Nurturing Community for Wellness

**Emerging from Post Doctoral
Clinical Sociology Research**

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Email: tcenablers@gmail.com

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Front Cover picture - People are exploring new potentizing energy forms providing supporting embrace for transforming community to wellness.

About ways that work[1] in transforming people and society:

- Respectfully re-socialising
- Stopping conflict in all of its forms
- Evolving enabling[2] environments and atmospheres
- Evolving Vibrant Communities and local lore
- Increasing effectiveness in Therapeutic Communities
- Setting up community processes for:
  - Stopping family violence
  - Stopping bullying
  - Stopping addictive behaviours
  - Stopping racism
- Re-constituting[3] society following man-made and natural disasters
- Enlivening schools in areas of situated poverty
- Revitalizing Grandparenting, Parenting, and Childhood
- Re-locating, re-settling, and re-habilitating displaced people
- Respectfully re-socialising the Radicalized
- Evolving thriving multicultural communities
- Evolving humane caring alternatives to Criminal and Psychiatric Incarceration
- Reviving closed Therapeutic Communities
- Evolving social psychiatry and community psychiatry
- Having vibrant *Community* doing things and being the change process (complementing government, organizational, or business services
- Evolving our Unique Potentials in making better Realities
- Nurturing Community for Wellness

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[1] Note that this E-Book is based not on theory or the hypothetical, rather, it details what has *already* been *very effective* in *real* life contexts – what has been action researched that *has* worked – and worked well and has been written up in evidentiary reports. This E-Book contains 464 footnotes referencing action research and evidential sources.
[2] 'enabling' – supporting people to be more able.
[3] 'constituting' - to form some new person or thing - to transform.

Poetic Prologue

perhaps it's a source of precious gems
not a manual
and whether gems
depends on you
as the potency of these gems
is a function of you
not the gems
and a function of how
you weave the gems
and imaging a special place
filled with these gems
healing transforming power
only tapped by folk
relating with them in special ways
and using these same ways
in relating with each other
within contexts
framed in special ways
something to do with
subtle loving energy
surrendering
for evolving
potent realities

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DIAGRAMS

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Together we make things happen
and together we're transformed in the process

PREFACE

That a relatively small E-Book is exploring *ways that work* in transforming both people and society in so many aspects may intrigue. This E-Book takes as its starting point that:

- o Society needs transforming
- o Aspects of society are massively awry
- o Socialising within awry society is also massively awry
- o Society's' socializing processes create dysfunctional people

The title is intentionally ambiguous. It implies both the nurturing of community and 'nurturing community' enhancing wellbeing.[4] It is about evolving trans-formational changes to societal socialising processes and transforming the effects of socializing.

Let's make some sweeping statements before getting down to specifics - throughout time people have helped each other. Grand-parents and parents have passed on to their children and grandchildren how to live and play together. The older ones carried out their way of life (their culture) and the younger ones copied.

War, conflict, and pervasive social pressures disrupt this. Grandparents lose how to be grandparents, parents how to be parents, and children loose joy and playfulness and easily become bored.

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[4] The ambiguity occurs because 'nurturing' can be interpreted as either and adjective or verb.

Now children stay indoors, are electronically entertained, and moulded to fit the system. Our sense of 'can do' and our action-with-others is undermined. It's as if we swallow whole what social forces dishes up to us without chewing it over and fully digesting it. We are socialised in tightly predetermined ways that perpetuates dysfunction.

Top down imposition of social forces have us leaving so much of our lives to 'professional' experts – psychiatrists, psychologists, psychotherapists, counsellors, social workers, teachers and many other people providing regulated services working for government and other bodies.

All of this strengthens the idea that only academically and professionally qualified people can *do things properly.* Folk linked to this E-Book have found time after time that when the commonfolk come together and share, there *is* capacity in the group - more than capacity, there may well be wisdom in the group and good works. For example, there are people in the group who are naturally good at nurturing others - and these have ways that others can copy and learn in shared action. This happens. And it can be supported to happen. This E-Book explores these themes.

This E-Book gives an account of people who already had society 'knocked' out of them; people who had a very poor sense of their identity, their self worth, and their unique potentials. A space was made where these folk were respectfully supported to take on new socialising of their *own* making. Their story of transforming socializing is told in this E-Book.

This E-Book is likely to take you into unfamiliar territory, into the unknown - down the metaphorical rabbit hole.

One intention is to test the limits of comprehension - to potentially take you beyond your current powers of comprehending, and then to support you experiencing that state creatively.

Another is to have discerning readers recognising that what they are experiencing is their *own current limits of comprehending*.

The intention is to explore rich possibilities relating to your, and my, and our potential. It is about exploring what we may *be*-come.

This is in no way about convincing you of anything. The verb 'convince' comes from Latin *convincere* meaning 'to overcome decisively – to conquer.

This E-Book is nothing to do with defeat; rather, about releasing potential. Initially, with little knowing or experience of certain human experience, we are not well placed to form a view at all; a person easily convinced is also easily swayed. Rather, it is all about stimulating both thought and wonder - to stimulate exploring and recognising some of our prejudices – things that we may have swallowed whole without digesting – things we've been convinced of in the past.

Perhaps then to read and allow time for reflecting upon what we've been reading so it can settle within us. I include myself as I am both writing this and continually reading my own writing, as I, like you, am exploring the margins – going down the Rabbit Hole.

This E-Book follows on from a doctoral thesis on innovative community-based psychiatry within a Unit called Fraser House, in Sydney, Australia in the early 1960s. This Unit was founded by psychiatrist Dr Neville Yeomans in 1959. Throughout this E-Book, references to the 'Unit' refer to Fraser House.

This thesis received Cum Laude[5] from one examiner and Highest Honours from the other in 'making a significant contribution to the social sciences'.

The challenge in this PhD was that neither quantitative nor qualitative method gets anywhere near to understanding what was going on at Fraser House.

Researchers on the edges of the social sciences are exploring ways of action research combining the quantitative and qualitative understanding. More significantly, some folk are engaging in ways of understanding that goes beyond using either quantitative or qualitative methods. A fundamental aspect of being human is inter-subjective exchange. This is essentially insubstantial and subjective. Understanding may be enriched while engaging in deep reflecting, deep contemplating and becoming a connoisseur of experiencing inter-subjective phenomena. One entry point for exploring understanding is the writings of Dr Werner Pelz.[6] I had

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[5] The highest level of award given in my University; often only one is granted in a year and sometimes none.

[6] Pelz, 1974. The Scope of Understanding in Sociology : Towards a More Radical Reorientation in the Social and Humanistic Sciences. Also refer Polkinghorne, D. 1989. Phenomenological Research Method in Existential-Phenomenological Perspectives in Psychology - Exploring the Breadth of Human Experience. Valle, R. & Halling, S (Eds.). Internet site accessed June 2017.
https://books.google.com.au/books?hl=en&lr=&id=esq3BgAA QBAJ&oi=fnd&pg=PA41&dq=exploring+research+methods&o ts=wa89tD_iuw&sig=GkZBeflKM3FxsYvU8Bc3SwlNYu0#v=o nepage&q=exploring%20research%20methods&f=false

four years studying with Werner in the late 1970s and early 1980s.
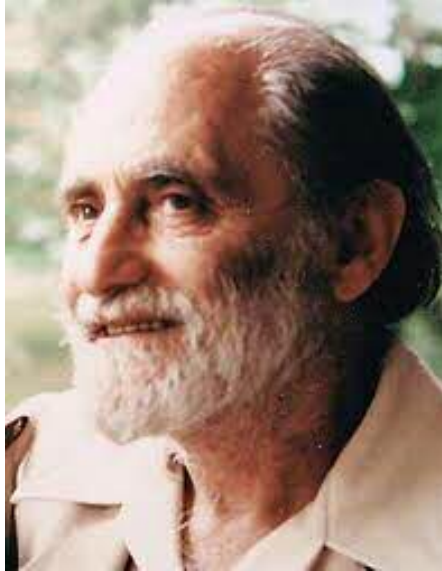
Photo 1 Dr Werner Pelz (1921-2006)

My PhD research met traditional protocols in justifying knowledge claims. Pressure is there to leave out inner experience, leave out what does not fit into existing categories, especially to focus on function and functionality[7] and use value, and only include the

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[7] All later focus on function, dysfunction and functional in context may limit the understanding that the Fraser house Way was all towards living lives way beyond reductive impoverishing distorting notions of limiting everything to considering only 'what's the use?' with its associated

externalised and exclude the rich potency of *what goes for a life 'worth' living* without reducing to monetary worth. This framing *excludes* the potency of some research findings. Findings that were interesting, potent, and vitally important were omitted from the Thesis as a condition of that Framework. This was the lived life subjective experience and voice of the subjects involved – their narratives – their stories emerging from deep engaging with each other and with me with a form of knowing that enriches understanding of others and the dynamic possibilities of complex inter-subjective interaction.

A Narrative Report is typically, excluded from traditional research reporting. And beyond this, there was the very peculiar and uncharacteristically densely woven social system that these subjects had been immersed in, and yet hardly noticed by them, with hints of massively entangled implications not present in the data.

To quote Pelz,[8] mainstream research tends to focus on reality as *res-ality* where '*res'* refers to 'things'. Look at (and only at) the objective external things that make up reality.

So much of significance in Fraser House remains *always* outside of proof and certainty – transcendent

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implication of focusing only on use, and the inevitability of failure - What's the use!

[8] Pelz, 1974, p145-147

experience like loving, surrendering, appreciating and nurturing - aspects experienced as beyond argument.

Sensing the richness of this dense weaving, by its very nature, requires advanced connoisseurship to sense that it is even happening at all, let alone to sense *what* is happening.

Even more of a challenge is to sense *how* it is happening. Especially the dynamic energies and shifts in energies and attractors and trigger points for these shifts.

Any attempt to unravel[9] this weaving quickly becomes entangled – there are myriad threads. And threads is the wrong metaphor; too linear.

More like 'entangled ever-shifting subtle potent energies and forces that may be sensed and felt though not seen, though their implications may be seen, and then only if you have eyes that realise their presence.

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[9] 'ravel' (v) 'to untangle, disentangle, unwind'; also 'to entangle, become tangled or confused,' from Dutch *ravelen* 'to tangle, fray, '*rafelen'* 'to unweave'; from *rafel* 'frayed thread.' The seemingly contradictory senses of this word (*ravel* and *unravel* are both synonyms and antonyms) are reconciled by its roots in weaving and sewing: as threads become unwoven, they get tangled.

As for subtlety and subtle energies, one example is a Community Festival in Australia called ConFest.[10] People speak of the 'Spirit of ConFest'. It's very palpable. It is also very difficult to express this 'spirit of ConFest' in words

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[10] Dr Neville Yeomans, a key figure in this E-Book was one of the influences in ConFest getting started. Dr Jim Cairns, Deputy Prime Minister was the Key energiser of ConFest.

When I was young, mothers would teach their children to hold a skein of wool in outstretched arms and roll their wrists to slowly release the wool as mother rolled the wool into a clue (clewe) – a ball of wool.

Was that part of your childhood experience?

In Greek mythology Theseus was able to get out of the deadly Minotaur's labyrinth by unrolling a ball of yarn so he could retrace his steps.

In Middle English, such rolled-up yarn was called a *clewe*. Eventually, *clew/clue* took on the metaphorical meaning of something that will lead you to a solution.

Again 'solution' does not get it; this is nothing to do with preoccupation with 'cause', 'prescribe', or 'solve'. [11]

A fundamental within Fraser House was weaving people together – ravelling them through sustained ravellry – recalling that ravel simultaneously has opposite meanings – to tease apart and to weave together – coming together in our separateness – united in difference and diversity.

In exploring a different form of knowing, Wolff[12] refers to Tolstoy[13]'s writing of the character Levin being with his beloved Kitty in Anna Karenina after their wedding day:

> ...then for the first time, he clearly understood ...that he was not simply close to her, but that he could not tell where he ended and she began...

Wolff uses this quote in making the point that:

> ....in surrender as in love, differentiation between subject, act and object[14] disappear - an example

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[11] 'solve', 'to disperse, dissipate, loosen,' from Latin *solvere* 'to loosen, dissolve; untie, release, detach; depart; unlock; scatter; dismiss; accomplish, fulfill; explain; remove'

[12] Wolff 1976, p. 20

[13] Tolstoy, L., 1877, p 1046. Internet site accessed June 2017. http://www.planetpdf.com/planetpdf/pdfs/free_ebooks/Anna_Karenina_NT.pdf

[14] Refer Dichter and Denken later – meaning eexploring simultaneously subject, verb, and object. Also refer Spencer 2013b, page 549.

of the suspension of even essential categories among our received notions.[15]

Lovers who experience knowing through surrender are not interested in *knowing* a beloved so as to *predict*, so as to *control*[16] - more like, *embracing the moment* for gaining a savouring, an appreciating, and an understanding, and ways of reconstituting the weaving and engaging with it for transforming inter-action with self and others for reconstituting and actualising better futures.

What you have in this E-Book is not theory or a speculative system – the pursuit of truth by means of thinking. This is not about ideas floating in space; rather, the opening page speaks of '*ways that work'*.

It is a *re-cording*[17] of directly observing human experience in the process of change – be-coming

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[15] Wolff 1976, p. 22

[16] Nor are they focusing on their use value!

[17] 'record' - to repeat, reiterate, recite; rehearse, get by heart," from Old French *recorder* 'tell, relate, repeat, recite, report, make known' and directly from Latin *recordari* 'remember, call to mind, think over, be mindful of,' from *re-* "restore" (see *re-*) + *cor* (genitive *cordis*) "heart" (as the metaphoric seat of memory, as in *learn by heart*), from PIE root – kerd 'heart'" Meaning "set down in writing" first attested mid-14c.; that of 'put sound or pictures on disks, tape, etc. is from 1892. Related: *Recorded*; *recording*.

different. Things that have repeatedly worked well in *transforming* dysfunctional people for living better lives are worthy of serious attending; not denigrating out of habit, or for narrow self interest.

And *transforming people* (in differing meanings of that term) implies both *they are different*, and *the people who have supported this difference*; and a more significant difference in this context is not the substance, rather the patterns that connect.

It's clear that a round peg is different to a square hole. Ask where different? And we may grind to a halt - as difference is not readily located – perhaps in *non-local substantial without substance* kind of relating. It's not in the peg or in the hole or in the space between them. However, it all gets very slippery when we start to explore the differences between the different uses of the word different in this paragraph.

Bateson[18] makes the point that *difference* and a difference that makes a difference are ideas not substance. And in exploring transforming ideas in action evolving processes and patterns that connect and make difference becomes essentially unsubstantial. Another challenge is that all of this weaving has meta-levels of weaving, and all of this has massive implications and these implications are also interwoven.

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[18] 1972, p 171-72, 451-542.

And all of this is typically not present in the data. It appears to hover over and around and through the data, though the data itself may not or does not reveal it. For example, a micro bit of data is that Tom and Dick are talking for a minute and Tom mentions Jane. This micro exchange took a few seconds though in terms of the dense weaving of the three of them in their context there is a few PhDs in unravelling this brief exchange. The richness of contextual overlays is immense.

And now a comment by someone who read a draft of this Preface:

I like it. Perhaps due to its general theme of dissociation at several levels - word, above word (collocations and idioms), grammatical, discourse and pragmatic; and maybe also the occasional forays into etymology...this preface is a wholly promising invitation to a discerning reader. When '*be'* becomes separate from '*come'* and '*my*' stands alone from '*self*'; when suggested defeat is actively juxtaposed against potential release of yes, potential, the writing is elevated to a level of intellectual playfulness which will at once entice a reader before looting him off his guard, his robes of knowledge especially of the propositional variety.

A fundamental aspect of the themes in this E-Book is being interested in the essence of being - embracing all of the interconnected and inter-related aspects of the complexity of being human – the biological, the

psychological, the social, as well as other transcendent aspects that are profoundly entwined.

There's a term *radicalis* in Latin meaning 'of or having roots', from *radis* 'root' (from the Proto Indian European (PIE) root (wrad) – meaning branch, root. There's the meaning of radicalis - going to the origin, essential. And 'essential*'* is from Latin *esse* meaning *'*to be' – *for some, god energy. 'Esse'* appears in 'interest' meaning originally *'to enter into the being'* or *'god energy' of the other'.* The meaning altered to 'it's not in your interest to be interested in that girl'. Now 'interest' is the price of money. From *radicalis* we have the adjective *radical. This E-Book is (to be) radical.*

It is exploring transforming from the roots; going to the very roots of being. For some this is a no no, a no know, and a know no. They want the same to continue – there's *interest* in mess. Others are exploring this as well. One recent example is Dainius Pūras' bio-psycho-social paper to the United Nations Human Rights Council in Geneva titled '*World Needs 'Revolution' in Mental Health Care'.*[19]

There are also those who are collaborating in exploring global futures – tapping the potency of innovation; one example, those innovating potentials like computer based Decentralized Autonomous Organization (DAOs) Blockchain and Crypto-currencies and who are seeking

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[19] 2017.

ways to both enable and support caring values-based human communal and societal transforming that both constitutes innovating while being re-constituted in the process.[20] For those with these kinds of interests, this E-Book may be a valuable resource expanding connexity perception[21] – the sense we make of our senses recognising the simultaneous interconnected, inter-related, inter-depending and inter-woven nature of the nature of everything.

The contents of this E-Book are the result of particularly hard, concentrated, and deep-going work over many decades by my-self in close collaborating with lovers of loving wisdom in action for actualising[22] better futures.

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[20] This theme of computer-based innovation is revisited in a later Segment called Four Friends (search term 'computer').

[21] The Yeomans family noticed things that others had never seen. For example look up in the top of that valley between the two trees; People had been looking at places like that for as long as human history and no one had ever seen the pattern. What is it about an approach to engaging with the world that enables you to see what no one else in human history had seen before. That's what the Yeomans did. And if that is a way of looking, I would like to know more about that.

[22] Actualising means 'to make actual'.

FORWARD

Gouldner[23] in his 1970 book, *The Coming Crisis of Western Sociology,* writes of the potency of one nodal person:

> The embodied and socialized *individual* is both the most empirically obvious *human system*, and *the most complex and highly integrated of all human systems*; as a system, he is far more integrated than any known 'social system'. In his embodiment, the biological, psychological, social, and cultural all conjoin. And a single creative individual, open to the needs of other and the opportunities of his time, can be a nucleus of spreading hope and accomplishment.[24]

Dr Neville Yeomans (1927-2000) was such a nodal person. This E-Book is a glimpse into Yeomans' Way

Total Care Foundation Inc.

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[23] 1970, p. 222.

[24] Thirteen items can be arranged in over 6.2 billion ways (13X12x11X10X9….etc). Ponder on how many ways of combining nerve cells and receptors when we are arranging not just thirteen in a row, rather millions and billions of possibilities. Young healthy people in their twenties have in their brain somewhere around 100 billion neurons (nerve cells) and between100-500 trillion synapses! The number of networking combinations in all of this immensity is astronomical - said to exceed the number of stars in all of the galaxies in the entire known universe! So we all have extraordinary potential. My trillions of networks linked to your trillions...and the old saying goes...life is filled with possibilities......trillions of them......

GOING DOWN THE RABBIT HOLE

Pervasively, throughout the world social systems of systems have evolved with a massive array of control processes for the control of everyone with no one in control.[25] The expression '*going down the rabbit hole*' hints at *entry into the unknown*.

The *red pill* and its opposite, the *blue pill*, are popular culture symbols representing the choice between embracing the sometimes painful truth of reality (red pill) and the blissful ignorance of illusion (blue pill). In the Matrix film the term 'taking the red pill' referred to a human that is aware of the true nature of the Matrix.

A key theme in this E-Book is Fraser House, a residential Therapeutic Community established in Sydney, Australia in 1959 by psychiatrist Dr Neville Yeomans (1928-2000). In Fraser House they were metaphorically re-defining the nature of the red pill – *here you'll experience living well in the Matrix and support re-humanizing (aspects of) the Matrix.*

> You take the blue pill, the story ends. You wake up in your bed and believe whatever you want to believe. You take the red pill, you stay in Wonderland, and I show you how deep the rabbit hole goes.

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[25] This was from a discussion with Latrobe University Sociologist Dr Werner Pelz. For example, in Australia the Prime Minister has the 'top job' though he in no way has control. All of this control without any 'controller' in control is a theme in the film, The Matrix (1999) – recall Neo following the White Rabbit.

The Matrix is the Social System of systems of control with no one in control.[26]

A major means of control is socializing. Within that, a major means of control is the slowing down of imagination so that a fundamental mural[27] about reality can be set in concrete and therefore never noticed and rarely or never questioned.

It's about time - this E-Book looks back (to the 1960s) to look forward to present action towards respectfully re-socializing in the process of evolving *new* realities where people can *thrive in evolving new thriving.* Again - it's about time.[28]

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[26] This notion that no one is in control was introduced by my Sociology of Knowledge Lecturer, Dr Werner Pelz at La Trobe University in Melbourne.

[27] Dr Neville Yeomans was very interested in etymology; he would regularly discuss the origins and meaning of words. The footnotes of this E-Book have many references to the derivation of words - '*mural'* (adj.) 'pertaining to walls' from Latin *muru* 'wall' from PIE *mei-* 'to fix; to build fences or fortifications'; (source also of Old English *mære* 'boundary, border, landmark'; Latin *munire* 'to fortify, protect'). All etymology references in this E-Book are from:
http://www.etymonline.com/.
The term PIE stands for Proto-Indo-European. It is the linguistic reconstruction of the common ancestor of the Indo-European Languages. Today, the most widely-spoken daughter languages of PIE are Spanish, English, Hindustani (Hindi and Urdu), Portuguese, Bengali, Russian, and Punjab.

[28] Yeomans was skilled in the therapeutic language skills of Milton Erickson and was teaching this to me and others when I first met him in 1985 in Sydney, Australia. Yeomans was very interested in Dr. Milton Erickson's use of references to time and what's called 'pseudo orientation in time'. Erickson

In the early 1960s Fraser House was an example of resocializing that Worked. In this E-Book 'resocializing' refers to actions that profoundly respect the individual and the collective.[29]

Fraser House was a social action example – an experimental and uncharacteristic psychiatry Unit exploring non-drug community based processes. This 1960s example may be a model for our Age.[30]

(and Yeomans) also intentionally used ambiguity for therapeutic effect to imbed multiple meanings in his sentences. In the above sentence, the word 'present' could mean 'to present' something as a gift' - in this case 'to present action'. It could also refer to the present time. The reference above starts with ambiguity - 'it's about time' could be an idiom or literal. The repeat of these words leaves the possibility that the first use of the words introduces a reference to time mentioned in the next sentence. The invite is to go back in time to gain resources. Then imagine a future using these resources very well, then returning to present time and using these resource states in the present moment. Then the repeated words can have their idiomatic meaning. It's about time people started tapping our unique potentials and learning to use our unique capacities *together in community*. Hanlon's (1987) book '*Taproots - Underlying Principles of Milton Erickson's Therapy and Hypnosis'* is a good introduction to Erickson's work. Another practical introduction is Spencer, 2013b, Coming to Ones Senses.
www.laceweb.org.au/btw.pdf. There are constant references to this resource in the footnotes – you may elect to keep this link open on your computer and mobile.
[29] This meaning is very different to behavioural modification and control techniques such as: imposition, carrot and stick, social engineering, indoctrination, enslavement, loss of autonomy and the like.
[30] Refer Therapeutic Communities Open Forum – *Therapeutic Community Pioneers.* Internet Site accessed June 2017.

Fraser House took in seriously at-risk Residents transferred from the wards at the back of mental hospitals where these hospitals would put patients that *they could not help*.

Fraser House also took in people from jails whom the authorities would not give a day of parole. The pervasive view of the mental health establishment was that if these people that Yeomans was asking for were so shut down and disconnected, how could they possibly be a trans-formational resource to each other? Surely it would be the blind leading the blind?

The practical outcome was that after Fraser House had been running for some months this Unit *was* returning these Residents to *living well* in Society *within twelve weeks*! Something potent *was* working

Processes that worked within Fraser House were replicated or adapted in later contexts within the Unit.

The early drafts of this E-Book commenced as a dense account unravelling how the tightly woven Fraser House Way worked in *re-socialising* these people.

