refer Radio TC International, 2009a; Radio TC International, 2009d).....and while very impressed with Dr Neville Yeomans.....the Jail Psychologist was interested to find out firstly how I adapted Yeomans' ways in my own engaging with others...both individually and in groups...and secondly how I may help her commence group therapy at the Facility....so to introduce aspects of my way.....I tell the Jail Psychologist the following story.....and this story happens after a few years of mentoring by Neville....

## **Daughter on Bail**

.....a father I know is introducing me to his wife and they together ask me whether I can help their 19-year-old daughter who is facing charges for seriously hurting an elderly couple in the early hours of one morning.....

...the Daughter had crashed into the couple's car while she was speeding under the influence of drugs and alcohol.....and at the time of crashing...the daughter had had her license cancelled because of drug affected drink driving offences...

The parents tell me that their daughter is 'very difficult to live with'.....and that before the crash....the daughter had been living elsewhere....

...apparently the prosecution had resisted the granting of bail as in their view.....the daughter presented a clear and present danger of re-offending.....

...the daughter's barrister had arranged for bail to be granted conditional upon the daughter living with her parents and regularly seeing the local minister of the parent's church in his pastoral care role....and the daughter detested having to abide by these conditions....

...and with all of this...the parents are very concerned that their daughter who is strong-willed.....impulsive.....and very 'angry with everything' would....in all probability....breach her bail conditions.....and then have to wait in jail for the trial that could be up to 18 months away....

...another complicating factor is that the daughter is resisting seeing *anyone* else for support and is generally refusing to listen to her parents...

.....yet another complicating factor is that their daughter....shortly before the crash had become pregnant while under the influence of drugs and alcohol....and she has no idea whom the father is...

.....this had turned out to be an ectopic pregnancy.....a pregnancy that developed in one of her fallopian tubes.....which in turn had become infected.....and the pregnancy terminated.....and all of this had added to her emotional upheaval.....and she had gained a lot of weight from the complications.....

.....so in all of this it seems clear that the daughter would probably refuse to see me unless a very good reason is found to do so.....

.....and I ask the parents what they sense the daughter wants most of all right now....and the parents say that their daughter detests her weight gain...and her lack of body mobility...she wants to lose weight...gain more energy.....get flexible....and get fit.....

....so I give the parents a short video of me talking with another person about the work of Moshé Feldenkrais and demonstrating graceful movement...a somewhat similar video is available on the Internet (Wildman 2010a; Wildman, 2010b)...

...so the parents show this video to their daughter and it really appeals to her.....and she agrees to be at home and meet me one evening with both her parents present...

...on the evening...I arrive after dinner and answer some of the daughter's questions about how the person in the video became so graceful and flexible.....while I'm talking with her I notice that she is using what can be called 'the sobbing breath'...breathing in through the nose....and then holding for some time...then discharging the breath in a series of small explosive discharges through the mouth.....like one is quietly sobbing .....and this is commonly done in suffering...and my experience is that this breathing pattern soon has the one using it feeling awful....

me  
fun  
drugs  
alcohol  
car crash  
miscarriage  
hurting people  
criminal charges  
pending criminal trial  
bail conditions  
everything  
inter-acting  
inter-linking  
inter-relating  
inter-weaving  
inter-depending  
inter-connecting  
connexity tending to mount up

...and this sobbing breath of the daughter reminds me of a time when I was in a human resources role for a large multinational company...and a member of the national executive asks me to interview a candidate for a State Manager position....

I had by this time completed tertiary studies to become a Full Member by Examination of the Personnel Management Institute...and was teaching Personnel Management part-time at tertiary level....

The executive had interviewed this candidate who seemed to be ideal for the job...though the executive sensed that there was something about this candidate that he could not quite pick...and so the executive asks me to 'check the candidate out'. The executive tells me that as his interview with the candidate had gone on for some time....the candidate may want a tea or coffee.....

I was introduced to the candidate and the executive left. I asked the candidate whether he would like a drink and he asked for a coffee. As I was passing him to tee up the coffee I heard him do a sobbing breath. I turn and sink down onto my knees on the carpet beside his chair bringing my head down to his level and say in a very caring and gentle voice....

Are you alright?

He replies.....

.....this is much harder than I thought it would be.

I reply, again in a very caring and kind voice.....

And would you like to.....share something about that?

Words pour out of the candidate as if he is talking to himself aloud....with silences between his utterances....

I thought I was ready.....

Now I know I am not.....

It's all too stressful.....

I need more time.....

We talked about this last week.....

I told him I'd be okay, and he wasn't so sure.....

He talks about being in a psychiatric hospital for the past nine months after having a stress-based breakdown.

A number of times he says that he had no intention of bringing all this up in the interview....and that he did not know why he was telling me all this .....and that I reminded him of one of the people who had supported him at the hospital.....and he tells me that he'd mentioned none of this to the executive who had carried out the first interview.....

Typically....business interviewers may never notice a brief change in breathing patterns.....and kneeling down on the carpet beside a candidate is never part of business protocols....and my change in voice tone to caring concern was not consistent with a job interview...by this time.....I also had completed para-professional training and eighteen months experience as a supervised...then non-supervised part-time on-call crisis counsellor at a university campus student counselling centre...

My asking him if he was 'alright' linked me directly into his *inner* reflecting that he was '*not* alright' and he continues his reflecting out aloud. The next thing I'd said to him contained the embedded suggestion:

Would you like to.....*share something about that?*

The latter part of the sentence implies, 'be open'.

He had shared very private and personal things with me as I had left the role of a job interviewer and entered the role of a compassionate carer. This is an example of re-framing the context leading to re-framing my role – themes discussed in the later Segment titled 'Meaning'.

I asked what he wanted to do. He said that he wanted to leave and re-admit himself to the hospital. I left it open for him to re-contact our organisation if he wanted to, and that I would not mention anything he had told me in confidence to anyone else unless he gave me clearance to do so. He said he would still have the coffee before he left, and he composed himself while I was away. I later told the executive that the candidate wanted time to think about the job and that he would get back to us if he was interested.

So all of this from noticing the soft sobbing breath as I was passing the candidate.

I further increased my awareness of other peoples' breathing patterns during gatherings that Dr Neville Yeomans.....Dr David Jubb and others organised in the 1980s.

Now back to the Daughter on Bail story.....I did not mention her sobbing breath pattern to her.....and I have the daughter experience having both of her arms stretched out in front of her...and then gently extending her left arm further....by discovering how her shoulder can.....become involved in the reach....and soon she has discovered how to have her left hand around 13 centimetres (5 inches) in front of her right hand....discovering embodied learning.....then she discovers how to do this with her right hand....and in doing this....her shoulders have become very flexible without any exercise....just through increasing awareness of function.....and discovering what is possible in the moving.....

She tells me that doing exercises easily tires her....and that she would be pleased to see me again and have me help her to become flexible without

having to do a lot of exercise...and then she says that she's very tired and wants to go to bed...and she tells me that she has not been sleeping very well at all....

I say...

If you want to.....before you go to bed.....I could briefly show you.....how to...become relaxed very quickly...and...go into deep sleep.....

...she agrees to this and I ask her if she would be comfortable lying on her back on the rug with her legs long and her arms long with her hands down near her hips....and she agrees and does this....

The rug is very soft and comfortable and provides good support....the room is comfortably warm....and there's an open fire that is making the crackling sounds that fires make....it's winter time....and it's cold outside ....and very cosy inside...and as she's lying there.....both of her feet are pointing to the roof.

Going back there now.....I ask her mother to kneel beside her on the daughter's heart (emotional) side.....and her father to kneel near her liver (energy) side.....

...so you both can see what we are doing...

...and the parents and daughter are okay with this.

I don't mention about heart/emotion or liver/energy.

I ask the daughter if it is okay for me to sit on the rug behind her head (between her and the fire)...and with her agreeing to this...I say to the daughter...

...and as you're lying there.....getting comfortable.....perhaps you can.....*close your eyes*.....*now*.....and just be aware of how.....you are breathing...and I'll place some little pebbles on your chest.....to help you....notice your breathing more.....and help you....notice how your breathing changes as you breathe .....as....your breathing...begins to change.....is that okay?

She closes her eyes....and says...

Yes....

It's a very cold night and the 'pebbles' are rose quartz pieces that I happen to have in my coat pocket and I had no previous thought of using them.....

.....and I then make the sign of a cross above their daughter's chest to her very religious parents.....and silently indicate where I'm going to place small pieces of rose quartz in a cross pattern.....pieces large enough for the daughter to feel their presence....

*crystals in my pocket  
left over  
from crystal healing gathering  
during  
previous weekend  
so using what's nearby  
like axles in the long grass*

.....and her eyes remain closed as I carefully place one on the middle of her breast bone.....on the midline.....then one to the right and another to the left of the midline .....then one above the middle piece.....and two aligned below.....so they are all in the cross formation.....and then I place a slightly larger piece of rose quartz above her heart....

.....and I press it down slightly as the daughter exhales in a series of little sobbing breaths.....then at a *particular* moment in her breath cycle .....I take my finger down swiftly from pressing on the quartz over her heart to very slightly depress the lowest piece of quartz on her midline near her belly....and my slightly depressing the lowest piece of quartz increases potentially her subjective sense of its weight over her pelvic area.....and as I touch the lowest piece...I quietly say...

.....just to.... notice what's happening down here....

.....and as soon as I say this.....the daughter's sobbing breath changes to slow belly breathing.....and her face begins to change....to....becoming more relaxed now....and I silently draw the parents' attention to her breath-change.....and to her face relaxing.....and signal for them to remain quiet....

.....and the daughter's breath is now becoming deeper.....in through the nose...and out through her mouth in a continuous flow.....and now her breathing is starting to become even deeper as the daughter begins to raise her knees.....and the daughter is *transforming her self without any direction from me.....and continues to transform aspects of her being....*

.....and now her belly begins to rise as she breathes in.....now through her mouth.....and her belly squeezes in to express her breath out of her mouth...and then her pelvic bridge becomes involved...rotating down as she begins now breathing into her pelvic area...with her belly rising as she breaths.....and her pelvic bridge rolling up in the direction of her nose as she is expressing the air.....and this is now becoming full-on slow...highly-energised pelvic thrusting...with metaphoric energy links to pregnancies.....and her head begins to come off the ground with each exhaling breath...and lower to the rug on the in-taking breath...and all of the quartz pieces begin falling off and are recovered by me and put away.....

.....and while this is happening.....I silently reassure the parents that this is all okay....and a good thing...

....and on the exhaling breath the daughter begins a *very loud* and long '**aaaaaaaaaaaaagh**' sound.....about seven of these.....getting less intense and shorter each time.....and then the daughter extends her legs to become lying flat on the rug with her legs very relaxed now....with toes pointing to the sides....and her face looks absolutely angelic.....

After a little time....the daughter's breathing changes to very gentle in-the-nose-out-of-the-mouth breathing....and she's very...very.....sleepy..... and she rolls up into a very relaxed foetal position (relaxing in contraction) and nestles her head on her mother's lap for a time.....and then she lazily and with feeling says 'thank you' to her mother.....and then she rolls over and curls up again into a foetal position with her head nestled on her father's lap.....and then.....after a time she again says 'thank you' to her father.....then she suddenly pops up and stretches (contraction in extension).....(a complete reversal of extension in contraction.....relaxed foetal)....then she shifts to standing in relaxed extension.....

.....and with a smile she sweetly says...

....'Goodnight, I'm off to bed'....

...and promptly disappears.....and now the parents are totally intrigued  
.....and they don't know what to make of what they had just witnessed.

I say.....

....wait and see.....as you may.....have a new daughter in the morning.

The next day the mother rings me to say that indeed they *do* have a new daughter...she is relaxed....loving....and cuddly...wanting a good-morning hug....something she had not done since she was very young....

This was the daughter who had been distant and very difficult to live with...

.....and the daughter had told her mother that last night lying on the rug...as soon as the 'pebbles' were placed upon her.....it felt like all over her chest was a *pink* glow 2.5 centimetres....one inch.....deep that felt wonderful..... and that she was out in the countryside on a mild day.....and she's lying under a very pale blue sky....and she's lying on soft green grass.....and when she started saying 'aaaaaaagh'...she could see what was like a jet black oil geyser spurting out of her belly.....way up into the sky till it disappeared.....and with each subsequent 'aaaaaaah' another black geyser spurted out of her belly.....and with each spurt the wonderful pink feeling descended further into her belly until all the darkness had gone and she was left with the delightful pink feeling all through her belly and pelvis.

The mother said that the daughter, to her knowledge, had never experienced anything like this before. She had never experienced any trance work, or use of imagery. The black geyser made sense somehow to the mother as being connected to the ectopic pregnancy.

I did not discuss what had happened with the mother, or explain anything.

I thanked the mother for the call and said words to the effect that everything was very encouraging. The mother said she would keep me posted as to how her daughter was going. Over the subsequent weeks and months the daughter remained very relaxed, caring and loving, had excellent relations with both her mother and father, had no contact with her former drinking and drug-taking associates, did not use alcohol to excess, did not take drugs, did not drive, and began going out with a boy whom had shown interest in becoming her friend for sometime, became

engaged to him and married him - and all of this was taken into account during her trial. I only ever saw the daughter the once...and did not speak with her following that first night.....seems my role as.....catalyst for transforming ...was finished....

### Keypoint

I had *no preconceived idea* that I would work with the daughter at all on the night... or what I would do if I had the opportunity...and I had.....as *an integral aspect of the Way*...no 'predetermined treatment plan'.....rather.....being open to my responses and behaviours *being guided by the moment-to-moment context*.....and while with the three.....I'm keenly attending to all of them.....and having their conscious.....and especially.....the visible correlates of their non-conscious behaviours....guiding me in the moment-to-moment context as to what to do next....and being open to consciously receiving from my own non-conscious...unconscious.....and transcendent connecting with self.....others.....and the world.....with an empty consciousness.....and engaging with others and the world in this way is what some folk in South East Asia term 'working with and from contextualisation'.....where connexity-relating-in-context recognises responds to .....and consciously uses.....conscious.....non-conscious .....unconscious.....and transcendent knowing towards a richer under-standing...and a richer understanding of understanding...and this is an aspect of the Way.....

.....and her hand reaching experience starting with her *left* hand..... activating left-hand-side heart-awareness....and that awareness possible connecting to her 'heart strings' emerged from context.....and having her lie down with her parents on either side of her also *emerged from context*.....with my voice coming from above her head....a very altered state for her.....and when she laid down on the rug.....I had no preconceived idea as to what I would do.....her breathing was guiding me....and I had no idea that she may....or would...go through the process that she did.....and I understand that she had no previous experience in self-healing processes.....and notice that this all started with her extending her *left* arm and hand.....activating the *left* side of her body....especially around her heart....and this area was further activated by my increasing the subjective weight of that piece of quartz above her heart....

...and the daughter engaged spontaneously in effective transformative self-help....emerging from her awareness of what Heidegger (1962) terms her 'being-in-the-world'.....Heidegger uses this term in making the point that there is no consciousness....as such...cut off from an object....that is...all consciousness is consciousness of something.....be it the matter of a thought....or of a perception....the daughter's very being was focused on her being-in-her-body-sensing-her-experience-of-being.....and being guided by all of this as to what to do next.....so an underlying theme in this story.....as well as the story of the job applicant is enabling self-help.....the job applicant recognised that he was not ready to rejoin the workforce.....and began taking the first steps to further strengthening his wellbeing.....and the daughter did all her *own* change-work.....her being out under a blue sky on green grass on a nice day and having blackness releasing from her belly emerged as metaphoric experience from deep within her *own* being.....

.....and I had contributed to her entering this state.....and Heidegger draws attention to the pervasive presence of mood.....and the tendency for people's moods to resonate and attune.....as did the mood of the daughter...mother...and father....

*metaphor in everyday life*

*like an X .....you can Y*

*put another way - a Y is like an X*

*a man without faith is like a leaf tossed in the wind*

what's a meta for  
exploring at another level  
as in meta-process  
a process about a process

*as an example of mood attuning...  
I once worked for a multinational company  
as a marketing manager  
and the CEO...a Scot...was nicked-named 'Och No'  
...as he was always knocking back proposals...  
and a mood of despair pervaded the place.....  
so after a time the very highly respected  
head of the global organisation.....  
who had been the local CEO before Och No.....  
selected a new local CEO.....  
.....and after the new fellow settled in  
he was just as conservative as Och No.....  
though the mood was up and business flowed again.*

Back to the Daughter on Bail story - some of the things contributing to her changing states of being-in-the-world....

...being aware of her awareness was something this young woman rarely did....hence being aware of her awareness is...for her...a very altered state....

....obtaining the daughter's permission to use the 'pebbles'.....and the parents' comfort with their use...created a context where I could have respectful direct physical 'contact' with the daughter via the medium of the rose quartz.....

.....very subtle shifts in awareness may well have accompanied my placing the rose quartz along her midline....and this may have challenged both of her motor cortices....as awareness of the *midline* of the body activates both the motor cortices on each contra-lateral (opposite) side .....for when awareness is held on the *midline*....it's as if the left-hand side is triggering the right motor cortex....and *simultaneously* the right-hand side is triggering the left motor cortex.....in a quest for determining which side is involved in bodymind awareness around the midline.....

...and just before meeting up with the daughter on bail I had personally used this awareness of the midline experience for two and a half hours in increasing my flexibility and coordination in preparing for my triple jump in the masters athletics titles.....and when I came to do my jumps...not

only did I feel fantastic...as I came down the track everything seemed to go into slow motion and I had all the time in the world to go through the hop.....then the step.....and then.....the jump....

.....and this happened for each of my six jumps....and I even had time to turn and check out the audience during the step phase.....

...and in doing the awareness of the mid-line experience for the two and a half hours earlier in the day.....I laid down on my back on a rug with arms and legs long....and then ran my focused awareness like a spotlight up and down the mid-line slowly....using no quartz pieces.....and starting between my eyebrows.....now down my nose.....down to the little dint in my upper lip...between my two front teeth in my upper jaw....between the two mid front teeth in my lower jaw...through the middle of my chin...down my throat past my Adams Apple.....down to the dint at the top of my breast bone.....slowly down my breast bone.....down to my navel.....then slowly down to the middle of my pelvic bridge...and around to my anus....and my tail bone...then slowly back round and all the way up again.....and doing this slowly.....up and down many times...and I then had my right hand up in the air with my palm facing the left...above the midline.....and then I imagine that a sheet of clear glass is suspended just above my body lengthwise.....and I actually begin using a polishing motion with my actual right palm of my hand.....moving it slowly in a big open circular fashion...extending my shoulder so my right arm can reach way up to the top of the circle....with the palm remaining aligned right above my midline.....

.....then I have my right knee bend and flop sideways so I imagine I am polishing the same glass with the bottom of my foot....then I coordinate my right foot and right hand in the circular 'polishing' action....and after so activating the neurology of the right side of my body.....I lower both arm and leg.....and now...on the slow *intake of breath*....I imagine that just the right side of my body is becoming very light.....and on this slow in-breath...my right side of my body is floating up towards the ceiling...

.....and this sensation becomes *very real* for me.....intake of breath .....half of my body sliding higher.....then stays where it is...and on the next intake.....it goes a little higher.....and when up near the roof.....my body is in two totally separate experiences...the left side on the ground.....the other side very clear and light up near the roof.....and then I slowly.....lower the right half with each exhaling breath.....and when the right side is back on the rug.....I repeat the same complete process on left side...midline awareness.....polishing...and then rising.....

.....and when that side is back on the ground.....I am now in a very aware state that some term hyper-kinaesthesia where kinaesthesia means as noun means (i) the ability to feel movements of the limbs and body, and (ii) the perception of body position and movement and muscular tensions etc.....

...so next I have one side rise.....and then as that side comes down.....the other side rises.....and then I start holding awareness on my left leg and my right arm and vice versa.....and I begin imagining that I'm running in very slow motion down the track to do a triple jump....and now I'm imagining lowering my pelvis for maximum thrust upwards as my take-off foot is precisely placed for hitting the take-off-board.....and now I'm very slowly going through the stages of the triple jump.....and this becomes *very real*.....and I do this many times.....

.....and all of this slow motion moving supported me entering into this slow-motion hyper-aware experience as I am *actually* doing the triple jump later in the day.....and I end up triple jumping just short of my best performance from 25 years earlier....and I had had no practice during those 25 years.....though through this awareness of moving process I'm re-connecting whole-brain patterning of the whole-of-it in coordinating everything in a balanced way to have maximal balanced effectiveness in completing the hop.....then the step.....then the jump movements ....concluding with my legs way out in front and bending the knees and slewing the body to the side to have my body land in front of my feet for maximum distance.....

...and now going forward to being back with the daughter on bail...and after that potential purposeful confusion...in her brain's quest to determine which side is involved in BodyMind awareness around her midline.....I place rose quartz on the left side.....activating the right motor cortex..... and then I'm activating the other side.....then I return to the mid-line to place rose quartz pieces first above.....and then below the first one .....again....having both of her motor cortices involved...

.....and I place a slightly larger and heavier piece of rose quartz on the left side above her heart.....activating the right motor cortex (right hemisphere)....

.....and when she has her awareness in her heart region....I place my finger on that piece of rose quartz.....further increasing its subjective weight...

....and my experience is that this works at a very subtle level in creating kinaesthetic ambiguity.....as the person doesn't know that you're touching the 'pebble'.....and so I'm now increasing the weight of the pebble over her heart.....with her heart area's emotional links to her hypothalamic limbic region of sensory-emotional crossover and integration and further associated links to her hippocampus for consolidation of information between short-term and long-term memory (Rossi, 1985; Rossi & Cheek, 1986)...

...and on her next in-taking breath.....and at a *Keypoint* in her breath cycle.....a *Keypoint* of maximal link to emotional connection and charge .....I have her jump her awareness to her belly by my *suddenly* and *silently* shifting my finger to increasing the subjective weight of the piece of quartz on her belly.....and immediately emotional and other release begins.....

.....this pattern is....consistent with Donald Epstein's Somato Respiratory Integration (1994).....

*In the mid 1980's Dr Neville Yeomans and I  
attended a workshop facilitated by Dr. David Jubb  
who introduced a North American Indigenous healer process  
entailing increasing or decreasing the subjective sense  
of the weight of a small stone....  
typically a small oval pebble from local riverbeds...*

*and Neville and I paired up  
to explore using this process at the workshop....  
I'm lying face down on the rug and I've said nothing to Neville....  
although I have a very strong sense  
of where I want Neville to put the stone....  
and now Neville is placing the stone precisely where I want it....  
and I am having this very strong sense coming over me.....*

*Neville knows everything about me.....*

Back with the daughter.....perhaps right hemisphere creative imagination is involved in her imagining being out in the countryside.....with its connotations of a 'breath of fresh air'...and this is then linked to releasing

from her belly and pelvic region.....and changes in her breathing pattern  
.....

.....neat how the rose coloured quartz accompanies a *pink* coloured feeling in her chest....with connotations linked to the colour pink....in stark contrast to the jet black colour originally in her belly and pelvic region .....an example of seeing a feeling.....(sensory cross-over....similar to a later story....about the experience of the woman seeing the colours of her pain when she is bitten by a scorpion)....and the daughter never knew that rose quartz had been used.....

The daughter's curling up into the foetal position and placing her head in each parent's lap has all the hallmarks of age regression....and accessing state dependent memories.....learnings.....feelings.....and emotions (Rossi, 1985; Rossi & Cheek, 1986) about being safe.....loveable..... loved....accepted.....nurtured.....carefree.....and feeling one's bodymind and life.....is wonderful.....

Curling into the foetal position in age regression is a Keypoint in later stories about regaining one's body after trauma.

The words I am using in relating to the daughter and her parents are interwoven with Ericksonian patterns.....

If you want to.....before you go to bed.....I could briefly show you....how to.....become relaxed very quickly.....and.....go into deep sleep.....

And as.....you're lying there.....getting comfortable.....perhaps you can.....close your eyes.....now.....and.....just be aware of .....how you are breathing.....and I'll place some little pebbles on your chest.....to help you.....notice your breathing more..... and help you...notice how your breathing changes as you breathe .....as.....your breathing begins to change.....is that okay?

I commence this first segment with an 'obviously true' statement:

....before you go to bed....

The word 'before' acknowledges that she is about to go to bed....and then I redirect her awareness to possibilities for the time *before* she goes to bed with the words:

....I could briefly show you.....how to.....

This is followed by the suggestions:

- i. ....become relaxed very quickly...
- ii. ....go into deep sleep.....

As these suggestions are linked to and follow things that are obviously true, the brain tends to accept the suggestions as true and act upon them.

The second segment also starts with 'obviously true' statements:

- i. ....you're lying there....
- ii. ....getting comfortable.....

The daughter was doing both of these things.

Then the words 'you can' set up the suggestions:

....close your eyes now.....  
....just be aware of how you are breathing.....

The word 'just' in the second suggestion implies that she dissociate from everything except her breathing. The second suggestion also invites her to be aware of her awareness with her awareness focused on her breathing.

The word 'will'...hidden in 'I// place' is the stronger form in the range...'I may'...'I can'...and 'I will'....

The words 'to help you' sets up the suggestion...

....notice your breathing more.....

The word 'more' implies that she may already have *some* breath awareness.....following the prior reference:

...and *just* be aware of how...you are breathing.....

The suggestion...

....notice how your breathing changes....

...implies that change will occur....

....as you breathe...

This is another 'obviously true' statement.

....as....

'As' is another linking term...with links to time...setting up the presupposition...

...your.....breathing begins to change.....

.....is that okay?

The above expression is ambiguous as to what it refers to:

- i. the placing of pebbles
- ii. being aware of breathing
- iii. her breathing changes

*'transforming uses of ambiguity'  
is ambiguous  
as is  
'our essential nature'*

Ambiguity may be intentionally used in working with the potential of a person picking up at levels below awareness relevant secondary meanings for transforming (refer Ericksonian literature).

Note that much of the change-work suggestions precede asking her permission....though they are made tentative by commencing with the words...

If you want to.....

*by the way...what can you remember about the daughter's feet?*

I haven't said much...and what I've said appears to be light and casual...although what I have said is actually very dense in its:

- structure
- suggestions and
- implications.

All of the above words are engaging the daughter at her most primary sense-making.....being-in-her-body-sensing-her-experience-of-being .....which is something she rarely does.....hence it is for her an altered state.....

*experience  
and discover  
awareness of  
awareness  
of moving  
where  
'awareness'  
means  
'noticing small differences'  
tends to increase grace  
and  
elegance  
in the moving*

When the daughter first laid down...she had her feet away from the fire with her toes of both of feet pointing to the roof...typical of people with tension in the abductor muscles of the inside of the thighs.....

After the pelvic and belly discharging, her abductor muscles had relaxed allowing her feet to fall to the sides. There had been generalised relaxing of the muscles throughout her body.

In supporting the daughter to be more able to help herself (enabling), I said very little and did very little on the night.

Everything I did do was spontaneous unto the moment and guided by context. As said, I did *not* have a treatment plan.

A context had been created whereby the daughter and her parents engaged in self-help and mutual-help. They did their *own* change work. I supported them to be able to do this. This is resonant with what happens in the spontaneous play of the children at Cambokids. The daughter's relating to her *own* bodymind and to both her parents fundamentally changed.

Nothing happens  
unless  
the locals  
want it to happen  
and are  
fully engaged  
in making it happen

*Non-way  
is  
The Way*

*Neville used  
The Way  
daily  
though  
he didn't make a habit of it*

*play  
to order  
is not  
Play*

The poem 'play to order isn't Play' is inspired by Huizinga's book 'Homo Ludens – A study of the Play-Element in Culture' (1955), where 'ludo' is from Latin meaning 'play'.

*Recall that the daughter was strongly resisting being helped  
by experts doing things to her or for her.....  
and the processes used enabled the daughter  
to readily discover ways to transform herself  
without any particular sense of what she was doing.....  
her self-help tended to 'just happen'  
in the flow of her awareness.....*

*....and with the daughter sensing no imposing by me  
there was nothing for her to resist...*

*...and the same applied to the Inmates  
in the Group at the Facility.....  
nothing was imposed.....so there was nothing to resist.....*

Now, to step back a moment, can you recall how this story of the Daughter on Bail started? What was the context whereby the story was introduced? Do you have to hunt for that context in your memory? Have you forgotten? Or is it just at your fingertips?

An aspect of the Way is that the flow of engagements.....has.....aspects coming into and out of consciousness.....and that for example.....some things of significance may.....engage their transforming potential.....and then.....go from the conscious mind to minimise self-sabotage.....

Recall that I was telling this story to the Jail Psychologist to provide her with a feel for my ways of engaging with others.

The daughter's current state when I first arrive is generalised muscle tension accompanying her 'sobbing breath'.....short impulsive intake through the nose.....and then a series of fast and explosive little breaths out of her mouth.....

Now to introduce another subtlety in the processes I am using.....this 'Daughter on Bail' story and the other stories in this book.....embody what may be called 'speech acts'...where the speech is more than an utterance

.....the speech is an *act with transformative consequences*.....and an example of a speech act from another context are the words of the marriage celebrant.....‘I now pronounce you husband and wife together’ .....and these words are a speech act.....and they have transformative consequences.....and Alex engaged in speech acts with those two ‘boys’.....

The following is an example of speech acts used with the daughter on bail:

And as *you are lying there...getting comfortable*.....you can.....  
*close your eyes...now...and just...be aware*.....of how.....*you are breathing*.....and I will place some little pebbles on your chest....to help you.....*notice your breathing*.....and help you.....notice how *your breathing changes as you breathe*.....as your *breathing begins to change*.....is that okay?

Each of the expressions in italics carries potential to alter the daughter’s awareness of her awareness....with ripple-on effects in her brain-nervous-behavioural connecting...and as I say these expressions...her brain hunts for their meaning...and she acts....she.....notices and attends....to her ‘lying there’.....and that she *is*.....engaging in little adjustments in getting comfortable.....and then there is the potential for her.....noticing that .....she is.....noticing how she is breathing.....and.....then upon hearing.....

.....*notice how.... your breathing changes as you breathe*.....

.....the daughter may.....notice...her...shift to full-belly breathing....and .... begin noticing her self changing.....and...liking the changes.....and attending to.....noticing other aspects of her sensing.....

...and by my aware attending I can see.....and sense the consequences of my speech acts....her acts....and I ensure that my speech acts are *fully congruent* with.....and *complementing* her acts.....and her subjective experience.....and that my speech acts are also precisely timed to support my behavioural acts...and also timed to meld with her experience .....something that is similar to my engaging with Fred in a later story...

.....and I will place some little pebbles on your chest....to help you.....*notice your breathing more*.....

An example of this precise timing in the context of.....

....notice your breathing.....

was the precise touch of the rose quartz over the heart at a particular instant in her breath cycle linked to maximal emotional charge (refer Donald Epstein's work).....and then taking her awareness of subtle 'heart' energy of that moment down to her belly by touching the rose quartz on her belly.....precisely accompanied by the speech act.....

.....just to notice.....what's happening down here....

With both parts of the expression suggesting her behavioural acts.....

*the congruent links  
between speech acts and  
behavioural acts of the enabler  
and the transformative awareness of experience  
in the act of others' transforming  
may be noticed as a thread  
woven through each story in 'By the Way'....*

In telling this Daughter on Bail story I have used a storytelling pattern I heard used by Neville and Aboriginal Geoff Guest, both of whom were introduced in stories earlier in the book. The pattern is termed 'multiple embedded metaphors' by American Stephen Lankton (1983) in his book about Milton Erickson. I attended a workshop by Stephen Lankton in the 1980s held in a zoo with monkeys swinging in the trees looking at us being inspired by them in playfully learning about Ericksonian language, using metaphors, and therapeutic storytelling. The pattern is to tell one or more stories embedded within other stories.

Recall that I had half told the story about the Daughter on Bail, and then on the theme of her sobbing breath, commenced telling another story about the sobbing breath of the executive job candidate, and then told a brief story about my learning to notice breathing patterns at workshops arranged by Neville. I then finish the story about the daughter.

Breaking the stories up in these ways may enrich the way the receiver's brain responds to the storytelling at the conscious and non-conscious levels (refer Lankton, 1983, and the Ericksonian literature).

For example, if you are telling three stories you may use the following sequence:

- Half tell the first story
- Half tell the second story
- Fully tell the third story
- Finish the second
- Finish the first

This tends to have the person responding to the third embedded story, though completely forgetting it by the time they have heard the finish of the second and first stories so they do not begin questioning and sabotaging the transforming induced by the third story. Often the three stories may have different foci such as changing:

- beliefs
- behaviours
- emotional states

Notice the way I shifted from the Daughter on Bail to telling the embedded story about the job candidate:

...this sobbing breath of the daughter reminds me of a time when I was in a human resources role for a large multinational company  
.....

I used an element of the first story - the 'sobbing breath' – to switch to the embedded story by the words 'reminds me of a time'. Those words allow the listener to track where this new story is coming from and going to. Refer Lankton, (1983) for other patterns for switching between stories.

The embedded story or stories may amplify or extend learning and transforming aspects of experience for readers of these stories.....

.....for example in the case of the business job applicant.....attending to subtle cues.....and reframing the context...by implication.....and behaviour from 'job interview'...to...'receiving caring support'.....with a consequent change in my role from 'interviewer'...to...'carer'.....though at the same time I am fulfilling my role to the organisation I am working in.....without abusing the confidences that I had received in my carer role...

...and I ensured that we did not appoint a person who was not ready.....or currently able to carry the stress the State Manager job entailed.....

There was linking involved in leaving the embedded 'Executive Interview' story and returning to the 'Daughter on Bail' story:

....now back to the Daughter on Bail.....I did not mention her sobbing breath pattern to her.....

This linking takes the listener from the executive office to another time and place – being with the mother, father, and daughter lying on the rug on the floor in front of the fire. I am then able to go on with the 'Daughter on Bail' story. Also, recall that just before the daughter rolled into the foetal position and placed her head on her mother's lap, that her face had changed to looking 'angelic'. One of the aspects of her physiology when I first arrived was that the daughter had massive tension in her jaw.

*You may want to try this experience.....  
sit comfortably in a chair  
and allow all of the soft parts of your jaw to relax.....  
and have your tongue settle and spread in your lower jaw....  
the tip lightly against your lower teeth...  
while now... becoming aware of your breathing.....  
and now... taking a long breath in.....  
and then.....letting that out slowly.....  
and now breathe...and... be aware of your breathing for a few breaths  
.....and now...you may...have more awareness of your breathing.....  
and...noticing what happens to your breathing....  
as you suddenly...tense your jaw.....*

*What did you notice?*

*Many people report that as soon as they tense their jaw.....  
their breathing stops...and then shifts to very shallow breathing.....  
.....and the tension in the jaw triggers tension in the throat...  
and this tends to radiate to...  
involve tensing in the intercostal muscles between the ribs.....*

*... and with throat tension...constricted ribs.....and shallow breathing...  
one soon tends to get 'short of breath'.....  
and from this state.....it's a short shift to the sobbing breath.....*

*and you may also want to experiment with your own experience...  
**just to discover how these things may be linked.....***

*So.....perhaps.....playing with tensing your jaw  
and watching for changes in your throat.....  
and perhaps noticing the increase in tension in your rib cage....  
and then exploring how you can...be relaxing the tension in your ribs  
and feel what tends to happen to your jaw tension...as you do that....*

*And another one is varying the pitch of your thinking...  
for example...think in a high pitch....  
and notice what happens to your throat.....  
and then changing to thinking in a low pitch...  
just to notice the changes...*

*And then think very fast...or.....  
perhaps say the alphabet very fast.....  
and feel how this effects your heart rate.....*

*And another....think fast with a very high pitch and  
you may end up all choked up with palpitations.....  
my mothers worry strategy!.....*

*Jaw tension tends to also be linked to a number of problematic emotional  
states like resentment and anger.....*

*so....experiencing softening all of the soft parts of your jaw....  
to notice the difference.....and how that feels....*

*And you may remember to....experience these letting go processes at  
night in bed...before sleep....or for changing states in everyday life.....*

*.....and for slowing down...and then stopping thoughts.....think in a  
....slow..... soft...sleepy whisper...and say your name.....  
as if the voice is coming from a metre or two behind you...*

*...and listen to the silence between whispering your name...  
.....as if inviting yourself.....to.....go to sleep.....now.....*

**Right! Back to alertness**....the daughter's experience on the rug after her pelvic release had generalised to include relaxing her intercostal muscles between her ribs.....easy light breathing...and the relaxing had further generalised through her jaw and throat.....and through her face to help constitute 'the angelic face'.....

We return to face awareness in the later Pollyanna story.

The 'Daughter on Bail' story also embraces the theme 'how one may negotiate entry into a healing relationship with people who are resistant to having any support'. This Daughter on Bail story is discussed again later in the segment on Relational Mediating.

## **Contracting**

The Jail Psychologist was facing this same issue with the jail inmates ...'how one may negotiate entry into a healing relationship with people who are resistant to having any support'.<sup>8</sup> In contemplating entering Group therapy at the Facility, Inmates were exploring what being in the Group might entail. It was understood that it could be ongoing for a number of months, and that if it happened it would be under the direction and control of the Jail Psychologist.

The Jail Psychologist had obtained an in-principle agreement from the Facility's Governor to run a psychological group therapy program at the Facility, and to have mentoring on group therapy processes.

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<sup>8</sup> Notice the link back to the Jail Psychologist, who is 'facing the same issue', namely 'negotiating entry into a healing relationship with people who are resistant to having any support.'

The Jail Psychologist knew Dr Neville Yeomans as a very skilled group psychotherapist, forensic psychologist and barrister who had worked as a consultant in jail environments.

The Jail Psychologist contacted Neville, who was living 1,000's of kilometres away, for Neville to recommend a competent mentor who may be available to come and mentor her. Neville had recommended me.

After hearing the above story about the daughter on bail, the Jail Psychologist was very intrigued about working in a way that was so 'in the moment guided by context' and drawing upon the daughter's capacity for self help.

The Jail Psychologist particularly saw relevance for working with the Inmates in a potential Group at the Facility in my way of engaging with someone who was resisting help. She also knew that this was the very essence of Neville's way...and she greatly admired Neville's work and outcomes. The Jail Psychologist's previous experience of Neville.....and his success in using the same 'in the moment' processes in transforming the lives of prison inmates transferred to Fraser House.....along with the Jail Psychologist's discussions with me led to the teeing up of the commencement of my mentoring role....

....the Jail Psychologist had spoken extensively about Dr Yeomans with the Governor....mentioning that I was Dr Yeomans recommendation...and the Governor knew that the Jail Psychologist and I would be staying in regular contact with Dr Yeomans throughout the intended 16 months of the mentoring....as the three of us would form the small project team on this proposed Psychotherapy Group project.....

...additionally.....the Governor arranged for senior staffers (seniors) to observe the Group from a distance to sense Inmate acceptance...ensure integrity and safety.....and presumably report to the Governor.....

.....as this potential Group Therapy at the Facility was an extraordinary opportunity to engage in action research...I had volunteered to be mentor to the Jail Psychologist.....

.....additionally....Neville was preparing me for potential work amongst perpetrators.....as well as the tortured and traumatised in possible future work throughout the East Asia Oceania Australasia Region.....and as it turned out.....I have since had the opportunity to work.....in a voluntary capacity with torturers and traumatisers.....guerrilla fighters....combatants

.....and other perpetrators in the East Asia Oceania Region.....as well as with the tortured and traumatised.....and those supporting the tortured and traumatised.....

...and for that work and engagement.....my involvement in the Facility was very valuable.....

...and we were given freedom by the Jail Governor to devise the therapy program.....and to my knowledge.....there had never been group psychotherapy at this Facility.....also.....each of the members of the Therapy Group had been in individual therapy sessions with the Jail Psychologist.....

.....and some had welcomed these individual sessions.....and some may well have participated under sufferance.....

All knew that participation in these individual sessions would be a big advantage in any future consideration of them being granted parole and early release on favourable parole conditions.

Maybe the proposed Group would also be a similar advantage, though this would need to be weighed up against any associated disadvantages.

A very important consideration in choosing whether or not to participate in the Therapy Group was how other inmates, especially the jail heavies, would read this involvement.

Part of the informal inmate code at the Facility was 'inmate relations with authority', though a major challenge to inmates seemed to be how to read what that code was!

While I discuss aspects of a therapeutic community model in *By the Way*, this model was not used at the Facility (Radio TC International, 2009a; 2009b; 2009c; 2009d; Spencer, 2005). The Correctional Facility where I carried out the action research used a 'humane containment' model.

Within the Correctional Facility...Neville...the Jail Psychologist...and I explored processes for setting up and running what Neville termed '*Connectional Facilities*' and '*Relational Facilities*'....though we never used these terms with anyone at the Facility...

*alternatives to conventional prisons  
perhaps  
connectional facilities  
relational facilities  
and  
therapeutic communities*

.....to put a few 'ings' together.....we were exploring ways supporting inmates *connecting to their experiencing of their experience of their senses* doing interesting things in connecting together in ways *embracing relating with one another in humane caring ways respecting each other's humanity.....*

*depending  
upon the  
relating  
of the  
coordinated  
connecting  
inter-weaving*

By the Way, Fraser House (1959-1968) was a transitional balanced residential community of 80 people; half were from Mental Asylums and half of the residents were from Prisons (Clark, A & N. Yeomans, 1969; Spencer, 2005).

In Fraser House, 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:

- from asylums and from prisons
- inpatients and outpatients
- mad and bad
- females and males

- married and single
- young and old
- under-active and over-active
- under-anxious and over-anxious
- under-controlled and over-controlled

During Fraser House Big Group and Small Groups.....everyone involved ....patients....outpatients....nursing staff....visitors....administrative staff... as well as the professional staff.....all had to be *full* participants.....and not just non-participating observers.....all were 'in therapy'.....though at Fraser House.....any staff member with dysfunction deemed significant was seen privately.....in individual sessions or small groups of other staff.....and some staff voluntarily signed themselves in as Fraser House residents....

*.....and in Fraser House.....residents....outpatients.....and all staff are together continually re-constituting the communal and social reality of their life together in community.....and that process is folding back to be individually....socially.....and communally reconstituting...firstly.....everyone's being-in-the-world with their own outer and inner states of conscious and non-conscious experience.....that is in part independent of language (Hollway, 2005) and secondly....reconstituting their being-in-the world with everyone in the Fraser House extended transitional community....*

*.....and consistent with Neville's poem 'Non way is the Way'.....no pre-determined way was used at Fraser House....every aspect of the Unit was transitional.....in that Neville kept everything tentative.....even the name of the community process...at times referred to as 'total community' ...'transitional community'...and 'balanced community'...and after a time 'therapeutic community'.....and everything....and everybody was up for constant review.....and processes were guided by the moment-to-moment context.....and the Unit's handbook was constantly being re-written.....at least once by experienced patients and out-patients who wrote papers including documents titled.....'How to run Big Group' .....and 'The Psychiatric Nurse Role at Fraser House' (Spencer, 2005, Appendix 7).....*

*.....and from Spencer ( 2005, Ch 6).....*

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 (1976, p. 46) on 'bundled and named ideas').

Over the years since the 1950s.....Neville had had extensive experience in visiting and working within jail environments.....and Neville gave me extensive mentoring....briefings.....and preparation about my mentoring of the Jail Psychologist...as well as moving safely while being with the jail population.....

For context, the inmates at the Facility had what Postman and Weingartner (1969, p. 16) report Ernest Hemmingway calling a 'built in shockproof crap detector'. The inmates were very quick to recognise what they termed in utter disdain - 'wank' - stuff that they thought was stupid and worse. Inmates in the Facility were also extremely sceptical and prone to annoyance and extreme irritation. Anything we did would have to pass their stringent 'crap-detector' test.

In discussing joining the Group...the inmates wanted clarity about what could and would happen.....and particularly.....what would *not* happen during the Group....

.....from this concern among possible Group members.....they suggested that during our first meeting they would attempt to form an agreement by consensus.....more of a contract.....that they may all be prepared to abide by....and there was considerable tentativeness and nervousness among the ten Inmates who agreed to participate in this first meeting to determine if a Group would form.....and that nervousness dissipated as we discussed and evolved a Contract and realised its implications.....and these Inmates.....who were a disparate lot.....came together and participated in forming consensus about what was to be in the Contract .....it was *their* Contract...that *they* composed and wrote together....and *that they* owned and were prepared to abide by.....

We obtained Group agreement that the Group members....as well as the Jail Psychologist and I.....would *all* abide by the Contract.....the Contract bound the lot of us together.....and in significant senses there were *no* sides.....‘we’ were *all* in this together.....

.....during that first meeting the Inmates were immersed in the theme.... ‘deciding ground rules for what happens during the Group’ if it is started...

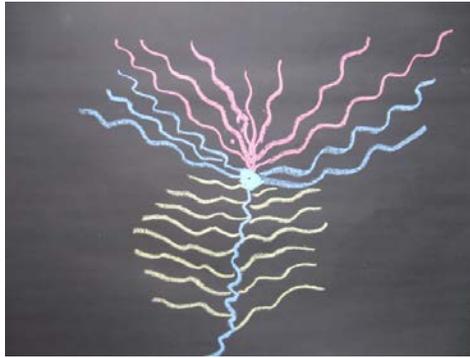
The Contract emerged as a theme...theme as in idea or topic to be expanded upon through Group discourse...from the Inmates’ concerns about what could or would or wouldn’t happen in the Group...and this theme had the property of being *conducive to coherence* in the Group....

People may have divergent views on a particular theme...however they were all *very* interested in discussing that theme....so this is why I say that the theme was conducive to....or contributed to coherence...or coming to together....within the Group....

### **Keypoint**

**themes** emerging from the group  
having the property of being **conducive to coherence**  
is iso-morphic as in ‘having the same form’  
as Keypoints in a primary valley  
where all of the people  
no matter where they are placed in the group’s social topography  
are all somehow linked to the Keypoint theme  
and from this theme emerge  
Keylines of discussion

just as changing Keypoint  
means changing valley  
so  
changing theme  
means changing metaphoric valley  
and hence  
a shift in social topography



*.....on similarity of form.....  
land topography and social topography*

*primary valley Keypoints  
and  
themes conducive to coherence*



My son and I went to Watsons Bay on Sydney's South Head and found the Keypoint in the primary valley marked as a white spot beside the tall tree.



The Keypoint is again depicted as a white dot beside the tall tree

This photo shows the primary valley dropping from the main ridge at what's called The Gap – with a high drop to the Pacific Ocean. My son and I started imagining where key members in our family would typically place themselves in that land topography. We were placing the family *social* topography within that *land* topography. We were standing on either side of that Keypoint. We successively selected a family member, shut our eyes, and then turned and pointed to where we sensed they would typically place themselves. Each time we opened our eyes we were both pointing to the same spot as each other. One family member would typically *take the high ground* on the main ridge high to our right (lower right of the first artwork with the white dot). Another would be at the bottom of the valley near the water shown in the photo above. Another would be on the left primary ridge half way down, looking towards the harbour; another on the right primary ridge, again half way down, looking towards the harbour. These were what we both felt to be their typical positions. Then we sensed whether they would typically metaphorically move when we introduced various themes, and again we had general agreement on the moves we sensed family members would make in the metaphoric landscape. Just as a person literally has a different view in shifting locations in a landscape, the same tends to happen if the shift is in the social topography. I sense all of this is to be sensed and felt as a way into what I'm exploring here. The experience of living a theme being conducive to coherence resulted in it being embodied in the Contract as Point Four, namely – 'Groups are to be based upon themes that are brought up by, and agreed to by the Inmates by consensus'.

*themes  
conducive  
to  
coherence  
  
connectional  
experience*

Themes conducive to coherence were fundamental to social interacting during Fraser House Groups, the therapeutic community founded in 1959 by Dr Neville Yeomans. While everyone in Fraser House may have held very different views about aspects of a theme, they were all united (cohering together) in their passionate interest in the themes chosen.

...and after the Contract was formed during that first meeting at the Facility .....and agreed to by consensus.....the Inmates also agreed by consensus to form the Group and start it there and then.....and during the sixteen months that the Group ran at the Facility.....we never had a breach of the Contract.....

.....and I sense that subtly present during each Group....though never discussed....is pervasive trust....and this sense of trust may have never been noticed....as trust tends to become conscious more by realising its absence.....and during the Groups...I sense there was never an absence of trust.....and trust maintains a subtle framing presence in every story in By the Way....with the Daughter on Bail...with Paddy's engaging with Geoff and Norma...between Max and me when I am badgering him about what is happening inside of him....with the driver patting me on the head at the intersection.... to mention a few....

....and with this forming of the Group Contract you are invited to reflect on all this as a flying start towards a kind of community as therapy....

The Contract had the following clauses:

1. Nothing relating to Group members' offences or others' offences is to be brought up in the Group

2. Nothing relating to Group members' – or other inmates' family or friends is to be brought up in the Group
3. Everything that happens in the Group is to be kept confidential
4. The Group is to be based upon themes that are brought up by, and agreed to by the Inmates by consensus
5. The Group is to be experiential
6. Nothing is to happen in the Group unless the Group members individually and collectively agree to it
7. The Group is to be conducted within a frame of care and respect for all members of the Group, including the two facilitators

...and we can step back...and have a look at this process...the Group members were all serving prison terms for sexual offences...for violating society norms....and from the outset of the meeting they are attending to each other...and listening to each other....and understanding what others are contributing to the discussion.....

.....and their aim from the outset....based upon consensus.....was that they would aim to reach a consensus about whether or not the Group would start....and then they aimed for consensus on a Contract.....and here they are willingly devising their *own* Contract...and they are *focusing the Contract Clauses on behavioural norms*.....that are each formed by consensus....Clauses that would govern everyone's behaviour in the Group.....including the Jail Psychologist and myself....and as well, the Clauses emerging from their discussion.....every one of *their* Clauses .....is about *impeccable behaviour*.....and *social ecology*!

....already massive transforming is taking place in these Inmates.....and we are only half way through the first meeting.....these guys....I sense.... have rarely.....if ever....given much thought to behavioural norms before in their lives.....and yet.....when asked to consider joining the Group.... the above *wisdom-based* Contract emerged from their joint and several concerns about establishing *safe boundaries* for what may...can....and would happen.....

This aspect is reflected through many of the stories in *By the Way*.

The Contract specified that *nothing* relating to Group member's offences or others' offences is to be brought up in the Group. Our focus was on Group members taking actions themselves in transforming their lives towards wellbeing. We ended up exploring new values like care and respect for self and others. We explored hands-on action that increased relaxation and calmness and increasing our sense of safety and danger. Gregory Bateson, husband of Margaret Mead in his book *Mind and Nature* (1979, pp 138-139) writes something that is resonant on all of this:

It would seem to be almost a first requirement of such deep training that the particular act for which the convict was being punished when in jail should not be the main focus of the training.

In *By the Way*, processes are explored that avoid the situation discussed at length by organisational theorist Chris Argyris, whereby a person who is attempting to support a person engaging in dysfunctional behaviours starts using the very same dysfunctional behaviours.

For example, when A attempts to bring B's judgemental behaviour to B's attention, A's behaviour soon tends to be also judgemental.

The stories in *By the Way* are in part about ways of sidestepping this, for example...

- Daughter on Bail
- Maria and Sally
- Max
- Paddy
- Jim and his team...and
- The CEO and peach blossoms

The next thing the Group members did was to explore some themes to work with during the first few Group meetings.

Recall that I said that we consciously elected to focus on what we *did* focus on....these guys in the Facility taking care of themselves as the entry point for them changing how they relate to and with others.....

Group Members soon became engaged in this exploring what they wanted to focus on.....and in Group discussion they came up with a few themes generally to do with not feeling terrible.....resentful.....lousy..... anxious....tense.....angry and the like.....and a related theme was wanting to know more about their emotions and their senses.....and this

led to an agreed brief discussion about what they *do* want.....rather than what they *don't* want.....

.....and from this.....the theme becomes.....‘processes for feeling relaxed and at ease’..... and everyone agrees to have this as our first Group theme.....although before this.....‘forming the Contract’ had been the ‘Group starter’ theme....preceded by a discussion about ‘what can and would not happen if we start this group.....

Following up this initial Group theme.....and with the Inmates okay....they were invited to have their awareness float around inside their bodies.....

I give a very brief introduction along the lines of:

I'll be saying some things that others have found.....helps them in....becoming relaxed.....and giving a few suggestions about.... noticing...becoming more at ease....and if at any time you want me to stop...you can...let me know....is that okay?

.....I receive a nod of agreement from everyone in the Group....

...okay.....exploring ways of.....becoming more relaxed..... some people have found that.... just....sitting back comfortably in your chair.....and hearing some simple suggestions to.....relax .....can help.....okay to try that....

....I receive a further agreement from everyone to keep going.....

....perhaps.....you can.....get comfortable on your chair.....and you may like to.....close your eyes.....now.....or after a little time ....and move so your legs and feet are not crossed.....arranging your feet comfortably apart on the floor.....and having your hands resting comfortably on each knee.....

...and see if you can.....increase your height comfortably on your chair.....so that.....you're.....more balanced now..... .....and your....back is supported comfortably by the chair.....

and take your awareness now to.....your right hand....feeling that now.....and then taking your awareness across to your.....left hand....feeling that now....where it is in space...

.....and now continue moving your awareness down the left side....to....your left foot... feeling it now down on the floor.....

...what sounds like simple everyday speech has a very specific and potent structure.....notice I have everyone's agreement before proceeding...and that I have only given the briefest of introductions....

...this complies with the Contract.....the Group is to be experiential.....and by implication there's to be no long monologues....

.....there is no detailing of my academic studies....or....experience....or talking about the processes I'm about to use...like somatic therapies.....  
...Feldenkrais.....Ericksonian therapy processes and language patterns  
.....and the like.....as this would breach the Contract and irritate and annoy and raise doubt.....however for context...I'll detail something about Ericksonian Processes.....

.....process suggestions.....using language patterns devised by hypnotherapist Milton Erickson are given by me to aid my engaging with the Group...

...some examples of patterns used include...

- embedded suggestions
- strategic use of generalisations...deletions... and distortions
- time distortion
- pseudo-orientation in time
- embedded commands
- implication
- presuppositions
- binds (refer books on Milton Erickson)

...as well.....when using Ericksonian language.....I'm using variation in modulating.....varying pitch.....pace.....and power.....as well as varying inflection.....speed.....volume...emphasis.....and the like.....along with hand.....eye.....facial.....and body gestures.....as well as sounds... clicks.....and other paralinguistics.....all to add additional overlays..... with implications.....(refer Ericksonian literature)....

Imagine how long the Group would have lasted if I tried to explain that lot!

Ericksonian language is used in a very socially ecological way within the limits of the Contract, especially Clause 6, namely:

Nothing is to happen in the Group unless the Group individually and collectively agree to it.

The process supports them becoming very aware of experiencing the flow of their experiencing...and being able to....use the various senses to...have vivid internal and external experiences in a *very* aware state.

The language consistently supports their increasing....

- o awareness of their own flow of experience
- o accessing their resources....memories.....and imaginings

and evolving their *own* learnings and capacities.

With all of us in the Group at the Facility...while sometimes transforming changes may have been beyond our expectations.....the changes were of *our own making*....and Ericksonian language was *never* used to *impose* the Jail Psychologist's ideas or Neville's or my ideas as to what may be good for them.....

During the Group.....Ericksonian language is used to aid Inmates to increase their awareness of their awareness in everyday life. While the language patterns enable them to enter states that are very different to what are their 'usual' states (hence entering altered states), I am careful not to have them go into non-conscious trance states. They never find themselves 'coming out of oblivion' with a fear that they have been hypnotized and have said things without their knowledge or agreement. This would have breached Point Six of the Group Contract. It would have raised anger and massive concern among Inmates, especially about what they might have said in trance that might have been heard by any of the others in the Group. This would have promptly had the Groups cancelled, and my voluntary work stopped.

*entering states very different to usual states  
hence entering altered states*

*the process of constituting  
the Group reality  
folds back  
to reconstitute  
the Group members  
and by implication  
the Contract  
excluded the Group  
becoming entangled in  
scapegoating  
faultfinding  
blaming  
judging  
punishing  
and associated  
denial  
and  
justifying  
rather  
the focus was on  
experiencing  
generative processes  
new values-based norms  
functional ways  
of being-well-in-the-world  
experiencing wellbeing  
and this is a regular feature  
of the stories in this weaving  
flexibly moving like the queen in chess<sup>9</sup>  
her one limit - she can't move outside the squares*

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<sup>9</sup> The queen being able to move any number of squares vertically, horizontally or diagonally is the most powerful piece in the game of chess.

*Ericksonian language patterns are not something  
I remember and use verbatim.....*

*one can.....gain the experience  
to spontaneously create this type of dense language  
appropriate to what is happening  
in the moment-to-moment context....*

*...and books and workshops are available to  
acquire this capacity.*

My experience is that once you begin to acquire experience in using Ericksonian language...it may spontaneously flow out of internal silence ....guided by keen attending to context....and each passing moment...

.....when I recall and explore the structure and processes involved in the Ericksonian languaging I'm spontaneously using.....as I do from time to time in this book...these structures and processes can be bewilderingly complex and creative....and such is an aspect of the Way...

.....now to the Group commencing the relaxing experience.....in the previous transcript of my Ericksonian language...the expression.....

You may like to close your eyes now....or after a little time...

gives two choices.....either of them carrying the idea that their eyes *will* close.

Soon all have their eyes closed.....supporting awareness of various forms of feeling and awareness of inner states....and this form of languaging is continued....taking their awareness around the left and right sides of their bodies.....

....at times they are guided to alternate between the left and right side with the same body part.....and at other times to take their awareness progressively up or down one side of their body.....

....after about seven minutes of this.....Inmates are invited to let their awareness just free-float in their bodies for a little and notice what happens.....

They are then invited to give feedback to the Group about how they feel right now. When sharing how they are feeling, anyone talking about past experience *outside* of the Group is respectfully interrupted and asked to share the feelings they are having right now.....so as to stay with the Group contexts.....

Inmates describe being very comfortable and relaxed and VERY aware of their bodies.....far more than they have ever felt before.....

The above process supported by Ericksonian language assists people entering states of hyper-kinaesthesia.....a very heightened sense of moving and postural configuration accompanied by being extremely aware of body sensations.....any movement feels extra-ordinary.....

...and this potent process for entering states of hyper-kinaesthesia entails guiding people's awareness of awareness as they slowly take three passes up and down their body.....taking about 4 to 5 minutes on each pass.....firstly.....a pass through the body being aware of *inner space*.....noticing the feel of aspects throughout the body.....for example....comparing the space inside the left....and then the right foot.....then calves....thighs....pelvis....belly....chest....throat and head ....slowly up from the feet to the head.....pausing to explore the left and right sides of each of these areas.....and then slowly down again.....then on the next pass...being aware of the *bones* from the feet to the top of the head and down again.....then on the next pass.....being aware of the *skin*.....back and front.....starting from the feet and going slowly up to the top of the head.....and then down again.....and next.....a final slow pass.....up and down the body.....being *simultaneously* aware of *inner space*.....and *bones*...and *skin*.....next.....in the hyper-aware state taking the time to.....explore slowly moving with hyper-awareness .....especially the implications of shifting between.....

- elongation and contraction
- symmetric and asymmetric postures, especially lateral asymmetry
- relaxed ease and tense cringe
- being balanced and off balance
- relaxing in extension and contraction
- being centred above your feet....and leaning either forward or backwards while standing or walking
- being tense or relaxed in the jaw...hands...and belly....

.....potent stuff.....

....now back to the Group at the Facility...notice that suggestions are made for the Inmates to be sitting with symmetry....being balanced and centred in respect to the right and left sides of their body....and to be comfortably elongated.....this is to minimise them entering or remaining in problematic postures.....something that you may have noticed if you have taken the time to explore the above experiences.....

.....with hyper-awareness.....Inmates may have any emotional response greatly enhanced.....and I don't want the hyperaware state being the context for experiencing enhanced emotions associated with problematic posture.....for example.....the collapsed postures of depression.....despair.....or desolation.....or the tense postures of anger.....or the frozen asymmetric postures of fear and cringe and the like...

.....and an example of this theme is the story about Maria in a later segment called 'Mirroring'.....the process ramps up body awareness (kinaesthesia) and along with this.....the accessing of emotion linked to posture.....and balanced relaxed physical ease of posture tends to be associated with balanced relaxed emotions.

*I have worked with hyperaware states  
linked to problematic postures  
on a one-on-one basis  
and it is very potent.*

*It's more of a challenge to work with this  
in group contexts.*

*We did do this with our small group  
with Neville in the late 1980's  
though we had enough experience  
in the group  
to work with anything that came up.*

*Many years ago I was an attendee at a bodywork workshop within the bio-energetic tradition facilitated by another person with 20 people attending.....and the experience was to pick a partner and lay down on our backs with our knees raised and our feet on the floor.....with our toes just touching our partner's toes.....*

*...then we were to shift our feet so that our soles where on the soles of our partners.....and then the facilitator suggested that we raise our feet in the air and slowly and respectfully explore moving and being moved through the shifting feet.....*

*.....and some pairs were same sex and some were mixed...and after a few minutes one of the woman starts to flood emotionally after her male partner initiated the parting of her thighs through widening his feet on her feet....and almost immediately two other women.....both paired with males.....also started to react in the same way...*

*.....and the facilitator had 'his work cut out' supporting these three women....and also supporting those male partners who were also very disturbed by the outcomes of the experience...as well as supporting the rest of the group....*

*and the experience of many in the Region<sup>10</sup> is that strong release may well occur...and people may be supported through this.....and while body responses may be way outside those of normal life.....though they too are natural...and they can change.....and can.....settle down....so as to....  
be in a better place.....*

*state-dependent memory and learning....*

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<sup>10</sup> Resonant with Dr David Berceci's process called 'Trauma Release Exercises' (TRE), which I've experienced with David Berceci as well as with Richmond Heath from Warrandyte Australia, and Dr Andrew Cramb.

.....and strong release may be functionally interrupted in many ways...so that a person can get on with life.....or release more gently.....and this potency of releasing stuck dysfunctional whole bodybrain 'muscle-emotional' memory is a theme in the next story.....that links to the same disturbed state of the three women in the previous story....

.....the theme is....

.....engaging gently...safely...and ecologically in group contexts with emotion linked to dysfunctional 'muscle memory' of the abductor muscles on the insides of the thighs.....

This is a theme *conducive to coherence* in my engaging in the Philippines with the group of thirty-six clinical psychologists who all know each other well. The majority of participants are women. There is an equal mix of people with Muslim and Christian religious experience.

It is the Muslim women who ask me to share non-verbal bodymind-based ways of working gently and respectfully with Muslim women rape victims.....

...respecting cultural sensitivities...I ask if it is okay with everyone if I use a male as a surrogate female...and everyone is okay with this and one male agrees to be a surrogate female....

...while the Muslim women form a circle sitting on rugs and cushions around the man on the rug and myself....the rest of the group surround them on cushions or stand.....so all can see and hear.....

.....I say to the man...

.....if you like.....lie down on your back on the mat.....taking all the time you need for that....with legs long...feet not crossed....and arms on the floor...hands down on the floor near your hips.....and have your back settling on the floor...good....

...perhaps now taking your awareness now to.....the back surface of your body in contact with the floor.....getting a clearer sense of that now....and noticing the percentage of the back surface of your body that's...in contact with the floor right now.....and let me know...

....about 60%....

...and notice the areas that are *not* in contact with the floor...tell us about that...

....under my neck which is high off the mat....under my wrists....a large part of my lower back....under my knees.....and under my ankles...

.....good.....just to notice.....and now taking your awareness to your left foot....and noticing where that foot is.....and where you have contact with the floor...noticing how only the heel is in contact ...and noticing how your toes of your left foot point towards the roof...

.....and sensing your knee...how it may soften now.....and allowing that to roll a little to the outside now.....and as you're doing that .....taking your awareness to your left foot....and discovering how to let that go a little.....to have that foot fall to the left a little.....and now.....beginning sliding your left heel up in the direction of your head.....slowly sliding your heel along the rug.....discovering what you need to do to.....do that.....good.....and discovering how to continue that slow sliding of your foot....

.....and having your knee rolling to the side.....so that you may begin sliding the outer edge of your foot along the rug....

....and coming to a stop.....good.....and then sliding the foot away from your head.....returning the foot and heel.....so your leg is long again.....and stopping when you have finished...and get a feel of that leg.....your knee and your foot.....and your heel...to notice differences.....and notice the line from the mid of your heel to your left big toe...noticing how that tilts now a little to the left.....just to notice that.....and do that again.....sliding the heel up towards your head.....your knee softens and rolls to the left.....so that you begin sliding along the outer edge of your foot.....as you bend your knee.....and your left leg comes to be bent.....with your knee raised.....

.....and being aware of your knee....slowly begin to do the work in raising the knee so that you come to having your foot flat on the floor.....

So.....what's some of the things going on here in Manilla....where.....there's group-processes going on.....with 'healing' as a theme conducive

to *coherence* among Muslim and Christian healers...with a male engaging with another male as a surrogate female.....and we're exploring body-awareness ways as an entry mode in supporting transforming in neuro-psycho-bio-emotio-socio-ways-of-being-in-the-world.....for Muslim women survivors of rape.....with Christian and Muslim healers as audience..... with the unstated area of focus being the very personal.....and private psycho-emotional space *between the thighs*.....and.....the potent significance of the abductor muscles being involved in opening and closing the thighs.....and reframing the meaning of relaxing.....and of personal agency....among many other aspects.....

.....and from personal experience after a day of shovelling clay....cramps in the abductor muscle.....especially on both thighs at the same time is very painful.....and rather difficult to settle down.....

...back to being with the group in Manilla....

.....and now.....is it okay if I slightly touch the inside of the left knee.....

He nods...yes.....

.....while I place my open palm on the outside of the person's left leg to catch it if he suddenly lets go.....to support the leg.....and I obtain his permission to slightly tap the inside of the knee with my forefinger of my other hand.....and if he had refused.....I would have just pointed to...indicate direction of movement.....

.....okay...now to increase your awareness.....what would you need to do....to.....have that knee....go slowly down to the floor now.....

At first he starts to force his leg down by muscle power....he has tension on both sides of his thigh.....what's termed 'co-contraction'.....and movement in that state tends to be spasmic.....and that's exactly what starts happening....little stops and starts....a very jerky movement....and after a little time he learns to use *release* to have it fall...and this entails a series of small releases that are each immediately followed by a tension hold.....

.....soon he discovers how to have a slow sustained releasing of his abductor muscle.....in having the knee glide slowly and smoothly to the ground.....as he is commencing to *take back ability over the space*

*between his legs*.....and how to gracefully.....and easily open and close that emotion laden personal space.....and all the Muslim women....and all the others observing are.....beginning to have an increasing appreciating of this way of gentle engaging with the other.....and how such simple things may have massive ripple through effects through sensing .....feeling.....and thinking.....towards increasing wellbeing..... (Refer Feldenkrais, 1972; Appendix Ten)...

I then have him gently raise his knee and release.....doing this many times .....and then with permission.....I initiate the lift and then have my finger tap to signal the release....

My gentle caring initiating of the lift is so as to have him...experience the shift with *his* nerves not having to do any of the initiating and carrying out the work of the lifting.....just to notice the difference.....and to have this as a gentle touch...like a caring mother.....to have his nervous system *re-mempering* all of that.....as in recall.....as well as receiving that part of his body.....that 'member' back as an integral part of his total system ...re-mempering.....

.....and after a few of these.....where I'm initiating the lifting of the knee.....and closing the space between the knees.....with him discovering more about the release of his abductor muscles.....to open again.....I suggest that *he* does the lifting *and* the release....

I then have the man repeat this process on his right-hand side.

When he returned to having his legs long.....his feet were both flopped to the sides.....indicative of generalised relaxation.....

.....and he reported a massive increase in the percentage of the back surface of his body being in contact with the rug.....

....perhaps.....time to reflect on the involving of a person's total bodymind system.....through what may be termed 'homeopathic moving'.....a significant...subtle....and potent way for the Muslim women to be supporting their sisters.....

Then the Muslim women started working together in pairs along with all of the other attendees.

Later some shared that this way of metaphorical engaging with very traumatised people was so gentle.....respectful.....and culturally

appropriate a way of embracing the emotional bodymind aspects of being.....and there is no mentioning of past rape...humiliation...and trauma....rather this is all framed as discovering ways to be able to relax and...go to sleep more easily..... and the folk experiencing this begin to reclaim the space between their thighs at levels below awareness.....and begin to experience a very different and new level of personal integrality.....

Children and adults alike cringe in response to atrocity.....and move towards the foetal position in constricted asymmetry.....and the impact of the hit that remains a frozen hit in the body.....and I know that one...

.....and recognising that many of the behavioural responses to massive violation of physical.....emotional.....and psychological integrity entail the move to the foetal position....the cringing twist of the children forced to watch atrocity....the accompanying screwed up face.....and this reframes.....and re-associates the move to foetal position from being 'nurturing'.....to being 'awful'.....and what was our primary nurturing resource state....along with mouth to nipple.....reframed to being our way during experiencing the awful.....

Militias know how to turn our simple potent resources *like curling up in bed* into torturing! What the torturer imposes.....our bodies continue to impose....as typically.....we do not know how to give up the problematic....so 'curling up'.....'nurture' becomes 'torture' .....and there is an inspired heinousness in this!

That's why militias sometimes nickname their torture centre...the 'healing centre'.....

....a common experience is the sustained tension in the intercostal muscles between the ribs constricting breathing and generating the sobbing breath and the feel-awful.....all tend to become 'frozen' .....and after a time the awfulness of it all habituates....and the body's response is often to deaden sensation for some relief in living with frozen cringe....

...and years later children and adults do not know how to release the cringe.....the asymmetry.....and the constriction.....

Suggestion: Search Google Images using the search terms 'scared children' and 'scared people' and you'll see how people screw up their faces and have one side of their body very different to the other, and these patterns make one feel awful!

...and the simple processes we are engaging in are ways of regaining our most fundamental personal resources.....and being able to 'undo the heinous' is what has healers targeted for...and subjected to...harassment and assassination by militias in the SE Asia Oceania Region and elsewhere.....

.....and at the more mundane level of everyday life.....*the same happens*.....we come up with a response to life's challenges...that is not very functional.....and this response becomes 'wired in' and we end up filled with lots of dysfunctional habitual responses that perpetuate mess in our lives.....

.....and later in the day in the Philippines with that group of thirty six clinical psychologist `we do a rolling 'like a baby'....from being on our backs to being on our side...

...so they all have an experience of a process for reframing 'the awful' back to 'the nurturing'....rolling up into a foetal position in a very nurturing.....and relaxing manner.....contracting and then relaxing while contracting....and then.....opening out to full arms stretch.....with legs together in full stretch.....full extension with relaxing in extension.....and then rolling to the same side many times slowly into foetal position again...and then straightening .....

...and after a time.....moving straight through around into rolling to the other side.....and into the foetal position on that side.....going from relaxed extension to relaxed flexion and back again....

.....and this rolling to the side like a baby has strong age regression elements and meanings.....re-connecting with a whole host of bodymind resources.....and resource states....

*.....and when we are finished....being in our bodies at full stretch is truly luxurious.....*

*.....and the Way entails ways of becoming better.....more flexible learners....and leading better lives together.....so we're better able to take on more functional responses towards being well in face of life's adversities.....*

*to roll again like a baby....  
appearing so simple....  
simply profound*

We return to these themes with a story about dancing in a torture centre in the Segment....'Relational Mediating'....and left and right side awareness is also further explored in Appendix Six....

Back to the Facility....and as an aside.....a number of weeks later.....this awareness of the left and right sides of their bodies is also used in the jail psychotherapy Group in exploring letting go of anger.....and especially for remaining calm and alert while being provoked.....

....and in this work.....people....experience awareness more clearly...and discover moving awareness like a spotlight.....around the body.....

.....and Facility Group members were invited to.....release....relax and keep relaxed their jaws.....tongue....throat.....hands....and lower belly....  
.....as mentioned.....these five body parts are typically involved and engaged when people are angry or facing threat.....

.....and.....maintaining this state of relaxing all these body parts.....the Group real-play the language of anger and.....notice how it's virtually impossible to access any angry feelings.....with these body parts all relaxed....and folk tend to end up laughing....when they realplay using the postures.....movements.....and vocalizations of anger and aggression  
....when relaxed.....

.....Neville introduced me to the term 'real-play', which has the play of the more familiar 'role-play'.....though has participants engaging in real scenarios.

Alex had engaged in real-play with the two young men at the gathering of the 40 healers included earlier.

Neville also introduced the term 'hypothetical real-play' where the real-play sets up hypothetical realities for people to share and experience their being-in-the-world.

Neville Yeomans and Les Spencer evolved a hypothetical real-play for the Senior Executive Service of the Australian Federal Government's Department of Administrative Services.<sup>11</sup>

Real-playing this awareness of left and right sides of the body also follows a replication of whole-village-to-whole-village *relational mediation* later in the book and is explored in another story about enabling a person to be more *approachable* following trauma.

.....now back to the first Group meeting and left and right side awareness .....I'm constantly scanning everyone to monitor many aspects of their responding...facial movements...tremors...tics.....what moves as they're breathing.....including subtle movements in their shoulder height.....a good indicator.....and movements in the ribs...chest...and belly...I take account of all this....and if any Inmate seemed to be particularly struggling with aversive states.....I suggest some movement to the whole Group .....though I look at and speak directly to the one(s) concerned.....and the Inmates.....who may not be doing so well....tend to change accordingly .....even with their eyes closed.....

An example:

....and you may want to have a slow stretch now....and .....moving so as to be more balanced.....taking some time to gently lengthen now.....balancing.....so your body is the same on both sides .....with gentle lengthening through your spine.....and noticing increasing comfort now.....with a slow and medium size breath in.....now and....holding it for a moment.....and now letting that breath out slowly.....through your mouth...or nose....now.....and

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<sup>11</sup> refer Appendix 29 titled 'Globalocal Realplay - Healing Nightmares' an Internet Source sighted July 2010: <http://www.laceweb.org.au/ck/Appendices.htm>

letting go now as you.....continue letting all of that air out of  
you....and.....

Notice how this wording does not mismatch the experience of those who are *already* balanced, as I use the expression 'more balanced'. At the same time, those who are not in balance may hear these words and move to being balanced.

*supporting the Group  
all synchronising  
their breathing with each other  
everyone breathing in  
everyone breathing out  
with this contributing to  
the possibility of group synchrony  
arising at many levels  
with this group resonance  
having inter-system effects  
effecting the social non-conscious*

The Group members were intrigued about awareness of their senses and discovering more about and sharing how they use their senses. How we engaged with this sensory awareness theme is discussed in Appendix Eight.

The session ended with a relaxing experience that entailed guiding them, using Ericksonian language to move their awareness like a spotlight very quickly around their bodies. After a time, this tends to overload their nervous system. When you begin to slow down the speed of awareness jumping and add in a few suggestions that parts of them have *already* been slowing down without them having to do anything, they tend to slide into experiencing profound relaxing, and being left there for a while, I talk them back up to awareness of being in the Group while maintaining their very relaxing state.

They were invited to share their experiencing of that, and all confirmed that they could not remember being so relaxed in their lives before.

They were then asked for feedback on the Group and all gave it ten out of ten. There was an agreement to doing more about generally feeling good as the theme for the second Group meeting.

## **Astounding**

The second time we ran the psychotherapy Group something happened that astounded everyone in the jail.....inmates and staff alike.....

.....the above two lines are an example of arousing...potentially.....a state of curiosity....how to set up curiosity in another person.....

In the morning after that second Group.....everyone in the Facility .....staff and inmates alike.....were asking...'Have you seen what has happened to Fred?'<sup>12</sup>

Fred's one of the Group members.....and this extraordinary change in Fred played a significant role in having our therapy work accepted by both staff and inmates alike...Fred was one of the oldest fellows in the jail and well liked.

***71-year old inmate  
46 years in jail  
having a return to full functioning after 53 years  
of extensive nerve-based dysfunction  
that he'd been living with for 53 years.***

*how did that happen.....more curiosity.....*

*a rather long front page headline on my kind of good-news-paper*

Fred couldn't form words properly, and he found it very hard to coordinate and control his lips and tongue. It was very hard to understand Fred when he was talking. More specifically, Fred had had, since his late teens, a

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<sup>12</sup> Fred was not his real name.

number of facio-cranial nerves dysfunctioning, and other dysfunction leading to very poor speech motor production, an upbeat nystagmus in the left eye (involuntary eye movement), no feeling and little controllable movement in the left-hand side of his face, random facial tics, and random head jerks turning to the left.

Fred's head was permanently tilted to the left.....and his left shoulder was permanently raised like he was endeavouring to tuck his face into his armpit.....he also looked humpbacked and deformed.....and saliva is always running down the left side of his chin onto his chest...

.....and as I said.....with all of this.....Fred *is* well-liked and accepted....which says something about the inmates.....

....and Fred's range of intersystem dysfunction suggests disturbance of the facial nerves in the pons area in the brain stem.....as well as associated dysfunction in the speech motor production areas in the motor cortex.....with associated dysfunction in possibly both Wernickes and Broca's areas in the Cerebral Cortex involving speech production.....in addition to other associated dysfunction in other facio-cranial dynamics .....possibly including state dependent memory and learning (Rossi, 1985; Rossi & Cheek, 1986)....and involving associated involvement of sensory-emotional crossover in the hypothalamic limbic region.....with all of these linked to phenomenal and visibly discernable bodymind correlates..... including body image in the associative areas adjacent his motor cortex...

....and the next day after the astounding transformation of the second Group experience, Fred could still speak clearly, there was no saliva running down his chin, he could feel and move his face.

Fred's upbeat eye nystagmus had ceased. He still had some, but less facial tics, a tilted head, and a raised left shoulder along with the head jerks.

The Group agreed to continue having Fred as a focus for the third Group meeting.

On the morning following the third Group, again everyone in the jail - inmates and staff alike were asking,

Have you seen what else has happened to Fred?

*Fred  
is now  
a lot taller  
spine  
head  
neck  
shoulders  
and  
arms all  
aligned  
no hint of  
humped back  
spinal deformity  
head jerks  
facial tics  
every one  
of his bits  
working again  
after 53 years.*

Perhaps a little of Fred's background.....decades earlier Fred had been sentenced to death by hanging for killing a 12 year old girl.....and after some years on death row.....Fred's sentence had been commuted to a life sentence...and he had served 23 years when he was given life parole .....with one of his conditions being never to be alone with children.....

After being on parole for seven years he was alone at the back of a park on a Sunday morning feeding bread to pigeons while seated on a bench. Two young girls came riding past on bicycles and stopped and asked Fred if they could have some bread to feed the pigeons. He gave them some as two women walked past going to church, and these women were disturbed by his minimal speech, head jerks, facial tics and the saliva running down his chest.

A police car happened to be driving by the park and the women asked the police to check Fred out. They discovered his background, and as he had breached parole by 'being alone with children', he was back in jail, and

Fred had served a further 23 years at the time he was in the psychotherapy Group.

After Fred's profound transform in the Group.....everyone is stunned..... people who rarely.....or never talk to each other in the wider Facility population are now chatting away together about Fred.....community-wide system change.....as Fred has become a *Facility-wide* theme conducive to coherence.....a *Keypoint* in the social-topography of the Facility....where many sub-systems converge.....Neville used the term 'context healing'....

While many of the other inmates in the Facility would have definitely refused any involvement in the therapy Group.....the profound changes in Fred are obvious for all to see.....and it is obvious to all that 'the Group is certainly doing something of value'.....and to my knowledge no Group member was ever hazed by others for being involved during the sixteen months the Group ran....given that there was.....on average.....a change-over of 3-5 inmates weekly in the Facility.....

So, what had happened during the second and third Groups to transform Fred?

The members of the psychotherapy Group had agreed that they felt awful most of the time.....and that they wanted to feel okay...

.....they liked their experiences during the first psychotherapy Group .....and they want more of the same....so in the second Group meeting I say.....

.....perhaps I could help you remember a time in the past where .....you feel okay.....and I may be able to....help you....to....get that okay feeling back again.....and if you've had no time when you've felt good that you can recall....I may be able to help you .....*create* such a time in your imagination.....

.....and this experience may last say...around eight minutes ....though it may feel longer.....and during this experience you may be able to.....feel really good....and....discover how you can .....get that feeling *whenever* you want to.....

and to help you learn how to.....change from feeling bad....to  
.....having good feeling...

.....and after the experience you may want to.....pick a partner  
that you feel comfortable with.....and take turns in telling your  
story....and then you may like to take turns in telling your story to  
the whole Group ....

...and they agree to all this...

.....and the Jail Psychologist is to be an observer.....while I commence  
again using Ericksonian language to first have them settle...

.....okay.....now.....you may want to.....make any small  
movements now to become more comfortable.....and just wait  
with curiosity.....as to what memory of good times in the past  
.....that may.....be very useful for you.....and a memory  
may....come to mind now.....a memory that is very appropriate.....  
may...come to mind now.....and there are other parts of you that  
can....find a memory.....that's a safe experience.....having the  
experience...involving care and respect for yourself and others  
..... just waiting...to find out...what comes to mind now...and give  
a nod when you have that.....

Notice that I do not say 'avoid criminal acts' in that last bit.....as that would  
suddenly having them thinking about criminal acts to make sense of what  
I'm talking about.....rather...I speak of safety...care...and respect...of  
self and others...

Notice that the following words imply the possibility of tapping into pre-  
cortical areas to access memories....

.....and there are *other parts of you* that.....may be able.....  
to.....find that memory....just waiting...to find out.....what comes  
to mind now...

Some need assistance and time to find a memory.....some who can't find  
a memory are helped to.....imagine a time when they did feel  
wonderful.....

Notice that these suggestions are worded to be matching the likely experience of *every one* of the Inmates. There is, ideally, *never* a mismatch between what they are experiencing and what I am saying.

My extensive use of generalisations allows them the possibility of filling in their *own* content as to what words and expressions like, 'things' 'that', and 'good times' actually refer to.

.....once I have a head nod from everyone indicating they have their memory or imagined context.....I use Ericksonian language to have them progressively moving all of their awareness into inner experience of the memory.....initially using their most used sense.....hence typically .....the most easy to use as determined in the 'Cat and the Mouse' experience (refer Appendix Eight).....and then....adding in their lesser and least used senses .....so that *all* of their senses are involved with and focused inside on their accessed memory...

.....and with all senses *associated*...and involving *inner* experience ...they tend to be profoundly *dissociated from everything else* in the *outer* world...

.....and I'm aiding all of this to be accessed by using Ericksonian language .....greatly enhancing the 'altered'.....and 'enriched' nature of their experience.....

...and all this presumably 'cranks up' possibilities...of all of the neural processing in the hypothalamic limbic region related to *sensory crossover* .....

..... examples from other contexts.....

- Auditory-Kinaesthesia - as in experiences like *hear* the drum and *move* to the rhythm
- Visual-Kinaesthesia - as in *see* the image and *move* the hand in drawing
- Kinaesthesia-visual - as in *feel* pain and *see* the pain in colour
- Synesthesias - a response that is activated instantly another response is activated

On this experience that some people have of.....*seeing a feeling*....I'll tell of a time out in the wild with a few people....and one of them...is a woman that I sense is a very *visual* person....as she uses *visual* language like....

- the way I *see* things is...
- ...*look* at it this way...
- my view is.....

...and she has been taking lots of photographs and doing sketches during our trip...

and this woman has just been bitten by a scorpion.....and she's in great pain and starts to panic.....

Aaaaagh....oooowwww.....am I going to die?

We use a mobile phone and speak to a doctor who says the scorpion bite will be very painful, though in no way fatal.

I say to the woman:

.....I've had a *look* at what some grassroots people do when they get bitten.....and you may want to...*see* what they do to...have the sensation go away....would you like me to *show* you....

I'll do anything!

She's obviously in severe pain.

.....okay now.....let's have a *look into* that area where the sensation is.....and once you've had a *good look*....give me a *brief sketch* of what it *looks* like in there now.....

.....it's red hot and throbbing.....

....notice that her sense is that the pain is *red* hot.....a clue that she sees feelings....

.....and as she's saying this.....she is using a non-conscious hand gesture that conveys the speed of the throbbing.....and in doing this she

is non-consciously giving me.....through her hand movement.....a *visual* representation of her pain experience....and I use and incorporate these non-conscious bits of information into what I'm saying.....

...and what is the shape of the sensation where it is throbbing....

....go inside.....and.....have a *look* at that area.....and see....if you can....*paint a picture* for me.....as to the shape...the form of the sensation.

It looks round....about this big.....

The woman is using both of her hands to enclose an area about as big as a grapefruit....again non-consciously showing me a *visual* representation of her pain experience....

...and perhaps you can *look*...and.....*see* where the sensation finishes at the edges....

...it is dense in the middle and gets less dense as I go further out from the centre.....and it looks sort of fuzzy at the outer edge.....and there is really no edge....it sort of fades away.....

....okay...seeing that *fading away* part...till....it *starts to disappear* .....just to notice that.....

and...by the way....I've seen you sketching....what are your interests back at home?

...this is distracting her.....as well as....dislocating...and disassociating her.....taking her to another time...place....and context...with an entirely different theme....and in so doing.....creating a dis-connect with her pain experience....and this is resonant with the next story about Patch Adams ...the clown doctor...

.....however.....for now.....back to the Scorpion Mandala Story....

....what are your interests back at home?

I'm an artist.

....and what do you use.....pastels... oil...watercolour....

All of those....though I am doing a series of pastels at the moment.....

For some time she tells me all about a series of pastels that she has been commissioned to do.

...*looks* like you do wonderful work.....and I would like to see them sometime....

.....and now..... perhaps you can.....*come back here* again .....and...we'll go in and.....have a *look* at that sensation to see if it.....has changed somehow.....and perhaps.....see what shapes and *colours* are in it now.....

.....oh.....that's very interesting.....it has bright hot red at the centre.....and the red changes to lilac as it goes out....and then the lilac is changing to a pale green...and that then goes out to a bright gold....

....and it's all more clear to me now....

.....it's like a dynamic translucent three-dimensional ball-shaped mandala.....with the colours radiating out in all directions from a bright red centre...and the colours change as they are radiating out.....and..... around the mandala ...at irregular intervals are streams of gold threads that are more golden than the fringe.....

...wow....that *looks* as if it would be very beautiful.....

....yes it is.....

...and as you continue *looking* at that...

....does it stay the same.....or does it.....*begin to.....change now.....*

.....the mandala itself is starting to slowly rotate in a clockwise direction.....and the colours are beginning to fade.....

...and the mandala is starting to get smaller.....and further away.

...and perhaps.....not too fast....before.....*it goes*.....it seems to me like this could.....make a very interesting *pastel drawing* .....can you.....remember the *look* of this...before.....what you have been looking at.....the sensation.....starts to....go away altogether now.....

Yes.....it'll make an amazing pastel picture.....I can't wait to do it. ... I can remember what it was like.....

.....and perhaps.....you can.....give me a picture of what.....if anything .....is left now.....

The mandala has faded away and I can't see it any more .....just a slight warm area.

And what has happened to the throbbing that was there?

It's gone now.

Well that was a very interesting experience for you to see wasn't it.....

..and it'll make a wonderful pastel picture.....I can see it myself ....and all of that happening in a few minutes.....

She laughs:

And I thought I was about to die!

And in reflecting on this story.....you may want to *think* about it...and see if you can.....have a *feel* for:

- the patterns
- the processes...and...
- the metaprocesses

that I was using with this woman.....for starters...one was the notion 'pain' being reframed by the more general term 'sensation'.....another was my use of visual language.....

.....once you've had a *good look*....give me a *brief sketch* of what it *looks* like in there now.....

.....and another is the use of time.....

.....can you.....remember the *look* of this...before.....what you have been looking at.....the sensation.....starts to....go away altogether.....

The reference to time in using 'before' sets up the presupposition:

.....the sensation....starts to....go away.....

*I met Patch Adams....the American physician-clown doctor.....at an alternative and complementary healing gathering of medicos and alternative healers.....and Patch is showing me and others his embroidered belt made of black velvet.....and he is unfolding it on the table....and I happen to be right in front of the table....and I see the belt unfolding to become slightly smaller than the size of the board you use in the game of Monopoly.....and around the edges.....where the Park Lane and Mayfair houses and the like are in Monopoly.....are beautifully coloured little houses with beautiful colourful birds peering out of the windows.....*

*and it looks like a little rural village around a colourful village square.....*

*and Patch asks us to hunt for Patch.....and there he is.....*

*Patch's head and shoulders can be seen looking out of the window of one of the houses....and in the middle of the cloth is a row of aromatherapy essences in little glass phials...each in a little holder.....and each phial is held in its holder by a different thin coloured ribbon....so that it is all very colourful and enchanting.....*

*...and there are pouches on the cloth that hold small embroidered replicas of the little house that has Patch looking out the window.....*

*and Patch tells the story and enacts how he is visiting a children's burns unit at a remote area hospital in Siberia..... and a young child is screaming as the nurses change the child's third degree burns dressings on one side of her body.....*

*.....and when they have finished one side.....the little child sees Patch for the first time...all dressed up in his clown attire with his face painted and a large red nose.....and she immediately smiles at him as he comes forward to show her his large floppy fish and she continues smiling as Patch is showing her how his large floppy fish....swims.....*

*.....and then he takes off his rolled cloth belt..... and unwraps it.....showing the enchanted girl..... just as he is doing for me and the others.....and we are also enchanted....and while he and the child are enchanted together.....the nurses change the little girl's third degree burns dressing on her other side.....without her noticing.....*

*and after smelling the different phials.....the little girl chooses her favourite aroma and Patch takes out one of the replica houses with Patch looking out the window.....and Patch puts some of the aromatherapy essence.....that the little girl has chosen... on the patch.....and Patch gives it to her in memory forever of their time together.....and that is Patch's way.....*

*And perhaps that little girl often gets out her patch whenever they are changing her dressings...and also later in her life as a way of tapping into her own psycho-emotional resources... such as memories of how she felt being with Patch....*

*And my mother used to say when I was a little boy.....*

*you drive me to distraction!*

*and.....*

*turn that radio down! I can't hear myself think!*

A different context now...Marco...a Filipino healer.....is our guide when we travel to the war zone in Mindanao.....in Southern Philippines..... Chanto.....myself and five others.....and we are visiting the Centres of Refuge and the local hamlets that I told you about earlier....and one time while there...Marco leaves me with two Lumad men.....the Indigenous people of Mindanao.....and we begin to get to know each other through taking turns telling brief stories...as is the local way...

.....and like Patch....Marco at times wears a rolled cloth belt...though Marco's belt is two metres by ten metres of bright red silk.....and it's a part of the traditional Lumad dancers costume that he has.....

.....and Marco.....who comes from the North of the Philippines has learned to dance the traditional Lumad dances of the South.....

.....and in this Lumad dancing....Marco can move his fingers.....hands  
.....wrists.....and elbows.....so that we see a fluid wave that flows along  
his arms creating the illusion that his bones are bending.....

.....fascinating to look at.....

.....and Marco has a very sensitive awareness.....of his body's very  
sensitive responding to context.....such that Marco is constantly being  
affected by context and guided by his body's responding...and Marco  
especially uses this capacity in his healing.....

.....and I arrange for Marco to....go to experience Australia.....

and Australia has a peculiar feature.....very different to East Asia....in  
that the brilliant blue sky seems massively higher and wider than in East  
Asia.....and when Marco comes out of the airport and sees the vastness  
of the Australian sky....he is very unsettled and disoriented.....and it  
takes him a couple of days to fully adjust.....