This E-Book has emerged as something very different. It is now more a dense account of how the *Residents socialized Fraser House* and *found themselves in the process*. Before coming to Fraser House, the Residents tended to experience life as without meaning (meaninglessness),[31] and without norms (normless-

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http://www.tc-of.org.uk/index.php?title=Therapeutic_Community_Pioneers
[31] 'meaninglessness - without meaning, significance, purpose, or value; purposeless.

ness). They were typically isolates that did not belong. They were misfits.

Yeomans set out to evolve within Fraser House a dense process for establishing shared *meaning*, and shared *norms*, and supportive friendships and a strong sense of belonging to something of great value. Hence the process was collapsing meaninglessness and normlessness. It was transforming misfits so they were doing things that were fitting well.

It is also about how the Residents *found out things about how society at large shuts down, limits, and controls people* and how *they began taking back agency in acting together for a better world*. One significant form of limiting is that of limiting personal agency – 'agency' is the *capacity* of an actor to act in a given environment. Personal Agency is almost totally shut down for people incarcerated in prisons and mental hospitals.

The Unit was exploring the evolving of non-drug community-based re-socialising approaches within psychiatry (and without psychiatry) in Sydney, Australia during 1959 to 1968.

A concerted attempt has been made to make this E-Book understandable; much of the content is in the narrative (or story) form. Residents and Outpatients at Fraser House engaged in listening to the telling of their life stories to each other as an integral aspect of living together. This particularly happened during the gathering of Residents' biographical histories and as an aspect of social research on Residents within the Unit.

One of the challenges is that Dr Neville Yeomans' Way was very eclectic, multifaceted, and guided by the moment in context. This may seem a very strange thing to do. We typically live in a world where action is guided by reason, or intention, or plan, or the like. Yeomans was using what was happening to guide what he would do next. And what was happening was constantly changing from the moment to moment. This way of engaging is explored in this E-Book.

One of the challenges is that Yeomans' way can never be adequately expressed in words. Yeomans' way effected people's inner (*subjective*) experience of themselves and others. Attempts to externalise[32] this subjectivity is problematical and inherently distorting.

Yeomans' Way pervasively involves engaging the oscillating between internal and *external* realities, phenomena, and experience within and between people – inter-subjectivity.

Yeomans' Way is encapsulated in one of more than 1,000 poems he composed.[33]

<div align="center">

The Way
is
searching for the way.

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[32] Almost universal focus on *externalization of experience* and simultaneously *minimising and degrading internal experience (you're being too subjective!)* is one of the potent ways society at large maintains control.

[33] Yeomans, N. (2010).

This is one reason why this E-Book is not a step-by-step manual where the potency is externalised and pinned down with words. Any attempt to do that looses the Way.

Some aspects mentioned may appear paradoxical - though these aspects involve differing logical types[34] and are typically at different *logical* levels, where the term 'logic' is used in an original meaning – namely, the pattern whereby all things are connected.

Where typically a book may have many sentences to state a good idea, many of the sentences in this E-Book have a number of good ideas stacked in one sentence, or sentence fragment. Sometimes just two or three words within a sentence embody *stacked potent ideas*. This notion of stacking is very present throughout Dr Neville Yeomans' Way and the Ways being explored in this E-Book. Some sentences may need a few readings and some reflection, as like Alice, we are going down the rabbit hole - perhaps to find a Wonderland.

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[34] Refer Bateson 1972, p 180-193

ASSUMING A SOCIAL BASIS OF MENTAL ILLNESS

Yeomans evolved Fraser House assuming a social basis of mental illness. This has links to the important role social cohesion plays in preventing mind-body-spirit sickness in Australian Aboriginal culture.[35]

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

Consistent with this, the Fraser House process was sociologically oriented. The Way was based upon a social model of mental dis-ease and a social model of change to ease and wellbeing. Yeomans well knew that use of metaphor can be functional or dysfunctional and recognised the problematics that can flow from using terms like 'hygiene' (being dirty and contaminated), and the either/or of 'health' and 'illness' and using these terms to follow the term 'mental'. The concept 'mental health' sets up a particular domain of meanings. Linking 'mental' to 'wellness' as in 'mental wellness' sets up a very different domain - the first places people in a medical doctor health services domain, the other into community/social mutual-help domain.

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[35] Refer Cawte 1974; Cawte 2001. Professor John Cawte (1925-2011) was a good friend of Yeomans and they shared their experiences within Aboriginal communities still living traditional lives. Cawte's study area within the University of NSW was transcultural psychiatry. He invited Yeomans to join his department and Yeomans declined as he was totally immersed in action research in the field.

These terms reinforce the idea that the 'shortcoming' and the cause of shortcoming is within the person, and has similarity with, and similar features as the physical, and sets up the framing that hospitals and beds and wards are 'required'. Yeomans spoke of dis-ease and focusing on being well, where wellness is a continuum from lack of wellness to abundant wellness. This is conveyed by two of the Fraser House Slogans (see later), namely, *everyone has good and bad days.* And, that any problematic is not 'all the way through'. In this E-Book the term 'wellbeing' is used for the experience of wellness in the Illness-Wellness Continuum. What constitutes wellness may vary considerably between different cultures, communities, and people in their varied habitat and context. It is about better feeling in context, rather than 'trying to feel better'. Wellness may mean having integral functioning in all aspects of being - in mind, body, and spirit, in moving, feeling, sensing, thinking, and acting, resulting in an overall feeling described as wellbeing. Wellbeing is holistic and includes psychosocial, emotional, environmental, habitat, cultural, economic, spiritual, mindbody, and intercultural Wellbeing. Fraser House supported well-being in all these forms.

That the public at large never thought much about social causes of dis-ease was discussed by Smelser in the BBC Series *The Century of the Self*[36] in speaking about the United States public, post Second World War:

> ....that they would in fact adapt *to the reality about them*. They never questioned the reality.

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[36] Smelser in *The Century of the Self* at 1:15:40 in Internet site accessed 18 Mar 2017.
https://www.youtube.com/watch?v=eJ3RzGoQC4s

They never questioned that Society might itself be a source of evil or something to which you could not adapt without compromise or without suffering or without exploiting yourself in some way. With films like the Matrix some people are beginning to really question Reality.

During the late 1950s in NSW there was a strong move to set up a Royal Commission into the state of the State's Mental Hospitals.

Dr Neville Yeomans was given a free hand by the Head of Mental Health Services in NSW in setting up an innovative experimental psychiatric Ward at North Ryde Psychiatric Hospital called Fraser House.

Fraser House had 80 residents spread through two double story dormitory wings.

A Big Group meeting was held for one hour morning and evening Monday to Friday (*reiterated* within a *temporal* bracket).[37]

Big Group was framed as Big Group. There was nothing else like it. Entering and leaving the Big Group room marked the beginning and end of the Big Group Frame experience.

The Resident's friends and family were required to attend Big Group as Outpatients as a condition of Resident's being accepted into the Unit. Most of the staff on duty including the non professional staff (including the cleaners) also attended Big Group.

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[37] Refer links to iteration and fractals in later Segment, 'Loving the Spin I'm In'.

Typically, this resulted in 180 people squeezed into the Big Group room shoulder-to-shoulder as participants, focal people, audience, and crowd. On the two longer sides of the room there were three tiers of seating; three rows at the back (with the top one for two observers, one who would record key aspects for later review by staff) and one row across the front with the Big Group leader sitting in the middle of that row. There were only one and a half metres between the two longer sets of Tiers – just enough space for people to be able to look along the row. People were pressed in shoulder-to-shoulder. This made a 'whole of community in a fish bowl' setting for exploring socializing ways where everyone could see everyone.

Note that being an audience at Big Group differed from the normal role of an audience at say a stage play. During a stage play the audience is a 'recipient' in a very specific sense. They pay to attend. They have very little by way of obligation. They sit more or less quietly. They show interest and appreciation during the performance. They typically clap at the end. What happens on the stage is not said to them, but for them.

Their typical response is appreciation, not action in any way connected to proceedings on the stage. It is the other people on the stage as performers who respond to events on the stage, and then only in character and not 'actual'. And the audience's appreciation, especially at the end of the play extends to the whole company of players and all involved. This is why everyone appears on stage at the final curtain, including the director and perhaps the writer on opening night.

In Big Group everything is 'actual'. Everyone is an active member of the audience. Any one or more in the audience could become the focus of everyone else in the group at any moment.

Attending and noticing rapidly increased over time as Residents and people who had been in Fraser House for a time began to recognise dysfunctional behaviours they had seen previously. Given the pervasive presence of dysfunction in new arrivals within Big Group and in other Fraser House contexts, initially people would be engaging in all the 'natural' dysfunctional roles of the mad and bad along with being 'helpless', 'hopeless', 'blamer', 'judger', 'condemner', 'distracter', 'demander' and the like. Typically, some of the Residents using these behaviours would be withdrawn isolates. Anyone using any of these behaviours in Fraser House would have had it pointed out to them and typically, they were interrupted. (If they persisted in the behaviour this within Fraser House they would be reported to Big Group and Small Groups.) This is another example of Neville's use of his father's idea of using 'opposites' and 'reversals to mainstream protocols' where mad people would be expected to be mad, and bad people expected to be bad. To repeat, any such behaviours were interrupted in Fraser House by staff, patients and outpatients. When madness or badness is subverted, people may become very aroused. Fraser House had the processes to work with the corrective emotional outpourings and experience, and the support for people through this experience towards functionality.

Within Big Group the typical responses varied considerably in the audience. The common response was total engrossment.

Audience members were observing others in the audience as well as those actively involved. Those actively involved in any segment of interaction were simultaneously very aware of being surrounded by the ever present audience.

Within Big Group to quote Goffman[38], all attendees were using:

> their capacity and inclination to use concrete, *actual activity* – activity that is meaningful in its own right – as a model upon which to work transformations.....

The Big Group leader was continually making micro interventions drawing everyone's attention, including those actively engaged in interacting, in noticing micro bits of the immediate interaction that are *role specific functional in context*. Both attending and noticing rapidly increased over time as Residents began to recognise behaviours they had seen before

Notice that the leader role in making these micro comments results in the audience having a second track or channel to attend to in parallel with the on-going action; and typically, the people in the main action do not break state and enter into conversation with the group leader though they may alter some aspects of their behaviour as a consequence of what the leader has said.

However, the audience has these two channels to simultaneously attend to. Big Group participants came to understand themselves and each other through

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[38] 1974, p.560

negotiating meaning in conversational understanding and misunderstanding and experiencing others engaging in these conversations. Audience members begin recognising themselves in some of the action in focus. 'That's what I have been doing!'

On *understanding and misunderstanding*, Yeomans referred me to the Greek Philosopher Heraclitus who wrote about the people living together in social harmony. Heraclitus wrote that most people failed to comprehend the logos (Greek: 'reason' - from which an early meaning of logic was derived), namely '*the universal principle through which all things are interrelated and all natural events occur*'. Heraclitus observed that a significant manifestation of the logos is the underlying connecting that exists between opposites. For example, *understanding and misunderstanding* exist as a coherent system in which a change in one direction is ultimately balanced by a corresponding change in another. Yeomans used this understanding of the relation of opposites to overcome some of the chaotic and divergent nature of the world. Yeomans said:

> With two under-active and two over-active, the only way for them to go in the dorms was towards a more normal centre.

There is a hidden connection between all things,

Another role of the leader was interrupting people attempting to change theme prematurely.[39]

There was typically no applause at the conclusion of Big Group. Rather, people would be reflective and contemplative as they moved out to get drinks and refreshments at the resident run canteen. Everyone had continuing opportunities to discuss Big Group exchanges during other times.

At times the audience would cease to be audience and shift to being a crowd – where everyone, because of the context would go into synchrony and act as one.

An example of Yeomans using crowd effects was in the incident where he appeared to go berserk discussed in a later Segment titled 'Legitimating Under Threat of Reality Breakdown'.

Those attempting to 'put on a good front' during Big Group would have this dis-attended. The focus was on what was functional in context not what was dysfunctional. Everyone was constantly looking for *what was working* and dis-attending to what was not working. Some audience members may be continuing to observe those who have recently been the audience's focus or those whom they sense may soon be the focus.

During Big Group all activity was anchored[40] to the framing – *here we all get on with our change work*. And activity within Big Group differed from everyday life.

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[39] Refer, Spencer 2013a, p.399

[40] Refer, 'anchoring', Hanlon, W. D., 1987), p. 66-68; Bandler, R, and J. Grinder, 1982; refer index for extensive references.

Mostly in everyday life activity takes place where many things are happening around us that are completely unrelated to the activity we are engaged in. For example, we may be having a conversation with a few friends at a coffee shop. Other people come in an order a takeaway. Someone drops a teaspoon at a nearby table. Even someone at our table may scratch an itch. These unconnected happenings nearby are of little concern to us and we are indifferent to them. Big Group was very different to this. Anything and everything happening in Big Group was part of the action. Everyone attending was continually connected to everything that was happening. Anything and everything had relevance and may at anytime become the focus of Big Group.

A resource for reflecting further on concepts like audience, channel, crowd, frame, temporal brackets, and tracking is Goffman's book, 'Frame analysis'.[41]

Yeomans used a very holistic approach weaving together geo-emotional located aspects of Fraser House (like the Big Group Room had a geographical location in the Centre of the Centre). In geographic fitting into the topography of North Ryde, Yeomans arranged for the Big Group Room to be on a Keyline of a Primary Valley at the Keypoint.[42]

There was rich significance for doing this. There were many other geo-locations in the Unit that became saturated with memories for all participants (geo-

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[41] Goffman E. (1974). *Frame Analysis : An Essay on the Organization of Experience*.
[42] Refer, Spencer, 2013a, Chaps 7 & 8.

emotional). Then there were all the locations that all attendees came from.

They had transformed from being dislocated strangers to *spatially related* friends and acquaintances – the new bloke in with Tom Dick and Harry.[43] The stranger, who is under-active and over-controlled is placed in with another like him and two who are opposites – under-controlled and over-active. Yeomans arranged for coinciding lives – occupying the same space and occurring at the same time

Then there were the moving locations of all of the biological aspects of the physical body, the psycho-emotional aspects of people, and how everyone's' body-mind interacted with the social-life-world (the bio-psycho-social).[44]

Yeomans was exploring links between the geographical, the social, and the bio-psycho aspects of all.

In drawing upon sociological perspectives Yeomans included the Sociology of the Body and Clinical Sociology – discussed later.

Yeomans was interested in the re-constituting of the physical body moving in space[45] and how movement

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[43] Refer Simmel, 1971, p 143

[44] Refer Engel, 1977.

[45] Yeomans engaged a group of 180 people in the later 1980s experientially exploring the re-constituting the bio-psycho-social aspects of being together - refer *Evolving a Dispersed Urban Wellbeing Community.*
 http://www.laceweb.org.au/hsb.htm
Also refer Rolling – Feldenkrais with Baby Liv. Internet Source, accessed Oct 2017.

interacts with the illness-wellness continuum; exploring moving beyond:

- feeling down (de-pressed)
- feeling heavy (with compressed vertebrae activating kinaesthetic receptors through the spine increasing subjective sense of weight)
- feeling crushed
- being on the back foot[46]
- being off-side,
- being bitter and *twisted*

Yeomans was equally interested in Ways for re-constituting[47] the body of the Fraser House *Collective.*

Yeomans said that he and all involved in Fraser House worked with the notion that the Residents' life difficulties were in the main, from 'cracks' in society, not them. Yeomans took this social basis of mental dis-ease not out of an ignorance of diagnosis. Yeomans was a government advisor on psychiatric diagnosis as a member of the Committee of Classification of Psychiatric Patterns of the National Health and Medical Research Council of Australia.

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https://www.google.com.au/search?q=rolling+-+Feldenkrais+with+Baby+Liv&rlz=1C1AOHY_enAU708AU708&oq=rolling+-+Feldenkrais+with+Baby+Liv&aqs=chrome..69i57.1574j0j7&sourceid=chrome&ie=UTF-8

[46] The reader is invited to assume these postures and track your awareness around your body and sense how you feel. For example, have your weight on your back foot. Now try to raise that back foot without shifting your weight. Feel the stuckness.

[47] 'constitute' - from Latin *constituere*, to cause to stand up, to form something new; to make up or compose.

Yeomans was familiar with twin sociological notions that people are social products and at the same time people together constitute their social reality.[48]

Yeomans said[49] that he took as a starting framework that people's internal and external experience,[50] along

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[48] Refer Marx's proposition 'Man's consciousness is determined by his social Being' - Marx 1859; Berger and Luckmann 1967, page 17. Also refer Herbert Mead (1954, pages 204-205. *A self can arise only where there is a social process within which the self has had its initiation. Herbert Meads writings on 'self' are* discussed later.

[49] June 1998.

[50] 'experience' deriving from Latin : <u>*ex*</u> : out of – <u>*periculosus:*</u> peril; that is, meaning 'out of peril' – learning from adversity. In this, refer Gadamer, '*On Experience'* Internet site accessed Feb 2017:

http://percaritatem.com/tag/gadamer

Gadamer continues his discussion of experience through an interesting connection with Aeschylus. On Gadamer's reading, with his phrase, *pathei mathos* ('learning through experience') Aeschylus also recognized something essential about the structure of experience. Like Gadamer, Aeschylus does not claim merely that through suffering we learn to correct our misguided and false views. Rather, his insight is that through suffering we come to see 'the limitations of humanity,' and begin to realize the 'barrier that separates man from the divine. It is ultimately a religious insight.' Thus, genuine experience as Gadamer conceives of it is experience of our finitude and historicity. The experienced person comes to see herself for what she is—limited, subject to time, subject to change, subject to uncertainty. She has come to realize the wisdom in cultivating an attitude of openness to the other, which involves a willingness to listen to the other's perspective not once but again and again. She also comes to see that being 'perfectly experienced' in no way means that experience has ceased and a higher form of knowledge is reached

with their interpersonal linking with family, friends, and wider society are all inter-connected and inter-dependent. Given this, Yeomans held to the view that pathological aspects of society and community, and dysfunctional social networks give rise to criminality and mental dis-ease in the individual.

As well, his view was that 'mad' and 'bad' behaviours emerge from dysfunctionality in family and friendship networks. This was compounded by people feeling like they did not belong - being dis-placed from place and dis-located. Problematic behaviours may be experienced as feeling bad or feeling mad, or feeling mad and bad.

Andy Brooker in an email wrote of:

> Institutions promoting decontextualized forms of personal responsibility - 'often implying (through the veil of diagnosis) that the person themselves, or their family are the cause of their problems; while consistently failing to highlight the real cause of social harm and its[51] role in creating the interlinking forms of oppression, at the root of their suffering.'

(Hegel), but that for the first time experience fully and truly is. In it all dogmatism, which proceeds from the soaring desires of the human heart, reaches an absolute barrier. Experience teaches us to acknowledge the real. For Gadamer, given his embrace of human finitude, the attempt to transcend human experience based on the scientific model of knowledge is simply not possible. Because we are historical, finite beings, we must, as Gadamer maintains, take seriously the role of culture in shaping and influencing human life and thought.

[51] Note Brooker sets up an ambiguity as to what 'its' refers to. Typically the mind hunts for 'So what is the cause of social harm? Then the later part of the sentence tends to have you

In this view, dysfunctional behaviours may be seen as 'defence patterns' that result in bound energy, and these dysfunctional behaviours become 'the best that people could do' in endeavouring to cope with and accommodate societal pressures. Defence patterns while supporting survival, tend to have dysfunctional aspects and negative implications, especially reducing capacity to tap our own potential.[52] Bound energy interrupts free energy in the system. As defence patterns typical do have some functional value all involved in Fraser House gained competence in functional use of defence patterns in role specific contexts alongside massively increasing their psychosocial and emotional resource states and how to flexibly be able to access these as appropriate in context. Processes attended to and used free energy.

Between 1985 and 1989 in Sydney, NSW Yeomans mentored the Therapeutic Community Study Group[53] and Healing Sunday attendees in evolving and accessing this same range of resource states.

While Yeomans recognized massively inter-connected causal process were at work, he also recognized and emphasized this macro to micro direction of complex interwoven causal forces and processes within the psychosocial dimension.

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hunting for the 'cause'. Then Brooker's meaning emerges - that the 'social' is the cause of the harm that he has been referring to.

[52] Refer *Realizing Human Potential*. Internet site: www.laceweb.org.au/rhp.htm

[53] Refer, *Evolving a Dispersed Urban Wellbeing Community*. Internet site accessed June 2017. I attended most of these. http://www.laceweb.org.au/hsb.htm

Working with the above framework, Yeomans set out to use a Keyline[54] principle, 'do the opposite' to interrupt[55] and reverse dysfunctional psychosocial and psycho-biological processes (biopsychosocial). The potency of *interrupt* in transforming human behaviour is explored in Coming to One's Senses – By the Way[56] where a segment on interrupting gives many examples of functionally using interrupt.

Yeomans would design[57] social and community forces and processes that would *inevitably* lead from the micro to the macro towards Fraser House Residents reconstituting their lives towards living well together. Yeomans told me a number of times that the aim and outcome of Fraser House therapeutic forces and processes were 'balancing emotional expression' towards being a 'balanced[58] friendly person' who could easily live firstly, within the Fraser House community, and then in their new, expanding, and functional network in the wider community.

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[54] Refer Spencer 2013a, page 308. Internet Source accessed Dec 2016. www.laceweb.org.au/bio.pdf There are constant references to this resource in the footnotes so you may elect to keep this link open on your computer or mobile for future reference.
[55] Refer Spencer, 2013b, pgs 27 – 40.
[56] Refer www.laceweb.org.au/btw.pdf
[57] 'design' from Latin *designare* "mark out, devise, choose, designate, appoint," from *de-* "out" + *signare* "to mark,"
[58] On the notion of 'balance' refer 'Healing the Mind Body'. Internet site accessed Feb 2017.
 www.laceweb.org.au/hmb.htm Also, on 'balance levels', refer www.laceweb.org.au/hmb.htm#topd

In this micro to macro, Yeomans engaged simultaneously in multiple logical types[59] of behaviour at multiple logical levels where 'logic' has an early meaning, 'the pattern(s) whereby all things are connected'.

Fraser House took people who were profound dropouts – people who were shutdown and largely disconnected from society mentally and physically.

These were people who had had society disconnect them from their friends, relatives, acquaintances, and society at large by locking them up in prison cells and the back-wards in mental hospitals. They had had 'society' 'knocked' out of them by the system. They were dissociated in multiple ways both internally and externally. What had happened in their worlds had also happened inside of them - people were dis-sociated,[60] dis-connected, and dis-located.

Yeomans set out to reverse this by creating contexts wherein and whereby they would be de-dissociated by be-coming and being associated both internally and externally. These residents had profound shutdown in response to not fitting within the dominant system.

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[59] Bateson, 1972, p. 180-194.
[60] 'Dissociation' (means the same as dis-association) is any of a wide array of experiences from mild detachment from immediate surroundings to more severe detachment from physical and emotional experience. The major characteristic of all dissociative phenomena involves a detachment from reality, rather than a loss of a sense of reality. From Latin *dissociatus*, past participle of *dissociare* *'to* separate from companionship, disunite, set at variance,' from *dis-* 'apart' + *sociare* 'to join,' from *socius* 'companion'.

Some had the added overlay of addiction.[61] Fraser House was originally called the Alcoholics and Neurotics Unit.

The aim in Fraser House was to have these people engaging collectively in doing their *own transforming* of their *own making* in *dis-alienating and re-socialising themselves* so that they were not only able to cope, they were also *able* to live well with others and be *resilient in the face of dominant system pressures.*

To reiterate, Residents began taking back agency in acting together for a better world. Recall that Yeomans was constantly stacking possibilities for contexts to emerge where Residents engaged in their own transforming. After leaving Fraser House ex-Residents *were* able to live well in Society. In many cases they became social catalysts creating social innovation (rather than fighting the existing system or returning to being 'dropouts').

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[61] Yeomans was the co-founder and member of twelve advisory bodies relating to addiction. Refer Spencer 2013a, Appendix 24, page 603. For nine of Yeomans' research papers on addictions, refer Spencer, 2013a, Appendix 20, p. 592 - 597. These lists are also indicative of research done within Fraser House; a lot of the research done with the assistance of Residents. Also refer Addendum D for a glimpse of Yeomans' Way with addictions.

PHD STUDIES ON YEOMANS' WAY

In 1998 when I told Yeomans that I was going to do a PhD on his life work through the Social Work Department at James Cook University in Townsville he was delighted. Yeomans had decided on the first day I met him in 1985 that I may be a candidate to do a PhD on his life work. Between 1985 and 1998 he had engaged in constant mentoring of me towards just this possibility of my doing this PhD.[62] Over time Yeomans and I gradually evolved a simpatico[63] form of working relating.

Yeomans was especially delighted when he found out the Head of Department was a female who had completed her Doctorate overseas. What excited him was:

- o That the University was far away from drug-based psychiatric power interests in Sydney, Melbourne, and Canberra
- o Given his *sociological* framing of Fraser House:
    - o that one of my degrees was in sociology, with studies in clinical sociology, sociology of the body, and sociology of knowledge

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[62] Refer Spencer, 2005. *Whither Goeth the World of Human Futures*. Appendix 4. List of Neville's Early Actions and the Isomorphic Social Action Neville had me Experience as an Action Researcher'. Internet site accessed May 2017. www.laceweb.org.au/bio.pdf

[63] 'sympatico' (sym·pa·tico) (adj) - getting along and having mutual understanding with another. Also spelled simpatico.

- o That my PhD studies were to be within the Social Work[64] area (I had selected that department because my supervisor was the best qualitative methods person I had found in Australia. Yeomans already knew I had degrees in sociology of knowledge and clinical sociology, psychology (including clinical psychology research), post graduate studies in neuro-psychology, psychology professional practice, anthropology, as well as large money investment and actuarial science, and experience in consulting on security, risk sharing and harm minimization, and the people side with international and global bodies.
- o Given Yeomans' interest in adding a female natural nurturer energy bias to his outreach, that the Department Head was a female
- o That this Department Head was from the UK and had completed her studies in the UK – setting a distance and separation from Southern power interests within Australia
- o That I had already formed close friendships at Latrobe University with Professor Alf Clarke (previously Head of External Research at Fraser House and co-author with Yeomans of a book on Fraser House) and Terry O'Neil (previously a psychologist at Fraser House and Head of the Units Child Therapy Program); and

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[64] Yeomans already knew I had degrees in sociology of knowledge and clinical sociology, psychology (including clinical psychology research), neuro-psychology, post graduate studies in large money investment and actuarial science, and experience in consulting on security, risk sharing and harm minimization, and the people side with international and global bodies.

- o That I had been studying phenomenology and sociology of knowledge with Dr Werner Pelz at Latrobe as well.

Yeomans[65] suggested that a starting point for PhD research on Fraser House was reading all of his father's writings on Keyline and agriculture.[66] To me this suggestion was bizarre.

> I am studying psychology, not agriculture!

My thinking was deeply immersed in the category[67] 'psychology'. To my mind 'agriculture' was in a different and unrelated category of study. The two did not belong together - like 'cup and daughter' - we expect 'saucer.

To borrow from Elton John's lyric:

> And a crowd that's never there
> There's anger in the silence
> There's wheels upon the jail
> A black train built of bones
> On a copper rail

We expect it to be wheels upon the rail. Something is amiss in the line, 'a crowd that's never there'.[68] These are restriction violations.

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[65] 1998.

[66] Yeomans, P. A. (1954), (1955), (1956), (1958a), (1958b), (1965), (1971b), (1974).

[67] 'Category' (noun) from Latin *categoria* 'accusation, prediction, category; verbal noun from *kategorein,* 'to speak against; to accuse, assert, predicate'.

[68] A hint of entering dissociative states

I did not realise that both my thinking and my under-standing was being limited by deep immersion in using categorical thought and that this was placing limits on my thinking. I was not considering inter-category engaging; just like inter-disciplinary study was rare.

Werner Pelz had told me a major challenge I would potential have with my proposed PhD would be academia's preoccupation with categorization and my own categorising-driven myopia. To me, psychology and agriculture *were* different categories. Categories set up restrictions and things that violate restrictions.

What Yeomans was exploring was relating and connecting and depending and similarities in form and processes *between* the categories agriculture and psychological in the context of being and being in the world with others. Yeomans was exploring bio-mimicry. I never realised any of this, hence my initial brick wall relating to reading about Yeomans father's work in agriculture.

You are invited to ponder this pervasive use of categories as both an aid to knowing and a massive block to looking and sensing and feeling and thinking in new ways in tapping our unique potentials and innovating in a massively entangled complex social life world. However, the reader may find that Dr Neville Yeomans' challenge to understand his work by reading his father's work in agriculture may be a massive challenge.[69] This E-Book may help in making connections. To reiterate, the challenge I had when Yeomans suggested that I read about agriculture, and

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[69] Also refer Spencer, 2013a, pages 274-320 & 472-482.

specifically about his father's work, was that to me it made no sense at all to do this. I hit a brick wall and what I initially did not realised was that what I was experiencing was *the limits of my own capacity to comprehend.* I assumed that my comprehension was fine and that Neville's suggestion was bizarre.

When I did start to read PA Yeomans writings I began to slowly get the sense of Keyline, though even then, initially I could draw no connexion between what I was reading and Neville's work. Then when I did draw some connexions between some aspects, there tended to be a spill of understandings. 'This means X, Y, and Z, and also A, B, and C. There were all sorts of 'fits' and 'starts' – with this expression reframed by Yeomans as 'the survival of the fitting and restarting'.

Yeomans had anticipated that I would have this struggle and he let me struggle, as *explaining* and *describing* would hold me back. The way of the Way was to *experience* the struggle as *lived life experience* and be transformed during deep immersion in this struggle. I am the better person for going through 'ordeal' - as in Metaphoric extension to 'anything which tests character or endurance'.

Yeomans later said that he had extended the work that he had done alongside his father towards having nature thriving by adapting ways from nature[70] to fostering human nature to thrive. At the time this suggestion made little sense to me. My own preconceptions about what[71]

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[70] Refer 'bio-mimicry in Spencer, 2013b, pages 26, 27, 572.

[71] Note that I was preoccupied with asking *what*. I did not frame my exploring as *how?*. I was looking for *nouns* rather than *verbs* – *things* rather than *subjective phenomena* of transforming potency.

Neville and his father were doing was massively limiting both my inquiry and my perception and it was many months later that I did follow Neville's very sensible suggestion. *Without a sense of the profound linking between nature and human nature and how Yeomans was using bio-mimicry to evolve his processes,* one would *never* plumb the depth of his Way*.*

After referring me to his father's work Yeomans went on to tell me that he had his personal archive in the Mitchell Library in Sydney. He also referred me to other archival material. He had never mentioned these archives to me in the 14 years I had known him. 'They are for those interested in serious study', he said. He then referred me to past staff, Residents, and Outpatients of the Unit, as well as to Alfred Clark, the head of the Fraser House External Research team at Fraser House.

I edgered when Yeomans mention Alf Clark as I already knew him well. Clark was head of the Sociology Department where I completed my Social Science degree at Latrobe University majoring in Sociology of Knowledge.[72] I commenced my PhD in 1998 (2 years before Yeomans died) and finished seven years later.

In terms of synchronicity – Yeomans was very dissatisfied with the book written by Clark and himself and went on a search to find a person to complete another PhD on his life work.

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[72] In the 1970s, Latrobe University Sociology Department had an academic staff in Bundoora campus of over 35. Now it has 12 full time staff and 27 casuals. Internet Source sighted Feb 2017.
http://www.latrobe.edu.au/directory/search?query=sociology

Yeomans encouraged Clark to firstly go to Tavistock Institute in the UK, and secondly, to set up a radical and critical Sociology Department at La Trobe University that had opened in 1967 in Melbourne.

All of this was in part Yeomans 'fishing' for a talent pool from whence a PhD candidate with interest, capacity and inclination to study Yeomans' life work may appear.

As well, Neville had links with Terry O'Neil a psychologist from Fraser House who had moved to Melbourne and had taken a post as Senior Counsellor, then head of La Trobe University Counselling Unit. I found Terry O'Neil, was trained by him and became an on-call para-professional crisis counsellor in his Unit.

I found Dr Werner Pelz and Dr Richard Trahair (Sociology of the Firm) and studied under them, and through them established rapport with Professor Alf Clark - all 8 years before I found out about and met Dr Neville Yeomans.

The 'excess' that Yeomans may have gone go to the length of contributing to setting up a University Department to find me is similar to the excess of Yeomans involving me in more than 90 activities that replicated Yeomans prior work.[73] The biography on Yeomans' life work shows eighteen types of social action, with over fifty examples of these types that Neville had been engaged in prior to my meeting him. The third column in Appendix Four shows over ninety mirroring contexts that Yeomans set up and/or arranged for me to be involved in from 1985 onwards. Many of

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[73] Spencer, 2013a, Appendix 4, pages 373 – 377.

these were not just for me; large numbers of people were also involved - 100s and 1,000s. This meticulous extensive strategic thoroughness was typical of Neville Yeomans. He knew that if ever I started a PhD based thesis and a biography on his work life,

I would have potentially already embodied this extensive action research, and associated writing, and may have this embodied experience to draw upon. These are more examples of Yeomans massive use of stacking of possibilities. As stated elsewhere I did commence the PhD on Yeomans life work in 1998 (2 years before Yeomans died) and finished seven years later.

Clark and Yeomans wrote the book, Fraser House – Theory, Practice, and Evaluation of a Therapeutic Community.[74] Alf Clark[75] went on to obtain his PhD[76] based upon his Fraser House Research.

When Clark left Fraser House he worked at the Tavistock Institute in the UK; then he became Professor and Head of the La Trobe University's very radical and critical Sociology Department in Victoria, Australia for fourteen years.

One of the themes addressed in this E-Book is 'stopping conflict'. Significantly, Clark[77] writes in his book 'Understanding and Managing Social Conflict' that Fraser House was the *best* model for resolving Social

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[74] Refer Clark & Yeomans, 1969.
[75] Yeomans always used the name Alf in referring to Clark.
[76] Refer Clark 1969.
[77] Clark, 1993.

Conflict that he had found in the World.[78] Understanding Fraser House Way is a key theme in this E-Book.

None of these interviewees referred by Yeomans were able to shed any light whatsoever on *what* actually made Fraser House work.

They could outline things like the timetable of activities – the timetabling kept being altered and after a time a revised Staff Handbook would be written to reflect changes that had already taken place. My interviewees could confirm that Fraser House processes *did* work extremely well and that they had *good* results in healing people in an original sense of that term meaning '*to make whole; to integrate*'. People did transform. This transforming was a matter of degree - at times bit by bit, at other times big changes. Interviewees confirmed that the Residents and Outpatients engaged in mutual-help[79] and self-help[80] through being fully involved in *re-forming*

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[78] This is a very significant research finding by a person recognised in the Academic World.

[79] For a discussion on the differences between mutual-help and service delivery, refer Dr E. De Castro et al - 'Recognising and Evolving Local-lateral Links between Various Support Processes'. Internet site accessed Feb 2017.http://www.laceweb.org.au/lll.htm 'Self-help' is like DIY (Do It Yourself) healing; 'Mutual-Help' as the term implies, involves Doing It (healing) With Others (DIWO). I reported to Dr. Decastro in my SE Asia action research 2002-2005 and co-facilitated an international gathering attended by 56 people from eleven countries in the SE Asia Oceania Australasia region. De Castro is a professor of clinical psychology at UP in the Philippines.

[80] 'Self' is a reference by an individual to the same individual person. This reference is necessarily subjective and it follows

their way of life together. The interviewees could describe the many things that happened. People discovered how to let go their defences safely. There can be immense power in vulnerability.[81] However, in saying what made it work, none were talking about *how* all of this 'worked'. What it was that made the processes work in being transformational was 'beyond them'. They couldn't unravel anything. They didn't have a clew of a clue to find the way.

Yeomans was enriching *practical wisdom*[82] in the common person.

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that self is a reference by a subject to the same subject – in essence, being. Internet Source accessed Nov 2016.

'Help' (V) benefit, do good to, cure, amend, support, succour, from Proto-Germanic *helpan.*

[81] Refer Spencer, 2013b p 27-41 where there are numerous examples of staying very relaxed and ready to move while being very vulnerable. This state may be a powerful interrupt to others as it is typically totally unexpected and a profound mismatch with their definition of the situation.

[82] Refer *Practical Wisdom* in 'Aristotle – The Nichomachean Ethics' 1980, p.154. Also refer '*phronesis'* (Ancient Greek: φρόνησις, phronēsis) - a Greek word for a type of wisdom or intelligence. It is more specifically a type of wisdom relevant to *practical* things, requiring an ability to discern how or why to act virtuously and encourage practical virtue, excellence of character, in others. There was considerable evidence that Fraser House transforming processes were not based on people gaining *insight.* Transforming tended to involve areas of the brain relating to emotional and sensory cross-over, and habitualized behaviours – integrated *moving* differently in the gravity field and feeling differently – refer Spencer, 2013b, Appendix 10. Internet site accessed Feb 2017.

www.laceweb.org.au/btw.pdf . All involved seemed to take on what could be called 'unconscious competences'. Refer

The wisdom in engaging in Wise Acts did *not* extend to insight and understanding relating to the how.[83]

In a resonant way Postle[84] has introduced the term 'the psyCommons'.

> The psyCommons is a name for the universe of rapport – of relationship between people – through which we navigate daily life. It describes the beliefs, the preconceptions, and especially the learning from experience that we all bring to bear on our own particular corner of the human condition. To name these commonsense capacities 'the psyCommons' is to honour the multitudinous occasions of insight, affect, and defect that we bring to daily life: in parenting and growing up, caring for the disabled and demented, persisting with the love that brings flourishing and success, supporting neighbours visited by calamity, joining friends and family in celebrations of life thresholds.
>
> As my colleague Andy Rogers described it, the psyCommons is a rich resource of 'ordinary wisdom' and also, more controversially, 'shared power'. The air we breathe, the radio spectrum, the oceans and the land we occupy – all these are commons, or

'unconscious competences' in *Realising Human Potential.* Internet site accessed Feb 2017.
http://www.laceweb.org.au/rhp.htm.   Also   refer   Spencer, 2013b, page 455 on Raitaku people in Southern Bougainville and their concept that translates as 'loving wisdom in action'.

[83] Refer later discussion re role of Parietal Lobe.
[84]   Refer Postle's paper, 'The Richness of Everyday Relationships' where he introduces the term the psy-Commons. Also refer the second reference in:
http://confest (the four paper under the 'files' heading)

'common pool resources'; they belong to us and we belong to them. The psyCommons is one of these commons. And, in parallel with the history of the enclosures of common land in the UK and elsewhere, the psyCommons too has enclosures. In that insidious way that politics can be invisibly present in daily life, the psy-professions – psychiatry, psychology, psychoanalysis, psycho-therapy and counselling – have *enclosed* the psyCommons.

Yeomans' Way at Fraser House could be characterised in part by the notion of exploring all manner of ways for enriching the psyCommons within all attendees.

As pointed out by Bob Dick:[85]

The harming consequences of the dynamics of the larger system would have been also affecting the Fraser House Psychiatrists and Psychologists (including Yeomans). Their behaviour was also a consequence of system dynamics.

To quote the Biography on Yeomans work life:

In the early days of Fraser House, permissiveness within the staff-Resident relation was embodied[86] in the slogan, 'We are all patients here together'. The *self*-help and mutual-help focus was supported by the slogan:

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[85] A networking friend of a colleague discussing the psyCommons – refer, http://www.aral.com.au/bdcons.html
[86] 'Embodied' meaning, 'to give a bodily form to,' to experience knowing or understanding as bodily phenomena.

> We are all co-therapists.[87]

> However, recall that boundaries were maintained between staff and Resident in that any staff needing psychosocial support would either receive this within an all-staff support group, or if the situation warranted it, the staff member would enter Fraser House as a voluntary patient.[88]

In summary, Yeomans was delighted when he heard about the PhD on his life work and suggested reading of his father's writings about agriculture.

This led to a realising of the potential for categorisation limiting thinking and understanding.

This segment explored ways of moving between and beyond categories, and then outlined Yeomans' work alongside his father towards having nature thriving alongside adapting ways from nature to foster human nature to thrive.

Research interviewees confirmed that Fraser House processes did work extremely well and had good results in healing people.

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[87] This slogan was also a reminder to all staff to stay in the '*enabler of psyCommons Wisdom*' role and not revert to the *psy-professional* role.
[88] Spencer 2013a, page 107.

INTRODUCING YEOMANS' WAY

The following three paragraphs are repeated text without the footnotes – though you may want to refer back to these in the earlier segment. In writing and rewriting this E-Book I read through these three paragraphs many times. Then it suddenly dawned on me that these three paragraphs are the very heart and soul of Neville Yeomans' Way. In many respects they sum up the whole Book. Perhaps you, like me may get more significance out of the repeat reading with interspersed comments.

Note that it reports Yeoman saying the following is his *starting frame work.*

> Yeomans said that he *took as a starting framework* that:
>
> a) people's:
>   - a. internal, and
>   - b. external experience,
> b) along with their interpersonal linking with family, friends,
> c) and wider society
> d) are all inter-connected and inter-dependent.

Time and again we will be referring to the following:

a) the inter-play between
  - a. internal, and
  - b. external
b) the *experience* of all involved (again the mingling of the internal and external aspects of experiencing)

c) Residents interpersonally:
    a. inter-linking, and
    b. inter-relating
d) with family and friends (and learning about and experiencing belongingness and locatedness; and expanding and enriching their sense of identity – where previously they did not belong)
e) Re-connecting all involved
f) in new ways to society (new ways that are functional and tapping their unique potentials)

Note this influencing is going from micro – to macro; linking the individual to the group and the group to society. Each of the above points are being done simultaneously; they are also:
    a. Inter-connected, and
    b. Inter-dependent.

Given this, Yeomans held to the view that:

a) pathological aspects of:
    a. society, and
    b. community, and
    c. dysfunctional social networks

give rise to criminality and mental dis-ease in the individual.

Note the framing (dis-ease). Yeomans does not use dominant system metaphors - 'hygiene', 'health' or 'illness' in referring to phenomena of mind (mental).

As well, his view was:

a) that 'mad' and 'bad' behaviours emerge from dysfunctionality in family and friendship networks.

This was compounded by:

b) people feeling like they did not belong - being dis-placed from place and dis-located.

Problematic behaviours may be experienced as:

c) feeling bad or
d) feeling mad, or
e) feeling mad and bad.

While Yeomans recognized:

a) massively inter-connected causal process were at work,

(going from the macro to the micro – society to individual)

he also:

a) recognized. and
b) emphasized

this macro to micro direction of complex interwoven causal forces and processes within the psychosocial dimension.

Yeomans is referring to socialising, and particularly in context, problematic aspects of, and consequences of societal socialising.

Working with the above framework.....

That is, *starting with the framework* that:

a) people's internal *and* external experience,

b) along with their interpersonal linking with family, friends,
c) and wider society

are all inter-connected, inter-related and inter-dependent – a complex multi-variable system that is a system of systems constantly being re-constituted by inter-acting, inter-relating, inter-depending complex variables[89] in constant flux and flow. In this refer a later segment titled 'Loving the spin I'm in'. There has been all of this abstracting talk of systems and complex variables and energy flux and flow. Werner Pelz contrasts this with:

It is equally possible to say that the self-maintenance mechanism functions (cybernetic type variables) to enable the living organism to go on living its essential life which consists precisely in that it *goes beyond mechanistic feedback systems*.[90]

While this E-Book is making references to systems, and complex processes, variables and the like, Fraser House was about all involved living their 'essential life' that consists of experiences beyond systems, processes and variables. Fraser House processes was ensuring that this *essential life* was relational and subjectively interpersonal rather than disconnected and dis-associated.

Dynamic transformational engaging with this inter-connecting, inter-relating and inter-depending entails sensing everything as a complex multivariable system.

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[89] Both human and non-human complex variables; note again how Yeomans is engaging the same processes that are evident in nature – another example of bio-mimicry.
[90] Pelz, 1974, p. 154.

There is absolutely no way that this complex system can be understood from an analysis of the parts. So many *crucial* aspects only emerge at the certain levels and kinds of integrated complexity.

For an example in nature - the property of sweetness associated with glucose only emerges when carbon, hydrogen, and oxygen are combined in a very particular way in very specific proportions ($C_6H_{12}O_6$). You can analyse carbon, hydrogen and oxygen separately and you will never find sweetness.

Yeomans' Transformational Framework involved honing in on evolving inter-connecting, inter-relating and inter-depending *relational* networking. One way of sensing this is that what is going on is a kind of social algebra - where algebra is derived from an Arabic term 'al jabr' meaning 'reunion of broken parts' and 'processes for re-integrating'.

The living world within Fraser House was a Network of Intersubjective Relating within Relational Networks involving networked thinking. This concept is embraced by the German expression vernetztes denken which translates as joined-up-thinking.[91]

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[91] Capra 1997, page 37. *The Web of Life – A New Synthesis of Mind and Matter*,

Mulligan and Hill[92] in their book, *Thinking Like an Ecosystem - Ecological Pioneers. A Social History of Australian Ecological Thought and Action,* have included Neville Yeomans as a pioneer in linking ecology and social ecology in using a living systems approach in engaging with people on the margins.

Living systems that are adaptive and thriving well, while being provoked and challenged by the surrounding ecosystem are usually in far from equilibrium states.[93] In complexity terms, every aspect of Fraser House was structured by Yeomans and others to maintain the Unit in a far from equilibrium state. When situations within Fraser House became stuck, Neville would intentionally perturb[94] it, and then use the evoked heightened emotional contagion as emotional corrective experience. It follows that there are multiple ways to engender transforming in complex systems.

Yeomans set out to:

a.   use a Keyline principle
(do the opposite)
b.   to interrupt, and
c.   *reverse*

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[92] 2001.
[93] Refer Capra, 1997. pages 30-55, 85-94, 102, 110, 175-178, 187.The whole book is a relevant read.
[94] 'Perturb' - to subject a system, moving object, or process to an influence tending to alter its normal or regular state or path. Perturbing may lead to bifurcation - leading to the potential and emergence of sudden whole system transcending transition to higher and more unpredictable complexity and improved performance.

d. dysfunctional

    i. psychosocial, and
    ii. psychobiological processes (biopsychosocial).

Yeomans is interrupting society's sustained socialising and reversing it by re-socialising all involved in a micro-life-world of their *own* making – where their *way of life together* is wholesome and promotes ease (rather than dis-ease) and wellness in all of its forms.

That is, he would design:[95]

e. social, and
f. communal
    i. forces[96], and
    ii. processes
g. that would inevitably[97] lead from the micro to the macro

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[95] 'design' derived from Latin *designare,* meaning 'to mark out'. Design was integral to Fraser House. Refer later Segment called *Composing*. Neville Yeomans' father P.A. Yeomans was the first person to introduce design into Australian Agriculture; refer http://yeomansplow.com.au/8-yeomans-keyline

[96] Note the use of the term 'social and communal forces'. In simple terms a 'force' in this context is a push or pull upon one or more people resulting from interaction with other people. Whenever there is an interaction between two or more people, there is (or there is potential for) a force upon each of the people involved. Yeomans created contexts and used contexts where functional and socially ecological force(s) would emerge as a system property. Examples are included later.

towards Fraser House Residents reconstituting their lives towards living well together.

Yeomans told me a number of times:

a) that the aim and outcome of Fraser House therapeutic forces[98] and processes was 'balancing[99] emotional expression'
b) towards being a 'balanced friendly person'
c) who could easily live firstly, within the Fraser House community, and
d) then in their new, expanded, and functional network in the wider community.

There are a lot of ideas stacked in these three repeated paragraphs. They came directly from my recording of Neville Yeomans telling me stories about his days in Fraser House. And it *was* stories that I was hearing. My retelling makes the words have overtones of explaining and describing. Neville used the narrative form. I had written Yeomans words down in the 1990s and added them to this E-Book without the denseness and import sinking in. They were not some 'introductory snippets'. They actually are succinct dense statements[100] encapsulating Yeomans' Way.

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[97] Neville Yeomans was *designing* the *inevitable*. This inevitable aspect of Fraser House structuring was recognised by Maxwell Jones in the UK – refer the next Segment.