.....and Marco in his dance costume looks like a very important majestic  
member of South East Asian Royalty..... and Marco moves with massive  
dignity as he walks.....into a combined primary school class in Australia  
....and every child's jaw drops and every teacher's jaw drops..... including  
the principal's.....and I introduce Marco and tell them.....he is going to  
dance the traditional dance of the Lumad from Southern Philippines  
.....and without speaking Marco starts to move his arms.....and they  
see his bones 'bending'.....and again.....every jaw drops.....

.....and Marco then speaks with them.....and answering their questions  
by telling stories....as is his way....and he also shows them how his belt  
has multiple uses.....to keep his pants up.....as a hammock....as a  
rope.....as a chest protection against arrows when also wrapped around  
his chest...and his pants .....

.....and they had a wooden xylophone at the primary school and Marco  
can play in the Lumad tradition.....

.....hitting the wooden blocks in such a way and sequence that the  
combined notes make multiple harmonic notes over and above the ones  
being hit.....so that it sounds like three people are playing at the same

time.....and again everyone's jaw drops.....and this is resonant with 'additive synthesis' that was mentioned earlier.....

.....and I had occasion for a time to walk past these children on their way to and from school.....and when they saw me....they would start moving their fingers...wrists...and arms.....to convey they were still trying to work out how Marco did it.....and we would laugh together.....an example of how Marco's moves and magic are still energising interacting well after he's gone.....

Now back to the guys at the Facility.....recall that once I had a head nod from everyone indicating they had their memory or imagined context.....I used Ericksonian language to have them progressively move all of their awareness into inner experience of the memory....initially using their most used sense (refer Appendix Eight).....and I'm making suggestions now to have all the Group members' remembering and imaging.....becoming even clearer now...

....so that you are.....back there now and.....perhaps noticing some of the things that are happening now.....noticing how you feel.....and how.....*you're moving*....and what you're in contact with.....where you are now... and you can.....have all the time now that you need to..... experience all of these things that are happening now.....and your body.....and your feeling.....moving.....sensing....and thinking are.....changing in many appropriate ways now.....that allow you to.....have all of that experiencing.....*even more real now*... and there's...nothing that you *have* to do.....so.....enjoy that now .....as.....other parts of you...change naturally without you having to do anything .....and having all of this happening....for learning and changing in new ways.....

Other things were and non-verbal behaviours with some meta-comment to convey some of the way.

People with experience in Ericksonian and body processes will be able to spot the various patterns including:

- time distortion
- anchoring
- embedded suggestions
- implications

- binds
- presuppositions
- using conjunctions
- reframing
- embedded commands
- ambiguity

In using of Ericksonian language, these suggestions, implications, presuppositions and the like are *under-emphasized*, as in my and others' experience, people are able to sense and respond to these at non-conscious 'levels'.

....for those interested in process.....you may look out for the *intentional use* of ambiguity in the text.....where the non-obvious and more subtle other meanings may have potency in context for *transforming people* who are always doing things rich with possibilities...

So noticing...for example that the word 'always' sounds the same as 'all ways'.....phonetic ambiguity .....with one meaning connoting *habit*.....the other *flexibility*.....the very opposite of habit....and there are instances of intentional ambiguity in this paragraph text.....for example the italicised words.....'*transforming people*'....

.....all the time I'm scanning the Group.....closely observing each member's non-verbal behaviours to ensure social ecology...observing breathing patterns and other indicators of their states of being...

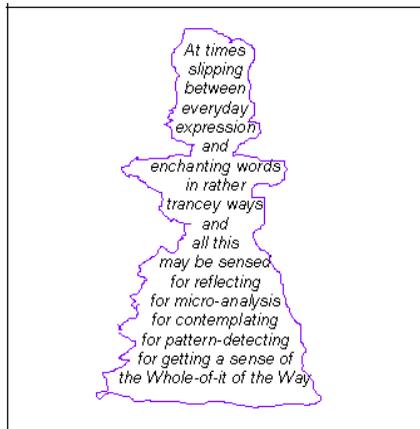
...and through all of this I'm continually scanning the Group....while being guided by the subtle non-conscious things that the Inmates are doing....

What I'm noticing is providing clues as to how I may enrich their experience.....

and I make no personal reference to any person or mention anyone by name as this may well interrupt and collapse others' experience of past times and have them return to the present.....and sensing being back in the Group at the Facility....

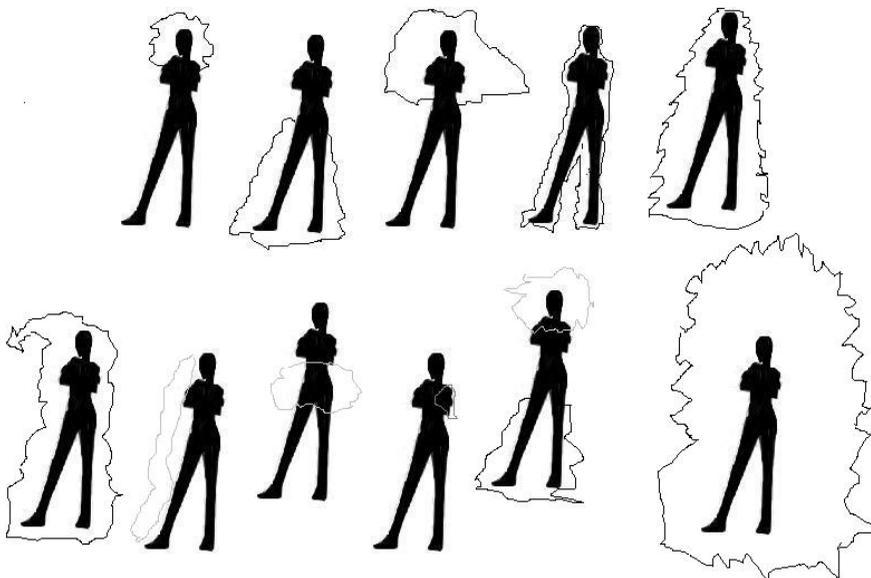
*At times  
slipping  
between  
everyday  
expression  
and  
enchancing words  
in rather  
trancey ways  
and  
all this  
may be sensed  
for reflecting  
for micro-analysis  
for contemplating  
for pattern-detecting  
for getting a sense of  
the Whole-of-it of the Way*

In the poems and wisdom fragments in *By the Way* I've played with the physical shape of some of the poems towards conveying some of their subtle energy and mood...



Some people sense the subtle energy around them.....how it varies around aspects of their body...

and the above hints at one of many energy 'shapes' that have been mentioned.....where they have a very strong sense of being strongly 'grounded'.....and some samples of energy patterns follow.....



Some sense that the outer edge of their energy field is covered in sharp fish hooks or prickles, so don't get too close. Others sense they can whip out a sting like a scorpion. There's the defence energy field that is very dense and close to one's body and pulling inwards in every direction...though it tends to feel awful. The folk with a very expansive field may be good scouts as they sense you before you sense them. Though some folk with this wide energy field are in constant overwhelm as they sense that people are crowding them, and in *their* space. Some have only a field in front of them and little or no field behind them. Some sense one or more very different fields....many have fields that change with context...

...back to scanning the Group....I support any one or more of them by looking and facing directly at the person as I'm speaking...as I and others have found that people with their eyelids closed...can...sense at some deeper level...and...respond....when you are marking them out for *specific*

suggestion....although...they generally...can't discriminate this consciously .....and some folk have no sense of a field of energy around their body and this would all make no sense at all....

...I make no personal reference to the person...or mention their name...as I want others to stay in their respective other realities.....and not have anything that pops them back to being in a group with others...

.....'marking out' a person sitting with their eyes closed typically entails a number of congruent things like...

- looking directly at them
- intending that the words are specifically for them
- projecting one's voice directly at them
- matching them at different levels without mismatching others....something like...

...you may be.....breathing out now....

.....and with nine minutes gone they end up a very transformed Group with a very apparent and pervasive good vibe telling me non-consciously that this has been a very positive experience for each of them.....

.....and I give them the suggestion to say their farewells...

...and knowing now how...you can....access that memory again in the future...and re-access how...you've been moving.....those feelings that....you are having now....and you can.....take all the time you need to....say your farewells now....all the time you need to.....do that now.....and knowing.....you can.....return to this memory whenever it is appropriate.....

.....you can.....do another check...of how.....you are in your body now.....noticing.....your posture.....and how.....you feel when you move...

After a time I say...

.....and you can.....*keep all of these feelings.....and sensations in your body and mind now.....*as you begin to....leave that memory now.....

.....and.....*keeping these feelings.....returning to your body now in the Group.....and.....begin* sensing sitting in your chair in the Group now....finding your fingers now....and beginning to wriggle these.....coming back into your body now.....and when you are ready...having a big stretch without hitting the person next to you now.....

Once they're all reoriented with their eyes open and fully mentally present in the Group context....I suggest that they select someone that they feel comfortable with...and select who goes first....

.....and you can....share your experience.....and how you are feeling right now....share how it makes you feel now as you .....relive all this.....as you....tell it to your partner.....

...as there were uneven numbers on the night...one inmate was unwell...I heard one person's story....

...once the pairs had started sharing their stories I notice that the Jail Psychologist is extremely excited and pleased about something...what it is about I did not know...although I sense it was nothing I need to attend to right now....

After a time I suggest that the first story sharers come to a close and swap roles. I then keep attending to my partner.

After a time....

.....and winding up soon and when you have both finished .....have a brief chat with your respective partners about how you feel.....

After that happening for a time I draw that sharing to a close...and ask for a volunteer who would like to...go first in standing up the front and sharing their story with the *whole Group.....and I'm very surprised...along with all the other Inmates when.....Fred starts talking very clearly.....*

Remember that Fred's speech had been virtually incomprehensible for over 52 years.....

...and Fred says *very clearly.....*

Don't stop me, I am on a roll!

That Fred could talk normally had been what had so astounded the Jail Psychologist....and also what astounded the other Inmates who had been so engrossed in their paired discussions that they had not noticed Fred's *normal* speech with his partner. We had all been so engaged and engrossed in attending to our respective partners that we had tuned out on everyone else telling stories. Apart from the person who heard Fred's story, and the Jail Psychologist who was observing the Group, no one else had heard Fred talking normally.

.....this was one of the few times I was not monitoring the Group...though I was monitoring the Jail Psychotherapist.....and I'm told later by the Jail Psychologist that it was not only Fred's behaviour that was astounding... everyone seemed totally transformed by the experience....

.....remember...these were a *very* depressed Group when they arrived that night...feeling bad...and now...here they are.....nine minutes later sharing their stories....while energised...enthusiastic...and animated with pleasure ....and 'joie de vivre'.....joy of living.....the Group are living testimony that *stuck people can change states to wellbeing*....the change in their being is dramatic...and the mood in the Group is *very different* from when the Group started that evening.....the change in the Group mood was palpable and infectious.....

The process involved listening to and telling stories from life by those who had *very* enhanced wellbeing feelings associated with their stories.

The 71 year old Fred begins with great *youthful* relish and *dashing* confidence to tell how a wealthy maiden Aunt of his had taken him..... when he was sixteen.....on a grand tour of New Zealand...

Fred is acting like he *is* sixteen again....

....and as Fred is talking.....the left-hand side of his face is functioning normally in his symmetrical smiling.....and his eyes are excited....and there's no hint of involuntary movement (nystagmus)....and no saliva is running down his chin.....

.....and while Fred is standing.....he is shifting his 'speaking body' appropriate to the storytelling.....and using appropriate gestures like a

talented and engaging storyteller.....detailing his travels through both the North and South Islands of New Zealand....

.....and notice the connexity in all of this....all of the elements being inter-related...inter-connected.....inter-cooperating...inter-dependent.....and.....inter-woven...and the processes being used has Fred reliving being in New Zealand in *massive detail*....as if it is...all *actually happening again* in all of its connexity....

And what Fred has been experiencing is.....*not* a normal recall and reminisce.....

...and to give another example.....during clinical research I was doing into removing phobic fear....a woman is in a *deeply altered state*...and she is sitting in a chair at a university research centre while imagining she is sitting in a chair in her lounge at her home....

...and back there now....she is given the suggestion that she is now back at her home.....and she can.....stand up.....while leaving her body in the chair at home.....and then walking....with another 'version' of her body...to the other side of her lounge room.....and then to turn this other self.....and see her other 'other self' sitting on the chair watching herself on TV.....

It took a little time to.....set up this *deeply altered state* involving multiple embedded dissociation...with accompanying highly specific association.... while in a state of hyper-awareness.....hyper-kinesthesia.....and hyper-functioning....while she's engaging in.....imagining being in another place .....her own lounge room.....in an associated state....seeing.....hearing ...and feeling...her bodymind as if it is everyday reality.....

.....while she is in this state of multiple *dissociation*.....she remains *associated* with where she is imagining she is located.....in a particular body-self amongst the three imagined versions of herself in her lounge room...the version she is currently 'in'...the version she left on the first chair that she sat on in her lounge room....and the version of her body on the TV screen.....

I'm watching her *actually* sitting in the chair at the research centre at the university when her breathing changes.....and to check that she is okay ....I suddenly ask her to reorientate to sitting in the chair at the university

.....with continual suggestions for her to do that.....and it took her around four to five minutes to wiggle her fingers and open her eyes.....and she is shaking her head in amazement.....and she then says:

You set me *quite* a challenge!

She then says.....

...when I heard you ask me to come back to the university....I WAS back at my house.....and I did not know how I was going to get back to the university around 15 kilometres away.....as my car is in the university car park....and public transport would take a long time.....

Her experience, she said, was that she was *actually* back home. It was *exactly like the reality of everyday life*. She could not tell the difference. It was that real.

She said she decided to reverse her steps and she walked back and stood in front of her other self sitting on the lounge chair.....who kept looking straight through her at the image of herself on the TV screen.....

...and she was at first concerned that she might radically disturb her other self.....though when her other self (who appeared very alive and well) ignored her presence.....she decided to turn round and sit on her own lap .....and.....align her body with her other self.....and she was very relieved when her and her other self moved as one....and she could feel the *velvet* fabric of her lounge chair with her fingers.....

....and at this time...I'm at the university research centre....giving her the suggestion to....find....and feel her fingers.....and....feel the distinctive smooth leather texture of the chair at the university.....and so she closes her eyes while sitting 'at home' and imagines her self.....being at the university sitting in the chair in the research centre.....and when that becomes real for her.....she begins.....sensing the chair with her finger tips on the leather.....while now feeling her *actual* body moving.....and she opens her eyes....and is.....back at the university with me.....

....and that's how real these experiences may become.....

...and that was also Fred's experience.....he was back in New Zealand  
.....Fred's three weeks holiday was experienced as if it.....was *actually*  
happening again.....

Back now.....to being with Fred in the Group at the Facility.....when Fred  
finishes.....he receives a standing ovation from the Inmates.....who are  
shaking their heads.....and saying words like..... 'I don't believe this'....

...and also watching is a senior officer.....and he too is astounded....and  
initially senior officers were observing the Group.....though far enough  
away.....or watching through glass..... such that they could not hear what  
was being said in the Groups.....and after the Group had been going  
successfully for many weeks without incident.....prison guards took over  
the Group security surveillance from the seniors.....

And perhaps you can.....sense what has happened to Fred....he was  
....like the others....supported to become very aware of his awareness  
....and then invited to wait with curiosity....

.....as other parts of you.....bring to mind some memory.....

Recall the wording:

.....as to what memory of *good times in the past*.....that may....  
*be very useful for you*.....may.....come to mind now.....*a memory*  
*that is very appropriate*.....may.....come to mind now.....

The three expressions:

- ...good times in the past...
- ...be very useful to you...
- ...a memory that is very appropriate...

may have helped Fred to find that *very appropriate* memory when his  
*bodymind* was *functioning well* two years before committing his offence.

Fred had recalled perhaps his *most strategic memory*. During this very  
memorable holiday his neurology was *fully functioning* in a *normal way*....  
and in fact.....*he* was fully functioning.....and his life was very enjoyable

on his journey<sup>13</sup>.....all of his dysfunction developed immediately after committing his offence.....

.....Fred in 'going' in memory to New Zealand had entered into time distortion....and in that state.....enjoyed every waking hour of 21 days in New Zealand....reliving in detail these three weeks of his life experiencing his body's healthy normal functioning...experiencing moving.....sensing ...feeling...and thinking...and in so doing...somehow enabling the complex related nervous and motor systems to.....retune to functionality..... (Feldenkrais, 1972)...and Fred said he relived every minute of his three-week holiday in New Zealand.....as if it was *actually* happening again...

As an indication of the possibility of mentation...as in mind activity both conscious and non-conscious....during time distortion.....at one of our experiential sharing gatherings in the late 1980s.....where all attendees are very experienced in Ericksonian process...we are working in groups of three.....and we're exploring double inductions.....where two people support the third person in having altered states.....and a female in our little group wants to experience 'past lives'.....and we use a detailed and complex double induction.....that the three of us agree upon.....and an aspect of it is dichotic listening.....hearing simultaneous....though differing inductions in each ear....so she enters a very altered state....

Once she's 'underway'....we suggest that she experience time distortion .....and that she has all the time in the world.....and it is soon very apparent that a 'lot' is going on for her.....very rapid eye movement ....shifts in posture.....shifts in breathing patterns....and the like...and during her altered state.....by prior arrangement with her...we suggest experiencing three or more different past lives.....spaced out during her experience.....and then going into the future.....and experience things there.....and after around 20 minutes....we suggest that she.....say her farewells to all of that.....and remembering all of her experiences.....to return to the present.....and when she returns.....she is hyper-aroused .....and we can't get any sense out of her at first....as she is 'high as a kite'.....and rubbing her fingers through her hair.....

.....and when she settles a little....she tells us that she has just lived *every day of three very long lifetimes*.....and that she also went into the

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<sup>13</sup> And many of the stories in this collection have a journey aspect to them.

future where she had wisdom conversations with seven very tall 'light beings'.....

.....she tells how she had massively rapid mentation...mental activity..... where she was moving.....seeing.....thinking.....hearing.....and feeling and behaving.....and engaging fully in over 250 years of associated lived-life experience in twenty minutes of actual time.....and she has all of the wisdom....resources.....and experience of all that to integrate into her life...

.....so what to make of all that.....

Back to the Facility.....Fred and all the others had been given the suggestion.....

...and.....now your body may be.....changing in many appropriate ways that may allow you to.....have all of that experiencing ....even more real now.....and.....there's *nothing* that you have to do.....except.....enjoy that now.....as other parts of you..... change naturally.....without you having to do anything.....and having all this happening.....for learning.....and changing in new ways.....now....

...and to recap.....the process was to.....have them access hyper-awareness of inner experience.....and in that state.....enter time distortion ...in accessing a past...or imagined context...where they feel great...

...and...you may want to.....become aware of...how that feeling feels.....and....allow time for the totality of your body and mind..... to.....access that state.....and then.....and when I say.....you may.....take your time to return to the here-and-now of the Group .....and you can.....make sure that you.....maintain that feeling state.....and then when.....you are back in the Group.....you can.....select a partner.....and.....take turns in re-accessing your memories and.....noticing how you feel.....as you..... share your memories with a Group member.....and then to..... ..further re-link to your experience.....sharing with the Group .....and so....you can.....then perhaps.....say farewell to all that now....knowing you can.....recall all this in the future..... maintaining how you feel.....as you're.....beginning to return to the Group now.....

This is letting them know about the sequence of what may happen...as well as inducting them into possible futures for later future pacing to test outcomes.....with all of this sharing within a confirmatory audience...who are sharing similar experiences....as a cross-reality check....

After Fred had spoken...and the Inmate's excitement had abated a little... all of the Inmates told their stories....and other Inmates confirmed while telling their stories....that they too had vividly entered into the past....or an imaginary past....as if it was actually happening.....

*Rossi (1985) as well as others have written of state dependent memory and learning (Rossi & Cheek, 1986)....*

*....access memory and re-access all of the associated mix of neuro-chemicals....and all of the state(s) originally experienced in the past contexts...including my ways of moving....tension patterns....neural patterns....emotions....and other feelings....kinaesthetic sensations... emotional and psychological resources....the whole of my being-in-the-world.....*

Given that some of these fellows were typically angry.....loathing of others...as well as self loathing.....addicted to humiliating others...being cold.....ruthless.....perverted.....and alexithymic.....a state of deficiency in understanding...processing...or describing emotion.....all of the Group members began sharing their stories and their experiences of accessing a wide range of normative feelings and emotions.....many that they had not experienced for years.... or never experienced before...

.....normative feelings and emotions such as.....feeling :

- delight
- joy
- lightness
- happy...and

being:

- fascinated
- fully alive
- energised
- cared for
- nurtured
- loving....and loved....

...and these are all *so different* to their 'normal' jail life experience.....and have implications for negotiating re-entry into everyday society...and re-entering their own families.....especially.....re-entry into their children's lives and into their social networks.....given parole conditions allow these things....

...and 'normative feelings'...mentioned above.....are those associated with a particular set of norms....in the above case.....norms embracing care and respect for self and others.....and Inmates entered this normative milieu each time they attended the Group at the Facility.....an enclave bracketed off from the jail normative milieu.....

We discussed how they may want to repeat or vary this experience whenever they wanted to as a means of altering how they feel, or practicing entering into these emotional and feeling states again.

They were very keen to do more of this kind of work so they could get better at doing it....and experiencing and changing feeling states....and states of being in the world....

For Fred.....the Group context of all of the other Inmates sharing their stories of good times....and Fred possibly sliding backwards and forwards between returning to his own New Zealand memory.....and back to the here-and-now.....hearing all of the other fellows' stories.....would presumably have further anchored-in Fred's state of functionality in the here-and-now....as well...feeling and moving his face.....and particularly his tongue....and experiencing his left eye.....*without* upbeat nystagmus were all *self-legitimizing evidence*....that he had a resumption of normal functioning.....with this further habituating the changed state.....

News of Fred's change was avidly passed on as story between inmates in the dorms that night and among the wider inmate population in the

morning, and doubters crosschecked story with the reality of Fred's change when they met him before and after morning muster, and at breakfast in the common room, and mingling in the wings after breakfast.

In the first hour, *every one* of the inmates in the Facility had checked Fred out for themselves.

And again, inmates who *rarely speak to each other*, find they have 'Fred's change' forming an *internal urge to engage with others* – with *anyone* who will listen.

Everyone is chatting together about Fred. Fred is a 'theme conducive to coherence'.....transforming inmates who typically kept to themselves .....or only talked to a few others.....into being a communing community.....

All of the jail population knew who were members of the Group, as the Jail had a very active *self-organising grapevine* for passing on what's happening around the place.

No jail heavies were in the Group, and none in the Group had particular clout or natural authority among the inmate population, and the Group was still 'suspect'.

In all of this, Fred's change added potency to the Group and all members of it.

The Group sessions lasted between 70 to 90 minutes.

Recall that the process was to move to hyperawareness.....and particularly hyper-kinaesthesia as an altered state in everyday life consciousness.....and accessing in that state.....pleasant memories or imaginings not involving criminality.....and accessing feelings.... postures .....ways of moving....and being associated with their memories..... imaginings.....then reorienting to being present in the Group.....while maintaining the feelings etcetera.....and to continue maintaining the state.....while sharing with one Inmate ....and then the whole Group.....

*the process  
provides scope to  
further embody the state change  
as their interaction  
moves from the personal  
to the inter-personal  
then to the social/communal.*

It was very evident that the Group members had radically altered the states that they had at the beginning of the session.

Now for more on Fred's background given to me by the Jail Psychologist.

.....Fred's story is tragic for all concerned.....

.....I understand that as a 17 year old with no neural dysfunction..... Fred had formed a reciprocated kiss and cuddle relationship with the 11 year-old girl next door.....and after a year of the relationship.....and on a cold day.....Fred and this girl were in the woodshed down the back of the backyard of Fred's home...and his mother and the girl's mother were talking in the garden just outside the shed.....

Then Fred went further than he had done before in endeavouring to place his hand inside the child's panties.....and she did not like or want this and began to cry....and in order to not get into trouble.....Fred tried to stop her crying....so their mothers wouldn't hear her....which made her cry louder.

Panicking about getting into trouble....Fred had heard of people knocking people out to make them quiet...and...seizing on this idea.....he grabbed the first thing he could....a first world war 11-inch by 2-inch souvenir bomb on a workbench right beside him to hit her on the head.....and at the time these souvenirs were often kept and used as doorstops.....and this one's shell casing was empty and the attached metal projectile very heavy such that it fell over with unexpected momentum and hit the child very hard on the top of her head....killing her instantly.....and Fred had

killed his beloved.....a tragedy for her and her family.....and a tragedy for Fred and his family.....

Fred's framing of the bomb as a 'solution' to a 'problem' created a terrible tragic mess.....

.....and given this hindsight and with some discernment.....Fred's appearance in all those years since the tragedy.....looked for all the world.....if anyone had had eyes to see.....like 'frozen horror'....

Oh Nooooooooooooo!. What have I done?

.....and like the Yeomans and the Keypoint.....seems that no one had sensed this 'frozen horror' aspect in Fred over the 53 years since the tragedy.....and it looks like this frozen horror had instantly habituated .....sustained by his constant reliving of that awful moment in the days and daze that followed.....

The body speaks the unspeakable

*I checked what this experience may have felt like for Fred phenomenologically in my own experience. I did the cringing movement in slow motion, and then fast, and it massively hurts the muscles around the heart (pulling the heart strings<sup>14</sup>). It also does create weird fluttering in the eye muscles and massively tenses muscles. My experience was like a folding of the body around my heart and if continued would have ended in the foetal position.*

Fred's dysfunction did have onset immediately after the child's death and stopped 53 years later after recalling his experience as a 16-year-old travelling in New Zealand two years before her death. For everything to

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<sup>14</sup> In the vernacular, Fred had killed 'his heart throb'.

return to immediate functioning after 53 years suggests not neural and other 'damage', rather a whole-of-system 'hold' of some kind. As for Fred's resilience, at his trial he was given a death sentence, and placed in solitary confinement while waiting for his execution by hanging. In those days 'solitary confinement' meant no human contact whatsoever. Fred's dysfunction does fit the criteria of what is termed 'Conversion Disorder', a condition where patients have neurological dysfunction such as numbness and paralysis, and there is no medical explanation that fits. Conversion Disorder is thought to arise in response to 'difficulties' in the patient's life. Consistent with Conversion Disorder, Fred's motor and sensory dysfunction included weakness/paralysis of the limb, loss and disturbance of sensation in the face and tongue, impairment of speech, and tremors, and facial tics and nystagmus.

He had to face the corner and be silent while guards brought in his food and exchanged his toilet/waste bucket, and water bucket. Three times a week he had one hour outside alone in a small yard.

For this, when there was a particular knock on his cell door, he placed a hood over his head and felt his way to the yard, and only took off his hood when the guards had gone. This was the same hood that he would have on when he was hanged.....so each and every time he put that black hood on....he never knew whether he was about to be hanged...no one ever spoke to him....so he did not know what was about to happen...sustained mind games by the Authorities. In his cell was *nothing* except a coarse canvas mat and a coarse untearable rug. There was nothing in the yard. He had no radio, and nothing to read. At the time, the punishment for speaking was spending time in an underground cell in total darkness. Fred remained totally silent during his solitary confinement for a number of years; he could not have spoken properly, even if he had been allowed to talk.

Fred was still a *teenager* when solitary confinement started. When his death was commuted to life in prison, he was placed in the psychiatric division of the city's main jail. He stayed there for years, and then had been 14 years in the jail where I met him.

Fred had been well liked by his fellow inmates at the Facility. He was generally quiet, kept to himself, had a job by himself cleaning the jail gymnasium, and had a single cell. He was not hazed or troubled by anyone.

In hearing Fred speak with normal speech to communicate, and with no saliva running down onto his clothes it soon became apparent that Fred was not mentally dysfunctional in any way. He was a bright fellow and a good conversationalist.....and that the child's life was cut so short is tragic in the extreme.....and Fred made a tragic moral and behavioural error...the little girl tragically lost her life...and he had paid dearly for it.....and given the trauma that Fred experienced in killing his 'beloved' ....the death by hanging sentence....waiting for that fateful day for years in solitary confinement.....not knowing when that day would be.....not seeing another person for years.....living with the deranged in the psychiatric division for years.....innocently engaging with pigeons in a park.....with this leading to losing his life parole and going back to jail for another 23 years.....and living fifty-three years without the capacity to speak normally....and given all of this....Fred was remarkably intact psychologically.....with a wide range of psycho-social resources and resilience.....and this aspect of Fred is exemplary.....

## **Restoring**

At the third psychotherapy Group...as everyone is settling down on their chairs....I ask Fred if he wants to do more work on himself and he readily agrees...and I'm now asking if the others in the Group would like to assist in helping Fred again.....and they also readily agree.....so we have our theme.....and while this is happening I'm closely attending to and noticing that they are all in the process of changing all manner of their integrated behavioural patterns from 'Jail mode' across to the 'other condition' of the 'Group mode'.....changes in their posture.....moving.....mood.....engaging with others.....consensus.....breathing...voice tone...and the like.....and referring back to Fred and the previous Group takes everyone back to that previous time.....and has Group members accessing state-dependent memories of what happened....and all of the buzz of excitement when Fred started talking clearly.....and I'm seeing the Group transforming now.....while re-accessing the states of being that they had during that second Group....their mood....posture....breathing patterns...and emotional and feeling states.....all that they were experiencing after Fred changed during that second Group.....and this is state dependent memory in action (Rossi, 1985; Rossi & Cheek. 1986).....and my asking Fred if he wants to do more work...and asking whether the others want to support Fred....are examples of 'speech acts' in action....speech with behavioural consequences.....and the same Senior is present not far away avidly watching everything unfold....slowly shaking his head.....

Guided by context - as invariably happened – I'm using Awareness Through Movement<sup>15</sup> along with other somatic processes and Ericksonian language in everyday life. I introduce these in that simple brief question:

Is it okay to do more of what we did last time we were together?

Everyone in the Group is sitting on chairs in a circle in a smaller room with carpeted floor at the back of the gymnasium that I've arranged to be in... in anticipation for what is about to potentially unfold. I ask Fred if he is open to lying down on the carpet on his back with his arms and legs long....legs not crossed.....and his hands on the carpet near his hips. Fred agrees and lies down on the carpet.

I say:

.....just laying on the carpet now.....exploring how you're feeling doing that.....shifting your awareness around.....like you did last time we were together.....

At some level(s) Fred's brain re-accesses the memories of the last time we were together in the Group in making sense of what I had just said, and in so doing, Fred potentially re-enters again into the same states of being-in-the-world.

*lying on one's back on the floor  
one's body is maximally supported  
against the effects of gravity -  
an ideal place to explore  
awareness of awareness*

*(and no mention of this to the Group)*

For many people....to lie down on the floor is a challenge.....especially in a jail surrounded by people with the backgrounds these guys had.....the

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<sup>15</sup> Evolved by Dr. Moshe Feldenkrais.

expression 'kick them when they're down' comes to mind.....and yet.... given the context of the last Group meeting and its consequences for Fred.....he does not hesitate.....there's massive trust.....

I arrange for Fred to lay down with his feet towards the Group. I ask Fred if he is comfortable with me sitting on the carpet behind him and he says 'yes'. From this position I can closely monitor every aspect of Fred as well as monitor all the Inmates, the Jail Psychologist and the Senior.

As anticipated, he lays on his back with his head tilted to the left with his nose pointing to the left about 50 degrees from vertical, with his left shoulder raised up towards his left earlobe.

This raised shoulder means that the left hand was further away from his left foot than the right hand's distance from the right foot. His feet are both pointing directly to the ceiling.

I have Fred close his eyes and I then silently point out the features of Fred's posture to the Inmates, the Jail Psychologist and by circumstance, the Senior. I have them attending to what *is* happening, rather than having them thinking about my own *problematical* explaining of what is actually my own *problematical* guessing about the *possible* reasons for what *might* be happening. Before each Group, the Jail Psychologist and myself discussed what may generally happen during the Group with Neville by phone. I would from time to time ask Inmates to experience things with their eyes shut and used these times as opportunities to give non-verbal signals to the Jail Psychologist about process without unsettling the Group. The Jail Psychologist and I had a discussion about each Group meeting for an hour immediately afterwards about the themes, moods, values and interactions that happened during the Group. These were the four things that Neville used to monitor in the complexity of Big Group as an aspect of his connexity perception.....and the same four aspects were reviewed by staff at Fraser House after big groups.

*You may want to reflect upon the potential significance of discussing these four aspects - themes, moods, values and interactions.*

During engagement with Fred I always said what may happen, and asked Fred's permission before doing anything new or different.

I say to Fred:

And...perhaps you can.....take your awareness to.....your left earlobe and then down to your.....left shoulder and.....notice the distance between these two spots....between the left earlobe and the left shoulder.....and now.....take your awareness across to your right earlobe.....and now to your right shoulder.....and again notice that distance...and get a real sense of that.....

.....and now take your awareness back to the distance between the left earlobe and the left shoulder.....and keep going back and forth.....to....notice the two distances.....now Fred....are those distances the same.....or are they different?

The underlying process structure in that last passage:

And...perhaps you can.....(a) to.....(b) and then (c) and...  
...notice (d)....between (e) and (f).....and now.....(g).....and now  
(h).....and again notice (i)...and get (j).....and now take (k) back to  
(l)..... and (m) and (n) to.....notice (o).....now Fred...are (p)  
the same.....or are they different?

I'm combining embedded suggestions with shifting his awareness in introducing Fred to *perceiving connexity* – while the very mode of speaking embraces connexity.

Now, because Fred's head is tilted sideways to the left, the distance on the left side is actually much shorter.

Fred says that the distances are different.

I then say:

Fred....shift your head so the distance is the same on both sides.....so your head would be straight if you were standing.

What did Fred do? Fred shifts his head. He shifts his head further to the left - where he usually has it! Note: I had not given him any suggestion except to find *his* sense of where centre was. And because his experience of his head being centre was actually way to the left, twisting further to the left where he always had it made sense to him. Now he had it where it always was, bent over to the left where it had been for 53 years.

In Fred's experience, the distance between the left and right earlobes and the respective shoulders were, from Fred's 'point of view', now the same. However, everyone else could see that they clearly were very different, and *more* different than when he had first laid down. Fred had little sensory awareness at all of his left shoulder and neck, along with the lack of feeling in the left side of his face.

And this checking out Fred's sense reminds me of a time with Geoff Guest .....and two brothers were among the 24 boys staying with Geoff and Norma....and the older boy was always punching his brother really hard when Geoff was not around.....and one time I'm *checking out the lay of the land* and I say:

Your brother keeps hitting you all the time.

He replies:

He's toughening me up.

He's toughening you up.

Yeh. I have to be able to take a beating or I'm no good.

This punching you is a good thing.

Yeh.

And what does this say about checking context and about connexity and making life better?

This would have meant that for me to just place Fred's head in the centre aligned with a mid-line up through his body would have felt very wrong to Fred and hence would have been useless. The observers could make some sense of all of this. Fred's experience *is* Fred's experience. What to do?

With support, the Group as observers are accessing wisdom from attending to their own and others' dysfunction, especially in the process of transforming to functionality; the gift of the wound.

The Group members observing Fred saying his head is centred, when it is way to the left is an example of this. They're observing first hand how another's perception can be skewed.

This is one occasion where I do talk the Group through what I sense has happened.

And perhaps...Fred is responding to his own sense experiences and knowings built up over the past 50 or so years.....

I ask if Fred is agreeable to having his left arm touched by one or more of the Inmates hands and he agrees to this. I could have done all of the moving of Fred's arm.

However, I was interested in the Inmates experiencing themselves healing Fred and experiencing all of the other Inmates healing Fred, and learning from their experience of this experience. I also was interested in Fred experiencing the changes in his body from the healing touch of *all* of the other Inmates.

This is about constituting therapeutic community, not about me being a show pony, nor showing any expertise that I might have! That may well have fired off their 'crap detector' and had them up in their head filtering for 'wank' rather being aware of their experience of their being-in-the-world.

I am using Milton Erickson's meta-framing notions:

**Keypoint**

*no mistakes only outcomes*

*if something doesn't work  
try something else*

I am also using my experience that Feldenkrais' notion works, namely:

**Keypoint**

*Attending to Awareness of awareness  
Awareness, as in 'noticing small differences'*

*slow aware moving  
tending to increase  
grace and elegance*

**Keypoint**

*working with the free energy....*

*working with what works  
and perhaps  
having ripple-through effects*

On this notion of Awareness of our awareness...the German language has two words for *experience*.....in recognising the difference between *experience of an object* 'erlebnis'...and *lived experience* or the *flow of experience* 'ehrfahrung (Colebrook, 2002)'....

You may have noticed that I'm supporting Fred experiencing *erlebnis* during Awareness of *ehrfahrung*...that is.....for example....*I'm supporting Fred experiencing his arm...while he is being very aware of the flowing of his experiencing*...and for Fred...this is a *very altered state*....as he has been for 50 years and longer *indifferent to difference*.....and I'm having everyone else in the Group....including the Jail Psychologist and the Senior.....in the *same altered state*.....experiencing difference in the flow of experience...

***Keypoint***

*Moving beyond indifference-to-difference  
towards recognising experience of difference  
within the flow of experience*

I'm about to seek Fred's okay to invite Inmates to initiate the movement in Fred's left arm – on the understanding that Fred will instantly tell me if he is uncomfortable, or experiencing pain, or if he wants things to stop.

I then suggest that Fred just lies there and listens intently as I speak to the Inmates for a few minutes.

Notice the *framing by implication* in this following exchange.

I then invite each of the Inmates to bend their left arm:

.....so your left hand comes to rest on your own right thigh and...your right hand may be thought of as a healing hand..... and with that as a possibility.....you may like to explore what it's like to soften your right hand.....and.....become very very aware of your right hand now.....

.....and.....have that hover above your left forearm and imagine what the left forearm would feel like to be touched by a healing hand.....

.....and perhaps.....you can.....*imagine* what that healing touch would be like.....so caring and nurturing.....that....the contact is exquisite.....the feeling.....so good...just the right amount of contact....and the quality of that contact....being fully present ....that when you take the right hand away...you can..... still feel where your left forearm was touched...and now do that....having the right hand...slowly come down....and come into contact with your left forearm....and.....*let it settle* onto your left fore-arm....to notice how it feels...

.....and now...taking your right hand away so you...hardly know when it has left.....

...and see.....if.....you can.....tell.....how that.....feels.....your left forearm.....noticing if you can.....still feel where you touched yourself.....and do that a number of times.....

In this, the Inmates are learning how to touch with respect...feeling what a respectful touch is like through their own experiencing of their specific experience and flow of experience of being with others. This exploring of subtle energies is one entry point for sensing those differing energy states around the outside of bodies mentioned and depicted earlier.

*noticing that at times  
people who are grieving  
place their left hand  
over their midline on their chest  
and then place their right hand  
gently over the left forearm  
and you may try doing this  
just to get a sense of  
what this is like to do*



Photo from One of my Workshops

I just refer to a 'healing touch' without discussing this with the Inmates.

framing by implication

Having a 'healing touch' is just in my general patter about what to do next.

For the reader though.....I sense that what I'm calling the 'healing touch' introduces a particular kind of sensation in the body from outside that may have subtle ripple-through effects at many levels and places....it's a way of communicating directly with your own.....or another's bodymind .....including brain.....nervous system.....neuro-chemicals .....cellular memories and all of it...with ripple-through effects...

You may want to experience doing the healing touch on your own arm.

I sense that it would have been impossible to do this 'healing touch' work on our first meeting...though with what was happening during establishing the Contract.....and the profound change in Fred during our second Group.....members were very ready to do this kind of work together during the third Group....

All report that their touch feels delightful, and that they can really feel where they've been touching for some time after they have removed their hand. They all report that they've never touched themselves in such a way before. In part, this is preparing them to touch Fred in a profoundly respectful way – very different from grab and shove. And Fred is not involved in this healing touch, though he knows that all of the others are practicing having their touch being caring and feeling nurturing....and with this understanding potentially increasing Fred's curiosity.....knowing that he's about to experience this 'healing touch'.....

During all of this, the Senior is slowly shaking his head in disbelief. He knows what these fellows are in jail for, and here they are responding like they have been skilled healers for years.... and contemplate what is going on here about community therapy...personal and group transforming and whole-of-system change....of similar form to Maxwell Jones' observation of 'change being inevitable' at Fraser House....

I ask Fred:

Fred....have you.....to your knowledge.....ever had any neck..... or spine injury..... or any damage to your spine.....or any spinal disc.....or any neck.....or back.....or shoulder pain.

No, Never.

If Fred had had past or current injuries or pain, I would have continued working very carefully with what still worked okay, or even having Fred imagine doing the movement. Later, I give an example where I had Fred imagining moving his body as an effective process. Imagining moving is also an aspect of the Caravan Park story. I continually have Fred confirming that he knows to tell me immediately he is feeling any pain or discomfort during our time together.

I ask Fred if it is okay if two of the Group members use their caring touch to touch and then lift his left arm. He agrees to this.

....and Fred, as we are doing this you let me know immediately if there is any discomfort or you are uncomfortable in any way...or if you want to stop....

Yes. Okay.

Who would like to go first in helping Fred?

Two Inmates volunteer and I ask Fred if it is okay for these volunteers to touch and lift his left arm. He agrees. I ask one to kneel down comfortably opposite Fred's left wrist:

....and now lightly touch Fred's wrist....good.....and now...slide your fingers under Fred's wrist and...slightly raise it.....

Having a fellow Inmate initiating movement to Fred's left arm from *outside* of Fred's nervous system is a way of communicating *directly* to Fred's nervous system and brain....and...as Fred's right motor cortex did not *initiate* the movement....this is by *definition* an *altered state* for Fred's left arm...and for Fred (Feldenkrais, 1972)...

As the first volunteer does this.....Fred's arm continues to rise of its own accord above the volunteer's fingers...and then stops with Fred's hand suspended in the air with the arm remaining on the ground from the elbow up.....

I asked the Group members:

Did you expect that?

They shook their heads 'no'. They're confused. So is Fred.

Fred, what's keeping your arm in the air?

I don't know.

Fred...do you know.....what would you need to do to get your hand down on the ground....

Framing the question as 'do you know' adds to Fred's confusion....also ....asking Fred a question about a question also adds to his confusion....

.....I ask Fred if he does know...while fully knowing that Fred does *not* know.....*expressly* to *add* to his confusion.....

...and this is the pattern that I learnt from the Aboriginal woman at the New Years Eve party....recall that she asked the drunken person where he had just come from....knowing that he didn't know...in order to further confuse him.....and then therapeutically used that confused state....

.....under ordinary circumstances a person knows how to move.....keep in mind....Fred's nervous system had not initiated the movement...nor had his nervous system been normally involved in the arm raising....as well... Fred's left side has not been functioning well in an integrated fashion for decades.....parts disconnected from parts...and parts disconnected from whole.....and living with all of this disconnect is experienced as normal by Fred.....as he has lived with all of this disconnect for over fifty years.....so I'm engaging with and *using Fred's disconnect experience* to support Fred's re-connecting to being integrated in part and whole.....

## The functional use of dysfunction

Fred is confused and doesn't know what to do.....the impetus to lift up his arm came from a source outside of Fred's nervous system...and once the forearm raise started from the slight lift by the first volunteer.....Fred's movement system took up the impulse...and continued the movement....

Fred initially has no idea how to get his hand down because 'he' has not initiated the rise.....and after a time Fred uses *work* to get his hand to go down.....he forces it down by using muscle power.....not by relaxing the muscles.....Fred is using what is called co-contraction.....which means having contraction...tensing....in both the front and back of the arm.....with this tends to create jerky movement...

Try this yourself and feel what happens.

Fred is both confused and curious. Confusion along with curiosity as dual states may be ideal for learning new things; the taken-for-granted is put in suspension, and curiosity maintains engagement with what is confusing.

Everyone else is also curiously confused and engrossed.

### ***Keypoint***

*Confusion with Curiosity  
as dual states  
may be ideal for learning  
new things*

*The first time the volunteer  
put his fingers under Fred's wrist  
and Fred's arm raised,  
the volunteer had induced arm catalepsy,  
a trance phenomenon,  
and this confuses everyone.  
Seeing this happening,  
I utilise it to create further confusion and curiosity,  
not only in Fred, but also in all present.  
The Inmates enter, I sense,  
the same 'emptiness in connecting' state that I'm using.*

I ask the first volunteer to pick up Fred's arm under the wrist again and the same thing happens.....and as soon as it is touched the arm continues up above where it is lifted.....and comes to be suspended in the air.....and again Fred is confused and then forces his arm down by muscle power.

When I see that the arm catalepsy has created confusion in Fred and everyone else, I don't explain what caused the confusion, I want to *utilise* the confusion.

As said above, my experience has been that confusion and curiosity occurring at the same time is potentially a great combined state in which to take on new learning from experience towards grace and elegance. This combined state tends to dis-integrate habitual routines (Feldenkrais, 1972) providing scope for transforming moments.

Back to the specific; I tell the volunteer:

Okay....now for something different.....take hold of Fred's wrist and.....stay holding it.....good.....and now.....lifting the wrist .....and with the fore-arm in the air.....begin lifting the elbow off the ground.....good.....and now lightly wobble the elbow from side to side a few times....

The arm becomes very relaxed and wobbly.

Now lower Fred's wrist to have the elbow touch the ground...and  
.....now.....keeping your fingers under Fred's wrist.....  
....lower it slowly towards the ground....

Fred's arm remains relaxed and nestled in the volunteer's fingers. The state of the arm has changed. The wobbling of the arm has broken that state of arm catalepsy and there is no hint of it remaining floating in the air. At the same time, the process has engaged everyone in a high state of attention to what's going on in Fred; they are becoming process observers. None of this arm catalepsy and breaking the cataleptic state is explained to the Group members. I do discuss process with the Jail Psychologist alone after the Group is finished.

### **Keypoint – Some Sources of Power**

In this engaging with Fred and the Group and the Senior and Jail psychologist, I am simultaneously tapping into many *alternative sources of power*, and having all of the folk I am with, beginning to *realise* these powers in their own lives; tapping the *power in uncertainty* through curious confusing for divergent emergence of new integrated patterns of behaviour (Feldenkrais, 1972, p. 30-39) in dissipative systems (Ferguson, 1980, p. 176). Dissipative systems are open systems whose form or structure is maintained by a continuous dissipation or consumption of different forms of energy, wherein a fundamental property is the capacity to flip to increased cohering interconnectivity as the system *escapes into higher orders structure and process*; also tapping other power sources such as the power of experience, *being aware, focused attending, self knowing, self sensing, and self feeling*; the *power of seeding possibilities, letting go, being flexible, and deep communicating* within and between self and others; *the power of decentralising and networking*; *the power of processing and meta-processing*; *the power of the whole*; *the power of the alternative*; *the power of awareness of awareness both of the specific, and the flow of awareness*; *the power of connecting and relating*; *the power in intuiting*; *the power of memory and imaging*; *the power of the unconscious*; *the power of the group*; *the power of and in audience*; *the power of attuned mood*; *the power of experiencing vocation or a calling*; *the power of the emerging collective sensing of life's possibilities for better futures.....*

...and the power of hope and faith linked to passion and wise acts and discerning; the power of active wisdom; the power of withdrawing as in taking back our ability and our power that we have given to others (Ferguson, 1980, p. 246); and the power of experiencing all of these powers in their potency - a glimpse of the density of the way that so excited Mead as powerfully transforming at Fraser House. These sources of power are listed in Appendix Nine.

All of the Group members, the Jail Psychologist and the Senior have been *privileged* by being with the Group when Fred changed during the previous Group session. Others in the Facility had been asking them what happened during the previous Group, though the Group Members had said little because of the Group agreement regarding confidentiality under the Contract. Now all of the Inmates are very aware that what is happening in front of them is somehow very significant, even extraordinary, and they do not want to miss anything.

While so little, and *simultaneously so much*, is happening between Fred and the volunteer, my sense is that they are all avidly attending to this simple act of a volunteer touching and lifting Fred's arm. All are silently attending, all engrossed, all enchanted, all entranced, and all totally focused on being fully present with Fred; all curiously confused.

...and I sense they are all dissociated from everything else – dissociated from:

- being in jail
- being away from their loved ones
- animosity from other prisoners
- emotional issues
- all of the mess in their lives

My sense is that they've dissociated from every other aspect of their lives while they are completely associated - completely focused on the here-and-now-of-being-with-Fred as healers in a 'healing Fred' context - and

they are 'empty' of everything else. I am engaging with and working with everyone present in healing change-work immersed in the moment. I ask the volunteer to just place one hand under Fred's wrist without other movement.

Fred is asked if it is okay if a second volunteer, mentioning him by name, touches and then lifts his left elbow. Fred agrees. The second volunteer is asked to kneel down and get comfortable opposite Fred's left elbow:

.....and now use your healing touch to.....slide your fingers under Fred's elbow.....okay.....now both of you volunteers working together....very slowly and.....raising Fred's arm now.....so it remains straight.....about an inch above the ground.....and then stop....

Now we have Fred with two volunteers discovering how to cooperate with each other in healing Fred, with all of the implications for holistic change<sup>16</sup>.

...now both of you.....very.....very....slowly.....so....*Fred's nerves can learn new things*.....

Notice how my words are filled with embedded suggestions...

....while I am talking to the volunteers.....Fred *overhears* my suggestions.....*potentially at levels below awareness*...as....I'm not talking to Fred.....I am talking to Fred's nerves.....and my words are...framing that it is quite possible to do that now.....and that I use the expression 'new things'.....where 'things' is a generalization...I'm not specifying what the new things are that Fred's nerves will learn.....though I'm working with implication...

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<sup>16</sup> Notice the lack of referential index relating to the expression 'holistic change'. Holistic change in whom? In Fred? In the two healers? In the other members of the group? In the Jail Psychologist? In all of us including myself? Even the Senior?

*Contemplate the role and the rollout of the volunteers  
engaging in this holistic cooperating.....  
the two volunteers engaging with Fred.....  
observed by the rest of the Group as keen observers  
and audience to the volunteers' change-work with Fred....  
with these three an interacting triad...  
with audience engrossed....a potent context....  
framed by implication as a healing context.....  
and all this happening in an enclave within a jail.....  
with all those involved being much more  
than 'murderers' and 'rapists' ...  
  
.....with the Senior...the Jail Psychologist and myself  
  
learning more than we know.*

*immersed in the moment*

.....the implication that nerve interaction change *will* occur .....and simultaneously...my words *have* the potential of having each attendee's *brain hunting for meaning*.....as that is what they are always doing.....hunting for meaning...just as your brain is doing right now.....and as they can find little.....or no meaning in the expression....'*Fred's nerves can learn new things*'.....all present.....presumably continue in a slightly confused very curious state for learning new things about being caringly present and respectful of others.....and by implication.....themselves..... while engaging the social un-conscious...and while learning about being in a group.....and in a 'healing' group.....and being a learner in and of new ways.....while each.....and everyone present is.....engaging

in their own learning.....in their own ways ...and possibly.....learning things I have never dreamed of...

....and the process allows for all of this.....as I continue to... closely monitor this dense context where little is happening..... and a massive amount is happening simultaneously.....and all of this is typically *not* raised with the Inmates in the Group....

Now for some more background context - I had been with Neville and others for hours engaged in experiencing Awareness of awareness and increasing sensory acuity and capacity to attend to a massive number of things simultaneously.

I have been with people who have extraordinary finesse in attending to many things simultaneously.

The stories in *By the Way* have many things happening simultaneously and examples of this are discussed through Book One and Two and examples are given in a later segment on 'combining'.....

As an aside, I checked the speed of my internal mentation (words per minute in thought) and I can get well ahead of 800 words a minute without sense of rush) - and Neville was way ahead of me.

Somewhere around fifty or sixty words a minute is the general speed of conversational speech. At 800 words a minute as the speed of my internal mentation, I sense I'm typically way ahead of the people present in the Group. I only need a split second from time-to-time to 'gather my thoughts' as to what to do next.

Often, I have an un-verbalised knowing or gestalt about what's happening and what to do next.

I sense that a massive amount of 'processing' is going on below my consciousness so that 'the thing to do next' arrives 'at the tip of my tongue' and 'at my finger tips' fully formed.

To determine speed of my internal mentation, I recorded text of known length and speeded this recording up using a variable speed playback unit.

I then adjusted the high pitch downwards with a graphic equaliser. I re-recorded this and speeded it up till the speech was running at 120 words a minute and still understandable.

I learnt the text off by heart. I then listened to the high-speed track while reciting the segment in my head and timed myself to complete the segment. I compared my time to say it in my head with the time to play back the segment running at 120 words a minute.

I would finish in a fraction of the time and used the time differential to calculate the rate of my internal mentation. I experienced no sense of thinking fast in doing this internal verbatim reciting of the text material.

My sense was that I was saying the text in my head at a leisurely pace and I still sensed that the speeded up playback version going in the background was obviously way faster than normal speech. This was a very strange experience – I was very slowly saying text in my mind and getting way in front of very fast speaking of the very same text.

Now back with Fred in the Group.....and notice in the following that some of the words (eg those in italics) will make sense to Fred....though they are addressed to the audience by my shifting my head up more to project to the audience sitting in a semicircle and sweeping my head to face all in turn.....while I silently direct.....by gesture....their attention to changes happening in Fred's left shoulder....or its position relative to the rest of his body.....

Fred has already indicated by shifting his head further to the left when asked to centre it, that he has little or no awareness of his left shoulder.

Presumably, Fred hasn't moved his shoulder for 53 years and has little or no awareness of its connecting and relating to everything else in his body. Fred does have feeling in his arm.

Notice how the following does *suggest* that Fred *may* begin to feel his left arm's connections to his shoulder.....we're engaging with tentative possibilities here....and Fred's bodymind has to engage these possibilities in making meaning out of what I'm saying.....

Now as Fred lies there.....aware of your left arm now Fred.....  
*and how...it links to your left shoulder...with all of the connections to your left arm....*

....and volunteers you can.....begin now to.....very slowly and gently.....working together in raising Fred's arm now.....you at the wrist.....and you at the elbow.....having the arm remain one inch above the ground.....move the arm up towards Fred's left shoulder.....just a little movement.....very good.....and pause....and now still having the arm.....remaining one inch above the ground.....

.....move the arm.....keeping it straight.....pause.....and now .....slowly.....and gently moving the arm down in the opposite direction.....towards Fred's left foot.....like Fred is gently reaching for a grape or something down there beyond his hip... and pause.....and again reverse the moving.....and now Fred's arm is moving back up towards his left shoulder.....arm remaining an inch above the floor.....to.... notice all of this....and keep doing this back and forth moving of the left arm.....and .....*noticing the subtle changes occurring in the moving*.....so Fred...you can.....discover new things...

In choosing this Ericksonian language I am guided by what is happening and using at times precise timing....for example...it is only when the volunteers have nearly reached the limit of Fred's reaching that I say:

.....pause and then.....begin shifting the arm in the opposite direction.....

After four slow cycles.....and on the fifth arm movement towards the hip...  
*Fred's shoulder lets go...and...follows the arm in the movement...*

*the air becomes electric  
as everyone knows that  
they have just witnessed together  
something momentous*

*everyone knows that  
Fred's left shoulder  
has not moved like that  
for 53 years*

How could Fred's shoulder suddenly release and be so flexible?

A flexible shoulder has considerable range of movement, much more than most people realise or ever use. Surely it would have been like concrete inside Fred's shoulder after 53 years of not moving? People tend to have the notion that muscle tissue can shorten and harden like shrivelled up old leather and that they have to be stretched to get back their length.....and yet at another level they know.....and ignore that what lengthens and shortens muscles is nerve impulses.....and the processes we are using in some of the stories gently returns the nervous system to having graceful movement of the muscles through the full range.....so now here before our eyes.....Fred's nerve-muscle system through his left shoulder is so flexible.....in fact the range of movement in the shoulder right now probably *far exceeds* that possible by *any* of the other Inmates!

In an important sense the volunteers had *not* made that change in Fred's shoulder. I had not made that change. Fred had not made that change. He did not have a clue about how to move his shoulder. The 'whole of it' constituted a context rich with possibilities for system change to occur *relating* to the shoulder and all the muscles, cartilage, tendons, nerves and other aspects *connected* with its moving. And all of this happens within the context of me saying at one point:

.....move the arm up towards Fred's left shoulder....

Then the expression:

And.....*noticing the subtle changes occurring in the moving*....so  
Fred you can...discover new things.....

And the use of the generalization 'this' in the expression:

...to....notice all of *this*...

is linked to the generalization '*in the moving*'.....and these by implication  
are potentially referring to Fred's left shoulder.....so the audience.....  
*shoulder-to-shoulder* as small crowd.....audience and spectators....help  
constitute the context where.....after that change in Fred in the previous  
Group therapy session...there is a strong expectation of change in the air  
that is palpable as they.....*shoulder-to-shoulder*.....watch Fred's shoulder  
changing....suddenly letting go and releasing.....

All of the Inmates in the Group were experiencing major change  
happening in Fred, and they had no idea how this was happening and  
neither the Jail Psychologist nor myself were giving any reasons or clues  
as to how change was occurring.

It would have seemed that I was not doing *anything* of significance.

My words were all very 'ordinary'.....and in all of this ordinariness.....the  
extraordinary is happening.....and soon the extraordinary becomes 'what  
usually happens in the Group'.....and is 'no big deal'.....

...and now.....volunteers.....continue that slow moving.....  
through the increasing range of moving.....noticing how Fred's  
shoulder is moving with jerky spasmic movements.....how Fred's  
shoulder has mini holds.....and then releases the hold .....so the  
moving is *currently* jerky....

..and as you.....take him.....through the growing fullness of  
range....and attending to how.....that moving may start now to  
become *less* jerky .....and how the shoulder.....and *all those*  
*parts involved* .....are.....letting go more now.....

.....releasing more now.....becoming more relaxed and graceful....  
.....learning how they are involved in that moving.....and how there

is growing grace and ease in that moving of the arm.....and noticing how...the neck is.....becoming involved.....and noticing how next time the arm is....now moving up.....towards the head.....the head tends to have ...a slight move to the right....

....yes..... noticing that.....and how the head turns back again as the hand moves down towards Fred's hip.....and each time now that Fred's arm comes up.....towards the head.....still only one inch above the ground.....there is.....increasing coordinated moving and involvement of Fred's shoulder.....neck.....and head.....

..and noticing all of that.....how it's all connected together...

I am following Neville's processes here in noticing, as well as attending and responding to and supporting the positive aspects of everyone's *contextual role-specific functional behaviours*. Notice how I am progressively drawing Fred's and everyone's attention to what is beginning to happen, drawing their attention to the *functional bits* of Fred's new behaviours, and in this, being guided by and matching and pacing what is happening, and occasionally *leading* what is *about to happen* in the unfolding moment-to-moment context. I call this having 'empathy with the coming moment'. It's a state of profound aware attuning to the unfolding context.<sup>17</sup> An example is:

.....noticing how next time the arm is.....now moving up.....

I use the expression 'next time' to set up the timing of saying 'now', I time my comment to Fred's arm being *about* to reach its maximum stretch, so that I am halfway through the sentence and I time saying the last three words 'now moving up' to match that occurring - simultaneous attending to *context, content, process, and metaprocess*; and the use of the word 'currently' in the expression, 'so the moving is *currently* jerky', sets up a presupposition or possible implication that at a later time, or soon, the movement is going to change to being less jerky.

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<sup>17</sup> This is discussed further in the segment called 'Meaning'.

**Keypoint** I had no idea that Fred would have a return of nerve function during the previous Group session....and I had no idea that his shoulder would release...though I did have an openness to constantly set up contexts that were framed by implication as generative and transformative and healing and caring and respecting.....and an openness to set up contexts very rich with possibilities for change...with processes for whole-of-system change.....fostering and supporting the system to have emergent properties.....and with me profoundly in the moment..... attuned to the richness and potency of the moment....maintaining a mood conducive to coherence.....operating at the threshold.....what Turner (1982, pp.7-19) has called liminal space...the word 'limin'...(used in the word preliminary) .....was the old English word for doorstep or threshold.....and some of the stories in this collection entail 'liminal' states.....and some involve being at the threshold of what is termed 'ecstasy'.....with heightened states of awareness of what one is attending to.....while being dissociated from things outside of one's awareness focus.....while being very consciously connected with what one is aware of going on in one's inner.....or external space.....and the word 'ecstasy'.....or ekstasis .....derives from the Ancient Greek word ἐκ-στασις (ex-stasis)....'to be or stand outside oneself'...to lose one's self.....a removal to elsewhere (from 'ex'.....out, and 'stasis'.....a stand.....or standoff of forces).....sometimes to.....lose aspects of consciousness.....for example.....to be 'in time'.....though not conscious of its passing...to be very aware of one's focus.....though having lost sense of place...(as in losing all sense of being in jail while engaged in the Group).....a connecting to graceful and appropriate flow in engaging in action.....and a lessening of will-drivenness in action....while engaging in values-framed doing.....rather than thinking about doing.....and these liminal or threshold-ecstasy states are interlinked to particular neuro-chemical balance levels such as dopamine that presumably play their role in transforming aspects of psycho-dynamics such as the play-off between safety and gain in the face of danger and loss.....and adapting Pelz (1974, p 143).....By the Way is ex-stasis.....with potential in touching ....moving....and giving without losing.....transcending words.....

Aside from my Ericksonian language, the two volunteers engaging with Fred are involved in a 'very slow dance without speech'. These three were 'eloquent' in the extreme; for Fred, 'speaking' a very new and hopeful unspeakable.

*Anyone remotely familiar  
with the eloquence of the body  
will grant its capacity  
to communicate  
differently than words do  
(Andrews, 2009.*

By this time Fred's neck and head are becoming fully involved in the moving....the neck tilting to the right....and the head rolling right over to the right.....and as the left arm moves down....the left shoulder moves way away from his earlobe....the head rolling back towards the left.....and upon return.....Fred's shoulder is now going way up to touch his earlobe with hardly any spasm.....a graceful flow through the range.....

Now when Fred's *head is in the centre* with his.....*nose pointing to the roof*.....pause.....good.....and perhaps we can.....have two more volunteers.....

Fred presumably is increasing his Awareness of awareness of his body, especially the left-hand side of his body. My saying, 'Now when Fred's head is in the centre with his nose pointing to the roof' gives Fred a revised message about where 'centre' is. 'Centre' has been reframed as 'Fred's nose pointing to the roof'.

Fred now has the opportunity of hearing me *talking* about his head being 'centred' at the same time as he is becoming more aware of his head... and sensing where it is in relation to his *body's* midline....recalling that Fred had been for so long....disconnected in many ways.....and while he has some sense of where the midline is through his torso...this midline is disconnected from the midline through his head...such that initially he was not able to align the two midlines.....Fred's 'all over the place'....and he does not know it.....

'Proprioceptive awareness' is the sense of the relative position of neighbouring parts of the body.....and originally Fred had the experience

that his head is centred when Fred's head is actually twisted so his nose is pointing to the left with his head down near his left shoulder...as that had been where it had always been for decades.....

....so I'm reframing where 'centre' is.....and to reiterate.....Fred has a potentially growing sense of proprioceptive awareness of his here-and-now experience of his head in the *actual* centre.....with his nose pointing to the roof...while hearing me verbalising the 'centeredness' theme.....

By the way, Fred's left foot had dropped to the side during the Inmates working with Fred's left arm suggesting that Fred's relaxing had generalised down the whole of the left-hand side of Fred's body. Fred's right foot was still pointing to the roof.

I ask Fred to be aware of the left side of his body.....

.....Fred.....perhaps now you can.....check out this left-hand side of your body.....taking your awareness like a spotlight now .....down the aspects of your left side.....being aware say of your.....left hand....now across to your.....left buttock on the carpet....noticing that.....your left thigh.....left knee.....down into your left calf.....left ankle.....and your left foot.....and now up again..... through all those parts now.....in your own good time .....now.....taking all the time you need to do that.....

....then I invite Fred to track his awareness down the right-hand side of his body....to notice whether the sides are the same.....or different....and Fred says that his left side is more 'there'....and that the right side of his body is very vague...as if it is hardly 'there' at all....

.....and the pity is that I had not checked this awareness of lateral asymmetry when he first laid down....and I suspect the right hand side would have initially felt *more* 'there' than the left side with it's 'frozen' shoulder.....

*Some of the processes used simultaneously 'on-the-fly' within the Group combined:*

- *Awareness of context and changing context*
- *Being guided by context and changing contexts*
- *Establishing/using contexts rich with possibilities*
- *Framing and reframing contexts*
- *Feldenkrais*
- *Increasing attendees awareness of awareness*
- *Metaprocess & process perception guiding process*
- *Contexts framed by implication*
- *Connexity perception*
- *Strategic precise use of timing linked to unfolding happenings*
- *Learning to learn*
- *Using speech acts*
- *Ecological use of NLP & Ericksonian language*
- *Staying at threshold of ecstasy*
- *Liminal states*
- *Using the Free Energy*
- *Using themes conducive to coherence*
- *Stimmung...the shared mood that attunes people together.....'stimmung' is discussed further in the segment titled 'Speculating'.....*
- *Sustaining a Group attuned mood*
- *Cultural Locality – people connected together connected to place*
- *Supporting the Functional in Context*
- *Cultural Keyline (Spencer, 2005)*
- *Experiential learning*
- *Embodied knowing*
- *Vicarious learning*
- *Engaging wellbeing community as a healing way*
- *Re-connecting all the disconnected parts*
- *Melding all of the above as appropriate to context*

.....and now after his being moved slowly on the left by the Inmates...and this awareness-shifting around his left side.....the left is now the 'more present' side.....and I suspect if he had got up and walked with this new enhanced awareness of his left side.....the walking would have felt something like 'float'.....'clunk'.....'float'.....'clunk'....and I have had this experience of having two different halves to my body.....as have many others that I have engaged with over the years.....and this experience is compelling evidence that.....the process does support transforming.....and I have personally experienced this split body..... ..and had other people experiencing it.....a very weird sensation..... something like being made of two mismatched body halves.....and this difference in sides can also be experienced in one's eyes.....a process that is discussed in a later segment...and with this awareness process enhancing function on the other side of the body.....one can have a return to an enhanced balanced whole-of-system functioning...

At my invitation two more Inmates volunteer, and Fred gives his okay on their being involved on Fred's right side. The first two volunteers remain kneeling beside Fred on his left side.

You (volunteer three)...kneel and make yourself comfortable near Fred's right wrist.....and you (volunteer four).....near the right elbow.....and you have been watching how the others have been doing wonderful work on Fred's left side.....and you can.....do the same with your healing touch on Fred's right side....

When referring to 'you'.....I direct my voice to the person concerned so that they can discriminate. This allows possibilities for Fred to have some vague understanding that others in the Group are helping him without taking his awareness away from *experiencing his own experience* of how his body is responding to all that is happening.

Notice the Ericksonian language...I am repeatedly using the conjunction 'and'.....or similar conjunctions like 'as'.....'while'...'so'...and 'and also' to link different things together.....many different things.....many of them obviously true.....and these 'obviously trues' are then linked to one or more suggestions.....or.....possibilities.....and the brain tends to accept these suggestions as another 'obviously true'.....for example....in the last segment some 'obviously true' statements are followed by the suggestion.....'do the same with your healing touch'.....with the implication of success.....

.....and at the same time I am commendably framing the first two volunteers work as being wonderful.....

and you can.....do the same with your healing touch....you may begin moving respectfully under Fred's right wrist.....and now you may begin moving under his right elbow.....

.....and together now.....lifting that arm an inch.....and now beginning the slow slide of the arm up a little.....just an inch or two for a start.....and back again.....and now doing that slowly many times.....

In this 'awareness through moving' work.....where 'awareness' is defined as 'noticing small differences'....it has been found that if one moves a focal area slowly with awareness....then there tends to be an increase in grace...flow...and elegance in the moving and the coordinating of the parts involved....and some change seems to happen in the focal area and within the motor cortex in the relevant brain hemisphere.....

elegance in the *movement* and the *coordination* (*nouns*)....static

elegance in the *moving* and the *coordinating* (*verbs*)...dynamic

and then.....who moving?.....how specifically?.....moving what?

coordinating what?.....connecting what?...how specifically?

.....and now doing that slowly many times.....and Fred's nerves and muscles and ligaments and bones.....and all that is involved in graceful moving has already been having learnings.... that can be passed to the other side of his body.....without Fred having to do anything except.....notice what's happening.....on his right side...his right arm...right shoulder and noticing how..... the range of moving can.....become longer....as learning is taking place now.....

.....yes.....very good and.....doing that many times now.....  
very slowly.....for changes.....and pausing now.....

This talking about Fred is also possibly communicating directly to non-conscious aspects of Fred at the system level – talking up the possibility of the transfer of information and learning from Fred's right hand motor cortex that controls the left side of Fred's body across his corpus callosum – the massive bundle of nerve pathways joining the brain hemispheres - to the left hand motor cortex controlling moving on the right hand side of Fred's body. Now Fred has no idea how to do that, though Fred's nervous system has been doing that sort of thing since his early childhood, and certainly does 'know' how to do that, and I talk directly to those parts and tell them to transfer, and presto, my belief is that it does so – sometimes. What everyone does see is that change occurs very quickly in the quality of the moving of the arm on the other side of Fred's body – from spasmic moving to a smooth gliding type of moving.

And now the next time they start to....move the arm down on the right side.....is it okay Fred.....if the others move your arm up on the left side?

'Yes.'

Good.....okay.....synchronise...as one side goes up.....the other side goes down.....very slowly.....and you may.....begin noticing how.....the head and neck is being involved...as...they go through the arm moving.....and notice the head moving.....making a full turn now *with the head always rolling on the ground*.....and noticing how even the back muscles on each side are.....becoming involved in the respective reaching.....and contracting now....so that muscles even down to the waist can....discover how they can....be involved in supporting this wonderful lazy moving with your body Fred.....maximally supported by the ground now.....

Noticing that running and walking involve the cross-over pattern with right arm and left leg forward and the left arm and right leg back....so now we are re-connecting Fred with grace and flow in cross-over patterning.....

In using the expression:

.....with the head always rolling on the ground.....

implies that Fred is *not* to raise his head – as there is a tendency for people to do this and place strain on their necks.

I am looking for a very aware relaxed neck engaged in the moving, not one struggling to support the weight of his head.

In using the expression:

.....so that muscles even down to the waist can.....discover how they can be involved....

I am again talking directly to parts of Fred.

I refer to Fred's waist because the back muscles all the way down to his waist *may* become involved in the moving of his arm – it's all interlinked.

I then asked for more volunteers and with Fred's agreement...all the inmates take turns in experiencing what it is like to move Fred's arms....

This slow moving takes about twenty minutes and everyone watching is probably in time distortion and would have sensed it as only lasting a few minutes.

The process:

Now...instead of synchronised moving...perhaps...having random moving....so....at times both arms may be going in the same direction.....either up or down.....at other times they may.....go in opposite directions.....and sometimes you may.....pause somewhere through the range.....and.....reverse the moving....and all of this.....for further learning about coordinating while moving ....and doing that...many times now.....

...this now creating overload and confusion for a time.....as....moving each of Fred's arms begins the transforming to powerful....graceful.....relaxing moving....as can be seen in the top 100 metre sprinters at full power...so powerfully relaxed.....noticing the juxtapositioning of 73 year old Fred....

with his dis-connected all-over-the-place shutdown body.....along side world champion sprinters.....Fred relearning to walk like a champion.....

.....and coming to a close when Fred's head is centred.....good and...perhaps you volunteers.....can.....take your time to slowly move.....so that.....Fred would hardly know when each of you has stopped touching him.....and quietly move back to your seats.

The expression:

.....coming to a close when Fred's head is centred.....

again gives Fred further verbal framing that his head is now 'centred'.

During this moving...Fred's motor coordination areas are experiencing the full range of body positioning of Fred's arms moving just above the ground ...while his body is maximally being supported against gravity...laying on his back.....while having the healing support of the *whole* Group..... potentially potent stuff!

Now they have all played a part in Fred's transforming....community therapy.....and he knew that he has just received healing nurturing from nine of his fellow Inmates.....*so different from the solitary confinement of Fred's first years in prison so long ago.....more potent stuff.....and so different to anything that Fred has experienced before in his life....and this is all taking place within a Facility where an aspect of the inmate Protocol is that inmates generally do not touch one another.....and everyone in the Group is respectfully connecting and relating through respectfully touching Fred with his approval.*

...all the volunteers have now returned to their seats and Fred continues lying on the carpet.....

.....and readers...to reflect on all this for a moment...these processes that we have all just been involved in are *so different* to the judging....blaming and...punishing processes of the criminal justice system.....that turns *subjects* into *objects*..... and then *subjects* them to being *merely objects* to be humanely contained.....a bureaucratic prison administrative system that is concerned with their externalised subjectivity.....only so far as it affects effective manipulating and managing of them in the Justice

System's interest in smooth administrative function....and in this.....the Facility mirrors many other institutions in society.....objectifying you and me.....

*connecting  
contributing to  
healing relating*

And while the Facility processes *take away* or limit Inmate personal *agency* in their 'daily grind' in the criminal justice system.....the *connectional-relational* processes that we have all been involved in with Fred is having all of us be.....and inter-subjectively be.....experiencing our being-ness and our being-in-the-world-with-others.....and the processes we have been *embodying* don't seek to 'handle' each other..... and the processes are not looking for a 'handle' to manipulate each other by.....so Fred wasn't being 'handled'.....he was being *caringly touched* .....with 'healing hands'.....and the processes we're all engaging in together are not seeking to *categorize* Inmates according to 'dysfunction' or '*lack of utility*'.....rather....the connectional-relational processes we are all using together are enriching our *functioning*.....and our being.....and our interacting...and our *inter-subjective interconnecting* and *interrelating* .....and our spontaneous elegant flow.....and our *personal and inter-personal agency* in doing *justice* to our *potential*.....and this involves a very different being-in-the-world with each other.....transforming *social reality* towards one that fully reflects our essential inter-subjective inter-connected inter-related humanity.....rather than as....individuals being 'treated' and 'handled' as objective objects.....as things.....and while attending to Group process carried with it a disassociating from the prison reality...*freedom from*....we *engaged agency action*.....*freedom for*...and similarly...Fraser House ex-residents were not on the streets in the 1960s in Sydney protesting and demanding *freedom from*.....they were out in community acting for wellbeing celebrating *freedom for*.....

### **Keypoint**

*All of these fellows had acquired  
dysfunctional social....behavioural...and somatic characteristics  
through problematic social relating....  
hardship...use...abuse...disuse...and disconnect...  
and perhaps all of these were the best that they could come up with.....  
and these responses have been sustained by habit and inclination...  
and having nothing more functional to respond with... and now they are  
together accessing generative possibilities.....while acquiring  
new...values-framed...normative....emotional....  
functional....social....behavioural.....and somatic  
inclination characteristics...behaviours and experience  
through connectional and relational nurturing  
of self and others.*

....and now back to Fred.....

Fred, is it okay now if we explore your potential to have further improving in the ease of your head and neck moving?

Yes.

When Fred first laid down, do you remember the position of Fred's feet?  
We'll come back to that in a moment.

I then work with Fred for a while<sup>18</sup> with him lying down on his back on the carpet...and having him imagining turning his head one way...while I turn his head with a miniscule movement in the other direction...a kind of 'homeopathic' moving.....

....and after doing this both ways.....this tends to create profound confusion in all of the nerves in the neck....leading to a profound letting go

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<sup>18</sup> This further work with Fred will be written up in a later paper.

into relaxation...and then with Fred's okay...I gently move his head through the full range which is quite an extra-ordinary thing to see.....enabling him to increase his graceful moving of his head and neck.....

.....and then.....with Fred's okay....I ask Fred to give feedback about how he feels inside his left shoulder.....and he describes it as feeling even more spacious and light and very...very relaxed....

The other side feels the same. He says that he cannot recall feeling his left shoulder for years....it has been as if he has not had a left shoulder.

I then draw the attendees' attention to Fred's feet. Before you'll recall they were pointing straight to the roof, typically indicating a lot of tension in the abductor muscles on the insides of the thighs.

Now Fred's feet are both pointing out to the sides. Fred's relaxing has generalised throughout his body, as typically happens with this process.

Fred is now invited to explore a set of ways of moving that has him discovering a process of how to roll to the side and then spiral to come to standing....with grace and ease.....and with virtually no tension in his belly and neck.....

After Fred's experiencing all this I say:

...now Fred perhaps.....stand and orient your self.....while you notice..... how you feel as you....do that.....

massive anticipation  
in the Group

Every attendee is stunned. Fred effortlessly rolls to the side like a baby and easily spirals to standing and is now about seven inches taller...

...Fred's head is aligned.....his shoulders symmetrical with the gentle slope of relaxation....his spine naturally aligned with no humped-back posture....while Fred is beaming and doing very slight movements checking out his new body.....and there are also no facial tics or twitches.....

Fred walks out of the tight semi-circle and walks around the room as if he is a graceful celebrity on the red carpet with natural grace and no airs, as he is a very dignified fellow.

'Amazing! Really amazing!'

He keeps repeating this. There's a buzz of conversation in the room as everyone else is talking about Fred and what they have just experienced.

*From my own experience and feedback from others.....  
this experience that Fred has just had is like getting a brand new head  
and neck.....a new body.....and it feels absolutely wonderful...  
.....and it also seems to increase visual acuity and sense of colour.....  
so that the whole world seems more colourful.....*

To my knowledge *none* of Fred's dysfunctional symptoms *ever* returned. All of Fred's changes towards integrated functioning is a topic for discussion among the other inmates that night in the dorms, and through the Facility the next morning, and I sense this sharing creates all manner of subtle positive effects on staff and inmates alike – another example of a theme conducive to coherence.

You...the reader.....may want to try this one.....

.....sitting in a chair.....put one hand on your belly...and now lift one knee so your foot comes off the ground.....

...and in doing that...did your belly muscles tighten?

If they did...have them relax and discover how you can.....lift your knee *without tensing your belly*.....you can discover a way to do this...

...and once you discover it.....do it a number of times.....the lifting of the knee.....*with a soft belly*.....

.....and when you have discovered this.....you are using muscles that are deep.....that people tend not to use in lifting legs.....and *maintaining gentle and aligned elongation through the spine*.....and now take these learnings across to the other side of your body.....and discover how to have a *soft belly* while lifting the other knee.....and do it a number of times on the other side.....while then coming to standing and notice how you feel.....and the difference may be subtle....or quite noticeable... and go for a walk.....

I was once attending a gathering where there was a very obese person who *always* needed assistance to get out of a chair..... and I say....

....perhaps you may want to.....try something that may help..... you have more mobility.....

.....and she says she is interested...

.....Mary slide your feet back so they are right back underneath the chair.....good.....now arc your head and chest forward and down.....so that they come out in front of your feet now.....and keeping a sense now of.....being balanced....keep your head and chest coming forward and slightly down...

...and now with your weight balanced...over your feet....and placing your hands on your knees.....begin using your legs now to.....come to standing.....and have your hands come away from your knees when it seems natural to do so....and doing all that now....

...and with a beaming smile Mary finds that she can easily do this and comes to standing unaided with grace and ease for the first time in years with a very big smile on her face.....

going down  
to come up

*an old one  
while apropos*

*the body  
doesn't come  
with a  
user's manual*

In large part because of his return to functionality.....Fred is given the *outside* gardeners job that involves him having a few hours....mornings and afternoons on weekdays.....tending to the flowerbeds and lawn on the perimeter outside the front wall of the jail.....and this gives Fred the opportunity to see the outside world after so long in prison...

....and one day while there he happens to recognise two psychiatric nurses from the psychiatric division where he had been incarcerated for so many years....and these two are visiting the Facility to give a series of talks to all staff about safety precautions relating to handling inmates or staff who are bleeding.....and Fred calls out to them by name....and neither of them can recognise him.....and he says who he is.....and they suddenly remember him from the psychiatric division and they're amazed because he shows none of his prior symptoms.....and he looks totally different....

I sense they had assumed in the past that he was retarded because of his minimal speech.

They ask Fred what has happened to make him so different.....and he briefly describes what happened in the Group meetings....

and when inside the Facility the two psychiatric nurses have a chat about Fred with the Governor and the Jail Psychologist....and sometime later the two nurses decided to take up Fred's case with the parole board.....

....and around 20 months later.....Fred in his 74<sup>th</sup> year....is again granted life parole and settles into a church-run supported residential unit for ex-inmates.....and about six weeks after his release....perchance I met Fred in a large city departmental store....and as Fred walks up to me with the same grace and elegance of that walk in the small room in the Facility.....he says.....

‘Every night in memory of our time together.’

.....and I know he means that....every night he still does his arm and shoulder moving while lying on his back.....just as we did in the Group ....and Fred shows no signs of his previous dysfunction.....

....and Fred tells me his big interest is road-cycle racing.....and that he is researching the old newspapers in the State Library.....and a journalist

is helping him write a book about some of the history of road-cycle racing.....

A little more on what had been happening with Fred. As the old song goes, 'the knee bone's connected to the thigh bone'. Fred's left arm, including all its bones, ligaments, nerves, blood vessels, muscles, and tendons *were connected* to his shoulder.

However, all of these had not been *relating* well with the component parts of his left shoulder. The change that had happened to Fred's arm and shoulder was to the quality of the system functioning, especially the quality of the *integrating of the connecting, relating, cooperating, and coordinating* happening between the bones, ligaments, nerves, blood vessels, muscles, and tendons - and the systems of Fred's arm-shoulder complex, and their links to his neck, head, and his brain and all the way down his back to his waist.

The capacity for graceful movement in Fred's shoulder and arm was *depending* upon the *relating* of the *coordinated connecting cooperating ...with all of this depending* upon the *relating* of the *connecting* to...and functioning within the *motor cortex.....and this is all connecting in new ways to Fred's sense of self...and who he 'is' and his being-in-the-world-with-others .....and with Fred's new sense of body image modulated through the associative areas of his brain....and the integral processes increased the quality of the meta-relating between inter-connecting... inter-relating...inter-cooperating...and inter-depending aspects.....all inter-woven for system grace and elegance.*

And all of this integrated psycho-social-emotional functioning I sense...is experienced by Fred as a profoundly altered way of being-in-the-world....a return to the zest of his teenage years in New Zealand.

Notice the role of some of the contextual circumstance in Fred's life:

- The mothers being outside the shed in the garden
- The idea of knocking his friend out to stop her crying
- The bomb being right beside him on a bench
- Not allowed to speak and *can't* speak in solitary confinement
- The two children riding by in the park
- Feeding the pigeons
- The two women walking past in the park
- The police car going past the park

- The consensus theme of 'feeling good'
- Fred selecting the memory when he was functional in New Zealand
- Fred just getting the outside gardener's job that allowed him to recognise and speak to the two nurses from the psychiatric division, who in turn initiate his parole-based release
- Fred and I meeting in the city for closure

And these brief moments in time had all involved action massively affecting Fred's life; the potent potential of time and circumstance.

Three key moments that were turning points in Fred's life involved parks or gardens!

Also on the potency of context, Fred's speech motor production had shut down upon seeing that he had killed his little girl friend. The prison system compelled Fred to *remain silent* for over three years in solitary confinement. Because of Fred's difficulty in speaking clearly, he had rarely spoken for fifty-three years. Given all of that, Fred was immediately fluent and conversational when speech returned. He revelled in it. Recall his words:

'Don't stop me, I am on a roll'.

I return to Fred later.

## Exploring

.....after the extraordinary things that had happened to Fred...the Group became interested in exploring what other substantial challenges they could take on together....and we explored more on changing states... ..maintaining calm alertness in the context of others' attempts at provoking them.....starting with relaxing the jaw....belly....and hands... and we explored living well with aversive emotional states....like anger and depression.....and using these as resources and as our bodyminds feedback to take action to restore wellbeing (Cameron Bandler & Lebeau, 1986).....and as well.....Inmates experienced working well with safety and danger when this came up in Group discussion.....and there was ready agreement that it would be good to enhance a sense of danger that would be activated whenever they were in dangerous contexts....and while never discussed in the Group....it was highly probable that none of these Inmates had had any sense of personal danger to themselves at any time in the lead up to...or during the time they committed their offence(s)....

Generally, people have a sense of danger; it is a sense that is activated extremely quickly when a person is in a dangerous situation. It may be a red light that flashes in front of their eyes. It may be a loud internal alarm, or a very strong feeling. In each case it potently interrupts current activity and initiates an avoidance activity and/or a response to protect one's-self and or others.

For example, a person sees a young child about to plunge a live hair-dryer into water, and yells 'stop' while leaping and switching off the appliance. It comes with the territory. It is linked into the sympathetic nervous system (the speed-up system) and the sensory-emotional crossover aspects of the hypothalamic limbic region, especially synesthesia – where one or more things are so linked that, if one or more aspects are activated, another aspect is instantly activated. See danger and instantly have an avoidance response. Hot fat splashes. Hand withdraws fast.

For the Inmates in the Group, this sense of safety/danger was just not very functional. Though not discussed in the Group, we surmised that many of the Inmates were engaging in fantasy activity and recall of the committing of their offence as a means of arousal for their solitary sex life while in jail. If we were correct in surmising this, then none of them probably had any sense of personal danger in doing so. In all probability, it would not have occurred to them that this constant recall of engaging in

personally dangerous behaviour was reinforcing the very behaviours that had got them locked up one or more times.

Many were serving long sentences; some of eight, ten and fourteen years. Fred had served forty-six years! Life inside jail was very unpleasant and disturbing; some had been stabbed and/or bashed while inside. In no way during that instant of panic and reaching for the bomb to knock out the little girl, did Fred have any sense of deadly danger to the child, nor consequential danger to himself. We began exploring the possibility of installing a sense of danger.

We were able to set up danger signals using Ericksonian language and anchoring processes from NLP.....and they were very ready in offering feedback along the way and cross-checking others' experience. Anything that really appealed to them was made public within the Group context, and others were invited to try the same.

When their embodied danger alarms were spontaneously activating ....resulting in an instantaneous and very different state coming over them, a person may offer a remark:

'Man, if I had done that instead of what I did do.....  
my life would have been VERY different.....

From time to time there was a lot of banter.

Everything that had happened in the Group with Fred had created an expectation that very interesting things happen during the Groups. Given the changes that they had seen happen to Fred, they were very ready to give this challenge a go. The processes used in installing a sense of danger in the Facility Group will be detailed in later work.

We had not discussed the implications of installing a sense of danger with the Inmates.....neither had we raised the implications of having a healing hand.....or cooperating in volunteering to nurture Fred.....or the implications of their massively increasing awareness of awareness.....and the processes we are using *are in no way based upon....or dependent upon insight.....or having Inmates understand anything...*

This is resonant with Gordon and Meyers-Anderson (1981) writing about Milton Erickson's view of the role of insight in meaningful change:

Erickson does not believe that conscious insight into one's problems is a necessary prerequisite for achieving meaningful changes and, in fact, is usually quite useless.

Erickson has demonstrated in his work over and over again that insight is not at all a necessary prerequisite or concomitant of growth and change.

Similarly, Spencer (2005) quotes Neville Yeomans as saying:

Many Fraser House patients returned to functionality with little by way of insight about what had happened to them.

And back with the Group in the Facility....we found that sensing our sense .....and experiencing our experience does not require interpretation to make sense.....rather interpreting experience *takes us away from experiencing our experience*....

.....and....non-aware sensing does not notice difference.....and adds no information that informs us.....and in contrast...awareness...as in noticing and discriminating between small differences.....adds a massive amount of memorable....new.....informing information...in reforming.....re-forming ...Inmates...

...and as Werner Pelz liked to say about 'sparkle'.....

.....that which reveals.....can also conceal.....

.....and Inmates were given no information or theory about what might have caused Fred to change.....or about anchoring or reframing.....we never mentioned these terms.....and we never said that they may change .....or mentioned they *had* changed in any way.....and Inmates never asked any questions.....or asked for explanations...or interpretations .....or asked for us to define anything.....or name anything we were doing....rather....they were just immersed in the doing.....and this is a common theme in these stories.....

### ***Keypoint***

*The process entails processes for  
accessing pre-cortical embodied knowing....  
where knowing emerges through their bodies....  
and they can feel  
the difference of the difference that makes the difference...  
and notice the difference that remains  
as a new and far better way of being-in-the world.*

For context....I have previously mentioned the Inmates' highly developed crap detector.....and their complete disdain for anything they considered stupid....especially coming from someone filled with self-importance...and a common thread binding these fellows together was a pervasive distrust in 'the system'....to use the vernacular....some or all of the following were heard constantly....and said with increasing volume and emphasis...

The media is fucked!  
The finance system and banks are fucked!  
Psychs are fucked!  
The police are fucked!  
The courts are fucked!  
The jail system is fucked!  
**And the whole system is fucked!**

'Fucked'....in this context means being simultaneously untrustworthy.... corrupt.....criminal.....harmful.....destructive.....unethical.....immoral..... inept....dysfunctional.....and beyond repair...

....as further context....for Group participants and all the other inmates..... so much of their time was mind-numbingly boring...and as said previously .....they were easily annoyed and irritated.....and given this.....initially .....many...if not all of these Inmates...may well have been sceptical about the Jail Psychologist and me being of *any significance* except perhaps as a diversion from the boredom of prison life.....and being in the Group as just an opportunity to maximise the chance of obtaining parole under less onerous conditions.....and for them.....'doubting' was a highly developed resource for doing reality testing.....

.....within this contextual framing...the Group participants being challenged to evolve the Contract themselves...and being engaged in experiencing their own experience.....and cross-checking this with their fellow Inmates was all grounded reality testing.....while being experiential was required under the Contract.....

Fred's change was real.....the Inmates had the evidence of their own senses.....while we by-passed any resistance coming from their doubt or scepticism.....there was nothing for them to doubt.....

Although Inmates shared their experiences in the Group with the other Group members, they did not talk *about* their experience, or what it might mean; they did not share any of their insights with each other in the Group.

Apart from some general discussion about themes from time to time, the Inmates were always:

- engaging in being aware of their awareness
- experiencing their experience
- detailing their here-and-now experience
- listening to other Group members detailing their here-and-now experience
- or all of the above

From closely observing the Group members, as well as getting feedback from them, they found every moment of their time in Group sessions totally engrossing, and they were never bored, irritated or annoyed. In this, there was nothing emanating from other Group members that they would doubt, deride or dismiss, or nothing of a similar vane from the Jail Psychologist, or me. Neville and I had arranged this 'no theory or explanations' protocol with the Jail Psychologist. This protocol evolved from the processes of engagement at Fraser House.....and we used this Protocol at the Healing Sunday Gatherings where Maria observed Sally ...a story told in a later Segment...

For all the talk about 'function' and 'functionality' in *By the Way*.....the *Way* is also about spontaneity.....play.....engrossment.....'sparkle'..... joy....and the fullness and richness of a good life together with others ...and life within the Group enclave was all of this.....and after a time this *mood* rippled out into the wider Facility.....and this in part was what prompted the Governor to say.....

...tone it all down a bit.....this is not supposed to be a 'holiday camp'.....

...though I sense that this was all making the administration's job easier...