[98] Note Yeoman's use of the term *'therapeutic forces'*

[99] Refer 'tuning' and 'retuning' in *Healing the Mindbody*. Internet site accessed Mar 2017.
http://www.laceweb.org.au/hmb.htm#tuni

[100] For other examples of dense engaging refer *Coming to One's Senses – By the Way*. Spencer 2013b. Also refer the later Segment *Composing*.

Neville Yeomans was also very resonant with the Confucian and Daoist concept Ren.[101]

This segment has introduced Neville Yeomans' Way based upon a social model of mental dis-ease and a social model of change to ease and wellbeing by nurturing community for wellness.

Some core aspects of Yeoman's way have been explored including what he termed his *starting framework, namely that* people's internal, and external experience, along with their interpersonal linking with family, friends, and wider society are all inter-connected and inter-dependent and that given this, that pathological aspects of society, community, and dysfunctional social networks give rise to criminality and mental dis-ease in the individual and that 'mad' and 'bad' behaviours emerge from dysfunctionality in family and friendship networks. From this his way included doing the opposite by working from the individual back towards the wider world.

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[101] 'Ren' is the Confucian virtue denoting the good feeling a virtuous human experiences when being altruistic.

Margaret Mead the Anthropologist Visiting Fraser House

Margaret Mead the anthropologist visited Fraser House in the early 1960s. Mead was the co-founder of the World Federation of Mental Health and the third president of that organisation during the years 1956-57.

In August 1999, Yeomans was recorded as saying that during that early 1960s Fraser House visit, Mead stated that Fraser House was the only therapeutic community she had visited that was *totally* a therapeutic community in *every* sense. Fraser House anthropologist-psychologist Margaret Cockett confirmed what Dr Yeomans had said were Mead's comments about Fraser House process being total.

By this term 'total' I sense Mead was referring to the pervasively complex inter-connected, inter-related denseness of the *interweaving* of *every* aspect of the Unit's densely inter-connected and inter-related *ways* towards Resocializing and returning Residents to living well in community. Goffman in his book Asylums[102] refers to a very different use of the term total in referring to places wherein people have their agency stripped from them – like military boot camps, prison ships and early lunatic asylums. There were many differences between Goffman's use of the term in his book on Total Institutions and Margaret Mead's use of the term in speaking of Fraser House.[103]

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[102] Goffman, E. (1974).
[103] Refer Spencer, 2013a, Appendix 5. A Comparison of Goffman's Total Institutions and Fraser House

All of my Fraser House informants also spoke of this dense holistic inter-related 'total' nature of Fraser House. Fraser House process was a very complex system of systems constituted by complex human and non-human variables in flux and flow.

Maxwell Jones, the pioneer of therapeutic communities in the UK said of Fraser House wrote:

>......given such a carefully worked-out structure, evolution is an *inevitable consequence.*[104] (my italics)

In the context of Jones' discussing Fraser House, he was very aware of the role of structure in generating and sustaining evolution. Jones was also well aware of the interplay of structure and process – like the whirlpool's structure being sustained through the process of water passing through it in constrained ways. This whirlpool metaphor is used a number of times in this E-Book.

Maxwell Jones (like Margaret Mead) seemed to sense Resocializing (outlined in this current Book) as being implicit in Clark and Yeomans' book - if one had capacity to read between the lines and sense all of the rich implications of Fraser House Ways, especially the inevitability of evolving.

Mead visiting Fraser House was potent synchronicity. Yeomans had been searching for a person with academic studies in both psychology and anthropology. He found no one suitable. Margaret Crocket had seen the job advertised and did have studies in both psychology and anthropology though thought she would have no chance of getting the job.

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[104] Clark and Yeomans 1969, Forward, p. vi.

Months later she sent in a brief note to Yeomans asking whether she could attend Big Group as a visitor. Neville agreed, interviewed her twice and hired her.

Margaret had an anthropologist friend who she would talk about Fraser House. This friend had Margaret Mead as a friend. Mead came to Sydney to stay with this friend, and she told Margaret Mead about Fraser House. Margaret Mead decided to visit Fraser house.

In summary, Margaret Mead the anthropologist visited Fraser House in the early 1960s and was recorded as saying that Fraser House was the only therapeutic community she had visited that was *totally* a therapeutic community in *every* sense..

Reframing Staff Roles

The Fraser House roles for professional staff did not involve using their academic training – rather, the evolving and using of a very different set of competences.

For context, Yeomans profoundly respected the psyCommons in everything he did. While the psy-professions generally had totally enclosed the psyCommons of these *potential* residents of the Fraser House (coming as they were from psychiatric hospitals and prisons), Yeomans enclosed residents within Fraser House Commons and regularly brought residents' family friend network into the Fraser House enclosure as a condition of Residents being in the Unit.

Then via Governance Therapy and the Resocializing Program (see later), Yeomans had all of the *professional staff* stepping out of their psy-profession roles (read experts 'doing things to or for people') to become supporting the enriching of the psyCommons – as 'healers', (the term meaning 'to make whole again' – and *enablers*[105] (a term meaning to support others to be able) – hence, supporting Residents and Outpatients to do things *for themselves – mutual-help*) in the context of what Postle termed a 'universe of rapport' within relating between people.

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[105] 'Enable' – refer, *'Enabling Others to Engage in Mutual-Help For Community Wellbeing.'*
http://www.laceweb.org.au/enab.pdf

A key aspect of Yeomans' Way was the role of reframing staff roles within Fraser House. We return to the role of roles in transforming people in a later segment called Role Taking. Yeomans said,[106] that psychiatrists entering Fraser House would experience 'their maximal career dis-empowerment' as *nothing* in their academic training or their professional experience or career to date would have prepared them for their new role of *sustaining healing contexts*; where all involved including staff were resocializing *them-selves* by finding themselves (their *selves*).

While experiencing career dis-empowerment the staff were experiencing maximum personal and relational empowerment as they were taking on potentially new and exciting careers as enablers of others' mutual help.

The shift was from top down vertical integration (service delivery) to local and lateral integration – the linking of people together in mutual help.[107] As Maxwell Jones observed, within Fraser House, evolution was an

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[106] 1998.

[107] Refer '*How Can Government Foster this Community Based Nurturing Cultural Action?*' in '*Government and Facilitating Grassroots Actio*n'. Internet site accessed May 2017. www.laceweb.org.au/gfg.htm. This significant short paper was written by Yeomans et al in 1993 detailing why substantial federal funding was being refused – it would have inevitably compromised mutual-help and collapsed action towards the government service delivery by psy-professionals. A notice shift in society is that while people have less trust for people high in top down positions they tend to be trust at the local and lateral levels; for example, inviting strangers to come and stay in their houses via Airbnb.

inevitable *consequence – and this applied to the staff as well.*

What's more, the psy-professionals would be working in an environment where Residents and Outpatients who had already being involved in Fraser House living every day and every night for many weeks, were far more experienced in Fraser House transforming ways than these psy-professionals. Residents in writing one of the Fraser House Staff Handbooks[108] wrote words directly to new nurses: 'So you have decided to join Fraser House. Good career move!'

For enriching understanding of context, we will firstly be sensing how Yeomans engaged and utilised energy and free energy, how he borrowed from nature – bio-mimicry – and engaged the links between energy and place and

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[108] There were a few Handbooks written; initially by staff, later by different small groups of experienced Residents. The Handbooks were written to include the changes in processes that had *already* occurred. As processes were always changing some Handbooks differ from others. The Handbooks served as an induction process for new staff, Residents, and Outpatients who also received a verbal induction by all involved - staff, existing Residents, and Outpatients with experience. No manual was ever written. Yeomans stated that he wanted the process to be always in transition and guided by the moment-to-moment context and guided also by the expanding stock of wisdom in the Group. The closest to a Manual perhaps were the inclusion of two sections in the Handbook titled, '*Notes* on *Roles of Fraser House Nurse's'* and *'Fraser House Big Groups*.' These two Sections were not manual in nature – they were a set of guiding principles rather than linear step by step on how to support Big and Small Groups. Refer Spencer, 2013a, Appendix 7 and Appendix 8.

space and locality and the social constituting of realities for setting up possibilities for thriving to occur in both nature and human nature.

Bio-Mimicry and the Geo-Emotional

As context for Yeomans reframing the roles of psy-professionals, he was weaving together and adapting understandings from working with his father in evolving Keyline, a process within sustainable agriculture. Neville Yeomans, his brother Alan and their father P.A. Yeomans (and later the youngest brother Ken) discovered ways to make nature thrive.[109] Neville extended this work in exploring how to have human nature thrive.

The Yeomans took an ecological framing in engaging with every aspect of their farms as a collective of *multivariable systems with massive inter-connected, inter-related and inter-depending entanglement.* Notice that Yeomans used Bio Mimicry in similarly evolving and engaging with Fraser House as integrated *multivariable systems with massive inter-connected, inter-related and inter-depending entangle-ment.*

Mutuality was an inherent aspect of this natural system where all aspects of the natural systems were involved

[109] Spencer, 2013a. Neville Yeomans' youngest brother Ken continued his Father's Keyline Consulting. Ken has written a book on Keyline (Yeomans & Yeomans, 1993). Also refer Ken Yeomans' Website: www.keyline (accessed 1 Oct 2005). Ken has been reviewing early drafts of this E-Book and adding insightful comment.

in 'mutual cooperating and helping' as in for example, soil biota (living micro-organisms) providing and contributing nutrients and top soils for plants and trees.

In using bio-mimicry, Neville began Fraser House as mutual help of all by all. Neville also used bio-mimicry in setting up embedded contexts – the context within the context – to multiple levels – and imbrications.[110]

Within Fraser House, Yeomans was continually setting up meta-contexts[111] and *co-locating*[112] people and

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[110] In sedimentology 'imbrication' refers to a primary depositional fabric consisting of a preferred orientation of clasts such that they overlap one another in a consistent fashion, rather like a run of toppled dominoes. Imbrication is observed in conglomerates and some volcaniclastic deposits.

[111] A 'meta-context' is the context that is made up of multiple contexts. Meta-context perception provides a 'lens' through which someone may make sense of embedded contexts. Typically, people do not have competence firstly, in recognising and attending to context and meta-context and secondly, recognising and attending to process and meta-process (processes for connecting with and using processes. These kinds of perception link into process how things are happening and engage the dorsal area of the parietal lobe.

[112] Sharing a location with someone else; also 'juxtapositioning' as in an act or instance of placing close together (shoulder to shoulder in Big Group) or side by side, especially for forming friendships, relating, comparison, contrast, energy exchange, networking – Resocializing as self organising phenomena; as well, creating contexts where everybody naturally becomes well known to each other from long and close association - familiar. Refer 'self-organizing systems' Internet site accessed Dec 2016.
http://www.laceweb.org.au/sos.htm

things; as well as *combining*[113] people, things, and contexts[114] – the context for the emergence of significant contexts.

Another thing Yeomans was doing is perhaps summed up by the term 'stacking'. He would literally pile things on top of each other in a stack. He would stack each day full of reorganizational transforming possibilities[115] – something recognised by Margaret Mead with her use of the term 'total'. Another significant adaptation was engaging with indigenous understandings of the geo-emotional - the link between some environments and emotional response.

Yeomans set up Fraser House as an environment saturated with and stacked with potent emotional memories. Re-entering the Big Group room would typically have attendees reconnecting with all of those emotions. Yeomans made use of both the 'geo' and the 'emotional' as the driver of transformation. On occasions he would take people to extraordinary places and let the place evoke the emotion, like at Cradle Mountain - Photo One below. These special places, especially high places with clear air, enable people to gain a fresh perspective on their lives. The Big Group room had nothing like the majesty of a Cradle Mountain. However, Yeomans evolved the Big Group space as a place stacked with healing emotional moments. People returning to Big

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[113] Refer Spencer 2013b, pages 458-475 for many examples of combining. Also refer Gregory Bateson 1972, pages 430-431.

[114] Refer Spencer, 2013b, pages 181, 420, 457 - 475.

[115] On transforming possibilities, refer '*Realising Human Potential*'. Internet site accessed Feb 2017.
 http://www.laceweb.org.au/rhp.htm

Group on a regular basis would have opportunity to have all those emotions flooding back as they recalled past experiences in that special place.

Yet another significant adaptation was engaging with the links between land topography and social topography[116] in evolving enabling environments.[117]
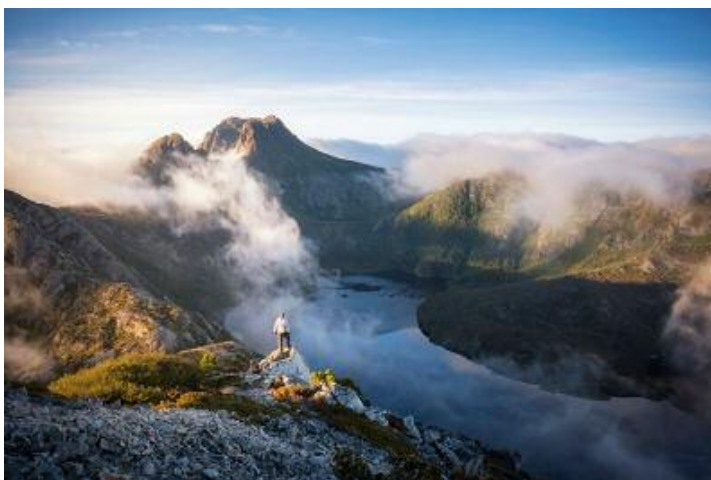
Photo 2 Cradle Mountain Tasmania – a place that stirs emotion.

The Residents recognised firsthand the potency of this potential new area within the psy-professions of having the role of being *enablers of self-help and mutual-help within the psyCommons* using *uncharacteristic*

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[116] Refer Spencer, 2013a, pages 261 – 265; Chapters 7 & 8. There is some very subtle potency in the potential of links between 'theme' and Keypoint, and Cultural Keypoint.

[117] Refer 'What is the Enabling Environments Award.' Internet site accessed April 2017.

community as the transforming medium (therapeutic community).

Yeomans said[118] that when staff returned to work everyone wanted to get the latest news and catch up on everything that had been happening.

So engaging was the work, staff had to be sent home at the end of their shift; they did not want to leave.

To summarise - it had become natural for Yeomans to have nature and the nature of what's going on guide the way. Yeomans used bio-mimicry in evolving and engaging with Fraser House as *multivariable systems with massive inter-connected, inter-related and inter-depending entanglement. Like in nature,* mutuality was an inherent aspect of the Fraser House social system where all aspects involved in 'mutual cooperating and helping' (similar to for example, soil biota (living micro-organisms) providing nutrients and top soils for plants and trees. In using bio-mimicry, Neville began Fraser House as mutual help of all by all.

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[118] July 1998.

Community is the Therapy

When I commenced this research into Fraser House I assumed that some *traditional* change process was being used. I would ask questions like, 'what type of therapy did you use'? Gestalt? Cognitive? Behavioural?

The typical reply was:

> It was not like that.

I cannot pinpoint the time when I realized that in Fraser House 'community' of a peculiar and uncharacteristic kind *was* the therapy and that *'therapeutic community' was* the change process, not a just a name.

This is another example of me being misled by my putting things into categories (categorising, categorization). For me, 'community' did not fit into my notion of 'types of therapies'. Community was a totally different phenomenon that I had in its own category.

I sense that the notion of community being the therapy came from conversations with a friend and colleague of mine, Dr Andrew Cramb.

All of the Resident Community Governance (refer later) and other 'work' by Residents were change process. Everything was change process. Processes were eclectically spontaneous and not driven by compliance with steps or theory.

Mead recognised this with her use of the word 'Total'. 'Community being the change process' was mentioned in the archives. However, I had just not sensed it.

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

Yeomans:

- o Set up Fraser House as a purpose built[119] infrastructure
- o Selected the staff
- o Set up the intake process and the balanced intake of kinds of Residents
- o Set up Big Group and Small Group Framework
- o Set up the Governance Committee process that Residents and their family friend network attended
- o Framed the BG leader role as sustaining a values-based mood and drawing attention to the role specific functional in context.
- o Set up tight constraints within Big and Small Groups

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[119] The Health Department had the basic layout. Yeomans had a say in locating the building in the topography. The Health Department set up the Building with a male and a female wing and separate dining rooms. Against considerable pressure from the Department and some staff, Yeomans arranged for gender to be distributed throughout the Unit to replicate the mixing in society at large

This replicates in a peculiar way that life happens within constraints.

Residents had come from psychiatric hospitals and prisons that were filled with pervasive constraints.

One of Yeomans' mantras was:

Nothing happens unless the locals[120] want it to happen.

There is a dense subtlety to this mantra. While Yeomans had set up the many aspects of the Fraser House context, he then encouraged the above mantra, namely, 'Nothing happens unless the locals want it to happen'.

o The Residents (the locals) had the say as to what, when, where, and how. This had the processes *always* changing, largely by input from Residents and Outpatients. Residents and Outpatients would play a part in writing up the latest Staff Handbook, which was *a catch-up* depicting what had *already* being put into place.

o The *collective* was evolving their own Way of life together, and it was the *collective* that was resocializing. Yeomans was *never engaged in resocializing the Collective*. It was *never* service delivery [121]

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[120] In the Fraser House context 'locals' refers to Residents and Outpatients.
[121] Refer 'Governments and Facilitating Community Grassroots Wellbeing Action', Internet Source accessed Dec 2016. www.laceweb.org.au/gfg.htm

- Residents and Outpatients were the one's involved in helping themselves in self-help and mutual-help; and they were the ones doing the doing
- They were collectively engaged, again, if they want to
- These ways contributed to the pervasive tentativeness of the processes – everything was up for continual change
- The foregoing sets up the context for outsiders – the staff - (working with some or more, or all of the locals) in supporting locals to be able, or more able
- It presupposes that any in the enabler role gain and sustain rapport
- For Yeomans, enabler language is in the passive voice. Everything is soft – never imposing or directing – never 'telling them what to do' – rather, suggesting possibilities – suggesting experiences - hence much of the language in this E-Book is in the passive voice

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Also refer, 'Revisiting Governments and Facilitating Community Grassroots Wellbeing Action', Internet Source accessed Feb 2017. http://www.laceweb.org.au/gfc.pdf
Also refer, 'Interfacing Alternative and Complementary Well-being Ways for Local Wellness'. Internet Source accessed Feb 2017. www.laceweb.org.au/int.htm.
Also refer, 'Recognising and Evolving Local-lateral Links Between Various Support Processes.' Internet site accessed Feb 2017. http://www.laceweb.org.au/lll.htm

In Fraser House, Yeomans set up a mini life world[122] with extremely tight *socially ecological* enabling constraints[123] that set up extremely attractive rich contexts for them to engage that mantra:

Nothing happens unless the locals want it to happen.

Here we together evolve our reality, and as we do this we may find ourselves finding our self, and enriching our *self.*[124]

In Fraser House the 'locals' were the Residents and Outpatients. Yeomans applied the same mantra (nothing happens unless the locals want it to happen) during Fraser House Outreach up the East Coast of Australia,

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[122] Luckmann, B. 1978, p.275.

[123] This differs markedly from a Psychiatric Unit called Ward 10B in Townsville, which was a classic example of what not to do (Lindsay, 1992). Refer Spencer 2013a, Pages 507-508. Dr. Lindsay gave his version of events at the Townsville Unit in his book, Ward 10B - The Deadly Witch-Hunt. I sense that Ward 10B can stand as a warning to anyone who may want to implement ideas culled from my thesis, or my Biography on Yeomans' life work, or this E-Book without allowing for the interwoven richness of Neville Yeomans' way and value underpinnings, especially processes relating to attuning to and enriching peoples' connecting to social localities. To lump Ward 10B and Fraser House together is like blending chalk and cheese. To dismiss Fraser House because of Ward 10B is like the expression 'throwing the precious baby out with the bath water.

[124] Note how this fits with Yeomans' Framework outlined in the three repeated paragraphs. One introductory resource on 'enriching being' is 'Living'. Internet Resource accessed Mar 2017. www.laceweb.org.au/livi.htm

across the Top End, and in his SE Asia Oceania work. The mantra embodies self-help and mutual-help.

By 1985 when I first met Yeomans he was speaking of his Way of engaging with others both in Fraser House and within his subsequent lifework as being a relational mediator[125] between those involved and life's possibilities.[126]

Yeomans was involved in highly effective sustained promotional activity. This is discussed later in the Segment, 'Legitimating Fraser House'. Yeomans typically had a waiting list of people wanting to attend and or be residents at Fraser House.

Often, ex-Residents would be negotiating re-entry for a further stay. And this context where people wanted to be involved also applied to Yeomans' outreach work where he was setting up micro therapeutic community houses in Mackay, Townsville, and Cairns; he had no difficulty obtaining residents.

Upon leaving Fraser House Residents were leaving the peculiar Fraser House constraints; no longer the daily round of activities. However, they now had internalized Fraser House within them as re-socialized selves.

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[125] Refer, '*Relational Mediation*'. Internet site accessed Dec. 2016:   www.laceweb.org.au/rmdob.htm   Also refer Carlson and Yeomans (1975) *Whither Goeth the Law – Humanity or Barbarity*. Internet site accessed Jan 2017.
www.laceweb.org.au/whi.htm This paper details the history of Mediation.
[126] Refer '*Realising Human Potential*'. Internet site accessed Feb 2017. www.laceweb.org.au/rhp.htm

They had an extensive repertoire of life competences; they had a new relating with what things mean (meaning making) – and increasing wellbeing in their life with others.[127] This is in marked contrast to their prior experience of meaninglessness and normlessness; some had experienced a painful emptiness called anomie, or emotional pain that extended beyond the body, or an all pervasive numbness. 'Anomie', a term introduced by sociologist Durkheim in his book Suicide, is an awful feeling and psycho-emotional state associated with contexts where society provides little moral guidance, and where there is a breaking down of social bonds between an individual and the community resulting meaninglessness and normlessness and the fragmenting of social identity.

They could recognise themes[128] and be aware of changing contexts,[129] and new frames[130], reframes[131] and new definitions of the situation[132] relating to *their* relating to the reality of everyday life. 'This world is rather crazy, not me!'

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[127] Refer Book, '*Coming to One's Sense – By the Way*', Spencer 2013b pages 344 - 368. Internet site accessed Dec 2016. www.laceweb.org.au/btw.pdf There are constant references to this E-Book in the footnotes so you may elect to keep this link open on your computer or mobile for future reference.
[128] Refer Spencer 2013b pages 345-346.
[129] Refer Spencer 2013b pages 346-349.
[130] Refer Spencer 2013b pages 349-350.
[131] Refer Spencer 2013b pages 351-352.
[132] Refer Spencer 2013b pages 352-367.

Another key component not yet mentioned was that Fraser House Residents in large part went home on the weekends throughout their stay. This was a weekly reality check on how they were transforming.

If anyone had strife:

Call on your network of friends and acquaintances over the weekend, or bring it up in a group on Monday.

Yeomans was engaging subtle transforming forces and energies that naturally emerge from within peculiar community of an uncharacteristic kind - a kind of kindness that nurtures towards sustaining states of wellness. After a time FH processes naturally moved people beyond therapy, healing, integrating into finessing their thriving, their evolving of their unique potentials

In summary, within Fraser House *'community' of a peculiar and uncharacteristic kind was evolved and sustained and this community* in action was the therapy *and* the change process, not a just a name. The *collective* was evolving their own Way of life together, and it was the *collective* that was re-socializing. Residents and Outpatients were the one's involved in helping themselves in self-help and mutual-help; and they were the ones doing the doing. Upon leaving Fraser House they had an extensive repertoire of life competences; they had a new relating with what things mean (meaning making) – and increasing wellbeing in their life with others.

The Sky is Blue

People involved in Fraser House transformed. Those interviewed for the PhD said that they could not make any sense what-so-ever of *what* actually made Fraser House 'work' in having people involved transform. To be clear, they knew *what* they did at Fraser House – Big Groups, Small Groups, Committee meetings, Domiciliary Care and the like. However, they had no idea about *what* made what they were doing together work. They had little or no awareness of *how* they did things. They had little or no process awareness and no meta-process awareness - the processes for implementing and sustaining processes.

Also, participants had no awareness about a massive number of intertwined aspects that were ongoingly happening. This is discussed later.

While the people interviewed were still working (or participating as Residents or Outpatients) in Fraser House in the 1960s, they had accepted Fraser House worked just like they accepted as a fact that the sky is blue.

Yeomans himself stated that finding out how Fraser House worked was *my* research challenge; Yeomans *did* know *how* it worked, though he was not going to do my PhD for him (or for me).

Neville never described Fraser House to me or attempted to explain it in any way.

Neville and I discussed the limits of explaining and describing many times. In summary:

> *'Explain'* means to make (an idea or situation) clear to someone by describing it in more detail or revealing *relevant facts*. Pelz[133] draws attention to the etymology of the word 'facts' – from Latin *facere* – to make. Facts are slippery and depend on human interest.

> The Romans realised that *explaining* involved an abstracting process – the leaving out of the richness of the original. The word explain is derived from *ex-* a word-forming element; in English meaning usually 'out of, from' - from the Latin *ex* 'out of, from within; from which time, since; according to; in regard to'. Explain is also derived from *plain* - 'flat, smooth': from the Latin *planus* 'flat, even, level'. In combination *ex-planus* literally meaning 'out of the plain' (out of the two-dimensional); that is, reducing the multi-dimensional to two dimensions. Yeomans was very wary of explanations that are by their very nature abstracting and distorting (and the inadequacy of 'describing').

In place of explaining and describing Neville told stories and told me to ask my interviewees to tell their stories. He told me to visit the Fraser House building in North Ryde, Sydney and personally sense the place. He also teed up many contexts of similar form and therein created contexts for me to experience things of great potency.

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[133] Pelz, 1974 pages 1, 48, 69, 71-72, 75-76, 86-87, 113, 119, 182-3, 239.

The PhD has been completed[134] and revised and extended as a biography[135] on Dr Neville Yeomans' life work. This E-Book has been written as a stand-alone piece, although reading the Yeomans biography and other references may enrich understanding.

An associated text, 'Coming to One's Senses – By the Way'[136] provides scope to complement understanding.

This current E-Book also draws upon:

- o Berger and Luckmann's, '*Social Construction of Reality - A Treatise in the Sociology of Knowledge'* (1976),[137]
- o Pelz's, *'The Scope of Understanding in Sociology - Towards a More Radical Reorientation in the Social and Humanistic Sciences',*
- o *Clinical Sociology[138]* to explore some of the essence of Fraser House re-socializing Ways.

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[134] Spencer, 2005.
[135] Spencer, 2013a. The Biography includes the rollout of Neville's life work beyond his death.
[136] Spencer 2013b.
[137] Berger & Luckmann, 1967. In 1998, Yeomans told me that he was very interested in the Social Construction of Reality and that he was familiar with Berger and Luckman's work. Yeomans was also delighted that I was familiar with their writing as well. For me, on first reading, Berger and Luckman's book was intriguing. On many subsequent readings and after long reflection, more sense came through. Likewise (in multiple meanings of the word 'likewise') this current paper talks to me on every reading. Yeomans was informed by theory, and pre-reflective theory (theorein - refer Pelz, 1974, page 71). He was familiar with Symbolic Interactionism. Given this, Yeomans was guided by context rather than theory. Refer Spencer, 2013b, pages 346 – 368.

Setting out in words how Fraser House worked is a near impossible task. You had to be there. You had to experience it. In fundamental ways words are inadequate. Words are used sequentially. Sentences are also sequential. Fraser House was fundamentally a profoundly dense, interlinked, integrated, holistic process. So much was happening below awareness. So much was happening simultaneously. There was constant Flux and Flow. There was continually stacked framing, reframing, functional boundary ambiguity and co-locating of multiple realities.[139] Sometimes the participants were all together. Sometimes they split up and were in anywhere from two to eighteen rooms, or scattered throughout the facility.

All were engaged in this splitting up and re-joining – what Yeomans' termed cleavered unity.[140]

What was happening in different places also had multiple implications for others involved. So much was laden with multiple implications.

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[138] Where the focus is on respectfully re-socializing and integrating dysfunctional, collapsing or collapsed collectives, communities and societies.

[139] Refer Goffman, E. (1974). *Frame Analysis : An Essay on the Organization of Experience*.

[140] Refer 'Firth', 'cleaver', 'cleavered unity' and 'unity through diversity' in Spencer, 2013a, pages 90, 263, 279, 315-319, 381, 497, and 914-5. Also refer Firth, 1957. 'Cleaver' is interesting and apropos as the word implies 'together in separateness'; as in 'meat cleaver' & the expression 'cleaver unto one another' in the marriage ceremony. 'Close together in our separate uniqueness' was the flavour of Fraser House engaging.

Masses of *significant* and *potent* things were constantly happening day and night, day in and day out, with multiple things happening at the same time in the same place every moment – in a word 'dense', and in another 'total'. In Fraser House, often what was potent was the most simplest of things.[141] And these significant and potent things were indelibly linked to place – such as the Big Group room. Yeomans was hyper-aware of the significance of place and Ways to add to and enrich the significance of place. He stacked significant happenings inside the Big Group room. With 'place' looming so large, Yeomans was well aware of what has been termed the Method of Loci (loci being Latin for 'places') – this is a method of memory enhancing which uses the phenomenon of knowing linked to place and the associated spatial memory and visualizing linked to the use of familiar information about place and one's spatial environment to quickly and efficiently recall information and re-access psycho-emotional resource states. Happenings within the Big Group room were readily recalled and along with this recall; the accessing of psycho-emotional resource states accompanying the recalled experience. Attendees would re-access these resource states whenever they re-entered the Big Group room.

The challenge in this E-Book is to have the reader reading the *sequential* material and progressively receiving information that has the quality of being 'stacked', while shifting beyond 'stack' to receiving the feel and sense of this non-linear dynamic – to sensing

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[141] An example, provided later in this paper is the two residents speaking of healing and asking Jane for support.

the whole-of-it[142] and beginning to get it – whatever *it* is. Not your average academic or non-academic read.

All involved in the uniqueness of Fraser House as a social system had embodied experience leading to embodied knowing (typically without the knowing making much sense) and also to actual transforming (and hardly noticing the difference – so they did not sabotage their change work) and to moving back to living more easily in wider society.

Recall that those interviewed for the PhD said that Fraser House was incomprehensible – to repeat, they had accepted Fraser House worked just like they accepted as a self-evident *fact* that the sky is blue; Fraser House was just there, like the AMP Society[143] - as part of the 'nature of things'. The term 'reify' applies. 'Reification' is the treating of human phenomena as if they are natural or 'god-given' and not human-made and socially constituted.

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[142] Refer the term 'whole-of-it' (Spencer, 2013b, pages 30, 75, 133, 159, 174, 199, 243, 258, 338, 570).

[143] AMP Society – Short for Australian Mutual Provident Society, a Life Assurance Mutual that has since transformed into AMP Limited; when the idea of forming the AMP was first discussed by four men in a coffee shop it was just an idea – later turned into a reality, then a stand-alone institution - legitimized by its very existence as a massive fact of life (hence reified). The Insurance giant Lloyds of London had a similar Coffee Shop conversation start. Something about a *conversation over cup of coffee* can be added to the mix of transforming ways. My research is that Pizza is nowhere near as good as a conversation primer. My first full time job was with the AMP Society in 1957 and this job commenced by interest in the power of mutual-help and mutual action and pooling of the potential in groups.

Fraser House phenomena were legitimated by their very existence as 'something in the world'. In this context, both the AMP Society[144] and Fraser House were reified. This process tends to hide the fact that because these institutions are made by humans they can also be re-made by humans; they are not fixed in stone. While this incomprehension was going on among my interviewees back in the 1960s (and still continuing when I interviewed them in 1998 and 1999), everyone involved with the Unit during the Fraser House years was continually immersed in the *very processes that constituted Fraser House*, namely *collectively re-constituting their shared social reality,* while simultaneously, *all were individually and collectively being re-constituted by this same social reality.*

While looking at reification at the institutional level, the same process can happen to both *roles* and *identity* of *self* and *others*. Reification concretises such that the person becomes the role and nothing more. The distance between the person and the role shrinks. This same reifying process had contributed to Fraser House Residents' way of *being* prior to, and during their incarceration in mental hospital or prison – they *were* those *types* of people. At that time this *typing* of these people was accepted as fact by 'Authorities':

> A person diagnosed as thing – she's a neurotic (she IS a neurotic).

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[144] In the 1960s there were over 45 Life assurance organizations in Australia, with the majority being Mutuals. In the 1960s, the idea that all mutuals would cease to exist in Australia was inconceivable. Now there are no Mutuals in Australia.

She is here to be contained (in multiple senses) and looked after – not transformed beyond assigned typing; to be 'warehoused' indefinitely and not to be returned to society.

Similarly, these '*mad*' and '*bad*' had totally *identified* with this *socially assigned typing* (typification). In *self referential* description, some *were* mad types; some *were* bad types; and some *were* both mad and bad types. In Fraser House they began changing the type of people that they were, and sensed they were.

Herbert Mead wrote:

A self can arise only where there is *a social process within which the self has had its initiation*. It arises within that process.

Many of the Residents when they arrived at Fraser House were 'no-bodies from no-where'. Fraser House evolved a very special social process where the Residents' selves could have initiation and arise.

Fraser House was collapsing old dysfunctional reifications at both *role* and *identity* level. *Self* was being enriched so that Residents began realising[145] their capacity to take on new types of roles and maintain distance between their various roles and their *core self*. They became types in the process of transforming type; being involved in *Self* realising.

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[145] Realising in a two-fold way, as 'to understand', and as 'to make real'.

Here is more of Herbert Mead's comments on the *self:*

> The self, as that which can be an object to itself, is essentially a social structure, and it arises in social experience.

> A self can arise only where there is *a social process within which the self has had its initiation*. It arises within that process.

> For that process, the *communication* and *participation* to which I have referred is essential.

> That is the way in which selves have arisen. There the self arises. And there he turns back upon himself, directs himself as he does others.

> He takes over those experiences which belong to his own organism. *He identifies with himself*.

> What constitutes the particular structure of his experience is that what we call his 'thought'. It is the conversation which goes on within the self.

> This is what constitutes mind (my italics).[146]

In the above are reflected many aspects of what Yeomans was doing in Fraser House:

- o Setting up rich contexts for self initiating, social communicating, and social experiencing of self and other selves
- o All began identifying themselves

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[146] Mead, G.H, 1954, page 42, 204-205.

People *identified* each other and in so doing *identified* themselves in two ways, as in:

a) enriching their own *identity,* and
b) s*ensing of their own expanding self identity*.

Berger and Luckmann[147] write on identity:

> Once more the symbolic universe establishes a hierarchy, from 'the most real' to the most fugitive self-apprehensions of reality. This means that the individual can live in society with some assurance that he *really* is what he considers himself to be as he plays his routine social roles, in broad daylight and under the eyes of significant others.

Resonant with this quote, all involved were learning how to be self-made people and collectively-made people of high worth through high quality mutual-help and *self*-help while tapping into and evolving their unique potentials (refer, 'Realising Human Potential').[148]

Outside of notions of type assigned by others, Residents and Outpatients began refining and fine-tuning their selves in becoming a fine[149] *self.*

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[147] 1967, p. 118.
[148] Refer Internet site, accessed Nov 2016.
http://www.laceweb.org.au/rhp.htm
[149] *'Fine'* (adj.) – meaning 'unblemished, refined, pure, free of impurities,' also 'of high quality', 'choice,' from Old French *fin* 'perfected, of highest quality'.

At the same time they were taking on the understanding that:

> Here in this Unit, this is what *does* happen for *all* involved, and that this changework *is* our primary role, and that we only have twelve weeks to do all of this, with all the support we will need, so we can get on with it now.

In summary, all involved in Fraser House assumed that people will transform and do transform. They knew and accepted this in the same way the sky was blue. It was an aspect of the nature of things and hence, completely natural.

The Reality of Fraser House

In everyday life, typically little attention is paid to the fact that we live in a world made up of multiple and differing realities. Let's consider a few.

- o We have the rise and fall of the curtain marking the beginning and end of the play reality
- o We have the traditional formats at the beginning and end of movies to mark out the start and finish of the movie reality
- o We're familiar with the dream reality.
- o In the newspaper cartoon, the cartoon frame marks the enclosure of the cartoon reality. We do not find the cartoon character Snoopy wandering around on the stock exchange report.
- o Also people sharing the reality of everyday life may live in very different realities
- o In all of these realities, the paramount reality is everyday life

Within Fraser House, the high frequency of conversation enhanced its *reality-generating* function.

These conversational themes may lift people above where they currently are and engage forms of linguistic modes and relating whereby *transcendence* may naturally follow.

Some Residents arrived incoherent, confused and unable to express themselves. Some had few or no opinions on anything, or if they had an opinion, they were unable to 'put it in words'.

Fraser House processes evolved people supporting themselves and each other in discovering how to form ideas and express them succinctly.

One such context would be making a succinct entry on a day sheet. An example:

June's Grandfather attending today.

Everyone would know that June is the young girl in one of the families in the family suite, and that this is the first attendance of the grandfather who is suspected of inappropriate behaviour towards June. This is a definite priority theme. The wisdom then is when to strategically introduce this theme into Big Group to maximize transforming potential.

Residents and Outpatients were continually having experiences within powerful contexts that were altering their internal psycho-emotional and physical states of being in everyday life realities.

While starting as an idea in Yeomans head, Fraser House became an *objective reality*; an entity existing in the externally real world.

The Unit became, by various processes, there present to visit and see on Cox Road in North Ryde on Sydney's North Shore as an objectively present complex.

While before, overpowering life-at-large was the *paramount reality*, upon entering Fraser House, the extraordinary richness of the Unit's processes becomes the *new paramount reality*.

Like the rise and fall of the curtain marks the beginning and end of the play reality, after Fraser House had been going for a few months any new arrival would quickly sense that this Fraser House reality was a very different one to anything they had experienced before.

This would be especially so after learning they had being assessed by a very competent assessment team who were now to be their fellow Residents.

In the PhD Research I had access to embargoed Fraser House records that include some of the reports of the Initial Assessment Committee made up of Competent Residents. I read restricted material including case records and the Resident-run Assessment Committee's initial assessment on the same Residents. It was apparent that the insights in the initial assessment were congruent with the dynamics that unfolded for particular Residents. The assessments by Residents read like they were written by extremely skilled, insightful and psychosocially emotionally wise and discerning community psychiatrists. This is consistent with the expression, 'It takes one to know one'.

Then finding out these very assessors had arrived at Fraser House not long ago with a diagnosis that could be translated as 'mad' and/or 'bad'.[150] Dr Yeomans did use the colloquial terms 'mad and 'bad'. including calling the residents 'patients' and their visiting Family Friend Network members, 'Outpatients'.

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[150]Refer Spencer, 2013a, pages 580-584.

He stated that he was well aware of the negative connotations of labelling though to not call them 'patients' and 'outpatients' was too hard to sustain within a Unit embedded on the grounds of a large State run Psychiatric Hospital. Family and Friends were legally signing in as 'Outpatients. However the benefits of Fraser House processes far outweighed the effects of negative labelling.

Then they would be going into the intensity of the first Big Group. All these unusual things were markers[151] for this new and extraordinary reality. For all involved, Fraser House was there as a 'self evident compelling reality'.

The reality of Fraser House was structured by Yeomans as an enclave (closed society) bracketing off the outer world. One term later used by Yeomans for this enclave type reality was **I**nter-Personal **N**ormative **M**odel **A**rea (an INMA).[152]

In this context, *'Area'* has the connotation of place and space – firstly, a 'Locality' – meaning connecting to place, and secondly, a '*Cultural Locality'* meaning *a place where people become connected together connected to place* – in this case, Fraser House.[153] This raises the challenge, how do you 'create locality'. Mulling on this E-Book provides many clues.

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[151] On 'markers', refer Goffman (1974); Spencer 2013b, pages 346-347 & 411-412.

[152] 'Normative', establishing, relating to, or deriving from a standard or norm, especially of behaviour.

[153] Refer Spencer, 2013a, pages 7 & 508 – 510.

As far as could be found out, Yeomans did not publically use this 'INMA' term in the sixties, though one can find the idea of an INMA and the use of the idea of 'model areas' in his work in normalising culture.[154]

The term 'enabling environment' also applies to Fraser House; where a physical and emotional (geo-emotional) environment was evolved and sustained where every single aspect supports all involved to be more able in tapping into and using their unique potentials.

People who participated at Fraser House were constantly engaged in continual exchange between inner and outer experience.[155] They were *internalising* their experience of the Unit. These processes of *externalization, objectivation* and *internalization* were not sequential; rather they were all occurring *simultaneously* as Fraser House evolved. Everyone involved was also simultaneously *externalizing* their *internal* experience of being in Fraser House while *internalising* their experience as an *objective* reality. Internalising was evidenced by objectively observing Objective behaviours and deep immersion in intersubjective relating, while

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[154] Refer Yeomans use of the term in 1980 in the expression 'Un-INMA' in Yeomans, N. (1980a). *From the Outback*, International Journal of Therapeutic Communities 1. (1). Yeomans, N. (1980b). Also, *From the Outback*, International Journal of Therapeutic Communities. Internet source accessed June 2017 - http://www.laceweb.org.au/tcj.htm. Also refer *Un-Inma Atherton Tablelands INMA Project – a Fifty Year Longitudinal Community Wellbeing Action Research*. Internet site accessed Nov 2016.
http://www.laceweb.org.au/uninma

[155] As set out in Yeomans' starting framework (in the three repeated paragraphs).

flitting between inner and outer focus is an inherent aspect of the human condition. To use a metaphor, living in Fraser House was like living in a fishbowl surrounded on all sides by participant observers who showed sustained interest in you.

All involved were ongoingly mutually *identifying* with each other in a two-fold sense – firstly, as 'people involved with Fraser House'; secondly, in this they were also identifying their own identity in the process of their transforming.

In identifying with Fraser House they were reforming (re-forming) their own identity. They not only shared this experience, they participated in the experience of each other's being.

Together they continually re-constituted these phenomena – the objective reality of Fraser House. They became significant in each other's lives. They became significant others in an environment where experiencing people changing was an everyday reality. Many significant others became guides and mentors into this strange new reality.

These mentors were one *significant representation* of the Fraser House *plausibility structure* in the various roles they played; this process was one way whereby this new reality was mediated to the new arrival.

The Fraser House process was clearly not insight-based. Knowing theory was not required. The processes and the experiences and the meanings and understandings derived from deep immersion in the

lived-life experience of Fraser House were all pre-theoretical.

When interviewed in the 1990s, no staff, Resident or Outpatient had any idea whatsoever about *what* made Fraser House Work. Notice that 'what' mostly refers to nouns and less to verbs. Note that many of the aspects of 'what' in Fraser House were references to verbs that had been nominalised. Some people refer to these as *things that cannot be put into a wheelbarrow* - such as fear, love attend and listen. Note that the 'how' refers to verbs. Often in talking about some process, people use poorly specified verbs For example, 'we *are going* to Sydney.' This provides very little information about how. So, 'how are you going to Sydney?'

In speaking of 'what', no one made any reference to not knowing *how* it worked.

This not knowing *what* made it work was also admitted by Clark who was the head of the Fraser House External Research team when I interviewed him in 1998. Clark co-authored with Yeomans the book on Fraser House.[156] That book detailed the Theory, Practice, and Process of Fraser House. However, that book gave no indication whatsoever as to what would have made such Theory, Practice, or Process work. Clark went on to be head of the Sociology Department in La Trobe University in Melbourne, Australia for fourteen years. Perhaps Clark was looking at Fraser House through the framing filters of psychiatry and psychology such that he never sensed the potency of the *sociological* framing, or that re-socializing was a core transition process, or the (here we evolve our own way of life together; our own culture)

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[156] 1969.

anthropological framing within Fraser House. Or perhaps he too was always being swept up in the dynamic experience of Fraser House. Or perhaps Clark was locked in on a scientific method involving preoccupation with objective externalizations and predetermined forms of conceptualizing and concepts that had little or nothing to do with what Yeomans was doing – an example of a way limiting one's way.[157] Yeomans' Way was evolving new forms of internalizing, and new subjectivities and inter-subjectivities that a preoccupation with searching for objective externals would never pickup. Some dynamic was going on that limited Clark's understanding. One big one - people tend to not notice socialisation in everyday life and yet it is pervasively present. Recall that Residents at Fraser House had had socialisation 'knocked' out of them. Fraser House Way was resocializing them.

This Way extended to the whole-of-it:[158]

- o the situated and located
- o the habitat
- o the bio
- o the psycho
- o the socio
- o the emotional aspects

The Way was supporting them all to evolve their own way of living well with themselves and each other – their way of life.

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[157] Ways of knowing limiting one's knowing.
[158] Refer the term whole-of-it (Spencer, 2013b, pages 258, 338, 570).

They were evolving their own culture, in ways supporting enculture.[159] Yeomans, in pioneering therapeutic community in Australia was engaging all involved in evolving a very uncharacteristic community with processes that led to the emergence of dense and simultaneous interconnecting, inter-relating, inter-depending, inter-weaving aspects conducive to trans-forming. A term being used for these entangled processes is 'connexity'.[160] Also underlying the evolving and rewriting of this book is connexity - a substrate[161] those with connexity perception will readily recognise.

Fraser Houses, as a therapeutic community, had *community* (of this unique kind) as the therapy (wellness change process). What was happening was experienced and internalised while being located in special localities,

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[159]'Enculture' is the process by which people learn the requirements of their surrounding culture and acquire values and behaviours appropriate or necessary in that culture. As part of this process, the influences that limit, direct, or shape the individual (whether deliberately or not) include parents, other adults, and peers. If successful, enculturation results in competence in the language, values, and rituals of the culture.
[160] On 'connexity', refer Spencer 2013b, pages 50-55, 64, 71, 138, 151-153, 177, 208, 231, 235, 245, 248. The whole book *By the Way* introduces 'connexity' and 'connexity perception'.
[161] substrate (n.) from Latin *substernere* **t**o spread underneath, from *sub* under, below, beneath + *sternere* to spread out, lay down, stretch out. One definition of substrate is an underlying substance or layer; the surface or material on or from which an organism lives, grows, or obtains its nourishment.

for example in Big Group room - as subjective entangled bio-psycho-social embodied experience.[162]

One resource is the paper, 'The Art of Seeing - Interpreting from Multiple Perspectives'.[163]

This Paper introduces the hermeneutic tradition in interpreting the above painting using 99 different perspectives.

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[162] Refer 'bio-psycho-social' in Engel, 1977.
[163] Spencer, L. 2016. '*The Art of Seeing - Interpreting from Multiple Perspectives'*. Internet site accessed Nov 2016. www.laceweb.org.au/imp.htm. Also refer, *Hermeneutic Perspectives*, in Spencer, 2013a, p 9.

One resource that came out of the PhD is the Method Section[164] especially aspects relating to connoisseurship and contemplation in qualitative method that informed this current Book. Yeomans described my method in an early PhD writing piece as been an academic detective[165]

Another resource for making sense of this E-Book is the Natural Living Processes Lexicon – Obtaining Results with Others.[166] Another more general resource is Realising Human Potential.[167]

It is suspected that Dr Yeomans did know at the level outlined in this E-Book, though passed on nothing to the others involved; and didn't pass on such knowledge to me*.*

No knowledge of theory was needed or required to make the Fraser House Social System work. Yeomans' experience was that Fraser House worked because of what was *experienced* by everyone involved, staff included.

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[164] Spencer, L, 2013a. '*Method Used in Researching and Writing the Biography*'. Internet site accessed Nov 2016. www.laceweb.org.au/bio.pdf

[165] detect (v) from Latin detectus, past participle of detegere 'uncover, expose' - figuratively 'discover, reveal, disclose,' from de- 'un-, off' (see de-) + tegere 'to cover.'

[166] Refer '*Natural Living Processes Lexicon'.* Internet site accessed Feb 2017:

http://www.laceweb.org.au/nlp.htm

[167] Refer Feb 2017:

http://www.laceweb.org.au/rhp.htm

If Dr. Neville Yeomans did not pass on knowledge and theory to others seems bizarre, the following two paragraphs may give a clue.

Thinking, especially thinking about experience interrupts[168] experiencing experience. Thinking disconnects people from feeling.[169] The potency of interrupting and the functional use of interrupting is explored in a later Segment titled 'Interrupting'.