### **Keypoint**

*The Inmates... the Jail Psychologist and myself.....  
were all engaging in what may be termed  
'embodied learning'....'embodied knowing'.....  
'embodied experience'.....and 'embodied understanding'.....*

*.....and this replicates the processes at Fraser House  
where people arrive dysfunctional and leave functional.....*

*...and like at Fraser House.....  
the wisdom is in the Group.....  
typically non-conscious wisdom  
that emerges to see the light of day  
as appropriate to context....*

*and I sense that I'm learning far more  
from engaging with the Inmates  
than they're learning from me.....*

*.....and in all of this  
the Jail Psychologist.....Neville.....and I  
never have a session plan.....*

*.....everything happening in the Group  
emerges from the ever changing Group dynamics  
and ever-transforming Group contexts  
and everyone's ever-changing  
awareness-of-being-in-the-world-relating-with-each-other.....*

*.....transitions towards well-being.....*

## Observing

The Jail Psychologist was interested in observing me 'working' on a one-to-one basis. One context involved an inmate who was not in the Therapy Group although he was seeing the Jail Psychologist personally on a voluntary basis. The Jail Psychologist was interested in learning how to induct someone into altered states in everyday life.....and also how to therapeutically use these altered states.

A concern that the Jail Psychologist (and the authorities) had about this inmate was some aspects of the ecology of a relationship this inmate had with a female who had shifted to a caravan park near the Facility to be able to regularly visit him.

For context.....this inmate had been sentenced for sexual conduct with children under ten years of age....and the concern of the Jail Psychologist and the authorities was that his girlfriend....while in her early twenties (a lot younger than him) had the physical height of a seven or eight year old...so was she a child surrogate till he was free and able to resume his 'pursuit' of children...and I understanding his concern is about flexibility...

After discussion with Neville, the theme (elected by the inmate) was his general rigidity in every aspect of his body and behaviour. The following happened on the first occasion that I engaged with him. The Jail Psychologist is present as an observer seeking to acquire competences relating to supporting people going into altered states that *do not involve people losing awareness of what is going on*. I say to the inmate:

And I understand that you would like to.....increase your general flexibility (he nods his head in agreement)....well.....you have seen the profound change that has occurred in Fred.....and perhaps you may like to.....stand.....and.....shut your eyes ....and I will mention a few things for you to do....that others have found enables them to.....become very flexible.....very easily now.....and with your eyes closed now.....good.....you can... be more aware of your feet on the ground now.....having them remaining still a comfortable distance apart.....and others have found that this enables them to....learn things in a different way .....and now *imagine* taking your left hand and.....imagine having it raise now out in front of you...and.....point in front of you ...with your arm fully stretched...

.....and imagine you can.....see where your finger is pointing... and when I say.....you can.....*imagine* turning very slowly..... *imagining* beginning to turn your arm to your left.....and you can .....keep you eyes shut and *imagine* your head can follow when I say to start turning to the left...also you can.....*imagine* you can ...always see way into the distance where your finger is pointing ...as you *imagine* turning to the left...and *imagine* your shoulders becoming involved.....and your upper body...can also...become involved.....and you'll discover how your hips can.....become involved....turning to the left.....and both your knees.....and notice in imagination how the trailing knee ends up being further in front of you than the leading knee....just to notice.....and then you'll notice even.....your feet becoming involved in the turn.....though they'll both *roll* to the left.....and *when I say to start*....all of those aspects can become involved...so you'll be able to.....actually do the turn.....while *imagining* seeing what you can.....see way into the distance...as...you're turning way around to the left.....okay now.....you can.....*begin actually doing all that now*.....arm actually raising and beginning to.....turn now....involving all of those parts in the turning...

.....so the inmate begins to turn very slowly.....and it is very apparent that he is *already* in a *very* altered state.....

....and the language I am using carries many suggestions to enter states of being that differ from 'everyday life'.....noticing that all of these things that I'm suggesting he do are *things that he can easily do*.....though *he never does do them* .....so by definition.....in following my suggestions.....he is entering what is....for him.....a very altered state....a state that entails him being dissociated from the reality of his normal everyday life experience.....and he is fully engrossed in what he is doing.....

Recalling the notion, 'move differently and disintegrate habituated integral behaviours' (Feldenkrais, 1972, p. 39), this process entails a holistic shift in the way this fellow moves, for fostering emergence of whole-of-system transforming - becoming a very different person (refer Appendix 10).

The Jail Psychologist expressed non-verbal surprise that he was already in an altered state. His face is very calm and relaxed and his breathing has become very slow. He takes about fifteen minutes to do the turn with no sign of discomfort in his arm or shoulder.

From time to time I am repeating the above material and he is progressively involving each of the body parts in the turning.

I personally experienced this very slow moving in hyper-awareness early one morning in Neville Yeomans' kitchen in Sydney taking about 30 minutes to walk across the room....and when one of my shoulders reached the concrete wall that was the start of a narrow entrance corridor .....the only sense I had was that I had met an equal and opposite force...and it took some time to realise where I was.....and when I stopped.....I again returned to everyday life.....I had this extremely heightened sense of moving.....now back to the context where the man is turning in the Facility...many people.....unless given suggestions to involve all of their body....just turn their arm till it reaches its limit without turning any other part of the body. When they turn in everyday life....the whole body tends to turn like a column of concrete. This inmate however is discovering how in his turning.....with his feet *not* moving...to involve all of the parts of his body in the turn.....his head.....eyes.....torso.....arms....pelvis....thighs....knees....lower leg...ankles.....and feet.....and how to be *gracefully coordinating and integrating* all of these aspects in the turning...and in his turning.....his arm ends up pointing *way further* around ....and.....the inmate never speaks throughout the experience....nor do I attempt to engage him in conversation.....as well.....I am adding in comments about this being an ideal time for him to.....take on learnings .....in new ways....

.....while that turning is happening....taking all the time you need to do that....for learning things in new ways.....about how to be more flexible....and take very good care of yourself....becoming aware of how everything is connected.....and related.....and fits together.....and that which is fitting can survive.....the survival of the fitting.....and now.....as you have turned way around there now.....look.....and....see all that you can.....see around there....and.....take the time.....to....get a *new sense of all that*...and be involved in all of what's happening....for learning about how to *take care of yourself...very carefully*.....and when you are ready.....you can.....take all the time you need to... .....unwind.....and come.....back to the front again....and .....leave all of that.....

The inmate stays around six minutes pointing way behind him (three quarters through a full rotation) and then takes another fifteen minutes to come around to the front.

The inmate has the arm in catalepsy so it is unlikely that he will experience shoulder fatigue and he shows no sign of discomfort.

When he is at the front again I invite him to...

.....have your arm return to your side.....and give it a shake  
.....and then.....come back to us.....and.....give us some  
feedback on your experience.....

When this inmate opens his eyes he blinks and shakes his head and body and says a few 'wows'.....

...that was strange....really strange!

I sense that this person would have never done anything like this before.....firstly holding his awareness on being aware of imagining moving....and then adding in awareness of how all of the differing parts of his body could become involved in the turn.....so he's attending to hearing my verbal suggestions.....while he's doing all of this feeling .....while imagining moving.....and while *imagining* seeing through walls way into the distance.....verbal suggestions as *speech acts*....with him being hyper-aware....

As he adds into his experience each bit of the behaviour that I am suggesting to him, he is moving more and more into an altered state. The inmate finds that he can do each bit of this quite easily and without effort, and it was only after he was back in the front and opening his eyes did he become aware of how altered a state he had been in. Up to that time he had been engrossed in experiencing *his* experience. He said that as he *imagined* turning, it *was as if he was actually turning*. Recall the experience of the woman during the university research, the woman who imagined being back home while she was at the university and the enormity of her state change in getting from being home to being back at the university. Also recall the vividness of the experience of the woman in past lives regression, and Fred's vivid reliving of being in New Zealand.

Then...when I told him to *actually* turn and imagine seeing way into the distance.....he said he could *actually* see distant things.....as if the walls were *not there*.....and he was seeing hills and trees in the twilight....and this inmate knew the direction his girlfriend's caravan was in relation to where he was standing in the Facility.....and it was right round as far as he could turn.....and when he got there.....he *could* see his girlfriend in the caravan..... and could see everything she is doing and.....and when

I say 'and be involved in all of what's happening for learning about how to take care of yourself very carefully'.....he had gone over to the caravan in an instant....and engaged with her.....and had stayed there with her .....even as he was turning back to the front.....and she only disappeared as he came back to being in his body pointing to the front and he reoriented to being in the Facility.....

Notice that the generalisations that I used fitted his experience as well as his personal safety, though I had no idea that he was engaging with his girlfriend in his imagination. I was engaging in a way that is termed 'content free'. That is, I was not having the inmate giving me feedback about his experience during his turning, leaving him to be fully immersed in his experiencing of his experience and not breaking state to engage with me.

While this content-free interaction maybe potentially problematical.....it's also laden with possibilities and scope for reframing both context and meaning towards being well with others that the person hears at some background level while they are engrossed in private experience.....and my experience and that of others is that this form of content-free engaging does have ecological transforming potency...

...now back with the inmate who turned - I had set up a context for him to act ecologically during the experience.

Examples:

- o Increase your general flexibility
- o Become very flexible
- o Learn things in a different way
- o Take very good care of yourself
- o Becoming aware of how everything is connected and fits together
- o That which is fitting can survive...the survival of the fitting
- o Get a new sense of all that
- o Learning about how to take care of yourself...very carefully
- o Leave all of that.....

The inmate was fascinated with his turning experience. He had experienced nothing like that before in his life, and he was very keen to have further engagement with me present. Fancy being able to leave prison and go and have time with his girlfriend!

'I could not tell the difference between what happened and really being there.'

*This is resonant with the experience of the woman  
imagining she is home  
during the university research mentioned earlier.*

Then I had him remain in the present with his eyes open:

.....and taking all of those learnings....beginning now to actually turn around in the opposite direction.....seeing the wall of the room as you go.....involving all of the body parts....that you involved on your last turn...

...the inmate was then invited to turn...

...moving around in both directions to.....discover how *flexible* you are.....and now go for a walk.....and pause....and turn to look behind you....do that a few times on different sides....walk...and now turn....for all-round safety orientating and checking of the lay of the land.....

*using 'flexibility' as a metaphor for all aspects of life  
especially...by implication....not being fixated on  
age-inappropriate relationships or  
sexual conduct with children.*

This fellow was repeating that he felt *radically different* and liked the difference. The difference was in the graceful integrated way he was moving.....and this has collapsed a whole integrated set of dysfunctional behaviours (Feldenkrais, 1972) and their thinking...sensing...feeling components.....leaving him to resynthesise towards a more functional mode of engaging with himself and others....within a milieu favouring caring respecting values.....

The Jail Psychologist then pursued the personal safety theme with him.

....and notice the potency of direction....distance.....location.....space and place in working with this inmate.....he knew where he was spatially in relation to his girlfriend.....the direction....and distance to that caravan park relative to where he was standing within the Facility.....

...and if you have tried moving around in Google Maps on the Internet in the 'satellite' version....it's an interesting metaphor for imaginary travel around the world.....especially in the 'street view' format.....and I've used that to check my imagining being at particular places...

I am generally aware of space, place, locality, distance, direction and the like, though in that context this fellow was way ahead of me. His relationship with his girlfriend was the deep theme underlying the surface theme of flexibility.

Again, using the language of values-framed generalizations, my suggestions potentially sustained a personal wellbeing framing. A later segment titled 'Meaning' discusses the concepts 'frame' and 'framing'.

By the way.....on this theme of the potency of location, after engaging with Neville for some time I realised that if we were *talking* about another location or place to where he was currently situated.....Neville would *go to that place or location in his imagination* so that he was imagining *actually being there*.....so he could *have a more complete experience* of what we were talking about.....and I sense he did this from his experience of being with aboriginal people.....many of whom I gather.....do this as a matter of course.....

I found this out when from time to time I would be speaking by phone with Neville and he would suddenly react strongly and say:

.....'*don't do that!* Oh! Oh!

Neville would then carry on with what for me was bizarre behaviour.

Then he would say that whatever I did had his brain go into melt down.

I had no idea what was going on. Neither did Neville.

Then Neville picked what I was doing. I would refer to three or sometimes more locations and places in the one sentence and Neville would attempt to flit from place to place extremely quickly.....and my fast jumps between locations was overloading his capacity and he would 'lose it'.

Neville was re-locating himself, even dis-locating himself from normal reality of place.

I learnt to slowdown the speed of referring to changing locations and this overloading and state collapse ceased to be an issue for Neville when I was relating with him.

Now some reflecting on the above story. Gordon and Myers-Anderson, (1981, p. 28-29) write about 'flexibility' in the context of Milton Erickson's work:

By 'flexibility' we are referring to an individuals ability to regard a situation from different points of view and/or the ability to respond to various situations in different and appropriate ways.

Flexibility and increasing Flexibility is a sub-theme in a number of stories in *By the Way*. Examples, the above story, *Daughter on Bail*, *Jogging at the Front Door*, and *Regaining Balance*.

At the sensory sub-modality level, experience shows that direction and distance are often *very* critical submodalities in constituting the nuances of our experience (Andreas & Andreas, 1987; Bandler, 1985).

Imagine seeing a juicy red apple in your minds eye right in front of you.....about a metre in front of you.....and get a sense of how appetising that is.....now.....keeping your feet still on the ground .....shift the apple in your imagination so the direction you are looking in seeing the apple is around a little behind you to the left.....and as you imagine.....turning the apple relative to yourself.....and slowly increase the distance the apple is away and behind you to the left.....till it is about one and a half kilometres away and leave it there.....and you know that's where you left it.....now.....as you imagine turning to face the front .....and sense how appetising that apple is now....

the apple still behind you.....and knowing you left it way behind you around to the left.....sense how appetising it is around there.....now...turn around and get that apple and reverse the process.....so that it is one metre in front of you.....and again check how appetising it is.....

Experience has shown that people who have experienced the same awful things can have very different after-affects.

The people who visualise everything happening larger than life right in front of them may remain traumatised through see-feel synaesthesias - such as 'see something awful and instantly *feel* awful'.

Others may sense the past as a very tiny two-dimensional black and white photo on the horizon way behind them over their left shoulder (refer the Shift Pattern for collapsing synesthesias – Andreas & Andreas, 1987).

Recall the colloquial expression 'to put the past behind you'. That expression has potency. The people who survive well after traumatic experience tend to *not* have see/feel awful synaesthesia and *no* strong feeling reaction when they recall the experience. Think about flexibility and loosening up the dynamics of the inmate who turned; we are well under way, and he is fascinated and his life may be ready for taking a new turn for the better.

On this theme of looking and seeing things in new ways - perhaps you can explore the front cover?

For example what are some of the metaphorical aspects of the cover?



*isomorphic aspects resonant with  
left and right functioning of the brain  
linear left and the non-linear right brain  
somehow linked to the shapes of the tree on the right*

*and how the two slender trees in the centre  
are like the corpus callosum  
the large bundle between the two brain hemispheres*

*and the path being a reminder of the Way*

...and that others on their journeys have helped  
constitute and re-constitute the way

and notice the way light occurs in the scene on the front cover  
and it was the light of this area that attracted  
the Heidelberg school of Australian Impressionist artists  
to settle in the Heidelberg area  
and all these are connectivity aspects of the whole.

The front cover photo was taken along  
the Yarra River in the Yarra Valley, in Victoria, Australia.

A complex set of aspects are affecting that light.

*One is the high Australian sky.*

*Another is the way light enters the valley*

*especially as the sun rises over Mount Dandenong in the morning,  
and sets over Eaglemont,*

*a ridge along the Western flank of the valley in the evenings.*

*And the light affects mood and mood affects....*

## **Re-socialising**

This next segment is about re-socialising. Recall that the Facility was a maximum-security prison based on a policy of *humane containment*; it was not based upon a therapeutic community model.

There was a very strong protocol *amongst the inmates* of the Facility that supported their social life world inside the prison going smoothly. I call this the Protocol. The Protocol could be summed up by the phrase, 'Either you do it easy, or you do it hard'.

Even the most despised inmate was harassed within this Protocol, and he knew how to receive the harassing and maintain the Protocol. In previous jails this most despised inmate had been stabbed many times (with small makeshift knives to hurt not kill) and bashed regularly. In this jail his hazing seemed to be limited to being ostracised and having human

faeces regularly smeared on his bedding (that he had to wash off). However, even this hazing stopped while he was having a particularly bad time with a female relationship going sour, as everyone knew the increased tension may mean he could breach the inmate Protocol and in so doing create an incident that could have implications for loss of privileges by everyone.

I sense that a key factor in maintaining the Protocol was that every inmate in the Facility was aware that this Facility was better set up as a Special Protection Facility. These inmates knew that they were in this Facility for long-term stays because it was highly likely they would be hurt within the general prison population or within Special Protection in other facilities. Other jails had inmates in the Special Protection classification, though with inmate movements in the daily routine, inmates on Special Protection were almost daily at risk of harm or hazing. Put simply, in the Facility, every inmate had to ensure that they never created a context that would have them transferred to another prison; that was too dangerous a thing to happen.

I sense that after the massive change in Fred, the existence of the Group, my role, and not hazing the Group members would have been included in the orientation by current inmates of new inmate arrivals as part of the informal inmate Protocol briefing about 'how things work around here'.

The inmate Protocol ensured that inmate life inside the prison went smoothly. It was summed up by that phrase, 'Either you do it easy, or you do it hard'.

New arrivals were immediately inducted by other inmates into 'how things work around here'. The Protocol was a self-organising inmate-wide phenomenon – part of the taken-for-granted-rarely-discussed. As the 'way things happen around here' inmate heavies would generally give just the minimum amount of 'pressure' required to ensure compliance with the Protocol.

What I am calling the 'Protocol' had to my knowledge no name, and it didn't appear to be recognised as a social phenomenon by staff or inmates alike.

The following are examples of the Protocol in action. During the first few days, a new arrival was continually receiving information about 'how things work around here'; some examples:

How to recognise cutlery which 'belonged' to which jail heavies – paint on the handles, or the particular shape (8 different set's). The cutlery was put out on a table and new arrivals would be shown just before their first muster which of the cutlery should never be used – the rest could be used by anyone.

Which cups 'belonged' to which jail heavy down in the education unit.

Never use a particular toilet-shower facility between 10:00 AM and 10:16 AM as that is when a jail heavy showers. He got started in the laundry early and couldn't shower when the others did.

How the laundry process works.

Typically, any noise suggesting an altercation would have one or more of the nearest jail heavies responding quickly to break it up and act as peacemakers before any guard arrived.

Even though there was ongoing animosity and occasional aggression between people, no one was ever hurt while sleeping. Apart from the single cells, there were two sets of dorms with 16 and 8 beds in one set and two six-bed dorms in the other set, with everyone within each set sharing all night access to toilet/shower facilities. Given this, there was scope to hurt or harass people during the night. However, nights were typically peaceful – that was part of the Protocol.

Only on one occasion while I was there was a person bashed at night – though in the dorm toilet, not while sleeping, and that incident was very unsettling to the inmate population, as it was a very serious breach of the inmate Protocol.

As a special protection prison, the Facility had two populations, drug offenders and sexual offenders. A few inmates were not in these categories. These populations were not separated in the dormitories or anywhere else and while they had total disdain for each other's preoccupations, they showed toleration under the Protocol.

Any breach of the Protocol and/or the jail rules may bring sanctions by the inmate population as well as the authorities if they found out about the breach of the rules. Most times inmate breaches would be 'nipped in the

bud' by other inmates before authorities intervened. Jail heavies may threaten or thump, and other inmates may haze or exclude Protocol offenders for a time. The Protocol made practical sense. It worked. It met inmate needs. It minimised lockdown and loss of privileges. Given that all of the inmates were incarcerated for non-compliance with society norms, the *Protocol was a potent self-organising normative socialising influence*. Typically, inmates cooperated with it, and generally, things went smoothly. There were occasionally inmates who did not comply with the Protocol, and they tended to 'do it hard', or 'very hard'. The Protocol was a self-organising process for what Neville termed 'lorefare' (an adapting of his term 'lawfare')....where 'lore' guides how we fare...our way of living together...and 'folds back' to re-constitute us.....

On recognising what I am calling the 'Protocol'.....I could see parallels with what I then knew of Australia's first therapeutic community Fraser House (Spencer, 2005) founded by Dr Neville Yeomans.....where *every* aspect of everyday life becomes normalising and socialising, and Fraser House residents who had been in Fraser House for a time and had become experienced in engaging in transformative processes inducted new members in the Ways of that Unit.

Within the Jail Facility.....the inmate Protocol was.....in effect constituting an informal therapeutic community.....though this was not recognised by the inmates. I suspect it was not particularly recognised by the authorities.....and I never drew attention to it at the time.....as it was a self-organising phenomenon and my sense was.....let the process be.....

My understanding of the Protocol has some aspects to it that are akin to a context I heard about in the Australian Securities and Investment Commission (ASIC) where the investigation section within Knowledge Management had realised that there were three sets of *informal* professional information sharing networks within 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. ASIC senior management wanted to find out more about them, improve them, and increase inter-sector cooperation without in any way harming the way they worked.

When I last met up with the ASIC people in Information Management who were investigating this phenomenon, they were facing massive resistance to their research work by the folk in these three separate networks....and the researchers were beginning to recognise aspects of the dynamic way self organising mutual-help networks unfold....and that *attempting to understand or 'improve' these networks may harm or collapse them.....*



self-organising phenomenon in nature -  
a close up of the path on the front cover

*ASIC's three informal networks.....  
resonant with  
the emergence of the  
self-organizing 'grapevine'  
in any organisation.....  
and resonant with 'grapevines' in nature.....*

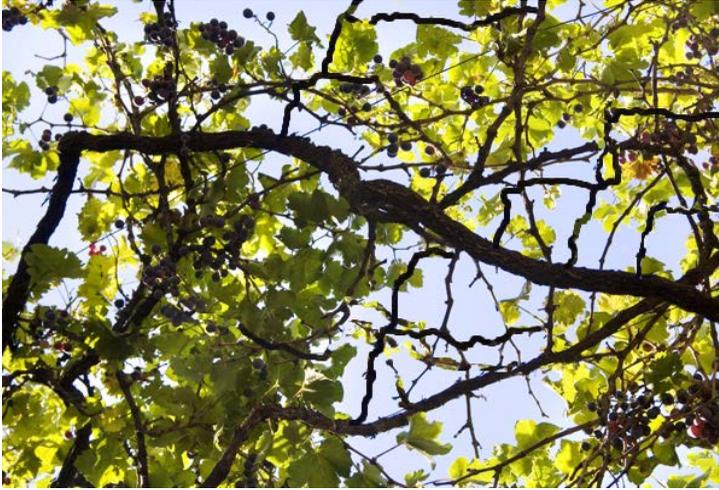


.....a close-up of the path shows differences that make the difference  
 ....the nature of the compacted path.....and upon closer looking  
 .....noticing part and whole in *fracture networking* as a metaphor for  
 understanding more about transforming compacted conditioned social  
 systems.....and the role-potential of networking.....and the using and  
 moving along and inhabiting crevices and cracks.....what has been  
 termed 'interstitial space'.....and exploring processes that reduce  
 compaction.....creating spots for transforming the vibrancy of 'soil'  
 ....adding thriving possibilities.....

Typically, information and rumours pass along these networks outside the  
 formal 'channels'. Often the grapevine is the best source of practical  
 information and wisdom as the local knowing of what works is often *not*  
 held by people in the formal power structure.....as evidenced by what  
 tends to happen when the system has a 'work to rules' ethos.....

.....and a grapevine has been well chosen as a metaphor.....consider  
 the structure and process of the grapevine pictured below.....

.....notice the similarities with the following diagrams.....the large and  
 small linking runners and the dark grapes containing the sweet juice  
 ....and these informal 'grapevine' networks have resonant structures and  
 processes.....as at certain times and 'seasons' the organisational grape-  
 vine is dormant and even 'looks dead'.....and then when the time and  
 'season' is right for it.....the organisational grapevine 'springs' into action  
 .....and 'has its day in the sun'.....and 'bears fruit'.....and delivers the  
 'juicy bits' that 'travel through the system'....



....and these informal social networks are now evolving like never before in structure and processes.....the integrated network.....the dispersed network.....the spider network.....the nodal network.....the 100<sup>th</sup> monkey effect...and collective consciousness...

.....and By the Ways taps into over 50 years of networked exploring of evolving self-organising and mutual-organising informal networks..... explored further in a later segment called Reflecting.....

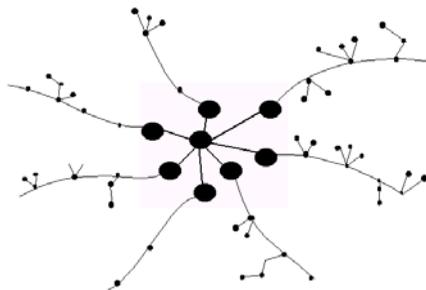
A 'node' holds information.....experience.....understanding and wisdom .....and may link to other nodes directly or through short or long folk links for sending and receiving rumours.....so nodal networks as structures and processes may be the keepers.....transmitters.....and users of vast and complex wisdom resources.....

new it knew it know it node it
---



### Beginnings

.....below is a sociogram.....a diagram depicting the structure of interpersonal relationships in a group of people...which is resonant with the above photo.....and this depicts a significant form of networking ...where in the middle is the nodal person.....*a holder of wisdom ...information...and experience at the Keypoint*...where all the subsystems of a network *converge*.....*a person who receives rumours and information from any of the long thin rumour lines linking small groups at different locations*.....and then passing this content as themes that may be resonant in other rumour lines.....and the other larger black circles recognise the first link in the chain depicting the key rumour exchangers with a link to the nodal person who send and receive the content in the lines (Spencer, 2005, Chap 13).....so the whole network becomes a fluxing...vibrating.....resonating complex wisdom structure-process.....



A dispersed network  
with a nodal link person in the middle



.....and 6 know each other.....and numbers 6...7...and 8 know each other.....

.....and in certain contexts where safety and.....or security is an issue .....typically....no one knows more than 4 or 5 people in the rumour chain.....and for example.....this form is widely used by healer networks around the world...for surviving in the context of vested interests intent on doing them harm ....where a common practice is for power interests to traumatise everyone in a village by forcing them to watch atrocity.....so that these traumatised people are readily controlled....and in these awful contexts.....healers who can heal the villagers.....are targeted for assassination by the power interests who view the healers as engaged in subversive activity.....and in these contexts.....certain healer contacts are never revealed to anyone....and what passes along rumour lines is on a 'need to know' basis.....for very good reasons.....

.....and another feature is that what passes in the networks is *adapted for use in local contexts....if the locals want to do this.....*and all this is discussed at the end of the segment 'Engaging in the Way'.....

Nothing happens  
unless the locals want it to happen  
and are fully involved in it happening

.....and notice that in the 'working with Fred' stories and the 'Daughter on Bail' story.....and many of the other stories in *By the Way*.....evaluating happens constantly.....and that which is working tends to be continued .....and action is based upon the *survival of the fitting*.....and things that work tend to be repeated.....and adapted.....and applied in similar contexts....and as we have just been exploring.....things that work may be passed on within rumours networks.....and another aspect of this is that repeating things that work tends to have them emerging as what may be termed an organic form of emergent 'policy' and 'policy' emerges from *practical wisdom in action*.....(Laceweb, 1993a; Laceweb, 2000a; Laceweb, 2003) and in this context 'policy' is '*that which works*'.....and hence 'policy' works..... ..

Back to the Facility....another example of the Protocol in action.....there were generally 63 inmates in the Facility. Six of these were cooks who would line up at the outside door of the dining room for muster before breakfast, lunch and dinner so they could be counted with the others, hear messages, and receive mail.

The other 57 would line up out of doors on clear days, or in one of the wings in inclement weather in two rows for muster. The positions in the front row, and the first 19 (from the dining room entrance) in the second row were all allocated positions. The final 10 positions were randomly taken. This ranking generally reflected the pecking order, especially the first 20 positions.

The others were more, 'where I am in this muster' - 'I know my place here'. The jail heavies were nearest the dining room and got fed first. When someone left the jail, everyone moved up a place. New arrivals went randomly into the back final ten positions.

A known jail heavy being transferred into this jail would be placed immediately in a ranked position according to relative status before the next muster. This positioning in the muster line was all organised by the inmates.

It meant the muster formed quickly, there were no arguments, everyone was fed with a minimum of fuss, and the process setting up the ordered position meant that if one or more inmates were late for muster, the inmates would immediately know and typically let the guards know who was missing and where they were last seen. The inmates were keen to get their mail and food so it was in their interest to get the muster over quickly with a minimum of fuss. This fitted the 'we do it easy' mantra of the Protocol.

## **Supporting**

This segment is about supporting informal socialising processes within the Facility. Fred had become a theme conducive to coherence within Group members. Such a theme has aspects that support coherence, or togetherness in the Therapy Group. Fred even became a theme conducive to coherence within the wider prison population. Everyone was interested in Fred, and was talking about how he had changed. So interested were inmates in talking about Fred's change, some began speaking with other inmates they never usually talked to.

I gave considerable thought to how the Protocol's socialising potency could be enhanced and used, given that it was self-organising and not noticed.

Following Milton Erickson's use of *challenges* as a therapeutic strategy (refer literature).....as well as processes I had learned from Neville and many others...I decided to see if I could.....without asking for approval... go beyond our individual and Group psychotherapy involving a subset of the sexual offenders in the Facility population...to see if I could set up possibilities.....without anyone particularly noticing what I was doing.....and so I began using socio-synthesis and many other processes in engaging the whole inmate population at the Facility in a wellbeing challenge using 'community-in-action' as the change process.....

.....as for setting up possibilities without anyone particularly noticing what I was doing.....my experience is that typically....members of the general public may be able to tell you the content of what's going on.....however if you ask people *how* things are happening....the process behind what is happening in human interaction.....generally they can't tell you.....and typically...people don't know what I mean.....and even if they have some idea about what I mean.....they still tend to only see content.....they can't 'see' the process.....they lack what could be termed 'process perception'.....and to go one step further and ask about the processes that are being used to set up and/or sustain the process....the metaprocess.....they are even more mystified as to what I'm talking about....I sense metaprocess perception is rare.....

.....as an example.....I was head-hunted to work with highly qualified professional senior managers in a very large industrial organisation.

I flew in and was working with the company's organisational development manager and he told me that one of the concerns of top management was the quality of the processes these managers used in interacting with each other as a management team. We set up a discussion on process and metaprocess and they seemed to fully understand the concepts. We showed some brief video clips and identified the process and metaprocess being used and had them head nodding. We then had them engage in some real-play as a team of managers while we filmed them. Upon replay, none of these managers could identify the processes and certainly not the metaprocesses they had just been using. They did not want to even discuss the content. Any engagement with them had them resuming the real-play and being totally absorbed in that. When these fellows locked in on task, they were tenacious. They were very 'task

oriented'. They found it impossible to shift from *engaging* in content...to *discussing* the content...or discussing the processes they were using in discussing the content.....or the processes they were using in doing the content.....they could not shift to these meta levels...to being 'process oriented'.....

A key aspect of the dynamic is that these fellows are relentlessly using their respective competencies that they are very strong in.....even when the task is calling for the use of a *different* competence....these fellows are *using their highly refined competencies incompetently*.....for example .....during a brainstorming task calling for creative imagination and *suspension of criticism*.....a talented persuader immediately interrupts everyone else's creativity.....and tenaciously begins selling his very poor idea .....that occurs to him almost instantaneously.....and others immediately begin using their highly refined attending and listening skills to hear him *collapsing the brainstorming session*.....*without noticing that that's what he is doing*.....*and that that is what they are contributing to*.....and that's what they are allowing to happen.....and others are using their refined skills in critiquing....to critique his ideas.....now everyone is cooperating together in contributing to collapsing the brainstorming session...and these very talented...highly educated.....highly paid people .....can't perceive the process that's going on.....or the processes that are sustaining the process that's going on.....the metaprocesses....

...another widely held 'blindness' is that people often do not perceive the *implications* of what they are doing.....this certainly applied to the above managers and to the inmates at the Facility.....

This lack of perception of process and metaprocess in these managers had very potent implications for their future careers. I sensed that top management had questions about these managers capacity, though even the top management lacked perception as to what was contributing to some of the problematic outcomes these managers were having.

Back to the Facility and the possibilities of engaging with the wider Facility inmate population. I'm exploring emergent possibilities for further fostering therapeutic community and applying this key concept Neville continually used at Fraser House - my challenge is to find a 'theme that is conducive to coherence', some theme that was so engaging, that *every* inmate would be so interested in the theme that they would set aside their differences and work together on it. 'Fostering emergent possibilities' entails setting up contexts having multiple aspects contributing to the

likelihood of good things emerging from the flux and flow of human interaction.

reconstituting ourselves  
while reconstituting  
our social lifeworld with others

For the purposes of promoting wellbeing, the theme of the challenge ideally would have aspects about it that related to their self-caring and nurturing as well as caring for others, something that they rarely did, keeping in mind that some of these fellows had abducted and harmed people of all ages.

It so happened that the theme emerged from the coalescing of events in everyday life. It was compassionate prison leave – where prisoners would be allowed out of prison say, to visit their dying mother.

One of the major morning papers was running the theme, ‘cancel all jail compassionate leave’ because of a couple of instances where compassionate leave was abused by inmates absconding and re-offending (though not involving inmates from the Facility I was volunteering in). It became such an issue that an extremely respected and retired judge was appointed to hold an inquiry. Seems that periodically ‘going tough on crime’ sells newspapers and both helps to create and also to appease community fears.....

Compassionate leave became a hot discussion topic through the inmate population at the Facility. We also discussed the theme of compassionate leave within our Psychotherapy Group meetings.

By now Group participants were very familiar with using themes, and especially the concept of selecting themes that everyone agreed to explore - themes conducive to coherence – as they had personal experience of the wellbeing consequences of this coming together in their separateness. Some inmates within the general population of the Facility said that they would like to tell their stories to the inquiry and I said that I would assist them if they wanted and some agreed. These inmates mentioned my helping them to other inmates. The inmate grapevine is

always very active....although inmates are selective about who they talk to and what they talk about in keeping with the Protocol.

After a time inmates slowly talked up the idea of putting in a statement to the inquiry and that some of their stories could accompany that statement. The opening sentence in one person's story in his own words was, 'I am a nothing from nowhere'.

With subtle input from myself, the theme was taken up more and more widely, and others became involved in meetings and reading copies of the evolving draft statement.

The statement was honed down by the inmates to half a page, and then we engaged in what Neville called 'relational mediation' - where the mediating helps form relational understanding and respect. It became commonly known among the total inmate population that what was emerging, as a possibility, was a statement about continuing compassionate leave that *every* inmate at the Facility may accept.

In this process more and more inmates began working on this theme being more than 'conducive to coherence', rather, creating actual coherence such that *every one* of the inmates would be prepared to sign the Statement. While prisoners generally had a highly developed 'doubt', to *adapt* Shakespeare, the Statement became an 'enterprise of great pith and moment' that was *not* 'sicklied over by the *pale cast* of doubt', and hence did not 'lose the name of action'.

The inmates were reading in the papers and hearing on the TV news that there was a ground-swell among the public asking for compassionate leave to be cancelled as an aspect of 'getting tough on crime'.

The inmates became very conscious that a unanimous statement from a total jail population would likely be seen as a rather extraordinary thing, given the natural tendency for some prisoners to be ostracised by their fellow inmates.

We reached a stage where we had general agreement on wording that succinctly and powerfully stated the reasons for continuing compassionate leave in a way that it was in *everyone's* best interest, including the general public's, for it to continue.

A 5 by 13 grid on a sheet of paper for signatures was drawn up by the inmates in the steering group of the Project. On the top of the grid was the

handwritten Statement to the Inquiry ending with words to the effect: 'We, the undersigned, agree with the above statement. *Every* inmate in the Facility signed, even the inmate that everyone shunned. The statement was sent accompanied by a number of brief handwritten stories by inmates with a note saying that this Statement was formed by *consensus within a total population of the Facility and signed by all inmates*. How often has this happened around the world with a mix of sex and drug offenders making a case for processes for offenders that is of benefit towards a better world for everyone?? And what are the implications and potential rollout of the forming of such a statement – it had symbolic significance and the inmates knew this.

The judge heading up the inquiry was putting out a call for statements from interested parties, and he was holding a series of public meetings as part of his inquiry.

Upon the retired judge receiving the inmate's unanimous statement and accompaniments, I understand that his very *first* public visit was to come and talk with some of the inmates from the Facility who had submitted their unanimous statement – and the persons to appear before the judge...I gather....were chosen after discussions between the judge...the Governor and the Jail Psychologist. I would not have been surprised if the judge's upcoming visit was the subject of a whole-of-staff meeting at the Facility. The Jail Psychologist did not discuss administrative matters with me.

The judge spoke to a number of the inmates and especially asked to speak with the 'nothing from nowhere'. The judge was alone in the room with the inmates concerned on a one-on-one basis. The judge sat behind a large table with his personal assistant note-taker, and the inmate sat on a chair a considerable distance from the judge.

The judge had a security buzzer and guards were at the ready just outside doors on either side of the room.....and the discussions passed with no security incidents. The judge asked to speak to me to get a firsthand report of the processes whereby the statement came into existence and I was the first one he spoke to (after the Governor, Jail Psychologist and Seniors).

The judge recommended to the Government that compassionate leave continue with some safeguards being put in place relating to absconding while on leave. The judge's recommendations were adopted by the

Government. His report included a number of quotes from the Unanimous Statement and the inmates' stories that accompanied the Statement.

This Facility-wide compassionate leave endeavour can be looked at as a form of emergent self-organising (with a little support) *mutual-help*, and my role as a behind-the-scenes enabler, supporting the process to be able, drew upon understandings from socio-therapy, clinical sociology and socio-synthesis.

Recall that the Jail Psychologist and myself were in constant contact with Dr Neville Yeomans by phone. Neville had created in the 1960's a very rich milieu (as in a people's interpersonal environment and surroundings) at the 80 bed therapeutic community called Fraser House in North Ryde, Sydney (Clark & Yeomans, 1969; Spencer, 2005).

*An  
integral  
aspect  
of  
what made  
Fraser House  
work so well  
was that  
every single aspect  
of the Unit  
was  
densely woven together  
in contributing  
to wellbeing*

During and after the compassionate leave exercise there was a noticeable and palpable shift in the mood within the Facility towards social cohesion. This was supported by a number of pre-existing processes.

Another example of enabling community action for wellbeing:

.....I'm speaking to an inmate in his early 30's who says that he has not seen the night sky for ten years.....

....it's not visible from cells or dorms or from the spaces the inmates could use during night activities.....and the Group psychotherapy is often scheduled during these night activities and had required one guard to be present at the spot in the gymnasium where the Group is being held.....

The suggestion is made that a small group of eight people could go with a guard down to the Education Unit on nights when there is no therapy Group.....and as an aside...this would allow members of this group to see the night sky on the walk down.....and being in the Education Unit would also be using the symbolic significance of *place*...as that Unit is an enclave within the Jail enclave.....and devoted to having better futures  
.....

....and this never seeing the night sky as a consequence of jail routine is not mentioned to the authorities....as this would *not* have been seen as grounds of itself for letting them out of a night-time.....inmates walking outside in the night-time presents security issues.....

....the Jail Psychologist....the jail social worker.....and myself explored themes with a few of the inmates not in the Group psychotherapy.....and a few of the older inmates asked if they could engage with some of the younger ones on what they might want to do with their lives once they were released.....the Governor agreed to setting up this other group with the jail social worker and I facilitating the group.....

It is also agreed that the group could take place down in the education unit at night creating the opportunity to walk down to the unit under the night sky.....the members of the group were all well-behaved and one senior accompanied us.....

...and the fellow who has not seen the night sky for ten years is walking for a few minutes with others outside under a clear sky with millions of stars sparkling.....and he is lost in conversation with another inmate when I interrupt him and say.....

....look up.....

and it's a *VERY* special moment.....all in the group have not seen the night sky for months.....or years.....and love the experience of seeing all the stars...and in the clear night air it is an *awesome* sight.....a cloudless moonless night....so the stars sparkle.....and they all comment on the surrounding darkness...that one inmate poetically describes as being like soft black velvet draped over the world.....

...and this group is held a few times in education till staff shortages lead to its cancellation....and during its short life it is a great success.....the older fellows show considerable skill as life counsellors and mentors.....though it took a space and context being created to have them engage in this counselling and mentoring behaviour....another example of tapping into the wisdom in the group.....and I sense that in their mentoring.....these older inmates are also supporting their own social transforming....and some of these conversations continue outside the group....and these inter-generational discussions contain wisdom from life experience and have substance.....

The inmates who saw the night sky shared this experience with other inmates.

One said:

people tend to take the night for granted...as it's there all the time  
....don't see it for months or years and it becomes something very special....

Another happening also supported social cohesion. A local freelance motor mechanic teacher had permission to drive his car into the jail yard which meant that during muster the inmates could see the beautiful countryside through the big gates in the back jail wall which were rarely opened in the presence of inmates.

The view alone was a magnificent experience for most of the inmates who talked to me about seeing beyond the gate....*the symbolic power of the open doorway...and the threshold.....liminal states....*and for the few who *obsessed* about being outside.....having the gate open and seeing the world beyond was very distressing. Doing it easy or doing it hard.

This motor mechanic was not only a superb teacher, trainer and mechanic; he was also an excellent group facilitator. He had twelve inmates who had the opportunity to have a two and a half hour workshop on motor mechanics. They were divided into small groups.

Some of these were people who intensely disliked others in the workshop.....and for these.....the opportunity to work on a car was a theme that was conducive to coherence.....

The mechanic was a hands-on type of guy and after safety protocols were discussed, he assigned each of the groups to disassemble parts of his

car; the carburettor, the front brakes, the rear axles/brakes, and the engine head. Within two and a half hours the car was stripped down and put back together again. They were totally engrossed in learning by doing, and I sense that like the Inmates in our Group, for their time with the mechanic, the Facility would have ceased to exist in their consciousness. Those inmates were talking together about that for days afterwards. Another example of enabling community action for wellbeing.

Other examples of what I'm terming 'community action for wellbeing' ...the non-guard staff such as education staff having scope to be involved in a program of activities within the Facility.....such as playing with the inmates against visiting volleyball teams and table-tennis teams.....as well as other activities....and I played a part in organising a large inmate singles and doubles tennis tournament that included some of the education staff...and there was also a sports tournament that included table tennis... badminton...and pool....also a mixed gender church group came in and put on singing.....sing-a-long.....and band concerts and provided magnificent cakes and coffee suppers.

One inmate turned out to be a magnificent pianist and with a bit of prompting from a few of us, the education people acquired an electric piano with 'piano' type sensitivity in the keys.....and the piano player put on an evening of fine playing that ranged through contemporary...rag... jazz... honky-tonk...and some of the classics. All of these things supported the informal community therapy process of the Protocol.

This Protocol is an example of how...given that the jail structures and processes entailed deprivation of liberty and tight circumscribing of inmates' *individual or collective agency*....that relational engagement by inmates within the Protocol allowed both their *individual and collective agency* to bloom.....tapping possibilities for *subtle* transforming towards wellbeing.....in self-organising ways....

The Protocol was all the more effective because it was an emergent self-organising phenomenon that *no one* was attempting to manipulate or control, as neither staff nor inmates seemed to recognise it even existed, though at the same time, they all actively contributed to sustaining it. (This is another example of people not having process perception or meta-process perception.) My actions supported the Protocol.

*Each of the happenings outlined above jointly and severally contributed to enriching community wellbeing in the Facility population.....everyone talking about the profound changes in Fred.....collaborating on the*

*Unanimous Statement.....the tennis and other sports tournaments.....the visit by the mechanic....the night walks under the stars and talking about that with other inmates who had not shared the moment....thinking about the subtle transforming implications of that.....the counselling and mentoring of the younger inmates by the elder inmates and.....thinking about the subtle transforming implications of that....enjoying the concerts with the classics and the funky jazz.....all happening within 'humane containment'...*

*.....and each of these has inmates engaging in conversing.....sharing .....and cooperating...and relating in setting up transformative emotional norms.....all this within the inmate Protocol.....Community-Based Resocialising for Wellbeing in Action (Laceweb, 1993a).....*

*.....and all of this can be reflected upon.....things that happened..... and one may contemplate the implications of these stories about making the world a better place...about potential and possibilities...and evolving homo aggresan towards homo amans.....evolving aggression towards loving (Maturana, 1996).....*

*...and all of this re-socialising action is resonant in many respects with what the Community of Communities<sup>19</sup> is on about in the UK....that community.....or rather a special kind of Community....can be therapeutic .....can be trans-formatively re-socialising towards community wellbeing .....and that therapeutic communities....especially residential therapeutic communities....can be potent therapeutic spaces and places for evolving the processes embodied in *By the Way*.....and psychiatrist Dr Rex Haig of the Community of Communities was able to link up simultaneously with Dr Les Spencer, Alex Dawia, Geoff Guest as well as my friend mentioned in a later story about laying out campout festivals. This linking up occurred shortly after Rex was hearing about Dr Neville Yeomans for the first time during a talk by Dr Les Spencer at a Therapeutic Community Conference.....and these links are supporting wellbeing actions in many healing environments around the world.*

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<sup>19</sup> Community of Communities is a body auspiced by the Royal College of Psychiatrists in the UK. This entity does standards-based quality improvement programmes bringing together Therapeutic Communities (TCs) in the UK and internationally, engaging them in service evaluation and quality improvement, using methods and values that reflect their philosophy.

## Being Dense

As one entry point for exploring about 'going outside the square'..... I was intrigued when I heard and read that anthropologist Margaret Mead used the terms 'density' and 'total' in describing Fraser House in the early 1960's as one of the best therapeutic communities she had ever visited as the co-founder of the World Federation of Mental Health.

You'll recall that Fraser House was founded by community psychiatrist Dr Neville Yeomans in Sydney, Australia in 1959 (Clark, A.W. & N. Yeomans, 1969; Radio TC International, 2009d; Spencer, 2005; Yeomans, N., 1961a; Yeomans, N., 1961b).

Within Fraser House, 'mad' and 'bad' folk.....to use the vernacular .....who had been in prisons and asylums were transforming their lives towards wellness. After the Unit had been going for 18 months...folk were typically arriving at Fraser House with a *dysfunctional* family-friend network of five or less....and leaving after as little as 12 weeks with a *functional* network of between *fifty* and *seventy* people!

What kind of organisation was it..... and what processes were they using to have that kind of transforming going on in so many 'mad' and 'bad' people's lives?.....and then I heard that people from the Australian Federal Government's Department of Foreign Affairs saw fit to attend Fraser House to learn about its group processes.....and that a multidisciplinary Psycho-social Study Group linked to Fraser House was considered to be the premier research institute in Australia at the time studying Group Behaviour. What was it that made Fraser House so good? Margaret Mead said that a key aspect of this community was the density and totality of *every aspect* of the Unit *acting together*.

What did these words 'density', 'totality' and 'every aspect of the Unit acting together', actually mean in practice?

How did they set up 'density'?

How did they link things into a 'totality'?

What ways were they using?

How did they do it?

What change-processes were they using?

I'm having questions tumbling out of me.

Then I found that they rarely asked questions in Fraser House...and rarely answered them!

*using the  
power of experience*

*rather than*

*the experience of power  
of being holders of  
'The Answers'  
and the determiners of  
'Correct Questions'*

*so*

*using the Power of Experience*

So how to decide which questions to ask.....or is the *very act of asking questions already distorting.....and limiting.....and categorizing.....* and focusing on *separate parts.....* so the *integrating.....inter-connecting .....* *inter-cooperating....inter-relating.....inter-depending wholeness of the density is rarely... or never discovered.....*

..so I'll reflect on all this and stop the questions tumbling.....

Though to ask the 'how' question anyway.....one answer may be...'By the Way'...and so the emergence of this book....

Clinical Professor of Psychiatry, Maxwell Jones, a UK founder of Therapeutic Community, in writing of Fraser House processes observed that:

'.....given such a carefully worked-out structure, evolution is an inevitable consequence' (Clark and Yeomans 1969, Forward, p. vi).

With all of the density of Fraser House process and its constant transforming.....all of this was never *questioned* by staff...outpatients...

and patients.....as they had other ways of knowing.....and understanding.....and in all of this...just like the whirlpool....the *process* is continually constituting the structure.....while the *structure* is continually constituting the process....

....and integral *experiencing* of this dynamic ever-changing co-constituting may be co-reconstituting self and others through embodied knowing and learning.....and ‘integral’ experiencing is another way of saying connexity experiencing....sensing the whole of it.....integrating all of the nuances for integrity of being and functioning and living fullness lightly.....

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). I began this book being intrigued about what Margaret Mead may have been referring to in writing of ‘density’ and ‘totality’.

Coming to One's Senses - By the Way in part emerged from:

- My extensive contemplating about Fraser House....and what processes contributed to its transforming potency
- Contemplating all of the precursors of Fraser House
- Journeys that I've made and stories I've heard through links emerging from Fraser House

....and as emerging from an endeavour to convey through *narrative*...ways of *going outside the square*...as well as providing a glimpse of.....and a feel for.... what had so excited Margaret Mead.....and what had inspired Maxwell Jones to write of '*inevitable consequences*'.....

And on the theme of how all this is connected and related...on one occasion I had flown into a place where an old management acquaintance of mine was now living.....and I looked him up and arranged to meet him in his office....and I was initially surprised.....though not when I later thought about it....about what happened when I was with him.....

.....and he was initially delighted to see me and discuss old times.....and he delighted telling me all about his business life.....and then I began telling him about how I had been looking at ways of being innovative .....especially ways for going outside the square.....including improving

how business....community and other kinds of organisations are run....and he was very interested till I mentioned that some of the ideas were evolved in Fraser House.....a therapeutic community within a psychiatric hospital.....

....and this was all just too big a leap for him.....he couldn't *relate* to this at all.....could see *no connection between what I was talking about and management*.....and sensed that I was demeaning managers.....that I was....to use the vernacular.....*really way outside* the square .....and he quickly drew the 'meeting' ....to a close.....

...a classic case of my mismatching the other person.....that I have .....hopefully.....learned from....using the guiding principle 'no mistakes ...only outcomes'.....and I can have a go at doing a lot better next time.....

## **Sensing**

Organisations of any sort are made up of inter-related...inter-connected ....and inter-dependent sub-systems and how all this works is fundamental .....and often there are perennial issues on the people side of the organisation relating to inter-cooperating...inter-connecting.....inter-relating .....and inter-depending....

And I will now share a story with you providing a glimpse of Neville Yeomans in action sensing what is functional in context.

At Fraser House a rich array of inter-related inter-connected and inter-dependent socialising processes were evolved; all part of the 'density' observed by Margaret Mead.

One protocol in Fraser House was that immediately a risk context was developing or where the likelihood of risk-increase was evident, an immediate call would go out for as many as possible of the staff and resident population to gather. A crowd would very quickly form, and in a split second take in the context...and interrupt dangerous/dysfunctional behaviour in an instant<sup>20</sup> ...and then proceed to resolve issues consistent with the slogan...'no madness or badness here'...or they would settle things down where the matter could be brought up and transformed at the

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<sup>20</sup> Refer early examples of 'interrupt' processes

next Big Group and following Small Groups. One of the protocols was for a staff member to never take unilateral action if an incident happened.

In Fraser House, there were many skilled people among the staff, patients and outpatients available as resource people. These people were skilled in group and crowd process.

The *patients* who had been at Fraser House for a time became highly skilled in the Unit's processes as they lived within the therapeutic community milieu as a way of life.

Residents, with *ample support*, were given tasks that they could *not* do... so they *could* learn how to do them through experience. For example, the residents set up, ran, and owned the canteen that supplied refreshments between Big and Small Groups. A resident with low social skills was put in charge of purchasing. Another similar low social skills resident accepted the job as the counter attendant. A resident with major issues concerning theft was put in charge of the money, and was closely monitored by a resident with anger issues. All of these people were very closely supported by very competent staff and or patients. Residents and outpatients acquired social and relational experience as well as experience in using wellbeing processes.

The more experienced residents and outpatients became involved in domiciliary care.....where people who were *preparing to leave* Fraser House would go with a few other residents at a similar stage....and visit folk who had *already* left the Unit in their homes to see how they were 'travelling' and offer support....and these more experienced residents used a little red van owned by the residents and funded from profits of the patient-run Unit canteen to provide a crisis emergency call-out service for Sydney....where a small very experienced group of five Fraser House residents would arrive at an emergency.....often in the early hours of the morning (Spencer, 2005, Chap. 7)....and be very effective in supporting people....and if appropriate.....bringing them back to Fraser House.....for continuing support....

Fraser House had an oft-repeated slogan, 'bring it up in a group'. This meant creating a group immediately, if a situation warranted it.

As recognised by anthropologist Margaret Mead it was the density and totality of all of the many aspects of Fraser House acting together in inter-related and inter-dependent ways that was so potent in the Unit's process.

*There was within  
Fraser House  
a sustained  
social  
impulse  
maintaining  
social forces and  
caring nurturing values  
creating and sustaining  
momentum  
for transforming  
towards wellbeing.*

All involved in Fraser House came to have a strongly held commitment to contribute to its success and reputation. (This also applied to the Inmate Group in the Facility.)

The following story has been adapted from one of my talks (Radio TC International, 2009c).

In the early Sixties, a crisis started in an upstairs dorm in Fraser House. Neville heard the call to form a group at the dorm. The Unit protocol was to quickly form a group and draw upon the wisdom in the group whenever an emergency occurred. It was not the protocol to call Neville and wait for his advice.

He happened to come to this emergency and responded fast to the dramatic context.

Neville rushes up the stairs.....and finds a crowd outside the door of one of the rooms and the crowd parts....and Neville rushes to the doorway and sees an outpatient wife.....who by the way has no authority to be in Fraser House outside of Big and Small Group times.....and she has no authority especially to be in the upstairs dorm.....Neville sees that she is pleading with her husband.....a patient.....with a sort of 'caring concern' .....to calm down....and Neville sees that the husband has his back to the wife.....and that the husband is facing the corner stabbing the wall with a large knife....which he shouldn't have in his possession .....

.....and he is yelling.....'I am going to kill her'....with enormous emotion  
.....referring to his wife.....and on either side of the husband are staff-  
members with knockout injections ready to jab him with a syringe.....  
containing some sort of powerful narcotic...if he makes any move to kill his  
wife.....and the two staff on either side of the husband yell to Neville:

'Do we jab him?'

Even in these dramatic contexts.....consistent with protocols.....staff  
sought confirmation from others for action.....if possible.....so that's why  
they ask...'Do we jab him?'.....and Neville sizes up the situation in a flash.

Now to pause for a moment.....that is the context.....I invite you to  
have a think now.....what would you do?.....husband highly aroused  
and in a very unstable state....has knife.....stabbing wall.....yelling he's  
going to kill his wife....with the placating wife right behind him .....close  
enough to kill in a flash.....it only takes a split second to turn and kill the  
wife and then himself and/or the orderlies.... the staff poised to inject the  
husband with the narcotic.....what would you personally do?

Everyone I talked to about Neville said that he was lightning fast....and  
way ahead of everybody else.....

Back in the upstairs room now.....the staff had yelled:

'Do we jab him?'

Do you know what Neville's reply was?

Remember...Neville was looking for the free energy in the system....

He was using connexity perception...

He was looking for all of the inter-connecting and inter-relating.....and all  
of the inter-depending aspects....

.....and he was looking for symbolic significance.....attending to the  
functional-in-context.....

Neville's response was:

'Jab the *wife!*'

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.

What's the symbolic message in that?

I repeat, what's the symbolic message in that? Perhaps you can reflect on this.

Neville sensed that the wife was the dysfunctional 'driver' of the husband's behaviour. Neville intervened so that *Neville* became the functional 'context driver' in the situation.

When Neville yelled out.....'Jab the wife!'.....what happened?

The husband froze.....the two staff were confused.....as Neville's response was completely unexpected.....it was a classic interrupt!

And immediately Neville said.....'Jab the wife!'.....what happened was that the wife who had been placating her husband turned in an absolute blinding rage and screamed obscenities at Neville.....and in so doing revealing a side of herself that she had never revealed at Fraser House before.....

....so as not to have her provoke the husband to actually harm her  
.....Neville immediately yelled again.....'Jab the wife!'

Now a staff member did jab the wife while the other one stayed ready to jab the husband.....and she collapses.....unconscious immediately.....

....and the husband.....who had not turned around.....slowly turns the knife sideways and gently gives it to one of the staff...and kneels down beside his wife and starts sobbing and stammering....

.....she was goading me to sneaking out of Fraser House to do more house robberies.....and I want to stop all of that.....

Now to give context - the husband had arrived as a patient at Fraser House some weeks before from Sydney's Long Bay Jail where he was a frequent inmate on robbery charges. On his last burglary, the husband had uncharacteristically harmed an elderly couple who surprised him during the robbery. It was for this reason that the authorities suggested he be transferred to Fraser House for the last months of his sentence. It turned out that the demanding wife had been the catalyst for *all* of 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 really toxic' - and he also could not tell anyone that she was the relentless driver of his criminality.

Neville recognised that this man was in what is termed a 'double bind'... he could *not* betray his wife.....because if he did do this he may lose her.....that's the bind....and secondly.... this loss was.....for him.....both unthinkable and un-discussable.....and this is the double bind...and it was this double bind that Neville spotted....and till now...the patient had never found his voice to say anything about his wife.....and Neville spotted the metaphorical message contained in the stabbing of the wall.....it meant:

'Someone shut my wife up'.

From this frame of meaning Neville could sense that stabbing the wall was *functional in the context*. It was a symbolic act expressing what the husband could not express in words. Neville supported this symbolic functionality as 'free energy' in the dysfunctional husband-wife relation.

Neville was supporting the functional aspects of things in context.... stabbing the wall was functional in context.....also the wife responding with venom was actually a *good* thing.....was functional in context..... because in engaging in this behaviour.....she was being totally *honest* for the first time in revealing her true nature in that moment to everyone present....and this was *functional* in the context and confirming to Neville that his reading of the context was correct.....and in being honest.....the wife was tapping into her own 'free energy'...perhaps...for the first time in ages....

The wife was signed on as an outpatient.....so Neville.....as head psychiatrist and director of the Unit had every right to administer drugs to her.....and after the narcotic injection she slept for some time.....and then slipped off sheepishly.....and the next day she was back.....and she fronted Big Group...and one of the Small Groups...and her dysfunctional behaviour was discussed and stopped in its tracks....

All of what had happened in that upstairs dorm had happened extremely quickly.....and psycho-emotional states can change very quickly.....and learning can...take place very quickly.....and 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 that also had ripple-on effects.

Neville's response, ‘Jab the wife!’ had a very different effect on each person present.

Each person in the room had a different definition of the situation.....and Neville's statement reframed each of these.....it increased the arousal in the wife...decreased the arousal in the husband.....and had the staffers go into curious confusion.....which is typically an ideal learning state .....and 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 un-discussable had now been revealed....and if he sensed he had irretrievably lost her.....there was a possibility that he.....*may* lash out and attempt to harm or kill her for causing him so much grief.....

...so with her ‘jabbed’ and ‘removed’ from the context.....and her role in his criminality out in the open.....and his fervent desire to give up criminality revealed.....*he immediately found his voice*.....and that which had been un-discussable.....is now out in the open and discussable...

.....Neville could affect everyone differently and appropriately because he continually attended to the unfolding context as an inter-dependent .....inter-related...inter-connected...living system...and Neville looked for the free energy in the system.....typically.....available very near the stuck energy.....and spotted how it was moving.....

.....and that Neville could affect everyone differently.....and to jump metacontexts again....that also tends to be happening with people *all the time all over the place*.....and once when I was teaching at the tertiary level in interpersonal relations....we held some of the workshops in a TV studio on campus.....and we were engaging in a series of hypothetical real-plays with two or more people in the hypothetical....and the starting line in the hypothetical was....

You're two hours late....

A simple context was also given - examples:

- Husband late home for home-cooked tenth-anniversary dinner with wife
- Mate arriving late to travel with five of his mates going on a fishing trip
- One person late meeting up with a Group of friends travelling together to a sporting final

Typically.....as soon as the first line of the realplay is said.....people are judging....blaming....accusing.....and attempting to impose their meanings on others.....and the blamed.....accused person becomes engaged in justifying.....rationalising.....and defending.....with a consequent rapid breakdown in the quality of their relating....typically....saturated with what Bateson in his book *Steps to an Ecology of Mind* (1972, 233-238) terms schizophrenic type double bind behaviours....where the person who has being waiting is dis-confirming and dis-qualifying each successive contribution by the late person(s) who are continually being told that their contributions are not valid. The latecomer's contributions tend to be received as if they are in some way different from *what they thought they intended*.....and *everything* they say tends to be *negated* and *distorted* and delectingly and discountingly *generalised*. The latecomer(s) from their viewpoint...tended to sense that they are *endlessly being misinterpreted* and *disconfirmed*. The person who had been waiting....*endlessly* endeavours to put the latecomer *in the wrong* by his or her *interpreting* of whatever the latecomer says or does.....and the latecomer comes to

expect that the person who has been waiting *will* misinterpret what the latecomer says or does next and ...and so the bond tends to become mutual...and the stage in the relationships may slide to where neither person can ever afford to receive or emit communications *about* their communicating (meta-communicating) without distorting meaning.....as invariably they begin engaging in *the very same behaviours* they are endeavouring to talk about in describing what they sense is going on.....as any attempt to sort out what is going on is also interpreted by the other as being judging.....blaming.....misinterpreting.....disconfirming .....justifying.....and defending.....so sustaining a profound and sustained denial of their reality....that invalidates their being.....and that in a very short time may collapse their integrity...with people losing it...whatever it is...

.....so to explore some of the dynamics in these role-plays.....the person who was arriving late would invariably have his or her behaviour and internal state *immediately altered* by the manner and tone of delivery of that first line...as it tended to be strongly overlaid with innuendo .....judgement.....and personal attack.....

....and the manner and tone of delivery of that first line also helped constitute the psycho-emotional state for the first speaker.....and the rest of the group.....and it tended to impose that person's definition of the situation.....and anything that the other person did tended to be filtered through that state...and tended to escalate that state...or be sliding it into more intense states....for example....from irritation....to annoyance....to anger....even towards fury.....the first speaker tended to prejudge the person and or the context.....to show *prejudice*.....they would rarely clarify the other's context.....

....and another thing we did was to repeat the replay and have the person say the opening line with a different manner and tone.....and with differing implication and innuendo.....again resulting in very different exchange.....

....and perhaps you have noticed that this hypothetical real-playing is creating experiential contexts where people may embody aspects of relational mediating and negotiating of meaning.....

.....and after a time I would stop the real-play and give the opening speaker who had delivered the 'you're two hours late' line.....as well as the others who had been waiting.....the added challenge of commencing

the real-play yet again.....and this time...comprehensively finding out the context(s) that the other person had been involved in...and all of the myriad aspects involved.....so that those who had been waiting are able to begin to more *fully enter into the world* of the late-comer.....so those who had been waiting begin to understand the late-comer.....and then for the late-comer to *begin to understand the world of those who are waiting* ....where...for example...time slows down when you're waiting.....

...and this repeat real-play would take a very different course again..... although there was still the tendency to slide into judging....blaming and the like....

.....then some of the other class members would be given the same opening line with a different context...and notwithstanding the processing we had done.....typically new real-players would *immediately* go into judging.....blaming....accusing....and attempting to impose their meanings on others....and the blamed person would begin engaging in justifying and defending.....again with a consequent rapid breakdown in the quality of relating .....

...and so the above process would be repeated.....towards establishing mutual understanding...and respecting.....and connecting...and mutual caring...and negotiating of meaning.....

.....and after each hypothetical there was discussion amongst the real-players...and the audience would become involved in the discussion....

....and later in the evening I had the group come up with 'personalities' for the six different people in the real-play.....while still using the same opening line and a brief context....

.....and all of the people in the class were 18-24 year-olds except one mature-age woman named Christine who was amongst the audience for the next hypothetical.....and I noticed that Christine becomes very agitated during the hypothetical.....so I changed the format and ask if anyone in the audience has anything to say.....

.....and immediately Christine yells at Mario.....one of the real-players and says:

You made me extremely annoyed and angry.....you were just goofing off as you *always* do and you did not engage in the personality that we gave you.....

.....and I signalled to Mario to *not* respond...and I immediately ask others in the audience what they felt about Mario.....

And:

- One said:
  - Mario made me laugh
- Others said:
  - Mario lightened the emotional energy in the group
  - I never noticed Mario
  - Mario played a valuable role in the exchange
  - Mario was the peacemaker with his funny antics
  - Mario made me think
  - Mario reminded me of my best mate

It turned out *every* person in the audience had a *different* reaction to Mario!

Then I said to Christine:

- Christine, Mario *made you* extremely annoyed and angry, *and*
- Mario *made* Louise laugh
- Mario *impressed* Fred in how he lightened up the group
- Mario *made* Charlie not notice him
- Mario *made* Suzy notice his valuable role
- Mario *impressed* Peter with how he used his humour
- Mario *made* Jane think
- And Mario *reminded* Jack of his best mate

I went through all of the differing responses to Mario in this 'Mario made.....' format....

...and Christine.....isn't Mario a flexible fellow.....seems that he has the ability to.....'make' everyone in the audience think and feel something different.....or is there more going on than....'Mario making....'

Perhaps this is not so much about Mario per se.....more about Mario-and-each-person-in-the-real-play-and-each-person-in-the-audience....and the....myriad inter-connecting....inter-relating...inter-depending aspects of each of them in their relating with Mario.....including the moods of people prior to arrival in the class on the day.....their conditioned ways of responding to various tones and personalities.....associated memories .....their various ways of looking-at-the-world.....and being-in-the-world at this moment....it's about many things...including response-ability ....that is our ability to respond .....and our meaning making....and our defining of the situation.....

.....and now a brief story fragment from another context....a close friend and colleague of mine....Dr Andrew Cramb is a chiropractor influenced by Rudolph Steiner's thought.....by Dr Neville Yeomans and his father's processes.....and by Dr Donald Epstein's Network Spinal Analysis .....and other intuitive and transpersonal processes.....

and Andrew looks for and uses the person's free energy close to the stuck energy.....and draws the person's awareness to that free energy .....and draws their awareness to what is moving in the area of free energy as they breathe.....and with the other things Andrew does with subtle energy.....and his exquisite intuitions.....Andrew tends to create a phenomenal context .....having the person experiencing emergent self-organising ripple-through effects in the stuck areas....for whole-of-system transforming towards wellbeing...interesting to watch.....

This working with the free energy reminds me of a time when Neville and around 24 others used to meet regularly in the 1980s to explore human potential....and there was a time when we were with Dr David Jubb.... who has been mentored in the United States for a number of years by Scout Lee who pioneered aspects of action adventure training.....and a group of us are with David and Neville in parklands exploring energy and

trust....and David had some 30 X 30 centimetre pine boards that were 2.5 centimetres thick.....and the aim was to have a partner hold these out in front of their chest.....with fingers and thumb wrapped towards the front of the board.....with the palms pressed hard against the edges of the board.....the other partner was to rotate their shoulder....hips and their whole body slowly.....and do a practice arm swing so that at the moment of impact of the base of the palm with the board.....the whole arm is straight.....so that the whole force of the rotating shoulder hip and body and the straight arm are aligned at one point....like hitting the board with the tip of a crow bar.....and the aim is to finish the blow beyond the board.....to go right through the board.....

....and as a character in the group I am challenged to be the first to have a go.....and my partner in the exercise is a young woman.....and she indicates that she is willing and ready for me to 'have a swing' at the board she is holding in front of her.....

.....well.....let me tell you....the noise of that board breaking as the base of my palm passes through where the board is just like a shotgun going off in one's ear.....and the two halves of the board drop harmlessly to the grass....and as I look at my partner....I see that the dynamic explosion of the board breaking had flipped her into a deep trance.....and it takes some time for her to return to everyday reality .....and when she re-orientates....she gets herself all 'geed up'.....ready to have a go.....

.....she does the slow practice turn ending with her palm on the board ....and after doing this...she gives the board one mighty wallop...

.....and the board I am holding for her to hit remains in one piece between my hands.....

.....I remain silent so as to not interrupt her processing of her experience.....and she remains pensive for some time.....and then she shrugs her shoulders and gives the board a token flick with her fingers and says...'Oh well'.....

and as she does this.....the board drops in half to the ground.....and I did nothing to aid this happening.....

....and I remain silent as she makes sense of what has just happened  
....and then she says...

Only a little bit more!  
Only a little bit more!  
And I could have walked away thinking I could not do it.

...and perhaps there are some lessons in all this.....

I was remembering this experience of breaking the boards in the park one day when I was at the Facility...and I had some free time during the time the inmates were engaged in prison work....

I went to the covered area in the yard where there was weightlifting equipment and a very heavy 140-centimetre punching bag.....and no one else was there or in the yard except two guards in a watch-house....and I had seen the jail heavies slam very hard punches into this bag and the bag would hardly move.....

.....and the roof of this outdoor weights area is supported by 5-centimetre water pipe.....and the bag is suspended from a chain from the roof support.....and it's not fixed to the ground.....and I find that I can give this bag the *slightest tap* and the bag swings back and forth.....so I give it a few small taps timed to *add* to the bag's momentum.....and now I am altering the direction of the small taps.....and I find I can alter the direction of the swing....

.....and I find that I can tap the bag so that the base of the bag is now going round in an elliptical shape.....and by changing the direction of the tap.....I can alter the axis of the ellipse.....and now I am adding slightly different taps.....and the base of the bag is going in a circle.....and so I am now practising coinciding my tap as the bag comes around...and it's swinging around way faster now....and sometimes I mistime the tap and miss the bag completely.....and after a time.....I become *at-one with the bag*.....like the bag and I are one attuned and integrated system.....a little like my son and I and the large tree fern (Appendix One).....and the bag is now spinning *very fast*.....and the kinetic energy of the bag is being translated to the water-pipe structure supporting the roof.....and the whole structure begins to make loud squeaking noises.....dynamic connexity in action.....and I can see the guards laughing while they watch what I'm doing.....as they've never seen anything like it.....as I said before ...when the inmates slam their fists into the bag...it hardly moves.....they want

to hit the bag...metaphorically hurt the bag.....while I'm interested in *moving* the bag.....and then *changing the pattern* of the bag's moving.....this is a very different mode of engaging with the bag.....it is no longer for me a 'punching' bag...more of a dancing partner....

.....I now decide to use the same blow that I had learnt in the park in breaking the pine board.....and it takes some practice in getting the right timing so that the full force of my turning body....my shoulders.....my pelvis.....my knees.....and my straight arm are all incorporated and coordinating into placing the base of my palm on the bag.....just at the right moment as the bag comes around...attuning...for attunement....

.....and now that I'm adding in these blows.....the bag is now spinning at a furious pace.....

.....and in a playful mood I begin playing with energy of the spinning bag .....and I decide to place the thick mats all around and under the bag and pretend to be a matador.....

.....and as the matador I am having the bag just missing me.....and a few times I am hit a glancing blow by the bag and I'm sent flying across the mats.....and I soon learn to intentionally be hit by the bag.....and go with the hit.....and every now and then I'm flying through the air and rolling to standing.....as the guards look on at this peculiar sight.....and now I start again.....changing the angle of the elliptical rotation by my glancing blows.....and this playing with the interfacing of my energy and the bag energy.....as an *interacting* system.....becomes very meditative .....and another instance of me being dissociated from what else is going on around me....

.....as the jail heavies have just got out of industries and they've come straight to *their* exercise area.....*their* cultural locality....they're people connected together connected to space...and I'm the unwanted outsider...

*the significance of  
time and place*

.....and they only see that I am in their space.....and they have not seen or grasped what I am doing...and as one of them says:

Get the fuck out of here!

.....and I suddenly realise they're surrounding me...and without thinking ...I act to stop the bag.....I did my rotating body and straight-arm hit straight at the oncoming bag.....*which I had never done in this playing* .....and the bag is going as fast as ever.....and remember..... this bag had been sending me flying...and after I hit the bag....*it's now going just as fast in the opposite direction!*

Every jaw of the onlookers drops....

You can't do what I just did!

They hit this bag and it doesn't move!

.....then I put my palm out like a traffic policeman....and the spinning bag stops against my palm and stays there like it had just hit a brick wall covered in tar.....it just sticks there.....and this was the same bag that minutes before had been sending me flying through the air.....

...I don't move....it does not move....no one moves.....time stops...

Then I turn...and break state by saying...

Sorry about that guys!

....and as I walk off.....jaws remain open.....

The guards on duty saw everything that happened. Apparently stories about what the heavies and the guards saw quickly circulated through the Facility. I sense that those stories may have shifted somewhat some of the staff and inmates' idea of who I was.

.....and that experience certainly created some shifts inside of me about what may be possible.....

*playing and dancing  
with energy  
and attuning to free energy  
in the matrix*

And notice how my playing with breaking the board in the park at the workshop becomes linked to my engaging with the punching bag and this becomes linked to my being surrounded by inmate heavies....and this becomes linked to my stopping the bag...and this becomes linked with a certain respect increasing within the inmate population...connexity ripple-through working with the free energy of the moving body moving with and between.....people and things....with grace and elegance.....

Back to the upstairs dorm...the typical mainstream system response in virtually any mental hospital would have been to see 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 inertia* would have changed. And I suggest that this pattern of response tends to be repeated as a response pattern by many bureaucrats.

There is all manner of dynamics going on and it's all stuck and can't change...hence the expression.....'*dynamic inertia*'....

The husband would have been classified as a 'difficult case'.....while the wife as 'unknown source of dysfunction' would have continued to sustain his disintegration....

...an example of dysfunctional disintegration (Feldenkrais, 1972)....

Note that term 'problem' is a noun.....change noun to verb.....change the term 'problem' to something like 'probleming'...and the focus becomes:

husband behaving within a dynamic interacting context especially including his wife

.....and we have now entered another logical level.....a class that includes the husband and the wife as members of the class....and understanding may emerge from exploring this higher logical level...

A large group of staff and patients had been keen observers and audience to what happened in the room.

What had happened in the upstairs dorm was discussed among all of the staff, patients, and outpatients before and during the subsequent Big Group meeting, and also during the Small Group meeting that followed the incident.

The dysfunctional behaviours of both the wife and husband changed, and all of this engaging with the 'totality of the density' was another learning experience for the whole of the Fraser House community.

And recall that all of this commenced after me telling the story of an old management acquaintance of mine who terminated our conversation because he could see no relevance, or connection, or sense in what I was saying about life in organisations.

*Fraser House density  
The Upstairs Dorm  
Dr Andrew Cramb  
You're Two Hours Late  
Mario effecting everyone  
Breaking boards in the park  
The Invisible Children  
The Daughter on Bail  
The Punching Bag  
The Mad and Bad in Fraser House  
Managers and life in organisations*

*All linked metaphors  
Ways of engaging with the Free Energy*

Neville was able to tune into the context, and an example of this ‘tuning into context’ is a story titled *Aikido Surprise* by Terry Dobson (2010) that one can look at on the Internet about a belligerent drunk labourer on a train who is causing fear to the passengers on a train, and how an old man relates with him. The storyteller is saying:

‘Hey!’ The word instantly sliced through the thick intensity of the moment. I was stunned by the strangely joyous, lilting quality of it – as though you and a friend had been searching all over for something important that was lost, and he had suddenly stumbled upon it and loudly shouted to you, ‘Hey!’

I wheeled to my left; the drunk spun to his right. We both found ourselves staring down at a little old man. He must have been well into his seventies, this tiny gentleman, sitting there immaculate in his kimono. He took no notice of me, but beamed delightedly at the labourer, as though he had a most important, most welcome secret to share.

‘C’mere,’ the old man said in an easy Japanese vernacular, beckoning to the drunk. ‘C’mere and talk with me.’ He waved his hand lightly towards the seat next to him.....

The big man followed, almost as if on a string. He planted his feet belligerently in front of the old gentleman, and towered threateningly over him.

‘Talk to *you!*’ he roared above the clacking wheels, ‘Why the *hell* should I talk to you?’

The old man continued to beam at the labourer. There was not a trace of fear or resentment about him. ‘What’cha been drinking?’ he asked lightly, his eyes sparkling with interest.

‘I been drinking sake,’ the labourer bellowed back. ‘And it’s none of your goddam business!’ Flecks of spittle splattered the old man.

‘Oh, that’s wonderful,’ the old man said with delight, ‘absolutely wonderful! You see, I love sake too. Every night, me and my wife – she’s 76, you know – we warm up a little bottle of sake and take it out into the garden, and we sit on the old wooden bench that my

grandfather's first student made for him. We watch the sun go down, and we look to see how our persimmon tree is doing.'

After a little more of the story the storyteller says:

I turned my head for one last look before leaving the now-crowded train. The labourer was sprawled like a sack on the seat, his head in the old man's lap. The old man was looking down at him with smiling compassion, his hand stroking the filthy, matted head of this confused soul.

This story tells of the gentle ways used by the old man to have the belligerent drunk shift through a number of states towards being open to receiving compassion. Well worth looking up on the Internet and sensing all the micro-processes used by the old man.....

## **Mirroring**

This next story is an example of the tough challenges Neville would give me during the years he was mentoring me.

Healing Sunday (Radio TC International, 2009b) was held on the first Sunday of the month during the late 1980's at Neville Yeomans' house in Bondi Junction, in Sydney, New South Wales over an 18-month period. Twenty regulars would invite another thirty to share in experiencing healing ways. I'd flown in on the Saturday and early on the morning of the sixth Healing Sunday, before anyone else arrived, I heard Neville yelling into the phone on two different phone calls. When Neville came down for breakfast Neville said that two of his psychiatry clients who he had previously invited to come this day for the first time to Healing Sunday had rung him to say they wouldn't be coming as they were going to commit suicide.

Neither client knew the other one. Upon hearing them say that they were going to commit suicide, he had made both of them so angry that they were postponing killing themselves to attend Healing Sunday to give him a piece of their minds. This is another example of interrupting a psycho-emotional state – collapsing a suicidal state into a passionate-desire-to-verbally-'vent'-massive-seething-anger state.

One of these clients, Maria was a widow from a Mediterranean country, and when she arrived her mood was as black as her clothes. Neville had

asked someone to meet and greet Maria and the other suicidal. Neville stayed upstairs and only came down after the Group had started. Maria had sat down in the circle looking murderously suicidal; a rather scary look for a woman in her late fifties. Just as the three facilitators for the day were starting the Group Neville came down and sat opposite Maria and slightly to her right. The presence of all the other 49 people in the circle and the process going on in the circle *acted as an interrupt* stopping Maria and the other suicidal from engaging with Neville.

I am sitting three chairs to the left of Neville. Next to Neville was a woman then the other suicidal person, and then me. I had teed up this seating arrangement.

Healing Sunday process was experiential. Typically, we moved into circle for around 60-70 minutes four times during the day and finished around 3PM. The first session was about wellbeing and everyone would have noticed Maria's extremely depressed state.

Just before the break we were working in groups of four, and Maria and the other suicidal were in different all-female groups. These other women shifted their seats to include each of the suicidals in their respective small groups, as neither suicidal made any attempted to move.

While these circles were being set up, Neville slipped out of the room without being noticed by Maria or the other suicidal as they were both attending to the others shifting their chairs to include them in a group of four.

At the drinks and toilet break Maria and the other suicidal remained in their seats in their inner worlds not talking with each other. Others mingle around them; most wandered down the back of the house and into the small courtyard at the back to mingle, chat and have nibbles and drinks.

During the break I was outside in the courtyard conversing with a professional actress named Sally about the *links* between her *shifting between different emotional states* and her *changing postures* in her acting work. Neville was hovering around the guests outside and would have overheard me conversing with Sally.

For context as to what happened after the break, previously the group circles always involved *everyone* in attendance being engaged in experiencing healing ways. Neville had never set up a context where the attendees were just *observing* one or two others.

Another bit of contextual background - in response to having a massive amount of housework after the first Healing Sunday, Neville had set up what he termed 'preening time' - inspired by the preening that birds do to themselves – and the call 'preening time!' was the signal that we would be returning to circle in three minutes, and during this time everyone did housework – all the plates and cups were washed and dried, floors were swept, carpets vacuumed, and magazines and books returned to shelf. At the end of the day the house was always spotless. Some attendees commented that they had instituted preening time in their own homes and doing housework small bits at a time got a lot done, especially with the support of other family members who tend to get swept up with the energy of it all, knowing that action stops in three minutes. I still use preening time in my own life.

An aspect of preening time at Healing Sunday was that all the chairs were returned to the ellipse shape and apparently neither of the suicidals had left their chairs. I sense neither of them had engaged with each other – still deep within their inner worlds. In the last session some females had shifted their chairs to make two groups including one of these women in each of these groups. I have no idea whether Neville had teed up women to do this. I would not be surprised if he did. While he was all in to self-organising social phenomena, he would also at times stack a context with possibilities. Neville had possibly also teed up the opening theme being about wellbeing, especially for the two suicidals.

When we returned to circle, Neville was the last to arrive and just before any of the three facilitators for the day spoke, Neville surprised everyone by leaning forward and saying to me in a very assertive way, while gesturing to identify Maria, 'Work with Maria!' The air in the room became electric. Everyone froze. Maria glared at Neville. Everyone looked at Maria. I *immediately* turned and looked at Sally who was sitting to my left - six seats around from me at the end of the room (we were sitting in what was more of an elongated ellipse of people rather than a circle) - and Sally and I could see each other clearly. I *immediately* ask Sally if she would work with me about the links between movement, posture, and emotion that we had been talking about during the break, and she agrees. Everyone relaxes a little, and this interrupts Maria taking further action in attacking Neville - given what was for her undiscussable (her anger at Neville) because of the large audience – was now the Group theme. With my turning to the left and talking with Sally, Maria was outside my line of sight behind my right shoulder. I felt okay knowing Neville was there.

I had taken notice of the aspects of Maria's posture as she sat crunched up in her chair, though made no mention of this or any reference to Maria. I asked Sally if she would mirror my seated posture and then give the group feedback about how the posture made her feel. She agreed. I copied aspects of Maria's upper body posture – raising both shoulders. I placed my elbows together, both pulled to the right, and placed both forearms against my chest and squeezed both palms together, left fingers clenched, right fingers wrapped over the left fingers, and then both hands turned hard to the left at the wrists, and then pushed further to the left. Then with spine hunched, tucking the chin down so the left side of my face is down on my right forearm. The in-breath is through the nose. The out-breath is a series of little breaths out through the mouth – what I've called the sobbing breath of the sufferer - the same breathing pattern that had been used by the daughter on bail and the candidate for the State Manager position. Maria's position, that I have Sally take on, twists and constricts the diaphragm, creates tension in the intercostal muscles between the ribs, and makes breathing very difficult.

Sally remains seated and mirrors me in a very skilful way, and when asked by me to describe how she is feeling right now, Sally describes feeling awful, tense, profoundly constricted and stuck as well as *feeling very depressed*.

I ask Sally to slowly move in whatever way seems right to *break her state*, and then to move to what ever seems to be the *opposite* of how she is right now, and Sally begins to slowly move her elbows apart, rotating her hands to the vertical, then taking both of her hands down her midline, then swoop her hands with palms down and then apart so arms stretch and reach up at 45 degrees, with deep breaths in through her nose and out her mouth in a steady exhale; after a few of these deep breaths, Sally's arms relax and her hands are placed lightly on her midline on her chest with elbows wide. As Sally's relaxing generalises throughout her body, her breathing is now lightly in and out of her nose, and hands slide right-over-left to be above her heart, and her face looks serene and relaxed. I ask Sally how she feels now, and she says she now feels serene and at peace.

My suggesting Sally move slowly enables the audience to more easily see all of the specifics and the flow of her process for changing. She could have done these processes very fast as appropriate to context, though that would have made it very hard for people to 'get' what she was doing. Once at a flirting with life workshop, two very experienced fun-loving caring nurturing 'flirters', two of the 'worlds best flirters', did slow motion

‘flirting’ so us ‘mere mortals’ could see how they did it. Apart from discovering some of their processes, it was hilariously humorous.

Next I move into the same posture as the first time and add in Maria’s facial features that include massive tension around the mouth, squeezing the lips together, with tension in the soft tissue underneath the lower jaw radiating up into the cheeks, and with tension on the sides of the nose, as if ‘life stinks’. Sally easily assumes this postural configuration and describes that this adds to the intensity of the first posture and shuts her down even more. Sally says that she is closer to crying and feels like ‘what is the use of it all’ – feeling in a helpless, hopeless state.

Again I ask Sally to do whatever she needs to do to break state and she opens her mouth wide and wobbles her jaw and does a big yawn, and massages her face with both hands, and starts open-mouth breathing in and out, as she adds in the release process she used the first time. When she stretches up, she tilts her head back and breathes in and out through her wide open mouth, then brushes both hands down her body a few times and then comes to rest as in the first time, with hands upon her heart. She describes herself as again being serenely at peace. Next I had her assume the previous posture again and I place both of my knees together and then move both of my knees way over to the left and my feet together to the right with the feet only supported by my toes and really squeeze my elbows to the right with my upper body twisted to the right, and my lower body twisted to the left. Through my toe pressure, my knees begin a small quick tremor. I screw up my face as before, and then add in jaw tension and hard staring eyes looking slightly to the right at head-height, mirroring the posture Maria had when glaring at Neville just before I started with Sally. I am now mirroring most of Maria’s behaviour. The jaw tension links in with the tension in the diaphragm and intercostal muscles between the ribs to further shut down Maria’s breathing. Sally had never met Maria before and has no knowledge that Maria is suicidal. Sally mirrors my posture and behaviour, and then says she feels murderously suicidal! I *immediately* invite Sally again to move *in any way she feels*. I did not want Maria suddenly reacting to any sudden realising of my mirroring her. Sally elects to stand up and begins to do a very beautiful sensuous dance that is *very engaging* - slow and flowing and has her slowly twisting and moving her body, and she ends up sitting back and spreading out on her arm chair like a relaxing leopard, and says she feels ‘delicious and delightful and in love with life!’

My hand gestures and words, ‘move in *any way you feel*’ implied that she may want to get out of her chair.

I then sweep my eyes past Maria in turning to face Neville and say, 'I have finished'. Upon saying this all eyes turn to Maria in recall and recognition of how all of this started.

*Maria is mirroring Sally!*

*Maria has assumed the same relaxing leopard posture and is very relaxed with a slight smile on her relaxed face – breathing gently in and out through her nose.*

Neville *immediately* passes the process to the three process leaders for the day and we moved into the next experience.

To my knowledge, neither Maria nor the other person suicided, and both continued for a time as Neville's clients.

The group context 'contained' Maria and the other suicidal's anger. Neville had given me no warning that he was going to throw me the challenge of working with Maria. He knew that I knew that Maria was suicidal and very angry with Neville.

Requesting that I work with Maria would, I sense, have even increased Maria's anger. Sally had identified 'suicidally murderous' in embodying Maria's posture; that hints of Maria's potential state. Maria would, I sense have resisted me engaging with her, and possibly redirected her anger at Neville to being angry at me.

My sudden 'working with Sally' may well have flipped Maria into confusion and interrupted and collapsed any anger towards me into a state of curious confusion - a good learning state. When Neville asked me to work with Maria, I sensed instantly that Neville was aware of my conversation with Sally. As well, Sally was a sheer delight to engage with. The feel of that conversation was still very present for me.

My instant reaction was to have Maria learning vicariously. I was relating with Sally, with Sally's agreement; all in the room knew that. I was also working indirectly with Maria from the moment Neville requested my involvement. I am uncertain how many realised that. Neville certainly did. Maria was audience to Sally mirroring me mirroring aspects of Maria. My sense was that all, including Maria, became engrossed with Sally. All would have been observing how Sally was changing emotional and kinaesthetic states as she moved, tensed, relaxed, and altered breathing patterns. All would have observed Sally's ways of breaking problematic

states, and how quickly and flexibly she could transform and return to being peacefully serene; moving as the way for transforming sensing, feeling, and thinking (Feldenkrais, 1972).

I sensed Maria had radically changed; I could feel the difference in the energy coming from Maria even though I was turned away from her. As I turned to Neville and said, 'I have finished', I could see that Maria had *done her own change-work*. Along the way Maria had not slavishly copied Sally...rather Maria.....at levels below awareness I suspect.....had been *adapting* Sally's transformational process in having her own dysfunctional-patterns dissolving...with Maria engaging in her *own change-work* through non-conscious *self-help*. So had the other suicidal beside me.

Sally had *not* been *pretending* to have state changes....she *was* having state changes.....and clearly demonstrating that.....one can *intentionally* do this changing of states *at will*.....I have sensed this state.....I have noticed what my body in its wisdom is telling me about my being-in-the-world-with-other-beings.....and about my wellbeing..... and now I'm taking action to change state to another one more suited to context...and my being well.....and that is possible (Cameron-Bandler & Lebeau, 1986).....while typically...people like Maria.....tend to not notice when they transform states....it happens below awareness...unconsciously ...

.....so tell people about it.....network this to others.....as it should be taught in schools and on the front page of the newspaper.....instead of people exploding and hurting others or being depressed and all the rest.....and as for Maria .....ever watched the crowd watching the high jump and seen audience members raise their leg as the jumpers take off.....

...and my working with Maria is another example of engaging with a person resisting having any outside 'help'.....

In what had happened....Maria.....like the Inmates in the Facility Group .....had nothing to resist....nothing to doubt.....and she was at some level(s).....having instant feedback about.....how she was feeling from moment-to-moment as she made the changes to her posture and breathing patterns.....

Another dynamic in what potentially happened when Neville 'threw' to me and I 'threw' to Sally.....was that apart from Neville and a number of our core group.....observers would have been attending to the *content* of what was going on.....rather than the process.....or the metaprocess....the

process of the processes.....and this focus on content and their sensory processing of content helped set up the context's transforming potency ...and at the same time...the core group members who had process and especially the few that had metaprocess perception had scope to engage in vicarious learning about the use of process and metaprocess in group facilitating and enabling transforming possibilities....

...and a few would have been learning about how to attend to *process*...and the very different attending to notice *metaprocess*...learning how to learn at a higher logical level.....firstly...Bateson's level-2 learning...what Bateson terms deuterio-learning (1972).....and then level-3 learning.....all of this hints at some of the density that Margaret Mead observed at Fraser House...

...while this story raises the evident reality that posture and movement is profoundly linked to emotion.....

The important realisation in all this is that while people may find it difficult to change emotions...they typically can.....*easily change posture* and the *way they move*.....and so we can.....*use this as the entry point for emotional change*.....just as Sally has demonstrated.....that.....*this can be easily done*...through *easy changes in moving and breathing*....and having these *creating ripple-through effects in contributing to whole-of-system change within and between people*.....and metaprocess...being about process is a different logical type and as Bateson points out...there's a discontinuance between a class and its members (1972, p. 202)....

**Keypoint**

changing posture as a way to  
change emotions

So this becomes another example of working with the free energy close to the stuck energy.

*though  
senses  
may be used  
in problematic ways  
each of our senses  
has free energy  
as  
an integral component  
as an entry point  
for change*

Being *able to move using free energy close to stuck energy* has the *potential to have 'ripple-through' effects* at the neuro-chemical level affecting emotion and other state changes. The links between posture, movement and emotion are themes in a number of By the Way stories.

This theme of changing one's state reminds me of time when someone very close to me was in a terrible state suffering the withdrawal effects of stopping a prescription anti-anxiety drug. She had every one of the drug's side effects - a sense of helpless hopeless despair, total exhaustion, chronic fatigue, pale expressionless face, the blank look with hollow sunken haunted eyes, using the sobbing breath – the same breathing pattern that the daughter on bail used – and a collapse type posture with weight on the left leg, left knee bent, head hanging down, arms bent at the elbows with hands on the midline of the chest, with right hand on left hand, with lateral asymmetry in her posture. She looked 30 or more years older than her actual age.