The Fraser House processes had everyone immersed in being aware and emotionally responding to the moment-to-moment unfolding action, not distracted by being inside of themselves up in their front brain mulling over theory, or using knowledge of theory to sabotage their own and others' change work, or theorising other people to everyone's utter distraction - thinking driving one to distraction.[170] Rather, in Fraser House social relational exchange involved and evolved experiencing spontaneous elegant competent conversational flow. Relational flow was not interrupted by reverting to any form of theorizing or explaining of experience or commenting on their experience. To quote one person who experienced Yeomans' Way:

It intensifies communication, that's what it does. It focuses you. You get down to the specifics of social and cultural communication rather than just, 'how's the weather'?[171]

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[168] Refer Spencer, 2013b, p. 27-40.
[169] Refer *Attending, Listening and Remembering*. Internet site accessed Nov 2016. http://www.laceweb.org.au/alm.htm
[170] ibid
[171] Spencer, 2013a, Page 731

To repeat, Neville Yeomans recognised the limits of explaining and describing experience. All involved in Fraser House were fully immersed in experiencing their experience and being reformed and enriched by their experiences. Their bodies were re-organising. System plasticity was being mobilised.

People were becoming more receptive in many ways including physical functioning at the receptor level.

The Fraser House processes were enabling participants to tap unconscious capacities, competences and resources and have these available spontaneously as appropriate to context - evolve their unique potentials.

Typically, people had no awareness of any of this. While people have pointed out the functional value of integrating conscious and unconscious resources, they have also pointed out that at times there is functional and other value in drawing upon and making available unconscious capacities, competences and resources without having people aware that this is what is happening.[172] Examples:

- o Firstly, contexts where conscious attending collapses unconscious engaging
- o Secondly, where the conscious is already overloaded and not attending to much of what is happening, for example, not in any way attending to what is happening at metaprocess levels. This may be that the people just do not

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[172] Refer discussion of this in the Epilogue of Bandler and Grinders, 'Patterns of the Hypnotic Techniques of Milton Erickson MD', Page 253.

currently have capacity in their brain for processing of the current context relating to *how*[173] things are happening.

o Thirdly, where people are set to sabotage their own changework.

Having changework happen without people noticing it or having any insight whatsoever may have functional value. Increasing integration at conscious levels and unconscious levels as well as integration between conscious and unconscious levels may happen in its own good time as appropriate to unfolding context.

Things happened extremely fast in Fraser House, and all involved stayed present in the moment with all senses attending to what is happening around them; a state termed 'staying in uptime'.[174] It was reported that the rich energy *even had catatonics coming back to respond to what was happening*.[175]

In Fraser House, *exploring re-socialising* through social relating was an aspect of the approach. Like that last sentence, the passive voice form was typically used by Yeomans when he was speaking. He said that the passive voice softened things as it was less imposing.

Typically, people arrived at Fraser House with a dysfunctional family-friend network of five or less.

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[173] For example, processing of the how relating to visual location and orientation (to my right at an oblique angle) takes place in the parietal lobe.

[174] Yeomans had us experiencing 'staying in uptime' regularly in the experiential gatherings we had during 1985-89 around Glebe and Bondi Junction in Sydney, NSW.

[175] Refer Spencer, 2013a, p.407.

Prospective Residents were required to sign on ten times as an Outpatient and attend Big Group[176] with members of their typically *dysfunctional* family and friend network also signed on as Outpatients - and all stay for Small Groups.[177] After these attendances prospective residents may be accepted to become a Resident as long as their family friend network members committed to continue regularly attending as Outpatients throughout the Resident's stay at the Unit. Because of lots of integrated processes Residents left after being in Fraser House for twelve weeks typically with between 50 and 70 people in a now functional family-friend network. These network members also had a common experience of Fraser House Big and Small Groups.

After Residents had been in Fraser House for a time, the people who were now in Residents' expanding family friend networks were people they were now in close regular contact, with varying degrees of emotional closeness and emotional dependency in the process of transforming to emotional independency. After leaving Fraser House, Residents could and would attend Fraser House Big and Small Groups on a regular basis as Outpatient friends of those still in Fraser House. Additionally, Fraser House Residents could be accepted for up to three further stays at Fraser House. These processes extended and maintained their connecting with Fraser House. Another key aspect of Fraser House Way was throughput. Fraser House had a continual and dynamic streaming of different types of people coming into and leaving, with those in the process of preparing

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[176] Spencer, 2013a, page 223. *Big Group - Using Collective Social Forces*.
[177] Hence having their Big Group experiences to draw upon in Small Groups.

to leave having acquired highly evolved transformational Ways that they were passing on to new arrivals. In this Neville was replicating the iterative (or repeating) aspect of many complex systems in nature where difference was flowing through Fraser House though the same qualitative pattern was continually repeated; for example, people with similar differences sharing rooms (like repeated fractals).[178] A core aspect of the Fraser House Re-socialising process was to immerse everyone in sustained participating in social communicating and relating in many and varied contexts.

Exploring values and norms was a core focus. Yeomans carried out extensive values research comparing values held by Fraser House Residents and Outpatients with over 2,000 respondents in Melbourne and Sydney, the largest research study of its type in Australia at the time.[179] This is discussed more fully in a later Segment.

In summary, within Fraser house quality relating socially constituted quality reality that was inherently trans-formative.

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[178] Refer Capra, 1997, page 136–141, 172-176. Also refer later Segment titled 'Loving the Spin I'm In'.

[179] Spencer, 2013a, p.257. Yeomans was using the INMA term in the 1970s. Refer Yeomans, N., 1974. *On Global Reform and International Normative Model Areas (Inma)*.

Thriving Nature Thriving Human Nature

This may be the place to introduce Neville Yeomans bio-mimicry of the work he did with his father in evolving sustainable agriculture. On their farms the Yeomans supported nature's naturally occurring self-organizing processes;[180] in particular through tapping the freely available potential energy in complex systems. A simple example is linking higher dams to lower dams by channels so water can be shifted between dams by gravity. Another is designing a way to put a pipe through the base of a dam wall without water eroding around the outside of the pipe - so water can flow by gravity into the channels. Another is putting temporary 'walls' in channels so water spills over the side to flood-irrigate the pasture below. How Yeomans adapted self-organising systems in Fraser House is discussed later in a Segment titled 'Legitimation Supporting Fraser House and all Involved'.

PA Yeomans and his sons Neville and Alan (and later younger son Ken) discovered that there is one very significant feature in land topography that is on the fall line towards the head of a Primary Valley. It has a number of topographical and other features that have very significant implications for land and water use. One is that all water falling on the top of the Primary Valley and running over land as it descends from the Main Ridge runs to the Keypoint. This is where the higher creek system starts.

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[180] Refer, *Self-organizing Systems.* Internet site accessed Dec 2016. http://www.laceweb.org.au/sos.htm
Also refer, Natural Living Processes Lexicon:
http://www.laceweb.org.au/nlp.htm#self

One example of implications, Yeomans placed his highest dam wall a little below the Keypoint[181] in a primary valley such that all water falling above the Keyline Contour runs overland to fill the dam at the Keypoint and along the Keyline (a certain way along the contour running through the Keypoint on both sides of the Keypoint) via the free energy[182] of gravity influenced by land form. The water edge in the dam below follows the Keyline contour. All the rain falling above this contour runs naturally to towards Keypoint at the left of the dam and the dam can fill to the Keypoint.

Photo 3 Dam with Water Filling to Keypoint

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[181] Refer Keyline and Cultural Keyline in Spencer, 2013a, Chaps 7 & 8.
[182] Refer perceiving 'Free Energy' in the context of foreground and background in the later Segment 'Realising Outcomes'.

The Yeomans family engaging in bio-mimicry linked to land topography evolved a context where over a three year period over 10 centimetres of extraordinary new top soil covered the 2,000 acres of the family's adjacent farms in North Richmond East of Sydney. A key aspect was that the Yeomans created and sustained contexts where nature did the change work.

Neville Yeomans in speaking of his Way at Fraser House said that he was extending and adapting his father's work in having nature thrive towards having human nature thrive.

Yeomans used to engage the free energy rather than struggling to fix the stuck energy.[183] He would engage with the free energy close to the stuck energy for 'ripple through effects'.

As an example, after Yeomans' death in 2000 his outreach work that he commenced in 1971 in the Atherton Tablelands in Far North Queensland still continues to this day as a self-organizing social system.[184]

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[183] On using free energy in complex systems, refer Spencer, 2013b, pages 406 – 410.
[184] Refer Un-Inma Atherton Tablelands *Inma* Project – a Fifty Year Longitudinal Community Wellbeing Action Research. Internet site accessed Nov 2016.
 http://www.laceweb.org.au/uninma Also refer the 'Un-Inma' reference in 'From the Outback'. Internet source accessed Feb 2017 http://www.laceweb.org.au/out.htm

All involved in Fraser House would meet, engage, and *relate with* each other in an *enabling environment*[185] bracketed off from mainstream. They would explore as differing *types* – initially, types deemed to be deviant by authorities within the mainstream system, and radically affected by the pressures of the mainstream life.

Residents would arrive at Fraser House typically with one of two particular types of sympathetic-parasympathetic tuning:[186]

Either:

    A. Under-aroused, under-active, over-controlled, and over-anxious

or

    B. Over-aroused, over-active, under-controlled, under-anxious, talkative, and noisy

Within these two particular types there was a whole typology of sub-types of actors. Types of behaviour quickly became a function of context. All involved increased in capacity to access and switch between types of behaviour as appropriate to ever changing contexts.

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[185] Refer '*Enabling Environments*'. Internet site accessed Nov 2016. http://www.enablingenvironments.com/
[186] Refer 'tuning' - http://www.laceweb.org.au/hmb.htm#tuni
Also refer the full article '*Laceweb - Healing The Mindbody - Embracing Ancient Indigenous Wisdoms and the Latest from the Neurosciences*'. Internet site accessed Nov 2016. www.laceweb.org.au/hmb.htm

Dr Yeomans was a member of the Committee of Classification of Psychiatric Patterns of the National Health and Medical Research Council of Australia. In such a role he well understood psychiatric diagnostic typing though did not use diagnosis within Fraser House.[187] Notes in Resident Progress Records would not distance Residents by using impersonal categorising/descriptors (she IS a psychotic).

In Fraser House, Resident file notes contained comprehensive life histories gathered by the Admitting/Assessing Group and the Progress Group. This was an integral aspect of Psycho-Social Research within the Unit. File-notes were extremely relational - personal, inter-personal, biographical and containing notes relating to changes in the living experience of social relating as a type-of-person-transforming-type. Example: 'Name of first primary school teacher' - useful for age regressing to re-access psycho-emotional resource states – revisiting the very roots (radicalis) of their own being - their own is-ness.

In telling their own story they are hearing themselves speaking and recalling past experiences and identifying with these memories, and in this identifying they are also enriching their own identity (identifying themselves)

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[187] For notes on the differences between a 'diagnose and prescribe' expert delivery model and Mutual-Help, refer '*Interfacing Alternative and Complementary Well-being Ways for Local Wellness'*. Internet Source accessed Nov 2016. http://www.laceweb.org.au/int.htm.
Also refer, '*Recognising and Evolving Local-lateral Links Between Various Support Processes*.' Internet site accessed Feb 2017. http://www.laceweb.org.au/lll.htm

and seeing and feeling their lives changing as they engaged in new roles compared to how they once were.

Residents were *identifying* with these roles, and *internalizing* this *identifying* in enriching and expanding their own *self identity (own self)* and *realising their own self worth, as in (A) making their worth more real, and (B) recognising their worth);* and realising their *believe in themselves (self believe)* and blessedness.

As Residents began participating in the various aspects of Fraser House they would become immersed in *a set of related roles* – for example, the various sub-roles of being on the Admissions Committee or the Progress Committee.

Residents could sense their lives as 'emerging' and as having greater meaning and purpose; especially, that of being the kind of person who is regularly supporting and helping themselves as they are supporting and helping others. A key aspect is the sensing of themselves as someone who is getting better and better in relating with themselves and with others towards thriving human nature.

In summary, Yeomans adapted processes naturally occurring in natural systems across into human systems (bio-mimicry). He particularly adapted natural processes and contexts where nature thrived - where there was the juxtaposing (bringing together) of diverse relevancies - and replicated this within human social systems and then noticed what worked well for wellness – and followed nature in re-iterating what worked over and over - thriving nature and thriving human nature.

Balanced Intake

Yeomans took in new Residents on an intake balanced in many respects:

- o Ensuring that there was a balanced spread of people with the differing mainstream diagnostic categories[188]

- o Gender balance:

    - o Half under-aroused and half over-aroused

    - o Half under-controlled and half over-controlled

    - o Half under-anxious and half over-anxious

Within Fraser House everyone *apprehended each other within a typificatory continuum* as a *type-in-the-process-of-changing-type.*

> Type A were Over-Active and Under-controlled

> Type B were Under-Active and Over-controlled

Two of Type A were placed in a same sex dorm with two of Type B so there was a natural pressure to move towards a more normal centre; the more aroused becoming less aroused and vice versa, with similar shifts in the other aspects.

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[188] One of the few times that Fraser House way made use of diagnostic categories – here to contribute to spread in the kinds of people involved.

Typically, new arrivals found Fraser House to be a massive improvement compared to where they had been.

Photo 4 One of the Fraser House Dorms

They had the choice of returning to where they had been, or going along with the norms of this new place. The report from those involved was that Residents participated and engaged in all of the processes. Every aspect of day-to-day life in the Unit was somehow 'massive' and 'compelling'.

Many of the aspects of the way Fraser House was composed[189] attracted people. Many people wanted to attend as visitors.

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[189] How composing was embraced in Fraser House is discussed in a later segment.

Residents at first apprehended others and increasingly comprehended others as different, though specific *types* within a dynamic *reciprocated typificatory schema.* Simultaneously, *types* would be in immersed in the continuing process of being *socially re-constituted* in *typical* (*typified)* ways in the Fraser House *typificatory* schema. The layout of Fraser House (refer diagram below) meant that Residents were constantly meeting fellow Residents and relating. There was one long corridor and enclosed pathway running through the Unit.
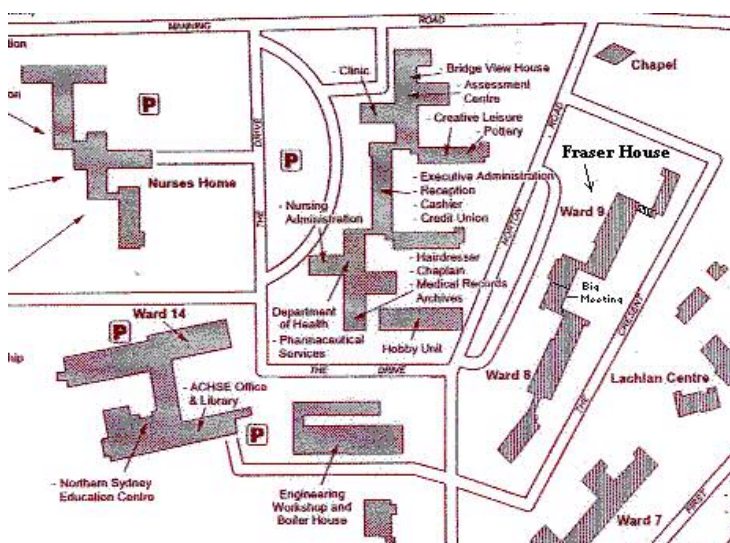
Diagram 1 Map of Section of North Ryde Psychiatric Hospital

The above map shows North Ryde Hospital with Fraser House on the near right ringed by roads – comprising a set of four buildings with an Administration building in the centre with a long pathway from one end to the other

Chilmaid, a Fraser House psychiatric nurse during the 1960s was one of my interviewees for the PhD. He stated that during the day when no one was in the upstairs dorms, on a walk from one end of the Unit to the other when people were outside of activities and generally milling around before or after dining you would meet or see everyone in the Unit in a walk from end to end.

Typically, Residents were continually being present in social relating. If people were deep inside themselves, others would attract their attention. This continual passing of each other and engaging in activities set up continuous verbal and non-verbal reciprocity within expressive acts.[190] A lot of this 'expressive' language involved what may be called 'speech acts',[191] where the speech is more than an utterance; the speech is *an act with transformative consequences.* An example of a speech act from another context is the words of the marriage celebrant, 'I now pronounce you husband and wife together'.

Relating Well was 'continually been held up' as 'this is what we do here. We all stay attending to social relating.' Residents in face-to-face contact were simultaneously available to each other. The 'other' was in many ways 'more *real* to me than I am.' While the detailed setting out of Yeomans' way may create the impression in some that the Fraser House would have been some intolerable dense encounter and positively

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[190] Refer 'Tikopia - Celebrating Difference to Maintain Unity and Wellbeing', Spencer, 2013a, pages 315-319.
[191] Refer 'speech acts', Spencer 2013b, pages 82-84

awful, this is not what my interviews felt at all. One attendee of Yeomans groups stated in writing about Yeomans processes:

> They were good for different people in different ways. It intensifies communication, that's what it does. It focuses you.

> You get down to the specifics of social and cultural communication rather than just, 'how's the weather'?[192]

To reiterate, this enhanced *typical apprehending* of each other was in a two-fold sense.

- o Firstly, within the concentrated *reality of everyday Fraser House life* there was a *continuum of typifications* where, in moving through Fraser House everyone would *apprehended*

- o *Secondly,* after a time they would begin *apprehending/comprehending* each other as a *type-in-the-process-of-changing-type.*

To summarise and reiterate, Fraser House used reiterating as an inherent aspects of the transforming way. By taking in a balance of types and strategically mixing these types (e.g., under and over active) the natural tendency was to move towards a more normal centre – the active becoming less active, and under active becoming more active.

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[192] Spencer, 2013a, Page 731

Role Taking

By being involved in activities in the Unit, the Residents and Outpatients participated in the *objective reality* of the Fraser House social life world, or to use Benita Luckmann's term, a 'small life world'.[193] Residents gained experience, confidence, and competence in taking on the various roles within Fraser House. By internalising these roles, they (the roles) become *subjectively real* to participants. Residents had the *objective experience* of participating. They could take on the idea:

> I am the person doing these roles at Fraser House, and others are confirming I am doing them well.

After a time, doing these various roles became natural, automatic, habitual, hardly noticed, and rarely or never questioned.

All would be engaging in role-specific behaviours. These role specific behaviours in the ever changing contexts would be having varying degrees of functionality in context.

A key aspect of the role of the leader of Big Group would be the drawing of attention of all present to the *Role Specific Functional in Context* behaviours of the people who were from time-to-time the focus of Big Group attention.

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[193] Luckmann, B., 1978, p.275.

This is detailed in the Book, *The Life Work of Dr Neville Yeomans* in the segment titled, *On Neville's Role as Leader and His Group Processes.*[194]

These *roles* and *role-specific* tasks helped constitute particular types of relevant *being*[195] and action within the continuing *role-specific* social action situations.

Roles are *types of action by types of actors in such contexts*. Further, Fraser House roles represented themselves. For instance, helping represents the role of 'helper'. People involved began to recognise these various roles as the varying types of action and engaging in interacting types became typical reciprocated action (reciprocal typifications).

These *reciprocal typifications* were being *constantly re-negotiated* as people were transforming in the face-to-face ever-changing located situations where they were negotiating meaning[196] (Big Group, Small Group, Governance Committees, etc).

All of this helped constitute the *objective reality* of life in Fraser House, and with this, the reciprocal typifying comes to have the quality of *objectivity*.

While initially, objectivity may be tenuous, the density of the interconnected tasks, roles, and social actions 'thickened' and 'firmed up' objectivity.

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[194] Spencer, 2013a, p 240-245.
[195] And in the process enriching *being*. Also see firstly, prior footnotes about Herbert Mead, and secondly, the last paragraph in this section.
[196] Refer 'meaning' in Spencer, 2013b, pages 344-364.

Now we're going to have Big Group......

soon becomes:

This is what we do around here.

This life together starts to be defined (determined with precision) by a widening sphere of *taken-for-granted socially ecological normative habitualized roles and routines*; this in turn sets up the possibilities for *division of labour* and the adopting of *tasks* and *roles* requiring and demanding Residents and Outpatients use a *higher level of attending* to what is going on in their respective roles.

Residents and Outpatients who have become competent in a specific task and associated roles were given the role of mentoring new people to take on these tasks and roles on the principle:

Here all tasks and roles are passed to those who *cannot* do them so they can learn to do them well with support.

Worth restating in this context - all involved in Fraser House - Residents, Outpatients and staff alike were taking on new roles (and associated behaviours) – and were *identifying* with these roles, and *internalizing* this *identifying* in enriching and expanding their own *self identity*. Having transitory processes that were being constantly modified by Resident and Outpatient driven community action was an essential element of the reality of everyday life in Fraser House. Fraser House as institution *itself typifies individual actors and their actions.* All involved begin 'taking on' the Fraser House Way.

The institution posits (puts forward as fact) that actions of type X will be carried out by Residents of type Y.

'Once you have been here for a while you will be on the *governance committees* and doing social research etc.'

The helping Resident is not acting on his own, but *as* helper.

Additionally, the helper role is one part of a dense woven tapestry of roles making up the conduct of Fraser House Residents – for instance roles such as:

- o assessor
- o audience member
- o crowd member
- o relational mediator
- o negotiator (especially supporting self and others in negotiating meaning)
- o role model
- o facilitator
- o innovator
- o researcher
- o carer
- o catalyst
- o paraphraser, and
- o exemplar

These roles had various role specific behaviours associated with them. Examples:

- Attending
- Encouraging
- Clarifying
- Recognising
- Minimal encouraging
- Summarising
- Responding
- Seeking
- Paraphrasing
- Enabling

These are not a bad set of roles and role behaviours for folk who had previously being typed as mad and or bad and as, for example, a 'disembodied nobody from nowhere'.

In Fraser House there was the continual exploring, trying on, negotiating, navigating, and experiencing of roles and role-specific behaviours. In any of these roles the Resident acts as a significant representative of Fraser House. Later Yeomans extended this use of roles in resocializing to setting up what he termed hypothetical realplay.[197] Participants become involved in taking on roles (and role specific behaviours) in potent hypothetical contexts that are very real in their consequences for transforming with others.

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[197] Refer Globalocal Realplay – Healing Nightmares - A Process for Transforming Senior Bureaucrats. Internet site accessed Feb 2017. http://www.laceweb.org.au/gr.htm. Also refer *Marvelous Mario* in Spencer, 2013b, p 239-243.

Fraser House Residents, Outpatients, and all staff were together continually re-constituting the communal and social reality of their life together in community. That process was folding back to be individually, socially, and communally reconstituting:

- firstly, everyone's *being (being-in-the-world)* with their own outer and inner states of conscious and non-conscious experience of their phenomenal experience of their being in the world with others;

- secondly, reconstituting their *being-in-the world with others* in the Fraser House extended transitional community, and in this, together constituting their Fraser House social life world.

Yeomans had created a unique context within Fraser House wherein people who were extremely dysfunctional where constantly having the *role* specific *functional* in context behaviours drawn to their attention.

At one moment:

Notice her yelling got his attention.

Next moment:

Notice he is not reacting to her continuing yelling.

In summary, a core constitutor of our being is the taking on of roles, and a core aspect of roles is role specific behaviours, and a core aspect of these is that they be functional in context. Having this quality supports being well in the world with others.

Constituting Fraser House as an Institution

While in one sense Fraser House was a set of buildings on the grounds of North Ryde Psychiatric Hospital,[198] the *human face of this institution manifested itself[199]* and was represented and re-presented in interacting performed roles. This was one way Fraser House manifested itself *in human exchange and experience*.

Fraser House as *institution* soon had its immediate past as *history* and the Unit's transforming processes were being informed by this history that lived on as repeated stories passed on within Fraser House gatherings and networked exchange outside of Fraser House. These stories were relived and shared in storytelling when ex-residents and outpatients got together both inside and outside of Fraser House. These glimpses of shared experience were framed in story form and were living on as biography and recallable memory among those involved.

Yeomans in his young life lived with his family among remote area aboriginal people[200] living traditional lives and he experienced firsthand the potency of repetition of narrative for social cohesion and community wellbeing.

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[198] Now a part of Macquarie Hospital

[199] The expression 'manifested itself' is easy to say because human-made organisations take on a 'separate existence', particularly those that become seen as 'institutions'; they take on 'a life of their own' through reifying. For the term 'reify', refer Lukacs, G. *Reification and the Consciousness of the Proletariat*. Internet Source accessed June 2017. https://www.marxists.org/archive

[200] Refer Spencer, 2013a, pages 58-63.