She's saying words like:

It's all hopeless. I'll never be good for anything.

I'm supporting her to shuffle to the front door.....which is open.....and she is now standing at the threshold.....and I'm suggesting that she may begin to 'run on the spot'.....

As for going to the front door....the threshold.....think of the potency of place.....one goes to the front door 'to meet the new day.....or meet new

arrivals'.....or 'to leave'.....it's a subtle metaphor for transforming..... and recall the prior reference to the transformative potential of liminal space....the word 'limin' being the old English word for doorstep or threshold (Turner 1982, pp.7-19).....

She could not possibly do this running on the spot...though her brain has to *engage with that idea* to make sense of my words....and she does respond to my next words:

Now.....I know you can't.....do that....so.....perhaps you can.....shift your weight so that you can.....come to standing on your right leg.....good.....now slowly shift your weight across to the left leg.....good.....feeling that you can.....do that.....and ...keep doing that now...shifting your weight from one side....and now...going across to the other side.....a number of times.....and now as *you are going across to stand on your right foot*.....raise your left heel....

...and now have your right hand go forward a little.....good....now swap your weight across to the left foot.....and as you're doing that now.....raise your right heel and.....move your left hand forward a little....as your right hand moves back.....and now keep doing this shifting from side to side with the heel and opposite hand movements...

.....and as you...continue to do that.....imagine you're quietly jogging on the spot.....and as you keep doing that slowly now.....notice how.....*your breathing is.....starting to change* .....good.....noticing you're....beginning to *take deeper breaths* now.....and *longer exhales*....as you may.....find that you can... enter into that running on the spot more clearly now.....lifting the knee so the foot leaves the ground a little on each side and..... ...continue that for a time.....

Notice that I am working with her motor cortex.....integrating her left and right motor cortices.....and the *idea of moving* being linked to signals about *increasing breathing*.....as it's all subtly connected.....and recall that this woman had been hardly moving except to have tremors.....so this is *homoeopathic* moving.....that is.....*setting up state changes at a level her shutdown system can cope with*.....and yes....off it goes...as it *just needed a subtle reminder of a prior normality*.....to *flip to a new way of being-in-the-world*....

**Keypoint**

*setting up state changes  
at a level her shutdown system can cope with  
.....and yes....off it goes...  
as it just needed a subtle reminder  
of a prior normality  
to flip to a new way of being-in-the-world*

....and by now her breathing is more normal....her posture is symmetrical and elongated and colour has returned to her face....and her eyes have a sparkle again.....and suddenly she turns and walks briskly down the passage saying.....as she looks back at me over her left shoulder...

I haven't got time for this. I've things I have to do!

Her change is profound.....it's as if the old self.....old thoughts.....old attitudes.....old emotions.....and old body have been *completely replaced* with a *completely different* and *integrated self*....and a different body....this new one has a robust sense of self...purposefulness....things to do....emotional energy....wilfulness etc.....all integrated and ready to go (Feldenkrais, 1972, p. 39).....a totally different person in *every* respect ...she *in no way identified* with her prior...

'It's all hopeless...'

and

'I'll never be good for anything...'

of a few minutes before.....

And what has happened in contributing to this happening?

- Shifting location
- Going to the open front door
- Looking through the doorway
- Symbolic significance of place
- Fresh air and temperature change

- Change in light
- 'Homeopathic' moving...small movements with awareness
- Ericksonian Language
- Alternating left and right side of the body
- Alternating side of body supporting weight
- Alternating use of the left and right sides of the motor cortex
- Shifting breathing patterns increasing oxygen to the brain
- Oxygenating blood coursing throughout her body and brain
- Shifts in awareness of awareness activating her motor cortex
- Shifting to having non-fatiguing bones and ligaments supporting bodyweight against gravity.....rather than rapidly fatiguing large muscle groups being used for that task
- Shifts in available energy
- Transforming by moving as a catalyst for dissolving and resynthesising her state
- Put another way...having her experiencing of her body moving informing...reforming...and transforming her brain.....and whole bio-psycho-emotional system of systems
- The more noticeable subtle sounds of birds chirping coming from outside.....a subtle though potent anchor for normal living.....proclaiming that 'life goes on'...reminders of a prior normal...
- All of the above simultaneously melded together as integral aspects of her transforming

And the massive ripple-through effect of these whole-bodymind actions on psycho-dynamic integrating...along with accessing body energy through shifts in breathing and body chemical states.....with subtle shifts in the modulating effects of body chemicals linked to vaso-dilation and vaso-constriction.....altering blood flows in the brain and limbs and elsewhere ....subtle potent ripple-through shifts (Feldenkrais, 1972, p. 39)....

Neuroscience has played light upon the flexibility potential of the human experience. We now know that there are a number of processes that can stop, start and redirect the flow of neuro-chemicals within and around our synapse receptors. These are:

- Releasers
- Release Blockers
- Pre-receptor Blockers
- Reuptake
- Reuptake Blockers
- Receptor Blockers

- Dispersal
- Disintegrators

The stories in both volumes of *By the Way* are giving hints of ways of interacting directly with these neuro-flexibility modulators – ways of changing internal states of being and predispositions to behave setting up possibilities for short term change and change that stays as transformation and jumps to higher order modes of functioning!

Back to the front door...after around 15 minutes...the side-effects begin to return and I have her go to the front door and repeat the process. After a time at the front door the same thing happens. That complete shift occurs again to being a new whole person. Twice more the symptoms re-occur after increasing time intervals, and each time the process is repeated. Then the symptoms never returned. Each state change involves what Bateson refers to as dissolution and resynthesis (1972, pp. 202-217).

Notice that the total change in the woman was *not* noticed by her; she just wanted to get on with life. It was *not*.

Wow!  
 What just happened then?  
 How can I do that whenever I want to?  
 When I feel that coming on I will go to the door and replicate that.  
 It works!

There was absolutely *no* recognition of the change in states.

Rather, when all the drug side-effects started happening, she reverted to her old helpless hopeless, and 'there's nothing I can do about it', till I got her to the front door and replicated the process.....and notice that this getting-on-with-life was what Fred did.....and what the daughter on bail did....and neither of them were the least bit interested in the process of change...and how to incorporate that process as a life resource.....

As for this rapid change in the woman at the front door and in Fred, notice that there's a paradox in that people - as open systems are very complex, coherent, intricately connected structures and processes, and any *increase in coherence and connection increases instability*. To quote Marilyn Ferguson (1980, 178):

Increased coherence means increased instability! This very instability is the key to transformation. The dissipation of energy,

as Prigogine demonstrated by his elegant mathematics creates *the potential for sudden reordering* (my italics).

.....and Luke (17:11-19) in the New Testament writes about Jesus healing ten lepers:

As he was going into a village, ten men who had leprosy met him. They stood at a distance and called out in a loud voice, 'Jesus, Master, have pity on us'

When he saw them, he said, 'Go, show yourselves to the priests.' And as they went, they were cleansed.

One of them, *when he saw he was healed*, came back, praising God in a loud voice. He threw himself at Jesus' feet and thanked him—and he was a Samaritan.

Then Jesus asked, 'Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?' Then he said to him, 'Get up and go on your way; your faith has made you well.'

.....and noticing all of the other nine were cured of leprosy...a horrendous disease....

.....so what was Jesus talking about in referring to this person noticing the significance of the change process and linking this to being 'well'...

.....perhaps referring to process and metaprocess perceiving as life resources.....linked to the power of experiencing experience.....rather than being detached from our living.....living half lives.....

.....and as for the woman at the front door suddenly becoming a totally different person in every respect.....Charles Dickens (1843) describes something like this happening to Scrooge in a Christmas Carol...

This is Scrooge...after seeing Christmas' Past...Present...and Future:

'I  
don't  
know  
what to do',  
cried Scrooge,  
laughing and crying in the same breath;  
and making a perfect Laocoon  
of himself with his stockings.  
'I am as light as a feather,  
I am as happy as an angel,  
I am as merry as a schoolboy.  
I am as giddy as a drunken man.  
A merry Christmas to everybody.  
A happy New Year to all the world.  
Hallo here.  
Whoop.  
Hallo.'

...and after the initial euphoria has passed...Dickens writes about this very new and different Scrooge.....

...and noticing...like the woman at the door...and like those former lepers.....Scrooge seems to in no way notice that he HAS changed....he just gets on with the new way of being.....now connected and relating with others.....and keeping with the theme of not noticing massive change....notice that most people are very familiar with the mean spirited Scrooge...though how many people are familiar with the massively transformed Scrooge?

.....back to Maria and Sally.....so.....how did I come up with working vicariously with Maria while engaging with Sally the instant Neville challenged me to work with Maria?

And how does one learn to be able to do things like that....to work in the moment as I did.....connexity perceiving and connexity thinking are aspects....also....instantly scanning for where the free energy is in the system.....and scanning for linking salient and significant possibilities .....and finding a significant and salient match between Maria and Sally.

'Sally and the link between movement and emotion' has what is termed 'saliency' in neuroscience.....meaning 'the state or quality of an item that stands out relative to neighbouring items'....and this is isomorphic with the Yeomans family spotting what perhaps no one else in human history had spotted...namely...the significance of the Keypoint and the Keyline. While something has saliency, it may be in no way stand out and be easily discernable. One has to be able to discern implications and significance.

This ends Book One.....and we return to this theme of acting consistent with the Way in Book Two.....commencing with a story about Neville mentoring me in the Top End of Australia....followed by many more stories woven together for evoking a feel for the Way....and processes for learning to work-in-the-moment....then many brief glimpses of social networking the Way in action are shared towards better futures.

Book Two also includes a set of short papers in the Appendices as alternative valleys for understanding the essence of the Way.

Enjoy.

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## Indexing Stories

(for contemplating)

### A

Addicted to Gambling, 427  
Aikido Surprise, 248  
Alex and the Two Boys, 22  
Alex's Childhood, 385  
All we Want is Peace, 362  
Arm Catalepsy, 159  
Aspects of the Way, 407  
Astounded Everyone, 117

### B

Becoming a Fishing Guide, 446  
Being Carried on a Blanket, 309  
Breaking Boards, 241

### C

Cambokids, 10  
Carrying Jake's Pottery, 34  
Chanto in Mindanao, 16  
Child Soldiers Becoming  
Crocodiles, 326  
Coffee Break Conferences, 484  
Collindivity, 57  
Combining, 447  
Contemplating a Frontal  
Lobotomy, 571  
Crossing a Dark Road, 41

### D

Daughter on Bail, 62, 66, 73,  
340, 356, 371, 384  
Detox and Afternoon Tea, 288  
Dr Andrew Cramb and  
Phenomenal Contexts, 241

### E

Embodying Experience, 400

Executive Interview, 64

### F

Feet on Feet Trauma, 107  
Finding Felice, 59  
Finding Miguel, 57  
Finger on her Thigh, 426  
Fraser House, 57, 91, 227, 230  
Fred in New Zealand, 131, 142  
Fred's Background, 146  
Fred's Shoulder, 168, 176  
Fred's Background, 119  
Fred's Shoulder, 149  
Free Energy and the IT  
Managers, 395  
Future Pacing, 332

### G

Geoff Guest - 4450 Km Journey,  
18  
Geoff Guest - Catching Wild  
Horses, 17  
Geoff Guest in China, 19  
Geoff Guest OAM, 285  
Glimpses of the Way, 529  
Going Berserk, 477  
Going Berserk Functionally, 477  
Grapevines, 211

### H

Hands up if You've Heard the  
Story, 499  
Hands up on the Escalators, 498  
Hard Times for Sissy, 573  
Healing Ten Lepers, 261  
Hose up the Nose, 20

## I

In the Philippines Countryside, 51  
In the War Zone, 51  
Informal Social Networks, 209  
Informal Socialising Processes, 216, 222  
INMA, 436  
Inmate Protocol in Action, 207  
Investigations on a Train, 349

## J

Jogging at the Front Door, 257

## K

Keypoint, 26, 502, 557  
Kombi and the Head Pat, 35

## L

Liminal States and the Threshold of Ecstasy, 172

## M

Management and Madness, 229  
Marco and the Lumad, 129  
Marco's Bendy Bones, 130  
Maria and Sally, 249, 263, 346  
Marvelous Mario, 239  
Meeting the Whole Class, 362  
Most Used Senses, 116, 548  
Moving the Tree Fern, 527  
Multiple Fried Egg Approach, 55  
My Back Axel, 10

## N

Nested Networks, 487  
New Social Movements, 504  
News of 550 Friends and Acquaintances, 465

## O

On Being Approachable, 327  
On Waterlilies and Dragonflies, 512  
Out of a Chair Easily, 186  
Outback Supermarket, 286

## P

Paddy & the Table Leg, 297  
*Patch Adams*, 127  
Peach Blossoms, 396  
Phnom Penh Experience, 9  
Pollyanna, 320  
Preening time, 337  
Preoccupation with Task and Content, 217  
Primitive Thought, 564  
Process and Meta-process Perceiving, 217  
Processes for Feeling Relaxed, 100  
Protocol in Action, 216

## R

Reconnecting with our Resources, 112  
Reframing Abductor Relaxation, 108  
Regaining Balance, 543  
Relational Mediation Realplay, 360  
Renouncing Facilities, 330  
Re-socialising Actions, 225  
Rolling Like a Baby, 113

## S

Safety and Danger, 190  
Scratching the Itch, 501  
Seeing Things, 311  
Sitting on Her Own Lap, 138  
Speed of Mentation, 167

Stripping the Car, 224  
Swinging Meat Cleavers and  
Tennis Rackets, 32

## T

Thanks for the Thuggery, 31  
The Biopsychosocial Model, 537  
The Blind and Deaf Managers,  
363  
The Caravan Park, 196  
The Compassionate Leave  
Project, 218  
The Contract, 94  
The Cook the Knife and the  
Scrotum, 28  
The Desert Spider Web, 503  
The Disappearing Boardroom  
Table, 375  
The Disconnect Mantra, 565  
*The Essence of By the Way*, 551  
*The Gait of Power*, 405  
The Healing Touch, 156  
The Juicy Red Apple, 204  
The Mood that Attunes, 333  
The New Years Eve Party, 39  
The Night Cliff Climb, 404  
The Night Sky, 222  
The Nurturing Mother, 469  
The Other Scrooge, 262

The Potency of Location, 202  
The Protocol, 206  
The Scorpion Mandala, 123  
The Senior Executive Service  
Realplay, 115  
The Upstairs Dorm, 232, 246,  
337, 346  
The Wealthy Man at the  
Seaside, 332  
Tikopia, 563  
Toughening me up, 153

## U

Under the Guillotine, 317  
Using the Inner Muscles, 185

## V

Vibrant Energised Posture, 427  
Vietnam War Veteran, 477

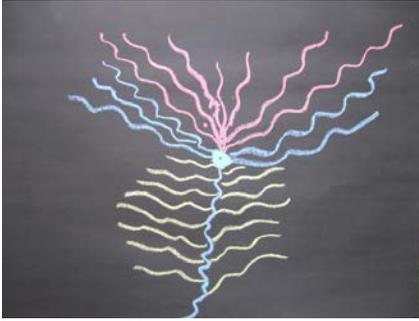
## W

Whole-Village-to-Whole-Village  
Relational Mediating, 358  
Writing Out of Silence, 532

## Y

You're Two Hours Late, 237





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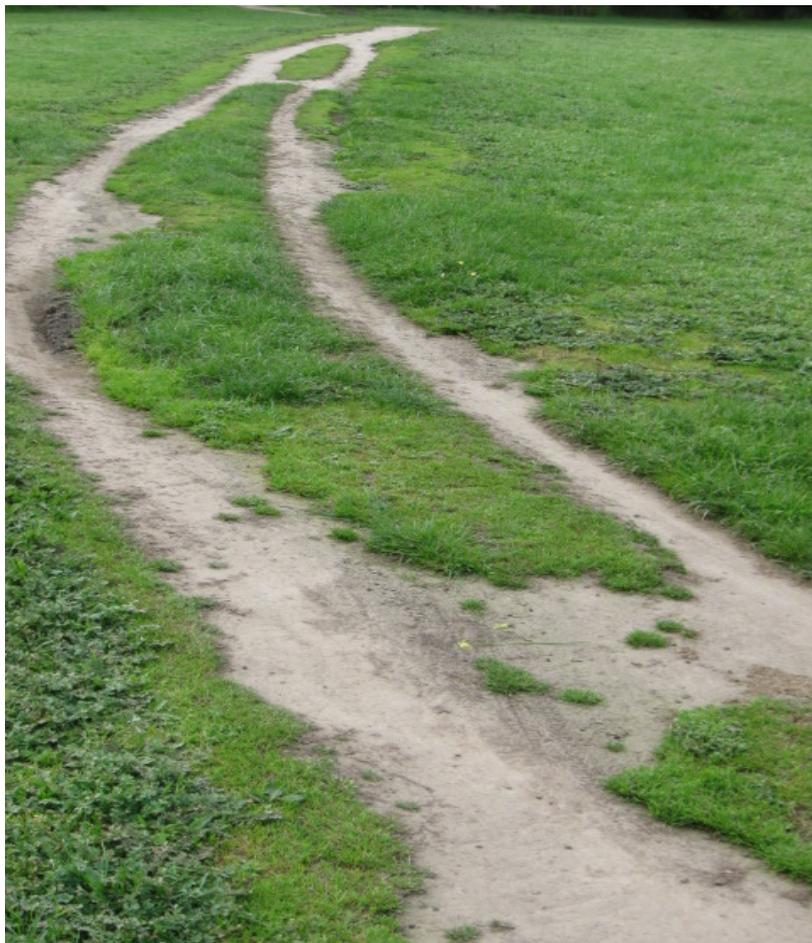
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### **Author**

Dr Les Spencer's interdisciplinary post doctoral action research explores wisdom emerging better sustainable futures - wisdoms experienced and heard in travels among indigenous and small minority people from sixteen counties in the Oceania East Asia Australasia Region as well as from his consulting with national and multinational companies.





# **Coming to One's Senses By the Way**

## **Book Two**



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# By the Way

*within streams of consciousness  
flowing and renewing*

The following poems by Dr Neville Yeomans' are part of his legacy to those he loved. The date each of the poems were 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

Poems from a collection of  
Dr Neville Yeomans' written work –  
part of his legacy to those he loved



# By the Way – Book Two

## CONTEXTUALISING (as poetry)

Being Compassionate	291
Associating	327
Renouncing	335
Future Pacing	342
Attuning	343
Meaning	344
Connecting and Relational Mediating	368
Speculating	403
Engaging in the Way	410
Reflecting	500
Appendix One – Pre-Face	532
Appendix Two - Pre-Sense	541
Appendix Three - Backgrounding the Text	543
Appendix Four – Understanding ‘Understanding’	549
Appendix Five – Increasing Awareness of External and Internal Focus	551
Appendix Six – Regaining Balance	554
Appendix Seven – The Drinking Straw Task	558
Appendix Eight – Sensory Submodalities	559
Appendix Nine - Tapping into Many Alternative Sources of Power	561
Appendix Ten – An Entry Point for Understanding the Essence of By the Way	562
Appendix Eleven – Keyline and Cultural Keyline	568
Appendix Twelve - WholeBrain and Whole BodyBrain Inter-connecting	574
Referencing	599
Indexing Stories	608



## Preface

We live during a time in human history where people throughout the world are coming together to take back ability over their lives and to preserve all forms of life. Book Two weaves the stories of Book One in with further stories about this taking back of ability.

Glimpses are providing of over one hundred and twenty aspects of the Way followed by practical examples of the Way in action



## By the Way – Book Two

### Being Compassionate

As an aspect of Dr. Neville Yeomans mentoring of me, he was taking me out to see Geoff Guest, the Australian Aborigine of 'high degree' living in the Australian Top End whom we met at the start of Book One.

Geoff has been awarded the Order of Australia medal for his work with youth. Neville told me that in his view, Geoff had been running one of the best therapeutic communities Neville had ever seen. Geoff's place was called Petford Aboriginal Training Farm and it is inland from Cairns around three and a half hours drive into the dry country behind the Atherton Tablelands.

Neville was living at Yungaburra at the time, about an hour and a half drive away from Petford. Neville was a regular visitor to Petford as he and Geoff were co-mentoring each other in aspects of the Way. Geoff is very experienced in indigenous transformative ways including experiential learning, enchanting storytelling and supporting people to enter into altered states. Neville had all of his experience from Fraser House and from establishing small therapeutic communities up the Far North Queensland coast, as well as being skilled in using Ericksonian language in everyday life.

Over the years Geoff had been taking into a residential farm setting, around 25 Aboriginal, Islander and other youth at any one time, aged typically between 12 and 20. Geoff is often called 'Old Man', which in the Australian Top End is a term of great respect. These were youth who had been sent to him by Elders in Aboriginal and Islander communities, or by parents, police or magistrates – over 3,000 youth.

These were boys that everyone else could do nothing with. At Petford, Geoff and his wife Norma were creating contexts where these boys were transforming their *own* lives so that they live well with others and are not hurting or disturbing others or damaging things. According to a doctor in Gordonvale, at the time, over 75% of the youths going through Petford were becoming extremely skilled horsemen and leaving to take up fulltime jobs on large cattle stations, typically as stockman, camp cooks, and perhaps after a time, head stockman (ringers) if they were very good.

Neville, Geoff, and I talked under the veranda on my first visit to Petford and Geoff spoke of having clear boundaries.

Here at Petford boys get for perhaps the first time, clear boundaries as to what they can and cannot do. We have no white sugar and no white flour at Petford. These two things messes their brains.

We also have no cigarettes, alcohol or drugs. These also set the boys back; they lose their confidence - I can tell if they have had just *one* cigarette - it shows in their confidence and ease in working with the horses.

This same point about white sugar and white flour is made by psychiatric anthropologist John Cawte (1974, 2001) and behavioural physiologist Dr David Jubb (Jubb, A., and D. Jubb, 2003).

I returned to visit Geoff and Norma a number of times and Geoff once took me and David Cruise<sup>21</sup> and his son Matthew Cruise up to a remote area Aboriginal community where I met young men who had gone through Petford as youths themselves and were now sending their own sons down to have time with Geoff and Norma.

Was told by these fathers that Geoff is widely respected among Aboriginal communities as being what we may term a 'spirit man of very high degree' in the old ways of their culture.

Geoff has intimate knowledge of the land. Once I walked with Geoff as he showed some biological scientists from Belgium the bush near Petford where I could not have survived more than a day or two because of the harsh dry summer conditions unless I found Emu Creek. While I have visited Geoff a number of times, he had not revealed this aspect of his experience. During this walk it quickly became apparent that this seemingly dry and rugged place had food and water and medicinal resources in abundance if you know what to look for, where to look for it, and what you are looking at.

---

<sup>21</sup> I first met David in 1959 at Wilsons Promontory National Park in Victoria where we combined experience to energise gatherings during two consecutive Summers for youth staying at the Park. I re-linked with David 30 years later in 1990 at Walwa ConFest. Since then we have worked closely in finding ConFest sites and ConFest site preparation.

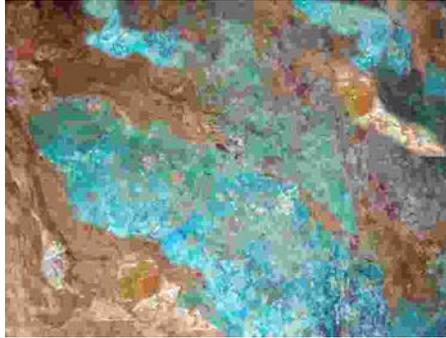


Emu Creek at Petford

As Geoff walked he spoke about how the different plants, bushes, shrubs, and trees are used:

- This for stopping bleeding
- This for period pain
- This for head aches
- These for food
- This high in protein
- This nut makes a good clothes peg
- This creeper makes a good rope
- This tree for making spear
- This soft stem for a quick drink
- Dig for water over there near that highest termite mound near the highest tree in the area
- This for making digging stick
- Here is where we dig for grubs and over there we dig for bulb food
- And this is very good for making shade and we use this to make a comfortable bed.
- And this little blue flower here only grows where there is copper

Geoff kicks the ground near the flower and sure enough, just under the surface is copper ore.



Copper ore

The Outback area we walked had more items than a supermarket!

And this where I would have starved and died of thirst, surrounded by abundance and filled with ignorance.....

*The Earth is our Mother  
and  
provides habitat and nourishment  
for us*

When I visited Petford I would join all the boys in settling down to hear Geoff telling stories while Norma, Geoff's Aboriginal partner is cooking the breakfast or evening meal.

And I recognise that these stories are about the unfinished 'business' of the day. The stories relate to transforming behaviours, attitudes, beliefs, as well as emotional states and feelings (Gordon, 1974). A fight about who gets to use the new saddle metaphorically becomes two young eagles fighting about a rabbit and learning about cooperating from their mother. Often Geoff acts out the stories with great flair and humour, or gets the boys to enact them while, or after he tells them. Some of the stories have one or more stories embedded within them (Gordon 1974; Lankton, S.R. & C.H., 1983).

There is lots of humour and the boys enjoy hearing the stories in the morning and night.

No stories after the mid day meal as that's the time for riding across shallow creeks at full gallop. Horses for courses – time and place.

Now I'll tell you a story called 'Detox and Afternoon Tea'. Neville raised the idea of having Aboriginal and Islander Elders, from across the Australian Top End who are interested in or experienced in working with at-risk youth, come and stay for a week at Petford. I created a context that was extremely attractive to National Government funders in the drug and alcohol addictions area of National Health and this Gathering occurred with over 100 hundred Aboriginal social emotional spiritual healers flying in to Petford from remote area communities.

An at-risk Aboriginal young man with drug addiction who was out on bail on drug related charges came to stay at Petford for the Gathering. A few days before the gathering this young man went with the Petford youth to see a rodeo. As an aside, Geoff's young niece also went along to the rodeo and rode the bucking bull with every bit of the panache that the boys displayed and stayed the time limit before being plucked off by a passing rodeo arena person on horse back. The youth that are sent to Petford by communities, police and magistrates typically have no experience with horses or cattle. Horses are a central aspect of Geoff's transforming work with the boys.

The young man out on bail absconded and was picked up by the police three days later wearing a pale blue Petford T shirt that all the boys wore to compete at the rodeo. He was having severe drug withdrawals from taking more than one type of drug that he had obtained in the town near where the rodeo was being held. The police respect Geoff's work and returned this young man to Petford.

Some youth worker professionals also attending the Gathering said that their standard practice was to send drug-affected youth to detox for a number of days before accepting them into their programs.

Neville said that this was not an option for this youth as the nearest detox was hours away and everyone wanted to stay and take in the experience of the Gathering.

All the attendees of the Gathering and the youth of Petford were sitting and standing around waiting for tea and coffee and scones to be served at an afternoon tea break.

This drug affected youth was severely disturbed and also creating a lot of disturbance. Then Neville suddenly says to me very loudly so everyone can hear:

Les, *work with Max* (the disturbed youth).

And *bring him back to serve tea and coffee in ten minutes.*

Neville immediately turns and says to Max (the disturbed youth):

Max, *go with this man.*

*Inside now.*

*Be back in ten minutes.*

*Be ready to serve everyone tea and coffee.*

Max is quivering and shaking, in no fit state to do anything, let alone be handing out tea or coffee to over 120 people.

He is stumbling, randomly gesturing, incoherent and shouting out incomprehensibly utterances.

Within eight minutes he is walking out calmly to be with the others, and in ten minutes he is calmly serving tea and coffee to everyone without spilling a drop.

So what happened inside?

When inside I say to Max:

You have ten minutes to.....*settle down now.....sit down....and what's it like inside you.....eh.....come on.....what's it like in there...where is it the strongest....in here...(pointing to his head)....in here..(pointing to his belly)....in here....(pointing to his chest then his throat)....in here...(pointing to his heart).....come on...you know....it's your body....what's happening...you can feel it.....what's it like in here...(pointing to his head again)....*

I'm matching his state and closely monitoring for any state change towards anger and berserk.....and he stays highly charged though very confused and scattered...

I keep up a constant *overloading* barrage of questions asking him to tell me what is happening inside of him....

....and his brain has to try to make sense of my words.....and like the Aboriginal woman at the new years eve party I am asking him questions and demanding an answer knowing that at the moment he does not know the answer....

.....and then I refer to his breathing:

And how are *you breathing now*....what's that like.....what's breathing like?

He takes a deep breath.

.....yes.....you changed...

....and you've *been changing ever since you sat down*....

...your *heart rate has slowed*....

....you're *shaking less*....

.....you're *breathing more slowly now*..

.....and you're *more steady*....

.....you're *quieter now*...

....*notice this*.....*how you are changing now*...

.....*slowing down*...

.....all of *that* is *getting quieter now*...

....and what's happening up here now...(pointing to his head)...

.....different to before....

.....and here.....(pointing to his belly)....

....different to before...

.....and here (pointing to his chest, then throat)...

.....notice how *it's all changing now*...

....and what's happening...come on...what's happening...eh?

Finally, he says:

I'm *slowing down*....

Yes! And what else?

I am *not shaking so much*....

Feels better?

Yeh....*getting better*.....

And what's ya head like inside?

Head aches...

Where?

Everywhere (*points to his forehead*).

What's happening in the front of ya head (*pointing to his forehead*)?

It aches.

What about round the back (*pointing to the back of his head*).

Na, just the front.

And *really notice that now*.....what's happening now....

It was dull ache. Now it's thumping.

So *it is still changing in there*.....

....and how fast is it thumping?

He does a fist gesture indicating rhythm.

Notice what happens to the speed of the thumping.

It's getting slower.....

And what happens to the sensation in your forehead  
.....when.....*its getting slower now?*

It's not so bad....

And what's happening in ya belly?

I feel crook.....

What's that feel like?

He does a hand gesture in front of his belly signalling churning in a clockwise direction at a certain speed. I mirror this gesture back to him as I say....

And notice how that *goes round and round inside ya belly...what's happening to that now?*

It's slowing down now.

*Feels better as it's slowing down now?*

Yeh. *Feeling better.*

This last part about the turning sensation in Max's belly is discussed by Bandler, and by the Andreas' in their books on sensory submodalities (Bandler 1985; Andreas, S. & Andreas, C., 1987).

.....and all this is reminiscent of the Scorpion Mandala Story.....and slowing down is also reminiscent of the impatient van driver in the T Intersection story.....

Notice that Max is non-consciously giving me signals as to what's happening inside of him....and I'm being guided by...and using these signals as clues as to what to say and do from moment-to-moment....

Examples are underlined in the following:

Head aches

Where?

Everywhere (points to his forehead).

What's happening in the front of ya head (pointing to his forehead)?

It aches.

What about round the back (pointing to the back of his head).

Na, just the front.

*And really notice that now.....what's happening now....*

It was dull ache. Now it's thumping.

So it is still changing in there...and how fast is it thumping.....

*He does a fist gesture indicating rhythm.*

...and notice what happens to the speed of the thumping.

It's getting slower.

..and what happens to the sensation in ya forehead when it's *getting slower now...*

It's not so bad.

...and what's happening in ya belly....

I feel crook.

...and what's that feel like...

*He does a hand gesture of his belly churning in a clockwise direction at a certain speed.*

And notice how that *goes round and round inside ya belly...what's happening to that now...*

I do a gesture that mirrors what he's doing with his hands. It is highly unlikely that Max is aware that he is giving me these signals with his hands.

Max is unconsciously informing me about what to do next.

I use these unconscious signals to guide me in guiding him as to what to be aware of in his changing experience.

This pattern of drawing Max's awareness to his inner experience is by definition for him an altered state. Initially my interaction paced his manic quality. I was fast and jerky. I jumped his awareness around very fast. Once he started to change, I paced him in my speech and actions as he changed to becoming more slow and steady. I am drawing his awareness to his changes.

I am continually giving him suggestions imbedded in my sentences...and after a time he starts repeating my suggestions to himself. An example:

*Feels better as it's slowing down now?*

*Yeh. Feeling better.*

Now for some of the metacontexts - the context of the Petford context where Max is challenged to serve afternoon tea. Max knew Neville was a psychiatrist and a key figure at the Gathering. He also knew that I was a key figure in the Gathering; the one who had arranged the funding and who had engaged with his mother to have him fly from Northern NSW up to the top end of Queensland and get a lift out to Petford. He also knew that I was directed by Neville in front of all of the attendees, including over ninety Aboriginal Elders at the Gathering from communities across the Australian Top End.....to have him fit to serve the afternoon drinks in ten minutes. Shame was a large factor.

Neville uses Ericksonian patterns in speaking to me and Max, using two short commands similar to what Jesus was said to have used to the lame man:

pick up your bed.....and.....walk!

Neville says to me:

Work with Max (the disturbed youth)....

and...

.....bring him back to serve tea and coffee in ten minutes.

Max hears this. It is said with *absolute authority* and carries the implication that this *can be* done and *will* happen. This is another example of *speech acts*.

It also potentially has Max's brain going *into a future world* to make sense of this strange thing Neville has said – a world where *he is normal and able to serve drinks*. And at some level, Max's bodybrain accesses states of 'being normal' and 'being able to serve drinks' in order to access this future world in making sense of Neville (Feldenkrais, 1972).

.....and Neville's speaking with authority is reminiscent of Alex talking to the two 'boys'.....

Max's nervous system is *already* in state change from what Neville had said. Neville also links the two parts of the sentence with the conjunction 'and'. This in turn supports my 'working' with Max with the time-bound state change, 'bring him back to serve tea and coffee in ten minutes'.

Then Neville turns and says to Max:

Max, *go with this man* (simple command).

*Inside now!* (simple command).

*Be back in ten minutes* (time-bound simple command).

*Be ready to serve everyone tea and coffee* (simple command with implication of change).

Max is a very literal kind of fellow.....and he's drug affected....and knowing this.....Neville keeps his *sentences short.....literal.....and specific* .....and my language in talking with Max is of similar form.....and also saturated with Ericksonian patterns using suggestions.....presuppositions..... implications and other patterns.

When I'm inside with Max I too keep my *sentences short.....literal.....and specific...*

*Examples:*

.....yes.....you changed...

....and you've been changing ever since you sat down....

...your heart rate has slowed....

....you're shaking less....

.....you're breathing more slowly now..

.....and you're more steady....

.....you're quieter now...

And each of these short specific literal observation speech acts statements draws Max's attention to changes that are *already* happening...and in this process...contribute to further system changes.....

.....Max is in drug withdrawal.....and awareness of change is further disintegrating and dissolving his state (Feldenkrais, 1972)....and he is now also overloaded with all of what has been happening....and with him suddenly being the focus of everyone's attention including over 90 Aboriginal Elders attending the Gathering. I am using sequential stacked interrupt.

...and once inside I *grab his attention* and *focus his awareness* on jumping it quickly round *noticing how he feels* in *differing parts of his body*.

...as feeling is his most present I use his sensing feeling to reach his awareness of moving....

...and initially he is confused....though I insist on him doing this by constant requests for him to notice.....

...and as said above....I place an alternate demand on his perception..... one that is *collapsing his brain-addled state* and has him *entering an*

*altered state of being aware of his awareness*, and then slowly beginning to notice differences as his body changes – as it invariably does when you begin noticing it.

I then add suggestions for further change. I sense this activates natural changes in neuro-chemical cycling at Max's synapses.

When we first went inside, the drug cocktail was looping through Max's synapses and back into storage to go around again and again - the drug discharge, release, interaction with receptors, and re-storage.

Max's system had activated habitual responding and was firing off awful feelings associated with disintegrated functioning typical of drug withdrawal.

The awareness-of-awareness processor state that I set up for Max entails shifts in the sense of *moving* that *interrupts and disintegrates the habitual patterns* of the drugs he had used while they are in decline in his system.

To reiterate Feldenkrais' statement again(1972, p. 39):

*A fundamental change in the motor (moving) 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.*

This interrupt increases the action of *very natural system properties*.

Drugs in the synaptic cleft are dispersed through the synapse wall before interacting with receptors (dispersal); receptors are blocked (receptor blockers) Re-uptake of the drugs into storage is blocked (reuptake blockers) and drugs that have been stopped by reuptake blockers are disintegrated and move off in Max's body fluid transfer system including the blood stream to be filtered out of his body through the kidneys and bladder (Rossi, 1985; Rossi & Cheek, 1986).

To restate the above, neuro-chemical systems at the synapses have a lot of control points - whether or not the neurotransmitters are released from storage, whether the neuro-chemicals enter the synaptic cleft, whether they interact with receptors, whether they are either reabsorbed by the presynaptic cell, and then repackaged and placed into storage for future release, or else broken down metabolically and discharged from the body.

Perhaps the interrupt processes I used quickly cleared out, or simplified the mix of internally and externally produced 'chemical soup' within his synapses. Within five minutes he is almost ready to serve drinks.

I get Norma to bring a mug and a jug of cold water and Max has a long drink and then goes and urinates – getting rid of drugs from his system – natural detoxing!

The remaining few minutes is used in clearing away the 'cobwebs' so he is not only steady in his body and confident he can serve, he is going to be the pleasant sociable character that he is very capable of being.

As well, my future-pacing of Max experiencing having calm poise when he goes outside and imagining serving afternoon tea while being a very good host has him accessing integrating patterns associated with those behaviours and hence entering into those modes of functioning *before* he actually goes outside, so that when he does go outside he is accessing those behavioural repertoires. He *is* the very good host. This is resonant with the women in the torture centre (a later story) future pacing being with their girlfriends on next Friday night and imagining their joy of dancing with them as a way of regaining integrity before settling down for a good night's sleep ready to face the next day.

Max has no re-occurrence of any drug withdrawal symptoms that afternoon, or during the following week.

I had been simultaneously engaging with Max in many ways simultaneously. While being guided by Max's non-conscious gestures and behaviour I am triggering changes in his awareness of awareness of moving, sensing and feeling. Simultaneously, my speech act processes blending with Max's processes are engaging and involving and transforming goings on in Max's nervous system especially at the synapses. And he is present noticing the changes as they are happening...he is staying present aware as his states are changing...and liking the changes....and now to get some sense of the richness of all this, Max as a young man in his twenties has in his brain somewhere around 100 billion neurons (nerve cells) and between 100-500 trillion synapses! The number of networking combinations in all of this immensity is said to exceed the number of stars in all of the galaxies in all of the known universe! So Max has extraordinary potential. My trillions of networks linked to his trillions...and the old saying goes...life is filled with possibilities.....trillions of them.....

The discussion about simplifying the mix of internally and externally produced 'chemical soup' within his synapses is resonant with the story of Jogging on the Spot at the Front Door. The residual chemicals of that anti-anxiety drug was possibly broken down metabolically and discharged from the body. It took a few repeats, as some of the chemicals were perhaps reabsorbed by the presynaptic cell, and then repackaged and placed into storage and then released again into the system.

The repeated process 'washed' the chemicals out of the body just as the state of 'getting on with my life' replaced the collapsed the state of 'anxiety' out of the woman at the front door....

Now a story called Paddy and the Table Leg - on another visit of mine to Petford, Geoff was away on a 1,250 kilometre round trip at his own expense to bring down a 17 year old boy named Paddy (not his real name) who had been ex-communicated from his own aboriginal community for persistent property damage. Geoff had arrived back late with Paddy who had come with his young brother and the younger brother's clan friend, both aged 12. On reaching Petford, Geoff had immediately taken all the boys, including the new arrivals to camp-out over-night fourteen kilometres up the road from Petford. Geoff regularly did this to get the boys used to sleeping out of doors in canvas waterproof covered bedding called swags.

They would be required to do this if they got jobs on the cattle properties. If they 'sleep in' while working on a cattle station they would not only lose their job, they may even lose their life. As the other workers get up in the morning, pack up, and move on with the cattle, the wind may remove all trace of their tracks and the sleeper may never find the others and starve to death in the immensity of the Australian Top End properties.

When Geoff wakes them in the morning he tells them they have five minutes to have their swags rolled and be on the back of the truck, or they will have a 14-kilometre walk down the road to get breakfast. If they don't get up, Geoff leaves a sign so they know which way to walk back to Petford. This process of rolling up the swag and getting on the truck quickly ensures that cooperating with others is established. Typically, youth arrive at Petford with not a cooperative bone in their bodies.

I never went on these sleep-outs. I had my tent at Petford and I had been recording Geoff's storytelling each morning and evening. On the morning after Paddy had arrived I had slept in, and as I walked up to the building this 17-year old Paddy came storming out the back door of the dormitory

area very angry. I gave him a wide berth. Unlike the other youths staying at Petford at that time - who were typically short and very slim - this fellow is six foot one inch tall and broad shouldered, and looks as strong as an ox.

I go inside and listen to Geoff's story telling and then Norma and one of the boys serve breakfast. It turned out that Paddy had a battery-powered radio, and had listened all night to music. Paddy was awake when Geoff had called the boys and had begrudgingly got out of his swag and on to the truck. This staying awake all night listening to music on an ear phone was after bouncing around in a non air-conditioned uncomfortable four-wheel drive with heat, dust and flies for hours on end during the 625-kilometre journey to Petford. Listening all night to music was Paddy's customary routine back on his community where he typically slept all day.

No private battery powered radios or music players were allowed at Petford for this very reason. The youth at Petford, if given a chance, would listen all night and want to sleep all day. The youth were able to listen to music together in the evenings after tea.

Paddy was listening to his radio by earphones again before breakfast when Geoff was telling the boys stories, and Geoff had spotted this and had suddenly taken the radio and ear phones from him. That's when Paddy had sworn at Old Man and rushed out the back where I had first seen him.

Paddy came in eventually for food and Norma stated firmly that he is to show respect to Old Man. Just outside everyone can hear what Norma is saying. Paddy came out the front door with a plate and a bowl both filled with food and walked past the back of me between the outside of the building and a row of boys and other adults (who help Geoff with the boys) sitting on benches at a series of tables under the veranda. We were all sitting down eating breakfast. I watched Paddy as he continued down past the other boys sitting at heavy wooden tables under the long veranda. When Paddy got to the end table where there was space for him he suddenly smashes his plate of food and bowl of porridge onto the table, and food and the broken plate and bowl goes everywhere.

Paddy then yells in explosive rage as he tips the table over with food, chairs, drinks, cutlery and youths spilling everywhere with the heavy upturned table falling on top of the youths. He does the same to the next three tables and then rushes back along the veranda and inside the common room where Norma had served the breakfast. There Paddy uses

his immense strength to somehow smash the leg off a solid heavy table and begins to use this to shatter louvre windows.....breaking seven to eight panes of glass on the downward smash.....and then the same to the next set of louvre windows, and the next. He has gone berserk and has phenomenal strength and speed.

Geoff and one of Geoff's helpers in the meantime rush in to where Paddy is and I follow. Geoff is calmly saying 'Paddy – calm down'. Geoff is skilled in unarmed defence and is seeking to get close enough to get a wrist lock on Paddy that only hurts if he resists. Paddy has the table leg above his head held with one hand ready to swing it. Geoff's helper is now to the side of Paddy on the 'table leg' side.

Paddy does swing the table leg missing Geoff's helper and as Geoff dodges, it grazes Geoff's scalp and blood spurts from Geoff's head and distracts Paddy for a second.

To create further confusion I start yelling:

Where's the White Rabbit?  
Where's the White Rabbit?

I am inspired by Alice in Wonderland, although there are no white rabbits at Petford. All of this does have a fantastic otherworldly Alice in Wonderland quality to it all.

Paddy's fast confused glance across at me is all Geoff needs to grab the agitated youth's hand in a wrist lock, and with the youth experiencing the moment of the wrist lock, Geoff's helper seizes this opportunity to suddenly use both of his hands to wrench the table leg out of Paddy's other hand and move back with it.

Geoff keeps up with his very calm voice a repeating of the following three statements:

Settle down now Paddy.  
Settle down now Paddy.  
*Keep still and you won't hurt yourself.*

Paddy's little brother and his young friend come in and they are sobbing.

Paddy has a history of property damage. He has no prior history of hurting people. Geoff's face is covered in blood and his hair is all matted with

blood, and there are blood streaks all down Geoff's shirt and there's blood on his left hand. At this stage no one knows how badly Geoff is injured.

Geoff and Norma agreed that Geoff needed to get checked in town at the hospital and that the three new arrivals could no longer stay at Petford.

I agreed to go with Geoff in the front seat of the 4-wheel drive. The back area has seats along both sides, and Paddy sits on one side down the back, and the two younger boys are on the other side at the back facing Paddy. There is nothing to stop Paddy lunging forward and hitting Geoff or me if Paddy's rage flares up again. Paddy is still seething - deep breaths in the nose and out the mouth, eyes looking at the floor. The two younger boys sitting opposite him are still crying. As some safety measure, all of their luggage is between the three youths and the front seat.

Geoff insists on driving.....one handed.....and his left hand had been hit by the table leg follow-through and is bleeding and swollen.....so I have to change gears each time Geoff depresses the clutch.....and Geoff is constantly looking in the rear vision mirror checking on Paddy and telling me when he's changing gear.....and I am continually switching between checking for turns in the road.....oncoming traffic including long multiple-trailer cattle-trucks that are called cattle-trains.....common in the top end....as well as looking out for kangaroos.....wallabies.....wild pigs .....livestock or other animals on the road.....signs of Geoff losing consciousness.....and indications that Paddy might be about to attack Geoff or me...while reminding myself from time to time to keep breathing.....good one Neville.....giving me learning experiences.....

Geoff continually repeats over and over the following sequence:

I want to *help you*.....*Paddy*...

I don't know what to do...

If I tell the police....you go to jail....

Harming me with a weapon.....you get up to four years....

If I don't tell the police.....and.....you do this again....and you hurt or kill someone else.....you still go to jail.....perhaps for a long long time...this no good....

You have no money....

You can't get home...your own people don't want you till.....*you change....*

I want to help you.....and your brother.....and his friend there...

I don't know what to do....

Then Geoff repeated this sequence of statements slowly, calmly, kindly all the way into town on a weird trip that lasted around ninety minutes.

This means around 90 or more repeats of the mantra – with me going through my cycling as I said above - changing gears - watching that Paddy doesn't attack Geoff again – checking that Geoff isn't about to pass out - or hit a kangaroo - or run off the road – or hit a road train - all part of Neville's mentoring of me!

And Geoff's mantra is also giving me continual feedback on Geoff's state of consciousness and is also possibly aiding Geoff's functioning.

Also, I'm concerned because I had swallowed glass that was stuck in my throat. I had had my mouth open in amazement when the louvres were being smashed.

Without incident....Geoff left the three boys at a park on the outskirts of Mareeba, a country town where they had a water tap to get a drink. Geoff's steady mantra and the noise and bouncing around of the four wheel drive had been hypnotic.....and Paddy had not slept all night. Although still early in the day.....it was already hot and Paddy had thrown his breakfast away in anger. Paddy hadn't eaten since late the previous night and as a very big fellow typically he has lots of food.

It would be a half hours walk into the centre of town. Geoff assumed that Paddy and the boys would be still at the park in the shade of a tree for police to pick up. The local police know Geoff well and appreciate the work he does with the boys.

I then took Geoff to the hospital in Mareeba and he called the police and gave a statement. The police called back later to say they had picked up the three youths in the park, and that they had them at the police station.

Geoff went to have a series of x-rays and tests and the medical people said they would keep him in at least overnight. I was told to eat plenty of bread and the glass would go through me (apparently it did do just that). I drove back to Petford.

I told Norma what had happened and then the phone rang. I went inside to answer it. Geoff is on the phone. He says that the younger two boys had turned up at the hospital still crying. Then Paddy had turned up at the hospital. He had been charged and had to appear before the court in a week. Paddy did not know what to do and was sobbing.

Geoff said he would take Paddy and the two boys back to Petford, though only if Norma agreed. I asked to speak to Paddy and when he was on the line I only said:

Paddy, hold the line and I will go and speak with Norma.

He said he would hold. I went outside and said to Norma:

There's a call for you.

She sensed what was going on and said:

He's not coming back here.

Not to be caught up with words.....I just suggested possible action by pointing indoors towards the phone and Norma goes inside...and my pointing is resonant with the woman's pointing at the New Years Party.....

It was sometime before Norma comes out and she's crying. She says:

They can come back if they are crying.

Norma had arranged that people from Petford who had gone down to the coast earlier for supplies could pick up the boys at Mareeba hospital and bring them and their belongings back to Petford that evening.

Geoff checked out okay and was back the next afternoon with dressings on his head and hand.

That evening Geoff and I were with all of the youth in the twilight and Paddy said he was tense all the time. Geoff said:

I have some ways that others had found useful in.....becoming more relaxed.....and...just stand where you are.....and notice .....your breathing.....and.....take a deep breath.....and now .....slowly raise...your shoulders.....and now...slowly lower them... as you are....slowly breathing out now...

Paddy suddenly lets tension go and becomes more relaxed. With this he turns and runs a few steps away from Geoff and turns to Geoff.

Paddy says:

This is no good. You take away my strength!

Relaxation is a strange new experience for Paddy. He senses relaxation as 'losing my strength'. This is why Paddy frames relaxing as 'taking away my strength'. Paddy's definition of the situation is perhaps 'this is a bad thing that you can do to me', though interestingly Paddy only runs a few steps; essentially he is recognising that Geoff is an 'okay guy'.

The next day Paddy is enjoying this new experience of being relaxed..... *and* strong....

Paddy settles into the Petford experience and enjoys learning how to ride and look after a horse. One week later Geoff goes down with Paddy to the committal hearing and the judge knows Geoff well. The judge hears both Geoff's account of the morning where Paddy had smashed things and hit Geoff, as well, about how Paddy had settled down over the past seven days. The judge holds the matter over for six weeks on condition that Paddy stays at Petford. Geoff gives the judge an undertaking to attend the court with Paddy in six weeks and to speak then about Paddy's engagement at Petford. Paddy settles down and begins to go more with the flow rather than reacting in emotional explosions linked to property destruction. Paddy takes on many new emotional and behavioural flexibilities and competencies including changing states as appropriate to context, how to relax and better control his anger and use self discipline, as well as vocational and social competencies becoming an accomplished horse rider, learning how to work well with the other boys, how to make and keep a horse well with bush medicines, how to repair fences, how to be a rodeo rider, how to fit in with others, and many other things. The Petford process contributes to holistic transforming at many levels.

The youths as audience and crowd take on many new competencies by watching Geoff and by personal experience. Geoff also uses the horses like a mirror. If the boy is unsettled, his horse is unsettled. When the boy settles, the horse settles.

At the next hearing the judge hears Geoff's report about how well Paddy is doing...how Paddy is considerate of others...especially Norma...he has had no outbursts of anger and aggression....even in contexts that in the past would have invariably provoked him.....and how Paddy had not damaged any property...and that he was cooperative and acquiring many practical vocational competencies....so the judge gives Paddy an order to complete his stay with Geoff...and no charges are recorded....

I was there for a six-week period. During that time I saw boys experience, embody, and gain competency in what would have been covered in 30 or more vocational certificate courses at mainstream tertiary level Technical and Further Education Institutes (TAFE). I check the boys and they can do all these things.

Samples of some of the competencies acquired by the boys:

- Catching, befriending, and riding wild bush horses
- Caring for sick horses with bush medicines
- Being a rodeo rider
- Horse event rider at rodeos
- Being a stockman and head stockman (ringer)
- Droving cattle
- Making leather
- Making and repairing leather bridles, belts, and whips
- Repairing saddles
- Weaving things out of leather, rope, and metal
- Using an industrial heavy duty sewing machine
- Making a swag
- Many uses of fencing wire
- Catching a bull on horseback – lasso and roll them over
- Tying up and castrating a bull
- Killing and dressing a bull
- Mending fences – often with nearby found objects
- Being a good father
- Managing money
- First aid using bush remedies especially stopping bleeding
- Finding water in desert country
- Bush tucker and other survival skills

- Being a camp cook and kitchen duties
- Tying knots and making things from and with rope
- Having compassion, care and respect for others

And what's more, Geoff or the boys rarely if ever used any of the major ways that are typically used to know things in western society;

- the boys didn't ask questions, or seek answers.
- Geoff didn't give explanations or definitions.
- He did little by way of verbally describing.

What Geoff was doing all the time was:

- Using metaphors and healing stories, especially in the narrative form...and within narrative...stories about a journey.
- Having the boys continually personally and communally experiencing things
- Continually drawing the boy's awareness of their experience to their awareness.
- Having the boys keenly observing him doing things
- Having the boys strongly desiring to emulate him and continuing to do so

Geoff's stories would embody the unfinished issues of the previous day with the various story themes engaging shifts in:

- *beliefs* about the world
- *emotional* responding
- *behaving* in new ways
- changing states of being in the world

....and in all of this Geoff's stories are light and humorous and engaging and at times.....tons of fun....

I sense the entry place for all of this knowing is being open....surrendering to the holistically aware experiencing body.....receiving holistic integrated *embodied knowing*.....moving.....sensing...feeling...

...and all this being received through the *precortical* to the cortical.

Max was in no way open...or surrendering.....or openly surrendering to holistically aware experiencing.....and yet I was able to create a context where he *came to be doing just that*....and the same thing was happening to Fred in his changing....and with the daughter on bail...and with the women at the front door.....

This 'keen observing' by the boys is resonant with the audience at Fraser House, at the Groups in the Facility, and at Healing Sunday – for example with Maria and Sally – where the observer, immersed in keenly observing, is detached from the observed, though experiencing their experience of making sense of what they are seeing, and being transformed by this process.

The boys at Petford learned by watching the other boys who could do things well – vicarious learning. They also learned by watching other boys shortcomings and dysfunctional behaviours and seeing their functional behaviour and noting differences in the outcomes – just like the audience at Fraser House.

Boys sought out Geoff's company and respected and loved his being fully with them and supporting them. As soon as Geoff left his chair, one of the boys would want to sit in it.

Geoff also set up a few boundaries at Petford.

Here at Petford the boys know what they can do and can't do, perhaps for the first time in their lives. It's simple for them. Nothing changes. At home there are no rules, or the rules change every day. Today they can stay home from school and no one worries and tomorrow, adults are screaming at them for not going to school. At Petford they soon learn 'how things work around here'. There's no alcohol. No cigarettes. No drugs. No personal radios or music players. No aggression and violence. No white flour. And no white sugar. No sugary drinks. And they know they are safe and cared for and are gaining many competencies. And they have their own horse to look after and enjoy, and they have good futures.

Psychiatrist John Cawte (1974, 2001) writes about Aboriginal people quickly going mad and violent when eating the two white demons – sugar and flour. The same has been reported in the literature. Geoff Guest has consistently found that cutting out white sugar and white flour immediately starts improvement in the mood, disposition and behaviour of the youth staying with him.

Additionally, if he takes youth into town and they get access to sugar and flour, irritability, deterioration in mood and behaviour occurs immediately.

Joan Mathews-Lawson (1997) in her book 'Seven Weeks to Sobriety – The Proven Program to Fight Alcoholism Through Nutrition' writes of the link between what we eat and drink, and our behaviour. Annie Jubb and David Jubb (2003) report the experience of teachers and staff at Central Alternative High School in Appleton, Wisconsin:

Most aberrant behaviour that we see around us in the world, such as crime and violence, can be corrected or greatly affected through proper nutrition. This was dramatically demonstrated when staff and teachers at Central Alternative High School in Appleton, Wisconsin, took action against the violence, gun-toting, wisecracking, and truancy that had become regular behaviour among the students. In 1997, they challenged the system and changed the menu at the cafeteria, and removed all of the candy and soda vending machines. The cafeteria switched from offering hamburgers, hotdogs, French fries, cookies, cakes, chips, and soda to offering wholesome fresh fruit and vegetables, hormone-free eggs, cheese, and meat. They cut out all food containing the preservatives BHA, BHT, TBHQ, and synthetic colours and flavours. They started preparing meals using old fashioned recipes. Principal LuAnn Coenen now files stunning figures each year with the state of Wisconsin. Since 1997, she has reported a figure of zero dropouts, student expulsion, and for students discovered using drugs, carrying weapons and committing suicide. Zero. These problem behaviours simply disappeared when a wholesome diet was introduced and the worst chemical additives were removed. One student summed it up, 'Now that I can concentrate, I think it is easier to get along with people.'

Back at Petford.....Geoff and Norma take youth that *no one else* can do *anything* with. Many of the boys who come through Petford have seen members of their family and community seriously hurt and/or killed. Many have seriously hurt and/or killed members of their family and community. They are very troubled at-risk youth, and often engaged in major property damage.

And at Petford they find themselves in a sustained values-framed milieu .....where it is.....naturally easy to.....care.....respect.....value.....connect.....and relate with Norma and Geoff and all the others in the Petford Community...

.....and like in Fraser House.....at Petford everything is *densely linked* to preserving this values-framed transformative milieu.....and *in continually re-constituting this milieu together.....the youth are also re-constituting themselves....*

Notice the structure of Geoff's language in his repeated mantra to Paddy while driving to town. These are a series of simple statements. The first are reality checks:

I want to *help you....Paddy....*  
I don't know what to do.....

This second statement also carries the idea that Paddy does not know what to do either...so Paddy and Geoff have this in common.

If I tell the police....you go to jail....

Harming me with a weapon....you get up to four years....

These are more reality checks; as in 'your actions have these consequences'.

If I don't tell the police.....and.....you do this ....and you hurt or kill someone else.....you still go to jail.....perhaps for a long long time...this no good.....

This is future pacing...putting Paddy in a future that is not good if he continues his current behaviour.....

You have no money....

You can't get home...your own people don't want you till....*you change.....*

More reality checking; transport back to his remote community if he could get it would cost hundreds of dollars. The sentence ends with an embedded suggestion, 'you change'.

I want to help you...and your brother...and his friend there...

I don't know what to do....

This is more reality checking.....Geoff still wants to help Paddy and his fellow family and clan friend as evidenced by Geoff's manner and being-in-the-world...even though Paddy had hurt Geoff....

The last line of the mantra links to the first line allowing Geoff to cycle through the mantra again and again in a functional loop....

Geoff's mantra has many ideas embedded within it to slowly sink into Paddy's extremely agitated brain:

Geoff wants to help me.  
I don't know what to do.  
I may go to jail.  
I could get up to four years.  
I could end up hurting or killing someone else.  
I could go to jail for a long long time.  
This is no good.  
I have no money.  
I can't get home.  
My own people don't want me till *I change*.  
Geoff still wants to help me and my brother and his friend.  
I don't know what to do.

All of this leads to the core idea:

Getting Geoff and Norma to take me back at Petford.

Paddy engaged in *self-help* in going to the hospital and asking Geoff and then Norma to take him back. I sense that this was a transforming moment for Paddy, and both Geoff and Norma knew this.

### **Keypoint**

Neville Yeomans also used  
moments of high expressed emotion  
to create contexts  
rich with transforming possibilities

The slow.....kindly.....repetition.....has potential to effect....the....slowing down of Paddy's internal neuro-chemical system.....and with:

- the very long.....uncomfortable trip of the previous day....
- and no sleep during the night while listening to his radio...
- and Paddy's energy expenditure in being berserk....
- and the energy expended in upturning the large tables
- and breaking the leg off the inside table
- and damaging all of the glass windows.....
- and being back again in the back of the same vehicle

*Paddy's whole system is primed for slowing down...*

.....while this is also the time of day Paddy's body-clock is primed for sleep in his back-at-his-community lifestyle.....

Given all the *inter-connected* and *inter-related* things that had happened, including Geoff's mantra, after Paddy was released by the police *he heads straight back to Geoff at the hospital.*

Seeing that Paddy *did* go back to Petford and change his behaviours while taking on many new competencies, contrast Paddy's Petford experience with locking him up for four years in jail. *What wisdom is in the alternatives?*

Many of the youth who go through Petford would be diagnosed as having some combination of Borderline Personality Disorder, ADHD, Asperges, and Tourettes. Geoff and Norma have the behaviours linked to these terms reduce or fade away.

And Geoff and Norma are experienced in using Petford as community for transforming experience.

naturally easy  
*in continually re-constituting  
the Petford milieu  
together  
the youth are also  
re-constituting themselves*

The next story is called Being Carried on a Blanket. One time a group of Petford youths were teasing a small youth and this incident was filmed in the late 1980s and can be downloaded from the Internet (Eliot, M., 2008, from 29 mins 20 secs). The small youth had started pretending to have a fit while lying on the ground. Geoff is cradling and restraining the boy's arms from swinging around and has the boy leaning up with Geoff sitting on the ground behind the boy. The boy's legs are flopping around as the boy hears Geoff talking to the others boys – words to the affect:

Every other place couldn't help him.

And we want to help him, right Geoffrey? Right, David?

These are the two who were the leaders in teasing the boy.

Notice Geoff's use of short statements:

He threw a stone at you.

And you all started throwing stones at him.

And he gets these fits.

Though he's not having a fit now.

He's sort of lost his temper.

He's just binging on.

And notice that I am not hurting him.

I am just holding him so he doesn't hurt himself.

Now here is Norma and Norma can help too.

Thank you Geoffrey. Thank you David.

You're fast fellows.

Can you.....run fast and.....bring a grey blanket.

Geoff typically thanks people before he asks for help and mentions some of their competencies useful for the task - as in the last three lines above.

As an example, on one occasion when I was helping Norma cook breakfast and Geoff was telling the boys stories.....and Geoff turns and says to me:

Thanks...you've got good eyesight...and a wrist watch...  
can you...time these two boys climbing through the rafters....

I reply:

Geoff, I have to wear glasses. My eyesight is not that good.

Geoff replies:

Ah...though you see things that others don't see....

The two boys bring the blanket and Geoff gets them to spread it out on the ground beside the small boy.

Then Geoff places the small boy on the blanket.

Geoff gets all the boys to carefully pick up the edge of the blanket, and with Geoff on one side of the boys and Norma on the other, the small boy experiences being literally *supported by every one of the boys* who had been teasing and taunting.

They *all* carry him back to the Petford buildings.

Geoff, Norma and Neville are some of the many who introduced me to the Way. This experience of being carried by all of the boys is resonant with Fred being touched and moved by everyone in the Group at the Facility.

On this matter of seeing things:



What can you see in the above photo? What is nature telling you about the history of this place?

The above photo - what have you noticed?

What factors contributed to forming of the track?

What factors contribute to survival of the track?

What are the inter-connecting aspects?

What are the inter-dependent aspects?

What contributed to the inter-weaving of the tracks?

What else have you noticed?

What part has water played in the history of the path?

People have taken the higher drier ground  
and created the crossovers,  
and then they have taken the shorter course  
as soon as the path is dry again.

Noticing the role of compaction in sustaining the path,  
and the micro-environments.

And are there other things - you can notice?

Connected meaningfulness.

In what ways could this photo be used as  
a metaphor for understanding aspects of the Way.

For understanding yourself?

And understanding life?

Now for something about ways of seeing - put up one finger on each hand out in front of your head at eye level with one hand further away from you, and align both fingers so that each are in your line of sight. If you remain focused on the one furthest from you, and move your head slightly to the right, the closer finger appears to move in the opposite direction. Change your focus to the closest finger, and move your head, then the furthest finger moves in the same direction that you move – you start to get a ‘rotation of the world’ effect.

Once you have increased awareness of this, begin to move in the world and notice that all stationary things are now ‘moving’ when you move. Soon you start living in a world where everything not only moves, the whole world rotates as you move.

And what’s more, if you shift your focus closer or further away, the centre of the rotation depends upon what you are looking at. And as you move, the world rotates around what you are looking at.

As well, this awareness experience tends to increase depth perception and the sense of a three dimensionality.

After a time you become familiar with the way the world rotates, with the relative speed of rotation depending on the distance things are away from you. The near and far things rotate faster.

The tree trunks in your visual field are all essentially still in the ground and all rotate together, though at different speeds.

This is just one mode of seeing. One practice is to stand where you have a number of tree trunks or poles at varying distances in front of you and practice changing your focal length.

Move your focus to the distant tree, then progressively look at closer and closer trees. Jump from tree to tree as you move closer and then further away through the range. Then take your focus even closer by looking at your finger and then moving it far away from your nose and slide it up close. Another way to practice the smooth slide of focal length is to get those little sewing pins with the coloured beads on the end, and stick them in a wooden ruler 2 cm apart. Place one end of the ruler on your nose and tilt it so you can see all the beads of different colours. When you look at the furthestmost one, the others will form an inverted 'V' shape. When you look near the middle, you see an 'X' shape, and when looking close, you see a 'V' shape. After a little practice you will be able to do a graceful slide of your point of focus along the beads instead of a jerky jumping.

A way to confirm to yourself that this moving with awareness transforms function is to shut one eye and *lightly* place your finger on your eyelid, and now begin to move that eye under your eyelid so that you can feel the eye move with your finger tip.

You may.....move your eye in a random eye movement.....or work out some pattern.....for example.....move in a square shape for a time.....then do the diagonals in an hour glass shape.....or a bow tie shape.....and then go down the square shape halfway and.....across to the middle so the square is quarter the original size.....any movement to give you the experience of moving with awareness over say 5 minutes or more.....and then take the finger off your eye.....and.....open your eye and.....move your eyes around...and.....notice the difference.....and you will typically find that the eye you moved with awareness feels far better than the other eye....and yet the eyes both moved in synchrony!

Both eyes did the same moving...and yet the eye you moved with awareness is the one that is changed!

On this theme of seeing - kangaroos will typically start jumping away from you in the wild when you are 150 metres or more away from them; far further than you could throw a spear if you wanted to kill one for food. And

kangaroos can hop far faster than a man can run. So how do the Aboriginal men in Australia get close enough to spear one for food?

If the tree trunks are all grey, and the kangaroo is also grey, then the kangaroo can be camouflaged so it's hard to see in the distance amongst the trees. I'll say a little about ways of seeing.

Let's say that the image on the next page represents a view of relative motion of three men, say hunters, endeavouring to spear a kangaroo to eat. The bottom row denotes three hunters looking towards three objects, say tree trunks with a kangaroo way in the distance.

For each man, the arrows near the tree trunks in his line of sight depict the direction of movement of that tree trunk relative to the tree trunk that he is focusing upon as he moves his head to the right.

Notice that for the man on the left looking at the middle tree trunk, the closest tree moves in the opposite direction to the direction the man's head moves relative to the middle tree, and the furthestmost tree trunk moves in the same direction as his head moves.

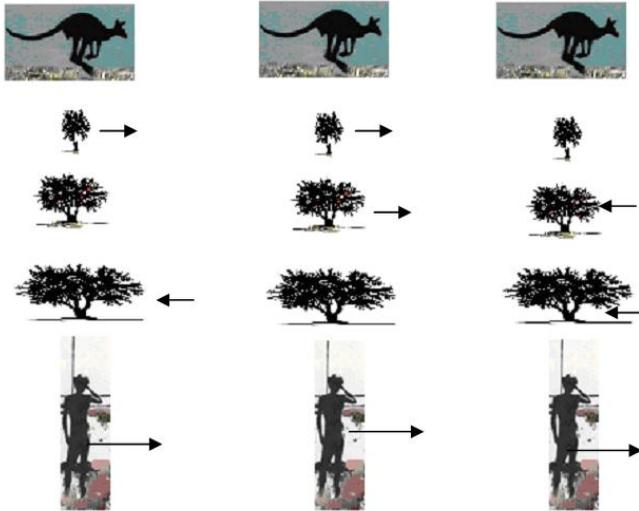
If the man on the left starts stepping to the right, this movement of the two other trees relative to the centre tree trunk continues such that the objects in the visual field appear to be rotating around the centre tree, with the things closest and furthestmost from the centre tree moving faster than things just in front of or behind.

Notice that with the other two men, who are focusing on different trees in the range, the same thing is happening.

The objects in front of the object you are focused upon move in the opposite direction relative to the thing you are focused upon, and those objects behind it move in the same direction that the man is moving.

In each case the person is moving his head slightly to the right (indicated by the arrow to the right) while looking towards three different trees in front (depicted above each man).

My experience is that if I look for grey kangaroos in the distance, say 150 to 200 metres away in amongst grey coloured tree trunks it is very hard to spot them. Sitting up they will blend in and look like a tree stump in the distance amongst all the other things in the field of vision.



The man on the left has his eyes focused on the *middle* tree trunk.

The man in the middle has his eyes focused on the *closest* tree trunk.

The man on the right has his eyes focused on *furthestmost* tree trunk

If I move my head as discussed above, a completely stationary kangaroo will 'move' in relative motion, just like the tree trunks.

However, if the kangaroo actually moves, even just his head, the nature of the relative movement stands out from all the trees, and a very aware observer can spot that. It can be easier to spot than trying to see the kangaroo move with normal vision.

I suggest that you try out these visual experiences and sense what I'm talking about. Kangaroos are not required for the experience.

Once the hunter spots a kangaroo, the hunter will typically avert his gaze and move slowly, mimicking the movement of a kangaroo. It seems that kangaroos, have a proverbial 'sixth sense' in that they can sense when someone is looking at them, even if you are outside their line of sight.

The above mode of seeing everything move as we move is not advisable while driving a car. There are different modes of seeing. Our eyes in a peculiar sense 'follow the car'. To try a freaky experience, if you are a passenger in a car driving along and you are coming to a curve, with a row of houses with driveways around the curve; focus on the approaching drive way, and get the sense of that, and its like a linear trajectory is created between your body and the driveway, and sensing how the trajectory gets shorter as you are getting closer, particularly sensing the increase of everything in size, and how you suddenly seem to be heading *straight* up the driveway at speed - until you stop that focus and return to how your eyes normally see - following the curving course. Be very careful and stay present. Only do this when you are a passenger. Very different kinds of seeing.

## Associating

This next story is about Neville's engaging with me on my sense of danger; or more specifically my *lack* of a sense of danger stemming in large part from the way I attend to things - being intently focused or associated on something while *simultaneously* dis-attending or dis-associating from other things - and about the way this was creating potential danger in my life.

I was telling Neville how I had nearly been *killed* by walking off the footpath right in front of a bus while I was deep in thought about going to see Neville about *wellbeing*. In sensory terms I was disassociated from the traffic – disassociated from everyday life full stop! At the same time as this dissociation, I was *simultaneously* fully associated with my internal dialogue.

When I get to Neville's he is sitting across the room with nothing between his chair and mine, and he is slightly to the right of me. He's talking to me about the assignment I was going on to mentor his psychologist friend working in the jail environment. I tell him that while coming to see him I was nearly killed by the bus, as I was lost in thought. He says words to the effect:

My god, you will have to stay alert when working among the jail population or you will get really hurt. You can't walk around inside the prison with inmates while you are lost in your own thoughts, or you'll get hurt. You will have to have a finely tuned sense of danger.

With him saying that, I suddenly found myself cackling like Madame Thérèse Defarge, the character in the book, 'A Tale of Two Cities' who used to have this weird cackling laugh as she sat under the guillotine knitting during the French Revolution and laughed each time someone's head was cut off. I was puzzled as the cackling laugh made no sense to me in context.

Upon hearing me laugh, Neville literally exploded out of his chair and landed on his knees in front of me and yelled with immense force:

**Go inside and get that again now! What is happening?**

I immediately could see in my minds eye that I could see myself very clearly sitting contemplating grand thoughts while directly above me (the 'me' that I could see from a dissociated observer position) was a guillotine blade hanging on a thread, and as I told Neville this, the same totally evil cackling laugh came out of me!

Hearing this Neville yelled at me right in my face in an extremely startling, loud and forceful way:

**Tell yourself to get the fuck<sup>22</sup> out of there!**  
That is **your Observer Part**  
and it **RECOGNISES DANGER** and **just thinks it's FUNNY!**

Then he cranked up volume and power even more!

**GET THE FUCK OUT OF THERE!**

Neville moves forward as he said this - almost like he was going to head-butt me - and he was right in my face shouting with massive force and intensity.

Immediately Neville yelled, the scene of me sitting under the guillotine - which had been very clear and real - vanished and I was suddenly very present in the here-and-now sensing my inner feelings. I had shifted state from inner disassociated visual (watching myself) to associated feeling of my inner feelings in the here-and-now.

Upon later reflection, this guillotine metaphor was isomorphic with me stepping in front of a bus while thinking about wellbeing.

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<sup>22</sup> Neville rarely swore and did so here for emotional impact.

At the time of the bus incident I can recall recognising the irony in this behaviour and I did think it was *perverse*ly funny. I did NOT recognise that I was acting extremely dangerously and that I had nearly killed myself. I had immediately returned to my thoughts and 'lost in thought' negotiated my way across the thick traffic in the other lane. Very dangerous!

My non-conscious guillotine metaphor while replicating my non-functional behaviour was *functional* in context (similar to the knife threat opening up the theme of infected scrotum mentioned earlier), as it vividly showed Neville the psycho-dynamics of what was going on inside of me.

Neville was very adept at recognising and working with *functional* aspects of role specific behaviour in context. (Spencer, 2006, Chapter Eight).

Neville's last yell in my face is one of the most dramatic things that has ever happened to me. I was stunned by the whole of what had happened.

Thoughts kept on spinning for some time. Why the laugh? How appropriate the laugh in context; the Defarge link to the guillotine - from whence came the cackle - as I had no prior *conscious* connection to the scene of watching myself.

Had my inner dynamic created this powerful metaphor and sent it as a gift to me for Neville to use? Had Neville set this metaphor up somehow by suggestion?

Suggestion: Re-read what Neville said and observe his process.

Note also Neville's use of imbedded suggestions.....shifts in time focus .....presuppositions and implications.....as well as his instant use of what the context presents as potential for change work.....

Notice the implications and embedded suggestions in Neville's...

You will have to.....*have a finely tuned sense of danger....*

'You will...' sets up a future time frame.

And 'have to.....' sets up the *functional* use of the necessity distortion.

'You will have to' sets up the embedded suggestion:

*...have a finely tuned sense of danger....*

What I do know is that during my time working in the jail environment I was VERY conscious of danger – apart from firstly the gate episode which was a very painful wake-up call.....where I reverted to my safety strategy... and the result of that was these two, who were heavies ran protection for me, and secondly....the punching bag incident, which had its own outcome. I now sense that in those few seconds Neville restored or installed a sense of danger in me and it essentially works to this day.

And for context, my dissociating from external focus, and being associated with the *internal* came suddenly to my notice after reading a book called Awareness (Stevens, 1971)<sup>23</sup> over a weekend, and upon turning the corner on my way to work on Monday I suddenly saw twenty magnificent blossoming peach trees outside of twenty houses on a gentle sweeping descent, and I had *never seen these before* although I had *walked past them every morning and every evening for the past seven years!*

I am good at concentrating on something and this entails profound disengaging from everything else.  
Though at the time, I had no idea!

Writer Eleanor Porter (1913) has created in Pollyanna a wonderful resource for anyone interested in learning about and identifying Ericksonian Patterns in language. The book pre-dates Erickson's work. The complete book can be downloaded from the Internet.

The following is an excerpt from Pollyanna by Eleanor Porter, Chapter IX. Titled 'Which Tells of the Man'. Pollyanna sees the man walking towards her in the countryside and she sees he is lost in thought:

'How do you do?' she chirped. 'I'm so glad it isn't yesterday, aren't you?'

The man stopped abruptly. There was an angry scowl on his face.

'See here, little girl, we might just as well settle this thing right now, once for all,' he began testily. 'I've got something besides the weather to think of. I don't know whether the sun shines or not.'

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<sup>23</sup> John O Stevens changed his name to Steve Andreas

Pollyanna beamed joyously.

‘No, sir; I thought you didn’t. That’s why I told you.’

‘Yes; well--Eh? What?’ he broke off sharply, in sudden understanding of her words.

‘I say, that’s why I told you--so you would notice it, you know--that the sun shines, and all that. I knew you’d be glad it did if you only stopped to think of it--and you didn’t look a bit as if you *were* thinking of it!’

The next time Pollyanna met the Man, his eyes were gazing straight into hers, with a quizzical directness that made his face look really pleasant, Pollyanna thought.

‘Good afternoon,’ he greeted her a little stiffly. ‘Perhaps I’d better say right away that I *know* the sun is shining to-day.’

‘But you don’t have to tell me,’ nodded Pollyanna, brightly. ‘I *knew* you knew it just as soon as I saw you.’

‘Oh, you did, did you?’

‘Yes, sir; I saw it in your eyes, you know, and in your smile.’

Pollyanna through the story regularly engages in sudden interrupt to other’s states linked to overwhelming them through a flood of words .....often on different...seemingly unrelated topics...though all threaded and connected in Pollyanna’s experience...creating overload...confusion ...and curiosity in the other.....and this process along with reframing contexts...and many other processes are dotted through the story.....a delight to watch out for in practicing process and metaprocess perceiving .....

.....and something else.....sensing that the look that you have on your face has a feel that *projects inwardly* as well as outwardly.....and you might like to.....experience interacting with your self..... to.....notice the difference those differences make by.....playing with your face for a while.....and.....begin to...sense the increasing awareness of the potent subtle difference that different facial expressions have on your wellbeing .....as in.....change my face and change my feeling.....and you may

.....be surprised by something so simple...and had you known this about your face?....and recall that Sally adding in Maria's facial features ....the tension around the nose...like....everything stinks.....and the glaring eyes....the look that kills....was what massively increased Sally into the 'murderous suicidal state'....and then Sally uses releasing changes in facial and other tension patterns as potent starting places for transforming herself to a state of relaxed ease....

*The previous segment is saturated  
with speech acts  
and Ericksonian language patterns.*

*Can you identify them?*

And Pollyanna also took as one of her clues, the look on the man's face.

Notice this aspect in the story – repeated below:

.....there was an angry scowl on his face.

The next time Pollyanna met the Man, his eyes were gazing straight into hers, with a quizzical directness that made his face look really pleasant, Pollyanna thought.

'Good afternoon,' he greeted her a little stiffly. 'Perhaps I'd better say right away that I *know* the sun is shining to-day.'

'But you don't have to tell me,' nodded Pollyanna, brightly. 'I *knew* you knew it just as soon as I saw you.'

'Oh, you did, did you?'

'Yes, sir; I saw it in your eyes, you know, and in your smile.'

## When Pollyanna goes to visit Mrs. Snow

How do you do, Mrs. Snow? Aunt Polly says she hopes you are comfortable to-day, and she's sent you some calf's-foot jelly.

Dear me! Jelly? murmured a fretful voice. Of course I'm very much obliged, but I was hoping t'would be lamb broth to-day.

Pollyanna frowned a little.

Polly senses that Mrs. Snow lives in a world where she 'never gets what she wants'.

On the next visit, Polly takes Mrs. Snow into a new reality.....a reality where she can and does.....get what she wants....

....now I want you to.....see what I've brought you.....

The woman stirred restlessly.

Just as if how it *looks* would make any difference in how it tastes she scoffed...but she turned her eyes toward the basket.

Well, what is it?

Guess! What do you want?

Pollyanna had skipped back to the basket. Her face was alight. The sick woman frowned.

Why, I don't *want* anything, as I know of,  
she sighed.

After all...they all taste alike!

Pollyanna chuckled.

This won't.....guess?....If you *did* want something.....  
what would it be?.....

The woman hesitated.

She did not realize it herself....but she had so long been accustomed to wanting what she did not have.....that to state off-hand what she *did* want seemed impossible.....until she knew what she had...obviously.... however....she *must* say something...this extraordinary child was waiting .....

Well, of course, there's lamb broth.....

I've got it! crowed Pollyanna.

But that's what I *didn't* want.....sighed the sick woman.....sure now of what her stomach craved.....

It was chicken I wanted.....

Oh....I've got that.....too....chuckled Pollyanna....

And the woman turned in amazement...

Both of them? she demanded.

Yes.....and calf's-foot jelly.....triumphed Pollyanna....

I was just bound.....you should have what you wanted for once.....so Nancy and I fixed it.....oh.....of course.....there's only a little of each.....but there's some of all of 'em!.....I'm so glad you did want chicken.....she laughed merrily.....and there was no reply.....the sick woman seemed to be trying.....mentally to find something she had lost.....

There! I'm to leave them all.....announced Pollyanna.....as she arranged the three bowls in a row on the table.....

Mrs. Snow goes into overload and Pollyanna takes the opportunity to open the curtains letting sunlight into the room....and begins doing Mrs. Snows hair...

.....and soon Mrs. Snow is a very different person.....

## Renouncing

I sense that the human experience that has been termed ‘renouncing’ is useful in understanding a number of the aspects of the things that I have been writing about happening in the Facility, especially during the Group therapy sessions. For a rich discussion of renunciation, readers are referred to pages 254 to 262 in Hazrat Inayat Khan’s book (1982), ‘The Art of Personality’.

Khan writes:

The real spirit of renunciation is willingness; and the willing renunciation comes from when one has *risen above* the thing one renounces (my italics).

Khan speaks of two different kinds of renunciation: one is renunciation by rising above - the other is renunciation by loss.

True renunciation is that which a person makes who has risen above something that he once valued; or whose hunger and thirst for the thing is satisfied and it is no more so valuable as it once was; or who perhaps has evolved and sees life differently, no longer as he saw it before.

The other renunciation is the one a person is compelled to make when circumstances prevent his achieving what he wishes to achieve or from getting back what he has lost helplessly. That renunciation is a loss; and instead of leading towards perfection it drags man down towards imperfection.

I never heard anyone use the words ‘renounce’ or ‘renunciation’ while I was at the Facility and I did not mention them. It seems to me that within the, ‘you either do it easy, or you do it hard’ mantra of the inmate Protocol, there were many who had renounced the outside world in Khan’s ‘true’ sense of the word. These were people who accepted being where they were.

They were intent on making the most of life in the Facility within the considerable constraints placed upon them. ‘Acceptance’ did not mean agreeing, or liking, or preferring; it was to fully recognise and acknowledge ‘this is where I am, and I can live with it, even live well with it’.

Those who were always thinking about and craving for freedom in the outside world did it hard like those who pined for the outside world when the back gate of the Facility was opened. Those who renounced through loss (Khan's second sense), and there were some of these, 'did it hard'.

All of the material in this book can be read and acted upon with the fullness of the experience of positive renunciation in mind; things to be savoured like a connoisseur (Eisner, 1991).

Once renounced in a positive sense as defined above, the former things 'have passed away'. They just do not have pulling power; '*I*' have become greater than '*they*' are.

Immediately after killing his little beloved....I sense Fred experienced 'renunciation by loss'....while during Fred's bodymind transforming in the Group gatherings.....he may well have had a transforming psycho-emotional dynamic shift from *renunciation by loss* to *renunciation by rising above* what had been shutting him down. Fred may well have had an associated 'letting go' (renouncing) of much of what was holding him in dysfunction. Fred's shoulder that did not work had been involved in killing his little friend. Notice that Fred was shut down on the *left* hand side; on his heart side. He could not feel or move the left side of his face. His left shoulder was raised and immobile. His left eye had the upbeat nystagmus.

All of this left side shut-down reminds me of being at a healing gathering with people from a number of countries in the East Asia Oceania Australasia Region. These people were all survivors of torture and/or trauma.

Also attending the healing gathering was a combatant named Pic who had taught child soldiers how to do very bad things.....and Pic wanted to gain competencies in undoing the harm that he had done to these children....

.....and this Pic was short and extremely fit...and every inch a guerrilla jungle fighter.....constantly maintaining 360 degree surveillance around himself for knowing who was moving close and far.....ever vigilant ....ever ready to have advantage.....to defend.....hurt.....or kill.....that was his way.....a little unsettling at first....and the children playing round our gathering wanted to befriend him.....

....though Pic was constantly sussing out the adults.....and did not see the children.....and among the things we did during the gathering was bio-mimicry...moving like the wading bird...and moving like the crocodile .....as is the aboriginal custom.....in teaching the young how to spear the fish to eat.....and how to avoid being eaten by the crocodile...

.....and a meta-process with mimicking the wading bird was increasing awareness of awareness of slow movement for increasing grace and elegance.....and with the crocodile.....rediscovering the left and right sides of our body as we crawl.....and the crossover pattern in our movement in crawling and walking.....left hand/right foot forward.....(Wildman, 2008)..



...and in the crawling on the ground like a crocodile....guerrilla jungle fighter Pic softened and became a child again and noticed the children playing....and discovered a way he could engage the child soldiers back in his country.....having them at first doing jungle creeping for ambush .....then playfully *reframing* to being crocodiles together.....creeping quietly through the jungle.....and then moving fast across the sand .....then entering the waters edge and standing to become wading birds .....with one arm becoming the long beak.....and then becoming monkeys gambolling.....rolling.....and playing on the water's edge..... and all this so.....the boy soldiers may soften.....like Pic had softened ....so they can learn to let go some of their past (Feldenkrais, 1972) .....and be respectfully present as players with their friends and sisters and potential girlfriends.....and after playing at being a crocodile.....Pic too softened and saw the children playing around where we were.....and Pic was respectfully ....joyfully.....and playfully present in engaging with them...

## On Being Approachable

At the same gathering with Pic....we were out of doors at the time and I noticed that one man would cringe in a whole-of-body kind of manner whenever a person approached him anywhere from his front right-hand side at a 45 degree angle around to approaching his right shoulder, or further around to the right a further 45 degrees – a 90 degree arc.

I asked Alex Dawia from Bougainville who had arranged the healing gathering for some background, and found out that this man named Dom had been hacked many times with a machete when running to escape militia in the jungle, and that his back on his *right-hand side* was covered in horizontal scars. I asked for a volunteer person to explore the significance of laterality in our experience – specifically whether we have a preference for being approached from a particular angle. I have done this many times with many groups including the CEO and his management team. A volunteer – not Dom, the man with the scars - was invited to stand with his feet comfortably apart, and not to move. The rest were invited to keenly observe and gain a sense at a gut-level feel as to the direction the person would prefer to be approached.

I invite the onlookers to be very aware of their seeing, stay external and really attend to the person being approached, as things typically happen extremely fast. Typically, people are not good at attending. They don't stay closely focused and when I sense this I invite them over and over to stay focused!

Things happen so fast you will not see them and you won't have a clue what I'm talking about!

As well, I suggest that you sense what your gut is telling you. In this your gut seems to have more sense of what is going on than your head. Use the brain of your gut.

Then volunteers silently selected the direction of approach and the speed of approach and where they stopped. People took turns to stand and be approached, or to be a person approaching.

People found that they did have preferred directions of being approached. Some people who walked up to a person on that person's non-preferred angle, typically got the person 'offside', and the person being so approached typically gives strong non-verbal signals that they do not like the approach.

One person, Vicky, was being approached by Alf. Vicky became so distressed about the direction of Alf's approach, Vicky rotated her body so she *put Alf in Vicky's preferred approach direction*. I immediately said,

Did you all see that? Vicky put Alf in her place.

Alf was walking towards Vicky's right. Vicky rotated to her right so Alf ended up walking up to Vicky's left – where she feels better about being approached'. Does that make sense? Only a few people in the group knew what I was talking about. People are often very poor at attending to what is happening right in front of their noses. Recall the CEO and his task oriented managers who could not see the process.

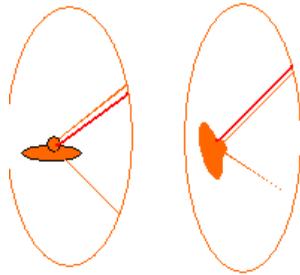
I have Alf repeat the experience of walking up to Vicky's right and suggest she does the same thing - so people can *stay present and notice it this time*. A simple turn and Alf ends up walking to Vicky's preferred side – from the left - and everyone sees this including Dom, the man with the scarred back.

I invite Dom to stand and he agrees and I suggest that if it seems appropriate, he may find himself using Vicky's move.

A woman volunteers to walk up and approaches Dom from the left. Both feel comfortable. Others have not noticed that Dom cringes if approached from the right. I suggest that someone tries walking up 'in a different way'.

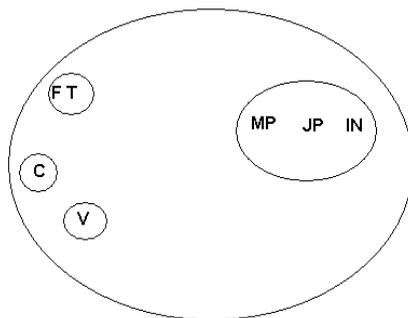
A woman starts to walk towards Dom from the right, and Dom's reaction is so strong that she stops almost immediately - about six steps away from him. Most people observing by now have their curiosity and consciousness so aroused and their attending so focused that they do start to see and have gut senses as to their own, the woman's, and Dom's reactions.

I suggested that the woman repeat the walk-up.....and this time...for Dom to rotate to the right sufficient to reposition the woman relative to Dom so that she ends up approaching him from his left side. Dom agrees to try this. She starts and Dom rotates, as if in a dance, so she is walking to his preferred left side, and he remains relaxed and she approaches to within a metre with absolute comfort. Dom has work to do to 'reclaim' his right side. In the meantime this simple turning action he said was for him so simple, though so profound in making interaction with others easier.



In the first diagram the woman is approaching Dom along the red line in with his traumatising zone between the two orange lines. After Dom has rotated to the right, the woman's approach is unchanged, though relative to Dom she is approaching him to the left of his centre and outside his traumatising zone

Back to the Facility context now – after a time I *recognised* that I had renounced something, well after I *had* renounced it. It was not something that I 'tried hard' to do. This renouncing related to any feelings I might have had about the crimes these men in the Group (and all of the other inmates as well) had committed. The crimes themselves and all of their implications for others I set aside. The mathematics notion of Venn diagrams is apropos.



Their crimes 'C' were way over there (in sensory submodality terms – in a very small circle a long way away and behind me) in that Venn circle. My feelings 'F', and my thoughts 'T' about these particular feelings about their crimes, were way over there in another Venn circle near the previous one (Bandler, 1985; Andreas S. & C., 1987; Cameron-Bandler, L. & Lebeau, M., 1986). Victims 'V' were again near the other two circles way behind me in another Venn circle. The metaphor of a circle in 'Venn Circle' is

apropos as it carries the idea of a bracketing off, or a boundary, or frame around the aspects 'circled'.

I, designated 'MP', would be in a Venn circle fully present with the Jail Psychologist 'JP' and each of these inmates 'IN' as fellow human beings *to be respected in their fullness as human beings* (notwithstanding they had been found to be inhumane in aspects of their behaviour at times in the past – that did not enter my consciousness – I disassociated from that aspect of them). This mode of engaging was for me unconditional. That is, it was not conditional upon any 'required' behaviour emanating from them. I maintained this unconditional stance regardless of their behaviour to others, or to me – the functional use of dissociating. I could easily re-access my feelings about their crimes and find them repugnant and find the criminal actions and behaviours of the inmates repugnant; however, it was not useful to do this. It would have unsettled me and may have completely collapsed my functional capacity and value in context.

### **Keypoint**

*shifting focus from  
problem in the context  
to  
context with generative possibilities*

*then a further shift*

*we are not focusing on a  
highly problematic past criminal behaviour  
rather our focus is at a very different and higher logical level  
involving a class of behaviours  
and above that*

*a dynamic complex class  
entailing an integrated*

*behaviour-personality-character-values-psycho-social-emotional complex  
making for living well with others in community  
and transforming at this level entails using a very dense complex focus  
and the stories in *By the Way*  
provide glimpses of this dense focus action and Way*

As for how to renounce – the old Sufi story tells of a wealthy man:

.....who travelled far to a particular beach to hear an enchanting sound from across the waves that transformed people so they felt wonderful...and filled with anticipation he went to the beach with many others early in the morning and soon people...young and old were hearing the enchanting sounds and being transformed...

....and this man stayed all day trying hard to hear the enchanting sound and he heard nothing....and this happened each day for many months till his money was exhausted.....and during this time many hundreds of people had heard the sounds and were transformed...

...and now he was on his knees exhausted....his money had run out and he had not eaten for days.....and he finally gave up.....renounced....and at that moment he hears the enchanting sound and knows within what all of the others had been so thrilled by....

Renouncing is more of a letting go...it is more of a *not doing* rather than a *doing*....and I sense thinking...cognition...and willing...generally have little to do with it.....I also sense that the relationship between all of the phenomena linked to the human experience termed 'renouncing' is a fertile area for future exploring in using the processes discussed in this book.

## **Future Pacing**

We were limited in our capacity to 'follow up' with Inmates and find out about the ongoing quality of their lives. Sadly and regrettably, the Jail Psychologist died shortly after the 16 months mentoring was completed and before writing up the action research we did together, or writing up the phone conversations we had with Dr Yeomans.

As in Fraser House, evaluation in the Group at the Facility was an integral aspect of the moment-to-moment process. The Group Contract required that nothing happened unless Inmates agreed to it.

If anything we were doing was not meeting their needs, the Inmates would have stopped it. Inmates had the evidence of their own awareness that they had, for example, become very relaxed.

Inmates were 'future paced'. That is, I would have them imagine going into a hypothetical future and in that future they would self-report functional behaviour that I would *cross-check by observing their non-verbal behaviours being congruent with their self-reported behaviour*. In self-report, Inmates confirmed that the quality of their general wellbeing was massively increased. They were less irritable, less tense and more relaxed. They were able to better tolerate the myriad aspects that loss of liberty laid upon them. And they were better able to be contributing members to the quality of life within the inmate's own protocol of 'do it easy rather than hard'. In all of the work with the Inmates we would do this future pacing to check on outcomes; for example, to see if a sense of danger would be activated in dangerous contexts. With the inmate who turned to the left and saw his girlfriend in the caravan, and with the Inmates in the therapy Group, we would check outcomes by future pacing them.

The Governor and some the officers also confirmed to the Jail Psychologist that as well as Fred, all of the Group members had somehow changed. This was also noticed and mentioned by other inmates. Members of staff and inmates mentioned that the presence of the Group and the change in the Group members had somehow 'humanised' the whole prison population. There was a subtly different vibe and mood in the Facility that was hard to define, although very palpable.

Just before my voluntary work in the Facility was completed, I was called to the front office and was very surprised to discover they had a whole-of-staff meeting under way and I had been called there to be thanked for my contributions to the quality of life of the Facility.

## **Attuning**

To repeat what I said earlier, Heidegger (1962) draws attention to the pervasive presence of mood, and the tendency for people's moods to resonate and attune and contribute to social cohesion. Heidegger uses the term 'being-in-the-world' in making the point that there is no consciousness, as such, cut off from an object; that is, all consciousness is consciousness of something - be it the matter of a thought, or of a perception. Nor are there objects without some consciousness beholding or being involved with them. The term 'being-in-the-world' encapsulates this *essential relatedness* between subject and object.

Linking 'being-in-the-world' with mood, Heidegger has noted that:

There is always a mood, a mood that 'assails us' in our unreflecting experiencing of the world. A mood comes neither from the 'outside' nor from the 'inside', but arises from being-in-the-world. One may turn away from a mood, but that is only to another mood; it is part of our facticity. Only with a mood are we permitted to encounter things in the world. Dasein (a co-term for being-in-the-world) has an openness to the world that is constituted by the attunement of a mood or state of mind. As such, Dasein is a 'thrown' 'projection', projecting itself onto the possibilities that lie before it or may be hidden, and interpreting and understanding the world in terms of possibilities (1962).

Reader, you may have no notion of the richness of what I'm referring to in the expression 'essential relating' until you fully experience its essence....I'm using the word 'essential' derived from the Latin 'esse' – god energy.....the same root term in the word interest.....from the Latin 'inter' 'esse'.....to enter into the god energy of the other person or thing....this is a profound respectful and potent form of relational engaging though it may be exquisitely light.....and gentle.....and fun-loving....and whimsical...and rich...and enriching.....

During Groups at the Facility:

- I was increasing members' awareness of their most fundamental experience in life - that is, their awareness of awareness itself (Maturana,1988)
- I was also engaging with and helping constitute and sustain a particular group-attuned mood of keen engrossed interest and awe in their moment-to-moment experience
- As well, I was immersing them in a way of being in a very different world to the one they had been living in before the Group started (a world where they had no future or bleak futures)
- I was constantly linking Group members to 'the possibilities that lie before them' and had them experiencing the abundance of life's possibilities while learning how to learn from experience

## **Meaning**

By the Way explores words....language....experience....and meaning... and often what people mean and what others think they mean are very different in deed. People regularly say, 'I know what you mean', and believe they know, when they do not know what the other person means

at all. People say 'I know what you're thinking', when they have not got a clue about what the other is thinking. People can be together at the same time and place, even with a common purpose, and have very different ideas about what is going on. They can witness the same events and give very different reports.

With meaning being so problematical, it is a wonder that social life happens as smoothly as it does. And Postman and Weingartner's chapter on languaging in their book 'Teaching as a Subversive Activity' (1969) provides short segments from many people providing an overview of some of the issues in using words....like...in all of the words...what has been omitted...and where abuse can occur when the metaphorical nature of words is hidden...and By the Way is *saturated* with metaphorical languaging....

## Themes

This segment explores meaning using the concepts of 'themes', 'contexts', 'framing' and 'definitions of the situation'.....

...also linked to the discussion is the notion 'reality'. To paraphrase Berger and Luckmann (1967), just as the rise and fall of the theatre curtain marks the beginning and end of the play reality, both entering prison and entering the Therapy Group 'mark a threshold of a disparate sphere of reality' compared to the 'paramount reality of everyday life'..... 'disparate' meaning 'things so different that there is no basis for adequate comparison'...

While people may assume that they share a common reality – the reality of everyday life – they may be each experiencing a fundamentally different reality....as if they are from differing universes....each having a fundamentally different 'universe of meaning'.....

The Inmate Group at the Facility, if it formed and was sustained, could emerge as an *enclave* within the prison enclave, both being what Berger and Luckmann term 'finite provinces of meaning'.

We were evolving possibilities where enclave members of the Therapy Group were *together* negotiating enclave meanings and connotations very different from everyday life – within (using Berger and Luckmann's term) a shared 'socially constructed reality' - wherein they may grow to appreciate their group life and *mutually suspend doubt to preserve their enclave reality*.

Berger and Luckmann use the metaphor 'constructed' in their expression 'socially constructed reality'.....and 'constructed'...as metaphor.....has the connotation of building something solid and lasting...having a solid-in-the-ground foundation and a specific permanent form...

....this term 'constructed' goes with the process called 'reifying'.....where the term 'reify' is from the Latin 'res' meaning 'thing' plus 'facere' meaning 'to make'....hence denoting 'thing-making'.....the turning of something abstract into a concrete thing or object....so....Neville the Jail Psychologist and myself spoke together in terms of 'socially *constituting* reality'... where the term 'constituted' implies that it is 'there' as a reality....though it is *tentative* and *malleable* and *transitional*...and responsive to ever-changing contexts.....ever subject to *re-constituting*...within a culture of continual improving in working out ways to live together.....and Neville called Fraser House a *transitional community* in part to help ensure that it *did* remain transitional.....and the processes they used at Fraser House were *continually up for review*...and the Fraser House Handbook....which set out the process of the Fraser House processes.....was regularly rewritten....twice by the more experienced of the Fraser House residents...previously prisoners and asylum inmates...

During the Groups at the Facility we used themes that emerged from the Group. Sometimes the theme was made explicit. At other times the themes would emerge from the Group and be picked up by myself and were not expressly mentioned, though implicit in what we were doing. Once on a theme I tended to stay on theme until there was some closure.

## **Context**

Like mood, context is pervasively present. The term 'context' in social interaction is the background, circumstances, environment, settings, surroundings, and the people present that may help determine, specify, or clarify the meaning of what is going on. Some contexts have what may be termed 'markers' that signify that the context is of a particular kind. For example.....the presence of a referee and the ropes around the boxing ring are context markers that two people hitting each other are participating in a 'sporting event'. The rise and fall of the curtain marks the beginning and end of the play reality.

Examples of contexts in the stories:

Example A - Therapy Group Meetings

- The context for the Therapy Group meetings was a secure gymnasium inside a maximum-security prison (or at times a back room within that gymnasium) with the Inmates present.
- A key context marker was the presence of the Jail Psychologist and myself.
- As a constant marker that we were in the jail frame, a senior or a guard was always present, although I sense that Group attendees would become so engrossed in the happenings in the Group that they would have been profoundly *bracketed off* from the jail world – the jail for all intents and purposes would have ceased to exist – Inmates would have been in what Musil - in speaking of multiple realities - calls 'the other condition' (Berger, 1970, p. 343), and what Foucault (1967) termed 'heterotopias'.
- The time was crucial in establishing the Group context, as the area was sealed off and no other inmates had access to that area during the times we were there in the Group.

#### Example B – Healing Sunday

- As another example, the context for Healing Sunday was Neville's house in Bondi Junction where 20 to 25 of us knew each other well, and around 30 were newcomers or had attended a few times. A key marker was that call 'preening time' – where the call 'preening time' was the signal, you'll recall, that we would be returning to circle in three minutes and during this time everyone did housework – all the plates and cups were washed and dried, floors were swept, carpets vacuumed, magazines and books returned to shelf. At the end of the day the house was always spotless. Another marker was 'going into circle'.

#### Example C - The Upstairs Dorm at Fraser House

In the story about the upstairs dorm at Fraser House, some of the context elements were:

- Occurring within the framework of Fraser House
- The upstairs dorm
- The upstairs dorm being off limits to outpatients
- The husband yelling he is going to kill the wife

- The husband facing the corner of the room stabbing the wall with a large knife with his back to his wife
- Two orderlies poised to jab the husband with injections
- The placating wife sitting on the bed right behind her husband
- The crowd of patients and other staff as keen observers and onlookers creating space for Neville
- Neville sensing the functional in-context role behaviours
- Neville sensing the *symbolic significance* of the *incongruity* of the husband's behaviour – saying he will kill the wife, though stabbing the wall - with this potentially associated with double binds
- Outpatients can be legitimately medicated – ‘Jab the Wife!’
- Neville having the second orderly available to jab the husband as well, if necessary to prevent injury or death

An aspect of the Way is constituting contexts rich with possibilities.

Examples:

- The Therapy Group
- The Therapy Group framed by Contract
- The context that emerged when Fred massively changed
- The Group context where all were helping Fred

In the above examples notice the successive imbrication or layering (laminas), with the ‘things’ involved in this imbrication being substantially ‘aligned’ in this enriching of context – mimicking the way imbrication works in nature, and the way sedimentary rocks are formed. Another example is Neville setting up the Fraser House context as a transitional community and the ever-changing contexts within that Unit.

A particular contexts occur within a wider context – a metacontext - and this metacontext is part of an open sequence of contexts in a conceivably infinite series (Bateson, 1972, p. 245).

Sometimes information, process, meaning, experience, energy from one context enters and transforms one or more other contexts. Fred's recall of his sixteen years of age New Zealand experience, enters into and transforms the Group context in the Facility, and this enters into and transforms his inner context within his bodybrain, and this re-enters and further changes the Group context, and this enters and transforms the wider Facility context.

All of the above contexts have the attribute of being rich with wellbeing transforming possibilities – one aspect of what Margaret Mead had been referring to with her use of the word ‘density’, and what Maxwell Jones had been referring to in Fraser House in using the expression, ‘evolution is an inevitable consequence’. *My sense is that density is always there* and Neville further stacked the densities and created contexts revealing the densities for those with eyes to see.....and Neville was setting up processes where he and all in the Fraser House milieu could sense and feel the densities and continually tap the stacked densities for wellbeing possibilities.

## **Frame**

A ‘frame’ in social theory consists of a schema of interpretation that individuals rely on to understand and respond to events. Just as a frame creates a boundary to a picture, so framing in personal and interpersonal doings creates a metaphorical boundary around the social constituting of phenomena (Goffman, 1974).

A frame defines the packaging of an element of experience/behaviour in such a way as to encourage certain interpretations and to discourage others. It is an inevitable process of selective influence over the individual's making sense of the meanings attributed to experience.

The ‘framing’ of the social context can firstly, both establish and limit roles, role expectations and interactional possibilities, secondly influence the manifestation of personas and identities, as well as influence how people involved treat each other as being for a given situation.

Within the Group, my role as far as the Jail Psychologist and the jail Governor was concerned was ‘mentor of the Jail Psychologist’. The Jail Psychologist in the new role of group therapist, was held accountable by the jail Governor to direct and control the Therapy Group.

For the Inmates in the Group, my role was ‘process facilitator’. The Inmates’ role was ‘voluntary Therapy Group attendees in therapy’.

These roles were all framed and circumscribed by the Inmate Contract. All these roles blurred once we were under way. The attendees were so giving me clues as to what to do next, we all became *co-learners* together, with me and the Jail Psychologist learning so much from these fellows.

## Examples of Frame:

- The frame for the daughter on bail initially was 'increasing flexibility'.
- The frame of the woman about to be raped in the middle of the road was, 'maintain my safety and control by using the interrupt strategy that I learnt at the workshop'.
- Fred's frame on starting to remember New Zealand was something like 'remembering something pleasant to feel okay'.

Typically, I would have the theme as a way of 'framing' the context, and placing a framing boundary around what was happening so we stayed on theme.

Others in the Group were typically engrossed in the unfolding action and were, or soon became oblivious to theme, although they could have generally recalled the theme if I reminded them or referred to it.

The context may be *framed by implication* as happened in the Inmates making the Contract that carried with it many implications.....and as happened when the Daughter on Bail was framed literally by her mother and father on her sides and me at her head while she is lying on the rug with the warmth and sounds of the fire with all of the implications of being like a young child again.

The two nurses visiting to teach staff at the Facility about care in the context of blood were suddenly placed in a new context framed by implication when they met and recognised Fred as the outside gardener and sensed his readiness for parole.

A shared frame helps support the emergence of *stimmung* – the shared mood that attunes people together. 'Stimmung' is discussed further in the segment titled 'Speculating'.

A powerful example of a shared reframe of context....meaning of context....as well of reframe of place and space is Appendix Six – Regaining Balance about a group of women who transform themselves in dire circumstances.....

## Reframing

Sometimes one or more things happen that alters the context, or the meaning of the context - that in turn may *reframe the frame*.

Given the Inmates high awareness of wank...any of the Inmates could have *at any time* collapsed the Group by *reframing the context* or *the meaning of the context*...and they never did...

.....and a classic example of *collapsing through reframing* also takes place in a prison therapy group in the 1971 crime film titled 'The Anderson Tapes' with Sean Connery in the title role of Duke Anderson (Lumet, 1971).....

.....and Duke is in the last day of his prison term when the Group Therapist is talking to the group:

....saying those things which I as a prison official could.....

Duke cuts him off emphatically with:

You can't do shit!  
I'm not on parole.  
I'm finished here!  
There's nothing you can do to me anymore!

The scene is available on the Internet, It's a classic example of how *reframing* can suddenly shift what's going on in social contexts.

In a later scene an ex-criminal whom Duke is lining up to 'do a job' with him is not sure about robbing people.

Duke then gives a whole string of reframes including words to the effect:

I'm doing the person I steal from a favour. I make him a more interesting person. He can talk about it. And if he's not insured, I've taught him a valuable lesson. And I've done the insurance companies a favour as I've demonstrated that people need to buy insurance.

I invite the reader to check the Story List at the end of Book One and briefly recall/re-experience the stories. Virtual every aspect of each story in this two-book set involves being with others in the rollout of the

*moment-to-moment transforming of context.* There is very little else. Each starts with a title that establishes context or with words conveying context. It's virtually all context, with a few bits that embellish context.

## **Definition of the Situation**

The term 'definition of the situation' in sociology refers to framing assumptions, typically unstated, about what's going in a context that sets a frame or boundary on the meaning of a situation and defines it as a situation of a particular kind, and from there, how to appropriately make sense of, respond and fit into the situation.

While having a commonly understood frame, definitions of the situation may differ between people and change often while staying in a commonly agreed frame. That a definition of the situation is typically unstated is an important aspect. Typically, people are engrossed in the unfolding moment-to-moment context and are not conscious of the framing, or their definition of the situation, though these are typically hovering just below the surface of consciousness and can be readily found if someone asks 'What's going on here?' Or some simultaneous, sequential or other incongruity, ambiguity, or problematic aspect(s) relating to the definition of the situation - as to 'what's going on here' - brings the definition of the situation to the fore.

At the moment of being asked 'What's going on here?' they may know, though find it hard to express what they know in words. It is a pre-verbal knowing with associated meanings that guide doing.

A change in theme typically changes the context and people's definitions of the situation.

The crowd of onlookers at the door of the upstairs dorm saw the wife's venomous behaviour towards Neville, and this reframe enhanced the wisdom in the group of onlookers for the first time about the toxic nature of the wife's behaviour in the husband-wife relation, and reframed the husband's behaviour as a coded communication from deep within a double bind, not being able to discuss that things are undiscussable, and meant that wisdom in the onlookers' experience about all of this would be present at the next Big Group where the toxic role of the wife would be explored.

### **Keypoint**

*A theme that engages everyone  
sets up a particular social topography.*

*Change the theme  
and the social topography changes (Spencer, 2005, Chap 9).  
One moves to a new metaphorical 'valley'  
and the mix of people's 'location' in the 'valley' all changes.*

*This is a key aspect of the richness of Cultural Keyline.*

Interestingly, what would have happened to the Inmates' sense of frame when they all heard Fred start to speak normally in the Therapy Group. Perhaps:

Hey! Something extraordinary is going on here!

That was certainly my sudden new frame. What change occurred to their framing of 'Psychotherapy Group' and the meaning of that frame?

And how was that reframed again when all the other inmates in the Facility began asking them about what had happened to Fred?

In the story about the upstairs dorm at Fraser House, the frame for Neville and the two orderlies and other staff and crowd that had gathered would have been something like:

Incident involving high expressed emotion with threats to kill, necessitating the presence of a group as soon as possible.

This was the Fraser House protocol in these types of occasions.

Neville yelling 'jab the wife!' suddenly *reframed* the context to the 'the wife is now the focus'. This redefined her frame possibly as 'give this bastard a piece of my mind'. The piece of mind she gave Neville honestly revealed her essential behaviour. This was her typical behaviour outside of Fraser House with people who 'crossed' her. I sense that she completely forgot where she was, and whom she was talking to, and in her extreme anger, she dropped her pretence of being nice. This was functional in context.

Somewhere in the rapidly changing context in the upstairs dorm the husband may well have had the sudden new definition of the situation:

At last someone understands. Neville understands!!!

We tend to build up frames as mental-emotional filters and use these filters to make sense of the world generally, and influence the sense we make of what's going on. However, we do not look at an event and then 'apply' a frame to it; rather, we constantly project into the world around us the interpretive frames that allow us to make sense of it. We only shift frames - or realise that we have habitually applied a frame in a particular context - when incongruity calls for a frame-shift. In other words, we typically only become aware of the frame that we are using when something or someone forces us to replace one frame with another. Like my frame of:

'Walking between Education and the main building at the Facility'.

Suddenly my frame is:

'Interrupting someone threatening me with a knife'.

Then my frame is:

'Caring for a very worried inmate with an infected scrotum'.

Another was:

'Walking into the Facility Kitchen to deliver a message to the vegetable cook.'

Then a sudden frame change to:

'Seeking to prevent strife by interrupting the random chopping of the pumpkin.'

Then a sudden frame change to:

'Interrupting someone threatening me with a meat cleaver.'

That frame has a meta-frame:

'The inmate threatening me with a meat cleaver is in jail for six years for grievous bodily harm!'

Then another change to:

'Teeing up a time to play tennis with the guy who had just threatened me with the meat cleaver.'

That frame has the meta-frame:

'Establishing and maintaining rapport with potentially dangerous inmate.'

Then later:

'Playing tennis with the same fellow.'

Individuals in a context may have a common definition of the situation or very different definitions of the situation.

For example, the Group at the Facility was commonly understood as a:

'Psychotherapy group'

and within that context frame, the commonly held definition of the situation of the Inmates in the Group relating to the current context may be, for example,

- o Forming the Group Contract
- o Tense Group members wanting to relax
- o Helping Fred
- o Sensing danger

Sometimes different Group members may have differing definitions of the situation. Examples: Fred's possible definition of the situation while lying on his back:

Wow! Now even my shoulder is working again.

The two helpers' definition of the situation may have been:

Personally helping Fred.

Another Inmate's definition of the situation may be an excited:

How do I get to be the next helper?

My definition of the same situation may be something like:

Giving the Jail Psychologist an example of how to include the entire group as both audience and healers.

The Jail Psychologist's definition of the situation may be something like:

Being mentored.

The Jail Psychologist's definition of the situation may be further specified as:

Staying present and very aware of everything happening in the Group as experience for future reflection.

In the upstairs dorm story, part of the context was Neville arriving, attending, taking in, and sensing the context, frames, and definitions of the situation, and associated meanings and implications of everyone present in an instant. As said previously, a change in the definition of the situation can also reframe the frame or the context - an example was when Neville was in the doorway of the upstairs dorm and yelled, 'Jab the wife!'. This statement collapsed the different definitions of the situation for each person in the room.

In the context of 'doings relating to the compassionate leave discussion', the inmates' definition of the situation may have been very different for a prisoner rejected by his former friends and family, compared to a prisoner with very close connection to a dying mother or a very sick son or daughter. It would have been different again for the prisoner with close connection to a healthy son or daughter. The definition of the situation would have been very different for the inmate scorned by everybody. My definition of the same situation was very different again - 'evolving community among the inmates'.

While people may be holding to a common frame such as 'being at Healing Sunday', they may have different sub-frames. Sometimes one or more frames are sequentially embedded within prior frames. An example of this was Neville setting me up in the 'working with Maria' frame within a

'Neville working with Maria' frame within the 'Healing Sunday' frame. The Healing Sunday context at the time was that we had all just sat down and the frame was 'returning to circle' and the three facilitators were about to announce the theme. Within the Healing Sunday frame, Maria may have had the definition of the situation:

Ah, that bastard Neville has arrived back.

while Sally's definition of the situation at that same moment may have been:

Reflecting on my conversation during the break.

with the theme:

The interconnecting and interdependent link between posture, movement, and emotion.

Having just sat down opposite Maria, whom I had sensed had not left her chair during the break, my definition of the situation is 'time to check how Maria is doing'. Neville's definition of the situation may have been, 'now is the time to reframe the context.....break normal protocol.....and surprise everybody by immediately challenging me to work with Maria'.....and there may well have been many other different definitions of the situation among group members until they were all suddenly interrupted when Neville 'directed/challenged' me to work with Maria.

What was the meaning of Neville's words? What role was he taking?

Was he an annoying bastard?

A challenger?

A provocateur?

A director?

A mentor?

A community psychiatrist?

A clinical sociologist?

A host who had initiated Healing Sunday exercising his 'prerogative' as 'leader'?

All of these?

And what was my role? I took the role of a facilitator of process, and this was accepted by Sally, Maria, Neville, and the three Healing Sunday facilitators for the day, as well as the rest of the attendees.

Neville's actions in reframing the context could have possibly created a sudden shift in everyone's definition of the situation to something like, 'Neville creating massive tension', accompanied by a shift to a common mood associated with tension in everyone. At that moment, Maria's definition of the situation may have changed to, 'Neville you bastard' which is suddenly changed to - referring to me - 'what's he up to'. My definition of the situation is, 'working with Sally'. The Group's definition of the situation may have been something like, 'what are these two up to?' Sally's definition of the situation may have been, 'continuing the theme about movement's link to emotion discussed during the break'.

Soon there may have been generally engrossment by everyone in observing me engaging with Sally, with a shared definition of the situation as 'learning about shifting states'. My commencing engaging with Sally created an instant shift in everyone else's state to being more relaxed - way down from the tension spike created by Neville. Neville's definition of the situation may have been something like 'Maria's vicarious learning'. Neville certainly had a smile of sheer delight when I turned to Neville and said, 'I am finished'. From the moment Neville said, 'Work with Maria', things happened very fast and people's meanings shifted rapidly, and I sense people learned things very rapidly. Everyone attending to Sally and myself had scope to take on new ways of being physically and emotionally flexible.

As stated, working one-on-one, as in 'working with Maria', had not happened previously at Healing Sundays, though Neville, with this request to me, set up a therapeutic Healing Sunday 'anomaly' in reframing the definition of the situation for everyone else present - including the other suicidal - as taking on the role of being 'experiential observer'.

To my knowledge, Neville had never had two suicidals attend Healing Sunday at the same time before. I never spoke to him about asking me to engage with Maria. I knew he was not big on 'reasons'. I sense that for Neville it would have *felt right* at the time to challenge me to 'work' with Maria. It was a *sensible* thing to do.....guided by his senses.....

At the close of engaging with Sally, when I turned to Neville and mentioned I was finished, by *implication* I was referring to Maria, and it was very apparent to me that this reference-by-implication to Maria did not produce the same tension spike that Neville's earlier reference to Maria raised. People could see that Maria had transformed *herself* so

there was a very different definition of the situation again. Neville's immediate 'throw' to the three facilitators to *immediately* commence the next theme immediately resulted in a yet another sudden shift to.....

- a new frame
- a new definition of the situation
- a new theme
- a new 'valley'
- a new social topography and
- new roles

Neville's throw to the three facilitators is resonant with drawing the curtain close at the end of the play reality for frame closure.

All of 'this' happened during that Healing Sunday....and whatever 'this' is...is very potent....

As an example of engaging the Way in interacting with people's definitions of the situation, one weekday afternoon I was on a suburban train gazing around lost in thought and occasionally jotting down brief notes on a small spiral back notebook for a university essay. I was vaguely aware of a group of year seven or eight secondary school students all from the same private college who were impressively behaved.

I was sitting close enough to hear that they were engaging in small group discussions about whether the general public engaged very much in prayer. I also noticed that they were the only school children - in fact the only children - in the carriage. I was lost again in thought when I became aware that two of the youths, a boy and a girl were standing in front of me.

Excuse us sir,

said the girl,

our school friends have noticed that you are studying how well we are behaving on the train, and we were wondering what you were writing about us?

My essay topic was nothing to do with youth, or behaviour on trains, though I said nothing of that. I replied:

Perhaps you could go back and ask your friends what they think I would write about them?

Very good sir, we will go and do that.

she replied.

The two went and spoke to each huddle and then settled into their own huddle. Soon I noticed that the same two were in front of me again and I looked up.

Sir, we think that you would have written that we were very well behaved and that you would have been impressed with the quality of our group discussion.

They stopped in anticipation of my reply. I said:

You have been discussing whether the general public engage very much in prayer; how would you go about finding something about that?

Sir, we will talk about that with our friends.

they replied.

I had already sensed that the youths had social maturity and that they had considerable familiarity, experience, comfort, and competency in group processes.

The two students spoke again to each huddle and there was exchange between huddles. Soon the youths formed into small groups of twos and threes and respectfully began going up to people on the train and asking whether they could briefly interview them about what they thought about praying. Soon each person in the carriage was talking with two or three youth on the subject of prayer. Two girls engaged with two elderly women. Two boys and a girl engaged an elderly Chinese man. Soon the whole carriage was abuzz with conversations on prayer. How was it that every adult on the carriage agreed to be interviewed? What part did the behaviour of the youth play in this universal agreement to participate? And what part did the audience and crowd of other adults play in the context of that train carriage?

When we were three stations from the city, the youth ended their conversations and thanked their interviewees and went into huddles again to share their findings. Then the Chinese man stood and asked if he could

address all of the people in the train carriage who nodded assent. He said:

This has been the most interesting train journey of my life and I want to thank the young people who came up and talked with me.

The two elderly ladies stood up and held on to the straps to keep steady. One said that they would also like to speak to everyone:

My friend and I live together and the two young women who spoke to us are the first young people we have talked to for many, many years. To talk with the young ones about prayer was a sheer delight.' Then her friend said, 'And we would both like to thank them very much for talking with us. It was wonderful.

And then another man down the carriage stood and said:

Why don't we all stand and give a standing ovation for this being the best train trip ever.

And with that everyone, including the youths and I stood and clapped as we were coming into the city station. The youths all smiled and waved to me as they left the carriage together and walked off down the station in their huddles.

Many of the adults were walking down the station talking with complete strangers who had been on the carriage. No adults from the carriage engaged any of the youths from the carriage after leaving the train.

Initially, there was a mismatch between my frame 'writing a university essay' and the youths' framing my behaviour as 'studying their behaviour', and the two youths' definition of the situation as 'finding out what I was writing about them'. Their framing constituted my role as 'an appraiser'. I entered into their frame, and then redefined the situation as 'how to find out whether the general public engaged in prayer'. This changed my role to being 'process facilitator', and they were very familiar with this role; presumably they had one or more good process facilitators among their teachers. They came up with the idea of doing social research on the train, and without any further chatting with me, organised themselves and used their discernment in deciding who went together to speak to the various people on the train. They never approached me to interview, presumably seeing me as a process observer and facilitator. They moved off together through the carriage so it was very obvious that everyone was being approached. I continued writing notes for my essay. The youths

were quick to make clear their intention in approaching people. This may well have suddenly changed the adults' view of the context on the train as a 'whole-of-carriage social research project', with the theme 'prayer' rather than being a 'normal trip into town'. This context set up the train carriage as a 'cultural locality' – that is, people connecting together connecting to place – 'connected' by all participating together in social research – 'the place' being the train carriage. I was guided by the youths as to what to do next. My engagement was minimal - only two sentences. These encouraged the exploring of possibilities.

This special context and theme created a framework where it was very appropriate for the Chinese man to seek to address everyone on the carriage and to easily get everyone's agreement, and to get their attention, and for the others on the carriage to have social ease about what was going on. On a 'normal' train trip, anyone suddenly asking permission to address everyone would likely create unease, tension, or suspicion as to what the person is on about – his definition of the situation.

No one else on the carriage ever knew that I made considerable progress on my university essay while all of this was going on. The youth never knew what I wrote, or what I thought of their behaviour. I wrote up this story years later when writing this book.

This story about the youths on the train is an example, at one level, of using the Way in everyday life moments that present possibilities for enriching the wellbeing of those around us.

My role was a catalyst. I supported the youth in engaging their considerable abilities in social action research as a group of researchers. The youth did all of the energising of process. They initiated contact with me. They came up with the interview as a process, and they set up and engaged in the interviewing.

I sense that they would have been enriched in many ways by the experience. They seemed very aware of social ecology and that they minimised risk by acting within the confines of the train carriage, with all the train passengers as audience to their conduct.

I also monitored the social ecology of everything that happened on the train and the platform.

*While in conversation with others  
experienced in the Way  
we often use the expression 'okay to change valley'  
when we are considering changing theme....  
and on the theme of interrupting.....  
with a few folk I'm close to  
who may be engaged in deep thought....  
before engaging with them  
I may ask....'Do you have brain room'....  
so people's states and thought are not collapsed  
in the middle of something significant....  
and this gives them options to signal to wait..  
or engage later...  
or they engage me immediately*

Contexts, frames and definitions of the situation all help to constitute meaning. Most of the stories in *By the Way* have involved people attempting to make sense out of what's happening. Many of the inmates at the Facility could not make much sense of their lives at all - for some inmates it was 'all meaningless'. Some inmates experienced what is called anomie – a sense that their experience and the things happening around them lacked meaning, form, substance, and/or norms. Anomie is experienced as pain, as awful numbing emptiness, or for some, agitated tension that can flip to explosive anger.

In the stories in *By the Way* most people are experiencing doing things ....and being...to varying degrees aware of this as it happens. In this...any meaning emerges from this awareness of doing....not so much from using words to talk about their experience...or describing...defining...or explaining their experience.

Generally...there is little involvement of their will or reason...rather...they are immersed in awareness of their unfolding experience in context. The pre-cortical can discriminate between that which is good and that which is not so good. Babies do this all the time. This is also consistent with Moshe Feldenkrais' work.

### **Keypoint**

*The Way typically entails staying in the moment...  
being guided by context...and using the Way  
essentially engages people at the pre-cortical level.....  
before motive... intention.....reason.....and will...  
....and to repeat.....at the same time....  
it engages people at the most fundamental  
level of 'knowing' before cortical level use of will  
and before describing.....interpreting...  
reasoning...and explaining...  
...that is...at the level of awareness of awareness  
of their subjective experiencing  
of their sensing....feeling...moving...  
.....noticing small differences...  
and noticing...and appreciating the noticing...  
and appreciating the experience of difference...  
and discovering their body becoming more graceful  
and flowing... and noticing they can.....  
.....replicate that which is good....*

Examples of potential for pre-cortical embodied knowing in the stories:

- The youths on the train engrossed in the experience of joint action research, presumably without any prior explanation or defining of the concept of action research by their teacher(s), with little awareness that they were being changed by their experience of engaging in joint action research. On top of their current competencies, they all had improving confidence, articulation, poise, competence in gaining and maintaining rapport, interviewing, summarising and paraphrasing, and how to combine and integrate all these competencies as appropriate unto the moment without overwhelm. They also received appreciation for their efforts

- The shifts made by Maria while watching Sally changing posture.
- The Inmates embodied how to gently move Fred's arms to engage Fred's shoulder, neck, head and eventually upper body. In this they were also changing themselves without knowing it.
- The woman at the front door did not think much at all before during or after moving at the door step....she had sense changes ...and movement changes.....and feeling changes and emotion changes...little apparent cortical level processing...
- The Daughter on Bail is another example of sense changes...and movement changes.....and feeling changes and emotion changes .....and little apparent cortical level processing.....and enjoying getting on with her life...

All of these folk were becoming more caring, compassionate, aware, sensitive, nurturing, and relaxed, and less irritable and tense. In each of these contexts there was little or no talk about these changes. They never commented on the changes or critiqued themselves or engaged in self-sabotage of their own change-work.

Goffman (1974) in his book *Frame Analysis* provides a very detailed analysis of frame in social life. He also discusses the notion of frameworks occurring in the context of the natural world and contrasts the two. In this context, Goffman identifies aspects of naturally occurring frameworks in nature.

For Goffman, natural frameworks:

Identify occurrences seen as undirected, unorientated, unanimated, unguided, purely physical.

Such unguided events are ones understood to be due totally from start to finish, to 'natural' determinants.

It is seen that no wilful agency casually and intentionally interferes, that no actor continuously guides the outcome.

Goffman contrasts natural frameworks to social frameworks:

Social frameworks on the other hand, provide background understanding for events that incorporate the will, aim and controlling of an intelligence, a live agency, the chief one being the human being. Such an agency can be coaxed, flattered,

affronted, and threatened. What it does can be described as 'guided doings'.

Motive and intent are involved, and their imputation helps select which of the various social frameworks is to be applied.

Rather than being guided by reason, motive, intention and will, a lot of both the social and subjective experience of the Inmates (and I sense people at large) involved habitual routines and involved 'doings' that are guided more by habitual routines than motive or intent.

Much of human doings are 'what we always do', and doings that are 'spur of the moment' and done without prior reason. If asked their reason for the doing, people often have to hunt for a reason, even fabricate one. This is particularly so for that subset of behaviours that involve 'non-knowing' 'denial' 'defence' or 'attack'. If threatened, people may move to cringe and go 'on their back foot', figuratively and literally.

People being aware of their experiencing of their doings generates subtle shifts in cross-sensory inputs merging with emotional and body feeling states, and along with this, what meanings all this has may be absorbed in a whole-of-system way; what Rossi and Cheek call 'state-dependent memory and learning' (Rossi, 1985; Rossi & Cheek 1986).

Some examples:

The daughter on bail changed massively with very few words used by the daughter or myself. She stopped her addictive and self-destructive behaviours and became friendly, appreciative, caring, respectful of her self and parents, and took on a very different set of norms and a different set of normative emotions. This happened. There was little will or intent. How do we replicate this? This is explored in a later segment titled, Engaging in the Way.

Similar whole-of-system shift also occurred in Fred at the Facility, the person jogging at the front door, and in Max at Petford (allowing him to serve the afternoon drinks).

To leave the frame of this book for a moment and enter into the frame of 'writing this segment of the book on meaning' – although only brief, it took

many weeks to 'put into words' and write. I am writing about doings that only took me a split second to do, or a few moments or minutes, typically with minimal use of words, for example:

- Engaging with the youth on the train
- Interacting with the daughter out on bail
- Interrupting the inmate with, 'You've been set up', and another with, 'Do you know what I really like about you?'
- Alex saying, 'You! Talk!'

And yet attempting to express this all meaningfully in words is a challenge.

Back to the book, Neville and I were not mind-readers. There was much that we did not need to know. There were assumptions about others' meanings or lack of meaning that were soon confirmed, or disconfirmed by their conscious or non-conscious behaviours, or the simultaneous incongruity between their behaviours. Generally, it's the non-conscious version that checks out.

.....and words themselves are metaphors that may change over time with their meaning changing and their surplus meaning changing.....and as an example...let's look again at the essence of the word 'interest' .....from the Latin 'inter'.....'to enter'.....and 'esse'.....'essence' or 'god energy'.....to enter the god energy of the other.....connotating relational knowing entailing a merging with the other.....and being altered somehow by the merging experience...not becoming the other...though being marvellously transformed and different by this entering into the being-in-the-world of the other...as was the fascinating and rewarding experience of the Yolngu Aborigines along the Top End of Australia when they were visited by the Timorese Sea Gypsies or the Moluccan traders.....and the Yolngu recognised and respected difference...and recognised that for the time these visitors were among them....the Yolngu....and their world was somehow very different.....a different feeling vibe in connected though separate being-with-others...cleavered-unity...togetherness united in our separateness.....and over time the original profound richness of the meaning of 'interest' changed to a very different meaning.....carried in the expression of the mother to her son.....'it is not in your interest to be interested in that girl'.....and think of actions of countries backed by the notion 'national interest' and 'sectional interest'...collapsing the livelihoods and social fabric and way of life and the life of others.....because 'it's in our interest'.....and now to the more recent meaning of the term.....'interest' being 'the price of money'...

.....and these two later meanings being so different to 'interest' in its original meaning.....and By the Way is about tempering these later meanings by the original meaning in the interest of all life on Earth....

Words as metaphors  
location feel  
proximity feel  
this girl  
that girl  
one close  
one further away

### **Connecting and Relational Mediating**

In discussing the Daughter on Bail story with the Jail Psychologist, I mentioned that Dr Neville Yeomans was very interested in the history of mediation and had written a history of the use of mediation (Carlson and Yeomans 1975). This history is a suggested read for anyone interested in relational mediating. In this history.....Neville introduces the term 'lawfare'.....which is now a term that is widely used on the world stage.....and an Internet search soon finds powerful figures using this term.....though not in the ways originally used by Neville.....

Towards the end of his life, mediation was a major theme in his discourse. Neville used the term 'mediation therapy', where 'mediation' became an adjective (descriptor) of his way of working.

Around 1991 Neville introduced me to Alex Dawia, the person from Bougainville mentioned at the start of this book . Alex's grandfather had inducted Alex into the traditional healer ways of Bougainville. Alex and I, along with Geoff Guest from Petford, whom I mentioned earlier, met with fifty grassroots healers from eleven countries in the countryside in the Philippines in 2005 for ten days to share stories and experiences.

Alex told me of the whole-village-to-whole-village relational mediating tradition used in Bougainville for over 300 years. A dispute between people in two villages will have word go out to *everyone* in each village to prepare food for a few days and for *everyone* in each village to be ready to attend.

*Everyone* from the village where the grievance has been raised, including the young and old and sick, walk or are carried to the other village, and while they are walking towards the other village, they can hear *all* of the people of the 'receiving village' chanting in a soft, gentle, though clearly carrying sound, 'all we want is peace'.

They would be seated on the ground while doing this chanting - accompanied by a 'dar de dar dar daar' rhythm on a hollow log drum.

When the visitors come close the receiving villagers - a little further than a spear throwing distance away - they too all sit down. Then the spokesman of the visitors stands and speaks of the grievance while the visitors keep up the low chant, soft enough so everyone from both villages can hear the speaker. When he sits down there is a *time to reflect* on what he has said while the low chant continues.

Then a second speaker from among the visitors rises and adds another perspective on the grievance while the chant continues. This process continues till the visitors have talked out all of their grievance(s). And talked out a lot of their emotion and there's been a lot of time for reflecting. Then the chanting stops and food is eaten and fluids drunk by both villages separately, and the villagers in their respective groups discuss together what they have heard.

Then the receiving village starts chanting again softly and the spokesperson for the receiving village speaks. Then others from the receiving village take turns to speak with each speech followed by time to reflect till all who want to speak have been heard and most of their emotion is spent. Then more discussion takes place within the two collectives while further eating and drinking takes place.

Then it is the visitors' turn to speak again. And this process continues until matters are resolved. Everyone involved hears everything, and is observer of everything. Everyone reflects on everything everyone has said.

The chanting and its meaning 'all we want is peace' helps maintain calm and cohesion among the receiving village and sends a neutralising message to the grieving people as they are walking towards the other village, and while the speaking is taking place.

Notice that the grievance has the property of being conducive to coherence – coherence in the sense that *everyone* in *both* villages is involved in coming together.

Each of the groups would likely have a shared mood – a mutual attuning of mood (stimmung) and a shared emotional state conducive to coherence. After a time, the relational mediating process tends towards both groups moving to a shared mood and emotional state.

On one occasion Alex and I engaged with 80 people in a campout setting in the countryside at a conference-festival<sup>24</sup> and held an impromptu hypothetical real-play based upon the above whole-village-to-whole-village relational mediating, including drumming and chanting. This process is potent when experienced. The real-play had gender relations as a theme and the real-play group were emotionally affected by the real-play experience when the real-play was finished.....and within this context...Alex and I moved to the theme of movement...posture...and emotion to have the attendees use their emotional arousal as an opportunity to explore emotional flexibility.

Alex and I had one group of forty form a line with the right-hand third of the people progressively taking stronger aggressive postures including aggressive facial gestures, while standing stationary. The person with the most aggressive stance was at the extreme right.

These people are not in a hyperaware state and they are not moving. They may 'fire off' some chemicals of emotion (Pert, 1997) though nothing very significant, and we did some emotion discharge processes at the end of this experience.

The middle group assumed neutral symmetrical stances and the left hand group assumed helpless despair postures of increasing intensity according to position towards the left. Then the central group engaged in slight though increasingly aggressive posture to the right and increasingly depressive posture to the left. We ended up with a gradual increasing move to the strong form of the respective postures starting from the centre. No-one in the line was making any sound or moving. It was a see-feel experience for the onlookers.

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<sup>24</sup> This event may have over 650 workshops over seven days with around 3,000 people attending.

The other forty were then invited to walk along this line of postures to experience how they responded to this graded shift between anger and despair.

The observers were *not* told that we had set up a covert signal with the stationary group, where upon hearing Alex make an coughing sound, the left and right hand groups from the centre person would swiftly swap postures though keep the level of their respective intensities so the slide effect was maintained.

The angry end became the despairing end and vice versa. Alex increased the speed of the swap.

Notice that the anger posture entailed an outer focus, and the despair posture an inner focus.

The group engaging in switching states were, at another level, switching between being inside and then switching suddenly to uptime with an outside focus. This outer/inner focus is a recurring theme in these stories.....refer Appendix Five.....

People were learning to change states and experience themselves responding to other people's posture and associated subtle and other energies.

The people towards the end experience change between extremes of the two states and those along the line also switch, though retain the relative graded intensity of the postures. Those towards the centre were engaging in increasing awareness of very subtle shifts, and the potency of these subtle shifts.

This sensing of one's own and others' states, and increasing capacity to change state is all linked to better relating and mediating how we relate.

Once people in the state-changing group had experienced a number of these shifts, and the observer group had experienced the others changing states, the two groups of 40 swapped roles.

The observer group became the stationary posers and vice versa.

Many of the people in this workshop attended another workshop the next day.....and around 100 were attending..... and I could see that around three hundred in another workshop on spontaneous theatre were approaching us from 100 metres away speaking gibberish and decked out as if they were marauding hunters.....and sensing what was about to happen I invited our group to remain seated and smiling and start chanting.....'All we want is peace' as we did the previous day.....and the approaching group came running up and surrounding us with their bellicosity.....and it took some of them time hear and listen and to realise what we were singing...

...and our gentle energy effected their bellicosity.....and they attuned to our energy and attempted to sing along with us in gibberish .....and then they all spontaneously synchronised in waving a gentle farewell to us...and walked off.....bobbing along to our dar de dar dar daa rhythm...gently singing *our* song.....in gibberish.....and all of that had been spontaneous.....and useful to reflect upon.....

.....and recalling that gathering with those 40 healers.....where Alex had done the real-play with the two young men.....Alex and I replicated with that group the whole-village-to-whole-village mediation real-play ...and again we had the gender-relations theme *engendering* a mass of experience for those healers to explore.....

And these whole-village processes remind me of a time when I was visiting an island to link up with a friend who worked in early child education and I was invited to engage with one of the classes and I was introduced by the class teacher to the class of around 25 year-four students just before the morning break and I was seated on a low platform waiting for the teacher when I became aware of someone on my right.....and upon turning there was the whole class who had lined up very quietly...and they were waiting very quietly to introduce themselves to me...

....and so I personally met every child each of whom had the most gentle of handshakes.....the handshake of extreme respect shown to chiefs and visitors.....and that is their way.....

.....and its worth reflecting back to the Maria Sally story...remembering about the relationship between movement...posture ....and emotion...and Maria's 'moving' from murderous suicidal rage to calmness and integral centredness.....and sensing similar aspects between Maria's change process and the change process that was happening with these eighty people and their posture changes.....and this reminds me of a potent example of these themes...

....and what was to be the next story....Regaining Balance.....speaks of people under extreme stress and how they were able to support each other very well in very difficult circumstances...and this story has been moved to be Appendix Six....so if you sense you are ready for a more challenging context you may want to read it now....or leave that for the time being.....

Back now to gentler themes.....being with Alex and the 80 people in the countryside.....they move into small groups and discuss their experience of the experience of walking past people in differing postures. The significance of being inside is explored – states for increasing capacity to swiftly switch inside were linked to accessing internal resources and resource states, like recalling information, accessing a state like centeredness, or being calm, or balanced. And this is the kind of learning you can do with lots of people and looking along the line of graduated emotion is like looking at time lapse photography revealing that there is a way that we slide or transition between postures and associated feeling states and I have discovered in my experience the postural moving associated with my experiencing grief that involves a particular kind of folding around my heart and I can begin to feel the onset of grief with only the slightest move towards the folding up around my heart.

This talking about inner and outer focus reminds me of a time when I was flown in to do consulting work for the top management team of a multinational company within one of the countries where the company operated.

This theme of inner and outer focus was a central issue contributing to this management team losing a large amount of money in the previous quarter. They had made some appalling decisions that had led to this loss, and all of their jobs were on the line.

The consulting job was teed up by a colleague of mine. The CEO arranged for me to be with his management team for a few days in a retreat context out in the countryside. This team agreed to engage in real-play – where they held an actual management meeting discussing some vital topics that they were currently confronting. They agreed for me to have two cameras rolling. I had a colleague of mine film whoever was speaking during the real-play.

With the second camera I focused on filming group process. I had an agreement that I could from time to time interrupt the real-play - whenever I decided - and that then I would facilitate the managers going into reflective view and dialogue about the real-play. After the review they would then return to real-play again.

After a particularly intriguing piece of process entailing some strategic metaprocess, I called a halt. I then asked for comment as to what had just happened.

The CEO had been talking with one of the managers. This manager said quite angrily that the CEO had just interrupted him. The CEO denied this. When asked, the other six managers did not know what had happened. I then played the film clip taken by my colleague. While all of the team ‘watch’ this film clip, I continue filming the whole group. I stop filming and then ask for comment about what they had observed in my colleague’s film clip. Again the manager said the CEO had interrupted him, the CEO denied this, and the other six managers did not know what had happened.

I asked whether people are beginning to be intrigued? They all said they were intrigued. They also agreed to watch my colleague’s film clip a second time.

I resume filming the group as they watch the film clip again. Then one of the other managers silently gave me a policeman’s ‘hand up’ type stop signal and laughed out loud. I knew he knew what had happened. I told him to hold the comment and asked the group again whether anyone knew what had happened. The same thing happened again. The manager said the CEO had interrupted him, the CEO denied this, and the other five managers did not know what happened.

Then I asked the manager who had given me the hand signal to tell the others what he had seen.

Well, this is what I sense happened. Bill (the manager) is talking, and Jim (the CEO) is at first listening to what Bill is saying.

Then Jim gets the gist of what Bill is saying and stops listening and *goes inside* and starts thinking about what he has just heard Bill say. Bill continues to talk although Jim is not listening. As I said, he's now inside collecting his thoughts. In going inside, Jim's eyes defocus and he has a starry look on his face. When Jim has thought about what he is going to say, Jim puts his hand up - possibly without even knowing he has done this - signalling for Bill to stop talking. Bill at some level, probably unconsciously, spots the hand signal (that Jim often uses), and Bill stops talking. Jim shifts from being inside thinking, to being outside - with Bill silent, and so Jim senses it's his turn to talk and starts talking.

I asked the other managers if this was what had happened. They still do not know. Neither Bill nor Jim knows anything about the hand signal. They still hold to their original version of events.

With their permission I have my colleague run his clip a third time. This time everyone stays present in uptime and everyone sees what the other manager has seen, and everyone agrees that the above statement is generally what happened.

One question - why did no one else see this when it first happened?

Another question - why had no one else seen what had happened when they saw the film replayed twice! I asked the managers these questions and they could not tell me.

This time all the management team are so intrigued that they actually stay present and see and hear my *original* film clip of the real-play.

What they now see for the first time is that the rest of the management team has the *same glassy-eyed stare type look* that they had seen on Jim's face - the look that people generally have when they have gone inside and are *attending to inner experience*. My version *also* shows the camera on Jim's face while Bill is talking and then I *quickly pan to Jim* as

he de-focuses and goes internal, and Jim is still internal when he puts his hand up.

Immediately Jim puts his hand up Bill stops talking and my camera catches Bill flitting internal, presumably mulling upon 'being interrupted by Jim'. Upon checking, *Bill did not know what Jim had said after Jim resumed speaking.*

When, my colleague replayed his film clip the second and third time my filming of the team watching the clip shows that as soon as the clip started showing Bill talking, Jim and Bill replicate their original behaviours as to switching between being inside and outside in the sequence. For example while watching the film Bill stays external while he is talking, and after Jim's hand goes up Bill instantly goes internal and attends to what he is hearing himself saying while becoming blind and deaf as regards to Jim. Bill does not consciously see the hand signal that Jim gives, though responds at a non-conscious level to the signal as an interrupt to his flow of speech. Bill's experience is that Jim 'cut him off'. Exactly the same behaviours occurred in Bill and Jim on the next showing of my colleague's clip. This is why they both stuck to their original version of events.

My film clip shows everyone of the other the managers have the glazed look of those who are focused internally.....and they did not see what happened during the real-play because they were 'blind' and 'deaf' to what was happening outside of themselves.

Every one of these fellows was skilled in talking to themselves inside their head. They reverted to being inside immediately they heard Bill talking to Jim on my colleague's film clip, even though the task was 'to watch the clip to see what happened'.

Being inside talking to one's self and being lost in thought, profoundly interrupts external hearing. As well, the glazed look hints that no one was attending to actually *seeing* what was going on. The glazed look occurs typically because people tend to shorten their focal length to around 13 centimetres when they go internal.

What's more, as soon as I replayed my colleague's clip the first time and immediately they heard Bill talking to Jim, *they did not watch the clip.* They immediately *slipped inside into inner experience.* Bill talking to Jim the CEO was a cue for them to take some time out inside to prepare what they are going to say if the CEO suddenly asked them something. That's

what they *always* do when others of the management team are talking with Jim.

So these fellows are staying externally present while watching *my* first clip and were laughing at how strange each person in turn looked as I panned around the group.

Then they saw what had happened as they watched my colleague's clip. My clip of everyone watching the replay of my colleague's clip shows that the rest of the managers had *again* switched to being internal again with the glazed look on their eyes. On each of the first two replays of my colleague's clip, Jim only watched and heard himself speaking. Bill also only watched and heard when he was speaking. Otherwise, Jim and Bill were also internal – blind and deaf – when the other was speaking.

It emerged that a metaprocess used by the CEO had been to control discussion in all meetings by asking questions or directing who was to speak next. These questions or directions were typically addressed to one person, sometimes two and occasionally the CEO would engage three in the conversation. Only on *very* rare occasions did Jim address four or more or the whole group. Knowing they had to keep their wits about them, when these managers were not the focus of the CEO's questioning or direction to speak, these managers would immediately go inside and think about what they would say when they were next asked a question or directed to speak. Like the mother who has a baby sleeping in the front bedroom at the party - who is totally involved in conversation - though immediately hears her baby cry, these managers would be, at some level, monitoring the conversation for things that may effect them while being deaf to anything and everything else. This was the pattern of group interaction - only having two, three and occasionally four managers mentally present in uptime around the boardroom table at any one time, with the rest of the managers blind and deaf - with inside focus talking to themselves. *This was how so many bad decisions had been made and how they lost all of those dollars.*

Managers were saying that they could not recall ever discussing certain things, or saying that they didn't know about a decision. The standard answer was, well you were there when we talked about it or made the decision. The fact of the matter was that most of the time the *majority of the group were not mentally present in the here-and-now at all*. It was not that they were poor listeners; it was that most of the time they were inside *listening to themselves*. No one in the group had ever realised that this was what was happening whenever they got together.

During further real-play while the management team were together in the retreat, Jim experienced modifying his 'gatekeeper' control of discussion, which had shades of 'divide and rule'. Jim and the team began flourishing with Jim taking on a variety of leader styles *as appropriate to context* within the group exchange. Immediately after this experience...the managers agreed to engage in awareness experiences to increase their awareness of their focus being inside or outside.....so that they could sense how being inside and outside felt.....and how they can increase the quality of the sensing in the inner focus....and sensing switching between these states....and this switching is such an aspect of our taken-for-grant that many.....if not most people have little sense of switching between these states (Feldenkrais, 1972, Hanlon 1987, Lankton & Lankton, 1983).....so we had these managers shifting focus.....and noticing how they did this.....and what the shifting of focus felt like.....and what the two different states felt like.....and they begun to sense how the inner focus can shut down the outer.....so they become in effect 'blind' and 'deaf' to the outer reality ...and sensing how the sudden interrupt of the inner focus from external reality can so collapse inner focus that one can have amnesia for what one was just experiencing in the inner state.....and samples of some of the structured experiences used at the Retreat for increasing awareness of external and internal focus are included in Appendix Five. And the Managers learnt to recognise when another person was inside or outside. They recognised that being inside may well have value – for recalling things, for collecting thoughts, for imagining or reflecting and the like. They recognised that suddenly interrupting a person who is on the inside can collapse that state and often produce amnesia for what they were just engaged in internally. They may have been about to make a significant contribution and now it cannot be recalled.

Some of my colleagues are very aware of this.....and there are times when they may have what is like a large metaphorical jigsaw puzzle or perhaps network in their heads.....with everything very clear.....with an understanding of all the positions of the metaphorical pieces.....and how they fit together.....all of their connectings and relatings.....the sequences and networks of aspects.....and their implications.....and a sudden intrusion by another person can collapse the lot of what they have going on inside of them.....like the blackboard has been erased completely...

...so to stop this happening.....we would get the other person's attention.....and use the expression.....'do you have brain room'.....and they would either give a 'not now' signal.....and when they are ready they would give the okay that they were ready to engage.....and when their time is right...typically...they can readily re-engage and recollect the mental jigsaw or whatever they were mentally engaged with.....

**Keypoint**

*going 'inside'  
into inner states  
and 'outside' again  
so familiar to us  
as we're doing it all the time  
so we tend to  
never notice  
that we're doing it*

*another example of  
the illusive obvious*

Back to the managers - they learnt how to quickly shift states between inner and outer, and stay in uptime if the situation required it. Once these managers had embodied awareness of inner and outer focus and appreciated the significance and practical usefulness of these two states, they quickly began *self-organising* towards *massive* increase in their effectiveness in their interacting with each other.

**Keypoint**

generating transformative possibilities

A key aspect of my engaging with Jim and his managers was that at no time were we finding fault, or blaming or judging or having these behaviours firing off justification and or denial. Our focus was 'generating transformative possibilities'.

This has resonance with the way we engaged with the Inmates at the Facility. Chris Argyris, a business theorist from Harvard University, has written extensively in the management research literature about how attempting to draw people's attention to dysfunction almost invariably results in one engaging in the very dysfunctional behaviours that you are pointing out in others. You may notice that the stories in *By the Way* embrace ways where people change without getting caught in the bind that Argyris is referring to.

Those few days with Jim and his managers entailed so rich a time that Jim and I have stayed in touch to this day, and we regularly review those days in the retreat for new insights.

Similar to our mode of engaging with the Inmates at the Facility, a key aspect of my time together with Jim and his team was that we did not engage in finding guilt or apportioning fault and blame. There was no condemning, judging, punishing, or shaming, nor was there any denying or justifying. People changed and got on with functional managing. The focus was on *generative and transformative change*.

Later in the Retreat with Jim and his team they brainstormed major issues that had contributed to the loss of the large amount of money....and everything they listed they had expressed as nouns, such as 'delegation' and 'decisions'.....

.....and when they finished there was a collective sigh at this list of old chestnuts.....and then I suggested that they go through the list changing the nouns to verbs in the present continuous tense.....such as changing 'delegation' to 'delegating'.....and 'decisions' to 'deciding'.....and then specifying these dynamic and connexity aspects:

Who delegating?  
How specifically?  
Delegating to whom?  
What outcomes  
When? etc

This took them to other higher logical levels. Beyond 'problem' to desired contexts and interactive processes. The context was framed as 'generating transformative possibilities'. The focus becomes simultaneously three fold, focusing on (i) actor(s) (ii) in the process of acting (iii) and the output of the acting. The meta-focus is loosely 'living well'. In this, that which was defined as a 'problem' tends to disappear and cease to be an issue. 'Problem' adolescents who are regularly assaulting, raping, killing, stealing, and smashing while damaging their brain and liver, transform at Geoff and Norma's farm. They transform to being calm, relaxed, social, caring, nurturing and very capable in contributing to wellbeing in community with others. The problem is *not* the focus. At Geoff and Norma's farm the problem ceases.

Now a question - what was some of the metaprocess that I was using in my engaging with the CEO and the rest of his team? I will come back to this shortly.

Now, to leave this context for a moment and to return to Alex, my Bougainville friend with the forty people in a row doing rapid shift between anger and despair; I replicated this energy posture work with the Inmates in the Group at the Facility in working with the theme of 'anger and violence'.

Alex and I repeated this whole village mediation real-play in another context with professional healers and the process really opened up covert gender issues in very meaningful and transformative ways.

Neville had referred me to Amelia Renouf's article about relational mediating, titled 'The Uneasy 'Sixth Step' in Mediating' (1992). Renouf referred to a five-step mediation model and had 'evolving relations' as a sixth step which is usually not included in traditional mediation.

One version of the mediation process typically used in the 'Western' world has been defined as follows:

- I. Statement of the problem by the parties
- II. Information gathering time
- III. Identification of the problems
- IV. Bargaining and generating options, and
- V. Reaching an agreement.

I endeavour to engage in Neville's relational mediating process that differs from the above process.

I will explore this difference by returning to the Daughter on Bail story; I was mediating between three parties:

1. Parents,
2. Daughter, and
3. Life's possibilities

## The aspects:

- The process is engaging the daughter with her mother and father as a small group.
- I have no stage-based step-by-step model or way as my way, rather, everything that I do is guided by and emerging from the moment-to-moment unfolding context, not a prescriptive five-step model
- The mother and father have their daughter as their focus; the daughter is focused on her self; and I have the three of them as my focus.
- The process I'm using does not construe the context as 'a problem'. None of the participants or their behaviour are defined as a 'problem' to be 'solved', as in Step 3 in the process.
- There is no diagnosing and prescribing as implied in Step 3 & 4 in the traditional five-step mediation process outlined above.
- There is however subtle negotiating of meaning; for example, the quartz become 'pebbles' to 'help with awareness' for the daughter, and a 'cross' for the parents who may have balked at the idea of my using crystals.
- My presence in the house is, for the daughter, about 'flexibility' at a physical level. I am metaphorically using 'flexibility' in much wider senses.
- I never take sides; though I was asked by the parents to take their side when they teed up the meeting.
- There is no 'information-gathering stage', though the ever-changing context is in-forming me *throughout* my visit, and I am being informed especially by the non-conscious communicating of the three of them
- There are no questions asked by me apart from obtaining her okay to support her getting to sleep
- There is connecting at many levels:
  - With her breathing
  - With her belly
  - Her heart energy connecting to her pelvic area
  - Reconnecting with her mother and father
  - Reconnecting with her inner child
- There is no bargaining.
- There is no 'reaching an agreement', though all three find themselves more agreeable.

- There is no blaming, judging, condemning, or demanding. It is all about connecting and relating – their connecting and relating with each other, their relating with me, and all of them relating to life’s boundless possibilities.

The way of *relational mediating* is woven into this story and best outlined in story and metaphor. Attempting to convey the pervasive richness of the Way by describing and explaining fails; it has to be embodied.

Back to that question of what meta-process I was using with the CEO and his managers. One key meta-process was *relational mediating* – the key theme of this segment. I was a mediating go-between increasing the quality of the relating with one another among all team members.

As said, this led to the evolving of a strong relationship with the CEO that continues to this day. Another meta-process was using connexity perception to notice the differences that were making the difference in how these managers interacted with each other.

Other meta-process emerged from my looking out for salient phenomena while interacting with the moment-to-moment changing context.

Recall what was mentioned earlier:

.....rather...if one steps back and begins sensing and considering the total system....all the linkings....the inter-connectings...the inter-relatings.....and all the inter-dependings.....connexity perceiving.....and then honing in on the spheres-of-influence .....and the salient significant that matters most (Berlow, 2010).....and often we find that the things of significance are *few* and are rather *local*.....within one or two degrees of linkages.....such as the Keypoint in a Primary Valley.....and this Keypoint may be say a square metre in size.....

With the management team I used connexity perception to notice inside and outside focus as the *salient significant* that mattered...and the hand signal moment...and made use of that for setting up a learning opportunity for the management team.

Notice that this process is very different to the above five-step mediation process:

1. Statement of the problem by the parties

The managers did not know what the problems were.....and the process used at the Retreat had them move straight to functional behaviours and start getting excellent outcomes together.

**Keypoint**

*the process was not 'problem' centred  
rather it was ecological values guided as well as  
emergence and functional outcomes focused*

A statement of the problem would have framed the context as 'fault-finding' with that framing's links to apportioning blame.....and setting up the possibility of defending....denying...justifying....resenting.....

2. Information gathering time

They did not *gather information* about what they been doing 'wrong'. Rather, they gathered generative experience in obtaining good outcomes.

**Keypoint**

*The generative processes  
framed and structured a context where  
they were gathering experience  
in using functional behaviours in context and  
experiencing achieving high quality  
connecting relating interacting and outcomes  
behaviours which they readily picked up and ran with  
and adopted into their repertoire*

### 3. Identification of the problems

Once under way at the retreat, nothing was defined as a ‘problem’ – neither people nor behaviours; rather the focus was on their spontaneously using their highly refined competencies *competently* in context. My experience has been that senior people with highly refined competencies can use them extremely incompetently as in the story about the managers collapsing the brainstorming exercise.

### 4. Bargaining and generating options

There was no bargaining with the managers, nor generating options; rather, the focus was creating generative contexts rich with possibilities where they were exquisitely and functionally using their competencies, capacities, resources and resilience.

### 5. Reaching an agreement.

We did reach an experiential agreement that the managers were functioning in a highly functional cohesive manner during the later part of the retreat. Apart from Jim the CEO, *none of the other team members had any strong sense that they had changed* or that I had contributed in any way. Their view appeared to be that somehow they had begun ‘firing’ and going into high gear, maybe it was the mountain air, and so *they were not sabotaging their own change-work*.

Also like at the Facility, they were initially reluctant to be involved, and the transforming process engaged them in self-help and mutual-help in a way whereby there was nothing to question, challenge, doubt. Jim and I had many a discussion about this.

Being such a subtle unnoticed change agent is not necessarily so good for getting repeat consulting work unless you have a champion in an organisation who can see, appreciate, and value what you are doing, and value its effect on the bottom line in a profit oriented business, and value its effect generally in non-profit bodies!

The following story called The Disappearing Boardroom Table takes us to the start of the Retreat with Jim and his managers. This time I’ll vary it a bit and suggest some things that are combined together in this story that you may want to spot as you read it:

- Being guided by the-Whole-of-it
- Setting up contexts rich with possibilities
- Being guided by context
- Preparing the context
- Reframing the context
- Provoking
- Engaging and then utilising their doubt to sustain reality testing and openness till afternoon tea....by which time doubt had disappeared as an issue
- High grade process outcomes legitimating the process.....
- Collapsing doubt and replacing it with engrossment in excellence in action that is palpable...with matching mood and energy
- Confusing and engendering curiosity
- Interrupting
- Engaging
- Working with the free energy
- Place-making
- Boundary marking
- Fostering emergent phenomena
- Timing
- Reframing the meaning
- Staying in the moment
- Having a functional outcomes goal
- Drawing attention to the functional in context
- Focusing on generative change rather than apportioning fault and blame
- Gathering experience in using functional behaviours in context
- Engendering connecting relating and interacting
- Creating liminal space
- Staying at the threshold of ecstasy
- Emotional use of space
- Being Aware of being-in-the-world
- Creating nothing to challenge
- Structuring Excellence
- Enabling and supporting others engaging in self-help and mutual-help rather than being told what to do and being 'fixed' by an expert
- Using themes conducive to coherence
- Spontaneously...simultaneously...as well as sequentially...generating and stacking multiple Ericksonian patterns in verbal and non-verbal communicating...as appropriate to moment-to-moment context

- Experiencing achieving high level outcomes  
(34 items in the list)

This story is an example of how it is possible to become very competent in using and conveying many levels of verbal and non-verbal communicating *simultaneously*...and to operate 'automatically' in doing this...as our capacities to do this at multiple levels...including 'deeper' levels....far exceeds our conscious mind's ability to compute and monitor what we are doing (refer literature on Milton Erickson, especially Gordon & Meyers-Anderson, 1981, p.152). During the late 1980's and early 1990s, Dr Neville Yeomans, myself and others met regularly in small and large experiential groups towards evolving and refining these communicating capacities.

Because of the high-stakes context Jim and his managers found themselves in following their loss of the large amount of money, they were all set to engage in very toxic behaviours at the start of the Retreat, apportioning fault and blame among themselves, and endeavouring to defend, justify, and deny, and all of this was side-stepped at the Retreat.

Now a little about how the Retreat started; I sensed that, apart from the CEO, every one of the managers *strongly believed that being at the retreat with a person of my background was a complete waste of time.*

I had arranged to be in quite a large room where there was what appeared to be, a very solid boardroom type table at one end of the room, right in front of where we entered. It was actually a series of small lightweight tables. I arranged for Jim's and my brief cases to be at the head of the table, with four seats on either side, and one seat at the other end. All seats were arranged clear of table legs. My colleague did not enter the room until later.

My sense was that the first two seats away from us would be left empty creating a symbolic divide between 'them' and 'us'.

I also sensed that the tall rugby player type, who was most against being there, would sit at the end of the 'table' furthest away from the CEO and myself.

This use of the seating arrangement was exactly what happened.

Also to 'lay on the jam' as it were – to mildly provoke them – I had a writing pad, two sharp pencils, a jug of water and a glass, and a bowl of mints in front of each place. When the rest of the team enter the room I've prepared, they see the table and what's on it and their non-verbals screamed out:

On no! This is all so wrong!

I had prepped Jim to give them a 'motherhood and apple pie' speech telling the team what they already know, about the team being in a predicament, about the money they had lost, and that they had to prepare a statement to the international office within a week.

As I had anticipated, these guys were getting really toey. Telling them what they already knew was galling in the extreme.

Jim knew the initial aim was to provoke these fellows into high expressed emotion, to open up and to speak their mind without getting a sudden walk out - quite a balancing act - although Jim knew these fellows and judged the degree of provoking really well. And Jim did a superb job in provoking his team, without any of them picking this intention. Then Jim immediately switched to singing my praises and threw to me.

As I had anticipated, the rugby player sitting at the opposite end of the table interrupts me. He puts his hand up traffic-policeman style and stands for greater effect - and he's a really tall guy – and he says in a deliberate drawling voice,

Jim! Jim! Jim! I have to say this. If this turns out to be a waste of time, I'm out of here. I'm not staying.

Jim and I had talked through provoking emergence and everything was happening on schedule. Jim and I had an understanding that I would talk if and when this 'revolt' was voiced.

I casually said,

Anyone else?

Three others said they agreed with the rugby player. I said:

Then...*you definitely want to see.....whether this....is....or..... isn't a waste of time* and.....*you'll stay till afternoon tea.....and after that.....make up your minds whether.....you are staying?*

Notice the imbedded suggestions in italics.

The four say 'yes' to this.

I say with a smile:

That means we can.....*do anything in the meantime.*

while I'm nodding my head, 'yes'

And they all agree.

Then I say:

You guys...definitely have things that you need to talk about.... that you need to say to each other.....and I invite you all to...get up....and...go into a huddle in that corner right behind you....and stand....and have a talk with each other...

They were *very* keen to get away from that boardroom table.

I create a crowded bar atmosphere with everyone close together in the corner of the room - those on the outer arc facing inwards, and immediately these guys select who they are going to talk with and they are immediately engrossed in their respective conversations.

All squeezed into the corner of the large room and so engrossed in conversation they forget where they are.

Now unbeknown to any of them, including Jim the CEO, I had practised very quickly removing every trace of the 'boardroom table' - the table cloth, the individual tables, pads, jugs, glasses, pencils, and bowls of mints, our brief cases, and the chairs. There was scope to silently have every piece still in the room, though completely out of view. I had practised how to do this very fast in complete silence. These guys were so engrossed that no one saw me doing the disappearing act on everything

associated with their first minutes in the room around the 'boardroom table', including the chairs.

In between removing things I was saying minimal encouragers to them from just outside the arc to create the vague impression that I am always hovering in the background.

And keep those conversations going.

Yes. That's the way.

You have more time for this.

Now the table had been only a few paces from where they were. It looked *massive* and *heavy* - about five metres long and nearly two metres wide - almost impossible to shift without having many people around to carry it.

A couple of tablecloths on top of each other covering all of the tables created the effect that it was one massive table. You were near the table when entering, so one tended not to see the multiple table legs.

Just as I had already practised, within two minutes I have everything silently and unnoticed shifted out of sight – the 'massive' 'solid' table, tablecloths, chairs, writing pads, pencils, water jugs, bowls of mint – all gone. I left them to talk for a further three minutes, with me constantly hovering behind them saying the minimal encouragers. After one minute, I give them a two minute wind-up suggestion.

Perhaps winding that up in about two minutes.....okay.....

After the two minutes I suggest:

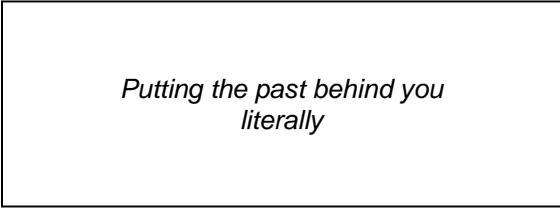
.....and perhaps you can stop that now.....and *remain silent*  
.....and *turn...*and *recall everything that has happened since you arrived....*

To a man they are stunned. They all spread out a little so they can all see .....and they could not believe their eyes.....just a large space .....everything has gone!.....and I'm give nothing away....

I left them just enough time for confusion and massive curiosity to overwhelm them.

I then invite them to:

.....get a *look from another perspective*.....by walking diagonally across the room....and looking back now over your left shoulder as you walk.....



*Putting the past behind you  
literally*

.....and in that far corner turn now to your left.....and now look back and again *see the space* where we have all been.....and recall everything that has happened in this room.....for a few moments...

Then I said:

Now turn to the right.....and you'll.....see a more comfortable arrangement.

Here before them is a circle of very comfortable luxurious lounge chairs in dark brown leather.....very.....very.....expensive.....and no one had noticed these since we had arrived in the room...as when they first arrived .....the 'boardroom table' held their interest.....then the motherhood and Apple Pie speech.....then the conversation in the corner held their interest ....and recall that they were looking over their *left* shoulder as they walk across the room....and this means that the circle of lounge chairs is on their blind side....

.....so when they look right and saw the lounge chairs right in front of them.....it was like I had *just* conjured them up.....the lounge chairs take up a lot of room and are *very* conspicuous.....

Could I make things arrive and disappear?

Was I using magic?

Everyone is confused, curious, fascinated and engrossed. This was nothing like what they expected. It was at this time that I suggested that they go into the management meeting as real-play that was discussed before - where Jim put his hand up.

By afternoon tea there was *no* discussion of *anyone* leaving. By common agreement the retreat was *extended* from the initial two and a half day retreat to being four and a half days, and by the end they were a very different and very functional team - with their answer to the international office written in advanced draft form. This story is another example of processes for engaging with people who are resisting support - like the Daughter on Bail story - and negotiating the contract with the Inmates at the Facility. Like the Inmates in the Group at the Facility, these managers were experiencing their experience of being-in-the-world engaging in highly functional acts in context. The time together was absolutely engrossing.

Doubt about being with me never emerged once from the moment they became engrossed in conversation in the corner.

*By the Way, Jim and his team never did ask me about what happened to the boardroom table and everything associated with it.*

*It was as if they knew at a deeper level that that space was toxic, and having it go from sight and mind forever was somehow very healing.*

*....the psycho-emotional use of space.....  
literally putting that space behind us by  
walking to the other side of the room  
and during the rest of the retreat  
we did not use that corner of the room  
nor enter via that doorway again....  
we always entered another doorway  
adjacent the circle of lounge chairs*

This story combines simultaneous use of many aspects – to mention a few again:

- Being guided by the-Whole-of-it
- Setting up contexts rich with possibilities
- Being guided by context
- Preparing the context
- Reframing the context
- Provoking
- Engaging and then utilising their doubt to sustain reality testing and openness till afternoon tea....by which time doubt had disappeared as an issue
- High grade process outcomes legitimating the process...
- Collapsing doubt and replacing it with engrossment in excellence in action that is palpable...with matching mood and energy
- Confusing and engendering curiosity
- Interrupting
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- Working with the free energy
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- Boundary marking
- Fostering emergent phenomena
- Timing
- Reframing the meaning
- Staying in the moment
- Having a functional outcomes goal
- Drawing attention to the functional in context

- Focusing on generative change rather than apportioning fault and blame
- Gathering experience in using functional behaviours in context
- Engendering connecting relating and interacting
- Creating liminal space
- Staying at the threshold of ecstasy
- Emotional use of space
- Being Aware of being-in-the-world
- Creating nothing to challenge
- Structuring Excellence
- Enabling and supporting others engaging in self-help and mutual-help rather than being told what to do and being 'fixed' by an expert
- Using themes conducive to coherence
- Spontaneously...simultaneously...as well as sequentially... generating and stacking multiple Ericksonian patterns in verbal and non-verbal communicating...as appropriate to moment-to-moment context
- Experiencing achieving high level outcomes

Changing metaphorical valleys again - some speculating on what was going on with that Daughter out on Bail .....I sense all of this took place with very little cortical processing by the daughter.....and I further sense that while lying on her back....her awareness shifted from an experience of being tired and tense to..... being relaxed lying on soft green grass out in a green field.....with the blackness spurting out of her pelvic region ....then to returning to being conscious of lying on her back between her parents with her knees up.....a very typical position for a very young baby.....with this having age regression overtones accessing state-dependent memory of.....and positive psycho-social-emotional resources of.....being now under five years old again laying on the floor.....with her parents sitting on the floor each side of her.....and looking down at her .....just as they were on the night I was there.....and from this knees up position lying on her back.....changing to the other significant position of the baby....the roll to the side into the very relaxed foetal position and placing her head on her mother's lap.....with this perhaps being accompanied by re-accessing of a pre-cortical holistic integrated set of experiences of being in the world.....and accompanying neurochemicals as correlates to her experience.....that included a fully re-formed sense of 'who I am'.....and being loveable .....and loved.....

This allows accessing of a whole and new integrated set of neurochemical states independent from and not involved in addictive states, or emotional upheaval relating to the ectopic pregnancy.

Perhaps the daughter's precortical aspects embodied entering into accessing again her 5 year old state of being-in-the-world and re-accessing that experience for her present 19 year-old self.....and she pre-cortically re-experienced living this new/old way and liked it....and perhaps the cortical was informed of this from her precortical (Pert, 1997; Rossi, 1885; Rossi & Cheek, 1986).

This is comparable to the whole-of-system shift that occurred in Fred while re-living being in New Zealand with this leading to his integrated whole-of-system shift in functioning.

Fred had little insight as to what had happened to him in the group, or how it had happened. Like the daughter, he just enjoyed his newfound mobilities, flexibilities, and competencies, and got on with his life. Insight is not needed for major shifts in being.

And this theme of the daughter on bail accessing states when she was a child and Fred doing that for his trip to New Zealand reminds me of a time when I was saying to Alex Dawia that he is so happy all the time, and he told me about his childhood living in a village in South West Bougainville.

*My early childhood was a very very interesting life in the village.....not many kids the same age as me.....though I played with other kids who would come....and we were very good swimmers and we would swim in the river....make our own canoes...paddle them out to sea and catch a wave right up the river to our village.....we would climb the trees and eat the fruit....and go to the gardens with the adults.....and go across to an offshore island with the adults and collect a few turtle eggs to eat.....and us kids would make our own nets and catch fish to eat.....and go with the men out to sea and help them pull in the nets filled with beautiful fish.....*

*.....and my life in the village made a very big impact on me....being very happy.....and this was the life I went through.....and I didn't see any problems.....every thing was easy.....*

*nothing bad happening...*

*now I see lots of problems...*

*.....kids being brought up in bad homes...*

*..and my mother and father were very caring...*

*....we always had lots of food...*

*..everyone looked after people in need...*

*...every one looked after us children...*

*.....and any visiting children were treated as if they were my brothers and sisters...*

*...and my mother and father treated them as our kids...*

*...and we all grew up in a life which was very exciting...*

*....playing was so much fun...*

*...and I thought life was always like that...*

*be happy with people.....be loving.....*

*.....and make sure no one was being mistreated...*

*.....my parents were always for justice for anybody...*

*.....they didn't criticize.....whoever is in need they help.....*

*....and living this life.....I just took it for granted that this is how everyone is living...*

*the way that they looked after me.....lovely home....always having food when you needed it.....you always had bed when you needed it.....and so....the concept never occurred to me that any other way of life could happen...*

*...this life I have is the way life is and should be.....because everything I need is there.....*

*...and 'Home' for me was our house.....and our village.... the gardens.....the jungle paths.....the flowers and birds..... swimming in the river and sea.....the fish.....the beach...*

*... the crocodiles... they too belong in my home  
and we respect each other...  
....the ocean is my home...everything was home for me...  
everything was my home  
because of the way the parents have brought us up.....*

*.....and there was no hatred.....  
our parents tell us always help those in need.....  
don't rubbish them or say you cant have this or that.....you share...  
...it was sharing caring....a communal type of sharing.....*

*....and I never saw any strife.....and I don't know how people  
solve their problems at that time.....because I never see any.....  
and I grew up thinking this is the way life is.....*

*....and I found that life was not like this for others when I was in my  
twenties.....*

*...and for me every day was the same  
even as I grew up through seven and eight and into my teens...  
...the same things that I enjoy and I can reflect back  
and yes life was so good.....so great...  
.....so now I am still happy.....*

Reason, intention, will, rationality and the like are all very important. The processes I am describing are a way around how reason, intention, will, and rationality play a conservative role in maintaining dysfunctional, habitual, and stuck ways of being. Suddenly changing contexts and/or reframing and/or shifting people's definition of the situation can interrupt and collapse states such that people do not sabotage and collapse their *new* input and *new* behaviours. New embodied experience can also interrupt and collapse habitual routines especially new modes of moving that disintegrate previously integrated moving...sensing...feeling...thinking patterns (Feldenkrais, 1972).

For example, Fred, upon finding that he can talk fluently says with great passion:

Don't stop me, I'm on a roll!

He wanted to talk. He wasn't in the least bit interested in engaging in his old dysfunctional habitual behaviours, or wanting explanations about what had just happened. He just wanted to get on with telling us about New Zealand.

The daughter out on bail just wanted to curl up in her mother's lap, and then her father's lap. In the morning what she wanted was a big hug. That would have been inconceivable when I first arrived the previous night.

So an immense whole-of-system change had occurred and the daughter was *not* looking for reasons why the changes happened. She was immersed in the change... while ignorance is bliss.

**Keypoint**

*The processes being explored may have people  
experiencing their own changes  
in moving outside their 'square'  
without them even noticing that it is happening  
or has happened!  
Shades of Scrooge...  
the Lepers cured by Jesus...  
and the woman at the front door.....*

The Facility operated within a 'criminal justice' framing, where people who had been judged and found guilty suffered deprivation of liberty and *curtailment of inmate agency*. This Facility frame sets up right and wrong, judgement, condemnation, punishment, blame, fault, shame, justification, denial, and other kindred aspects.

All of these things are well established in our societal experience and have a function. It may be realised that the stories in *By the Way* all engage ways of being-in-the world outside of the set of behaviours just

mentioned as inherent in the criminal justice framing. The stories contain no judging, blaming, condemning, fault-finding, or the like.

Rather, the framing of the Way is towards awareness of awareness, *refining personal agency*, connecting well with our self and others, understanding and relating well with self and others, respecting emoting as our body's way of telling us about the status of our being-in-the-world and towards discovering ways of living well with others and having functional and caring-framed welcome outcomes. Examples are the story of Fred, Jim and his team, the Daughter on Bail as well as the stories of Max and Paddy.

### Keypoint

...the processes I am outlining involve acting with *social ecology*.....while the person(s) involved are being in-formed.....re-formed....and transformed by their *own* experience of being aware of their being-in-the-world....and folk are not introjecting...swallowing whole.....someone else's ideas and directions....rather they're being-in-the-world in *new* ways of their *own* making.....providing them flexibility and choice...as well as spontaneous engaging using caring values and respecting self and others....

and all of this can be at process and metaprocess levels in-forming one's reason towards a far better reasonableness.....as well as in-forming one at the level of *predisposition*.....influencing intention .....and will.....as well as in-forming a more rational rationality....

...and an as an aspect of the Way.....in each of the stories in this book....the people in the stories are taking their *own* values guided action leading to transforming their *own* lives for the better...

and none of these stories involve people describing their experiences.....or theorising.....or attempting to explain what's happening to them.....nor do they involve judging.....demanding.....condemning....placating....shaming or punishing...

...the stories are not about people  
being 'problems to be solved'...  
though after transforming....  
one's life may well be far less problematic.....  
...and none of the stories are about  
diagnosing...or prescribing....  
or about people being told how they *should* behave...  
rather....the stories are about personal and communal *transformative* and  
*generative* processes by *people using personal agency*.....  
and embrace jumping between stories and contexts  
all having transforming implications for possibilities.....  
engaging at many levels simultaneously....  
acting with social ecology.....

The framing of the Way enables people who are immersed in the experience of being judged, blamed, condemned, and punished, to step outside that immersion, and from this 'the other condition' (Berger, 1970, p. 343) start to experience new ways of being-in-the-world.

Recall that we mentioned 'the other condition' in the context of the Inmates being so immersed in the Group that the jail environment would for all intents and purposes, disappear.

This is akin to suspension of everyday reality that we experience at the movies – only to re-enter ordinary reality as the film ends and we suddenly notice how stuffy the theatre is, or that there's someone sitting either side of you.

Neville, in mentoring me, created many opportunities for me to engage in the Way, using a meta-frame – a frame for attending to frames.

Using this meta-frame is integrated with all of the other aspects of the Way mentioned earlier, and detailed later.

**Keypoint**

*being guided as to what to do next  
by attending to the  
moment-to-moment unfolding  
changing context connectivity  
using connectivity perception*

**Keypoint**

The Metaframe of Attending to the Frames

Entailing:

sensing  
attending to and  
responding to ever changing multiple

frames  
reframes  
definitions of the situation, and  
themes

and the possible implications of these  
in constituting new definitions of the situation  
and related meanings in everyone present

## Speculating

Now here is some speculating - Fred's change of function may...in part...be a classic case of state dependent memory and learning...with activation of neural pathway functioning associated with the memories.

Perhaps the processing being discussed takes place in the hypothalamic limbic region (and elsewhere) where there is integrating of sensory crossover and the chemicals of emotions - with linking to thinking....sensing....moving....and feeling (Feldenkrais, 1972, pp.30-39; Rossi, 1985; Rossi & Cheek, 1986; Pert 2002).

As another aspect of system integration, anchored ergotropic-trophotropic system relationships (Laceweb, 1997b) tend to happen as part of our socialising, or in a rather ad hoc way. This meta-system collective includes the sympathetic-parasympathetic systems along with associated systems including the cardiovascular, pulmonary and digestive systems - with all of these having connexity links to our body image.....enabling coherent perceptual models of our internal and external environments through our associative areas in the posterior cortex....with further links to micro and macro social systems.

The processes used in the Facility were continually anchoring and re-anchoring system balance levels. Potent examples of 'anchoring and re-anchoring system balance levels' are firstly, the women who cradled each other and used balancing to retune their experience of balance and the functioning of their vestibular, and their vestibular's links to other balance levels throughout their bodymind, and their use of these balance games with the children (and mothers and other women) in the villages (Appendix Six), and secondly, recall Geoff supporting the re-anchoring of Paddy's system balance levels from explosive destructive violence to relaxed calmness.

The woman at the front door would have had ripple through effects in her musculature engaging with gravity and her lungs and wider pulmonary systems...her cardiovascular system.....her self image...her vestibular system and other whole of system transformings.....

The processes in the Group in the Facility were 'tuning', 'retuning' or 'fine tuning' all attendees' responses. The German word 'stimmen' is linked to the German word for tuning an instrument. When tuned, the result is 'stimmung' - tuned output – atonement. The word may also be used for

when the mood in a group becomes attuned – they get on the same or resonant wavelength. ‘Stimmung’ is the mood that attunes (Pelz, 1974, p. 89). For those with process awareness, the emergence of stimmung in a group is very palpable....

At the ergotropic-trophotropic and sensate level, people can together get into lock-sync.....the mood that attunes...and the social un-conscious.... and stimmung regularly occurred in our therapy Group meetings at the Facility, and we would use it whenever it occurred. Use of themes contributed to stimmung, as in our chant ‘all we want is peace’ at that festival....and its effect on the mood of our seated group and the mood reframe of the approaching theatre group. We also used community stimmung with the Compassionate Leave Project, and reframed and anchored ideas, emotions and feelings associated with community stimmung for therapeutic purposes.

It is possible to use reframing and anchoring to change the relative ergotropic-trophotropic balance that occurs in response to a particular set of stimuli. As one example, presumably a change in the relative ergotropic-trophotropic balance occurred within the man at the T intersection who ended up patting me on the head.

To explore this a little, transforming may take place in a ‘community’ of connected systems - re-anchoring, state dependent memory and learning may take place associating provoking stimuli with a different internal chemical states and a different ergotropic-trophotropic balance, and the associated cross-talk using neuro-peptides in cross-modulation between neuro-chemicals and the chemicals of the auto-immune and endocrinal systems, rippling right through to possible gene modulation (Bandler 1985; Andreas and Andreas 1987; Rossi 1985; Rossi & Cheek, 1986). Different meanings, somatic feelings, memories and emotions may also accompany the presence of the stimuli. The sensory elements of memory seem to be state dependent, including the sub-modes of the senses (Bandler 1985; Rossi 1985; Rossi & Cheek, 1986; Andreas and Andreas 1987).

During my work with the inmates I was always interested in the functioning of the minute parts of the hypothalamic limbic region in sensory submodality, and cross-sensory processing, and their phenomenal correlates, and the therapeutic potential of these understandings. ‘Phenomenal correlates’ refers to behaviours evidencing sense phenomena like the woman referring to the colour of her pain, or Max

conveying by hand gesture, phenomenal aspects of the churning in his gut. All of the moment-to-moment micro-processes used in engaging jointly and severally with the Inmates as well as the Jail Psychologist (and indirectly with the senior – a tenuous link into the authority structure) were carried out within a frame of realising transformative potential at the integral phenomenal-bio-psycho-neuro-social-transphenomenal aspects of, and for all involved.

*the attuning potency of  
the Daughter on Bail's  
linking of the constellations  
of her heart's yearning possibilities  
to her pelvic problematic*

Reflect upon the resonance and the attuning potency of the integral aspects of the girlfriends together dancing each night in the torture centre following re-connecting with their nurtured child (Appendix 6)...and their future-pacing....linking in loving.....heart-to-heart embracing with their girlfriends the following night.....and with those attunings....realising and then making real the linking to dancing with the children and mothers in the villages.....and the attuning links of all this potency to the Daughter on Bail linking the constellations of her heart's yearning possibilities to her pelvic problematic.....and the transforming of those linkings flowing to embodied memories of being a child again on the floor between loving parents and reconnecting with that loving...and sensing the transforming potential of this mode of reflecting on this form of the Way of transforming actioning...and in this reflecting.....simultaneously attuning to the dancers .....and to their modes of engaging in the dancing.....and to their dance.....and contemplating the transforming whole-of-it as a way of understanding the Way.....

Recall that we have seen how Neville could affect everyone in a context differently.....as in the Upstairs Dorm story.....and how Neville continually attended to the unfolding context as an inter-dependent ..... interrelated.....interconnected.....living system.....and that we have been seeing how Neville looked for the free energy in the system..... typically.....available near the stuck energy.....and we have read of Dr Andrew Cramb as one example of using a person's free energy close to the stuck energy for ripple-through effects.....and as another example .....Jim...the Chief Executive Officer who had the management team who lost that large amount of money.....with whom I formed an ongoing friendship.....and we discussed the notion of identifying and using free energy....and then later Jim would ring me with stories about how he spotted and had been able to use the free energy in the people system he was working with.....

... and as an example.....later Jim became a CEO at a number of national and international companies including one large government corporation .....and then later in his life.....Jim became a management consultant..... and Jim and I talked about aspects of the Way.....about relational mediation...the use of metaphor in understanding....borrowing from nature.....what has been termed bio-mimicry.....and we often talked about how we had tapped into the free energy in that management retreat with his management team.....and on one occasion Jim told me how he effectively used the free energy available in the context of a consulting job he carried out in East Asia relating to resolving an intractable and toxic impasse within a multinational company.....and Jim told me of how he had been called in by Sam.....who was the global head of a multinational company's Information Technology 'IT' area..

.....and this Sam....a Westerner...was attempting to install an integrated IT system through the many countries in which the multinational company operated through the East Asia Region.....and everything this global IT head attempted to do was being stalled and sabotaged by the senior people heading up the IT division in the different countries in the Region ....so much so.....that Sam could not get their cooperation to even come together to discuss it.....as there was always some reason to postpone.....and so Jim was called in and was given a free hand to explore the issue.....and Jim asked the heads of IT from the different countries what would be themes that they would all be interested in exploring if they *were* to come together at a gathering.....and they came back with a set of themes that were conducive to coherence amongst

themselves.....themes that embodied their strongly held.....although differing views about the proposed integrated IT system.....

.....and they were all excited about setting up a gathering at a retreat context in the countryside in one of the countries.....and Jim arranged with Sam for that proposed gathering to go ahead.....