Narrative therapy was an integral aspect of Fraser House Way and was a core aspect of Fraser house Research. In part Yeomans was influenced by his childhood experiencing of the way storytelling (narrative) was continually used by Australia Aborigines in outback Queensland, for example, as reminders of the art of living well and the reinforcement of values – such as the role of the mother to pass on using compassion and respect for women and children to her sons; where stories were drawn in the sand, retold, sung, enacted in dance, and told in the sounds of the didgeridoo; where the subscript for all of this communal storytelling using differing forms of artistry is social cohesion.

While all involved co-constituted Fraser House as Institution, the institutional framework[201] set limits and constraints on people that were of their *own* collective making. These limits and constraints set up a framing of contexts (Big Group, Small Group, Governance Committees and the like) for establishing new patterns in habitualized conduct leading to transforming in many ways. Fraser House as Institution was operating at the level of valued inclination, so people began doing what they were inclined to do. At the same time, every single aspect of Fraser House was up for constant review.

Within the richness of the Fraser House experience, people 'went with the flow'. There was little sense of the presence of 'control'. Anything and everything could be, and was changed in the spirit of inquiry relating to how to live extremely well together.

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[201] 'Framework' and 'frame' – refer Goffman, 1974; Spencer 2013b, pages 349 – 368.

Everything was towards open flexible 'let's try it out' tentative, not preoccupation with control.

In Fraser House anything approaching notions of '*social control' was under collective control*. There *were* massive influences towards transforming. Rather than 'control', Fraser House processes enriched influencers in roles. The increasing set of Fraser House roles evolved from the same processes that *constituted Fraser House as an institution* - through the *internalising of socially ecological[202] habitualized routines* that had been *objectified as routines* that could be *observed objectively* on a daily basis. As the functional in context was always highlighted, the continual pressure was towards quality acts – embraced by the Greek term *phronesis* meaning wise practical acts. These routines also embraced and constituted tasks and roles that represented and re-presented the Fraser House institutional order. All conduct by all involved in Fraser House was being constituted[203] by these social processes.

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[202] Having a deep immersion in his father's work in ecological engaging with land topography in the 1940s and 1950s, Neville Yeoman and his father PA Yeomans are recognised in Mulligan & Hills's book (2001). *Thinking Like an Ecosystem - Ecological Pioneers. A Social History of Australian Ecological Thought and Action*

[203] This E-Book has many ambiguities embedded in the text for those interested in the therapeutic use of ambiguity to find. In this case 'being constituted' has one connotation 'in the process of being made'. Another connotation is that it is being made by beings in the process of enriching their being-in-the-world.

The roles of Fraser House had a similar constituting power as every other aspect of Fraser House.

This is a reflection of the *total* nature of the interweaving of processes within this Unit that Margaret Mead described as total.

Following his work with his father P.A. Yeomans on the significance of situating[204] the highest dam in a primary valley at the Keypoint (and then in strategic places in the lower land topography), Neville arranged for Fraser House to be centred at the Keypoint of a primary valley below the North Ryde Psychiatric Hospital and extend along the Keyline contour either side of the Keypoint.

Neville Yeomans also similarly situated the focal centre of the Watson's Bay Festival in 1968 at the Keypoint of a primary valley in Watsons Bay – at the Red arrow in the photo below.

Yeomans' Watsons Bay Festival celebrated life below where Sydneysiders would go to commit suicide.

From the Park one could see the CBD and hence the Festival site provided a locale to form fresh perspectives on their life.

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[204] 'situate' (v) 'to place in a particular state or condition,' from Latin *situatus*, past participle of *situare* 'to place, locate,' from Latin *situs* 'a place, position'.

Photo 5 Watsons Bay Park near the Gap in Sydney

This park is in the top of a primary valley with rise to Vaucluse being one primary ridge and the rise to South Head the other; the Main ridge at the head of the valley drops off into the ocean at what's called The Gap.

Yeomans' inspired community transforming artistry continues to find and use similar topography for community gatherings. One example is organising community gatherings by people from Culturally and Linguistically Diverse Communities at Point Cook, Victoria where the Melbourne skyline can be seen across the Bay (on the horizon in the middle of the picture) – again, putting a fresh perspective on one's life.

Photo 6 Melbourne CBD from Point Cook

For Yeomans, there was significant links between land topography and social topography.[205] In summary, all involved co-constituted Fraser House as an institution of their own making - where anything approaching notions of social control was under collective control through internalising of socially ecological habitualized routines. These routines were constituted by roles, tasks, and behaviours that represented the Fraser house institutional order that the collective evolved together as they evolved together. All involved identified themselves with these routines, roles, tasks, and behaviours - evolving identity and associated self worth in enriching be-ing.

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[205] Spencer 2013a, Chapters 7 and 8.

Loving the Spin I'm In

Neville was very aware of the therapeutic and transforming possibilities of metaphor. He had been immersed in the use of metaphor for social cohesion by Australian Aborigines he had lived among with his family as a little boy.

In Fraser House Yeomans applied understandings of complex multivariable systems of motion.[206]

Could you image the following two images as depicting the dynamic energies within Fraser House at two differing moments in time?

Notice the differences in Photo 4 and 5. This may well be of similar form to the effect of some strange attractor and energy shift within Fraser House that has the Community in a spin and as the old tune goes, 'loving the spin I'm in'.

These two images may be considered a one snapshot metaphor for the continuous dynamically shifting energy of Fraser House.

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[206] Refer 'Attractors' and 'Strange Attractors' in the Natural Living Processes Lexicon. Internet site accessed Jan 2017. www.laceweb.org.au/nlp.htm#emerg; also refer Capra, 1997, p. 126, 130-2, 136-7, 149, 154.

Photo 7 Strange Attractors Influencing Forms
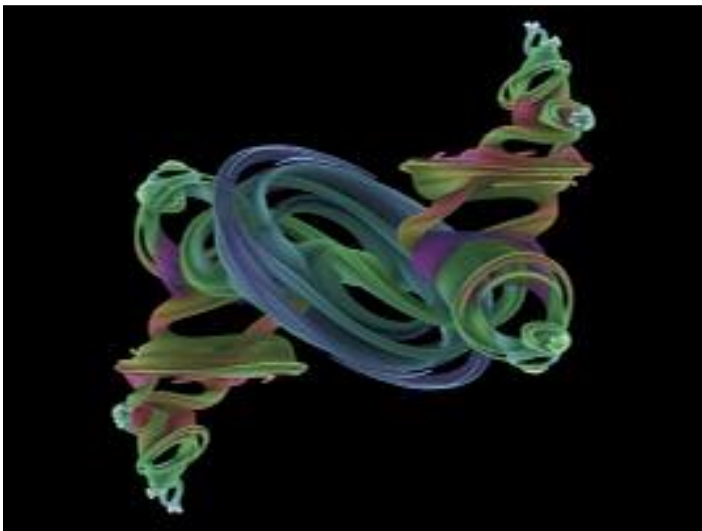
Photo 8 Strange Attractors Influencing Multivariable Systems

To playfully borrow from studies in Chaotic[207] Systems, Neville Yeomans was setting up 'phase planes[208]' and possibilities for the emergence of 'strange attractors'[209] influencing 'multivariable systems'.[210] Capra (1997) writes:

> On the other hand, complex and seemingly chaotic behaviour can give rise to ordered structures, to subtle and beautiful patterns; in fact in chaos theory, the term 'chaos' has acquired a new technical meaning. The behaviour of chaotic systems is not merely random but shows a deeper level of patterned order.

For example, looking at Fraser House through the concept 'motion', there may be one or two points in the 'phase portrait'[211] that 'attracts' the system energy, as in the rest point of a simple swinging or spiralling pendulum.

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[207] Refer Capra, 1997. p. 122.

[208] A phase portrait is a geometric representation of the trajectories of a dynamic system in the phase plane. Each set of initial conditions is represented by a different curve, or point.

[209] 'strange' from Old French *estrange* 'foreign, alien, unusual, unfamiliar, curious; distant; inhospitable; estranged, separated' - from Latin *extraneus* 'foreign, external, from without'.

[210] Refer Natural Living Processes Lexicon. Internet site accessed Feb 2017. Phase Portrait:
 www.laceweb.org.au/nlp.htm#phas Also refer Emergence of Resonant Strange Attractors in Business:
www.laceweb.org.au/nlp.htm#emerg

[211] Refer 'Phase Portrait' in the Natural Living Processes Lexicon. Internet site accessed Jan 0017.
www.laceweb.org.au/nlp.htm#phas

From these studies of motion, more complex multivariable systems may have their movements restricted to what are called 'strange attractors', having three or more variables. Fraser House as a multivariable system in motion, continued to have something approaching 'strange attractors' as an essential aspect adding/ influencing form(s).

In dynamic systems an attractor may be a point, a curve or a multidimensional manifold[212] that's manifesting in Manifold Ways as depicted in the above two photos.

Within Fraser House, a person, or group, or aspect would be metaphorically a 'strange attractor'. Nodal people[213] may influence the complex shape of the dynamic energy within self-organizing systems by a few strategic interventions. This was a multi-causal process with Yeomans establishing the context for possibilities. For example, Dr Margaret Mead, Dr Tony Vinson (1935 - 2017),[214] Dr Paul Wilson, and Margaret Crockett, were 'strange attractors' in the Fraser House context.

Later we'll see Jane as a 'strange attractor' with two residents in context 'attracted' to her.

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[212] 'Manifold' (adv) Old English *manigfealdlic* 'in various ways, manifoldly,' (adj) Old English *monigfald* (Anglian), 'various, varied in appearance, complicated; numerous, abundant'.
[213] 'nodal' denoting a point in a network or diagram at which lines or pathways intersect or branch. Also refer 'Nodal' in Spencer, 2013b. *By the Way*, pages 214-215. Internet source sighted Jan 2017. www.laceweb.org.au/btw.pdf
[214] I had an afternoon and evening conversing with Tony Vinson in 2004.

An example of a 'strange attractor' perturbing Fraser House would be the energy shift after Neville Yeomans appeared to go berserk (discussed in the Segment titled 'Legitimating Under Threat of Reality Breakdown'). Other strange attractors were the Blue Scrotum Incident,[215] the North Shore Bus Line Robbery Incident,[216] and the Stabbing the Wall in the Upstairs Dorm Incident.[217]

Yeomans was continually adding and reiterating the mad and the bad and their small dysfunctional networks as a set of 'complex variables' into Fraser House which was the ever changing constant - similar to a whirlpool – ever changing though still staying a whirlpool in nature. We'll have occasion to usefully return to this whirlpool metaphor a number of times.

Now we can add in the Julia Set[218] as a metaphor for action at Fraser House.

A Julia set consists of values such that an arbitrarily small perturbation can cause drastic changes in the sequence of iterated function values. Julia Set is based upon the formula: $X \rightarrow X^2 + C$.

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[215] Spencer, 2013a, p 247-248.
[216] Spencer, 2013a, p 128-129.
[217] Spencer, 2013b, p 234-239.
[218] Capra, 1997, pg144-150. Also refer Julia Set. Internet site accessed May 2017. https://en.wikipedia.org/wiki/Julia_set.

This is a formula for generating complex fractal patterns. X is a complex variable that is multiplied by itself and then the constant is added. This process is repeated and fractals result. Reminiscent of gems.

Photo 9 Julia Set Fractal

Yeomans had isolate people (complex variables) in small dysfunctional networks (made up of other complex variables) in a metaphoric sense 'multiplied by themselves' (squared) and embedded back into Fraser House (a fluctuating constant – like a whirlpool) and engaging everyone in continuing iterating of processes and having all involved emerging fractal-like as ever further complex variables now embedded in very complex functional networks of networks.

All were engaged in this iterative process by engaging in Fraser House each day repeatedly.

Then there is a process that uses probability in this iterating process.

It's a formula involving a value (k), where k is a constant (similar to Fraser House):

X → kx (1-x)

where x is a line running between 0 and 1.[219]

For our purposes here it's not necessary to know the detail. This is called the baker's transformation.[220] The baker gets the dough, stretches it and folds it back on its self and keeps doing this. You end up with, for example, croissants. The Japanese, I'm told did this to steel to make Samurai swords of immense strength. In the above example the number X is stretched through 0.48 past 0.78 till the dynamic of the mathematics folds the numbers back through the same range. Note that the 0.48 is aligned above and below. In subsequent stretching and folding this alignment is lost.

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[219] Probability ranges between 0 and 1.(0 is from 0/100, and 1 is from 100/100).
[220] Capra, 1997, pg 123-24.

The bits become entangled. Now apply this form of transforming to Fraser House. Residents and Outpatients were being constantly stretched and folded back on themselves. They ended up with the lightness of a croissant and the strength of a Samurai sword!

Fraser House processes continually accessed free energy[221] in the system. Free energy was often associated with 'strange attractors'.

Perhaps it's time to repeat an earlier paragraph. Note the reference to repeated or iterative processes.

> Another key aspect of Fraser House Way was throughput. Fraser House had a continual and dynamic streaming of different types of people coming into and leaving, with those in the process of preparing to leave having acquired highly evolved transformational Ways that they were passing on to new arrivals. In this Neville was replicating the *iterative (or repeating)* aspect of many complex systems in nature where difference was flowing through Fraser House though the same qualitative pattern was *continually repeated*; for example, people with similar differences sharing rooms (*like repeated fractals*).[222]

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[221] Refer 'Free Energy' in the *Natural Living Processes Lexicon*. Internet site accessed Jan 0017.
 www.laceweb.org.au/nlp.htm#free - also refer Spencer, 2013b, pg 406 – 410.
[222] Refer Capra, 1997, page 136–141, 172-176.

An example is the two residents talking and then one of them linking with the female acquaintance mentioned in this E-Book.

Dr Neville Yeomans was a person of great creative potency. Gouldner[223] writes of the potency of one nodal person:

> The embodied and socialized *individual*[224] is both the most empirically obvious *human system*, and *the most complex and highly integrated of all human systems*; as a system, he is far more integrated than any known 'social system'. In his embodiment, the biological, psychological, social, and cultural all conjoin. And a single creative individual, open to the needs of other and the opportunities of his time, can be a nucleus of spreading hope and accomplishment.[225]

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[223] 1970, pg. 222.

[224] Note Gouldner is referring to people who are both embodied and socialized – that is people who have taken in understandings through their own bodies – have felt things in their bones and every fibre and who function well as socialized beings.

[225] 13 items can be arranged in over 6.2 billion ways; ponder on how many ways of combining nerve cells and receptors when we are arranging not just thirteen in a row, rather millions and billions of possibilities. Young healthy people in their twenties have in their brain somewhere around 100 billion neurons (nerve cells) and between100-500 trillion synapses! The number of networking combinations in all of this immensity is astronomical - said to exceed the number of stars in all of the galaxies in the entire known universe! So we all have extraordinary potential. My trillions of networks linked to your trillions...and the old saying goes...life is filled with possibilities......trillions of them......

Neville Yeomans was such a nodal person. He attracted many other nodal people to Fraser House as Residents, Outpatients, Internal and External Researchers like Professor Tony Vinson, Professor Paul Wilson (then senior Lecturer) and Professor Alf Clark (then senior lecturer). Fraser House also attracted nodal visitors such as Margaret Mead.

Fraser House processes continually supported people learning about evolving their own personal agency through their embodied experience of their biologically flexible responding to:

- o *their own* moving, sensing, feeling, and
- o verbalising in relational social engaging with others
- o in evolving together the Fraser House culture - as in 'living well together'
- o with all of this of their *own* making.

This took place within a culture of continual improvement in tapping people's unique potentials[226] without anyone particularly noticing any of this.

Professor Paul Wilson,[227] psychologist-criminologist writes of this learning how to 'live well with others' in describing his experience of living in Dr Neville

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[226] Refer 'Realising Human Potential'. Internet Site accessed Dec 2016. http://www.laceweb.org.au/rhp.htm
[227] Wilson, P. (1990). *A Life of Crime*. Newham, Victoria, Scribe, Chapter Six. Also refer Spencer, 2013a, pages 737 and 738.

Yeomans' therapeutic community in Mackay, Queensland.

Wilson was having psycho-emotional difficulties in his life at the time and used his stay in this therapeutic community house to sort out his life.

Wilson writes:

> Neville Yeomans created a community free of doctrinaire principles. The Mackay setting successfully created a sense of belonging. Most people who have experienced deep personal distress have lacked, in my opinion, any sense of residing in a group or clan. They, like I, have lived their lives constructing walls around themselves, to protect themselves from other people. In the process, they have lacked the knowledge and experience of living in a community.
>
> There was nothing magical in the process of achieving this sense of belongingness.
>
> Our day-to-day activities were almost mundane. I would wake up in the morning and help whoever was up to get breakfast ready.
>
> Then as people came in to the kitchen, we would talk about all sorts of things people talk about over breakfasts. Marion would ask one of us to collect some groceries, or to cut the lawn, or help with the laundry. Most importantly, there were always people around you who you felt cared for you as a human being. This interconnectedness of person with person was the thread that bound the community together

and gave us a sense of 'family' - a unit that many of us had ignored or not had before.

Wilson is here highlighting the potency of everyday conversation in maintaining our subjective reality while living in a world that, in large part, we silently take for granted. Given that Fraser House Residents had been locked out of everyday life in criminal and psychiatric incarceration (some for many years), an essential feature of Fraser House processes was reconnecting Residents with the micro aspects of life (making a bed, paying for a bus ride, keeping things tidy around one's bed and the like) with these things adding to Residents' *recipe type knowledge* within the Fraser House *common social stock of knowledge*, with this increasing their confidence, readiness, and pragmatic competence in carrying out routine performances in everyday life. This was preparing these people to return to living confidently, competently, easily, and well in society.

Over the first weeks and months of Fraser House the Residents and Outpatients were key contributors alongside staff in evolving differing types of habitualized activities by types of actors. And the reciprocal typification of habitualized routines instituted Fraser House into a unique *institutional form that was itself constituted by all within the collectivity engaged in mutual help.* This soon becomes the *now familiar background* of shared *habitualized activity* that *sequentially opens up* differing *foregrounds*[228] for anticipating and experiencing social exchange and innovating, with all of this sitting inside laced with

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[228] Foreground and background in visual perception is explored in a later Segment titled 'Realising Outcomes'.

emotion as recent memory. There was some subsequent deliberating and reflecting.

Often everything was a puzzling confusion that left them alone with their changing self that was not noticing it's changing, and hence not sabotaging its change work. The nature of the routines ensured that all of the typified habitualized activities in Fraser House were available and shared in common, even with people who had been isolates.

For example, in a file note in Yeomans' Archives[229] called 'colindivism' he describes the interactive nature of collective and individual behaviour in Fraser House. In talking of colindivism, Yeomans spoke about Fraser House as a place where some people acted as individuals. These people did their own thing, though linked in with the various micro-networks in the Unit.

This linking of individuals acting as individuals Yeomans called an 'indivity'. Linking of micro-networks was called a 'collectivity'. A linking of an indivity and a collectivity in cooperative activity Yeomans called a 'colindivity' - a 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.

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[229] Refer (Yeomans, 1965a).

Again, these processes soon were accepted as 'this is the way we do it here'.

Yeomans sensed indivity as common in the North Americas and collectivities in Europe. He also sensed colindivity as present as a phenomenon within Australian culture.

In summary, the embodied socialised individual is an astronomically complex multi-variable personal phenomenon of immense potential. Linking many of these types in the one locality, Fraser house set up extra-ordinary community living well together while evolving new spin-off networks of networks of cultural change agents using their agency. And every indication was that they had great parties. They knew how to live life to the fullest.

The Potency of Social Relating

Within this Fraser House *structural framing of social process in action* there was the continual focus on *people increasing the quality of their social relating* with *themselves* and *others* thus constituting a *social structural overlay* of Fraser House that was, following Berger and Luckmann,[230] *ongoingly constituted by the 'sum total of the typifications among those involved and of the recurrent patterns of interaction established by means of them.*

On *structural framing of social process in Action* - a phenomenon in nature is the whirlpool where its *structure* is only maintained by the *process* of water continuing to be drawn through the vortex. In Fraser House the social structure was sustained by process and by new people continuing to pass through the process. There was both stability and constant change similar to many phenomena in the natural life world; refer Capra's reference to the stability of structure with the fluidity of change in nature - what is termed dissipative structures[231]. Yeomans extended this so both structures and processes at Fraser House developed, reproduced, and evolved.

Everyday reality in Fraser House was filled with *objectifications* that were framed[232] as, and then in a sense proclaimed or symbolised as *collective human intention to transform to wellness; every* aspect of the

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[230] 1966.

[231] Refer Capra, 1997, p. 172-176.

[232] Refer Goffman, 1974. *Frame Analysis.* Also refer Spencer, 2013b, pages 349 – 368.

Fraser House daily round was such objectification, e.g. Big Group and Small Group, and all of the other activities.

Each Resident, Outpatient, and staff member was constantly interacting with each other as transforming *type* engaging in differing roles in repeated *situations* that are *typical in this place Fraser House* – for example, *Residents being involved and socially interactive* in situations during:

- Big Group[233]
- Small Groups[234]
- Governance Committees[235]
- At the break between Groups[236] - where refreshments were available from the Fraser House canteen[237] that was Resident-owned, run, and controlled – an aspect of work as therapy[238]

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[233] Refer Spencer, 2013a, Chap 5. Some of the roles: as focal person, enabler, resource person, relational mediator, mentor, exemplar, member of Big Group audience, as member of Big Group crowd (a different dynamic compared with audience). Also refer Spencer, 2013a, pages 223-224.

[234] Refer Spencer, 2013a, Chap 6. Some of the roles: as focal person, member of audience, negotiator of meaning, enabler, relational mediator, resource person, mentor, and exemplar.

[235] Refer Spencer, 2013a, Chap 4. This was also called the Resocializing Program and Governance Therapy.

[236] The dynamic in these folk was in part, 'we're about to go into Small Groups'.

[237] Spencer, 2013a, p. 215.

[238] The process used in *work as therapy* was that all jobs would be given to those who could not do them (with full support) so that they could learn to do them with competence and ease. This established work-based roles to add to their

- During Psycho-Social Research[239]
- Sustained engaging on the Suicide Watch 'Specialling' Duty[240]
- Six experienced Fraser House Residents in the Domiciliary Care Group (using the Resident-owned red Combi Van purchased by Fraser House Residents from the surplus gained from running their canteen) visiting Ex-residents to provide Care and Support (before the Domiciliary Care Group members had become ex-residents themselves) and then sharing outcomes with the other members of the Domiciliary Care Group following return to Fraser House[241]
- Telephone responding on the 24 Hour Fraser House Resident-based On-call Community Crisis and Suicide Prevention phone line; and going on crisis calls with 4-5 other Residents using the Resident-owned Combi Van [242]
- Initial and Ongoing Assessment of Fellow Residents by Experienced Residents[243]

Note that each of the above involves opportunities to take on new roles and acquire a range of role-specific and general competences for everyday relating including:

- concentrating

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identity through identifying with the role. 'I am the kind of person that can do these things easily and well.'

[239] Spencer, 2013a, p. 256-257.

[240] Spencer, 2013a, p. 218.

[241] Spencer, 2013a, p. 216.

[242] Spencer, 2013a, p. 218.

[243] Spencer, 2013a, p. 214.

- o staying present while sustaining an external focus
- o attending, listening, remembering, and relating[244]
- o assessing others regarding the presence of dysfunctional patterns
- o noticing when people are copying and engaging in other people's dysfunctional movement and tension patterns as they are talking about these other people and using pattern interrupt[245] of these and their own dysfunctional behaviours
- o spotting role specific functional in context behaviours
- o supporting others to be more able

Between Big Group and Small Groups was a 30 minute break. The *Staff* would be together for a review of Big Group.[246] This started with a report by the two official observers.[247] Observers kept notes in a big red book. In the late Nineteen Nineties there was no such book in the NSW Health Department's records. These two non-involved observers were the *only* people in this role. Everyone else was a *participant* observer, and anyone could become a participant under the gaze of everyone at any time. (In 1971 a number of psychologists want to be non-involved observers of the gathering being facilitated by Yeomans in Armidale Northern NSW. Neville refused.)