.....and Jim evolved a process at that gathering that was an adapted version of what I had told Jim of the meta-process of Alex Dawia's whole-village-to-whole-village relational mediation engaging in the process discussed earlier.....and the process at the gathering created an open space.....a space for the free energy in the system to reveal itself.....a safe environment.....an 'intercultural locality'.....as in people of differing cultures connecting together connecting to place.....initially without Sam being present.....where the undiscussable may become discussable..... where all of these people began speaking their personal truths..... grievances...fears and aspirations.....and they began *connecting*.....and then *relating*...and hearing each other.....and beginning to more fully understand each other based upon relational knowing.....so different to manipulative knowing.....and the possibilities were metaphorically held in the palms of their hands and passed around so they can all take a role in moulding and forming and reforming the possibilities...

.....and it emerged that there was a common concern that the IT processes that they had evolved to fit well with the nuances of their respective business cultures and ways would be collapsed by the imposition of a one-size-one-way-fits-all IT system designed by people remote from their respective contexts.....and with little knowledge of the issues involved and their respective business cultures...and the superbly appropriate aspects of their respective IT systems.....and it was this fear that had them agree to gather with Jim.....as they envisaged a centralised system being imposed upon them as a fait accompli.....and it emerged that 'face' and 'saving face' was a vitally important issue among the cultures present.....and one highly competent Asian woman IT professional starts to tell the gathering a story about how earlier in her career she had worked for a very important CEO of a very large company in her country.....and that this CEO loved peach trees in spring time .....he loved the peach blossoms.....and he planted an orchard of peach trees along side his magnificent house high on the steep mountain looking over the valley where his company operated.....and each rainy season the rain washed away his trees and washed all of his soil down into the

valley.....and each year he took new soil back up and planted a new orchard of peach trees.....and this happened every year .....

.....and while this was happening.....every one of his workers in the valley had beautiful peach orchards with beautiful blossoms every spring outside their modest little houses.....as they kept getting the CEO's soil washed down the mountain.....

....and this woman said that she had told this story during a crisis meeting at *another company that she worked for*.....where there was a common consensus among the rest of the management team...that their CEO..... who also lived high on the mountain.....insisted on....and persisted in... ..making ill-informed unilateral decisions outside of his competence .....and that this insistence in incompetence in exercising his prerogative was threatening the company's existence.....and they felt that this issue could never be raised with their CEO because of the issue of 'face' and the risk of upping the ante.....and so she told the story of the peach blossoms at a time when their CEO was with the managers.....and when the CEO heard the story of the peach blossoms he thought about this for some days.....and then the CEO announced that he was delegating many matters down to the place where ideas were fertile and where projects can blossom and thrive.....and that he would take more of an oversight role looking over things.....like a far-sighted eagle high on a mountain .....and instead of.....as it were.....'worrying about his own orchard high on the mountain and worrying about his company when he came down from on high'....and the woman went on to tell of how this CEO who had heard the peach blossom story came to notice all the 'beautiful peach blossoms in the houses of his workers'.....and he began to see his workers in a new light.....and he began to see the modest houses of his workers and their children playing.....and he started to drop his use of *non-understanding as an indispensable technique* in engaging with his workers.....and soon his company began to blossom like peach trees.....and immediately following this story Jim the management consultant asked who wanted to be involved in exploring a common understanding as to how an integrated IT system could be evolved and blossom that would meet their respective local needs and.....tap into the respective strengths of their country-based IT systems...and every hand in the room went up.... and it so happened that Sam the global head of IT was scheduled to arrive at this meeting...and he had slipped into the room as the woman had started talking about peach trees and blossoms..... and then this global head heard Jim ask the question and get unanimous agreement of cooperation.....and then the gathering stopped for after-

noon tea and Sam slipped out of the room.....and Jim went out to find Sam.....and the global head asked Jim.....how in heaven's name did you get 100% agreement?....and Jim replied.....I am working with the free energy .....and Sam didn't have a clue what Jim was talking about....and perhaps it was that.....Sam had never noticed that he himself used *non-understanding as an indispensable technique*.....and Jim left free energy as a theme for exploring with Sam on another day.....

*for some things  
there is a time  
and a place*

*context adds poignancy*

.....and Jim obtained Sam's approval to continue with the retreat without Sam being present till the morning of the last day together.....and so Sam stayed in his room with other things to do.....

.....and during the following days Jim drew upon his lengthy experience of the human side of the enterprise.....and each evening he would brief Sam on what was emerging.....and Jim drew upon the many aspects of the way we had experienced during our first retreat together....and Jim told me about using the understanding about how using words in the 'noun' form can blind people to dynamic issues.....and an example was the way these IT people had responded to Sam's use of the two words 'delegation' and 'decision'....and after hearing these two words used many times by the IT people at the gathering.....Jim recalled the time with his management team at the Retreat where this same issue came

up...and Jim again turned both these words into their more dynamic verb form in writing up on the whiteboard in bright colours 'DELEGATING' and 'DECIDING'.....and Jim had them specifying the possible contexts for 'DELEGATING' and 'DECIDING' in relating to integrating the region's IT systems....who's delegating and deciding?.....with whom?.....when? .....where?.....and how specifically?....with what support?...and with what possible outcomes?...and by the morning of the last day of the gathering .....a consensus-based memorandum of understanding had emerged among the IT people attending the gathering that Jim mediated in their engaging with Sam.

This became the way out of the impasse.....and to return to where this story started.....all through the time with these IT people....Jim had also been continually attending to the unfolding context as an inter-dependent.....interrelated.....interconnected.....living system ....and Jim was continually looking for the free energy in that system ...typically...available near the stuck energy.....as an aspect of engaging in the Way.....

**Keypoint**

*looking for and utilising  
the free energy in the system  
typically available near the stuck energy  
as an aspect of engaging in the Way*

**Engaging in the Way**

None of the Way or the engaging in the Way detailed below was discussed with the Inmates, Governor or the seniors.

I am conscious of others using the term 'the Way' as a process referent, as in Christianity and Taoism, and I am not alluding to these other uses of the term. I am using this term 'Way' as a metaprocess referent.

### **Keypoint**

*The Way recognises ever changing contexts  
and being guided by these ever changing contexts  
the Way entails never using the same way....  
hence Neville's poem.....  
'non-way is the Way'.*

Neville never explained or described anything to me about the Way...consistent with his poem:

The Way  
is  
searching  
for  
The Way....

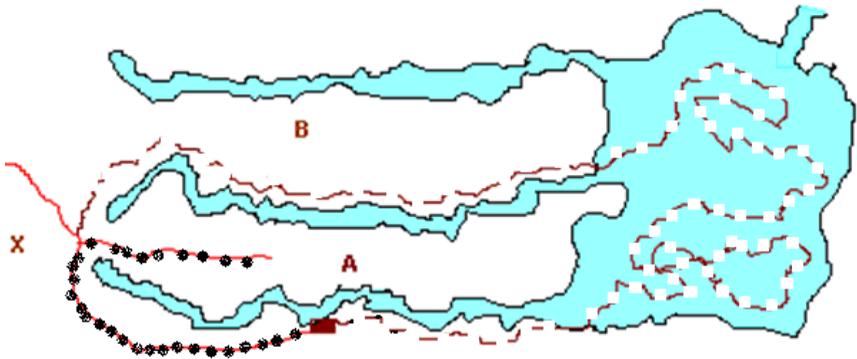
I left the Jail Psychologist to discuss our work with the Governor and seniors in the 16 months I was there...to maximise my freedom of action...

The Jail Psychologist was slowly inducted into the Way by embodying experience and then reflecting upon and contemplating experience.

Experiencing my experience as I engage in social action, especially replicating what I saw Neville doing, had me taking on new ways, often not knowing that I was doing things very differently. It took a number of years of reflective contemplating during my action research before I could cognitively make sense of Neville talking about how he was adapting Cultural Keyline from his father's 'Keyline'....

Speaking of embodying experience takes me to a time before we had GPS equipment...and a close friend of mine accompanied me in visiting a forested area to check out how we may be able to layout a campout Conference Festival....and we had been doing this a number of times and we're discovering how to do this at this new site....and the first time we visited this site we would walk away from our camp and enjoy wandering around and enjoy getting lost and taking ages to find our way back to camp.....and I later found the French have a word for this kind of walking....'dérive'....literally meaning 'drifting'.....with dérive according to Guy-Ernest Debord (2011) involving a 'playful-constructive behaviour and

awareness of psychogeographical effects' experiencing varied ambience .....the character.....and special atmosphere.....or moods created by particular environments.....in experiencing nature in all its variation...and initially on these walks the trees all look the same.....like my experience of Chinese faces when I was a little boy.....they too all looked the same.....and after a time.....I started to discriminate and notice difference.....and after a time walking in that forest we start putting up context markers.....paper wrapped around slender tree trunks.....and a little later we begin to recognise particular trees...and clumps of trees..... hollows.....slight rises and subtle sinewy dried up waterways.....and we learn to recognise markers for the different dried up waterways.....the different black stumps....stumps with new growth.....the clearing with the big tree in the middle where the eagles nested when they are not doing lazy circles above us.....and places start to become familiar.....and we start noticing difference...the source of all knowing.....and recognising difference....and we start to understand how aspects of the site link to other aspects .....and where we are in relation to our camp...and the direction of and distance to our camp....and different ways we can return to camp...and where we are in relation to other places....and after a time the familiar becomes 'family' ....and we can feel that we are becoming at-one with the site.....and we are having more and more of the site inside of us...and we find that we can travel through the area in our minds eye as we are now starting to have the site *embedded within* us as well.....and I come to have some sense of what some Aboriginals mean when they speak of 'connecting to and listening to the land'.....and we talk about possibly using land up from a dirt road-junction shown as dotted line and designated X on the diagram below.....as a car park...designated A.....for the 1000 plus cars that would be arriving for the gathering.....



.....and area A is along the side of a stretch of water in an old river bed that has been cut off by the river changing course.....though it had been replenished from recent overflow from a nearby river.....

.....and we decide to go a new way to this area A (dotted line to the right from our camp) to check out the back of it so as to see how many cars may be parked in the area....and we leave our camp.....depicted by the brown rectangle.....and wander along the edge of a stretch of water to the right of our camp...depicted by the brown line.....and then commence wading around up to our waist in a swamp.....seeing the occasional red belly black snake swimming or resting on floating branches .....and our aim is to check out the swamp and find the start of the waterway and to get to the other bank....and we thought we had started to walk beside the other side of the waterway along the area designated A in the diagram above.....and that we would after a time be able to see our tents on the other side of the waterway. We were in fact entering another area designated B in the diagram.....and the area had plenty of trees and bushes along the edge of the waterways so our vision was typically blocked for long views.....

.....and we already knew there was another waterway...depicted at the top of the diagram.....and assumed we were walking through area A... and we eventually came to the end of the waterway and then came to the dirt track junction that we'd been to on our previous walk.....depicted as X.....where our brown tracking links with the red tracking.....and my friend and I suddenly realise where we are...and we realise that we had been there before.....and we both experience a sudden shift in our embodied knowing of the site.....and we both realise that we had not seen our camp across the waterway because we have just walked down a different stretch of water in another old river bed and realise that there is a body of land...depicted as B....that we had not realised was there....and that there was in fact three different river courses .....and this also means that we suddenly can use this large new area (B) that is sparsely treed in the middle...and that this area would be ideal and available as a second car parking area.....with implications for the whole layout and use of the site.....and we both talked of the phenomena of the sudden change of the feel of the embodied site.....and the instant addition of the third old river course and the land between the top two water ways has a completely different feel to it.....and has all manner of implications that we are both now realising.....and you can only fully understand this by experiencing it.....

After a time....when 3,500 festival-goers arrive.....they quickly make tracks that become pathways and the main ones become dusty tracks that four to five people can walk together along...and I sense only my friend and I have the profound familiarity with the site that has emerged from our becoming thoroughly familiar with it as an embodied awareness and knowing.....we can go anywhere on the site in our mind.....you could take us blindfolded into the bush site.....before the paths are made .....and with the blindfolds removed.....we'd know where we are.....as we've become at-one with the site.....

On this theme of embodying experience, Neville was very interested in my studies in the sociology of knowledge. We spoke of ways of knowing that limit our knowing.

There are people around the world whose way of knowing does not use the ways of knowing typically used in the West.....for example...asking questions...finding answers.....defining.....describing...explaining...labelling ...as in... 'this is a problem' ...then diagnosing and prescribing...

Neville lived among indigenous Australian remote communities from the age of three and continued this contact till his death in 2000.

Neville visited indigenous people around the world on his trip in the early 1960s. He was the only non-indigenous speaker permitted to speak on the Indigenous platform at the Rio Earth Summit in 1992<sup>25</sup>.

Neville was very experienced in indigenous ways of knowing - based upon embodied knowing from experiencing experience.

Knowings in Australian aboriginal culture are often passed on in story. These stories may be drawn in the sand, painted, told, sung, portrayed in Corroboree, and 'sung' on the didgeridoo by the spirit didgeridoo players. Neville experienced all of this, including very sacred ceremonies connected with death that non-aboriginal people rarely, if ever see.

These forms of knowing are very different to Western people's use of explanations, definitions, labelling and question answering.

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<sup>25</sup> Neville told me this upon his return from Rio. It was cross-confirmed by Neville's son Quan, and another person I met, both of whom attended the Indigenous Platform at the Rio Earth Summit.

Ways of knowing based upon embodying experience are used by tribal peoples around the World. Following is an example adapted from the writings of Carlos Castaneda about shamanic way in Mexico:

Carlos was excited because Don Juan had said today he would finally pass on some of the Way of the Yaqui Shaman.....and like a good academic....Carlos had brought along his typewriter... pens and pad .....and Don Juan tells Carlos to get in Don Juan's old truck and be quiet.....and Don Juan drives way out into the Mexican desert and then Don Juan tells Carlos to follow him on foot silently.....and Carlos.....a much younger man has to almost run to keep up behind the old man.....and Carlos follows the old man for hours while it's getting blistering hot and Carlos' arms get exhausted carrying his typewriter pad and pens and exasperated he throws them into a ravine.....and after more hours Don Juan suddenly stops and tells Carlos to be very silent as this is power country and he has to be very vigilant.....and Don Juan takes out of his old leather pouch some dried power-meat and breaks some off for Carlos and both chew the power-meat near a sheer cliff and.....Carlos suddenly awakes in darkness to the sound of a mountain lion's roar right beside him and.....in sheer panic.....to find safety Carlos climbs the sheer cliff in total darkness till exhausted..... and when he wakes one eye is over the cliff edge looking down 60 metres and there is no sign of Don Juan.....and there is no way up...and no way down from his refuge on the narrow ledge.....and he is very thirsty.....and after a long time terrified.....the sun reaches him suddenly.... and at the same time he suddenly realises Don Juan is right beside him.....and Don Juan tells Carlos to follow him silently up the cliff..... and Carlos follows Don Juan's agile movements and footholds and at the top Don Juan tells Carlos to be quiet and get in Don Juan's old truck as it's time to go home.

## *The Gait of Power*

*There is a way of walking that uses the forward movement of the pelvis accompanied by ankle flexion<sup>26</sup> that bring the body's centre of gravity in front of the foot on the ground so that gravity is used to bring the body forward into the next step.....accessing gravity as free energy in the gait of power....and perhaps this is what Don Juan was using in his tireless walking through the dessert. And a fundamental aspect of this is that the upper body is vertical.....and gently elongated through the spine.....certainly not leaning back.....as that counteracts the effect of gravity...in fact...if one exaggerates the backwards lean one can not walk forward at all.....and leaning the upper body forwards interrupts grace and elegance in the flow...*

*....and I have had workshops out in the countryside where people learned the gait of power .....and to have half the group sitting while the others walk away....turn...and then all start walking with the gait of power towards the seated people is weird.....as the 'energy' being pushed in front of the walkers becomes somewhat disturbing to those seated.....it becomes all a bit too much.....though this is all something to experience and explore.....and another interesting experience on slight up-hill and down-hill slopes is to have people lean the upper body backwards and experience struggling going down hill....*

*and then use the gait of power and find themselves gliding effortlessly up hill.....again all very interesting in using gravity as free energy....*

*.....and there's something about combining the alternating between walking up and down a slight hill that can support the change to a less potent neuro-chemical mix through the nervous system.....so one is less tense.....less jittery.....less anxious ....and more calm.....relaxed.....and energised .....*

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<sup>26</sup> Flexion – reducing the angle, bring the lower leg over the foot

*and walking up and down a small flight of stairs may have the same effect....something about the combining of moving with and against gravity....and the changing work in the legs.....and the links to change in breathing...*

*...and I invite you to try this.....and the alternating left right of the moving...(refer Wildman 2010a; Wildman, 2010b – especially 6:30 minutes onwards)*

*.....being aware of your states before.....during.....and after a few down and ups...or ups and downs....to notice the difference .....and this can be done even in office environments..... perhaps on the back stairs.....without attracting attention .....looks like you are changing your mind at the top.....and that's what you are doing.....*

*.....and another one.....to be done carefully and slowly..... just to feel the effect.....while standing.....shorten the length between the top and bottom of your spine by compressing... and feel what that is like.....and then gently lengthen.....to notice the difference.....*

*...and this is something you may want to do with a few friends or acquaintances while standing in a circle....all compress the spine....and then lengthen together and notice the difference in the feel of the energy in the circle.....*

*.....and then go for a walk while compressed.....and while gently lengthened.....and feeling the difference in these two ways of walking.....perhaps noticing that the compressing increases the subjective sense of how heavy you are.....and the gently lengthening increases a sense of lightness.....and have you noticed that some people who move awkwardly also tend to be awkward characters.....another instance of connexity.....*

More on the Way – because of the nature of the Way, words are not adequate. Words attempting to explain, describe and define are not adequate. Given that, the following words provide glimpses that may give a feel for the Way.

During the Group the Jail Psychologist was the silent observer of the Way in action. We never spoke of the Way as has been explicated here. In reading this you have a lot, although at another level you have little.

With respect, you will never get this until you experience the Way and embody it.

Before each Group experience at the Facility, the Jail psychologist and I would talk by ourselves in the front office, and in the middle of this we would ring Neville. We would talk about themes, moods, values, and possible interactions. These were the four things that Neville was always scanning for, and these four aspects would also be reviewed by staff at Fraser House after each Group for reflection to assist staff embody processes for leading Big Group.

The term 'the way' has been used in Taoism and Christianity. This book is about something that is somewhat different though influenced by both of these traditions. And the Way's metaprocesses (the process of the processes) embodied in the stories in this book and outlined in this book have a number of aspects, and embrace principles as guides to action.

Some are listed below:

- the Way is searching for the Way
- Non way is The Way
- Coming to one's Senses and engaging with ease...in all Senses
- The Way engages rarely used ways
- the Way is profoundly linked to *changing context* in both its senses.....and informed and guided by changing context as to what to do next
- the Way embraces systems of ways embracing and affecting the whole-of-it...which guides the Way.
- And the whole-of-it includes everything in...and associated with changing contexts and nested contexts (sub-contexts within contexts) as they emerge...and change and transform

from moment-to-moment....

- Experiencing Way in action as a way of entering the Way
- Sharing a sense of mutually constituting contexts with others .....along with sensing how this folds back to help re-constitute us..... and evolving and using context healing...
- The Way entails processes for accessing pre-cortical embodied knowing....where knowing emerges through our bodies....and we can feel the difference of the difference that makes the difference...and notice the difference that remains as a new and far better way of being-in-the world.
- The Way simultaneously uses interacting between moving .....sensing...feeling....and thinking in *tuning* into context..... noticing harmony....disharmony...accord...discord.....involving attending to waves....fields....particles....objects....subjects..... subjectivity....inter-subjectivity.....attuning to relating.....and influencing.....and connecting.....recognising that the member of a class is different to the class.....what Bateson and others (1972) term difference in 'logical type'....and we would have a very different sense of the world if the *only* sense we had was auditory...and only one ear.....
- *The Way is towards thrival outcomes* (system thriving) emerging as the natural life sustaining processes which produce the conditions for more life in a wide web of local formed...informed...and reformed.....ecological relationships.

*The non-locally* derived service delivery model is functionally isolated from the context of the ecological relationships it attempts to serve.....and tends to deliver and perpetuate *survival outcomes*.....because it perpetuates externally determined.....and artificial issue resolving strategies not pertaining to the local ecology of relationships...culture... history.....and environment...

- Understanding (Verstehen) (refer Appendix Four).....the knowing (Kennen) of the Way is born of experiencing action.....contemplative..... reflective.....connective.....and

a relational knowing.....rather than...a 'provable' manipulative form of knowing (Wissen)<sup>27</sup> .....and the knowing of the Way is never finished...never complete.....it is not the 'know.....so I can predict .....so I can control' type of knowing.....rather it is the relational knowing of the beloved.....and who wants to predict and control the beloved?.....so rather than 'Wissen'..... manipulatable knowing....the Way uses 'Kennen'...a knowing to become better *acquainted*.....to become even more connected and familiar with.....

.....and 'to kennen'.....following Pelz...is 'denoting something personal (and inter-personal).....subjective..... unfinished..... and unfinishable.....involving me and interesting me' (1974, p. 80-83).....it is based on Maturana's (1996) homo amans (loving person).....

Sometimes the way to clarity is through the fuzzy. Pelz suggests 'Contemplating' as a mode of knowing and refers to the German words 'schein' and 'dasein', with links to 'shine' and 'sparkle' and gives a reminder that that which reveals itself through sparkle and shine, can also conceal other aspects (1974), so with the Way.

Gergen writes of relational communicating (2005) - the Way involves *embodying* relational knowing and understanding emerging from experiencing our experience of relational connecting.

Placing things together.....(juxtapositioning).....may enrich under-standing.....as has been done through By the Way.....

Luke tells the story of Jesus and his disciples being on their way, and Jesus came to a village where a woman named Martha opened her home to him.

She had a sister called Mary, who sat at the Lord's feet listening to what he said.

But Martha was distracted by all the preparations that had to be made. She came to him and asked, 'Lord, don't you care

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<sup>27</sup> Refer Pelz, 1974, 1975.

that my sister has left me to do the work by myself?

Tell her to help me! 'Martha, Martha,' the Lord answered, 'you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her (10: 38-42).'

Pelz notes that Jesus acknowledges manipulative thinking (wissen) in its sphere without reservation, but altogether subordinates it to Besinnung - as in 'to be reflectively and contemplatively conscious in community' - or communion as to the 'better part' (Pelz, 1974 p.229).

Martha wanted to wissen as in manage and manipulate. Mary merely kennen as in appreciate and experience Pelz, 1974, p 82.

.....though wissen may be appropriate in context...like when fixing a car.....and wissen will get you to the moon....while kennen will help with relating on the way.....

*being  
defectively  
and contemptuously  
non-conscious  
in isolation*

*rather  
being  
reflectively  
and contemplatively  
conscious  
in  
community*

- Knowing of the Way may emerge from experiencing action and outcomes of action and realising the implications of action rather than theorising and speculating and categorising and pigeonholing and explaining and talking about action, and some social scientists seeing terms from deep within taken-for-granted paradigms like 'functional', 'dysfunctional', 'norms', 'structure', 'tribal people', 'customs', 'hermeneutics', and 'phenomenology' - from the constraints of 'squares' - may tend to rush to pigeon-hole, categorise, and squeeze these stories through some theoretic framing that they have tried and found wanting, and hence finding it wanting - dismissing it - and that is their way.
- the Way embodies a paradigm (Kuhn 1996) fundamentally different to the logical positivist and similar paradigms pre-occupied with manipulative knowing so we can predict....and control.....and preoccupied with categorisation.....and prescriptive inter-contextual algorithms...(Pelz 1974; Pelz 1975) .....and anyone using the filter of a logical positivist and similar paradigms in looking at the Way's tentative connexity .....perturbing.....self-organizing systems typically find little that makes sense.....rather it may appear a confused ....unfathomable....uncontrolled....and uncontrollable mess... as its sensibility is to be sensed and felt rather than reasoned .....and typical responses to the Way from those..... operating from within the above paradigms have been to attempt to intervene to have their paradigm applied through .....imposition.....disconnection.....degradation.....negation..... subversion...condemnation.....and control....and often through attempting to.....impose fixed....predetermined agendas..... algorithms...and funding and evaluation criteria based on their paradigm.....
- the Way may support what Kuhn (1996) has called 'Paradigm Shift'....at the margins.....as well as within contexts where any substantive shift is strongly resisted.....
- the Way entails being 'interested' as in the original meaning of 'interest'.....from the Latin 'inter esse'.....to enter into the essence or god energy of the other...
- attending to task and content...process....and metaprocess ...the micro and the macro...the specific...and the general...

the part.....and the whole.....and the connexity of the whole-of-it-all.....and switching fast between any of these as appropriate unto the moment.....

- attending to the metaframe of the framing (Goffman, 1974)
- the Way embraces profound simplicity.....the aha moment embedded in context.....the elegant.....and paradoxical from operating simultaneously at differing logical levels...
- the Way mirrors *bio-synthesis* in natural systems.....recognising disparate elements melding for organic unity in systems.....and in subsystems.....and mirrors this.....as in embracing the synthesis of within.....and between psycho...socio...emotio...neuro...and bio...aspects of people....
- Everything involved is integral.....as in being simultaneously interconnected...interrelated...interdependent and inter-woven ....what I have termed connexity...
- Boundaries and edges have significance for material and energy flowing.....and transforming.....and....as in nature.....so with the social.....with change typically happening at the boundaries and the margins....
- an aspect of the Way is.....constituting contexts rich with possibilities...
- The Way is towards the respecting nurturing of the thriving of life.....Maturana's 'homo amans' (the loving person) and away from his 'homo aggresans' (man the aggressor).....towards humane...caring...nurturing values.....as in the fundamental essence of humanitas.....essence from 'esse'.....god energy ...'humanitas'...as in human nature.....

....so to quote Maturana...

when the *biology of love* is interfered with we become ill...and we are cured through love'...'love is fundamental'

- the Way engages our most fundamental experience.....that of our being aware of our awareness of our being-in-the-

world.....and being able to access our past awareness and imagine future awareness.....and notice and attend to our moment-to-moment awareness in context.....and our flow of awareness through time....and recognising that most people do not notice...attend to....or use this most fundamental experience...

- The Way ecologically embraces metaphor for accessing and transforming thought and experience.....especially accessing and trans-forming outside of one's conscious awareness (Lakoff & Johnson, 1999)...
- Engaging in the Way tends to *increase a person's capacity to be hyper-aware with external focus.....and also to become profoundly immersed in internal focus.....and to be able to ecologically shift between internal and external focus as appropriate to context.....and it's very prudent for a person to be acquiring the capacity to use these states ecologically* as evidenced by my walking in front of buses deeply focused inwardly and nearly killing myself....and not noticing seven springs of peach blossoms!
- Increasing awareness of the fullness of what happens when we shift awareness between.....inner.....and outer experience ...and awareness of how the inner state tends to interrupt the outer state and vice versa.....and how to sense which state others are using.....and increasing the capacity to....very quickly shift between inner....and outer awareness.....as appropriate to task and context...and gaining competencies in using these different forms of awareness (refer Appendix Five).....
- the Way respects that local people typically.....know what is missing in their own wellbeing.....and have resources and capacities.....and varying degrees of resilience.....and in recognising this.....*enablers* of the Way generally use the passive voice in speaking in a soft way.....and in writing of tentative possibilities.....as you may have been noticing that the passive voice has been widely used by me in writing this sentence.....and in writing this book.....while constantly prompted by the Windows 'Word' software....'You are using the passive tense!'....as in...

...ideas are emerging for a gathering of natural nurturers

...rather than...

....Neville and his network friends are organising a celebration conference for you...

...and the latter is incorrect.....more like....

evolving the emergence of possibilities for people to take up.....if they want to do it...

...and

.....nothing happens unless the locals want it to happen  
....and make it happen....using an emergent open agenda....

- Extreme Attending (with a capital 'A') to the whole-of-it...while also seeing what others typically *cannot see*.....attending to and....also sensing holistically the massive whole-of-it simultaneously....systems and sub-systems within systems of systems.....in the neuro-chemical....biological...sensational ...phenomenological....emotional...psychological.....personal inter-personal....familial....social....communal...societal....and .....trans-personal 'aspects'....including the visible and sensible correlates of inner phenomena in others....including their unconscious phenomena...
- Attending in the Way embraces both the internal and external dimensions of a person.....and engages with the conscious and non-conscious and phenomenal correlates of both of these....and their interactions with others in contexts.....refer Appendix Five.....and also the Philippine Indigenous concepts of loob and labas...<sup>28</sup>

...the Way attends to inner and outer 'social topography' and 'social landscapes' (following Stuart Hill 2011) and is aware of how the inner can block the outer and vice versa and how to use these inner and out shifts ecologically....

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<sup>28</sup> Refer Internet Site <http://en.wikipedia.org/wiki/Loob> accessed 24 April 2010.

- Uses audience as keen observers of self and others.....and attending from this dissociated position may well.....enable vicarious learning.....as in Maria observing her self through Sally mirroring Maria.....

.....and afford opportunities for fresh perspectives and differing responding.....for example...receiving criticism from a dissociated position may allow reflection without emotional flooding.....or without so strong a flooding...

The Inmates' past experience was typically filled with criticism and judgement, and all of this experience they had in the Group context in taking the observer position afforded them an opportunity to see things from new perspectives, without getting caught up in denial or defence.

The Audience as Observers at Fraser House were always fully participating in Big Group, and at *any* moment *any* attendee could be the focus of the Group. There were never any detached, non-participating observers. For example...on one occasion in Big Group.....two people were yelling extremely loudly at one another.....with an elderly catatonic woman sitting in between them....and suddenly she says assertively....this is the same tommy-rot<sup>29</sup> that used to go on between my parents...and they instantly stop as they recognise the enormity of what just happened....

...and people from the Federal Department of Foreign affairs attended Big Group as full participants. Neville had helped Dr. N. Mitchell at Kenmore Psychiatric Hospital in Goulburn, NSW, Australia set up a therapeutic community at Kenmore based upon Fraser House (Spencer, 2005, Chap 10). Dr. N. Mitchell's son, who lived at Kenmore at the time with his mother, and was very familiar with the Therapeutic Community at Kenmore, had later joined the Foreign Affairs Department. The son teed up a fully-participating visit to Fraser House Big Group by a group from the Federal Department of Foreign Affairs, as Fraser House had a reputation at the time of being Australia's premier place for learning about group process (Spencer, 2005, Chap 8). Neville would not allow anyone to be a non-participant

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<sup>29</sup> An old English expression meaning 'nonsense'

observer....any attending Fraser House had to sign on as an outpatient.....and similarly...when Neville was leading the 'Surviving Now in a Dominant World Gatherings of indigenous people and others in 1971-73 in Armidale and Grafton NSW Australia....a seminal series of gatherings in evolving healer networks in the region (Aboriginal Human Relations Newsletter Working Group, 1971) a number of psychologist who sought to be non-participating observers decided not to attend when told they would *have* to participate.....

### Keypoint

the observer position  
affording opportunities  
for sensing things from  
new wise perspectives  
without getting caught up  
in denial or defence

- ...the Way follows the totality.....of the density of.....the inter-connectedness of the natural life world.....as was replicated in Fraser House.....
- .....the Way embraces all forms of artistry for healing.....as in making whole.....carving.....chanting.....dance....drawing .... moving....performing....picture-making.....poet writing...prose writing...theatre...sculpturing...song-writing.....and the like... healing artistry...and an example of this is Ernie Cloma's work with others at Philippines Educational Theatre Association (PETA) in Manila.....and I was with Ernie Cloma and fifty healers from eleven counties in the East Asia Oceania Australasia Region who also used all forms of artistry in sharing with others at the gathering the healing ways they used in supporting local people....
- Similarly, the Way makes use of narrative and the narrative mode in appropriate contexts – stories in writing, speech, poetry, prose, pictures, song, theatre or dance embracing a fictional or non-fictional sequence of events communicated through narrative, where metaphor is often used to symbolise

elements or aspects of the unfolding action, like Geoff Guest talking about the squabbling young eagles referring to two boys wanting the same new saddle. By the way this book is filled with enchanting stories and story fragments from life as transforming way. Many cultures living lives close to nature use storytelling and metaphor as a potent form of exchange of learning, trance-forming, transforming, knowing, and understanding (Gordon, 1974; Lankton & Lankton, 1983). An example is the Wading Birds and the Crocodile story. Another example is Frank Wildman's theatrical movement piece called the Evolution of Movement (Wildman, 2010a. 2010b). Frank was mentored for years by Moshe Feldenkrais.

- the Way is paradoxical<sup>30</sup> - where paradoxical means sense may emerge through recognising the differing logical levels involved – paradoxical in being extremely simple, bewilderingly complex, extremely stable, flexibly transient, far from equilibrium and far out. It has been likened to smoke and mirrors. 'Smoke' in that you may know it's there, though it's hard to grasp, as grasping as a form of knowing will never get it; does one grasp one's beloved? That is not appreciating. The Way is relational and to be savoured and gently experienced to Experience. Using connoisseurship as a mode of qualitative research and understanding (Eisner, 1991, p 63; Spencer, 2005, p101); increasing refinement in recognising just noticeable difference as a mode of new knowing.....  
.....'mirrors'.....as with awareness.....we contact our *representations* of our experience.....the sense we make of our senses.....and the 'map is not the territory'.....
- Attempts to *try* to do the Way generally fail, especially trying hard. Any attempt to reduce the Way to mechanical rote, model, theory, formula, or rule of thumb will typically fail. Heuristic methods, though experiential, will generally fail as it doesn't get it; there is more to the Way than repeated patterns, educated guesses and rules of thumb; the Way is guided by the feel; it's non-rational and non-egoistic, though it may increase rational rationality and enrich ego sensibility.
- An aspect of the Way is Attending (with a capital 'A') to people's *sense of context...frame...theme...and definition of*

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<sup>30</sup> Neville was influenced by the subtle paradoxical ways of Taoism.

*the situation.....*as well as Attending to how these help constitute our meaning and guide our action...and noticing how these four aspects are changing through time.....as was occurring in the Sally and Maria story.....and the Upstairs Dorm story.....as well as how and when to strategically interrupt and/or change any or all of these four aspects...and noticing the shifts in social topography when any or all of them change...

People may be speaking from unconscious levels what may be superbly appropriate wisdom, though they are not attending to what they are saying and have no recall of what they have said. Processes of the Way may increase the likelihood of this unconscious speaking and acting. People experienced in the Way may attend to this unconscious speaking and other associated behaviours and be able to recall these unconscious behaviours and use them ecologically in relating with the other person as per the scorpion mandala story and Max serving afternoon tea.

- People may have profound and sustained behaviour and emotional state change without even noticing it....and this lack of knowledge may be functional.....in that it is less likely they will engage in self-sabotage or sabotage of others' change-work.....though.....like the one leper who did notice his change and appreciated the change.....this noticing of self-change is a quantum leap in functioning towards high order living and wellbeing....
- For all the talk about 'function' and 'functionality' in this book .....the Way also is about play...engrossment.....joy...spontaneity.....surrender and the fullness and richness of a good life together with others.....and life within the Group enclave was all of this...as was the transformed life of the daughter on bail...and the Cambokids children at play.....
- Ecologically engaging in well-timed speech acts that may have transformative potential.....having actual ecological consequences that are complementing.....and congruent with the enabler's behavioural acts.....and in turn.....both kinds of acts are cognisant with.....and guided by others' moment-to-moment conscious behaviours.....and the phenomenal

correlates of their non-conscious behaviours and experience  
.....that the enabler closely attends to ....

- The processes used may ecologically effect predispositions to behave....and change patterns of system responses at a *pre-cortical level*.....and in so doing.....involve little or no initial insight....changing experience in the first instance from outcomes of unfathomable mess.....to outcomes of unfathomable delight....from whence may come better sense and sense-ability and more functional behaviour conducive to wellbeing.....
- These guys in the Facility were not into 'psychological wank' ...'head-shrink stuff'....or 'grand theory'....neither were they into causal explanations.....labels.....nor definitions.....rather ...they were fully immersed in their awareness of being in the world connecting and relating with others in sharing Group experience....
- Sensing mood as an ever present facticity – sensing aspects attuning group mood....*stimmung*.....the mood that attunes... and engaging with that mood's emergent possibilities.....
- Users of the Way use Energies that are rarely tapped by others.....and rarely used Energies are abundant and freely available.....while others.....typically.....do not have the energy.....or the inclination to tap the Energy of the Way .....though one may tap this Energy without effort.....and only without effort.....and some of the energies of the Way are very subtle energies.....such as the palpably different feel of the healing touch....and the shift in energy at the front door....
- Complex human and natural systems can have *free energy* .....hence recognising free-energy.....as it's easier to work with the free energy.....engaging.....utilising and drawing others' awareness to free energy close to stuck energy may have ripple-through effects.....

....being on 'the side of the constructive striving' of everyone present.....their ecological bits....'what is functional in the context'.....what has been called by Neville.....one form of 'the free energy'.....while this is isomorphic with the Yeomans family's Keyline principle.....that of making use of

the free energy in the system.....storing water in dams high on their property for maximising the free energy of gravity.....using the free energy in my engaging with Sally for.....transforming Maria's stuck energy.....and using the phenomenal correlates of the daughter on bail's *free energy* in her bio-psycho-emotional dynamic associated with her imagery of being under the blue sky on green grass watching the jet black gusher erupting from her pelvis.....and Jim's tapping into and working with the free energy of the IT professionals....and Fred's changes were 'free energy' that was.....picked up firstly by Group members.....then by the whole inmate community...recalling that Fred said...'don't stop me.....I'm on a roll'.....a metaphor steeped with connotations of energy and momentum.....and the night sky became free energy....and volunteers wanting to be a part of Fred's changing were utilising free energy.....

...and using emergent Keypoint themes conducive to coherence fosters gentle non-eroding 'Keylines' of engaging with this free energy...

.....so to reiterate...using Keytimes for side-stepping any resistance and working with the Free Energy close to the stuck energy to maximise scope for 'ripple-through' effects.....for example.....Fred's arm did move close to the stuck energy in the shoulder.....and ripple-through effects occurred (Feldenkrais, 1972).....

- Engaging with and utilising the random.....increasing probabilities in problematic contexts.....and working with aspects that emerge...
- the Way is a way of engaging with life's abundant possibilities .....and possibilities may be intentionally stacked.....and as an example.....Neville would continually set up very tentative possibilities.....one example was the possibility of a gathering of indigenous natural nurturer women and resonant others from across the Top End of Australia.....and to energise this.....Neville had me send off a letter to many potential funding bodies across the World.....and the letter commenced with.....'Ideas are emerging among indigenous women for the gathering of Small Island...Coastal and Estuarine people from the Australia Top End at a gathering

celebration festival exploring humane caring alternatives to criminal and psychiatric incarceration<sup>31</sup>. Spencer, in Appendix 36 of his Dissertation, lists one fortnight's nurturer network activities where many significant and interrelated happenings gatherings and events were stacked one on top of the other in the Atherton Tablelands in the Top End of Australia (2005).

- Depending upon the *relating* of the coordinated *connecting* – interweaving. Non-users of the Way may be heard saying, ‘I don’t see the *connection*’ or ‘I don’t *relate* to that’. And in using those two italicised words they are specifically identifying the nature of their disconnect; they are *not* connecting or relating. And the Way engages constantly in exquisitely refined weaving of aspects together in life and in story as rose quartz was linked to breathing, and to Feldenkrais movement and the parents with the daughter on bail, and recall of New Zealand was linked to Fred talking again, and this linked to the outside gardener job and eventually parole again. And Martha and Mary were linked to wissen and kennen and these linked to the Way. Also, there’s a link between me being disconnected while not seeing the peach blossoms while walking past a row of twenty peach trees each and every morning and evening for seven springs, and my nearly walking in front of a bus, lost, dangerously and ironically, in thought about healing the world, and how the CEO high on the mountains could not at first see the peach blossoms in his workers’ orchards.
- the Way follows nature in minimising both the probability and consequences of risk in organic ways through *weaving in* the minimising of risk.....and the sustaining of respect and ecology.....in *every aspect* of conscious.....and non-conscious-guided-consciousness of awareness of action..... as well as.....being constantly aware of unfolding outcomes .....and adjusting and adapting action according to context ...also by having *backup*.....*abundance*.....and *redundancy* .....and involving people and other resources available

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<sup>31</sup> And a few months later UNHC in Geneva sends a letter asking where to send the funding and to let them know what happens - refer ‘Report to the United Nations Human Rights Commission - The Asia Pacific Small Island Coastal and Estuarine Waters People Gathering Celebration in NE Australia – 1994’. Internet Source sighted April 2010. Report on [www.laceweb.org.au/rsig.htm](http://www.laceweb.org.au/rsig.htm)

.....in inter-depending....and interconnecting ways...

Later, there's a potent story called The Nurturing Mother that explores minimising risk in a high-risk context.

- The Way entails working *beyond competency* competently with social ecology and safety.....as in the tree fern story (Appendix One)...sometimes a brief nudge.....with exquisite precision.....I had no previous experience of working in a jail environment ...though Neville did...
- Sustaining social *ecology through not doing things for people that they can do for themselves*; to do so is inherently disempowering (Laceweb, 2003). An example of this is Professor Violetta Bautista's (2001) research with others into resilience in at-risk children in the Philippines, where the researchers identified resilience themes in the stories of the children. These children have substantial and varied forms of resilience and abundant resources, capacities, experience, and psycho-social resources in engaging in self-help and mutual help. Baustista's group supported that self-help and mutual help. A similar pattern of engaging happens with Chanto's work in Cambokids, Cambodia in what was a Community-Based Organisation called Cambokids - a child-play space that I visited in Phnom Penh, Cambodia - where the spontaneous play of children is seen as a resource and a way of increasing the competence of young men and women engaging with the children in how to be effective parents – the children are seen as a solution, rather than a problem .....though Scandinavian funders stopped their funding of Cambokids because it was not structured enough....

Play to order is not play

- Actions are by people staying in uptime in the moment and always being guided by the moment-to-moment unfolding context.
- The process operates within a culture of continual improvement – where 'culture' means 'our way of life

together'. Fraser House process was structured so the personal and interpersonal evolution was, to quote Maxwell Jones, 'inevitable' (Clark and Yeomans 1969, Forward, p. vi).

- Beliefs.....values.....morals.....emotions.....behaviours...body... sensations and other bodymind phenomena and meanings are often fixed/habitual.....although they may be changed (Feldenkrais, 1972).....as experienced by Fred.....Max.....and Paddy.....resulting in having more flexibility and choice..... rather than being 'down the back of the bus'...and so being more in the 'driver's seat'....
- At times, meaning-sets (a set of meanings about what is going on) help set up and sustain people's Definition of the Situation.
- Meaning can be reframed.
- The framing of the Way:
  - Is towards awareness of awareness during connecting ...understanding.....and relating well with self and others .....and respecting feeling and emoting as our body's way of telling us about the status of our being-in-the-world .....towards discovering ways of living well with self and others....
  - Enables people who are immersed in the experience of being judged...blamed...condemned.....punished and the like....by self or others.....to step outside that immersion ...and from this 'other condition'...start to experience new ways of being in the world....
- Generally people tend to be self-caring at a deep non-conscious level.
- The Way recognises and responds to all of our BodyMinds systems of systems evolving for moving....sensing.....feeling ....and thinking and acting *for our surviving well*.....and how these interact with automatic self-functioning systems.....our immune system.....our pulmonary system for oxygenating ...our neuro-chemical systems.....our cleansing systems....our discharging-of-waste systems.....our speed-up systems for

short term wellbeing.....our slow-down systems for long-term wellbeing.....our sleep cycles for rest and renewal....our memory for accessing resources...our digestive system for absorbing nutrient....the list goes on and on.....

- Linking into the dysfunctional responses that people use in response to adversity.....and that they then maintain as dysfunctional ways of living.....and recognising that they typically panic and become traumatised by any hint of shifting *beyond* these dysfunctional ways.....as these dysfunctional ways are all they have.....so supporting the ecological *adding* of functional behaviour and ways of being to their repertoire.....and not taking *anything* away.....and the 'dysfunctional' may be functional in context.....for example .....my being able to shrink....and become a very fatigued frail old stooped man became functional-in-context when I was surrounded by a large group of angry Muslim men in the War Zone in Southern Philippines...where the strategic Marco had arranged an exit strategy whereby at the 'flick of his scarf around his neck' signal....the sudden arrival of a group of young Muslim women 'out of no-where'.....and Marco and this 'frail old man' surrounded by these Muslim women.....as a group.....easily glide as one through the circle of men to our vehicle.....a neat bit of choreography in the dance of life...
- With the Way, the Inmates had nothing to doubt or oppose, while using doubt functionally as an ongoing reality check. During a healing long weekend that Alex Dawia and I were facilitating there was a half-day where participants could be with either Alex or myself on a one-to-one basis. One woman revealed that she continually experiences the world through the filter of doubt. Doubt was exhausted though always at work. I suggested that she ask 'doubt' how does it know when its work is done? She suddenly recognises that for her 'doubt' is a very wizened and exhausted old man whom she sees in her minds eye as emerging from a cave, and she has realisations bubbling up in her and immediately starts emotional discharging, and all sorts of shifts occurred in her towards a better functioning...and that's another story.

- All living and natural systems are dynamic and riddled with tensions, pressures, torque, stresses, uptake and discharge, as well as flux, flow and movement.....even when seeming to be static or stuck.....tensions and other aspects involving movement are examples of potential free energy in the system.....inertia can be dynamic....the challenge is to tap the dynamism as appropriate to context.



dynamic inertia in the gate and the tree

One example of this is the story about Neville going functionally berserk later in this book.....another is the story about 'jogging' at the front door.....

- the Way uses the gift of the wound – as an example, Fred expressed profound respect and gratitude to all of the Inmates who had so helped him, and to me when we met in the shop after Fred had been paroled again. Perhaps respect and gratitude were 'gifts' that Fred received from the self-inflicted wounds Fred had endured. And recall that the daughter on bail also showed respect and gratitude in thanking her parents...
- Acting in supporting others to be more able to re-constitute and sustain their own wellbeing with others – enabling.
- The brain responds similarly to both happenings in everyday

life and to imagined happenings – eg, the reaction to the imaginary flashing light, and the two youth in the hypothetical replay with Alex.

- State dependent memory and state dependent learning are massive resources (Rossi, 1985; Rossi & Cheek, 1986).
- The Way re-cognises the metaphoric.....and uses metaphor to transform non-conscious phenomena...and to paraphrase Lacan.....the symbolic order of inter-subjective relating.....and the way this forms and reforms what Foulkes refers to as the social unconscious.....and engaging with the Inmates entailed this order of recognising.....the Inmates caring inter-subjective relating with Fred was a symbol and metaphor for their own shift to caring respecting relating personally with themselves....and all of this is re-forming social relating with their peers at unconscious levels....that is reforming their conscious and non-conscious behaviour in ways they do not notice.....
- And in this recognising of symbol and metaphor...people may show (and typically they do all the time) verbal and non-verbal indicators of non-conscious bodymind phenomena and psycho-dynamics....and these may be ecologically utilised as an aspect of the Way. An example was those hand gestures used by Max at Petford....and another was the woman in the Scorpion Mandala story.....while another classic example occurred during some clinical psychology research I was doing - a woman was asked whether she had any medical condition. She immediately pointed her index finger into the side of her thigh as she answered my question with a 'no'. I asked ten further questions relating to health and each time the person unconsciously pointed to the same spot on her thigh. Then she suddenly remembered and said that she was recently diagnosed as having diabetes, and again she pointed to the side of her thigh. I asked if she was on medication. She said yes, and again she pointed to the side of her thigh. She told me that she was injecting insulin, and again she pointed to the side of her thigh. I asked her where, in her body does she inject herself. And *she did not know!* It took her some time before she pointed to her thigh. She had *already* just told me exactly where she injected herself thirteen times unconsciously!

As for these non-conscious gestures, a friend asked me to help a friend of his who was addicted to gambling, and this fellow was using so much 'non-conscious' communication, I was sure I was being set up by my friend, though this fellow was for real; he was telling me in a *constant* non-conscious stream exactly what he needed to do to change, communicated to me from his non-conscious level.

He would for example in talking about stopping gambling combine:

- the hand up 'stop' signal of the policeman,
- the turning head signalling 'No!'
- and the instant attending to something else
- accompanied by a state change

as a sequential strategy indicating:

- resolve,
- will,
- collapsing states and
- shifting awareness

As he does this sequence he says:

Other people can do things....(then the above sequence)

Though I don't know how to do that!

And yet at an unconscious level, he does know, as he *just showed* me the strategy!

Similarly, another woman who was feeling helpless changed to a vibrant energised posture as she said, 'I would like to have a lot of energy like other people', then she collapses and says, 'although I don't know how to do that'. And yet at a non-conscious level she had *just shown* me how she *can* tap into free energy! In the collapsed position, easily fatiguing muscles support the body in standing; their aerobic capacity is quite short, used up in around 45 seconds in the 400-metre run. And if the posture is well balanced, then non-fatiguing tendons and ligaments do the work in having the bones support us against gravity with little tiring....creating the

meeting place as a 'locality'.....meaning people closely connected to a place.....and then transforming it to be a cultural locality.....where people are connected together connected to place.....where the processes maximise the potential for this to happen naturally.....where the processes maximise possibilities for wonderful and engagingly transformative things happen.....and examples are the Group at the Facility.....and Healing Sunday...

....the Way embraces times and places where people naturally gather.....network....and share stories such as local markets.....the village square.....the coffee shop...and the village well.....

.....and the Way uses gatherings.....celebrations.....and festivals such as the Small Island Coastal and Estuarine People Gathering Celebration in the Atherton Tablelands in 1994.....Down To Earth ConFests.....Paddington Market in Sydney...Rapid Creek Market in Darwin....Yungaburra Market in Queensland.....and all used and energised by Neville Yeomans in his Laceweb networking over the years.....

.....and festivals.....gatherings....celebrations.....and other events create opportunities for people to come together and network.....and a larger gathering may result in a quantum leap in the richness.....diversity.....and structuring of social networking.....as depicted in the difference between Sociograms 24 and 25 in Spencer's dissertation Cultural Keyline (Spencer, 2005, Chap 13)....reproduced at the end of this Segment...

Once I worked within an organisation with an excellent culture and that group of people created many cultural localities both within and near the head office and these localities were places where a massive amount of work-related informal social networking took place.....for example.....the formal staff cafeteria was transformed into a very intimate candlelit nightclub atmosphere every Friday night for staff and their friends to socialise and dance.....

- Constituting the experienced milieu together within the Group space and simultaneously being individually....and collectively re-constituted by this milieu experience...and recognising and

going beyond reification.....where things that have been constituted by people are deemed to be god-given.....and immutable.....

Social and community life is socially constituted.....and given the foregoing...social and community life may be socially and communally re-constituted....

- Liminality...from 'limin' meaning threshold.....working 'at the edge of the abyss'.....at the very limit of what we can emotionally cope with.....which can be very scary....where every fibre of my being is saying 'hold on to my dysfunctional protective mechanisms....they're all I've got'.....strategies like the universal distortion.....'everything is against me'...and the necessity distortion.....'I have to'.....'I must do this'.....recognising that typically we are never far away from the 'abyss'...where we suddenly recognise that reality is not as we anticipated...as in the shock when we realise the 'heavy' box is really very light...and the latest step is a little bit further down than the previous ones.....or a heavy bit of kelp unexpectedly brushes our leg in the murky seawater ...especially after seeing the film 'Jaws'...and each of these contexts typically has us flip immediately into panic....
- Forming.....the Inmates helped form.....and agreed to the wording of the Contract and the Unanimous Statement..... and within the Contract.....the forming and re-forming of contexts and roles.....and engaging with these as they reform .....re-form.....as in accepting the inmate spitting on my glasses at one moment and helping him carry his fragile pots the next.....affording me an opportunity to explore arousal flexibility.....speed of internal state change.....gaining and maintaining rapport with dangerous people.....and living unconditional love.....
- the Way sets up sustained *social impulses* maintaining social forces creating.....and sustaining *cultural momentum* for transition towards wellbeing...

The Group remained transitional.....everything is open to change.....the Facility Group can stop at any moment .....and engaging with the implications of sustaining fragile tentativeness.....the Inmates (and the authorities) could have

stopped and closed the Group at the Facility at any time .....we together are sustaining it as a precious thing of *realised* value in a two-fold sense.....firstly as in 'to recognise'....and secondly as in 'to make real'.....we are co-constituting our social reality together.....and in so doing .....we are being socially re-constituted.....

- Owning.....in a very real and palpable sense the Inmates had the say as to what happened during the Group.....it was their Group...not the authorities....
- Continually scanning everyone in the Group and the context to sense mood...theme...value.....and interaction.....while two rich hypothetical realplays to identify and reflect upon these four aspects is...firstly.....Werner Herzog's film...Fitzcarraldo ...about the linking between a man passionate about Grand Opera and Amazonian Indians....where Fitzcarraldo has them cooperate in helping him take an immense boat over a high ridge between two rivers...and secondly...an Australian film called Samson and Delilah.....about the evolving inter-connecting.....inter-relating.....and inter-depending between an adolescent Aboriginal boy and girl...
- the Way follows nature (bio-mimicry).....like water.....the Way contains no constant 'shape'.....and shapes its course according to the nature of the context over.....and through which it 'flows'.....like the moon.....the Way has its waxing and waning according to context.....and following Arnhem Land Yolngu way.....like the tide.....with the Way there is a time to ebb and a time to flow.....refer Ganma and Galtha in Yolngu (Hughes, I., 2000).

As an example, there was the time in the kitchen with the pot scrubber wielding the meat cleaver.....and a little while later there was a time for wielding tennis rackets.....each useful in their own way in sustaining rapport and creating possibilities for transforming.

- Time....place....context.....and energy are all significant.....the 90-minute Group allows use of the body's natural basic Rest-Activity Cycle (termed by some 'Mind-body Ultradian Rhythm') (Rossi, 1985; Rossi & Cheek, 1986)....and people who run two to five day residential workshops will know all about the

mid-afternoon energy slowdown.....

Change-work may be matched to rhythm...and the short period of rest-slowdown was especially utilised in the Group (refer Ericksonian literature)....while the Facility's routines contributed to inmates being on a common cycle.....and the Group Stimmung....the mood that attunes...also contributed to Inmates being in synchrony.....and I would enable possibilities for matching activity to energy.

In a similar vein...Neville introduced me to Geoff Guest .....and some stories about Geoff were at the start of this book.....and Geoff knows there are ideal times and places for the boys to settle and hear his stories.....and at other times...they only want to gallop their horses down the banks and across the shallow creeks.....horses for courses.....

- Through subtle engaging with Group members' wellbeing aspirations.....the Groups and community's actions are values-framed.....the primary values.....mutual respect ....and humane caring...as evidenced by the Group members' forming of the Contract...
- Utilising the non-changing in engaging with the changing:

Examples of the non-changing:

- The Facility processes curtailing inmate agency
- The Inmate Contract
- Inmates being for some time in the Facility
- The Protocol
- The presence of inmate heavies
- Sanctions for non-compliance with the rules and the Protocol

Examples of the changing:

- The Way massively increasing inmate agency
- The moment-to-moment awareness shifting
- Fred's shoulder...neck...and head
- The increase in cohesion in the inmate community during the evolving of the Unanimous Statement.
- The wider Facility members joining together in discussing

## Fred's transforming

- Creating interstices, as in narrow spaces that intervene between things (eg a crack in the wall). The Group was a brief space that opened up for 90 minutes and then closed again, and in this brief space they metaphorically were transported out of the Facility to some sort of Camelot where they all became like Merlin the wizard and engaged in enchanting acts, like transforming Fred. Another example is the inmate who turned and a space opened for him to interact for a brief time directly in imagination with his girlfriend at the caravan park, with this framed as exploring his personal safety. Another space that inmates created for themselves that has links to the Protocol was synchronised walking back and forth in the yard while engrossed in relational conversation with up to three or four others. They would walk in-step the length of a basketball court and do a synchronised turn at each end that varied in choreography depending on how many were walking together. Walking at a brisk pace for an hour or more one or more times each day and they would get kilometres of walking in a day for general fitness. I saw this group-walking done with only seven or eight paces available before the turn – this still put in the kilometres and created a meditative engrossing context for verbal exchange. I joined inmates in this walking and found it totally engrossing...so that Facility life disappears from consciousness.....entering the other condition.....

### Other examples of interstices:

- the few hours each weekday when the Cambodian children attended Cambokids
- the few minutes that the daughter on bail was with me with her parents on each side of her while she was lying on the rug
- the Healing Sunday Group observing Sally
- Max being inside with me steadying himself to be ready to serve drinks
- the few minutes with Neville in the upstairs dorm
- my brief time with Neville while imagining sitting under the guillotine with him dramatically challenging my sense of safety
- the few minutes of the youths' action research about

- prayer on the train
  - the few minutes 'jogging' at the front door
  - things emerging in the Facility 'cracks'...creating micro-environments....
- The tensions in each individual...group...and community are supported towards the normal...for example...using the Group tension in the first Therapy Group to energise discussion about....and consensus on the Contract.....using the Inmates' tension-inspired desire to (i) change from feeling bad and (ii) improve age-appropriate quality relationship fantasy....(iii) using the Group members tension-inspired emergent values of mutual care and respect.....
- Respecting the worth of everyone present in the Group.
- Participating – Group members massively participating in the Group's primary activity...namely Inmates experiencing their experience for wellbeing....with my catalytic supporting....
- Actioning – while I was a subtle catalyst, the Inmates did their *own* change-work of their *own* foci; examples, (i) the Group forming the Contract, (ii) Fred doing his own imagining, (iii) the volunteers moving Fred, (iv) the inmate population drafting the Unanimous Statement, (v) the older inmates counselling the younger ones. The inmates were *responsible* for increasing their own *response ability*.
- Accepting – accepting unconditionally everyone in the Group; interrupting any 'mad' or 'bad' behaviour, and drawing attention to the role specific functional in context. Neville spoke to me about Fraser House where the 'bad' and the 'mad' were ideal people to explore new ways of being together, as they were less locked in to society's social 'norms'.
- Enabling – as in supporting Inmates to be more able to be: (i) aware of their awareness, (ii) experiencing their experiencing (iii) noticing each other's functional behaviour in context, (iv) accessing their memories.....imaginations.....capacities..... and resources, (v) evolving cultural locality.....'people connected together connected to place'....while noticing my role is *not* to provide answers...or do things *for* them that they

can...with enabling support....*do for themselves*. People may respond at levels below conscious awareness to implying, suggesting, presupposing, framing, reframing (of context and of meaning) and using metaphors; given the foregoing, being socially ecological *at all times is paramount* – I left them to evolve the *content* of their *own* change-work in response to far wider possibilities – I was *not imposing* my idea of what was good for them – hence being *generative* not prescriptive, as stated above. This is fundamentally different to social engineering – rather supporting and engaging in intra-personal and inter-personal self-help and mutual-help.

### Keypoint

The Way differs from.....and may be complementary to.... and of support to academically trained and certified people who engage in 'service delivery'.....which in turn typically entails using *generalisable repeatable* ways of '*researching and diagnosing*' '*problems*'....and then '*prescribing*' '*solutions*' that are devised and implemented by these experts....and where criteria for funding typically includes *trans-contextual 'generalisability'*.....where one '*size*' fits all contexts..... whereas...the Way is very different...and entails *local folk* using their *experiential expertise* in *local knowing* of *what is missing in their wellbeing*...and *their engaging together* in *self-help and mutual-help*.....*using and being guided by the moment-to-moment changing context*.....which is *particular* .....not general...and for a detailed paper on interfacing the very different *service delivery process* and the *self-help mutual-help process*, refer the paper titled '*Interfacing Alternative and Complementary Wellbeing Ways For Local Wellness*' (Laceweb, 2003).

- The Butterfly effect...very small happenings having far reaching ripple-through effects...examples.....my using small pieces of rose quartz with the daughter on bail.....Fred's giving small pieces of bread to the two young girls who stopped to feed the pigeons in the back of the park.....and his selecting his New Zealand trip....rather than recalling something after committing his offence (which would have had little or no effect on functioning).....leading to his release

from the Facility.....and my attending the workshop in the 1980s and meeting Dr Neville Yeomans having massive consequences for the rollout of my life....including the rollout from meeting all of the people in the stories in *By the Way*.....

- Re-normalizing – the Therapy Group at the Facility was a micro Interpersonal Normative Model Area (INMA). Neville used this term 'INMA' for Fraser House. He also evolved other INMAs from the 1970s onwards in the Atherton Tablelands and the Darwin Top End. The Facility and especially the Group became an informal INMA for the time that I was volunteering at the Facility. A poem entitled 'Inma' written by Neville was handed out at his funeral.
- Knowing - the Inmates knew *what was missing in their own wellbeing*....this was also my experience with the local grassroots people of the Asia Australasia Oceania Region...
- Timing and shifting time....inmates typically 'killed' time in yielding to the jail circumstance and necessity....and the Way alters and distorts time...so minutes last hours...90 minutes goes in minutes....7 minutes can be 21 days.....as with Fred reliving being in New Zealand.....and one can go into wonderful pasts and ideal futures.....and the Way engages acts exquisite unto the moment.....and also recognising that people may have differing and changing ways of engaging time....as 'being in time'.....'on time'.....'through time' (Andreas & Andreas 2010)....and precise timing of speech acts.
- Self-helping and mutual-helping – examples: (i) notice how Fred initiated the dialogue with the two psychiatric nurses who took up his case with the parole board and (ii) it was he who recalled the New Zealand experience that had him reconnecting with his nervous system in a functional way, and (iii) he was engaging in Awareness through Movement every night in memory of our time together, and (iv) all of the other Group members had mutually helped Fred (and themselves) while he was laying down.

## 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 fertilise 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.*

A poem written by Neville handed out at his funeral

- Re-socialising – Inmates engaging in *social action* that is re-socialising.....in evolving a way of being with each other in the Group that was transforming Group members.....with implications affecting the whole Facility....
- Interesting – as in the original meaning of the Latin - ‘interesse’...meaning to enter into the essence (god energy) of the other.....everything we did together was interesting..... completely engaging.....
- The part affecting the whole – examples: (i) Fred, as a part of the inmate population affecting the whole inmate population, (ii) Fred’s arm and shoulder – with moving affecting the whole body, (iii) the Inmate volunteers caring hands affecting the whole Group jointly and severally, (iv) the caring values affecting all of their values, and (v) *thriving* forces affecting other forces.
- Ecological use of audience and crowd *forces* and *affects* .....such as utilising the mood that attunes.....and using the curious confusion when Fred’s arm went into catalepsy and floated in the air.....and Neville using the *pressure* on Max of having 100 Aboriginal and Islanders present as *audience* to his change-work in transforming states so as to be able to serve afternoon tea.....and Neville using the crowd as audience to curtail the anger towards him present in the two suicidals at Healing Sunday...and a classic story about Neville using crowd forces and effects is a later story called ‘Going Berserk’ where Neville sets up the whole Fraser House staff...patients...and outpatients to be at their very best while he is away....
- Dysfunction can be functional in context...for example...the inmate threatening me with a knife created a context where the inmate opened up to me about his infected scrotum...and the dishwasher’s confusion was functional in context when it interrupted him going berserk with a meat cleaver in his hand....and providing him an opportunity to experience at conscious and or non-conscious levels that his BodyBrain can *change states very fast*...and that he can interrupt his going berserk.

In the story of the Upstairs Dormitory at Fraser House, the

husband's stabbing the wall and saying 'I'll kill her' was functional in context as the simultaneous incongruity communicated to Neville that he was in a bind and this was a call for help; and his wife's screaming and swearing was functional in context as she was being open for the first time about her venomous and manipulative nastiness in insisting her husband steal to fund her lifestyle.

- Drawing everyone's awareness to the functional-in-context role-specific behaviours present – Fred's arm catalepsy was functional-in-context, as it was for the audience, a 'strange thing' that created curiosity that was utilised. Another example of the functional-in-context was the daughter's pelvic thrusting in the presence of her very devout and concerned parents ...with the metaphoric implication that this was to do with her resolving unresolved biological.....psychological.....emotional ...sociological issues relating to her ectopic pregnancy....
- With support, people can access wisdom from attending to their own and others' dysfunction, especially in the process of transforming to functionality; the gift of the wound.

Group Inmates were surrounded by dysfunctional behaviour and were having their consciousness raised about noticing and being aware of dysfunctional behaviour in other Inmates ...and learning from observing this....and an example of this is the Therapy Group members observing Fred saying his head was centred when it was way to the left. They could observe first-hand how another's perception can be skewed, and in this very context they are transforming from a complete disregard for others (as embodied in their sexual offences), to engaging with exquisite sensitivity and caring regard in observing and noticing dysfunctioning things about Fred, and moving Fred with healing in view.

Another example is the people in the group in the doorway of the upstairs dorm at Fraser House; and this in-formed group, as soon-to-be attendees of the subsequent Big Group, are accessing wisdom about the subtle coded significance of the husband stabbing the wall, and accessing wisdom about people being in binds and double binds (Bateson 1972) and how some people can't discuss that they are locked up in undiscussable contexts.

- Ensuring every aspect of the values framed and guided Group at the Facility sustains functional norms - dysfunctional behaviour is rarely present in the Group and is immediately interrupted if it does occur – for example, interrupting people firing off their danger response while supposedly imagining something not involving criminality. The unspoken Group norm was ‘no madness or badness here’. There was a sustained subtle pressure towards ‘the normal’ – as was the case at Fraser House.
- Accepting and valuing each member of the Group as a person.....along with the functional-in-context aspects of everyone’s behaviour.....while personally supporting the functional and normal aspects of each member of the Group as a person...as in the commending of all of the volunteers helping Fred.

Amidst pervasive dysfunction it is possible to continually draw everyone’s attention to all of the functional and functional-in-context and values-framed normal bits of each person’s behaviour...so they are attending to...keen observers of...and audience to *continual functionality*. An aspect of the Way is always supporting the context-specific healthy role functions (Spencer, 2005, Ch.8).....for example.....Inmates keen to be volunteers.....and the older fellows volunteering to be counsellors and mentors down at Education...

- Being functional amidst the dysfunctional can in some contexts be dysfunctional if it contributes to nothing changing for the better in the context.
- Supporting the values-based *normal* bits of roles in the individual and the Group...for example.....while these guys were in many respects extremely problematic.....they were able to tap into the ‘healing hand’ as a new ‘normal’ bit of their repertoire in their new role as healers.....and their healing role becomes a massive facticity...legitimised and evidenced by Fred’s transforming...
- Transforming nouns to verbs – as used by Jim with the IT professionals. Naming (nominalisation) may contribute to stuckness. Transforming nouns to verbs, especially in the present continuous tense (the verb form with ‘ing’ at the end)

creating potential for accessing the dynamic, *aiding* recovery of the deleted, and the *challenging* of the distorted. 'I am a failure.' 'What are you *failing* at?' 'Everything!' (an example of the Universal distortion). 'You're balanced on the chair. You're *breathing* well. You're *listening* to me' (*challenging* the universal distortion - clear simple evidence that you're not *failing* at everything). So what specifically do you want to do better?' Notice the process: change the noun 'failure' to the verb form '*failing*'. Hence, *opening* up the possibility of different and richer ways of representing their experience of themselves to themselves – *Failing* at what, with whom, how, when and where.

*Note that with this Group at the Facility, we stayed at the experiential level and did not engage in the kind of verbal exchange just mentioned.* I continually used the noun-to-verb shift in my Ericksonian languaging; *guiding* their experiencing of how they are internally representing their experiencing to themselves. I could have said 'experience' as in '*guiding* their experience'. '*Guiding* their experiencing' is far more dynamic. Notice the twenty one italicised instances where I use the suffix 'ing' (using a verb in the present continuous tense) in this dot point.....

Watts (1957) asks:

What happens to my fist (noun-object) when I open my hand? The object miraculously vanishes because an action (usually conveyed by verbs in English) is disguised by a part of speech usually assigned to a thing!

A great number of Chinese words do duty for both nouns and verbs.

This use of the noun-to-verb shift will be noted from a search of the Ericksonian language segments in the above material, which have verbs ending in 'ing' all the way through them, as does the Contextualising Page, an adapting of the more typical 'contents' page. Each segment title is expressed in the dynamic verb form, not as nouns that *name* some action.

The paralysing effect of nominalising came up during the consulting weekend with CEO Jim and his management team

who had lost a lot of money due to very poor decision making. They were literally stuck when faced with what to do about what they perceived as 'problems' (noun) that they were facing.....with 'old hoary chestnuts' like 'delegation' and 'decisions' (two nouns). Once I suggested that they think in dynamic terms.....about 'delegating' and 'deciding'.....ways forward emerged immediately.....who is delegating what to whom.....and how specifically...and who was deciding what etc. This experience informed Jim's later relational mediating with the IT professionals in SE Asia.

The following is a paragraph from an early segment with some of the nouns in italics. The paragraph has been rewritten with these nouns transformed to the verb form to encapsulate the dynamic:

The *prisoner* who *is* just that, 'a *prisoner*', is also being constituted by ever changing billions of extraordinary *combinations* and internal and external *connections* and *relations* and qualitative *interactions* and *links* between molecules, and elements and forces and systems of systems with relational *links* to other aspects including family, friends and society. Being a prisoner is in these terms, a minuscule part of an ever changing transforming whole-of-it.

The prisoner who *is* just that, 'a prisoner', is also constituted by *combining* billions of extraordinary aspects and their internal and external *interconnecting* and *inter-relating* and qualitative *interacting*, and all the *interlinking* between molecules, and elements and forces and systems of systems with relational *linking* to other aspects including family, friends and society. Being a prisoner is in these terms, a minuscule part of an ever changing transforming whole-of-it.

- While people regularly use generalising.....deleting.....and distorting in making sense of the complexity and massiveness of human experience.....engaging in forms of speaking that purposefully and without overwhelm *specifies* generalisations ....*recovers* deletions.....and *challenges* distortion...or richer representing of experience.....and beyond this to 'connexity languaging' where the words embrace and express some of

the richness of all of the interconnecting...and inter-relating  
...and inter-depending.....and inter-weaving that is happening  
.....and all of this merging with all of our experiencing of our  
sensing and sense-making for merging with the whole-of-it...  
....as a mode of being-in-the-world-connected-to-the-world.....

.....and an example of subtly challenging a distorted view of  
the world was moving the depressed woman to the front door  
and having her changing her weight from side to side....with a  
shifting occurring in breathing.....enabling her to begin  
experiencing a richer representing of her.....transforming  
experiencing of her experience.....while another example of  
*physically* recovering deletions.....specifying generalisation.....  
.....and challenging distortions was the non-verbal processes  
used with Maria when she was observing Sally.....

- Themes conducive to coherence may be supported to emerge from Community in action, and these themes may be used to support transforming for wellbeing – examples (i) Inmates relaxing (ii) ‘Fred’ as a theme, (iii) ‘sense of danger’ as a theme, and (iv) ‘Unanimous Statement’ as a theme, (vi) ‘flexibility’ as a theme for the daughter on bail and her parents.
- ‘Using emergent themes’ was built into the Contract; emergent themes (themes that emerge from the Group) may become Keypoints<sup>32</sup> for tapping into the free energy within systems and sub-systems of systems.
- Engaging with a theme can structure the emergence of a specific social topography in the Group; and changing theme changes the social topography in the Group. For example, a Group with ‘helping Fred’ as their theme will have each person’s dynamic involvement within the Group social life world very different to, say, the Therapy Group drafting a Contract, or inmates drafting the statement on compassionate leave, or a Group with a theme of ‘coping with anger when provoked’. This is very significant for the keenly observing attender to group process – changing the theme and noticing the whole social topography changes (Spencer, 2005, Ch. 9).

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<sup>32</sup> Refer Spencer (2005, Ch 5 & Ch 9) for detail discussion of Keypoints.

- Using connexity perceiving while matching the Group in many ways to maintain and sustain rapport, and never 'losing' the Group. At times, intentionally mismatching and functionally breaking rapport; an example, turning away from the drunk at the new years eve party.
- Working experientially.....having the Group experiencing their experience. Talking about experience (i) dissociates people from experiencing experience (ii) limits people learning from experience and (iii) limits people experiencing state changes. Hence during the Group at the Facility, there was virtually no talking about experience or what caused it or what it means; pre-cortical knowing.
- Awareness of awareness-of-moving.....where awareness means noticing small differences.....tends to increase grace and elegance.....
- Bodymind systems and systems-of-systems are massively interacting...interdependent...interconnected.....interrelated.... and interwoven...massively entangled...and hence *any* aspect may be an entry point for system change.....for example..... change Fred's state to 'accessing a memory' for massively interrelated...interconnected.....and inter-dependent system change....
- Engaging the Way.....the *integral* processes increase the quality of *the meta-relating between* interconnecting..... interrelating.....and inter-depending aspects (connexity).....all interwoven for system grace....and elegance.....for example .....the capacity for graceful movement in Fred's shoulder and arm was *depending* upon the *relating* of the *coordinated connecting*.....with all of this *depending* upon the *relating* of the *connecting* to.....and functioning within the *motor cortex*....with links to Fred's sense of body image in his associative area adjacent his motor cortex.....while also integral is the moment-to-moment experiencing....and noticing the difference in outcomes....
- Interrupting dysfunctional content - at times there may be critical content in experiential phenomena that triggers the onset of dysfunctional habitual behaviour; examples, Paddy

not getting his way as trigger for destructive behaviour; Jim's talking to one or a few of the management team members as trigger for the rest of the team to go internal and start thinking.

- Becoming invisible – as all were fully engrossed with Fred, and in having their attending shifting according to what I was referring them to...I was hardly noticed...and hence for all their intents and purposes 'not there'...while Inmates knew very little about me.... and nothing about Neville or the Way....and hence they were never daunted<sup>33</sup> .....I generally got on well with all of them.

The same invisibility happened in my relating with Jim's team.....while Jim was very aware of my role as a catalyst... the rest of the team hardly noticed me.....and like Fred in the Facility....they were 'on a roll' and liked the way they were functioning well together...

.....and those very expensive comfortable chairs had initially been 'invisible'....until the team members turned and noticed them.....

Another example of functional invisibility was the Phnom Penh Cambodian invisible children coping with very stressful home and local environments...only becoming visible when they have the psycho-emotional bodymind resources to live well with stressors.

- the Way has resonance with what is termed 'loving-wisdom-in-action'.....a term used in talking about the behaviour of the Raitaku people in Southern Bougainville.....and also has resonance with the term 'active wisdom' where wisdom born of experiencing wellbeing action that works is actively applied and passed on to others to be adapted to other contexts
- the Way embraces natural ways of minimising risk...for example in Fraser House...minimising both the *probability* and *consequences* of risk were a central and sustained concern based upon social ecology and human caring values...and

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<sup>33</sup> As in never alarmed, cowed, demoralized, deterred, discouraged, disillusioned, dismayed, dispirited, downcast, frightened, intimidated, overcome, put off, unnerved, shaken or stirred.

using social and socialising processes and forces to sustain the functional in the midst of dysfunction....while every aspect of the 'totality' of Fraser House.....to use Margaret Mead's term.....densely supported people transforming to a functional life and creating a safe place for that to happen...

- Engaging with many others creating and maintaining a shared enchanting and entrancing milieu.....or social environment... with the 'whole of it'....constituting a context rich with possibilities for emergence and system change to occur..... with everyone being fully present totally focused on the here-and-now passing moment-to-moment changing context..... while dissociated from every other aspect of our lives....and being 'empty' of everything else.....while interacting with everyone in engaging a cohesive theme emerging from the group.....with all immersed in engaging in healing...and transformative change-work....generally without knowing or noticing it.

Examples:

- Everyone immersed in watching Sally changing states
  - the whole-village-to-whole-village real-plays and the group energy switch
  - the youths engaging with the horses at Petford
  - the disappearing boardroom table
  - Patch...the clown enchanting the little girl while the nurses changed her burn dressings
- 
- While what follows may sound strange....many have the following experience....and I sense most people never realise the potency of the Whole-of-it....which is intimately connected to the whole-of-it.....and we all potentially have connection to our Whole-of-it as a massive resource.....and in *surrendering*.....I can *catch* (Wholff, 1976) its wisdom..... out of silence.....and values-guided attuning to the Whole-of-it...which spontaneously and superbly provides me with the what and how of it.....in a timely way...spontaneously as to the moment....or at times when the Whole-of-it is good and ready.....and/or perhaps when I am ready for it.....so that with my continually attending keenly.....the Whole-of-it tells me what to do next.....and how to do it....and what I receive.....arrives fully formed.....and feels right...as a

kinaesthetic check in an appropriate place.....and you will know all about this....when you get it. When I repeated this statement to a few interesting people I know....they had this flash of recognition and they said that they had experienced what I'm writing about...

- Working intuitively open to receiving insights from the Whole-of-it. Tim Rogers writes about Rupert Ross' (2006) book 'On Becoming a Fishing Guide – Exploring Indian Reality' at a time before any sonar time equipment was available.

In his book, *Dancing with a Ghost*, Rupert Ross tells an intriguing story of becoming a fishing guide on a large lake in Northern Ontario. Knowing where the pickerel were feeding in this lake was a challenge because these fish move around in schools and only feed for brief periods of time. The problem, which was solved over his eleven-year apprenticeship as a guide, was to decide which of roughly twenty spots on the lake would be profitable. Experienced guides accomplished this well, but when asked how they 'knew' where to go they could not answer. Rather they responded with what can only be considered bumbling replies like: 'I played a hunch,' 'I just had a good feeling about those spots,' and so on. Ross indicates that with increased experience, he too began to get 'feelings' about where to go, and 'hunches' about what spots would produce feeding fish. These feelings progressively became more reliable - suggesting development of what he calls a 'different form of reasoning.'

An example is the placing of the rose quartz and the timing of the touch on the rose quartz over the heart and then switching to the piece over the belly; another is placing the mother and father beside the daughter on the rug, setting up the potential of age regression, and associated transforming energies.

- Combining – *connecting* typically happens at boundaries.... where *limits* and *relating* and the *significant salient* may become more revealed.....where typically.....most change occurs.....and the Way entails strategically sensing.....and utilising combining.....inter-connecting.....interrelating..... and.....inter-depending.....and the combining of all the combining may.....within framing values.....ecologically transcend limits and boundaries.....and have massive

implications.....and this is a key aspect of the density of Fraser House that so excited Margaret Mead when she visited there in the 1960's.....exploring edges.....where according to Neville Yeomans.....during social transformation to a new epoch.....social systems in decline experience an epidemic of experimental organizations at the edges of the old social system.....where many of these emergent organizations die away.....but those most functionally attuned to future trends survive and grow (1971).

- Combining aspects in the field of foci in the loci (place) enriches the probability of multiplier effects.....Fred's transforming had multiplier effects through the Facility.....and Neville would stack things together.....and then keep stacking.....and all the stacking may be thought of as 'assemblages'.....

Wise selecting and utilising of aspects available in the milieu for strategically combining together may enhance the possibilities for increasing wellbeing; examples include:

- Combining Neville Yeomans.....the Jail Psychologist .....and myself as resources for the Inmates supporting their self-help and mutual-help.....and the Inmates as resources for me and the Jail Psychologist...co-learning
- Contexts within the Jail Facility.....the Gym.....the carpeted room.....the education building...and the muster area
- The Inmates' tension on differing occasions linked with their desire for change.....and this linked to the Inmates cooperating in forming and abiding by the Contract..... that included the Jail Psychologist and myself
- Combining speech acts with milieus rich with possibilities
- Using themes conducive to coherence as Keylines of engaging (refer Spencer 2005, Chapter 9, regarding the notion of Keylines)
- Themes...mood....values.....and interacting
- The mood that attunes (Stimmung) and liminal contexts
- Life's possibilities at the threshold of ecstasy

- Subtly sustaining the values of mutual respect and humane caring.....and the values-based norm of 'no madness or badness here'
- Combining contexts that are expressly constituted .....with those which are pre-existing.....reframed .....and emerging
- The Governor who okayed my volunteering....and who presumably played a behind-the-scenes supportive role and the Senior and other seniors and guards and their links to the Jail Psychologist
- My keen attending to the moment-to-moment unfolding context
- Fostering possibilities enhancing probabilities in random contexts with constraints
- Constituting the setting.....Group chairs in place and combining my position relative to everyone else's to maximise my ease in attending to everyone at a glance.....generally the Jail Psychologist was to my immediate left (with her on my heart side – emotional support) and me on her right side (her liver side for embodying action).....arranging seating for Neville ..... the two suicidals.....and myself
- My positive renouncing of my feelings about inmates' past criminality.....and this renouncing being linked with the richness of the Inmates' being-in-the-world during our time in the Group
- Combining rigour.....spontaneity.....awareness..... context.....imagining.....and valuing...
- The ten Inmates in the Group (one third of sex offenders.....who.....in turn.....were one half of Facility population)
- My using Ericksonian language in interacting with one or more Inmates.....and in my interacting with the Jail Psychologist
- Time.....place.....context.....and energy
- Combining energy.....as in engaging every Group member in healing Fred.....with this linked to audience effects
- Combining potential energy.....free energy and momentum.....as in the evolving of the Contract .....and Unanimous Agreement
- Attending to the free energy in the context with this linked to my awareness of the Whole-of-it generating

- spontaneously appropriate Ericksonian language with this in turn linked with Awareness through Movement and Somatic Processes guiding volunteers moving Fred .....where the whole-of-it is guiding me
- Combining awareness.....focused attending...sensing .....sense-making.....movement.....bio-chemical functioning.....bio-energetics.....behaviour.....and emotions.....such as gratitude from Fred to the Group.....and combining the Inmates' focused attending and discovery with high expecting.....as in working with Fred the second time.....and this linked to Inmates' awareness of their awareness of their moment-to-moment experience of their being-in-the-world with each other as the nine Inmates volunteered as healers.....and Fred.....
  - Systems within systems in Inmates' bodyminds
  - Inmates' sensory sub modes linked to suggestions
  - Inmates' memories and imagination
  - The unspeakable eloquence of the volunteers and Fred in the slow 'dance' while he is laying on the floor
  - Utilising emergent phenomena (eg arm catalepsy) linking confusion and pervasive curiosity as potent learning states and opportunities
  - Utilising phenomenal correlates
  - All of the Inmates' concerns and tensions about aversive feelings
  - State dependent memory and state dependent learning
  - The legitimating effects of Fred's profound transforming to functionality
  - The ten Inmates with the rest of the inmates at the Facility
  - The self-organising re-socialising inmate Protocol
  - The 'you do it easy...or you do it hard' mantra
  - The 'not-noticed' quality of the Protocol
  - The role of the jail heavies in enforcing and sustaining the Protocol
  - Combining (a) the prison's organisation structure .....and function determining a particular condition for.....and relating between inmates including controlling and severely *restricting inmate agency* with (b) constituting interstitial spaces and the inmate:

- Group Contract
- Protocol
- Social experiencing
- Social acting
- Positive Renouncing
- Imagining
- Re-normalising
- Re-socialising
- Humane respecting, caring, and healing

...and all of this through *thriving inmate agency*.

- The age old combining of storytelling artistry, with hand, eye, soul and heart connecting in engaging with Fred
- All of the inmates with the Judge via the Unanimous Agreement
- Fred's change to functionality, Fred's outside gardener role, the two psychiatric nurses, and the parole board
- The visiting sports and entertainment teams, the motor mechanic and the like
- The night sky, meeting in the Education Building, and older inmates counselling and mentoring the younger inmates in education
- Surprise, interrupt, confusion, curiosity and Inmate's sudden state changes while sustaining rapport
- Combining staying in the moment with attending to the moment-to-moment unfolding and changing context(s)
  
- Some aspects combined in the Moving the Tree Fern story (Appendix One):
  - Closely attending to the moment-to-moment transforming context
  - Having this rapidly changing context telling us what to do
  - My son and I and the machine all closely connecting and relating as an integral system linked into all of the other subsystems in the local system

- The survival of the fitting
- Using care and respect of each other, the natural systems in nature and the mother and her daughter
- Connexity perceiving and Connexity relating
- Blending manipulative knowing with relational knowing
- Noticing and using the free energy, especially gravity, breeze, wind, friction, the ground and balustrade, and the bucket and bucket support structure to steady the trunk
- Uptime focus and staying present in the here-and-now moment
- Staying at one with the whole-of-it
  
- Some aspects combined in the Daughter on Bail Story:
  - Being open to receiving from the Whole-of-it
  - The daughter required to be with her parents as a condition of bail
  - An ectopic pregnancy and associated weight gain
  - The daughter's desire to be more flexible
  - Her sobbing breath and awareness of breathing
  - Feldenkrais and Ericksonian language
  - Combining the two parents on either side of the daughter lying on the mat with crackling fire and rain on the roof
  - Positioning myself behind her head
  - Dr Neville Yeomans.....Dr David Jubb.....and the North American Indian practice of using river stones in healing.....with all of this linked to 'pebbles'...quartz crystals...and symbolism in maintaining and utilising rapport
  - Strategic bringing of heart awareness down to the pelvis
  - Curiosity
  - And combining all of this with emergent possibilities for age regression and accessing functional psychosocial-emotional resources and states

- Some aspects combined in the Paddy at Petford Story:
  - Geoff's interfacing with indigenous communities and the criminal justice system
  - The long trip to Petford, night campout, listening to the radio, radio being taken by Geoff, Norma's setting boundaries of respect for Old Man, going berserk, property damage, Geoff and his assistant interrupting, my 'white rabbit' interrupt and Geoff getting hurt
  - The context in the 4WD with Geoff, Paddy, the two other youths and myself, the blood covered bandage around Geoff's head and hand as a constant reminder and marker of the context, and Geoff's repeated mantra about prison... community...and the consequences of actions... all within Geoff's compassionate concern
  - Geoff Guest's drawing Paddy's awareness away from his seething anger towards consequences of his actions
  - All of this linked to Paddy's connection to his younger brother, the other young clan member and Paddy's community (as these family clan community connections are typically very strong)
  - Paddy engaging in self-help in asking Geoff and Norma to take him back at Petford
  - All of this being linked to Geoff and Norma's immense compassion and concern for Paddy, and this, by implication, being linked to Paddy coming back to Petford as a way forward that is way ahead of prison
  - Geoff combining a sense of relaxing with a sense of remaining strong in engaging with Paddy
  - Geoff and Norma creating a learning environment whereby Paddy and the other youth take on a massive range of vocational competencies
  
- Some aspects combined in the Max Serving the Afternoon Drinks story:
  - Max, Neville, and myself and the gathering attendees...especially all the elders...as audience

- Neville mentoring me and setting action challenges
- Neville's speech act to me and Max while future pacing Max as being able to serve drinks in ten minutes
- Max knowing everyone is waiting with an expectation that Max will be serving them drinks
- My matching Max's manic state for gaining rapport...then in this state...linking Max's awareness of rapidly shifting his awareness around his body
- Max's awareness then expanding to noticing sensations inside his body.....their nature..... intensity...location...their shifting.....and..... transforming
- Then adding into Max's awareness the noticing of the changes occurring inside of him.....and this *disintegrating* integral dysfunctional patterns in moving.....sensing....feeling...and thinking
- All of the above linked to Ericksonian language carrying suggestions and presuppositions that further changes are beginning to occur now.... .....as I'm seeing their phenomenal correlates....
- And all of this linked to Max's neural system's neuro-chemicals' capacity for changing status of function and discharging of exogenous chemicals
- The potent context of Max returning to serve all the Elders and others...and then Max pouring the tea and coffee as a calm functional host....with the Elders and others seeing Max's profound state change...with all of this being within a time demand from Neville that had future paced Max as being calm and steady and able to pour teas and coffees in ten minutes....
- Some aspects combined in the Upstairs Dormitory story:
  - Combining all the aspects of the fast changing contexts in the upstairs dormitory – Examples: Neville's sensing the dorm as a context for reframing contexts, the interplay of definitions of the situation, the metaphorical communicating,

- the symbolic hints of double binds, the role-specific functional-in-context behaviours of the husband and wife, and the potent use of the contexts' transforming possibilities, especially in the context of moments of high expressed emotion and potential for tapping and utilising surge space
- Neville sensing the simultaneous incongruity in the husband's behaviour and the symbolic significance of his stabbing the wall
  - Some other aspects combined in the Upstairs Dorm story:
    - Awareness and Attending
    - Sensing the functional in context
    - Sensing, recognising and using metaphorical communicating to express the un-discussable
    - Neville's speech act in saying, 'Jab the wife!' twice
    - Using surprise, interrupt, and confusion
    - Not taking sides
    - Sensing and using all of the inter-connected, interrelated and inter-dependent aspects
    - The wife's sudden honesty in revealing her role in sustaining her husband's criminality
    - All of the Fraser House protocols relating to forming groups to support problematic contexts
    - The group that formed outside the dormitory as *audience* in turn also constituting an informed part of the audience in the subsequent Big Group with wife and husband as focus with associated audience effects linking the Dorm experience with Big Group ambience and transformative action
    - Big Groups focus on understanding and supporting the functional-in-context towards functional norms and

transformative and generative processes rather than finding fault and blaming, and diagnosing and prescribing.

- Some aspects combined in the 'Maria and Sally' story:
  - Neville provoking the suicidals' generating high expressed emotion and then using interrupt to get the two suicidals to attend Healing Sunday
  - Maria, Sally, Neville, and myself, with group as audience and context
  - Neville setting me action challenges and my accepting of these challenges
  - Audience and crowd effects containing the two suicidal people's high expressed emotion
  - The other suicidal person and the balance of the Healing Sunday group combining in vicariously experiencing the link between movement, posture and emotion, and how easy moving with awareness can be a way to change emotional and psychological states very quickly for greater flexibility and choice about ways of being-in-the-world with ripple through effects in sensing.....feeling....and thinking.....
- Others aspects combined in the Maria and Sally story:
  - Mentoring
  - Neville's use of strategic timing in attending and leaving the group
  - The audience and crowd having a holding effect on the two suicidals' acting out when Neville arrived late at the start of the group and after the break
  - My strategic use of place in the seating arrangements with both Neville and I opposite one suicidal, and with the other between us for close attending and maintenance of group ecology

- Neville's attending to my conversation during the break and sensing its Keypoint potency for transforming Maria if I had the sense to use it
- Neville's speech act surprising everyone in reframing the context in requesting I work directly with Maria
- My using the flash of what to do next from my Whole-of-it
- My attending to and recall of Maria's postural and body tension configurations
- Having Maria, the other suicidal person and the rest of the group engaging in vicarious learning while being audience to my engaging in healing artistry with Sally mirroring Maria
- Using Sally's experience in working with the interconnectedness of motion, sensing, feeling, emotion, tension patterns - including extending and constricting - as well as thinking and states of being-in-the-world along with her capacity to succinctly verbalise how she felt
- Having Sally mirroring my mirroring of Maria's posture and tension patterns
- Having Sally demonstrating her capacities to move and change states in front of Maria and the rest of the Group
- Having Sally giving Maria and the Group feedback on her inner experience as it is changing
- Maria and the Group seeing Sally's functional-in-context-role-specific-behaviours
- Maria and other group members vicariously experiencing Sally's state changes.....and the congruency between Sally's verbal descriptions of her state changes and the visible changes in her physiology and her phenomenal correlates
- My keeping to the Healing Sunday protocol namely.....of maintaining the Group process as experiential....I'm not engaging in any explaining .....or talking about experience...rather handing the process back to Neville to *indirectly signify* to the Group.....and Maria..... that all of this was about Maria

- Neville immediately handing process back to the group facilitators to ensure that things are kept experiential and not sliding into explaining.....with the potential of interrupting Maria's experiencing what was for her.....now....very wonderful states of being-in-the-world
  - The interplay between Maria, Neville, Sally and myself being all played out for the potential benefit of the other suicidal who was embedded in the group process
  - The strategic timing in the unfolding moment-to-moment context of engaging with all of the above aspects and being guided by the context as to what to do next.
  - The two suicidal attendees continuing to have support from Neville.
- Some aspects combined in the Jogging at the Front Door story
    - The symbolic significance and subtle energy potential of being at the threshold
    - Fresh air of different temperature
    - Looking outside
    - Ericksonian language
    - Awareness of being-in-the-world
    - Moving and changing posture
    - Shifting from a dissociated internal state to an associated external state and focus (shifting to uptime) with accompanying shift in postural configuration, breathing, and energy state
    - Alternating Awareness of the left and right hand sides of the body while 'jogging'
    - Links to the motor cortex
    - Breathing – shifts from intercostal tension in the 'rib cage' and the sobbing breath to relaxed full breathing appropriate to context with consequent spinal extension.....and associated increasing sense of lightness
    - Shifting from parasympathetic to sympathetic dominance
    - Shifts to vasodilation in the extremities and vasoconstriction in other parts in the move to

- action...with associated increase in blood flow to the brain....arms....and legs..
  - Shifts at the neuro-chemical level
  - Disintegrating the helpless hopeless integration pattern while repeating the patterns that work as required to complete the change work in all of her sensing....moving...thinking....feeling....
- Some aspects combined in the Dancing Girlfriends story (Appendix 6)
  - Being bonded relating girl friends
  - Having the girlfriends together in the centre
  - Shared impulse for healing and re-balancing
  - Linking the sequence of activities with the vestibular and balance.....and this as a living *experienced metaphor* for dynamic balance in every moving sensing feeling thinking aspect of their lives together and with their outreach work now in the villages
  - Combining cradling and age regression
  - Linking their joy together with future pacing the coming joyful reunion with their girlfriends and then moving into the arms of their girlfriends and dancing with them reconnecting and re-relating with joy in their fullness
  - Common experiences as a basis for rapport
  - Dancing with the children as a way to dance with the children's mothers...with links to the transforming potency of Sally supporting Maria to transform...with further links to the transforming of the woman at the front door
  - The healing potency of the very kind voice tone
  - Playful gentle laughing with others
  - Sensitivity with caring
  - Discovering and sharing this capacity for healing rebalancing and dance artistry as a gift of the wound
- Some aspects combined in the story about the managers who lost a large amount of money

- My using relational mediating as a meta-process in interacting with the managers
- Curiosity and confusion
- Being with managers willing to engage in real-play while being filmed by two camera people
- The managers agreeing for me to interrupt the real-play
- The managers being true to pattern in revealing their incompetent use of highly refined competencies
- My use of connexity perception to notice the potency of inner and outer focus as a Keypoint
- The managers agreeing to engage in structured experiences increasing their awareness of inner and outer focus and how to use these states effectively
- The staying in uptime, attending, connecting and relating
- The self-organising towards massive increase in the effectiveness of the interacting once they had embodied the significance of inner and outer focus
  
- Some aspects combined in the story about the Disappearing Boardroom Table
  - Being guided by the-Whole-of-it
  - Setting up contexts rich with possibilities
  - Being guided by context
  - Preparing the context
  - Reframing the context
  - Provoking
  - Engaging and then utilising their doubt to sustain reality testing and openness till afternoon tea....by which time doubt had disappeared as an issue
  - High grade process outcomes legitimating the process...collapsing doubt and replacing it with engrossment in excellence in action that is palpable...with matching mood and energy
  - Confusing and engendering curiosity
  - Interrupting
  - Engaging
  - Working with the free energy

- Place-making
- Boundary marking
- Fostering emergent phenomena
- Timing
- Reframing the meaning
- Staying in the moment
- Having a functional outcomes goal
- Drawing attention to the functional in context
- Focusing on generative change rather than apportioning fault and blame
- Gathering experience in using functional behaviours in context
- Engendering connecting relating and interacting
- Creating liminal space
- Staying at the threshold of ecstasy
- Emotional use of space
- Being Aware of being-in-the-world
- Creating nothing to challenge
- Structuring Excellence
- Enabling and supporting others engaging in self-help and mutual-help rather than being told what to do and being 'fixed' by an expert
- Using themes conducive to coherence
- Spontaneously...simultaneously...as well as sequentially...generating and stacking multiple Ericksonian patterns in verbal and non-verbal communicating...as appropriate to moment-to-moment context
- Experiencing achieving high level outcomes
  
- Some aspects combined in the 'On the Train' story:
  - The train carriage context(s)
  - The youths framing me as an appraiser
  - The theme 'researching of the public's involvement in prayer'
  - Setting up possibilities for the youth to increase their competencies through joint experience of action research
  - The youth's actions leading to the youth and their processes being recognised and appreciated by all on the train including the youth themselves.  
*This self-recognition of ability and confidence in*

- execution* ripples through in transforming sense of self (I am the kind of person who can do that well) was an integral aspect of the Disappearing Boardroom Table story...as well as the story of Geoff's working with the youth at Petford...
- My scanning to ensure safety and ecology is maintained
  - Some aspects combined in the story about Neville installing a sense of safety in me:
    - Neville mentoring me and giving me action assignments as a mode of experiential learning
    - Neville and me and the prospect of my mentoring in the jail environment
    - My mentioning that I was nearly killed
    - Neville recognising, embracing and utilising therapeutic moments in everyday life
    - Problematic aspects
    - The problematic implications of my use of associating and dissociating generally and specifically in relation to my pending work in the jail environment
    - My cackling laugh and Neville's instant recognition of the cackling laugh being significant
    - Neville's experience and competence in having me accessing non-conscious states – the non-conscious metaphorical guillotine made explicit
    - Neville's engaging with my therapeutic metaphors (Gordon, 1974)
    - Neville's recognition of the inner dynamics of my metaphor as embodying the aspects of my associating and dissociating, and negotiating meanings and their implications
    - Installing a sense of danger that works
    - Linking all of these combinations in an integral way
  - Some aspects combined in the Dom story
    - Creating context rich with possibilities
    - Using the wisdom in the group – the turn of the woman and linking the woman's turning with Dom

- without anyone knowing of Dom's back scars and the awful associated trauma
  - Hyper-awareness of the difference that is making the difference
  - Working with the emerging moment
- Some aspects combined in the Wading Birds and Crocodile story
  - Linking the torturer with the tortured in healing
  - Linking the theatre of war with the theatre of play
  - Metaphoric Real-play
  - Embodying metaphors
  - The potency of place, the guerrilla and local children
  - Aboriginal movement/dance, guerrilla and child fighters
  - Feldenkrais, body memory and the motor cortex
  - Using bio-mimicry...the natural-life world as metaphor
  - Wholebrain and Bodybrain inter-connecting
- Some aspects combined in the Boy Being Teased story:
  - Geoff, the young boy, and the other youths who had been teasing
  - Geoff holding the young boy who had been teased
  - Geoff restraining the boy from hurting himself
  - The young boy hearing Geoff talking about him to the other boys about how they can all help him change
  - Norma joining Geoff, the young boy, and the other youths
  - Recognising and thanking before asking for help
  - Having the two ring-leaders run and fetch the blanket
  - Having the young boy experiencing being physically supported by *all* of the teasing group by being carried on the blanket by all the boys who had been teasing
  - All of the above linked to Ericksonian language

- Some aspects combined in the 'Life at Petford' story:
  - Neville, Geoff Guest and Norma with at-risk youth
  - The at-risk youth with horses and the countryside, and these combined with therapeutic metaphors and storytelling
  - Compassion, care, respect, boundaries, community processes and experiential learning
  - Embodied experience for gaining vocational competencies
  - Placemaking...storytelling adjacent all of the kitchen aromas
  - Merging energy, time, and place (such as telling stories to the smells of Norma's cooking)
  - Norma's cooking, youth with good appetites ...LifeFood....nutrition.....and no white sugar or white flour
  - Petford and my action research
  - Petford and a criminal justice system open to and respecting Petford as a quality Therapeutic Community based prison diversion program
  - Neville mentoring me, and Neville and Geoff co-mentoring each other
  - All of the above as an interacting, inter-relating, inter-caring, inter-compassionate, interdependent social and natural system
  
- Some aspects that combined all of these stories:
  - Connexity:
    - inter-acting
    - inter-connecting
    - inter-depending
    - inter-relating
    - inter-weaving
  
  - Engaging in Connexity perceiving
  - Perceiving when people have inner or outer focus
  - Using metaphor
  - Using aspects of the Way
  - People being aware of their being-in-the world

- The importance of context and being guided by the moment-to-moment context
- The wisdom is within the person and the group
- At core, people are generally self-caring
  
- Each of the stories combine in various ways..... in-forming reasoning towards a far better reasonableness.....and at the level of predisposition .....influencing intention.....and will.....towards a more rational rationality
- Using nurturing.....respecting.....caring...and values-framed social ecology
- Discovering, transforming, awakening and integrating
- Combining aspects of the Way
- The whole-of-it and the Whole-of-it (refer above)
  
- *My working with all of the above dot points simultaneously as a mode of being-in-action as appropriate unto to the moment.....and evolving and refining the senses and competencies to do all of this...*

In this endeavouring to give a sense of the Way.....over 120 small glimpses of aspects of the Way have been included....and this has only 'scratched the surface'.....and in conveying some sense of the Way.....things have been *combined* and *connected* in these stories...and the stories themselves have been combined ...and connected.....woven together and related.....and revisited ...some of them like the Daughter on Bail...revisited a number of times.....and there has been over 150 examples of *combining* .....and *connecting* included.....with this also.....only 'scratching the surface'.....and linked to all of this combining are acts and speech acts that are typically guided by the context.....and potentially superbly appropriate unto the moment.....

.....and mindfulness of all of this about the Way may be combining things together as one framing gestalt in one's *silent* mind.....along with all of one's rich life experience...there as a readily accessible resource.....and By the Way also provides many glimpses from life experience.....and having these glimpses available as a resource to draw upon from moment-to-moment.....and all of these aspects.....and many others.....are all woven together and are interacting and interrelating.....and

everything becomes.....and is becoming.....connected in contributing towards transforming Community Action for Wellbeing.....and in writing this segment 'Engaging in the Way'....and about strategically combining aspects together.....and sequencing of aspects.....and the placing of things together.....*the act of weaving aspects together* is a significant aspect of the Way in action.....

.....and mentioning weaving reminds me of a time I had flown into the Australian Top End.....and Neville arranged for me to take an Aboriginal woman.....the one who confused the drunk at the New Year party.....to take her from Cairns via Gordonvale through the sugar cane fields and up the range through the rainforest to Yungaburra on the Atherton Tablelands...

....and Neville.....ever strategic.....knew that this woman would ask me to stop at the home of a relative of hers in Gordonvale .....and this she does do.....and over afternoon tea these two aboriginal women share stories and news about more than 550 people.....

...and it was apparent that many of the things shared between these two women in Gordonvale had already been passed on between many networked people.....and this constant and pervasive passing on of the stories entails *weaving the stories together*.....and in the process *this weaving together of stories weaves these two women together* and *weaves their community together*...

....and Spencer (2005) writes of a time when he was with this same Aboriginal woman.....and he mentions to her that his writing about Neville is *becoming like very fine weaving*, and she replies:

It *has* to be a *fine weaving*.....anything less than that would not reflect Neville's life work.....

Combining involves quantity (and quality) rather than number. Gregory Bateson has written of the difference between number and quantity (1980, p59).

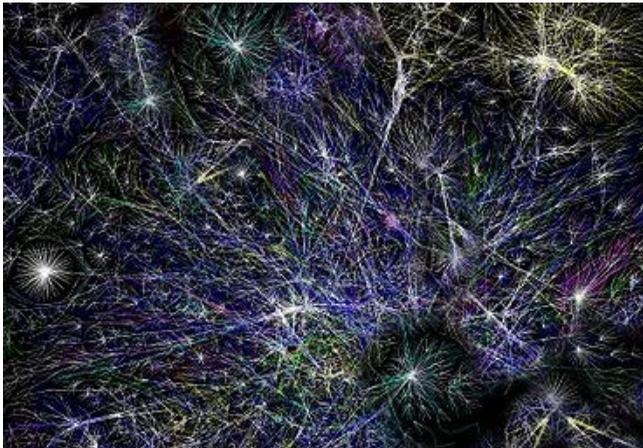
One rudimentary way of representing all of this for those who can work with symbols:

$$(\sum A_1 \text{ and } B_1 \text{ and } D_1 \text{ and } G_1 \dots n_1) > (\sum A_{2-n} \text{ and } B_{2-n} \text{ and } D_{2-n} \text{ and } G_{2-n} \dots n_{2-n}) + (\sum C_1 \text{ and } C_2 \dots C_n) + (\sum P_1 \text{ and } Q_2 \text{ and } R_3 \text{ and } S_n) + (\sum EA_1 \text{ and } EA_2 \text{ and } EA_3 \text{ and } \dots EA_n) + K$$

Symbolically:

- a) Aspects (A B D and G and more) combining such that all four (or more) are potentially somehow quantitatively and qualitatively transforming
- b) And also having many ripple-through consequences (C)
- c) And also implicating and involving other Aspects (P Q R S)
- d) And also implicating and involving other Emerging Aspects (EA).
- e)  $\sum$  means 'sum of'
- f)  $>$  means 'resulting in'
- g) 2-n means 'any number of transforms of the original'
- h) K denotes random other intervening variables that lead to error in attempting predicting

For completeness, we could then add in feedback loops and networks linking sets of aspects and sub-aspects – becoming rather complex.



**Keypoints**

*connexity  
and everything involved is integral  
as in being simultaneously  
interconnected  
interdependent  
interrelated  
interacting  
interwoven  
interesting*

*connexity*

*boundaries and edges  
significant for material and energy  
flowing and transforming*

*and  
as in nature  
so with the social  
change typically happening  
at the boundaries and the edges*

**Keypoint**

*free energy*

*engaging  
utilising  
and drawing others'  
awareness  
to  
free energy  
close to stuck energy  
for ripple-through effects*

**Keypoint**

*being on the side  
of the  
constructive striving  
of everyone  
present...  
with their ecological bits...  
with what is functional in the context...  
one form of the free energy*

*making use  
of the  
free energy in the system...  
Fred's changes as 'free energy'  
picked up by the whole inmate community...  
'don't stop me, I'm on a roll'*

*the 'night sky'  
as free energy.....*

*the free energy  
of volunteers  
wanting to be a part of Fred's changing...*

Importantly, a myriad things are always combining.....so *combining for combining's sake is not enough for what I am exploring.....*as it may well be more of the same.....without understanding the wisdom of combining what with what.....and at what moment.....and it will be useless to conduct the combining of things hundreds of times inconsequentially or incompetently.....rather.....something like setting up the very rich milieu that is massively filled with combining factors.....and within this rich milieu.....a key is in values-based sensing of the salient.....what is combining with what.....and what to combine with what.....in each passing moment....and how to.....strategically *influence* and *constitute* the combining.....and watching for the salient significant.....and the subtle potent.....and how these may.....change from moment-to-moment.....as architect Greg Burgess (2010) did in spotting the palm-to-palm curve fingers over curve fingers gesture of the

aboriginal woman whispering with her female friends about the form of the emerging cultural centre at Uluru in Central Australia....and this becomes a central motif in the end design.....and doing all this with an ego-free empty mind.....open to the Whole-of-it....and another thing is in guiding what others are attending to in the very rich milieu from moment..... to.....moment.....and having them.....attending to the moment-to-moment functional-in-context.



The Cultural Centre

One may still be left with a nagging 'how do you do this'. The short answer is I really do not know. One gets better and better at doing it while not knowing. Every context is different. Hopefully, this book By the Way may be a practical resource.

Another way is, as you go about your life with others, discovering yourself engaging in aspects of the Way. This may happen because in reading this book this far, your Whole-of-it is likely to be way way ahead of you, and then you may find yourself noticing that you too are effortlessly and spontaneously doing things beyond your wildest dreams that have simple elegance, integrity, social ecology and potency.

What follows is another true story....and this one is adapted from Spencer's Radio Program (Radio TC International, 2009a) about the Way in Action and tells.....amongst many things...about the interplay between *probabilities* in the context of *possible gain* and *threat and consequences of loss*.....that is.....risk.....and organic ways of minimising risk while working at the edge. The story is called 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's care at the time of the killings.

This remaining child had been looked after by foster parents for eleven years and is now twelve years of age. When the mother is within a few months of release she is still threatening to kill this remaining 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 suggests to the authorities that the mother be given the opportunity to request a transfer from prison to attend Fraser House on a voluntary basis, and if she agrees, to grant her request.

Neville fully briefed the foster parents and child on Big and Small Group process so that they all knew what to expect if they attended Fraser House.

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.

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 the three of them could get a sense of how Fraser House 'operated' and 'co-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.

The foster parents and the child agreed to attend Fraser House. There were other children present at Big Groups, as was the custom - up to eight families were in residence at any one time. As well, families, and friends, and 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 high expressed emotion from birth. At Fraser House the children were a major source of high expressed emotion. They could survive.

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.

*The foster parents and child agreed 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.*

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'; so she accepted the Fraser House alternative.

That the child and foster parents commenced attending Fraser House groups, and that the three of them 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.

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.

As per the current practice at the time, this mother's initial assessment was by members of the Admitting Committee which was made up of *patients* who had become *highly experienced* in the Unit's therapeutic community processes, and this was a regular feature of Fraser House way. At times the Fraser House Staff Handbook, including sections on 'How to Lead Big Group' and the 'Role of the Psychiatric Nurse at Fraser House' were written by patients (Spencer, 2005, Chaps 7 & Appendices 7 & 8). A copy of these are in Dr Neville Yeoman's Archives in the Mitchell Library in Sydney. The patient members of the small Assessment Group from the Admitting Committee who interviewed the mother upon her arrival at Fraser House were all *patients* who had *killed or seriously injured members of their own families...and who had become extremely experienced in psychosocial transformative processes* – it takes one to know one. They did not declare to this mother that they were patients, and that they had all either murdered or 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 – perhaps in a few moments.

The maternal mother was left in the care of a staff member while the Assessment Group 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 in the room – a three tier platform on two long sides with only three short paces between the respective front rows.

There are two tiered platforms at one end and a single row of seats at the other end where Neville is sitting, and all 179 pairs of eyes are on the mother. She is totally unprepared for this. So she searches the room for familiar faces and finds the members of the Assessment Group. She is directed to a spare chair and hardly notices that she is sitting between two very powerfully built men. With their casual clothes, she has no way of knowing they are nurses who have been placed either side of her to prevent her reaching and harming her daughter. Beside one of the men is a female nurse. Unknown to the mother these three are on constant alert to stop her approaching her daughter.

*Directly opposite less than three steps away sits her daughter flanked by her foster parents.* These three in turn are flanked by staff also on constant preparedness to move together and forward to block the mother being able to reach her daughter.

After agonising seconds Neville speaks up and asks members of the Assessment Group in turn to give the mother something of their background. Each speaks briefly of assaulting/killing members of their families. After the overwhelming confusion and emotional flooding of this introduction to Fraser House Big Group, Neville caught the mother's attention and says 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 puts the mother into *massive overload.....*

The mother now has 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 *is her daughter in the flesh directly in front of her - just a few steps away!*

After a very short time in the room the mother suddenly makes a dash towards the girl and the male nurses, on razor alert for just such an occurrence, grab the mother. She immediately goes into an almighty struggle with super-human raw emotional energy.

The female nurse assists in restraining the mother from her attempts at freeing herself. The others, who were prepared on either side of the foster parents (who in turn were flanking the child), head towards the mother blocking her path to the foster family. When the mother is restrained the meeting resumes.

After a time when she had calmed a little, the restraining hands leave her.

The mother 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 by Neville and others experienced in Big-Group processes to determine where she was at.

After Fraser House had been going for some months, Neville had staff-members who were growing in experience of community trans-forming processes. Significantly, Neville also had within the *Patient* and *Outpatient population* a rotating core group of people who had become extremely skilled in therapeutic community holistic transforming processes. Recall that patients and outpatients at Fraser House typically arrived belonging to a *very small dysfunctional* family-friend social-network (5 or less members) and left the Unit being a vibrant member of *functional* social networks imbedded within nested networks of between 50 and 70 people.

Fraser House patients lived within therapeutic community all the time and those who had been there for a time....had had a lot of Big Group and Small Group experience.....and typically became involved in domiciliary care visits to those patients and outpatients who had already left the Unit...as well as being involved in a crisis care emergency call-out unit that would go out to both North and South sides of Sydney Harbour to support people in psychological crisis.....

*Nothing, absolutely nothing, altered Fraser House routines* (Spencer, 2005). Saying that...any and all routines were up for constant review. At the time the Big Group meeting always lasted sixty minutes - exactly. Neville had found that this stopped what he called 'session creep', where people put off saying things of significance until later in the group - and the groups keep getting longer and longer in length. Knowing that groups are *always* one hour, people tend to get on with their change-work.

The four key people in this present case - the maternal mother and her daughter and the foster parents – after the initial meeting, sometimes separately, sometimes in different combinations, attended the regular and special Small Groups that occurred throughout that day and Special Big Group. 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 through this process that at the time of committing the offences until she arrived in Big Group, the mother had had a delusional belief that all her children had a disease that would blind them. I sense that the mother had taken on board some relative's belief that the mother was 'BAD' and that she would pass this 'BADNESS' on to her children. This delusional belief was unravelled and *completely dispensed with*.

During her first day at Fraser House every aspect of engaging with the mother was sustaining her being fully connected to her experiencing her experience-of-being-in-the-world.....being aware of how 'belief' and 'doubt' had been 'working' for her....doing 'reality checking'.....especially in exploring how '*love*' and '*loathing*' had been working.....and experiencing her *loving* of her surviving daughter.....and especially her experiencing of 'confusion' and 'clarity'....her sense of her self....her feeling of emotion in it's full spectrum.....and on...and on....being usefully over-loaded....and experiencing letting go.....and being re-constituted .....and on-and-on...

...those who were there spoke of Fraser House being at its relentless compassionate loving best.....

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 mother was now 'safe' and her self image had *no trace* of 'being BAD'....

...the mother had had an absolutely sustained nourishing and *corrective emotional experience* throughout the whole 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 mothers integrated habitual dysfunctional delusional patterns were disintegrated.....were dissolved.....and systems of systems within were resynthesised and re-integrated....

*The maternal mother and the daughter stayed together in a Fraser House bedroom that night!.....alone....*

The following day a staff member wanted to know who the wonderful new nurturer was, and where was the new 'murderess'; and it was pointed out that the 'nurturer' and the 'murderess' was 'one and the same person'.

Neville, a senior charge nurse, a psychologist who went on to head up a government department, and another psychologist who were present all cross-confirmed the above story. It wasn't only the mother that was changed by what happened. Everyone was affected.

As Margaret Mead observed, it was the absolute density of the Fraser House process, that - to quote Clinical Professor of Psychiatry Maxwell Jones again - 'made evolution inevitable'.

And Neville describes having an overwhelming love for this mother during the whole hour of Big Group, as well as during the balance of the day and thereafter. Neville's abiding metaframe was love surrounded by humane caring, psychosocial ecology, and safety.

Dr Les Spencer writes of a June 1999 telephone conversation where 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 Les asked 'and were there miracles at Fraser House?' Neville said with flourish:

Of course it was miraculous. We were the best on 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.....

A feature of Big Group was that around 180 people were crowded together shoulder to shoulder into a small rectangular room.....and Elias Canetti (1960) in his book 'Crowds and Power' makes the points firstly....that there is the experience of equality in a crowd...and secondly

.....that crowds love density.....and this feeling of density....*'is the strongest in the moment of discharge'*.....and the following story provides a glimpse into processes that were used to have Fraser House.....in Neville's words.....streets ahead of everyone else.....so that they would .....as a Unit.....take on the challenge of the likes of the previous story.... And this next story is about how Neville harnesses the power of *crowd discharge*.....it's adapted from a story told by Spencer on Radio TC International (2009a) called 'Going Berserk'.....which is what Neville did as a functional change process.

As for relating with people going berserk, Neville's sister-in-law told me of a time when she was a charge nurse up in the North Ryde Hospital, and police had arrived and it had taken a number of police to get a Vietnam war veteran who was berserk, out of the police van and into a padded cell. The hospital staff had not managed to get sedation into the Veteran and the inner door of the cell was not locked.

Neville and his family lived on the hospital grounds and Neville was rostered on that night to handle any emergency up at the main hospital up the hill from Fraser House. Neville's sister-in-law told me that when Neville came he let himself into the cell, and moments later she looked in through the peep hole, and Neville was cradling the man who was sobbing in Neville's lap. Interrupting with loving empathy.

As background to this Going Berserk story, Neville spoke to me a number of times about four major themes stirring emotions – these being gain, loss, threat and frustration. Neville would expressly make strategic use of energy in incidents with a high probability of heightened emotional arousal associated with these four themes within Big Group, and then create shifts in emotion to generate social global bifurcation - a sudden leap to the emergence of a higher order of functioning.

This term 'global bifurcation' is borrowed from physics where physicists may use language like – 'Global bifurcations occur when 'larger' invariant sets, such as periodic orbits, collide with equilibria. This causes changes in the topology of the trajectories in the phase space, which cannot be confined to a small neighbourhood, as is the case with local bifurcations. In fact, the changes in topology extend out to an arbitrarily large distance (hence 'global').' Refer Internet Source, Aug 2010:  
[http://en.wikipedia.org/wiki/Bifurcation\\_theory](http://en.wikipedia.org/wiki/Bifurcation_theory).

Neville would use high expressed emotion to affect equilibria so that they would move to far-from-equilibrium states for the emergence of functional outcomes.

What follows is an example from Fraser House of how Neville *intentionally* heightened the group's emotional arousal during a Big Group meeting to massively increase possibilities for everyone involved in Fraser House - patients, outpatients and staff alike - to jump to a much higher level of cohesive functionality to meet a very large and looming challenge threatening the very survival of the Unit.

Neville spoke about a Keypoint in the life of Fraser House. On one occasion after Fraser House had been going for around three years, and as soon as Big Group started, Neville said, 'I went berserk'. And he was quite a character when he was talking about this.

Neville is expressly creating contexts for massively increasing possibilities.

*the Way  
fosters  
emergence  
amongst  
life's  
abundant  
possibilities*

All present at Big Group thought Neville was having a mental breakdown. Neville going berserk is really something to see! He was quite a passionate character at times. He once went berserk towards me at Yungaburra, and at the time I was laughing inside saying to myself:

Go Neville! Go! Let me see what you can do in full flight!

The context at Yungaburra was that Neville had repeatedly told me to check the context. I had checked that one of the people arriving at a gathering was the daughter of an African Chief. When this daughter arrived she was a white Afrikaner with a strong Dutch accent. Neville went ballistic! He wanted the 'people of colour' to outnumber the 'whites' and the women to outnumber the men. He was very into group balance, and balance biased towards the female gender. It later turned out that this 'Afrikaner' was the *full-blood* daughter of a Black African Tribal Chief and this daughter's sister was extremely black and African in appearance. The Afrikaner looking woman was later featured in a documentary about re-connecting with her Tribal heritage and I found out her background years later.

Now back to the Big Group at Fraser House - at first when Neville arrived in Big Group he was just screaming and yelling and not really making much sense at all to anyone, but he certainly was stirring everyone up. Then he conveyed that he was sick of everything, and this raised everyone's emotions. So threat was a dominant theme. Neville was in part tapping into frustration as a driver within himself and others.

After a short time the nub of Neville's outburst was revealed to the group. Neville was going on extended leave and the Health Department had not arranged a replacement psychiatrist. This was a very serious matter, because Neville's file note<sup>34</sup> 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, and I said I was even if the bloody place fell down. I then berated the Division and the fact that a certain doctor (mentioned by name in the report) or some other Doctor should have been here at least two weeks ago (my italics).

And then the report continues:

I took a most regressed and childish aggressive view against the department and in support of the head of North Ryde Hospital where Fraser House was on the grounds, and in support of my own efforts, pointing out that both of us were placed in a situation of letting them down because of the department's incompetence.

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<sup>34</sup> In Neville's collected papers in the Mitchell Library in Sydney

Now to go back to the Yeoman's family *for some more context* – the genius of P.A. Yeomans and his sons was that they spotted the *information distributed in the land topography surrounding the Keypoint*. Four areas all connect at the Keypoint. The main ridge, and the primary ridge on both sides all come down to the Keypoint. And the primary valley rises to the Keypoint. This means that if you have eyes to notice and attend to system properties in each of these four areas, *they are all present at the Keypoint*. All the distributed information interconnects and interacts at the Keypoint. *Keypoints are saturated with information that is distributed and interacting in the system*. Sensing and observing the Keypoint may reveal insights as to how the *whole* complex dynamic system works and interacts.

Neville recognised that Keypoints occur in many contexts - and I am suggesting that Neville's outburst during Big Group made the Keypoint, 'I am leaving and there is no replacement'. Big consequences! This *Keypoint was at the junction of every aspect of the Fraser House social topography, or landscape. This Keypoint also condensed all of the information distributed in the Fraser House Social System*.

Through this Keypoint ran the Keyline....and in this context the Keyline becomes the sub-theme(s) for discussion....the Keyline in land topography is a contour line.....and it is the only contour in that primary valley having the property that chisel ploughing parallel to the Keyline.....both above and below the Keyline soon has chisel cuts going off-contour such that it results in surface-water tracking slowly down hill in the chisel cuts..... *though towards the sides of the valley.....rather than having surface water having the typical eroding rush towards the centre of the valley*.

Similarly...social thematic Keylines of discussion conducive to coherence may prevent the 'eroding rush'.....and allow a more gentler engaging .....though as mentioned elsewhere.....at Fraser House high expressed emotion was also used functionally when it occurred.....

Both at Fraser House and at the Groups in the Facility, 'Themes as Keypoints' was an important concept. Themes were used that were conducive to coherence amongst the people; all of the people in the Group.

Big and Small Groups at Fraser House had a themes-based open agenda. In this Big Group 'Going Berserk' context, the Unit would have been without a doctor and psychiatrist. Some replacement was coming in three weeks or more, 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 from Neville on 'the Fraser House way'.

While the head of the North Ryde Hospital.....as well as the Head of Mental Health Services in the State were very supportive of Neville and Fraser House.....Neville had gone way outside the square in setting up Fraser House processes.....and there were people.....especially drug-treatment oriented psychiatrists who were strongly opposed to Fraser House community psychiatry processes....so there was among Patients... Outpatients...and Staff alike...the major uncertainty of what changes a new psychiatrist would make in Neville's absence...firing off threat and frustration...compounded by the fact that there was *nothing* they could do about the lack of a replacement fully orientated by Neville...

Neville was scheduled to be away for up to nine months....and Neville's behaviour.....and this news of 'no replacement being available' .....heightened emotional arousal to fever pitch in everyone.....a combination of threat...anger.....rejection...abandonment...helplessness ....confusion....anxiety.....panic.....frustration.....impending loss...and fear.....a weird...and disturbing mix....and half of the residents at Fraser House had come from Mental Asylums.....so they understood what returning to that kind of place meant.....and those with prison backgrounds had come voluntarily to Fraser House.....and were threatened by news that it may revert to being run like a Mental Asylum of the day in the early 1960s.....

.....then Neville suddenly switches themes and slams the Health Department as the 'culprit'.....

.....both patients and staff's emotions were....by this shift in thematic focus....directed into *anger* at the Department.....

.....then Neville refocused theme and thinking again to 'everyone taking responsibility for Fraser House and each other'.....and again.....patient 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!

....and this was yet 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 and patients  
was all about  
engendering communal cooperation  
towards safety and gain  
in the face of danger and loss  
all within the understanding that  
crowd density is strongest  
at the moment of discharge*

Within Big Groups, and especially during the time Neville went berserk, he used *provocation* and *crowd contagion* as change processes. Neville used emotional upheaval, crowd synchrony and contagion in the context of *energising emergent self-organising properties in the inter-mix of psycho-social and psycho-biological systems* in all present. He was really mixing the juices.

Neville's constant changing of the group's thematic focus during this 'Going Berserk' episode was an example of using Cultural Keypoints, and Keylines or themes of discussion.....Neville was firing off a habitual pattern and associated state in every Big Group attendee.....and then disintegrating that pattern and state....and he did this rapidly with a number of state changes (Feldenkrais, 1972).

While Fraser House operated as a potent space for social transforming ...the Unit still had what could be termed 'surge space'...and at significant moments surge would happen by dint of circumstance.....and...when the ingredients were present.....Neville would sometimes catalyse the surge...as he did in yelling....'Jab the wife!' A classic use of surge space was this Going Berserk episode.

Neville arranged for eight separate people's reports on his 'Going Berserk' – and this is an example of Neville's meticulous attention to detail and his strategic-ness in having eight separate people's reports of the Big Group meeting where he went berserk to be written, and Neville' kept all of these in his personal archives, and he put copies of them all in his own personal Fraser House Archives in the Mitchell Library in Sydney. Every one of

these eight reports in the archives from other staff members similarly confirmed that Neville had intentionally mobilized and used group energy - emotional energy towards group cohesiveness in caring for *itself* - and that this shifting around of emotional contagion was a crucial aspect of the Unit functioning *extremely well* during the ensuing nine months while Neville was on his (working) holiday.

To go into Neville's Archive records, one staff member's report of the above incident ends with:

This story has no ending because we still continue to function as a unit.

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. Neville Yeomans.

I interviewed another Fraser House staff member who also recalled Neville's behaviour in 'Going Berserk' in Big Group, and this member collaborated what I have just been saying.

Neville's placing of eight separate staff member's reports, along with his own report of the 'Going Berserk' incident and all of its sequelae for me and others to find in his archives, is another example of Neville being '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! That's how strategic he was.

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, Cockett and Chilmoid mention one Fraser House research project that demonstrated that there was a constant pattern of significant 'breakthroughs' that tended to follow about six to seven days after some major crisis in Fraser House (1965).

During the time Neville was director of Fraser House...1959-1968...there were around 13,000 outpatient visits a year and 80 residents including a unit taking whole families including three generations. Professor Alfred Clark who went on to head up Sociology at Latrobe University obtained his PhD researching Fraser House (Clark & Yeomans, 1969).

*There are no records of the Unit during the 1959-1968 period in the NSW Health Department Archives.....an example where nothing means something.....*

So Neville went functionally berserk and tapped into the experience.... wisdom....and emotionally charged resources and capacities within Big Group attendees at Fraser House.....and I sense that as you read and perhaps reread these stories you may be getting a sense of this all being very fractal and holographic....and that many things are happening simultaneously during Fraser House processes...in the stories in *By the Way*...and in the *Way*.....and you may be seeing connecting patterns .....and linkings and implications everywhere (Laceweb, 1997a).....

.....and the expression 'the wisdom is in the group' has been mentioned a few times.....and are you one of those people who recognise the potency of the coffee break at conferences.....where you live in hope of getting to meet the very few people who are present that you would love to meet and talk with....and who are *a* or *the* reason for you being there in the first place.....and have you had more than a niggle that you are surrounded by *very* interesting people....though the whole conference program and conference process *ensures* that you *don't* and *won't* get to meet them or talk to most of them.....and finding people is complicated by people's name tags having very small writing on them.....while all of this experience....talent.....wisdom.....and knowledge is managed..... organised....controlled.....and actually *curtailed* by the conference agenda planners.....so that you have all of this massive potential.....and the attendees are all in rows looking at the back of someone's head....and structured to be listening to one expert at a time.....or one very important person representing one important entity.....or listening to a row of them up on the dais....say involving a 1000 to 1 ratio....or far higher....in listeners to speaker ratio.....and at the end of a session there may be some exchange with the expert(s).....though typically...one can ask the experts one question rather than dialoguing with them.....and often these experts are tightly controlled at coffee break time....so the 'ordinary folk' don't have access to them.....they tend to disappear with the privileged few.....and all of this process is enshrining the notion that the few 'top' people have the best wisdom and the prerogative of decision making as they control the advanced knowing (Bendix, R., 1956).....and I've been in many of these types of conferences where the combined wisdom of the attendees far exceeds the knowing of the few speakers....and this is not to say.....the few may not have vital significant news and be of extreme value.....I'm exploring reflecting on *getting the very best* out of having *all this talent* that is...for a time...together in one place...

....and you may have heard or been involved in occasions or conferences promoting 'dialogue' where again the taken-for-granted about how events are run....and all of the preplanning and control processes ensure that we...the many.....sit and listen to the few experts *talking about dialoguing* .....and *no* actual dialoguing is possible.....except *again* during the coffee breaks.....

.....and all of this control of flow.....from the few to the many.....from the 'expert' to the 'novice'.....from the 'self actualised' (Bendix, 1956) to the 'upward mobiles'...'ambivalents' and 'indifferents' (Presthus, 1962) helps the power-folk.....preoccupied with protecting decision-making prerogatives.....reinforce the never-questioned taken-for-granted power-divided status quo...

....we expert leaders by dint of our self-actualised superior-ness lead and 'hold the floor'....and you follow and listen.....and take this as 'the way things are'.....not to be varied...and never to be questioned.....

.....and Presthus termed being 'upward mobile'....'ambivalent'....and 'indifferent' 'patterns of the accommodating' to this power divided hierarchy of control. And Pelz termed 'parathetical' or 'anthropological' the way of being-in the world of folk who are recognising these power-over processes and metaprocesses.... 'parathetical' as in being in the sentence/system though bracketed off from it....and 'anthropological' as in being with folk from another culture...though never joining that culture...

.....and recognising.....respecting.....and valuing the wisdom in the group...some folk are beginning to set up gatherings that are *all coffee break*.....and that have *emergent* themes-based *open* agendas rather than fixed agendas....'emergent' in that they emerge from the consensual interests of the attendees.....rather than being predetermined by gathering 'organisers'.....whose role shifts from being 'organisers' and 'controllers' of what happens.....to being 'engaging in constituting contexts rich with possibilities for attendees to connect....relate....and engage.....'

.....though I have had a couple of experiences where this format of having themes-based open agendas has really 'freaked' people who are locked in the square.....as they deem and feel it is *vital* for them to '*know beforehand*' *what is 'supposed to happen'*.....and 'what their role will be'....and they become very unsettled when things are uncertain....as

they crave certainty.....and hence seek to control through being able to predict and hence 'know'...

...and if things are left tentative...then.....by *their* definition.....it is 'not organised'.....or 'not organised 'properly'.....

and I have attended many such gatherings since the mid 1980's that are not only themes-based open-agenda.....they are also self-organising .....with the nature of the gathering.....and the rumours passed along networks about such gatherings acting as a 'normative filter' on the social ecology of attendees....and there's a common and shared understanding of the ways of the gathering....

.....for example.....at these gatherings there are metres of green painted chalkboards showing times and potential locations and venues for nearby workshops .....talks....discussions and other types of sessions for two or more days at a time....for up to seven days of gathering....

...anyone wanting to put on a session.....of any format.....writes it up on the boards in a *completely self-organizing way*...

...and over the seven days with up to 3,500 attendees there have been over 650 well-attended discussions.....mini-conferences.....experiential workshops....skill-sharing....networking sessions and the like....

.....and on another occasion I was talking to a very stressed person who had just returned from an international mainstream conference where she had been in control of organising and scheduling 300 people attending six workshops that were repeated six times over three days.....running parallel to the traditional keynote speaker program...

.....and she said organising that set of workshops was a nightmare..... and when I mentioned to her about my energising the *self-organising* of between 300 and 650 workshops for 3,500 people over seven days .....and being prepared to do this twice a year for many years.....she went into mind-melt and disbelief....

.....and some people are giving thought to how we can let each other know *before* an 'all coffee-break' gathering lasting a number of days... about what we know.....and what we are interested in.....and how to find us during the Coffee Break Gathering....and what we look like .....

....and folk are exploring using processes that can fast-track discovering each other and networking.....and meeting and re-meeting each other during and after the gathering.....and getting things of moment starting in a moment...

....and such gatherings may fast-track the evolving of themes-based networking.....and with people being imbedded in a number of these themes-based networks.....there is scope for passing information and rumours *between* networks.....through nodal people.....so there evolves an inter-linked network of networking networks.....resonant with rumours grapevines discussed previously...

....and notice the different structures within the three nested networks depicted below.....denoted by being partially enclosed by striated triangles in the following sociogram...

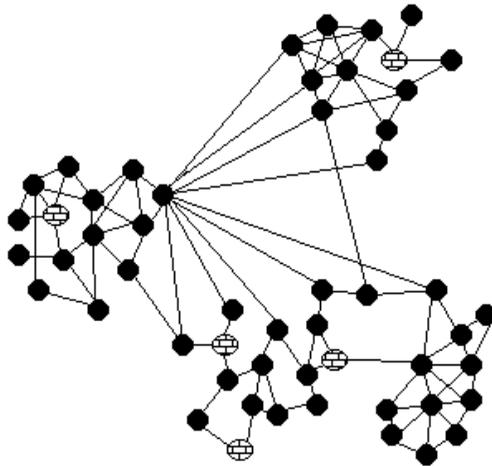
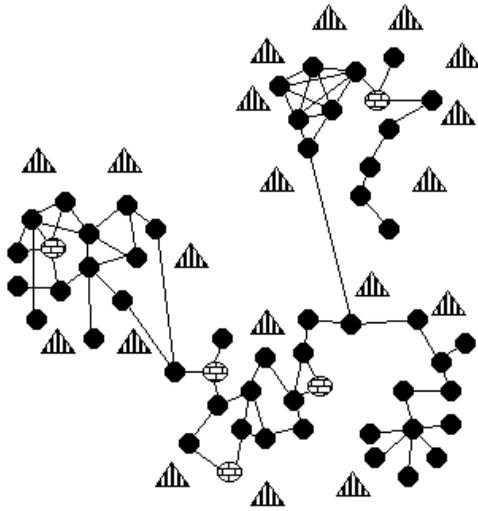
....and perhaps you can.....sense who the nodal people may be.....and dialoguing with others about your reflecting may be valuable.....and the hatched ellipses are enablers....

....and the dark dots may be thought of as people.....or as depicting a network...and the people/networks may be local or geographically spread ....and the lines.....though linear...are depicting flow of rumours.....

.....and there may be multiple aspects not depicted that are layered.....segmented...integrated....and polycentric...as in having multiple 'centres'.....the direction of flow...and the importance....significance.... substance....and value of the rumours...and the uptake....and adapting of rumours to local contexts....and who may be the vital and significant folk (Ferguson, 1980, p 207-246)....

.....and notice the subtle.....though important differences between the following two sociograms which depicts changes in linking after say all of these network people meet each other during a large 'all coffee break' gathering....

...and you may want to reflect on the significance.....and implications of inter-connected aspects and transforms of the two sociograms.....



inter-linked network of networking networks  
(Laceweb, 1998a; Spencer, 2005)

## Reflecting

Inmates in the Group were increasing values-guided.....humane-caring .....normative.....re-framed.....refined.....and responsive sensibilities and sensitivities in very aware relaxed bodies.....along with being able to make values-guided....norms-framed.....emotional state-changes..... embodying functional responding in connected relating with others ....with a focal shift from abusing....manipulating....and doing to others...to using sensory awareness of their being-in-the-world-with-other-beings..... engaging in relational knowing and understanding of self and other.....a shifting from Maturana's 'homo-aggressans'.....to 'homo amans' (1996) ...from aggression to loving.....and this experience .....and rumors of others replicating this experience in different places...is passing as stories through lateral wellbeing networks globo-locally.....

...and to change valleys.....this book is not about notions of 'being positive'.....and 'the power of the mind'.....or 'you are responsible for what happens to you'...

....and a corollary of 'non way is the Way' is that prescription is not a part of the Way.....and people who become experienced in the Way may engage in all manner of behaviour and bodymind processes as contexts change....being spontaneous....playful.....engaging.....serious.....the full range of human behaviours.....

Towards understanding...you may want to refer to Appendix Four where there is the suggestion that the reader engage...as I have done during writing this book...in a very rich form of reflective contemplating.....

.....and one mode of reflecting is about our inter-subjectively responding to the intermingling of three elements....reflecting upon...

- the storyteller
- the story telling and
- the stories

.....and perceiving these three as an interconnected matrix or holon.....

This three-way reflecting is a challenging and rewarding task towards a wider understanding of 'understanding'.

Some possible themes:

On reflecting on the story teller:

- Seeing things about me that I may not be able to see
- Ways my socialising and being-in-the-world may have enriched and/or limited me seeing and realising
- Learning about yourself in reflecting about me the story teller

On reflecting on the story writing:

- Reflecting on my writing of By the Way, and what that process may have entailed
- Writing about the inexplicable and the fractal
- On weaving aspects and following the threads that are already intricately woven together
- On weaving words, worlds and connected realities
- Vicariously engaging the reader in moving.....sensing....feeling... and thinking....and at subtle energy and phenomenological levels
- Writing ecologically so that the book may ecologically engender transforming acts - acts that may transform the reader.....resonant with speech acts.....

On reflecting on the stories

- Realising the implications of the stories and other content process
- Reflecting on the Book itself – on what you've already taken from this book
- On this book already becoming a resource for you

And then reflecting upon the interplay of the three themes:

- the storyteller
- the story telling and
- the stories
  
- Reflecting on these three themes simultaneously informing..... enlivening and enriching each other.....and doing this reflecting without asking questions and seeking 'explanations'...as a different form of knowing...contemplative knowing...reflective knowing...connectional knowing...relational knowing...

...so one thing you may want to do is to revisit some of these stories using the story list at the back of the book.....and perhaps seeing if you can .....identify the processes and the meta-process being used....and discover and contemplate the implications....

.....noticing By the Way has stories about people improving how they're behaving in organisational environments.....including business environments...and on this theme...the book is providing examples of increasing the functionality in the way top managers are interacting with each other ....and with others...and just some of the processes expressly being explored and implied in the stories and other parts of this book include:

- Increasing process...metaprocess...and connexity perceiving
- Identifying and using local themes conducive to coherence
- Using framing and reframing of content and process
- Using verbal metaphors rather than reducing dynamic processing and relating to noun metaphors...for example changing 'failure' to 'failing'.....and 'success' to 'succeeding'...and noticing the difference in this shifting to dynamic expressing
- Sustaining being competent in using personal...group...team... and organisational competencies
- Using inside and outside focus...rather than being blind and deaf
- Accessing and using intuitive states of being
- Tapping into and using free energy
- Using processes fostering *bifurcation* and *emergence*
- Using metaphors to save face and communicate
- Intercultural interfacing processes and competencies
- Fostering and supporting self-organising organisational networks
- Using relational mediating processes
- Negotiating meaning
- Future pacing
- Mentoring organisational people on the Way
- Finding the many organisationally relevant implications in By the Way

...and along with all of the above...there are many more processes woven through By the Way that you may discover that may be applied in organisational settings....and like Neville said to me about his father's writings.....I invite you to have another look and see what you can find.....

And now back to Margaret Mead.....the world-renowned anthropologist .....visiting Fraser House and saying that every aspect of Fraser House continually combining in such an all-embracing sustained....socially....and

ecologically dynamic manner was one of the most significant aspects that set Fraser House apart from other therapeutic processes she had encountered around the World as part of her role as founder of the World Federation of Mental Health...

...recalling that Mead used the terms 'the totality' of it all and 'density' (Clark, A. & N. Yeomans, 1969)...and perhaps *By the Way* has given you some sense of what Margaret was talking about.

Neville told me that he met Sociologist Talcott Parsons in the USA and that Neville believed that Fraser House, as a model of social systems in action and transition, was way ahead of Talcott Parsons' work. Professor Paul Wilson described Dr Les Spencer's PhD dissertation 'Cultural Keyline' on the Life Work of Dr Neville Yeomans as 'making a significant contribution to social science.

...and writing *By the Way* has been a first for me....for Neville had been mentoring me in engaging in *oral* traditions since 1985....so given this ....never before have I attempted to convey the richness of my engaging with others in full flight as it were....in 'high' degree....with all of my resources.....my linguistic and other competencies.....and my life experience....my awareness and life-force potency fully engaged....so in all of this....how did this book emerge...for none of the sessions in the Facility were electronically recorded....and I made no notes during or in the weeks and months following the Group meetings at the Facility....and none of my conversations and hearing of stories in my travels through South East Asia were recorded...except the conversation with the women who danced in the torture centre....though I have retold each of the stories to others and myself over and over during the subsequent years.....and I've since replicated this work with others.....including perpetrators....in small and large groups many times in the East Asia Oceania Australasia Region...and in the writing....I've accessed state dependent memories and learnings.....and have been able to enter the present past in profoundly accessing the time with the folk mentioned in this book.....as if it is happening again as I type.....and.....I've been engaging stream of consciousness within the oral storytelling traditions.....and then weaving streams....and I've been dancing with the Way in writing about the Way.....

.....and *By the Way* is about how people are engaging in behaviours that may be the *best* that they can come up with in the circumstances ...like getting angry...lashing out and breaking things like Paddy did...or shutting down parts of their body like Fred and Dom.....or using the

sobbing breath like the daughter on bail and the job applicant.....or like children...and adults...cringing and freezing when forced to watch atrocity .....or taking drugs like Max...recognising asymmetrical disconnecting ...tensing...and constricting like Maria did are aspects running through *many* of these *surviving* strategies....

....and perhaps it's something like the following.....people holding on to these habituated defend-and-protect behaviours....which are *the best that they have come up with in the past...and these defences are all they have....*so without them they would be devastatingly vulnerable.....so every fibre of their being becomes engaged in sustaining constricting and strongly resisting *any* releasing...any letting go.....and they panic and tighten like crazy whenever they sense any hint of release.....so any change is typically beyond their capacity.....

...and as an example of *coming forth* from *disconnect*...let us return to the invisible children of Cambodia.....recalling their processes...towards realising...connecting....integrating....and....relating with self....then others  
.....

.....so.....relating.....

- first with their experiencing
- then with their experiencing of doing
- then with experiencing doing in the form of going...

and some researchers explored the most used three words by very young children in many language cultures...

the most used word	I
the most used two words	I am
the most used three words	I am going

while back with the invisible children...again....

- first with experiencing
- then experiencing doing
- then experiencing doing in the form of going...
  
- experiencing Cambokids as a child friendly space
- experiencing water
- then experiencing doing marks in sand....and little hill making...

- then experiencing doing in the form of *going back* and *forth* on the swing....
- then experiencing doing in the *form of going up* on the staging and then *going right off*...
- integrating moving...sensing....feeling....emoting...thinking...and.... being

.....where this experiencing of being is incremental and includes the earlier aspects.....and where each increment is involving more BodyBrain processing and relating.....

...and By the Way has been exploring practical ways for transforming disconnected living towards releasing...connecting...and integrating for wellbeing...and this is discussed further in the final segment....

....and all the while...one of the challenges in writing By the Way is what Eisner calls 'the untranslatable'...

...there is no verbal equivalent for Bach's Mass in B Minor (1991, p.235).

...prose cannot encapsulate the fullness and the co-reconstituting lived-life sensing of the emotive richness of the Group at the Facility or life at Fraser House.....so the challenge is to convey some sense of rich interwoven subtlety and complexity....

I sense that people wanting to explore the Way.....and processes...and metaprocess referred to in this book may prepare themselves in a number of ways....

One way to prepare is to explore aspects involved in connexity perceiving ....and one resource for this is Gregory Bateson's book.....'Steps to an Ecology of Mind'.....especially the Sections on Bind.....Double Bind..... Logical Type.....and Theory of Logical Type (1972, pp 244-308).....

Linked to this is recognising the very big difference in the nature of and the task of perceiving the following:

- the different things/objects in the context
- the shifting contexts
- distinguishing task and content
- background and foreground in the context
- the non-obvious significant in the context – the illusive obvious

- the salient in the context
- the inter-connecting within aspects of the context
- the inter-relating within aspects of the context
- the inter-depending within aspects of the context
- the simultaneous entanglement of the inter-connecting....inter-relating...and the inter-depending within aspects of the context
  
- The shifting to another logical type in exploring *processes*
  
- The further shifting to another 'level' and different logical type in exploring *processes about processes*.....what is termed metaprocess

Bateson refers to Level One Learning.....Level Two learning (deutero-learning)....and Level Three....as in:

- I. Learning
- II. learning to learn, and
- III. learning about learning to learn

- Spotting the implications of each of the above

As explored in *By the Way* many folk are locked in on task and/or only see the salient in the foreground. They have little by way of experience or competence in engaging at *any* of the other levels of attending or noticing or perceiving listed above.....and a way to increase competence in these other forms of perceiving is through embodying awareness...

....and a resource on *listening* and *attending* is the *Healing Ways Encyclopædia* (Lacweb, 1993b).....check these terms in the contents section of this resource....

...other relevant concepts may be found in the *E-Matrix Lexicon* (Lacweb 2000b)

...and in all of this you have this book as a resource to reflect upon...to explore spotting the patterns and implications embedded within it...even as there are patterns embedded in the last two phrases....

You may have a purposeful break from *By the Way* as discussed by Beveridge (1950):

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.

....and there are many things mentioned through By the Way that you may want to experience....ways of shifting and playing with awareness and playing with moving with awareness....and the like....

.....another resource is Dr Les Spencer's dissertation 'Cultural Keyline' (Spencer 2005)....with the chapter on method providing many nuanced feels for the Way.....

Miles and Huberman (1994, p. 245-261) make some suggestions from a qualitative perspective:

- Look for repetition
- Note themes and patterns
- Make metaphors and analogies
- Check if a single variable, event, or experience, are really several
- Connect particular events to the general
- Note differences and similarities
- Note triggers connecting meditating variables
- Note if patterns in the data resemble theories/concepts

And the stories of Fred or Maria or Paddy and the others follow Pelz comment (1991, p. 230):

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.

A series of talks by Dr Les Spencer about Fraser House are available on Radio TC International (2009a; 2009c).

Details about that 18-month Healing Sunday experiential therapeutic community gathering process organised by Dr Neville Yeomans back in the 1980s can also be found on Radio TC International (2009b).

For discovering more of the Way...one may explore using Wolff's twin concepts of 'surrender' and 'catch' (1976, p. 20).

For Wolff, 'surrender' involves:

...total involvement, suspension of received notions, 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...

Another way, we may immerse ourselves within healing transforming personal, social, and communal contexts in everyday life - for embodying the Way recalling that the terms 'communal' and 'community' are from the Latin 'communitas' (*cum* 'with/together' + *munus*, 'gift'), hence 'coming together with each other sharing our gifts' – as in our stories, life experience, insights and wisdoms.

To quote Spencer (2005):

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  
(Wolff 1976, p. 20)...

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  
(Wolff 1976, p. 22)....

Wolff is talking about realizing connexity. Wolff refers to 'subject, act and object'. These are the three aspects of *dichter and denken*. Wolff's undifferentiated surrendering merges the richness of perceiving subject and act and object in an undifferentiated melding.<sup>35</sup>

Another way is to reread a segment of *By the Way* after a few days or weeks.....as this may...as Spencer suggests...

allow one to see with 'fresh eyes'

...also...some contexts with transforming possibilities may be very ordinary moments in everyday life...like coming out of a train station or waiting for the photocopier.....as an example....on one occasion when two of our children were primary school age and the youngest was a babe in arms...we had an occasion to take them into the city when all of the people are going to work...and there are crowds of people going up and down the escalators from the underground railway station in the morning, and I playfully say to the two older children....

I have enough money to get mummy and me a coffee.....though we won't have enough to get you anything....is that alright?

My daughter and son had a brief discussion....

You buy something for us...or buy nothing...

I playfully say...

But mummy and me need our morning coffee....

Then my daughter respectfully addressed the quiet crowd on the escalators.

Excuse me all you people - when we get to the top they are getting a coffee and they are not getting us anything? What do you people think about that? They've said they only have enough for their own coffee?

People started chatting with each other and calling out many different solutions.

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<sup>35</sup> Also refer Appendix Four.

Be good and they might get you something.

You'll get something next time.

Children come first!

...and given all of the differing answers...my daughter asked for a hands-up poll from everyone....and people were evenly divided on a number of courses of action.....

....and we ended up getting waves from hundreds of smiling people.....

I found enough for drinks for everyone after this delightful playful sense of community on the escalators.

On a prior occasion when they were still young...my same son and daughter...with their cousin....are walking past a workshop I'm facilitating at a campout conference festival and I'm telling a story...and they respectfully ask if they can talk....and I say yes.....and they don't talk to me.....they addressed the group of 180....and my niece says...

Hands up if you've heard my uncle tell this story before?

About 60 put their hand up. Then my niece turns to me and smiles sweetly and says...

I suggest you get some more stories, or tell different ones.

.....my son and daughter smiled sweetly at the group and the three of them waved goodbye to them...and on these two occasions....on the escalators and at the festival....the mood was transformed to magic by the children...and both occasions *took people out of their state for a moment* and engaged them in *joyful community*...and this same temporary reframe of context took place when I was waiting for a woman to finish a large photocopying job at a large financial institution where I was consulting....as I engaged her in conversation that *takes her way away from the workaday world*.....and when her copying finishes she blinks a few times...shakes her head and *looks around to reorient* herself and says...

Oh well....back to the grind!

Back to the 180 people at the workshop at the campout conference festival...I have facilitated 100s of these workshops through the years and an underlying reason for doing these has been that I am continually fascinated with vicariously discovering more about the way Big Groups were facilitated at Fraser House...where 180 people would be squeezed into a rather small room shoulder-to-shoulder (Clark, A. & N. Yeomans, 1969; Spencer, 2005, Chap 8)....and I went and had a look at the room they used and with 180 people they would have been stacked in very close together!

I have been particularly interested in exploring how to have 180 people together for an hour engaged in experiencing their experience of being-in-the-world and hearing stories. Notes on this experience have been placed on the Internet (Laceweb, 1997a).

Faye Balanon,<sup>36</sup> psychologist from the Philippines, recognised resonance with Filipino way they term 'contextualisation' in evolving natural nurturer healer networks...in combining the group processes in the above Laceweb Paper (1997) and the sociograms detailed in Chapter Thirteen of Spencer's Dissertation (2005)....

To return to the theme of immersing ourselves in transforming wellbeing contexts and community wellbeing contexts in everyday life.....you can .....engage in aspects of the Way on *any* occasion where you are interacting with another person.....a family member.....a friend.....an acquaintance.....a stranger.....and sensing the experience of that..... you may.....embody what it is to use embodiment as a mode of learning....understanding...and knowing...

...and you may work on your awareness...and awareness of awareness .....and your capacity to.....attend to self and others...and noticing the massive amount of non-conscious behaviour in others....like the finger pointing at the thigh.....

And your intent in engaging, is it for self-help? Is it a flight from working with your own dysfunction? Is it a power thing? The processes we have been sharing are all about empowering self *with* others. The processes are emergent and generative; the processes do not prescribe to others, rather they support others to be more able to learn from their shifting experience.

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<sup>36</sup> Observation made to me and others at meeting in Tagaytay, Philippines.

While some of the material in this book is about social transforming action within the context of a special protection maximum-security prison, all the other stories from many and varied contexts, from rural areas in many countries through to top managers of multinational companies, evidence that the processes that have been detailed may have application in *any* context involving people engaging together in mutual-help social action for community wellbeing.

I am profoundly humbled by what has happened in the stories in this collection. I am in awe of what I have seen healers in the Region doing over a number of decades.

After a while I began to absorb aspects of the Way, typically without knowing that this was happening. Signs that something was happening was when I started to be party to extraordinary things happening, like Fred speaking clearly, and the sudden and dramatic change in the daughter on bail. And I came to be in awe of the outcomes that I was seeing happening.

I have a very strong sense that something far greater than 'little old me' is at work in all of this.....and it was not that 'I' am coming up with what to do from moment-to-moment.....what-and-how-to-do/say is coming through fully formed in an instant.....out of silence.....with a simultaneous .....this-feels-right-and-fits-the-moment.....and sometimes it is in the flow of the moment.....and at other times it may be after a long time .....the nine months of gestating...and somehow.....(I have never worked out that 'somehow') I know it.....what ever 'it' is.....is ready to flow....and acting on this knowing...it invariably does flow...and Neville spoke of the same process happening to him...

.....and it is in some ways like a back itch.....(and it is not a back itch).....and my grandfather had found his edge.....it was on one side of a split log pole.....at the bottom of the back steps on his farm house .....and part of his start of the day on his berry farm was scratching his back on that edge.....and I can see him now.....

.....and as a little boy around three years of age my brother and I worked with the adults for an hour before breakfast as that was the tradition .....and now....I can see my grandfather's itch dance moving on his edge.....moving to engage the itch or itches to enjoy itching the itch.....and I too have found my edge.....and it too is near the back door.....and at the start of the day.....in the early morning I have

found the better time to engage my itch.....and then I find that I am itching to engage life.

While I feature as an enabler in some of the stories, my sense was that I have been guided by what I have termed 'the Whole of it'. When I set out to write this book I doubted that I would be able to reconstitute what happened in words.

Once under way...the stories and the clarity of recall just flowed out of me, and again I was in awe of the process. Such is the Way.

In writing this book I have been embracing something of the richness and elusiveness of the Way and a mode of attending to and engaging with others - Dr Neville Yeomans - and so many others – like Werner Pelz, Geoff Guest, Dr Andrew Cramb, my eldest son, and also like Neville's family who used a mode of engaging such that they began to see what perhaps no one before in human history had ever seen – certain aspects of the patterns and forms in land-scapes and people-scapes, and the way things are interrelated....interconnected...interdependent...and interwoven .....and I have also been drawing upon my time journeying and experiencing the stories and actions of unique people using aspects of the Way in community wellbeing action networks evolving since before the 1950's throughout the East Asia Oceania Australasia Region and further a-field.....

And upon reflecting about the Yeomans sensing the Keypoint and the Keyline....how come perhaps no one else in human history has ever spotted these landforms and spotted their significance.....that they can guide the layout of gravity based networking of dams...and guide chisel ploughing so that surface water flow is tracked towards the ridges and away from the centre of the valley.....and the Keypoint and the Keyline being a guide for the design of irrigating channels.....roads.....fences .....new soil generating and many other aspects.....and I sense that through time people have looked at the tops of primary valleys and only saw what they were conditioned to see.....seeing the area as they presumed it to be.....another repeatable instance of main ridge..... ascending and/or descending.....and the primary ridges on either side of the head of the primary valley.....and people through history have been '*looking at things as they are*' .....latata<sup>37</sup>.....and never sensing they may alter their looking.....seeing.....and sense making.....and hence other

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<sup>37</sup> Paul commented on this: 2 Corinthians 10:7

people only saw the ridges and the valley.....and they never saw the Keypoint and the Keyline....or realised their significance and implications .....and By the Way has been *exploring going beyond conditioned seeing*.....



The asphalt of the urban sprawl spreading over the Yeoman's farm

With no consciousness of the precious wisdom of the Yeoman's family..... 'developers' have acquired the land with money maximising as the *soul* criterion....impoverished poor soles....

Spencer (2005, Chap. 2) in writing about new forms of networked social movements for wellbeing uses a spider web metaphor adapted from an Australian desert phenomenon where tens of thousands of tiny spiders float in on a thin spider thread blown by the breeze...and these tiny spiders cooperate together over-night in self-help and mutual help in building an immense web over the low bushes for miles in every direction.....and in the dry hot desert country one wakes up to the appearance that it has snowed overnight .....and on second look...it is the massive spider web.....and this new form of social networking for wellbeing is in many respects like this form of spider web.....it's soft...light...and plially fitting the locale....and made by 'locals' to suit their needs....and like the spider web...these social network webs appear out of nowhere...and when you discover them....they have already surrounded you.....and they are exquisitely beautiful and lovely...and when you have eyes that see.....it's 'strength' is evident and present....and the 'play of reflectant light upon them in the morning

sunlight is extra-ordinary'.....and just as the 'spider web attracts and stores the dew in little beads'.....so.....thirst for healing ways is quenched by the rumours of what works passing along the rumour lines in these wellbeing networks.....and like the desert web:

- these new forms of social networking for wellbeing extend way beyond the horizon
- and wellbeing networks are suspended in space with links to shifting things and have no solid foundations or centre
- and no part is 'in charge'.....and in that sense.....no aspect is higher or lower than any other.....
- ....and it is not what it first seems.....
- ....and at the same time it's riddled with holes...whole....and holy.....
- it is merged within the surrounding ecosystem and lays low....and yet its 'strength' is evident and present.....and signs of its source....function.....and outcomes can be seen in every direction you look.....if you have eyes to see it
- ...and in one sense it is delicate....in another it is resilient....
- .....bits may possibly be easily damaged.....however....to remove it all would be well nigh impossible.....
- ....and these networks are formed through covalent bonding between its formers and within its form.....
- ....it is an attractant.....
- .....mutual help local action may repair local damage
- it is very functional
- it is what the locals need
- and it does help sustain them

....and in these 'Nurturing Cultural Action for Wellbeing' networks evolving on the margins of societies around the world....folk of good heart are engaging in social action for wellbeing together in resolving all manner of local issues using self-help and mutual help processes.....and folk are *not* waiting for anyone's permission.....or for compromising funding from outside sources with strings attached....or for research or impact studies to commence or be completed or evaluated....or for design and planning approval ....or for bureaucrats with in-silo 'program' cleavered focus.....or others to begin to do things for them.....or encourage them.....or organise them.....or appoint them.....as the power people controlling top-down bureaucratised action and people in charge of policy and programs typically have *little or no* understanding....or experience of.....or comprehension about self-organizing mutual-help wellbeing

actions that are guided by.....and adapted to local context....and they are unsettled by it when they come across it.....and want to organise ....curtail....or control it.....and narrow action down to fixed generalisable ways that must be imposed everywhere regardless of local context...as that is the usual required criteria for providing program funding.....  
.....and common folk who are becoming involved in these wellbeing networks of networks have often *never* engaged in socio-cultural action for wellbeing before.....and have never been on a committee.....or exercised any problem solving effectiveness.....or dreamt that they could have an effect (Laceweb, 1993a).....and they are not joining committees or turning *contexts with generative possibilities* into '*problems to be solved*'.....or diagnosing or prescribing...rather they are taking action guided by their local knowing of what's missing in their lives....like young folk waiting for scheduled buses that never turn up.....and letting others know what works.....and linking with kindred spirits in tapping into generative possibilities in local contexts.....as shared in the stories through *By the Way*.....as these stories have come from just this kind of human action.....and in all of this.....the term 'wellbeing' is used in the widest possible sense.....and covers the nurturing healing aspects of human living....including.....communal....cultural...economic ...environmental....family....habitat....intercultural....mental.....physical...relational....socio-emotional.....and spiritual.....

.....and the term 'nurturing cultural action for wellbeing' implies 'healing' in its widest sense.....

...and these nurturing local folk are tapping into local shared knowing about what is missing in their local wellbeing.....and using local knowing ....wisdom...resources.....and resilience.....and taking action.....and then passing on the stories to others about what works.....as has been happening in *By the Way*...and even as I've been writing.....these new forms of social movements are evolving among local folk....for example in the unexpected change sweeping through the Arab world...where self organising action emerges on the streets and transforms power structures from below.....while folk may be linking up with others.....in some cases linking globally.....as globo-local lateral networks of networks.....  
...and these are again evolving in *self-organising ways*.....without vertical aspects...though some have cooperative links with the vertical in providing glimpses of what works.....and perhaps informing vertical top down entities.....giving them small-action proof of what will not work (Laceweb, 1993a).....such as the group of women elders...who on their own initiative....carried out a day and late night safety audit for an urban

renewal project that combined national...state...and local government staff and contractors with voluntary mutual help local networks.....

.....while during fire and flood within Australia...when expert service delivery descends enmass.....the local mutual-help by locals.....though typically massive.....tends to be hardly noticed and little reported in the media...like the local women in the burnt-out town who provided cooked meals to the military who turned up to help with field kitchens and no food supplies.....and local mutual help can happen right under the media spotlight and not be noticed...as mutual help tends to be outside existing frames of reference and experience.....and these new forms of wellbeing social movements differ from common understandings about social movements from the past.....some examples from the Region:

- a researcher goes to find a social movement he studied ten years earlier and can find no trace of it and each day he travels on the 'peasants' train from the city centre to the outskirts looking for traces of the movement then he suddenly spots it all around him on the train.....'instead of it being dead as he thought...it is very much alive and well in this public space of the peasants' train .....and 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...and there are also poets.....musicians..... jugglers and other buskers.....beggars banquets...and a thriving paupers' market extending even to coals-roasted peanuts from the kero tin.....and amidst all of this thriving zest rumours are being passed on in all of this social networking (adapted from Laceweb (2000a)
- a woman takes unilateral action in the early hours of the morning that stops property damage by young people in its tracks...many being her own nieces and nephews...and her acts are passed on as story through extensive networks...and I hear her telling her story at a gathering of Islander elders from up the East Coast
- those two woman passing on news about happenings in the lives of over 500 people at Gordonvale mentioned earlier
- a group of computer savvy young people aged between ten and thirteen who had been continually engaged in property damage are engaged by a local enabler and these young people prepare a plan for the rescheduling of bus services in the area that is adopted by the local authorities and put into action with

consequent easing of youth frustration and property damage by youth who used to wait for buses that never come....and saving the authorities tens of thousands of dollars in consultants' fees and repair bills

- a group arranging whole-of-village relational mediating meetings with very important people present where people engaged in child trafficking and abuse are outed by the children of the village .....and given an ultimatum to stop their activities and return the children.....and the public shaming will be the only consequence for them if they conform.....a process that is spreading and having excellent outcomes and no negative repercussions
- that group of elderly women mentioned before who self organised and went out together in the early hours of the morning in their local area and carried out a safety audit that was accepted by the local council as an aspect of community action in urban renewal...and news of this is passed on in networks
- a group of local folk taking voluntary unfunded action to identify ....establish trust....and support escaping child soldiers...and they can spot the escaping child soldiers from way across a valley from the way they move...and similarly...I'm able to identify the natural nurturers from across a crowded market place..... again...because of the way they move.....
- a cultural healing action theatre network links with adolescent gangs beginning to use automatic weapons to settle disputes .....and gang members from rival gangs are supported in their cooperating together in evolving and rehearsing a theatre piece for the National Festival of Youth Theatre in the same venue as another adolescent group preparing their theatre piece.....and these other young folk are from a war-zone where their girlfriends and boyfriends have been killed in the crossfire.....and the gang member group and the young folk from the war-zone in exchange during their evolving theatre together.....take on understandings of being well with others.....and on the night of their performances ...an uneasy audience is moved to tears at the transforming potential of these young folk...and the peacemaking messages they convey in the respective performances.....and stories of this are still spreading through networks.....
- A natural nurturer...sensing the pain still burning in 2010 in the souls of Ash Wednesday 1983 bushfire survivors in Australia intensified by the 2009 Black Saturday fires.....is supporting them in beginning to express what was for some the unspeakable horror of it all.....and some have been expressing through

paintings using mainly red and black to convey something of the combined fury of the fire and their emotions.....and Neville tells me of a time when he was aged around 13 and out horse riding on their farm with his uncle....and realising with his uncle that they could not outride the massive fire on their joint family properties West of Sydney where the families evolved Keyline.....and Neville tells me of taking refuge by squeezing inside a hole in the base of an old tree.....and from there he saw his uncle try to ride his horse at full gallop back through the fire.....and Neville saw horse and rider reel in death...and at that moment having the burning desire to devote his life to having the world a better place.....and back with the natural nurturer.....she finds some are still closed right down after many years.....and it takes gentle caring sensitive support from this natural nurturer for these survivors to begin writing their stories.....and some want to be alone with this.....and others are *coming closer together* with others.....sharing their experiences through writing experiences .....and one survivor tells me of his three horses on Black Saturday in Feb 2009 that watched other horses in the downhill paddock as they rush in headlong panic till they reel in death in the flames.....and then these three horses turn as one and pressed themselves closely together.....standing on bare earth near the paddock gate in the corner....facing away from the on-rushing fire storm.....with their tails to the wall of flame.....and the next morning they're still standing *close up beside each other* alive and only singed as the burnt undergrowth cools around them.....and this natural nurturer encourages the loners and the locals *standing together* in writing their stories for healing of themselves and each other.....and for passing on their stories to others.....

Now some things on evolving wellbeing networks:

- folk are naturally using aspects of the Way
- folk may only have a few links with others....though rumours of what works may travel fast (akin to 'cascading' in neural networks)
- there is extensive use of 'organic' metaphors...for example... 'growth'...'flow'...'nodes'...'nodal'...'branches'...'grapevines'....'emergence'...'organic unfolding'....
- local people address local needs....and there may be little energy for the 'wider movement'

- little energy may be required.....just tell or pass on a rumour or a few stories now and then
- it is pervasively self-help and mutual-help
- enablers may support healing transforming and networking
- extensive use of wellbeing networking
- also...there's extensive use of healing storytelling and psycho-socially transformative storytelling.....including stories on how to use storytelling ways
- the evolving of an extensive folklore on healing ways and storytelling
- using 'lorefare' as in sharing wellbeing experiences of the journey...nurturing community action for wellbeing

.....and for example...new forms of social movements are evolving through South America (Evers, 1985; Ireland 1998; Laceweb, 2000b)... and to borrow from the Laceweb article (2000b) these new forms of social movement tend to be more characterised by the *absence* of common-place aspects of social movements in the past...there's....

- no language of 'resistance' or 'opposition' or being 'against' anything.....it's pervasively generative
- no labelling of people or contexts as 'problems' to be 'solved'
- no diagnosing or prescribing
- no noticing of the 'movement' by the dominant system
- no 'organisation' to 'belong to'
- no 'leaders'.....though everyone may be a 'leader' in the sense of an action initiator
- no 'members' ....the relating is not as 'member belonging to'..... more as co-creator of.....
- no top-down 'control'
- no vertical aspects.....more lateral
- no fixed agenda.....though using themes-based open agendas
- no 'meetings'.....though people may gather informally and share
- no 'linearity'.....that is....neither 'top-down' nor 'bottom-up'... more local and lateral
- no 'hierarchy'
- no 'bureaucracy'
- no 'service delivery' or doing things *for* others...rather it is doing things *with* others in mutual help
- no demonstrations or rallies....though from time-to-time there may be networking gatherings and celebrations

- no opposing of anything
- no solidarity among people... though solidarity among network links
- no legal structures for the movement...though there is humane integral lore.....lorefare
- no incorporation or other legal structures, constitution, or rules
- no markers of structure - e.g. titles, positions, roles, the 'centre' or the 'top' and no executive or directors
- no branch structures
- no 'positions' for people to hold
- no 'movement name' - though some segments of a network may have 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

...and networking within networks is being aided by the Internet and low-cost texting and all of the other new communicating modes that contribute to this networked grassroots community wellbeing nurturing action's exponential growth.....and perhaps you have been engaged in this kind of action .....and perhaps like some of the people in this book.....you have not realised even as you *have* been realising it...as in making your action and its consequences more real.....and more hopeful.....

...and By the Way is resonant with James Agee's (1965) book *Let Us Now Praise Famous Men*.....where he writes of poor tenant farmers in the Deep South.....and of a time when being an Afro-American was to live in perpetual fear and danger.....and where Agee writes of education..... and an understanding of understanding beyond an understanding of one's hopeless ensnarement in systems of enslavement.....where that understanding.....if one *could* enrich it..... 'can be its own....and hopes most dangerous enemy'.....rather.....a move beyond enslavement..... how to emerge like the invisible child in a world of incomprehensible stuck palpable dangerous awfulness.....in sensing and educating one's

own senses.....and where the act of 'educating' resonates with its Latin roots .....'educere'.....meaning to bring out that which is latent within..... especially humane caring respecting values.....where 'bring out' means translating the within into action.....action with others that transforms within...and between.....

Neville Yeomans (1971) wrote a small piece about social systems in decline that I have adapted to our present interests:

When cultural systems are in decline, the take off point for the next cultural synthesis typically occurs in a marginal culture developing a relatively anarchical value orientation system. Social institutions of the cultural systems in decline dedifferentiate (become less differentiated), and power slips away from them. This power moves into lower level, newer, smaller and more radical systems within the margins of the declining society. Uncertainty increases and with it rumour; also an epidemic of experimental organizations develop. Many of these organisations die away but *those most functionally attuned to future trends survive and grow.*

By the Way in part is about fostering possibilities which are *functionally attuned to future trends that may survive and grow.*

....and I will finish with some stories about my son.....

.....he decided to go on a journey to find out more about me.....after helping me with some university research where he heard a research subject saying about her fear...

What has happened to me! I'm just not responding!

....and this was the same woman who had imagined being at home....and then having it seem so real.....that she didn't know how to get back to the university.....and this woman had been having a hysterical response to seeing spiders *for over fifteen years*.....and after the university research intervention she has *no* reaction other than extreme interest in looking at the same large spider that had reduced her to a quivering mess two days before.....and my son had been my research assistant.....and upon hearing this woman saying what she did.....he decided to travel to far North Queensland in Australia to meet Neville in his home at Yungaburra on the Atherton Tablelands....where that New Years eve party happened where I experienced the Aboriginal woman interrupting the drunk who left

for a sleep.....and my son ended up staying and engaging in action research with Neville for a year.....observing Neville with his psychiatric clients.....and having Neville setting him challenges...and linking him into social networking among Aboriginal and Islander women who Neville called 'natural nurturers'.....and my son learned about P.A. Yeomans and Keyline.....and about working with the free energy.....and keen attending.....

On Waterlilies and Dragonflies....later my son acquired a piece of tropical coastal land that had a section of low lying paperback and pandanus coastal rainforest.....and a section of this land was a foul smelling black water swamp.....and my son drew upon the transforming artistry that he had learnt from Neville.....about how Neville and his father.....and Neville's brother Alan would go walking on their farm whenever it rained to closely observe nature in action as a self-organising system...and so my son walked all around this swamp on his coastal property to see if he could spot significance.....and notice salience.....and hopefully identify the difference that is making the difference.....and he came upon a spot where the hard bare earth sloped down to the swamp.....and along the margin.....at the interface between the hard dry slope and the black swamp was a narrow strip of vibrant green grass growing about two metres along the edge.....and no where else along the edge of the swamp did this grass grow.....

.....and my son owned a rubber-tracked bobcat and he gently put his bucket into the edge of the slope and gently lifted the grass and immediately ten springs of crystal clear water could be seen flowing from under the slope.....and he then spotted from closely attending to and sensing for the lay of the land.... that this two metre wide area had once been a small stream that flowed through the rainforest....and that over the years it had been clogged up with muck.....and in walking around the swamp he then could see the course that the creek had originally taken .....and that it would have run into an oval pool about 20 metres wide and about 40 metre long with a small island just off centre.....with a few magnificent trees and bushes on it.....and my son built a curved wall from the edge of the dry slope a metre out into the swamp from the vibrant green grass and back again.....then he scooped all of the mud out of this area beyond the grass and it soon began filling with crystal clear water.....and as the machine could work in swamp conditions.....my son repeated this 'small dam wall and remove mud' process and progressively removed the wall 'down stream' so the 'creek' became a progressively longer 'crystal clear pool with a sandy bottom'....

.....and he knew he needed a long arm tilt-bucket excavator to clear the anaerobic mud out of the pool around the small island.....and in going down the street for a break.....my son saw that a close-by neighbour had just the machine he needed.....and finding that the neighbour was home and free and open for an adventure....my son walked the neighbour down to the swamp and gave the neighbour a guide in tapping into his artistry in *letting the context tell him what to do*.....and they had a go.....and within a few days the area had a clear sand bottom that was draining the black water and the space soon filling with crystal clear water  
.....

.....and early in the piece .....my son had made a round ball from the sandy clay material at the base of the emerging creek and let it dry in the tropical sun.....and then he left the ball soaking in a bucket of water overnight to see how far the water would penetrate...and the next day he found that the water had not penetrated the ball.....and this was his test that the pool would hold water.....

.....and soon word got out among the neighbours that the foul smelling swamp had gone.....and all the neighbour's started coming down to have a look and could not believe the transformation.....

.....and within a number of weeks I went to see the property for the first time.....and instead of the foul-smelling swamp that I had heard about ....I saw a magnificent property massively increased in value.....and my son took me to the Keypoint.....and down to the edge of the slope for me to see more than twenty little water spouts that were the start of the flowing creek.....all flowing out from the strip of vibrant green grass that remains as a significant spot in the system for those with eyes to see....

.....and water reeds were already growing along the edge of the crystal clear stream and pond.....and there was no trace of the black water as the system had drained that all away.....and pale blue water lilies are already growing and flowering on the water....and dragon flies and butterflies hover and dart over the stream and pond surface..... and the pond is filled with ducks and other water birds.....and they know the best water in the district...as there is nothing like this in the area.....the pond has a sandy bottom and it's crystal clear at a metre deep...and can you imagine what that would have looked like?

.....and at the lower end of the property I ask my son where the water runs out of the system.....and my son suggests that I look keenly and I may see the answer....and then I look around the pond edge.....and then

I look down and see that water is gently flowing through the very low grass that I am standing on.....flowing so gently over an eight metre span that there would never be any eroding rush.....just like the gentle overflow on Yeoman's dams.....

And the photo below shows the overflow channel that has had no maintenance for over twenty years by the new owner of the farm....a self maintaining and self organising area....and Professor Stuart Hill who accompanied me on that visit is shown standing on the original shale and pebble soil of the Yeomans Farm...where the soil on the rest of the property has been transformed into what some people describe as 'the best that soil has ever been'...with the volume and diversity of living organisms in the soil being extraordinary.....and where nature did the changework.....



Photo of dam overflow channel  
on the Yeomans Farm (Spencer 2005)

While back now at my son's property.....and the whole system looks like it has been there for hundreds of years.....and this whole makeover process entails the survival of the fitting with nature telling my son what to do.....and as typical....the significant possibilities were *found at the margin*.....and notice the momentum of it all.....the *get up and go* of it all.....and with this...the richness of life's possibilities....

.....and the synchronicity in manifesting what you need by keen attending to life's possibilities...the tilt-bucket excavator being just down the road...and available.....and the owner being resonant with the idea that

*you can let nature and the context tell you what to do.....and how you can support nature to thrive.....by the Way....*



The Pool and Island on my son's property, with stream entering from gap in top right of the photo (Spencer, 2005).

Maturana (1991) wrote, 'To understand living systems it is necessary to live and work in reflective and loving (co-existence of mutual accepting) interactions with them'.

And By the Way has been filled with stories of people understanding living systems by living and working in reflective and loving co-existing; and noticing that many of these stories entail transforming in people who are embedded within traditional mainstream structures.....

- the Inmates were in a prison
- the Executive Interview in the management suite
- the IT professionals and the Peach Blossom
- Jim the CEO and his team who were blind and deaf
- the Senior Management Team preoccupied with task and content

.....and these stories demonstrate that the Way can complement mainstream ways....and the Way is now evolving in the lives of ordinary and extra-ordinary people in many countries.....including people at the margins as well as people in top management in multinational companies ...

And living and working in reflective.....loving....caring.....co-existing happened within the Inmates in the Group at the Facility.....people who were sentenced to jail...and they....with enabling support began engaging

in healing themselves....and they did it by openly attending closely to their experiencing of their experience of being with themselves and others who were not going so well....and there have been times when you and I also have not been going so well....as that is life.... and this book is dedicated to these guys who are examples of humanities endless possibilities.....if they can do it, then perhaps we can....

Coming to our senses  
By the Way  
fostering possibilities  
which are  
*functionally attuned to future trends  
that may survive and grow  
towards community wellbeing  
within many and varied cultural forms  
within multiple respecting interfacing utopias  
towards a better world for all life-forms  
and planet earth*

So How?

the Way  
is  
searching  
for  
the Way

by the way  
transforming  
may be  
an  
epochal  
experience  
when done  
with others



the flow of  
sensations  
internal phenomena  
neuro-chemicals  
psychological states  
emotions  
experiencing  
as in personal  
interpersonal  
communal  
organisational  
social  
societal  
and transpersonal  
experiencing  
*all*  
*simultaneously*  
*inter-acting*  
*inter-linking*  
*inter-relating*  
*inter-weaving*  
*inter-effecting*  
*inter-catalysing*  
*inter-depending*  
*inter-resonating*  
*inter-connecting*  
*...connexity...*  
*and given this*  
*any entry point*  
*may be used*  
*for trans-forming action*  
*with moving the easier one*  
*and action at a Keypoint may have special significance for transforming*  
*resulting in multiple ripple-through effects*  
*within all of the inter-system inter-relatedness*  
*awareness of awareness*  
*of lifeforce having its way*  
*at the Keypoint*  
*letting go*  
*and going*  
*with the flow*  
*and noticing the emerging*



## Appendix One – Pre-Face

....and what's behind the face....

Seems that many folk around the world are coming to their senses in differing ways...

...and ideas are emerging among some interesting folk about doing things differently.....as many folk are sensing that.....some of the things we have been doing for the last few centuries are not working so well...and some of the ways of acting can't be sustained...

...so....re-visiting the term 'paradigm shift'.....

*the wheels are falling off  
many of the things that man  
has been getting up to on Earth*

*where rationality is not rational  
quantity becomes the only valued quality  
reason is not reasonable  
and values lack value*

*things like imposing  
and extracting unsustainably  
for questionable value*

*and so exploring  
'doing things outside the square'  
is happening more often now  
and is being realised*

.....and many of the poems and wisdom fragments in By the Way are *born of context*.....

....and going outside the square can be a challenge...and noticing the use of the word 'square' as a metaphor.....with connotations to reflect upon...like what's outside the square being not.....'more of the same flatness'.....and how does a 'flatlander' 'explain' his first experience of the third dimension to another flatlander who has only ever.....experienced two dimensions.....

.....and perhaps the large bulk of people of good heart.....who are endeavouring to change things on Earth are.....*still operating from deep within the square*.....as the constituting processes of the existing within-the-square paradigms are....pervasively limiting and conditioning the ways that move us.....and limiting our ways of sensing.....seeing....feeling...thinking...knowing...and understanding.....and limiting our very being-in-the-world.....our never noticed.....never questioned.....taken-for-granted.....so 'By the Way' explores ways of going beyond the square.....with others....of good heart...

*...a challenge*

*get yourself two drinking straws*

*your task....using only two bends in the straws  
make a 3D pyramid*

*with a triangular base and with three other sides....*

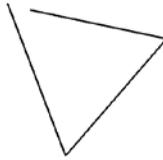
*then using adhesive or masking tape to join it together...*

*is this possible?*

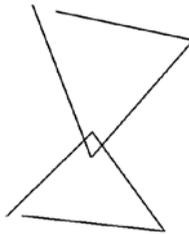
...also...By the Way shares stories for.....passing on to others about what works well when folk.....*take back ability over their lives*.....acting together in social wellbeing networks.....engaging in self-organising self-help....and mutual-help...towards transforming themselves....their families .....their communities.....and their societies....towards wellbeing in many forms...and instances of common folk taking self-organizing action for wellbeing are emerging around the world....

.....and 'wellbeing'.....following Spencer (2005).....is being used in the widest possible range of senses.....covering the full gamut of sustaining nurturing healing aspects of human living.....and enjoying life together with others.....and...embracing differing forms of being well....including communal...connectional....cultural....emotional....environmental....family ...habitat...intercultural.....norms...physical.....psychological.....relational ....social.....spiritual....values....and *sustenance* in all its forms<sup>38</sup> .....and the term '*nurturing cultural action for wellbeing*' implies 'healing' in its widest sense...as in.....'to make whole....hale....robust....and sound' .....

....back to the drinking straw challenge.....  
typically people start by making two bends  
in the same plane to make their first triangle



then they may make another one of these and join them together



..then they conclude that they do not have enough construction material  
....so the task is impossible....and some may pull it apart and start  
again...though each time...they do not go outside the square...as it is very  
very hard to go outside the square...

Refer Appendix Seven for further on this challenge.

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<sup>38</sup> 'Sustenance' - A reframe of the term 'economic'...processes to 'sustain' us all 'sustainably'

....and stories are being shared relating to people....with enabling support ...who get up...and....do things for themselves...*without waiting for service delivery* by entities of any persuasion large and small.....without waiting for service delivery from global governance...or from government at any level...or from non-government...or from private enterprise.....or religious bodies...or community-based entities...or the like.....

....and sometimes these mutual-help change-agents are engaging deep within these formal service-delivery type entities.....via self-organising informal social grapevines that have transforming effects (Laceweb, 1993a; Laceweb, 2003)....and stories are included about these themes...

...and there are some instances of self-organising mutual-help action by common folk in fostering substantial social change that no one suspects ....anticipates...or predicts.....change that comes as a complete surprise to most people.....social change that people pre-occupied with leading.... predicting....and controlling find totally puzzling.....

.....and By the Way offers fascinating glimpses of personal....interpersonal ....organisational...communal .....and societal transforming that may leave one asking....'how did that happen?' or 'how did they do that?'.....and some hints about how are woven together in a collection of over 130 narratives from sustained longitudinal action research since the 1950's...(refer Laceweb, 1993a, 1993b, 1997a, 1997b, 1998a, 1998b, 2000a, 2000b, 2003))

.....and stories are shared towards transforming life on earth in ways outside the square....and folk of peculiar discernment....discernment that is non-normal in the prevailing paradigms...may recognise something that attracts and moves them in these stories....

.....and they may be.....moved....to....share these stories.....and share their contemplating about the stories.....and their reflecting on the stories ...with kindred spirits.....

.....and perhaps....we need *more innovative people* who can.....*adapt to change fast*...in both of these italicised expressions' differing meanings<sup>39</sup>

...

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<sup>39</sup> The above italicised expressions are instances of ambiguity in action. Ambiguity is intentionally used throughout By the Way to convey multiple meanings, where some meanings may have effects below awareness (refer literature on Milton Erickson).

...so in all of this.....this book may well appeal to these more adventurous souls.....and appeal to folk who are exploring.....being more adaptable .....more tentative.....and open.....and being comfortable with all of this.....realising we need to....start doing all sorts of things very differently .....perhaps starting with the basics.....*our bodies and our senses*...and how we use them.....and how we can.....see *beyond conditioned seeing*.....and seeing with *peculiar discernment*.....perhaps noticing things that others have *never seen before*.....as many folk are now realising that we'd better come to our senses to get out of this mess.....

.....and so some folk have been exploring how to.....engage with very complex contexts.....especially those that keep changing.....and changing fast.....contexts that have substantial implications...and many are sensing that.....they want to be part of this.....

.....and some folk are now sensing that we may need to.....step away from our taken-for-granted ways of our past that have...in many respects .....got us into massive messes.....and some are.....discovering ways of engaging with uncertainty...rather than striving for...and clinging to a pale cast of certainty in an uncertain world.....

.....and some folk are sensing the problematic in our ways of engaging with others.....when people talk 'down to'...or 'at'.....other people..... where even voice tone...and jerky staccato...distances one from another ....rather than.....talking *with* each other.....with kindly.....respecting..... and engaging.....tones....

.....and some folk are sensing the problematic in always talking fast...with nary a pause between speakers.....so having no time for reflecting before someone else 'jumps in'.....with hints of.....'trains passing in the night'....



....and where questions are used to...control and limit others...and impose on others.....and are used to.....follow one's own narrow interest....where people prejudge...demean.....disrespect.....and.....dismiss others.....as nothing....

...and some are using *non-understanding as an indispensable technique* over others.....to sustain their self-proclaimed 'superiority'....and sustain their solitary rightness....

.....and some are sensing these differing modes.....and caringly moving towards better ways of sharing words.....and being with.....and coming respectfully closer.....and merging resonantly with others.....

.....and some folk have been dialoguing with people who have differing ways of knowing compared with our taken-for-granted ways.....recognising that.....*even our ways of knowing may limit knowing*....

.....or may limit expressing our knowing....taken-for-granted ways like *our pervasive use of categorizing*....and '*putting things in silos*'..

...and some folk are sensing the inadequacy of reliance on verbal knowing processes...like explaining....describing...defining....and....question and answer...where these processes fail to encapsulate the fullness of what the fully alive and aware bodymind is experiencing in awareness of flow of embodied knowing....

.....and some folk are now using metaphors and narratives as ways of knowing....ways long used in some communities....

.....also....as a small example of the taken-for-granted....a person asks me the reason I had in writing this book.....surely one would have a reason...when I had a *feeling*....to....write this book...not a reason...

.....also some folk are.....now experiencing forms of knowing through connecting...and the Internet and mobile phones and texting are aiding this.....and some folk are exploring *relating* with the fullness of *everything* that's going on in a context.....relational knowing.....ways of knowing beyond a manipulative form of knowing that is preoccupied with predicting ....ordering.....and controlling...and we tend to know what happens when we try this type of knowing in relationships.....like predicting our friends .....so we can manipulate and control them.....tends to collapse relationships.....

.....so.....going beyond the square....and letting go...

.....and going beyond the threshold.....may be more than a little scary  
.....and old habits may want to shut us down...

...so.....letting go all of that.....

.....although.....those who are more passionate may want to.....explore  
moving safely and ecologically beyond notions of detailed pre-planning  
....and 'knowing what we are doing'.....which is linked to these notions of  
predictability....certainty...and control.....

.....and a real stretch for some may be.....having things way outside of  
ourselves guiding us as to what to do.....*having the context guiding us*  
.....like how to use one of these excavators that miner's use.....like it has  
loving fingers....very carefully....

...and it is only when we start to lift the very heavy seven metre tree fern  
.....with the rope tied to two places on the trunk...and the rope tied to the  
excavator bucket.....that my son and I begin to see where the weight is  
actually distributed along the tree fern.....and how the tree fern interacts  
with the surrounds.....so we can move it away from the house to being  
beside a pool in a stream.....and discovering how the mass can...swing  
extremely fast at *any* moment in *any* direction.....especially as the large  
crown is like a massive parachute that is easily caught by the slightest  
breeze....with a large and heavy chunk of earth adhering to the base of  
the tree fern as another aspect of the system.....

.....and my son and I have been watching the way different strength  
breezes rustle the leaves of the trees across the road and judging how  
long that breeze takes to reach us.....while having a morning cuppa.....

.....so now that information is being fed into what may happen when the  
large base of the tree fern leaves the ground....and how to release the  
trunk from leaning against a balustrade...with me very close...observing  
how all this is behaving.....deadly close.....

.....now I'm right beside the tree fern hearing the sounds...the creaking  
and cracking sounds.....that my son can't hear above the noise of the  
machine.....and I'm constantly signalling and yelling to my son what's  
happening.....and he is also constantly communicating with me.....as the  
tree fern is very capable of slipping suddenly and ripping off the crown....  
and destroying something magical...and very expensive in a monetised

world...or suddenly falling the other way and crashing through the wall and window of the house.....

.....then a little later.....not getting the crown caught up in nearby tree branches....or spinning the other way into the ground.....and knowing the systems we are engaging with can kill me in an instant.....

.....and we are extremely focused and aware and immersed in a deep way in this complex context.....with aspects of the context guiding us as to what to do.....when the woman of the house comes along.....and she is *not* connected to the context.....and she asks a question relating to another matter in meeting *her* needs that can instantly collapse our states and potentially kill me in a moment.....and how to relate fast with her in a kind and caring manner without being killed.....as here comes a gust not a breeze.....signalling this to my son.....so adapt and adapt fast.....

.....and the previous night at dusk.....just as we are positioning the potentially deadly tree fern gently against the balustrade without killing me.....or having the tree fern slide sideways.....breaking off the crown.....the woman's young daughter gets up on the tread of the stationary excavator and blinds my son with a camera flash...as he's very carefully manoeuvring the excavator without killing me.....as the daughter loves having 'quality time' with my son.....aaaaagh.....coming to one's senses.....

.....and the discerning reader may have noticed.....that my son and I *are* engaging in predicting.....and controlling.....and.....we *are* engaged in extracting and 'imposing'.....even using that extracting and imposing machine....the excavator.....and you may have discerned some subtle differences that are nudging outside the square.....

.....and in some senses...the above challenge *is* all about predicting and controlling.....and it's also about connecting and relating well with my son.....and constantly evaluating so the fitting survives.....and every aspect of our relating with all of the interconnected systems involved is being guided by the moment-to-moment whole-of-it.....subtle though significant differences.....coming to one's senses by the way is about all of these things.....

.....and very special kinds of people may well be attracted to reading this book and exploring its stories and their connotations in their own engaging with creating better realities for themselves with others.....

.....and some of the glimpses are about....

relating  
connecting  
being-in-the-world  
awareness of awareness  
using relational mediating  
interrupting anger and violence  
sensing the significant moment  
being at the threshold of ecstasy  
entering into other modes of knowing  
hyper-awareness of being-in-the-world  
the artistry of transformative storytelling  
utilizing and engaging the non-conscious  
widening our understanding of understanding  
noticing the difference that makes the difference  
connecting bodymind.....emotions.....and spirit  
accessing energy....and working with the free energy  
working within and resolving dysfunctional people systems  
evolving & sustaining personal...communal....and societal wellbeing

## Appendix Two - Pre-Sense

By the Way<sup>40</sup> embraces the 'stream of consciousness' and 'narrative' writing traditions, as well as the ways of speaking used by enchanting storytellers down through the centuries, connecting differing things together and using metaphor, and in this book, the device '.....' denotes a pause...and bypasses the notion of discrete and separate sentences.....where each sentence is separate...discrete .....self-contained.....well-formed.....has minimal syntactic relation to the words that precede.....or follow it....and has a subject and a verb.....and comes to a full stop.....and in keeping with some healing story-telling traditions.....the device tends to set up extended utterances linking many things in enchanting ways.....that tend to have one's brain moving into other realities...for learning in new ways...

.....poetic fragments providing hints of possibilities.....

.....and the device '.....' at the beginning.....and end of a stream of words denotes that the content does not follow on from.....or finish with a 'full stop'.....so recognising the interconnecting of all life on earth.....

.....and with enchanting language...streams of words.... metaphors.....and generalising may.....have our brain working.....in very altered though...gentle ways.....where meanings....and implications...and possibilities...float.... and connect....and relate....and remind.....and modify.... and transform....bodyminds<sup>41</sup> .....and references to time..... and place...may...switch between...present...past...future ...and present past...and be inviting you to...shift time ...and place for.....re-forming....re-memembering....re-locating ....and transforming....and one's experiencing of being-in-the-world may emerge more clearly.....and.....merge in ways that re-cognise and embrace the whole of what's going on in all of its.....endless richness.....and fullness .....and complexity....and where even strings of adjectives are inadequate for...describing the richness etcetera.....of all that is.....going on.....

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<sup>40</sup> Throughout, this book is generally referred to by its sub-title.

<sup>41</sup> This term conveys embodied inter-connectedness

....also you may.....notice that after a time the word 'and' tends not to be noticed.....as it quietly continues to link things in conveying by implication how interconnected ...and interlinked...and interdependent.....and interwoven ...everything is in the world.....

.....also you may...find value in.....going off.....into inner *contemplating*.....and reflecting.....after reading segments of this book.....as...such are the structures and processes of the language in this book.....that you may.....find yourself having sensations and experiences that are new to you ...and even though.....you have.....been in your body for some considerable time now.....you may begin to....discover interesting and useful aspects of your bodymind's capacities that you never....knew were possible.....and given these occur.....they may.....provide you further glimpses of the ways of the Way.....as words may be potent things .....also... for personal ecology and safety .....if you need to stop reading.....and shift to doing something else in everyday life .....it's best to...**become fully present in the here and now** ....**clear and alert**.....and **ready to act**...

.....enjoy.....

## Appendix Three - Backgrounding the Text

'By the Way' suggests for me three things:

Firstly as in, By the Way did you hear about ...?

Secondly, stories told by the side of the way or track.

The third meaning embraces the deeper significance of the work; how to do things *by the Way* – a 'dense' and 'total' Way used by people at Fraser House and other places.

'By the Way' reminds me of a book called 'The Ox-Bow Incident' by Walter Van Tilburg Clark (1940) that at first glance appears to be a story about cowboys and lynching, and turns out to be a very detailed exploring of mob psychology. Similarly, the stories in *By the Way* lead to a detailed exploring of a Way for personal, interpersonal and community transforming of the quality of personal, interpersonal, familial, communal organisational and societal life.

With such a large theme, some of the stories may initially seem unrelated - stories from many countries - from top management retreats, from behind prison walls, and about women healing themselves from trauma while captured by militia - though quintessentially, all of these narratives fit loosely together in providing glimpses of the Way.

This book emerged in large part from the writing tradition of 'trouver' (a French word meaning 'to find' - pronounced 'tru vei' (with the 'r' almost silent and 'ei' as in 'veil' - with accent on the first syllable) where ideas emerge out of silence and are 'found'. After contemplating...most of this book essentially emerged from silence using trouver. The most appropriate metaphor that came to me for the way of the writing of this book is 'weaving' – and so 'weaving what is received from the silence'.

While academically trained in the natural.....behavioural.....and social sciences in Western traditions.....in this book I combine these understandings with drawing upon the healing artistry and wisdom from healers and transformers from many cultures with whom I've mingled through many countries.....especially the healing ways and healing storytelling traditions of tribal peoples.....

And in referring to healers I'm meaning healing in the widest sense..... based upon the origins of the word 'heal' .....as in 'to make whole.....hale .....robust.....and sound'.....

I also draw upon my time experiencing close and long-distance mentoring by Dr Neville Yeomans on social networking for wellbeing.....in sustained longitudinal action research from the mid 1980s through till his death in 2000.....

Within Australasia....Neville pioneered innovations in the psychological and social sciences.....evolving therapeutic community.....community psychiatry.....and clinical sociological practice....including socio-synthesis ....

Meanings associated with 'sociosynthesis' emerge through By the Way.... though for now...if you're unfamiliar with the term....your reflecting upon By the Way may suffice.....

Neville also had a criminology background...with a degree in law...and he consulted in forensic psychiatry in prison environments and as an expert witness in the criminal court system.....and he also worked as a community psychiatrist and clinical sociologist in pioneering therapeutic community at Fraser House.....an 80 bed residential unit in North Ryde ...Sydney...Australia.....

.....during the early 1960s....Neville travelled the World exploring indigenous and other community ways....

The UK based Radio TC International includes Neville in their short list of Therapeutic Community Pioneers in the World (2009d).

By the Way provides glimpses of my replicating ways that I learned from Neville during his mentoring of me for 14 years between 1986-2000. I would fly in to see him from time to time in the various places he was living. Otherwise we stayed in almost daily contact by phone.

The first stories provide glimpses and an initial feel for the Way. Next are stories relating to de-escalating anger and violence. This material and the weaving of it may be useful to people training police and others who work with people with mental dysfunction, and also useful to others who have de-escalating anger and violence as an aspect of their work life.....or find themselves in dangerous contexts.....

*Violence is a normative act where violence is normal*

*all of the stories  
in By the Way  
happened  
and in  
important senses  
they  
speak for themselves*

Some of the stories are drawn from an sixteen-month action-research project in a special protection maximum-security prison, where Dr Neville Yeomans continued mentoring me from thousands of kilometres away by phone. This entailed my mentoring the jail psychotherapist while working with sexual offenders individually, as well as regular Group settings in the Facility. These Groups went beyond psychotherapy and socio-therapy as explored in this book. The writing has come from my experience, and my reflecting upon and contemplating my experience.

One section looks at interconnecting between contexts, themes, frames and definitions of the situation in constituting meaning towards understanding. The book concludes with an extensive specifying of aspects of the Way evolved by Neville and many others through the East Asia Oceania Australasia Region and further a-field, as well as drawing interwoven threads between the stories and the Way.

Also included are many examples of strategically combining and weaving aspects together for creating density in engendering transforming of people's lives using self-help and mutual-help within systems of systems - matrices - as a fundamental aspect of the Way.

Readers may find *By the Way* a very practical hands-on book....filled with aspects with massive implications such as connexity...the connected world.....folk that are functioning in a whole-brain and whole-bodybrain way.....and the potency of the non-conscious...and with very specific suggestions and guides for working experientially in transforming beliefs .....behaviours....and experiences in a rapidly changing world. And given

this...there are many very germane things that have *not* been discussed .....such as educating for a rapidly changing world.....local and global governance.....people power and transforming governance..... indigenous wisdoms and global futures discourses.....the implications of massive interconnectivity....to mention a few...and the things explored in *By the Way* have wide implications for all aspects of life on Earth...

This book has been adapted from my own and others' experience of action research, and written for the reader interested in life and human potential. It may be of particular interest to those interested in transforming at personal, interpersonal, communal and societal levels, as well as to experienced holistic healers, social change enablers, socio-therapists, psychotherapists, and holistic researchers, organisational change facilitators, and to those interested in alternatives to, or complementary processes to criminal and psychiatric incarceration.

And while having the above themes of action, it may also be of interest to those who like to, and want to, think and act outside the square relating to how organisations are run and managed; on this theme, the book explores examples of increasing the functionality in the way top managers interact with each other and with others.....and this book may be of particular interest to people engaged in transforming with others towards sustainable futures of value...

Those whose lives are embedded within 'policy', 'program' or 'service delivery' may find *By the Way* engaging, in novel ways that may be extending or changing their roles and/or role behaviours...especially relating to making lateral links (Laceweb, 1993a).

There is a wealth of patterns in the processes specified, many of which are referred to, though not discussed in the book.

Ericksonian language segments may provide a rich resource for those interested in microanalysis of the underlying structure of Ericksonian language generated spontaneously and ecologically (Bandler, R., J. Grinder, et al. (1975a); Bandler, R. and J. T. Grinder (1975b); Cameron-Bandler L. and Lebeau M., 1986; Gordon, D., (1974); Hanlon, W. D., (1987); Lankton, S. R. & C.H., (1983); Ristad, E. A., (1982); Rossi, E., (1985); Rossi E. & D.B. Cheek, (1986); (Collingwood, 2010).<sup>42</sup>

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<sup>42</sup> At the Facility, Ericksonian language was always used ecologically. A review of NLP and Ericksonian Processes on the Internet will soon find examples where NLP and Ericksonian Processes are being used non-ecologically to impose ideas

And you may find it interesting to experience your own body's potential in responding to the language in the various segments saturated with Eriksonian language.

By the Way may also be of value to those interested in exploring common sense deep subjectivity.....and inter-subjectivity.....my inner experiencing of your inner experiencing of me (Poole, 1972) and shamanic type transformative storytelling - with using things happening in the here-and-now context creatively as a resource in generating the unfolding story - as well as engaging transformatively in everyday life interacting with others in altered states compared to their usual functioning.

*transforming entails altering, and altering entails entering altered states of being-in-the-world*

The natural life world and the social life world abound with myriads of things that are somehow all interconnected interrelated and inter-dependent in the passing moment in a web-like matrix.

*By the Way explores how linking and combining seemingly not so significant things together can produce very significant transforming of segments of the matrix, including the matrix within body systems and social systems, and sub-systems within systems of systems in our bodies - the neuro-chemical, biological, phenomenological, emotional, psychological, sensational, personal, interpersonal, familial, social, communal, organisational, societal, cultural and transpersonal.*

And the Way embraces every aspect of a person *in his or her context*...embracing all the linking mentioned above.

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and get others to do what someone else wants them to do; and you may like to form your own opinion about the ecology of an example on the Internet - source sighted 15 Oct 2009: <http://www.youtube.com/watch?v=befuqtgikMg>

Engel back in 1977 writing in the journal *Science*, as well as others have argued for both medicine and psychiatry to be modelled on the biopsychosocial approach:

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's role and the health care system's. This requires a biopsychosocial model (1977, p. 32).

Engel cites examples where a person has no pain though has severe degeneration that *should* generate pain, and where another has ongoing severe pain though an injury has completely healed. Engel makes the case that the social, psychological, and emotional dimensions are all intricately entwined with the biological, and playing a part in healing and non-healing processes.

Some of the context of material in this book has been in rural areas through the East Asia Oceania Australasia Region, and others have involved senior and top managers of national and multinational companies, and some stories happen in a special protection maximum security prison, and others in a militia compound, and another involves a guerrilla fighter discovering ways to undo the harm he had done to child soldiers, and another about how women survivors of atrocity are helping restore balance in child survivors, and the processes detailed in these stories may have application in any context involving people having a resolve to act together in mutual help in evolving wellbeing together.

Readers may find *By the Way* at one level a very easy read, and at the same time it is packed with vital significance. With potent processes outlined, use wisely.

## Appendix Four – Understanding ‘Understanding’

For those interested in understanding....this book provides scope to understand a little more about what we may mean by ‘understanding’ and like Dr. Werner Pelz (1974).....this book is a plea for a wider understanding of understanding.....what is entailed in understanding another person in all of their fullness.....and through this obtaining a wider understanding...understanding your self better.....understanding your love ones better.....and understanding the human condition better... and understanding society better...

From this perspective.....at one level this book can be read as a collection of over 130 stories....and at a deeper level....it can be experienced and contemplated simultaneously from three aspects:

- The storyteller,
- Engaging in storytelling, and
- The stories themselves

what Pelz’ terms *dichter und denker* (1974) - ‘poet and thinker’, an expression from the German Sociology of Knowledge tradition.....

I’m suggesting that the reader may merge in his or her reflection each of these three aspects as the reader relates with this book. Readers may engage as I have done in a very rich form of reflective contemplating. It is about our inter-subjectively.....as in.....‘you subjectively experiencing my subjective engaging with you and others in the stories’.....responding to the intermingling of the three elements...that is.....the storyteller...the storywriting/telling...and the stories...and perceiving these three as an interconnected matrix or holon....

If you want to understand more about me...what can you observe about me.....my story-writing/telling.....and these stories?

And reflecting on these three aspects in a threefold mingling?

What does your reading of this book tell you about me?

What do you understand about me?

Making sense from different perspectives.....

And what do you understand more about yourself by this understanding of me? And how has this reflecting been enriching you the reader...enriching your reading of the stories.....and enriching your experiential reflective contemplating arising from your reading...and what do you understand more about yourself by the movement of your understanding of the stories...? I have worked in disconnected corporate places where 'you're being subjective' was a term of abuse and an expression of fault....while some folk from contexts placing a requirement to be 'objective' may find it an interesting challenge to explore having a big 'O' Objective that *includes* our subjective.....and our inter-subjective.....our experience of being-in-the-world-with others...for without that....? .....and you may want to....do this three-way reflecting from time to time as you go through the book.....or you may....find later that.....you have been doing this at deeper levels.....and that *insights* can.....*come to you at times*.....and Werner Pelz suggested to me in my phone conversations with him during his lecturing years.....and during his retirement in the countryside .....that...this three-way reflecting is a challenging and rewarding task towards a wider understanding of 'understanding' (1974)...and some context about me as a fellow traveller.....By the Way gives hints of my experience and capacities and focuses on functional behaviours in context as an aspect of the Way.....and yet it was my dysfunctioning and monumental blunders and stupidity that attracted Neville to me.....remembering that he sensed the mad and bad on the fringe of society were the best place to start exploring possibilities.....and perhaps it was my human weakness that has given me some of the gifts of the wound and so....we do the best we can...while the significance of context has been referred to often in By the Way stories... poems...discussion...and wisdom fragments and the reader is invited to reflect on all of this towards a wider *understanding*.....and towards deep understanding within the German 'Verstehen' tradition .....a deep understanding from engaging with awareness of awareness of being in the world with others, and supplementing this with various forms of perception including content perception, process perception, metaprocess perception and connexity perception; and supplementing these understandings with inter-subjective (my inner experiencing of your inner experiencing of me) 'participatory examination' of social phenomena using interpretive schemes from within the hermeneutic tradition (successive interpreting from differing perspectives – eg Feminist, Post Modern, Buddhist, Freudian, Marxian and the like - and then mulling on these differing perspectives about the moving sensing feeling thinking behaving in the connecting and relating within and between beings-in-contexts).

## **Appendix Five – Increasing Awareness of External and Internal Focus**

To what purpose? To be able.....if the context is right for it.....to...be fully present in the here and now.....able to respond extremely fast in any context.....and...stay in that state.....and...be able to take a split second to switch to internal states to access memories.....experiences.....and psycho-emotional resource states.....or insights.....and then....instantly revert back for high functioning in the present context.....and at other times.....one may want to.....‘tune out’.....and switch off.....and go inside.....for quiet contemplating.....for renewal....or a complete chill-out ....again horses for courses.....

### **Structured Experiences**

Following are a set of structured experiences.

External Uptime:

- Standing with weight shifted above the right hip with right leg bearing the bodies weight through the right foot with the left foot just used to balance
- Bouncing your body slightly and tracking awareness around your body fast
- Pointing with the right arm and externally focusing on seeing where your finger is pointing

Internal Focus:

- Standing with weight shifted above the left hip with left leg bearing the bodies weight through the left foot with the right foot just used to balance
- Eyes cast down and towards the right and de-focused vaguely seeing the ground about a metre in front of you to your right
- Commencing remembering things that happened in the past
- Some folk may have the sides reversed

Sensing the feel of each of the external and internal foci...and then swapping between the two states.

Increasing the speed of the swap between the two states:

- Be external
- Switch internal and quickly get a thought
- Switch external and say it
- Switch internal and get another thought
- Switch external and say it.

Sit down and repeat each of the above experiences sitting down

Working in Pairs:

- Form pairs, and sit opposite each other - a little distance apart, nominating one person as A, the other as B
- Each pick a different topic at random and both look at each other and both start talking at the same time
- On a signal from me, all the B's shift to saying the words to themselves inside their own minds and not speaking aloud, and cease all associated gestures, while all the A's continue talking to B
- Discuss your respective experiences, and many A's report that the B's start having the 'vacant' look, it's like talking to someone when 'they are not at home'
- Swap roles

Attending in Uptime

- Everyone relaxes their tongue and keeps the tip of their tongue lightly against the back of the lower teeth and listens to complete silence inside - that is, no thinking; no talking to one's self
- I clap my hands and if any words occur in one's mind, you put your hand up - and the aim is to have three minutes of internal silence  
The group sees how everyone else is doing
- Count loudly inside your mind from 1 to 5 and then relax your tongue<sup>43</sup> and listen to the silence
- I signal when 15 seconds is up
- Count loudly inside your mind and increase the time between saying each number with silence between numbers

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<sup>43</sup> Having a relaxed tongue while talking to one's self internally is a neural contradiction...as internal mentation tends to be associated with neural activity in the base of the tongue and hence a relaxed tongue can accentuate the following silence.

- Form pairs and sit opposite each other with a little distance apart. Nominate one person as A, the other as B
- A thinks of a very interesting subject and talks for 3 minutes
- B's task is to stay in uptime with a silent mind and a relaxed tongue and attend to everything A says
- After three minutes B repeats everything that A has said
- A and B compare what they have said and heard
- Expand the length of time for talking/listening, and add in attending to, and repeating back all the non-verbal aspects of the delivery

Become aware of the left side of your body and instantly go inside and think about something and become engrossed in that.....

Then stop that...reorient to feeling the right side of your body and instantly elongate your body and look around in a very alert fashion while scanning your surroundings...and be very 'present' in sensing everything that is happening around you...being in 'uptime'...

Then switch between being inside...and then switching suddenly to uptime...

## Appendix Six – Regaining Balance

This story is about a very challenging context...and some have seen this next story taking place as if it is a very tiny two dimensional image like a black and white photo that is a long long way away behind you<sup>44</sup>.....so you can.....take on learnings.....without linking to the awfulness of the situation.....and in this state....the story of a time when I am listening to the stories of a group of women in South East Asia.....telling of a time in their past.....

.....and back there now.....and these women know they will be left alone till morning by themselves in the militia torture centre.....and it's night time.....and they are about to start doing what they have been doing the past week in the centre.....knowing that if the militia keep to pattern.....tomorrow afternoon they will be....released back into the waiting comforting arms of their female friends...

.....and they are now beginning with their way of regaining their BodyBrain...their autonomy.....and their integrity.....after being abused by the militia all day.....

.....and hearing the distant receding footsteps of the militia person who had just locked them up for the night...they now know they will be undisturbed till sunrise.....and that it is now safe for them to begin their healing process...the process that has been sustaining them through this very demanding week...and these women are commencing now to go through a sequence that they have been evolving together over the past week.....

.....and now they are beginning the first soft wailing together.....while taking turns in cradling each other as babies.....and rocking gently like they're babies again in nurturing arms.....taking all the time they need for.....feeling the releasing changes beginning to occur.....and when the time is right....taking turns to cradle and be cradled.....

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<sup>44</sup> Refer The Shift Process (Andreas & Andreas, 1987) and the 'shifting the red apple' experience mentioned earlier.

...and after a time...when they sense the time for it.....beginning now the slow stretching and.....rolling around on the floor like babies.....

.....and now coming to sitting.....and now standing.....and being aware of shifting....and changing the quality of their breathing...and how their ribs begin moving in relating with each other....noticing how their ribs are moving towards and away from their spine...in all directions....their now slow moving with awareness.....and how their feeling.....and their sensing...is changing with their moving.....the calm centred silence of their minds....the nature of their beating heart...and how their heart feels....and the feelings and sensations that are radiating out from their heart and moving through and around them.....

....and now beginning in doing balancing movements...to regain their balance...the balance that the militia had taken away from them.....

.....and now...beginning in rediscovering their balance again...

.....and now sensing balance while standing still.....

....and now sensing balance while moving their upper body...their neck...and how their head is moving in relating with their neck....sensing their spinal cord....sensing the whole-of-it.....moving gently....

.....now sensing balancing while walking slowly with awareness... making subtle shifts in ways of their moving...to...notice difference...and to notice the difference that makes the difference.....and appreciating that difference.....just like the leper of faith that appreciated his wellness.....

....now...a very slow moving that is becoming the dance.....and starting together now....harmoniously and rhythmically.....and softly making the sweet sounds that they have been dancing to each night for the past week.....and their dancing and singing and re-joy-ing.....reconnecting with joy....increasing their *joy* of life and living....the French ' *joie de vivre*' .....and when they're sensing their time is right for it....dancing with joy into each other's arms....merging their energies....embracing each other ....and looking deep into each others eyes...

....and receiving each other...in all of their fullness....and receiving this fullness into each other's hearts.....and then settling for a good nights renewing rest...ready for what the next day may bring...

...and after sharing this story with me...these women continue speaking to me about how they walked together from the torture centre the next eve knowing their girlfriends would be waiting for them around the corner.....

....and now here they are walking into the waiting arms of their sisters...and their girlfriends are amazed at how well the group are looking and responding....

....and the receiving girlfriends are especially amazed when one of the group asks...'does anyone have batteries and a record player so we can all dance together'.....

.....and the group then begin walking and telling their friends how they have been nurturing themselves each evening in the torture centre.....and sharing what they have been doing....and these women begin to recognise that they have been doing something very special together.....and she says me....

...this is our way.....

And you the reader may be moved by this story...as I'm profoundly moved each time I hear it...and hearing that these women in safer times are now visiting villages where they have never been before.....and are having the mothers agree for these women to play with the children of the village.....and in the play.....having the children playing pretend games.....pretending to be babies....and rolling on the floor....and cradling each other...and then rolling to standing....and playing balancing games.....as the militia have taken away the children's balance as well.....forcing children to see what no human should ever see.....for scrambling brains.....for social control....and so.....instead of frozen horror in unbalanced cringing children....the children are regaining their balance.....and regaining the joy of life and living...which is every child's birthright...

.and now the music.....and the children begin the dancing as their mothers watch.....and when the time is right for it...one of the visiting women says gently to the onlooking mothers...

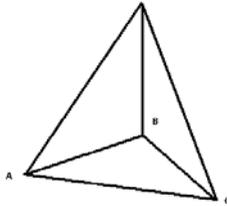
.....perhaps you can...come and dance with us....  
and with your children.....  
and move your bodies with us.....  
.....*as we are survivors too*.....

.....and these village women know the full significance of what the woman means by those last five words.....and so the mothers join in with the dancing.....at first tentatively....and in feeling the dance...and seeing the joy of their children in seeing their mothers dancing...joy fills all.....and that is their way.....and there is many things we may learn from their way.....by reflecting upon it and perhaps adapting aspects of it to our lives with others.....

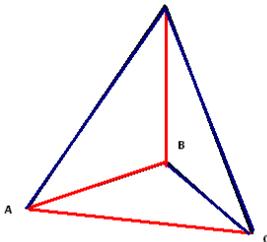
...and others engaged in trauma release through moving with awareness in many parts of the world are saying that doing this with the supporting presence of trusted supporting nurturers close by provides a milieu ...mood...and subtle feel that supports people in connecting with the self-organising wisdom of the body...and in trusting in this...discovering how they can enter into transforming release and flow....and you may understand this more by experiencing this in your own bodymind....

## Appendix Seven – The Drinking Straw Task

...now the challenge again....it is to make using two drinking straws that may each have two bends in them.....a three dimensional construction...a 3D pyramid shape with a triangular base ABC and three other sides...



...the solution requires that the straw is bent twice so that each of the three segments are in *different directions*...not all in the same plain...the red straw and the blue straw below show the configuration....



Try this with others and typically you will see how difficult it is for most people to go out of the one plane.....a two dimensional square world..... into the three dimensional..... or multidimensional world.....

As the saying goes...

...if you can't see it...you can't see it.

..and when you see something special that no one else in human history has seen – that's magic...

## Appendix Eight – Sensory Submodalities

The Group members were intrigued about awareness of their senses and to get them discovering more about and sharing how they use their senses, the Inmates are told to check what is happening inside of them immediately they hear what I am about to say.

I repeat this to prepare them to notice what happens as they make sense of what I am about to say, and then I say:

‘A cat is.....chasing.....mouse.’

I then ask them what happened:

- Some said they *saw* a cat chasing a mouse (visual)
- Some *thought* about a cat chasing a mouse (words)
- Some had a *feeling* about the cat chasing the mouse (feelings)
- Some *heard* the cat running and the mouse squealing (auditory)
- One said he became the cat and *felt* excited (kinaesthetic)

This is an indication of the most used lead sense that the various Inmates use in making representations of their experience of what they heard me say. Within these there are considerable differences in the submodalities of the various senses.

- Some actually saw it as if it was actually happening (associated 3D)
- Some saw the scenario as a real life two-dimensional photo image
- Some saw it as a movie cartoon
- Some only saw the cat. Some only saw the mouse
- Some only heard the cat chasing the mouse
- Some only had feelings associated with the chase

They were asked to notice how they immediately responded to the next thing I say:

‘A cat is.....not chasing.....a mouse.’

- Some said they actual saw a cat sleeping
- Some had a mouse in the background (visual)

- Some *saw* it as if it was really happening (associated)
- Some *saw* it as a still photograph (dissociated)
- Some *thought* about a cat being still in the presence of a mouse (words)
- Some had a feeling about the cat being still or sleeping or about to pounce upon a mouse (feelings)
- Some heard the silence as the cat remains still with a mouse nearby (auditory)

Inmates were then asked to check for similarities and differences between their responses to me saying the two sentences. Most had the sensory mode the same in their responses to both my sentences.

Most had the same, or some similarities at the sensory submodality level. The Inmates were asked to remember the sensory and submodality patterns they had just experienced, and the Jail Psychologist kept a list of the respective Inmates most-used sense so we could make use of these most-used personal sensory submodality patterns a little later.

During the rest of the first Group we assisted the Inmates to experience shifting their sensory experience at the submodality level. Some sensory sub-modes are of an 'either-or' category; it's either one or the other, such as foreground or background in the visual sense. Other sub-modes have a sliding range such as distance, direction and volume in auditory sound (Bandler 1985; Andreas & Andreas, 1986). Neville was exploring the potency of working with sensory submodalities when I first met him.

## Appendix Nine - Tapping into Many Alternative Sources of Power

Tapping into the power of:

- experience
- being aware
- focused attending
- self knowing
- self sensing
- self feeling
- seeding possibilities
- letting go
- being flexible
- deep communicating within and between self and others
- decentralising and networking
- processing and meta-processing
- the whole
- the alternative
- awareness of awareness both of the specific, and the flow of awareness
- connecting and relating
- intuiting
- uncertainty
- memory and imagining
- the unconscious
- the group
- and in audience
- attuned mood
- experiencing vocation or a calling
- the emerging collective sense of life's possibilities for better futures
- hope and faith linked to passion and wise acts and discerning
- active wisdom
- experiencing all of these powers in their subtle potency
- withdrawing as in taking back our ability and our power that we have given to others

## Appendix Ten – An Entry Point for Understanding the Essence of By the Way

### **Keypoint**

*This next bit is an entry point  
for understanding the Essence  
of By the Way.*

In sensing the richness of the notion of 'connexity'...where system aspects are simultaneously interconnected.....inter-related.....inter-dependent and inter-woven.....all bits of behaviour.....especially habitual behaviour.....*involve integrated and integrating patterns.....and these simultaneously involve cohesive cooperating between moving.....sensing.....feeling.....and thinking aspects of the integrated patterns.....and all of these also involve.....prior integrated cohesive cooperating between chemo-electrical and neuro-chemical correlates in brain-nervous system processes.....*

Outside input may interrupt these processes and collapse the integrating. When this happens, the behaviour typically collapses, and the person goes into confusion till they snap to a new resynthesis.

Moshe Feldenkrais is known for processes supporting graceful movement; however, Feldenkrais was also interested in transforming the whole of the person. To this end he writes of integration patterns (1972, p. 39):

*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. In this condition it is much easier to effect changes to thinking and feeling, for the muscular part through which thinking and feeling reach our awareness has changed and no longer expresses the patterns previously familiar to us. Habit has lost its chief support, that of the muscles, and has become more amenable to change (my italics).*

To paraphrase and extend Feldenkrais (1972):

'*Sensing*' includes the familiar senses...the kinaesthetic sense... which comprise pain.....orientation in space....rhythm.....and the passage of time....and neuroscience people are saying that sensory memory may be activated within 200-500 milliseconds of sensory perceiving...for we are underway very fast.....

'*Feeling*' includes the familiar emotions as well as aspects like .....self respect.....inferiority...super-sensitivity...feeling neglected ...crowded...excluded...disconnected...and the like...

'*Thinking*' includes all functions of the intellect.....such as the opposition of right and left...good and bad...and right and wrong ...also understanding...knowing that one understands...classifying things...recognising rules.....values...and norms.....imagining..... knowing what is sensed and felt....remembering all the above... and the like...

'*Moving*' includes all the temporal and spatial changes in the state and configurations of the body and its parts...such as breathing ...eating...speaking...blood circulating...and digesting...

Bandler (1985) and Steve and Connirae Andreas (1987) also write about the significance.....and therapeutic use of the many experiential sub-modalities....a few examples:

Seeing: direction, distance, form, colour, field (narrow to wide)

Hearing: direction, volume, distance, pace, pitch

Feeling: location, intensity, movement, pressure, speed

While functional change<sup>45</sup> may be introduced to any, or all of sensing, thinking, moving, and feeling, the easiest place to start is typically, *with*

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<sup>45</sup> While this paper is discussing *functional* pattern dis-integrating, Bateson (1972) discusses *dysfunctional* pattern disintegrating.....as in Bateson's (1972) model of binds as onset for schizophrenia.....where for example.....one or more people set up a 'you're damned if you do.... and you're damned if you don't' context for one or more others....and that this is happening is undiscussable.....and the fact that it is undiscussable is not discussable.....what Bateson and others call 'the double bind'.....and an example of pattern-disintegrating that is dysfunctional is the double bind within the husband-wife relation in the Upstairs Dorm story in *By the Way*.....

*transforming moving*. Sometimes something else triggers the shift in moving.

Any of the four modes may be used to trigger a sudden shift in moving. For example, in each of the stories in the Interrupting segment, *hearing* something unexpected triggers the shift in moving.

Bits of behaviour are typically, integrated into our habitual pattern(s) of behaviour'. I'm referring to the likes of:

- Using a high pitch voice when angry
- Screwing up one's face in various ways
- Clenching one's jaw
- Using glaring eyes
- Smiling or smiling with a grimace
- Raising our shoulders
- The way we stand up
- Our pattern of shaking hands
- Tensing our throat

For example, one person's 'anger' may invariably entail **moving** involving submodes like for example, tensing their hands, jaw, and belly, and combining these aspects instantly fires off associated sensing and feeling and thinking as an integrated pattern.

If the person suddenly relaxes any or all of these parts the anger experience is typically lost, it collapses.

As an example:

be aware of your breathing

now tense your jaw

What did you notice?<sup>46</sup>

The possibility is creating a sudden unexpected change in the motor cortex that in turn results in a sudden change in the coordination of, or in the behaviour patterns themselves, such that the basis of awareness in each elementary integration disintegrates (Feldenkrais, 1972, p.30-39).

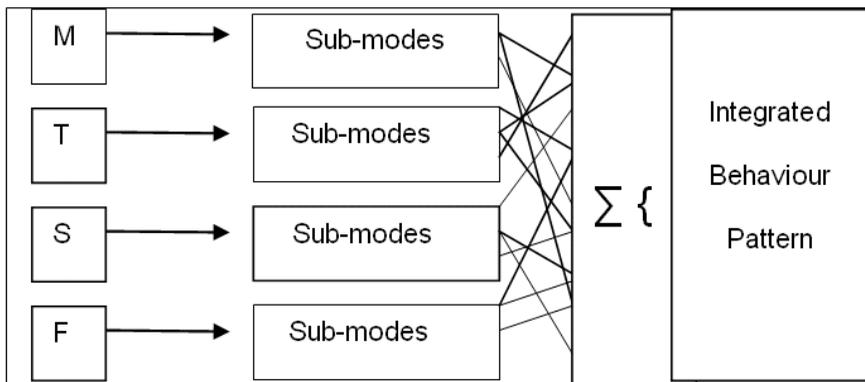
What we are exploring here is a way of breaking up dysfunctional habitual patterns, and understanding processes for pattern-disintegrating that is *functional*.

The four aspects sensing, feeling, thinking, and moving are involved in accessing and sustaining an Integrated Behaviour Pattern.

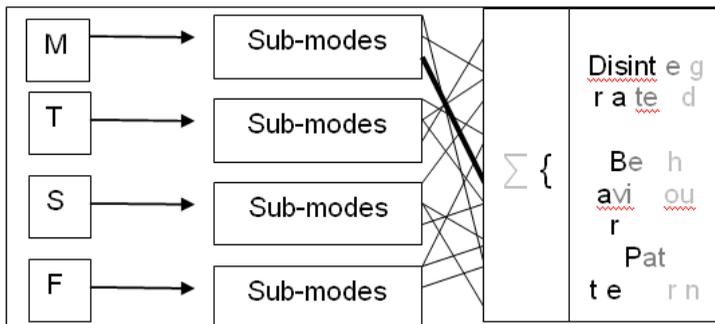
Change *any* submode of *any* aspect of an integrated behaviour pattern and this typically collapses the whole pattern. The person typically shifts to some other re-synthesis.

These four aspects are all integrated may be depicted by the twin symbol

$\Sigma \{$



<sup>46</sup> People tend to immediately stop breathing when they clench their jaw.



In the above diagram the slightly darker link from a 'moving' type submodality depicts the *critical change* that collapses the integrated behaviour.

To quote Feldenkrais:

If we can succeed in some one in bringing about a change in the motor cortex...and through this a change in the coordination of or in the patterns themselves.....the basis of awareness in *each* elementary integration will disintegrate (1972, p.39).<sup>47</sup>

And perhaps you may like to read the above segment again...to reflect upon it and have the significance soak in. What we are exploring here is a way of breaking up dysfunctional habitual patterns.....and understanding pattern-disintegrating that is functional....and the easiest entry point for total system transforming of part and whole is through *transforming moving* ....and this is a constant theme in the stories in *By the Way*.

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<sup>47</sup> The Feldenkrais segment titled 'Where to Begin and How' is well worth a read (1972, p. 30-39).

*habitual behaviour  
involving  
integrated and integrating patterns*

To repeat:

*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.*

In summary.....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 may in turn quickly collapses to puzzlement and curiosity ....and these in turn set up a shift to some action that is functional in the context that the person finds themselves immersed in. Each of these change states entail far less charge than anger. This sequence of fast state changes is a feature of the Interrupting set of stories.

The disintegrating and resynthesis that has been explored in this segment is an integral aspect of *all* the stories in *By the Way*....

This is not to say that the habitual behaviour pattern is collapsed only the particular instance of the pattern....though *By the Way* explores processes for wider transforming of patterns...

## Appendix Eleven – Keyline and Cultural Keyline

Now to change to a different metaphorical and literal valley, Dr. Neville Yeomans' father P.A. Yeomans identified the existence of what he called Keypoints that occur in one particular spot high in a primary valley, and the Yeomans family discovered that this spot has important system properties<sup>48</sup> .....

....and the contour line through the Keypoint.....Neville Yeomans' father P.A. Yeomans called the Keyline.....and this Keyline also has quite important *system properties* that no other contour line above or below it possesses.....a very significant aspect to recognise.....

...and for those who don't know...a contour line is a line on a map....a line that can be mapped on terrain that joins points of equal elevation above sea level...and both of the Keypoint and Keyline have a number of system properties that can be used in the effective design and use of land... for water harvesting.....for water distributing and irrigating by gravity ...for watering the ridges.....for storing water as it slowly seeps through the soil....and for the design and layout of roads...fencing ....planting tree windbreaks.....and more.....the land tells you what to do.....if you have eyes to see the patterns in the topography.....

...and linked to all these understandings are processes for creating vibrant top soil for growing things.....

The pink lines in the drawing on the back cover denote the way all the water runs off the main ridge at the top of the primary valley to the Keypoint.....denoted by the small pale blue circle. The blue wavy lines on the left and right depict the surface-water run-off from the left and right primary ridges that descend from the main ridge.....and these also run down to the Keypoint.

The Keypoint typically.....marks the beginning of the creek as creek .....marked as the wavy blue line in the fall line of the primary valley. The

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<sup>48</sup> Hill, S.B., 2002; Holmes, J. M., 1960; Mulligan, M. & S.B. Hill, 2001; Spencer, 2005, Chap. 5; Yeomans, K. B. and P. A. Yeomans, 1993; Yeomans, P. A., 1954; Yeomans, P. A., 1955a; Yeomans, P. A., 1955b; Yeomans, P. A., 1956; Yeomans, P. A. (1958a; Yeomans, P. A., 1958b; Yeomans, P. A., 1965; Yeomans, P. A., 1971a; Yeomans, P. A., 1971b; Yeomans, P. A.,1976); Yeomans, P. A. & Murray Valley Development League, 1974.

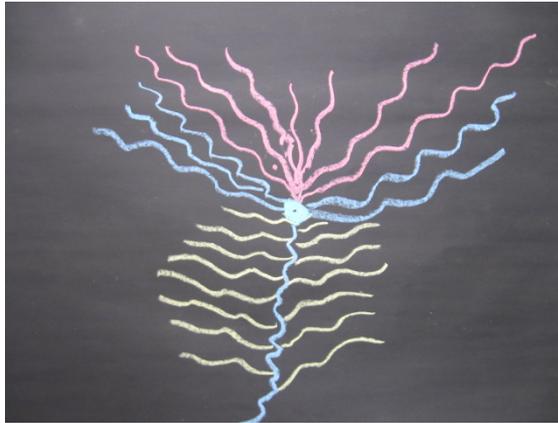
wavy yellow lines denote the run off from the Primary Valley that runs down to the creek. The Primary Valley rises to the Keypoint.

These four zones:

- Main Ridge
- Primary Ridge on Right flank of the Primary Valley
- Primary Ridge on Left flank of the Primary Valley
- Primary Valley

each have *differing* system properties and each zone *connects to the Keypoint* which may literally be a square metre or less in area.

As each of the four sub-systems all connect at the Keypoint.....the Keypoint is a *key point for those with eyes* looking to see...the interaction of the sub-systems within each of these four sub-systems of the total system.....and.....for those overwhelmed by complexity.....perceiving system connexity at the Keypoint *may lead to simplicity*.....so that '*complex*' *doesn't necessarily mean 'complicated'*.....and connexity is resonant with Jean Liedloff's (1975) Continuum Concept.....and Bateson's (1972) logical types...where the term 'logic' has the originally meaning - 'the universal principle through which *all* things are interrelated and all natural events occur'. ....and By the Way is about learning to sense and get a feel for.....and to perceive.....see.....and appreciate significance in the strategic properties of *just a few particular features*.....that together.....have potent implications for whole of system transformation.....and instead of *seeing what we've been conditioned to see*...say linked aspects of ridges and the primary valley.....and that's all so predictable.....been seen many times before.....and adds nothing.....rather.....if one steps back and begins using what I term 'connexity' perceiving.....the simultaneous sensing and considering of the total system.....all of the linkings.....the inter-connectings.....the inter-relatings.....and all the inter-dependings.....and the inter-weavings..... and then honing in on the spheres-of-influence...and the salient significant that matters most.....and often we find that the things of significance are *few* and are rather *local*.....within one or two degrees of linkages.....



*coloured chalk on black paper  
isomorphic<sup>49</sup> metaphor  
aid to understanding  
looking a bit like a bad hair day  
or an electrically charged idea*

*Keypoint in a primary valley  
themes conducive to coherence*

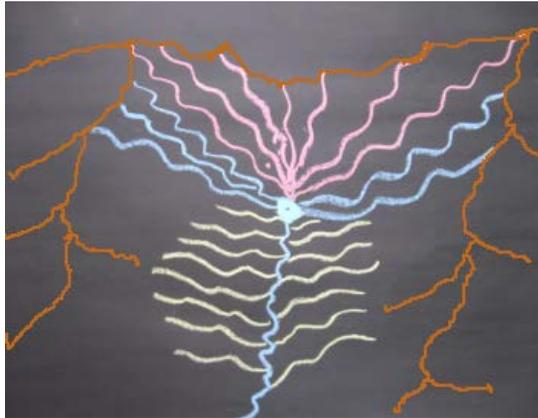
...and an example of the salient significant that matters most is the Keypoint in a Primary Valley.....and to repeat...this Keypoint may be a square metre in size.....and I have seen Keypoints.....and they stand out from the surrounding terrain.....if you know what to look for....and the Keyline is the contour through the Keypoint.....and these *two* system properties have potent system implications.....

.....so one of the Keypoint lessons is that *simplicity may lie in complexity* (Berlow, 2010).....and that complexity leads to simplicity...and 'By the Way' is about zooming out to see the whole-of-it in ways that enable us to *zoom in on things that matter.....the difference that makes the difference*.....and all of this has significant implications for system transforming towards wellbeing....personal wellbeing....interpersonal

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<sup>49</sup> 'Isomorphic' meaning 'being of identical or similar form, shape, or structure'

wellbeing.....personal-to-soil wellbeing.....and people-to-whole earth well being...



The Primary Valley Flanked by Primary Ridges Below the Main Ridge

***Keypoint***

*where all the essential features  
of the primary valley landscape  
merge and concentrate  
and reveal  
for those with eyes to see  
the information  
distributed in the total system*

...and you may look out for stories throughout By the Way where *themes* are used as *Keypoints* in *Social Topography*.

### ***Keypoint***

*looking to see the interacting  
of the sub-systems  
within each of the sub-systems  
of the total system  
and their links with  
and implications for  
the total system*

Dr Neville Yeomans helped his father evolve 'Keyline' processes for working well with complex systems in nature.....and Neville adapted 'Keyline' as 'Cultural Keyline' in the social life world....and I first met Neville in the mid 1980's....and Neville says that he uses bio-mimicry in adapting system relationships in nature across into obtaining highly *functional outcomes* in social systems....especially group interaction ....and this is explored in By the Way stories....and one to watch out for is the story titled 'The Upstairs Dorm'....and on *functional outcomes*....*The Way is towards Thrival outcomes* (system thriving) emerging as natural life sustaining processes which produce the conditions for *more life* in a wide web of locally formed...informed...reformed.....and transformed ecological relationships. *The non-locally* derived service delivery model is functionally isolated from the context of the ecological relationships it attempts to serve.....and tends to deliver and perpetuate attenuated *survival outcomes*.....because it perpetuates generalised non-related externally determined and artificial issue-resolving strategies that are not pertaining to the local ecology of relationships.....contexts.....culture..... history.....and environment .....

In many of the stories in this book I give glimpses of what folk did and what happened. The matters described are rich with implications, and the discerning reader may notice these, and want to reflect on them, and explore the Way in the process of their own being and doing.

And while every story is from life....they may be thought of as metaphors for aspects of your own life experience....and for your interests.....and you may make your own connections.....and relations.....

*'complex'*  
*doesn't necessarily mean*  
*'complicated'*

*simplicity may lie in complexity*



My sketches of Keyline, water flow along the ridges following Keyline ploughing, and the chisel groove – photo by Kate Robertson – used with permission

## Appendix Twelve - WholeBrain and Whole BodyBrain Inter-connecting

Following Pelz conversations about excess for effect, this piece has some of the over-the-topness of Rabalais' *The Life of Gargantua and of Pantagruel*.

Weight and a sense of heaviness and lightness has been hovering as a theme in all of the stories in *By the Way*.....along with another common theme of connecting and relating.....getting all together for wellbeing..... and wellbeing is generally associated with lightness.....lightness of being.....and as we are drawing to closure let's explore letting go of heaviness and moving well together with lightness.....

.....recall that we discussed the word 'cleaver'...meaning to both stay together...as well as to be separate...as embodied in the two expressions 'cleaver unto one another' in the marriage ceremony...and 'meat cleaver' ....for severing...*recognising and respecting difference in togetherness*...

.....appropo.....anthropologist Raymond Firth (1936)...in talking about the Tikopia people in the Solomon Islands....speaks of them having cleavered unity.....they celebrate unity amidst diversity....having all manner of social processes that sustain and celebrate this connecting with those *most different* to themselves on their Pacific Island....and a number of years ago a massive cyclone hit this very remote island and outsiders feared that the Tikopian people would have been decimated and when outsiders finally reached the island all of the folk were found alive and well as they know their world well and read the natural signs and took all of their necessary steps to preserve themselves and their way of life together.

.....the fully functioning human WholeBrain is also a cleavered unity .....made up of many cleavered unities.....unity amidst diversity.....left and right hemi-spheres.....each with differing aspects with differing functional specialities...with the hemispheres connected together via the big bundle of nerves called the corpus callosum...

.....the BodyBrain is also a cleavered unity with many interconnecting and inter-relating subsystems of systems.....

.....one example of a cluster of systems.....the sympathetic and parasympathetic nervous systems work in tandem with the pulmonary..... cardiovascular...and digestive systems...

- o sympathetic in *action* for wellbeing....and
- o parasympathetic in *slowdown* for renewal-based wellbeing

....wellbeing as function...refer Laceweb (1997b).....

And a significant and pervasive form of disconnecting from wholeness and whole-experiencing and whole-knowing is dividing everything into categories....categorising...categorization...and we were speaking about Laceweb way to a European banker fresh out of a national government's international aid organisation...and he starts searching for the category to put Laceweb in.....well it's not 3.03(a)(iv).....and there's a bit of 8.3.3(d)(xi)....and 3.03(a)(k)(47) and 13(Xiii)(666) though this 'everyone is in charge' and things are guided by context doesn't fit any category at all I'm afraid....

And then our perceiving and knowing gets strained through these categorical filters that massively impoverishes.....

.....and in exploring WholeBrain interconnecting.....in what follows..... we're exploring a *bio-sociological* perspective...what some have termed 'ideal types'.....not 'ideal' as in 'the best'.....rather.....the term could have perhaps been better called 'typical types'.....

..... and you'll be familiar with the expression....

...so....what *type* of person is he or she...

....and typically....a person may only approximate a type in *some* aspects ...while occasionally...a person is a *classic example* of a particular type .....and in what follows we can explore what I'm calling the 'cleaved-disconnect' type of person...the type of person who controls and orders thoughts while disconnecting imagination and passion....

....and as an example of the cleaved-disconnect type...H.G. Wells wrote....possibly without realising it....about this type in a Chapter called '*Primitive Thought*' in his book.....'*A Short History of the World*' (1929).....

..and quoting from Well's book:

And even today those who really control and order their thoughts are but a small minority. Most of the world still lives by imagination and passion.

.....now I'm suggesting what H.G. Wells terms a 'more advanced' person...is what I'm calling the cleavered-disconnect type...the type of people who control and order their thoughts while disconnecting imagination and passion...

...H.G. Wells is sharing in a prevailing view that is increasingly held to this day.....about disconnecting our WholeBrain functioning...as well as our Whole-BodyBrain functioning....and this disconnect entails violating our integrity in many ways in relating to our selves and relating with others....

.....for consciousness raising....perhaps experience how you feel reading the following as a 'disconnect mantra'....pausing after each word to feel its negative ambiance.....what kinds of sensations occur in you as you read each one...they may be subtle...and they may be accompanied by slight movement of sensation and or energy.....it's subtle though very much there...if you attend and be aware...though some may find their feeling and other state changes are strong or very strong.

**On a cautionary note** - some folk who are not yet able to change states very easily may find they want to give this list a big miss at this stage in their evolving and go straight to the wellbeing mantra that follows:

...being

- aloof
- backward
- belittled
- civil...which is highly circumscribed behaviour
- closed
- constricted
- contracted
- contained
- controlled
- criticised
- debilitated
- defended
- degraded
- dehumanised
- deleted
- denied
- denigrated
- depersonalised
- desensitised

- detracted
- detached
- detained
- disarmed
- disarrayed
- disattended
- discredited
- disengaged
- disfellowshipped
- dishonoured
- disintegrated
- dismissed
- disparaged
- displaced
- disregarded
- dissociated
- distracted
- distraught
- distorted
- diverted
- excluded
- formalised...which is again highly circumscribed behaviour
- generalised
- habituated
- hardened
- ignored
- negated
- ostracised
- oppressed
- polite....which is again highly circumscribed behaviour
- preoccupied
- reduced
- rejected
- reserved
- shunned
- self-criticised
- shrunken
- shutdown
- suppressed
- unacknowledged
- unnoticed
- unrecognised
- unwelcomed

- withdrawn

...how did that list feel...how does it feel in terms of lightness and heaviness.....did you feel weighed down...more heavy.....some have spoken of very specific kinds of sensations.....like subtle strings being pulled within them.....and that these sensations have very specific locations in the body.....such as around the heart.....the chest.....the face...the gut and the like....many involve shrinking...contracting.....closing down....moving backwards...withdrawal.....and the like...

.....while one may say.....thankfully my life is better than *that* lot.....what follows provides some glimpses of how many differing forms of disconnect that may be violating our integrity.....without our ever noticing it.....and therein lies an aspect of disconnect's destructive ....and disabling power...

..and for a complete change experience a wellbeing state mantra....

Able  
Accepted  
Accepting  
Acclaimed  
Acknowledged  
At peace  
Balanced  
Calm  
Competent  
Complete  
Confident  
Connected  
Creative  
Discovering  
Ease  
Expansive  
Flexible  
Focused  
Friendly  
Fun  
Functioning  
Funny  
Giving  
Growing  
Imaginative

Inspired  
Integrated  
Involved  
Large as life  
Loved  
Loving  
Noticed  
Occupied  
Open  
Peaceable  
Personable  
Playful  
Receiving  
Recognised  
Relaxed  
Spontaneous  
Thriving  
Understanding  
Welcome  
Welcoming  
Well

...for further consciousness raising.....consider experiencing what its like reading some examples of dis-connect type behaving.....and functioning .....noticing what happens when you.....experience differing forms of disconnect.....so as to recognise if these start occurring....

- disconnect thinking feeling sensing moving
- disconnect mind from body
- disconnect awareness from moving
- disconnect our 'inferior' right brain from our 'superior' 'dominant' left brain
- disconnect all other parts of our brain from our frontal cortex
- disconnect our corpus callosum - the connections between our brain hemispheres
- disconnect norms from action
- disconnect non-linear from linear
- disconnect imagination and passion from order and control
- disconnect everything below our neck from our head
- disconnect the left side of our body from the right side of our body
- disconnect our left hand from our right hand
- disconnect our left eye from the right eye - though both still synchronise when moving

- disconnect our heart from our head
- disconnect our shoulders from our arms
- disconnect our inner experience from our outer experience
- disconnect our past and future from our present
- disconnect our subjective from our objective
- disconnect from process via reducing verbs to nouns (as done in this list – nouns like ‘passion’...‘reason’...‘will’...‘brain’...‘emotion’)
- disconnect from whole processing via categorising
- disconnect our experience of flow of experience from specific experience
- disconnect our body from place
- disconnect our *embodied* knowing from our will and reason
- disconnect our child-within from play and spontaneity
- disconnect awareness from context
- disconnect our passion from our reason
- disconnect our imagining from our thinking
- disconnect function from meta-function and both from value
- disconnect our values from our acts
- disconnect scrutiny and doubt from our norms and values
- disconnect our ‘crap detector’ from our beliefs
- disconnect other from self
- disconnect my pain from others’ pain
- disconnect the multidimensional from the linear
- disconnect the web of life from self
- disconnect quantity from quality
- disconnect from our subtle energies
- disconnect our selves from our abilities, resources, and capacities
- disconnect our values from our perceived interests
- disconnect the rest of the world from our narrow interests
- and many many more

....and then disconnect each of the above disconnects from each other....

Then for ecology *reverse every one of these*:

- connect thinking feeling sensing and moving
- connect mind with body
- connect awareness with moving
- connect our right brain with our left brain
- connect all other parts of our brain with our frontal cortex
- connect our corpus callosum - the connections between our brain hemispheres
- connect norms with action

- connect non-linear with linear
- connect imagination and passion with order and control
- connect everything below our neck with our head
- connect the left side of our body with the right side of our body
- connect our left hand with our right hand
- connect our left eye with the right eye
- connect our heart with our head
- connect our shoulders with our arms
- connect our inner experience with our outer experience
- connect our past and future with our present
- connect our subjective with our objective
- connect with process via transforming nouns to verbs
- connect with whole processing via connecting & relating
- connect our experience of flow of experience with specific experience
- connect our body with place
- connect our *embodied* knowing with our will and reason
- connect our child-within with play and spontaneity
- connect awareness with context
- connect our passion with our reason
- connect our imagining with our thinking
- connect function with meta-function and both with value
- connect our values with our acts
- connect scrutiny and doubt with our norms and values
- connect our 'crap detector' with our beliefs
- connect other with self
- connect my sensing and feeling with others' sensing and feeling
- connect the multidimensional with the linear
- connect the web of life with self
- connect quantity with quality
- connect with our subtle energies
- connect our selves with our abilities, resources, and capacities
- connect our values with our perceived interests
- connect ecologically the rest of the world with our interests

And you may want to take some time to reflect if...and how....any of these forms of disconnect mention before play themselves out in your life...

...and all of the various categories that 'mental disorder' is divided into may also be included as forms of disconnect from integrity...

...and the above are some of the disconnected elements of the cleaved-disconnect type....and people may differ in how they approximate the type ...or their way of being from time-to-time...

...so this provides some glimpses of how all of these differing forms of disconnect may be violating our integrity.....our inter-connecting and inter-relating as more than a system-of-systems.....rather as vibrant thriving experiencing well integral beings.....

.....and how does all this disconnected.....disintegrated.....desensitised .....dissociated...habituated...experience feel....

## **It feels normal!**

...I would suggest that for many.....if not most people.....it's our taken-for-granted....it's our never questioned way of being in the world.....

*tending to not notice  
that we do not notice  
all of the disconnect*

.....and when a person commences to experience being connected..... integrated.....sensitised....and fully associated.....perhaps for the first time in a long long time.....well...this may be a *very strange* and *wonderful* experience.....*very* different.....and some things starts to happen ....something like.....

**Whooooooooooooooooo!!!**

**What's happening to me!!!**

.....its a *very* different experience.....an experience of being in a *very* different space....that feels very strange though wonderful...and light....

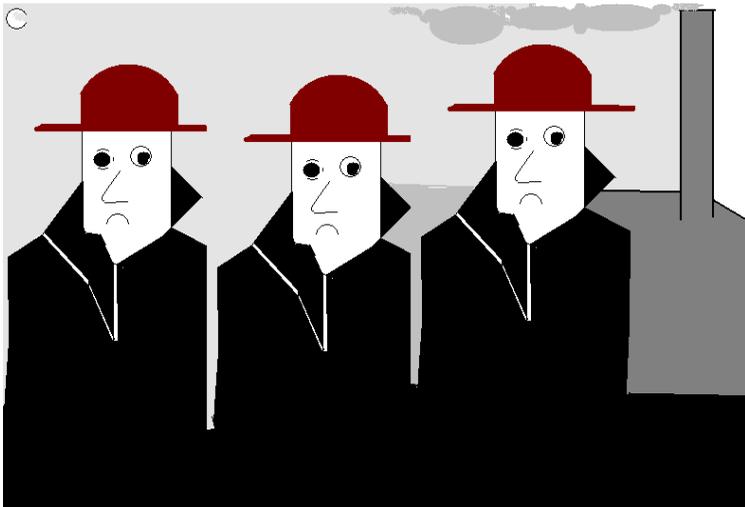
...and By the Way is filled with stories about folk exploring shifting from disconnect...to connecting to self and others...and enjoying the difference .....connecting to being well.....in a fully connected BodyBrain..... experiencing *integral* wellbeing...

.....and Neville told me of linking with an aboriginal person who was seriously contemplating having a frontal lobotomy.....because of the awfulness of lived-life experience.....and Neville brought that idea to an abrupt halt with words to the effect...

it is perfectly normal to feel as you do.....  
PERFECTLY NORMAL....  
given what you have gone through.....  
and if you were *not* feeling really awful...  
then there would be something  
*seriously* amiss.....

.....and that person didn't have the frontal lobotomy and has gone on to be a person of very high degree....so disconnect may be functional in context .....as it may be the very best that one can come up with at the time .....and By the Way is about respecting all of this and moving towards better wellness.

....so...for appreciating of difference.....back for a time in the disconnect type of world to begin to sense a disconnected personal outer..... and.....inner.....life-world.....and a disconnected social-life-world co-constituted by cleavered-disconnected types.....and I'll paint some brief sketches...



...this is a social-life-world where *quantity* becomes....is...and remains .....the only *quality* of interest and worth.....and *acquisition* becomes focal.....and where disconnected masses become just another *factor of production*....and are kept 'busy' in 'busi-ness'.....kept busy to get money.....to satisfy manufactured needs.....and associated debt that can *never* be satisfied....where the lower people are soon disconnected from credit....while being burdened with debt.....where passion and imagining has been largely narrowed to acquiring the means for further diversion and disconnection.....and still in the disconnected world .....where life is considered by many to be...and is....and will always be.....a very 'serious business'...

beginning to see  
some aspects of the  
familiar  
in all of this

.....*Calvinism and the protestant ethic*  
*rising in the 1500s*  
*led to the death of spontaneity and play*  
*as well as the death of childhood*  
*for well over one hundred years in parts of Europe*  
so  
*not well at all*

*and King James the First of England*  
*could write words in 1617*  
*in his Declaration of Sport to the effect -*  
*I've ridden throughout this fair Kingdom and have seen*  
*that my people*  
*are weary and sad of heart*  
*for the want of play*

.....and now to author Charles Dickens' time in the mid 1880's in England.....where Dickens is sensing the onslaught of the disconnect in his day.....and writes of this disconnect in his book.....appropriately titled *Hard Times* (1854).....where we find Mrs Bounderby despairing

that Sissy and the other two children have slipped out to see the circus.....rather than staying home and studying rocks.....

.....Mrs Bounderby just can't comprehend why the children would want to go to the circus...rather than *doing something useful*.....

.....Mrs Bounderby's attitudes and thinking have been constituted and consumed by the Utilitarian idea that.....

....the moral worth of an action is determined *solely* by its usefulness in maximizing utility....

.....and that idea sets up all manner of disconnects.....especially disconnect from play...enjoyment....and spontaneity....

....and *Hard Times* tells of Sissy being taken by Mr Gradgrind away from living with her father in the circus.....and taken from her beloved horses whom she had grown up with.....and watched copulate...and watched giving birth to little foals.....and Sissy during her years growing up in the circus....had *life experience as her teacher*.....and Sissy *understands* horses...and has learned and knows about horses through her extensive personal experience.....so she can skilfully ride horses bareback during circus performances.....and Sissy has been doing this since she was a tiny child.....

.....and now she has been absurdly reduced to being just a number by her new teacher...Mr M'Choakumchild...so that Mr Gradgrind is referring to Sissy as....

'student 20'....the one who talks about things *we do not want to know about*...like 'circuses'.....and someone who '*can't define a horse*'...

...another child called Bitzer *can* define a horse...

quadruped...graminivorous<sup>50</sup> .....40 teeth...24 grinders...4 eye teeth .....and 12 incisive.....sheds coat in the spring.....in marshy countries.... sheds hoofs too....hoofs hard...but requiring to be shod with iron.....age known by marks in mouth.....thus.....and much more....Bitzer.....

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<sup>50</sup> grass eating

And Sissy hears Bitzer's definition....and Mr Gradgrind says to Sissy...

Now girl Number 20....you know what a horse is.....

...and Sissy's 'teacher'....Mr M'Choakumchild is attempting to do Sissy a 'civilizing turn' by replacing .....

.....an embodied.....personal.....*intimate*.....*experiential*.....*relational*  
*connexional*...*knowing* about horses....

with...

an *abstract*...*disconnected*.....*categorical*.....*nominal*.....*definitional*  
*wissen*....*knowing*.....that disconnects a horse into categories  
and named bits...and in the process...is disconnecting Sissy...and  
distancing Sissy from her lived-life loving experiencing of her  
beloved horses.....their strength and dynamism...their smell and  
warmth and feel...how they mirror her feelings.....

and this *abstract*...*disconnected*.....*categorical*.....*nominal*.....*definitional*  
*wissen*...*knowing*....has a by-product...it's endeavouring to turn Sissy into  
a *product* who responds to being a number...it depersonalises Sissy...it is  
attempting to tame Sissy....passionate wild young *child*...so thingifying her  
.....and objectifying her.....into another disconnect (Huizinga, 1955)....  
another object....a thing that is useful to the system.....

....so '*living*'.....*no*.....*perhaps better characterised as 'existing'* in a  
'disconnect' type world involves disconnecting our emotional life with its  
caring....respecting....nurturing....loving.....and feeling.....disconnecting  
it from our reason and will...*de-personal*-ising our selves.....

.....and when taken to extremes....this disconnecting has led to instances  
of nightmare of reason...where rationality itself goes mad.....

- where rigid discipline has made people 'hard'.....and being hard  
and being obedient are both seen as virtues by Himmler
- where it's 'rational' to exterminate a million or many more people  
for an *ideal* idea
- where it is a 'national imperative' to establish.....manage and  
administer torture centres and killing fields of massive efficiency  
such that *all* in-mates are photographed.....*numbered*.....and  
*processed*.....and *no-one* escapes....

- where random torture for brutalising a population for 'social control' fits economic rational criteria relating to low-cost military practice.....under the title 'low intensity conflict'....where a kill is described as 'nice'...and god is on our side...
- where 'national interest' justifies decimating others' livelihoods and ways of life and being quite comfortable with that

.....and where the madness of the massive is equally present in the very minutia of life...

- where neighbour is disconnected from neighbour and one does not know the people living opposite
- where 'management' use non-understanding of workers as an indispensable technique
- where disconnect children's play is flicking buttons in electronic war games *designed* to prepare them for disconnected killing
- where folk laugh at a cartoon of children watching a sunrise on the TV when there's a magnificent sunrise visible though the window
- where children are 'bored' all the time because 'they have nothing to do'.....what ever happened to creative and imaginative spontaneous play?
- where left brain dominates....demeans.....and disconnects right brain...
- where for many...a good night out is subjecting one's self to electrically generated music played so loud one can't talk and be heard.....where drugs and alcohol skew and dull the senses.....where the dominant beat is the down beat of the march to war.....or the erratic beats of a chaotic mind.....while Rashid my drummer friend has folk in our drumming circle feel how the up-beat takes the war out of the down beat...hey...let's move our bodies and dance.....and be aware of the up foot rather than the down foot while walking.....a very different experience .....feeling up rather than down....feeling light rather than heavy
- where H.G. Wells (1929) words still have currency in making currency.....to repeat...

And even today.....those who really control and order their thoughts are but a small minority. Most of the world still lives by imagination and passion.

...and over time.....the Wellsian view has been prevailing.....where the cleavered.....disconnected.....controlled.....are no longer a small minority ....rather.....where those living ordered controlled lives *predominate*...

.....so in all of this disconnecting.....for significant aspects of the social life world...people have been entering into a collective non-consciousness of the pervasive processes that are constituting our personal.....and collective problematic realities.....

...and there are powerful people with vested interest in creating ...expanding and sustaining all of this disconnect and manipulating the disconnected.....and there's a collective social non-consciousness of how this all folds back to constitute us individually and collectively....

.....though folk are left living in problematic disconnected bodies *that have been evolved for connected and inter-connected integral wellbeing* .....and where all of the body's feedback mechanisms are signalling.....

### **Warning!....Warning!....**

.....and in response.....some folk are blocking their body's warning signals by using fast cars....fast music.....fast talk....alcohol....drugs...TV .....flashing lights.....films....entertainments.....and all manner of other diversions and distractions for sustaining disconnecting...

entering into awareness of  
a collective non-consciousness of  
the pervasive processes that are constituting  
our personal collective problematic realities

Freud in his small book *Civilization and its Discontents* (1961, p. 22) speaks of three processes of disconnect:

- powerful deflections, which cause us to make light of our misery
- substitutive satisfactions, which diminish misery
- intoxicating substances, which make us insensitive to misery

.....and with a focus on individualism in many parts of the world.....for many within the *impoverished* 'I' and 'look at me' generations...the taken-for-granted way in the 'square' for many has been this above-mentioned

'flight' from self.....to attempt to dis-connect our *selves* from.....our awareness-of-our-being-disconnected-in-the-world.....to have all manner of ways to distance...disconnect and divert ourselves from experiencing our disconnected experience...as it typically doesn't feel very good....and so.....to disconnect from.....and deaden our body.....and dis-connect from our feelings...and our emotions....and all of this is very heavy.....

.....or as an alternative to deadening feeling.....getting high on adrenalin....with a dash of cortisol as a chaser.....cortisol....a steroid hormone produced by our bodies in response to stress....and then interpreting stress hormones as 'being on the ball'...I'm fast man.....Joe cool.....

....and while our sympathetic and parasympathetic nervous systems have evolved as integrally balancing systems...the first for short term wellbeing (action)...the second for longer term wellbeing (renewal)....people often engage in behaviours where both systems are jammed in their 'on' position.....like having the accelerator flat to the floor with both foot and hand brakes jammed on as well....doing the proverbial burnout.....with the proverbial smoke coming out our proverbial ears.....nostrils flaring... eyes popping.....and excessive gastric juice digesting our stomach lining.....and the like....systemic meltdown.....to reiterate....a little.... and lay into this.....we live among folk simultaneously having some or each of the following as discrete and separated non-integrated aspects of being.....

- separating brain from body
- separating mind from body
- separating brain of the head from brain of the gut
- separating part from part
- separating thinking from feeling
- separating part from whole
- separating intellect and reason from emotion
- separating counsel from passion
- separating fact from factor

'fact' from the Latin 'facere' meaning 'to make'  
as in.....'whose 'facts' are they'

- separating fact from value
- separating cortical from pre-cortical
- separating knowledge from knower...and
- separating knowing from understanding and wisdom

- and many more....

.....bodominds...which are *integral in nature*.....though this sustained disconnecting...disintegrating...distancing.....desensitizing.....separating... is *obviously possible*.....though with consequent *massive increase* in problematics...and *reduction* in possibilities....so...what would we be like if .....*we all get our act together*.....

.....and.....given where preoccupation with Wellsian order and control .....without care.....love.....respect....imagination.....and passion has taken people.....the Way is towards 'kennen' (Pelz, 1974; Pelz, 1975) ....a German word for a relational form of knowing.....connecting.....re-connecting.....and relating with ourselves and others.....like linking Sissy back with her horses and her vivacity...though after the thorough disconnecting of Sissy from her essential integral nature for a time .....re-connecting with her beloved horses and their vivacity may not be easy for her...the integrity of her BodyBrain may have been badly damaged.....so.....all the more importance and significance of the embodied sense of the transforming possibilities in the By the Way stories....

.....and 'kennen' is ahead of 'wissen'.....a German word for a manipulative form of knowing .....as in to know so as to predict so as to control and order.....and to manipulate ourselves and others.....in administrative action...

...and this personal inner and outer disconnect in the personal-life-world is reflected in the social-life-world...paralleled for example in government administrative action....where policy is separate from program...and both policy and program are evolved and implemented with scant input from the public they are both set up to 'serve'....and the policy...program...and service-delivery world is divided down into sectors.....departments.....and programs.....and all of these discrete bits are sorted into categories .....and then the discrete categories bits are put in 'silos' where there's scant cooperating in communicating between all of the bits....and scant cooperating between the different silos.....and all the manipulating of disconnecting seems to be supporting a manipulative form of 'knowing' ..... 'wissen'.....so as to 'predict'.....in order to 'control'....and further manipulate.....to sustain the illusion of certainty....all for administrative convenience.....and operational service delivery efficiencies...rather than integrating holistic integral relational action for empowering wellbeing as people take back ability over their lives....that would not do at all...and action researchers in New Zealand sought over two years to establish

cooperating between the very sectorised program people in family and community services and made no difference.....

.....and administrative disconnected social action in a divided stratified dis-connected social-life-world....is of the same cleavered-disconnect type as occurs in the personal-life-world of the 'top' folk...and the 'middle' folk....and the 'lower' folk....and the trick is to have no one noticing that all this is happening.....so everyone is in a bind within a double bind...they don't know they don't know they are all disconnected in a disconnected world.....while life goes on as usual.....and that's normal....and that's life (refer Laceweb, 1993a)....

...and back to the personal and interpersonal.....By the Way is towards integrating the whole of the systems-of-systems making up the BodyMind in flow and action...by...with...and through awareness of awareness of I.....myself-being-in-the-world-with-others.....as a starting place for transforming ....as exemplified in the stories in By the Way....

.....so By the Way is towards relational connecting with WholeBrain .....and Whole BodyBrain living and action.....where feeling and emotion and awareness of awareness is of the experience of the specific and the general.....as well as of the experience of the *flow* of experience....and the embodied knowing and wisdom that may flow from this may be informing and re-memembering reason and will...

...so By the Way is towards...*integrating all* of these aspects...towards a more rational rationality.....and more reasonable reason.....and a more embodied-wisdom-based-relational-knowing-informed will...

....and By the Way is about....WholeBrain blending of the fullness of our potential together.....*melding* left *and* right brain hemisphere capacities ....processes.....and potentials.....and melding....spontaneity.....imagining ...passion...and thoughts...together with humane caring.....respecting .....and loving.....and linking all this to our relational knowings...and understandings...towards evolving the wellness of our being-in-the-world with others.....and so the term 'connexity'....for embodying that systems and systems-of-systems are all interconnected and inter-related and inter-dependent and inter-woven.....integrating towards further wellbeing...

.....and all of this may make a lot more sense.....when you personally experience what I'm writing about here...as reading words does not come close.....some things to embody and reflect upon.....

.....and By the Way is about how people engage in behaviours that may be the best that they can come up with in the circumstances.....

- like getting angry....lashing out....and breaking things like Paddy did...
- or shutting down parts of their body like Fred and Dom did...
- or using the sobbing breath like the daughter on bail and the woman at the front door and the job applicant did...
- or taking drugs like Max did...
- or like children and adults cringing and freezing when forced to watch atrocity.....

.....*recognising that disconnecting is a significant aspect in each of these strategies for surviving.....*

....and it's about how people hold onto these surviving strategies.....and actions...and resist letting them go.....and how they typically panic when they may be letting them go...as *these dysfunctional strategies are all they have.....*

.....and with both personal and social disconnect.....the masses.....in their busi-ness are *less likely* to aggregate in concern about their solitary disconnect....

.....and on the occasions when they do gather...they may be...as in the words of Elton John's song .....‘in a crowd when no-one's there’...they are *dissociated from context in their solitary world....*as in the masses of the walking dead emerging from the city railway station on their way to work...a social non-conscious of disconnect.....

.....and those who have experience and awareness-based transforming ....may begin to.....connect with themselves...and connect with other disconnects.....linking into connected networks of social networks..... and attending celebratory gatherings....and festivals with resonant other folk.....with all of this entailing caring-wellbeing values-framed connecting that begins engaging in joyous interconnecting *mutual-help* for wellbeing .....tapping into many *alternative sources of power mentioned earlier....* towards taking back ability in moving away from dystopias....disconnected .....ordered controlled dystopian societies.....towards co-constituting

Whole-BodyBrain transforming worlds.....heterotopias.....a world with multiple differing utopias.....respecting and nurturing each other...living unity in diversity.....(Turner, 1982)....

.....and By the Way has been exploring practical ways for transforming disconnected.....disintegrated.....desensitized types of living.....towards integrating for wellbeing...

.....following are some examples of integral experiencing...and together they may form an integral mantra as a speech act.....and you may want to...reflect on implications and your feel and sense phenomena of each of these as you read....

connecting and integrating our body and brain...our BodyBrain  
connecting and integrating mind and body  
connecting and integrating thinking feeling sensing moving  
connecting and integrating intellect...and reason...and...emotion  
connecting and integrating all the parts  
connecting and integrating part and whole  
connecting and integrating our awareness of our right and left brain  
connecting and integrating our awareness with our Whole BodyBrain  
connecting and integrating our imagining and thinking  
connecting and integrating grace and elegance through corpus callosum  
connecting and integrating our passion and reason  
connecting and integrating cortical and pre-cortical  
connecting and integrating *embodied* knowing forming/guiding our will and reason  
connecting and integrating knowledge and knower  
connecting and integrating knowing....understanding...and wisdom  
connecting and integrating our inner and outer experience  
connecting and integrating our child-within with play and spontaneity  
connecting and integrating our experience of specific experience to our flow of experience  
connecting and integrating our heart and head  
connecting and integrating brain of the head and brain of the gut  
connecting and integrating the left and right side of our body  
connecting and integrating our left hand and right hand  
connecting and integrating our left and right eye  
connecting and integrating background with foreground  
connecting and integrating our shoulders and arms  
connecting and integrating counsel and passion  
connecting and integrating fact and factor  
connecting and integrating fact and value

connecting and integrating our norms values and acting  
 connecting and integrating scrutiny and doubt with our norms/values  
 connecting and integrating our crap detector with our beliefs  
 connecting and integrating other and self  
 connecting and integrating the web of life and self  
 connecting and integrating the multidimensional and the linear  
 connecting and integrating all the values-framed qualities in all aspects  
 of our life together  
 connecting and integrating our past...present...and future  
 connecting and integrating our subjective for a big 'O' Objective  
 connecting and integrating and relating and caring and respecting all life  
 connecting and integrating all of our life experience capacities and  
 psychological and social resources with our contexts  
 connecting and integrating all of the above

.....and By the Way is about practical ways of connecting and integrating  
 for wellbeing....about ways of engaging with others that may support  
 them *going over the disconnect threshold*...to begin to connect.....which  
 may be a very weird.....scary.....traumatising.....and on unsettling  
 experience .....where every fibre of one's being is saying 'No!'.....in effect  
 having one staying dysfunctional.....and so supporting in going beyond  
 threshold ...and beginning engaging in new connecting ways...that are  
 more whole-some ways.....and increasing one's engaging with the  
 majestic awe-someness of one's potential for being in the world....and it's  
 also about responsibility and acting responsibly.....and it's also about our  
 response-ability.....our ability to gain abilities in how we respond in  
 everyday social life.....

...and examples of transforming from cleaved disconnect towards  
 connecting and integrating whole wellbeing from By the Way stories are  
 folk like....

- Fred...who connected to past times of connected function and capacity...and connecting arm to shoulder for transforming BodyBrain connectivity
- The daughter on bail...who connected heart to pelvis and her inner loving child
- Max....and Paddy...who connected with their whole BodyBrain
- The woman at the front door...connecting to outside for change
- The women in the militia torture centre...regaining their balance for wellbeing
- Maria learning from Sally....regaining flexibility and choice

- o Me generating-weaving-writing this book for connecting with wellbeing

.....and all of these and more are living examples and vibrant evidence that stuck disconnected people can transform.....can connect.....can change states....and...keep the changes...to...flexibly use in appropriate contexts.....

.....and this is quintessentially good news for those interested in wellbeing.....and it's being passed on in networked networks.....and you can.....if you want.....be part of this sharing of these stories with others.....and sharing of your own transforming stories from your own experience.....and experiencing the ways in *By the Way*...and letting others know about *By the Way*...

....and it's about how we may form.....and re-form.....and transform.....and how we may.....socially connect.....and socially constitute...and re-constitute our realities.....and how doing these things may fold back to re-constitute ourselves.....

....and *By the Way* draws upon and adapts indigenous understandings about the richness of the natural life world...

.....and Lipton (2011) points out that each human cell has a similar form to original single cell organisms.....and with awareness in the membrane.....our *BodyBrains* are massive cooperating harmonising communities of fifty trillion or so cells.....*still working out the next step in harmonious community*.....

.....and so sensing the richness possible in experiencing experience of the interplay between the richness of our inter-connected personal inner-and-outer-life-world.....inter-acting with our social life world.....inter-acting with the natural life world.....and how to express this richness when strings of adjectives placed together are inadequate for the task...

.....and I was a speaker at a social psychology conference where I heard an Australian Aboriginal keynote speaker who seven times said a string of seven adjectives...and each time he used seven different emphases in referring to the Aboriginal experience of colonization...

...and it is the disintegrating feel of this threefold 7X7X7 mantra that stays potent with me for understanding...connecting things to convey disconnect...*and altering entails entering altered states of being-in-the-world*....and the natural life world and the social life world abound with

myriads of things that are somehow all inter-connected inter-related and inter-dependent in the passing moment in a web-like matrix.

To cope with the richness of life experience people *generalise....delete* and *distort* (Laceweb, 1993b)<sup>51</sup>.....and they particularly use these three with their modes of disconnect. Generalising may be specified....deleting may be recovered....and distorting may be challenged in ways that move away from disconnect gently.....so *By the Way* is exploring how re-connecting and combining seemingly not so significant things together can produce very significant transforming of segments of the matrix .....including the matrix within BodyBrain systems and social systems ....and sub-systems within systems of systems in our BodyBrain....

Examples:

- the neuro-chemical
- biological
- phenomenological
- emotional
- psychological
- sensational
- personal
- interpersonal
- familial
- social
- communal
- organisational
- societal
- cultural...and
- transpersonal

.....all interconnected.

Returning to the notion and experience of connecting and integrating thinking...feeling...sensing...moving....Feldenkrais (1972) writes that these four aspects are invariably interconnected...though typically...people have little or no awareness of how these four aspects inter-relate...

Feldenkrais ideas are well worth revisiting...he refers to waking and sleeping as two primary states in the context of a third state...awareness.

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<sup>51</sup> The Metamodel may be found at [www.laceweb.org.au/hea.htm#meta](http://www.laceweb.org.au/hea.htm#meta)

With awareness...the individual 'knows exactly what he's doing while awake'. Feldenkrais makes the case that of the four aspects..... moving...thinking...feeling...sensing.....that moving is the state that is the easiest to change and set up a ripple through transforming in the other three states.....for example...it's typically far easier to change a mode of moving than change an emotional state....

.....a person's habitual behaviour such as being aggressive-offensive typically has a particular integrated combination of thinking...feeling...sensing...and moving all associated together....and.....as evidenced in a number of the stories in *By the Way*...a sudden atypically change in the nature of the moving aspect of being aggressive-offensive.....such as relaxing the jaw...hands...and belly tends to disintegrate that habitual state and has the person floundering for a time attempting to work out what's happening...

Feldenkrais' chapter 'Where to Begin and How' talks about these themes and is fully consistent and resonant with *By the Way*.....to quote two small excerpts (1972, p. 39):

..there is one more reason why we should use the action-system as the point of attack<sup>52</sup> for the improvement of man. All behaviour...is a complex of mobilised muscles, sensing, feeling and thought. Each of these components of action could, in theory, be used instead, but the part played by the muscles is so large in the alternatives that if it were omitted from the patterns in the motor cortex the rest of the components of the pattern would disintegrate.

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 established routines. In this condition it is much easier to effect changes in thinking and feeling, for the muscular part through which thinking and feeling reach our awareness has changed and no longer expresses the patterns previously familiar to us. Habit has lost its chief support, that of the muscles, and has become more amenable to change.

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<sup>52</sup> Note Feldenkrais use of the metaphoric term 'attack' – using a military term for healing and improving...he had studied martial arts in evolving his way.

Perhaps Appendix Twelve has added to your perspective as to the massive potential and possibilities for richer connecting, inter-connecting and inter-relating with others and all other life forms on and in planet Earth. And perhaps the other Appendices have enriched your perspectives of the stories in *By the Way*. And perhaps you may want to take your time to reflect on all of this, and reread these stories in many ways; to explore and take in their implications, their deeper significance; discover the underlying storytelling processes, absorb the structure, process and meta-process in Ericksonian language – and absorb more of the Way into your wonderfully emerging life with others.

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Indexing Stories  
(for contemplating)

A

Addicted to Gambling, 427  
Aikido Surprise, 248  
Alex and the Two Boys, 22  
Alex's Childhood, 385  
All we Want is Peace, 362  
Arm Catalepsy, 159  
Aspects of the Way, 407  
Astounded Everyone, 117

B

Becoming a Fishing Guide, 446  
Being Carried on a Blanket, 309  
Breaking Boards, 241

C

Cambokids, 10  
Carrying Jake's Pottery, 34  
Chanto in Mindanao, 16  
Child Soldiers Becoming  
    Crocodiles, 326  
Coffee Break Conferences, 484  
Collindivity, 57  
Combining, 447  
Contemplating a Frontal  
    Lobotomy, 571  
Crossing a Dark Road, 41

D

Daughter on Bail, 62, 66, 73,  
    340, 356, 371, 384  
Detox and Afternoon Tea, 288  
Dr Andrew Cramb and  
    Phenomenal Contexts, 241

E

Embodying Experience, 400  
Executive Interview, 64

F

Feet on Feet Trauma, 107  
Finding Felice, 59  
Finding Miguel, 57  
Finger on her Thigh, 426  
Fraser House, 57, 91, 227, 230  
Fred in New Zealand, 131, 142  
Fred's Background, 146  
Fred's Shoulder, 168, 176  
Fred's Background, 119  
Fred's Shoulder, 149  
Free Energy and the IT  
    Managers, 395  
Future Pacing, 332

G

Geoff Guest - 4450 Km Journey,  
    18  
Geoff Guest - Catching Wild  
    Horses, 17  
Geoff Guest in China, 19  
Geoff Guest OAM, 285  
Glimpses of the Way, 529  
Going Berserk, 477  
Going Berserk Functionally, 477  
Grapevines, 211

H

Hands up if You've Heard the  
    Story, 499  
Hands up on the Escalators, 498  
Hard Times for Sissy, 573  
Healing Ten Lepers, 261

Hose up the Nose, 20

## I

In the Philippines Countryside,  
51

In the War Zone, 51

Informal Social Networks, 209

Informal Socialising Processes,  
216, 222

INMA, 436

Inmate Protocol in Action, 207

Investigations on a Train, 349

## J

Jogging at the Front Door, 257

## K

Keypoint, 26, 502, 557

Kombi and the Head Pat, 35

## L

Liminal States and the Threshold  
of Ecstasy, 172

## M

Management and Madness, 229

Marco and the Lumad, 129

Marco's Bendy Bones, 130

Maria and Sally, 249, 263, 346

Marvelous Mario, 239

Meeting the Whole Class, 362

Most Used Senses, 116, 548

Moving the Tree Fern, 527

Multiple Fried Egg Approach, 55

My Back Axel, 10

## N

Nested Networks, 487

New Social Movements, 504

News of 550 Friends and  
Acquaintances, 465

## O

On Being Approachable, 327

On Waterlilies and Dragonflies,  
512

Out of a Chair Easily, 186

Outback Supermarket, 286

## P

Paddy & the Table Leg, 297

*Patch Adams*, 127

Peach Blossoms, 396

Phnom Penh Experience, 9

Pollyanna, 320

Preening time, 337

Preoccupation with Task and  
Content, 217

Primitive Thought, 564

Process and Meta-process  
Perceiving, 217

Processes for Feeling Relaxed,  
100

Protocol in Action, 216

## R

Reconnecting with our  
Resources, 112

Reframing Abductor Relaxation,  
108

Regaining Balance, 543

Relational Mediation Realplay,  
360

Renouncing Facilities, 330

Re-socialising Actions, 225

Rolling Like a Baby, 113

## S

Safety and Danger, 190

Scratching the Itch, 501

Seeing Things, 311  
Sitting on Her Own Lap, 138  
Speed of Mentation, 167  
Stripping the Car, 224  
Swinging Meat Cleavers and  
Tennis Rackets, 32

## T

Thanks for the Thuggery, 31  
The Biopsychosocial Model, 537  
The Blind and Deaf Managers,  
363  
The Caravan Park, 196  
The Compassionate Leave  
Project, 218  
The Contract, 94  
The Cook the Knife and the  
Scrotum, 28  
The Desert Spider Web, 503  
The Disappearing Boardroom  
Table, 375  
The Disconnect Mantra, 565  
*The Essence of By the Way*, 551  
*The Gait of Power*, 405  
The Healing Touch, 156  
The Juicy Red Apple, 204  
The Mood that Attunes, 333  
The New Years Eve Party, 39  
The Night Cliff Climb, 404  
The Night Sky, 222  
The Nurturing Mother, 469  
The Other Scrooge, 262  
The Potency of Location, 202  
The Protocol, 206  
The Scorpion Mandala, 123  
The Senior Executive Service  
Realplay, 115  
The Upstairs Dorm, 232, 246,  
337, 346  
The Wealthy Man at the  
Seaside, 332  
Tikopia, 563

Toughening me up, 153

## U

Under the Guillotine, 317  
Using the Inner Muscles, 185

## V

Vibrant Energised Posture, 427  
Vietnam War Veteran, 477

## W

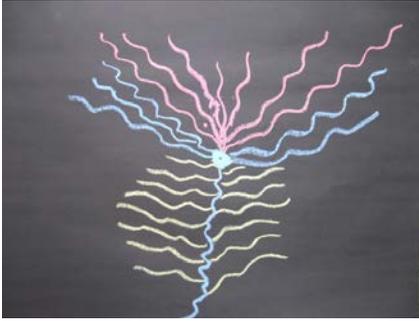
Whole-Village-to-Whole-Village  
Relational Mediating, 358  
Writing Out of Silence, 532

## Y

You're Two Hours Late, 237







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Dr Les Spencer's interdisciplinary post doctoral action research explores wisdom emerging better sustainable futures - wisdoms experienced and heard in travels among indigenous and small minority people from sixteen counties in the Oceania East Asia Australasia Region as well as from his consulting with national and multinational companies.