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[244] Refer *Attending, Listening, and Remembering*. Internet site accessed June 2017. http://www.laceweb.org.au/alm.htm

[245] Spencer, 2013b, p. 27-47. Also refer Addendum D in this E-Book.

[246] Spencer, 2013a, p. 229-230.

[247] Refer, the Life Work of Dr Neville Yeomans. Internet Source:
www.laceweb.org.au/bio.pdf

After the feedback by the observers there were comments by staff members present, including the Big Group Leader. Points assessed were:

- o Mood, and changes in Mood[248]
- o Use of Theme[249]
- o Values and Interaction
- o The Big Group Leader's Role[250]
- o Transformational Processes used, including metaprocesses (that is, processes being used to guide use of process)[251]

From these reviews came much of the insight[252] and knowledge needed. The aim was to always look at the community in the 'BIG' – as a whole; and this was certainly no easy matter.[253]

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[248] Refer 'stimmung', Spencer, 2013, pages 236-238.

[249] Refer 'Cultural Keyline in Groups', (Spencer, 2013a, pages 477-481.

[250] Refer 'On Neville's Role as Leader and His Group Processes', Spencer 2013a, p.240.

[251] On 'metaprocess' see Spencer, 2013b, pages 219, 220, 257, 258, 264, 377, 381, 418, 502, 505, 550. Also refer 'Healing Group Processes – Socio-therapy'. Internet Site accessed Dec 2016 http://www.laceweb.org.au/hgp.htm.

[252] The insight typically related to *what* to do in similar contexts. The insight typically did not extend to *how* things were working and how a specific new process may work in connected ways with all of the other myriad aspects of Fraser House way. Also, recall Fraser House transforming was from the micro to the macro.

[253] While review was looking at the *Community* in the BIG, Big Group engaging was sustained in-the-moment micro. Participant awareness was concentrated on the specific 'if this then that' and sense the moment and acquire habitual ways of speaking and responding from what just happened.

Residents and Outpatients were allocated to Small Groups by sociological category. This resulted in continual 'churning' of the 'mix', with everyone meeting and engaging closely with everyone over time.[254] Both the sociological category and the composition of small groups varied daily. All the Small Groups at any one time were based on the same category.

The social categories were:

(i)   age
(ii)   married/single status
(iii)   locality (a major contributor to expanding Friendship Networks)
(iv)   kinship
(v)   social order (manual, clerical, or semi-professional/professional) and
(vi)   age and sex.

Friday's Small Groups were made up according to both age and sex for both staff and Residents. This was the one exception to the non-segregation policy. Often inter-generational issues, including sexual abuse issues, were the focus of these Friday groups.

Big and Small Groups occurred twice a day on Mondays to Fridays. Thursday morning Big Group was Administrative only and looked at the reports of the Governance Committees and other Administrative matters.

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[254] Yeomans adapted the social patterns of the people of Tikopia in the Solomon Islands Group in setting up the constant churning within Small Groups. Refer Spencer 2013a, pages 90-91 & 315-319.

As there were six categories, anyone always visiting on the same day of any of the first four days of the week would experience being split up using differing categories[255] – another aspect increasing the churn towards relating with differing people and expanding their friends and friendship networks.

While in these Small Groups, the different people that they were mixing with and engaging closely with all had the prior experience of closely attending to each other in the continually changing Big Group contexts. One of the Fraser House Handbooks had a Segment titled, 'The Role of Fraser House Nurses' that set out their role in Small Groups.[256] This set of Notes was written by Residents.[257]

Yeomans set up eight family Units within Fraser House, at times with three generations of a dysfunctional family living in a Unit for transforming inter-generational issues. These people within families exploring inter-generational issue acted as functional examples for others as they changed.[258] These family Units had eight cots for young children.[259] There was evidence that other residents with histories of family violence, addictions, and mental strife stemming from intergenerational onset could spot the

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[255] The six categories rotating through four days.
[256] Refer Spencer 2013a, pages 395-400.
[257] Handbooks were always written *after* the introduction of new processes so that the writers of handbooks were bringing the Staff Handbook up to date rather than initiating anything new
[258] Refer Spencer, 2013a, pages 95, 112, 255. For notes relating to transforming child behaviour, refer Spencer, 2013a, pages 253-255.
[259] Refer Spencer, 2013a, pages 95 & 112.

dysfunctional behaviours in these families in the family units, and find parallels between these dysfunctional families (in the process of change) and their own transforming patterns. Yeomans also set up Child-Parent Play Groups as an integral aspect of these Family Units.[260]

Terry O'Neill who mentored me in Student Counselling at La Trobe University pioneered these Child Parent Play Groups at Fraser House. Warwick Bruen, one of my PhD interviewees continued these Play Groups after Terry came down to Melbourne.

When I met Terry in the late 1970s in the Latrobe University Counselling Unit he said that he had a period of profound confusion after leaving Fraser House and shifting to Melbourne as he tried in vain to make sense of what made Fraser House work.

Fraser House had its own *structuring* that was generating *order* within the daily round of life in the Unit that varied from time to time by the Residents and Outpatients mutually helping each other as one example of the *externalizing* of the internal subjective experience of all involved as the Fraser House *objective reality*. This inter-acting between the inner and outer realities is resonant with the Philippines concepts of Loob and Lobas.[261]

An example of the routine Monday to Friday rollout:

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[260] Spencer, 2013a, pages 253 – 255. Also refer *Multiple Child Parent Therapy in a Family Therapeutic Community*. Webb, R. A. J. and W. J. Bruen (1968).
[261] Refer Loob Internet site accessed Nov 2016, https://en.wikipedia.org/wiki/Loob

- Rising, showering, dressing, making one's bed, and attending to the ward neatness
- Having breakfast (including social exchange before, during, and after)
- Big Group (1 hour) – intense interaction as participant, focal person, audience and/or crowd
- Refreshment Break (30 min) (Snacks and Drinks from Resident-run canteen - co-mingling with Outpatients[262]
- Small Groups (1 hour) intense interaction as focal person, participant, audience
- Having lunch and free time
- Governance Committee Work
- Residents being involved in Research[263]
- Other groups and activities including work as therapy[264]
- Recreation – one end of Fraser House was the recreation centre, the other was the dining room[265]
- Having the evening Meal
- Big Group (1 hour)
- Refreshment Break (from Resident-run cafe) – co-mingling with Outpatients

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[262] A major process for extending family-friend networks. Small Groups were based on types – for example, based upon Locality; and this particular typing was a major contributor to expanding friendship networks.

[263] Refer Spencer, 2013a, Appendix for a list of 36 examples of the kinds of self-referential data collected by Residents and Outpatients as part of Research as Therapy.

[264] For example, residents tendered for and won the contact on open tender to build the Fraser House Bowling green (Spencer, 2013a, pages 266-268).

[265] Yeomans used the 'pathway' between the recreation room and the dining room for generating opportunity to meet and relate along the way; refer Spencer, 2013a, pages 315-319.

- o Small Groups (1 hour)
- o Recreation
- o Learning how to do the gentle social banter while getting ready for bed, before and after lights out.[266]

All of the above became *habitualized* and *shared*.

> It's what we all do in this place. All of this is how this place works, and what we do, and when we do it.

Below is some aspects of life within a Therapeutic Community[267] evolved by Yeomans that he modelled on Fraser House:

- o A community free of doctrinaire principles
- o A setting successfully creating a sense of belonging
- o Participants having a strong sense of residing in a group or clan
- o Having the knowledge and experience of living in a community
- o Sensing belongingness
- o Outside of the groups, committees, and research, many aspects of day-to-day life were almost mundane
- o Waking up in the morning and then as people came in to the dining room talking about all sorts of things people talk about over breakfasts
- o Always people around you who you felt cared for you as a human being

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[266] Refer prior discussion on the potency of everyday banter (Wilson, P., 1990. Chapter Six).

[267] This was discussed earlier in this paper (Wilson, P. (1990). *A Life of Crime*. Newham, Victoria, Scribe, Chapter Six).

- o Having interconnectedness of person with person as the thread binding the community together and giving a sense of 'family' - a unit that many involved had ignored or not had before

Each of my interviewees stated that the most experienced people in this new area of using community (albeit of a very special kind) as the therapy were the Residents towards the end of their three months stay. This was because Residents lived totally immersed in the Fraser House process all day every day. This is a very significant aspect of continuous throughput and iteration[268]. Those Residents and Outpatients emerging as skilled change agents on the last three weeks of their stay needed new people to engage with in the constant churn. The cleaners came next in experience of community therapy as they worked close to the Residents everyday (more so than the professional staff), and they also attended the Big and Small Groups. The transformative experiences were available to everyone involved, even the cleaners. Each of my interviewees stated that the cleaners were a most insightful group as they were actually the closest staff to the Residents. The cleaners[269] were seeing everything that was going on and hearing all of the small talk. The professional staff were all new to this form of therapy including Yeomans himself. They were pioneering this treatment form in Australia. Nothing in the professional staff's training had prepared them for community therapy.

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[268] Refer fractals and iteration in the Segment titled, 'Loving the Spin I'm In'.
[269] Refer, 'The Case of the Insightful Cleaner' (Spencer, 2013a, p. 407.

In many ways their Professional training may well have been a hindrance in Fraser House as they would have had a continual and massive overlay of 'what does my professional preparation 'say' to do in this context?' This would have been continually intruding into their consciousness as they were doing internal scans of an ever present, 'if this then that' template for relevant theory driven, 'what to do now' that was not helpful or particularly relevant in engaging 'authentically' in surrendering[270] and staying fully present in the here and now with others - in being real rather than being 'professional' - and having internal dialogues about their experience that would continually be getting in the way and interrupting[271] their experiencing of their experience.

In summary, within Fraser House every day was filled with sustained collective intention to transform to wellness. A continual focus in all of the varied activities was increasing the quality and potency of social relating with themselves and others in the process of re-constituting realities of their own making and *identifying* [272] with all of this.

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[270] On 'surrendering' refer *Surrender and Catch - Experience and Inquiry Today* (Wolff, 1976). Also refer Spencer (2013b pages 456, 508-509). Also refer poem at the commencement of this E-Book.
[271] Refer Addendum D
[272] In both senses, as in recognizing they were doing this, and in enriching their idea of who they were – their own identity.

Interrupting

Constant and sustained *interrupt*[273] of dysfunction was a core process at Fraser House – 'there's no madness or badness here'. For examples from life of using sudden and unexpected interrupt[274] for transforming behaviour, refer *Coming to One's Senses – By the Way.*[275]

In the 1960s, all Mental Hospital patients were *expected* to exhibit madness. All prisoners were *expected* to be bad. In stark contrast, within Fraser House, everyone - staff, Residents and visiting Outpatients alike lived with the continually repeated injunction – '*No madness or badness in Fraser House'.* There was sustained *interrupting*[276] of any and every micro and macro incidence of madness and badness.[277]

Feldenkrais writes on the potency of interrupting and dis-integrating habits in changing emotional and kinaesthetic states (in simple terms 'how we feel') temporarily, or potentially, permanently:

> A fundamental change (read as 'interrupt') in the motor basis within any single integration pattern will break up the cohesion[278] of the whole and thereby

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[273] That the interrupt is unexpected is critical.

[274] Such as using the sudden rise of the palm, like the policeman's 'halt' gesture in traffic control, accompanied by - *not here!*

[275] Spencer 2013b, p. 27-40.

[276] A set of examples of ecologically using interrupt to transform contexts and people may be found at Spencer, 2013b, pages 27-40.

[277] Refer 'Associating' in Spencer, 2013b, pages 327-331.

[278] 'Cohesion' from Latin *cohaerere* 'to cleave together', 'be coherent or consistent' - from *com-* 'together' (see co- in

leave thought and feeling without anchorage in the patterns of their established routines.

If we can succeed in someone 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[279] will disintegrate (1972, p.39).[280]

What they were exploring in Fraser House were ways that worked in breaking up dysfunctional habitual patterns. Feldenkrais pointed out that potentially, the easiest entry point for total system transforming of part and whole is through *transforming moving.* A subtle aspect of Yeoman's way was closely observing how people responded to gravity as they moved through life.[281]

Yeomans was very interested in the sociology of the body[282] and the link between motion and emotion.[283]

Latin), the form of *com-* in compounds - meaning 'together, mutually, in common,' + *haerere* 'to adhere, stick'. 'Cleaver' is interesting and apropos as implying 'together in separateness'; as in 'meat cleaver' & the expression 'cleaver unto one another' in the marriage ceremony. 'Close together in our separate uniqueness' was the flavour of Fraser House engaging.

[279] Refer '*Jaw, hands and belly anger interrupt*', Spencer, 2013b, pages 28, 32, 33, 35, 45.

[280] The Feldenkrais segment titled 'Where to Begin and How' is well worth a read (1972, p. 30-39).

[281] Refer 'associating', Spencer 2013b, pages 327-329.

[282] Refer the term 'whole-of-it', (Spencer, 2013b, pages 258, 338, 570. This action research includes processes for mapping the phenomenal sensory submodalities of the whole

Little known and apparently not discussed was the fact that Fraser House Way was also transforming the way they moved their bodies – the way they sat, the way they stood, and the way they moved, and walked.[284] Germaine to sociology of the body is that Gouldner[285] quote mentioned:

> The embodied and socialized *individual* is both the most empirically obvious *human system*, and *the most complex and highly integrated of all human systems*; as a system, he is far more integrated than any known 'social system'. In his embodiment, the biological, psychological, social, and cultural all conjoin. And a single creative individual, open to the needs of other and the opportunities of his time, can be a nucleus of spreading hope and accomplishment.

Yeomans was very conversant with Gouldner's writing.

Neville was a superb example of the dynamic embodied and socialized human system that Gouldner was writing about.

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gamut of human experience including aspects like grief, anger, confusion, anxiety, despair, devastation elation, joy, and peace towards evolving capacities increasing flexibility and choice. Refer Flexibility and Habit.
http://www.laceweb.org.au/fh.htm
[283] Berger, P. L. and T. Luckmann (1967), p 203.
[284] The Feldenkrais segment titled, 'Where to Begin and How' is well worth a read (Feldenkrais, 1972, p. 30-39). Refer the term 'whole-of-it' (Spencer, 2013b, pages 258, 338, 570). Berger, P. L. and T. Luckmann (1967), p 203.
[285] 1970, page 222. Refer previous Gouldner quote and the footnote relating to the astronomical numbers involved in one individual.

From Neville Yeomans work with his father P.A Yeomans, Neville knew of Professor Sir C. Stanton Hicks' work in Human Physiology and Pharmacology and Hicks' role as the Director of Army Catering Allied Landing Forces South West Pacific Area in massively improving the nutrient intake within the Armed Forces of Australia, United States, and the UK. P.A through his Keyline Publishing, published, 'Who Called the Cook a Bastard? – A personal Account of a One Man Campaign to Improve the Feeding of the Soldier. P.A wrote the Foreword. Partly from this connecting Neville ensured all residents of Fraser House received quality nutrient

In summary, Fraser House was exploring ways that worked in interrupting and breaking up dysfunctional habitual patterns. Feldenkrais[286] pointed out that potentially, the easiest entry point for total system transforming of part and whole is through *transforming moving.* The Fraser House process followed Feldenkrais in suddenly and unexpectedly producing a fundamental change (read as 'interrupt') in how the person was experiencing their body moving (the somatic level) alongside simultaneous thinking, sensing and feeling) linked to any habit (any single integration pattern).

They found that this tended to break up the cohesion of the whole and thereby leave thought and feeling without anchorage in the patterns of their established routines – resulting in change in the coordination of or in the patterns themselves. The basis of awareness in *each habit (*elementary integration) tended to disintegrate.[287]

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[286] 1972.
[287] Refer Addendum D.

Signification

'Signification' means, the representation or conveying of meaning. A special case of *objectification* in Fraser House was *signification*.[288] Many aspects of Fraser House life were *marked[289]* in many ways as *significant* by the use of *signs* with an *explicit imbedded intention* to operate as a *carrier of subjective meanings*.

Back to the minutia of the Unit - a special case of signs was the display throughout Fraser House of actual *sign*s up on walls showing *slogans* such as:

- o Bring it up in the Group[290]
- o The Wisdom is in the Group
- o In Fraser House we get on with our changework
- o We are all Co-therapists
- o No mad or bad behaviour to take place in Fraser House
- o No one is sick all through
- o You can only stay three months so get on with your changework
- o Here everyone has an equal voice

Staff had their own slogans; examples:

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[288] 'signification' - early 14c., "symbolization, representation," from Old French *significacion* and directly from Latin *significationem* (nominative *significatio*) "a signifying, indication, expression, sign, token, meaning, emphasis," noun of action from past participle stem of *significare* "make known, indicate"

[289] On 'mark', 'marker' and 'marking' refer Spencer, 2013b, pages 346, 347, 412, 463, 521.

[290] Note that it was not 'bring it up with the staff' – Fraser House was mutual self-help, not service delivery.

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

These *signs* as physical *objects* were placed up on walls with *objective messages* of *subjective intention*.[291] *The messages* on these signs[292] were capable of:

- o being *'detached'* from time and place, and
- o *mediated through* the *mediating presence* of bodyminds
- o *internalised* as internal mantras that could be recalled by self and others
- o influencing inclination and pre-disposition
- o being used in evolving guiding principles
- o being recalled *objectively* and *available* later, and
- o being used extensively in social relating – e.g. as in the two residents talking about Jane mentioned in this E-Book.

On one occasion a sign was put up especially for one catatonic woman who a cleaner discovered was a talented artist. He saw her drawing a beautiful horse during a lucid moment. The sign in front of where she sat during the day had 'Mural Space' written on it in

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[291] Note the interplay of the inner and outer as mentioned as a starting point of Yeomans framework - the three repeated paragraphs.

[292] It wasn't, 'what was *the* reason for the signs?' – implying *one* reason. Notice the rich denseness. - these signs had the *capability* of generating seven (and even more I haven't spotted) differing effects simultaneously. This is typically of Yeomans' stacking of complex variables.

large letters. Beside her chair were pots of water-based paint and a jar of large brushes, a jar of water, and a rag to wipe washed brushes.

Soon this 'catatonic' was once more an 'artist' as she became busy creating exquisite murals throughout the unit![293]

Both the slogans, 'the survival of the fitting' and 'get on with your own change work' guided participants involved in recognising and acknowledging *reciprocal typification*[294] in interlocking habitualized action of differing types.[295] This links to Marx's[296] proposition 'Man's consciousness is determined by his social Being'. Notice how individual transforming is linked into the communal transforming with this simultaneously supporting all individuals.

In summary, 'Signification' means, the representation or conveying of meaning. Many aspects of Fraser House life were *marked*[297] in many ways as *significant* by the use of *signs* with an *explicit imbedded intention* to operate as a *carrier of subjective meanings*. Actual signs were displayed throughout Fraser House on walls containing *slogans for Residents and Outpatients, with specific slogans for staff*

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[293] Spencer, 2013a, p. 407.

[294] At the moment you are being this type of person and I am being that type of person.

[295] Refer *Functional Interrupt of Dysfunctional Habits and Dis-Integrating/Re-Integrating*, Spencer, 2013b, pages 27-40. Also refer '*Flexibility and Habit*' www.laceweb.org.au/fh.htm.

[296] Refer Marx 1859/1977.

[297] On 'mark', 'marker', and 'marking', refer Spencer, 2013b, pages 346, 347, 412, 463, 521.

The Potential Potency of Small Moments

Residents and Outpatients were constantly reminded by staff, as well as other Residents and Outpatients of the slogan, *In Fraser House we get on with our changework*. These and other simple slogans were used and publically displayed to reinforce this principle as a guide to action.

In Clark and Yeomans' book Fraser House, 'The Theory, Practice, and Evaluation of a Therapeutic Community'[298] there is a Resident's personal diary where he records a significant trivial conversation between himself and another male Resident who helps him. In the weeks before this conversation these two had their sense of '*attending closely to their ongoing engaging',* ramped up by their experience of the intense Fraser House milieu.[299]

What is said may on first hearing seem fairly simple. The diarist writes of another Resident telling him words to the affect:

> If you're having strife, *bring it up in the group; we're all co-therapists*.[300]

> Have you talked to Jane about it?[301]

> No I have not.

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[298] 1969.

[299] Milieu meaning '*surroundings'*, literally *middle place,* from *mi* 'middle' - from Latin *medius*, + *lieu* 'place'.

[300] Note the use of two of the Slogans.

[301] This Jane had already been helped by the Diarist.

Why don't you? She's been leaning on you for so long now, why not turn the tables for a change and let her help you?

I haven't thought of it, but it sounds logical enough.[302]

The first speaker is drawing upon his Fraser House knowledge of how the *relevances* were distributed throughout Fraser House both within the Unit's *stock of knowledge* and within the *specific stock of knowledge* within *particular* Residents and Outpatients – which ones had *relevant psychosocial and emotional resources* that may be a *resource* within the current context – in this case, Jane was probably a very good resource. This is resonant with Postle's writing of the psyCommons.

Let's explore this for a moment using the terms 'relevance' and 'relevance structures'. In a search for 'who can help', Jane is *relevant*[303] to the issues at hand. In evolving the word 'relevance' people sensed that if another is saying lots of things that don't appear to have any connection, the conversation gets heavy. It's hard going. The term *relevant* goes back to making a context

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[302] Refer Clark and Yeomans, 1969, p. 231, Spencer, 2013a, Pages 108-109. Note the outcome from this conversation.
[303] 'relevant' (adj.) 'pertinent to the matter at hand,' Middle French relevant 'depending upon,' originally 'helpful,' from Medieval Latin *relevantem*, from stem of Latin r*elevare* 'to lessen, lighten' - Also '*legw*h' - Proto-Indo-European root meaning 'not heavy, having little weight.' It forms all or part of: alleviate; alleviation; carnival; elevate; elevation; elevator; leaven; legerdemain; leprechaun; also consider 'congruent' (n) late 14c., from Old French *congruité* '*relevance*, appropriateness,'

lighter. The processes sustaining relevance between people typically have some structure. In Fraser House Yeomans evolved processes whereby various Relevance Structures would become integrated making for increased lightness in the Group. This is akin to working with the free energy.

Many of the relevance structures in Fraser House were generally shared particularly in the one hour Big Group followed by 30 minutes of social mixing (and letting go some of the emotional charge generated by Big Group) between Residents and Outpatients (where a lot of the extending of friendship networks occurred). The thirty minute refreshment break was followed by one hour Small Group. This pattern was repeated twice a day Monday to Friday. This particular pattern of activity supported the *objective* issue with respect to embracing the *integrating* of the *separate relevances* in Fraser House. The Parliamentary Committee formed the same integrating function within the ten committees within Governance Therapy.

With the facilitating patterns and processes evolved by Yeomans, other Big Group Facilitators began drawing the attention of everyone in Big Group to the *role specific functional[304] bits* of everybody who became the focus of Big Group attention from moment to moment. This contributed to a *filtering for excellence* in social relating by having the audience focused on the functional and not attending to dysfunctional and being

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[304] While Yeomans was identifying the *functional* in the sense of 'what is working in context' he, was well aware of shortcomings in the social theory called 'Structural Functionalism' – refer:
https://en.wikipedia.org/wiki/Structural_functionalism

readily able to distinguish between the two.[305] Another competence was recognising their *own* dysfunctional behaviours in the behaviour of other.

> Goodness, that's the very thing I've been doing all the time!

In recognising themselves in other's behaviours, then adding the role specific functional behaviours to their own repertoire, this minimised the passing on of dysfunction into the *common stock of knowledge*, so that it became *the repository of 'what works'.*

It may be useful to repeat here what was written earlier. The leader role in making these micro comments results in the audience having a *second track or channel* to attend to in parallel with the on-going action; and typically, the people in the main action do not break state and enter into conversation with the group leader though they may alter some aspects of their behaviour as a consequence of what the leader has said.

Establishing many activities and specific associated roles[306] that were shared by some of the Residents entailed that there was a *social distribution of knowledge* that could be separated into *general relevance knowledge* and *role-specific relevance knowledge*.

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[305] Spencer, 2013a, page 223. '*Chapter Five – Fraser House Big Meeting*'; also refer page 240, '*On Neville's Role as Leader and His Group Processes*'. (Note the reference making the point that the same behaviour may be functional or dysfunctional depending on context.) Also refer '*Meaning*' in Spencer, 2013b, Pages 344 – 368.

[306] Refer '*The Roles of the Fraser House Patient/Outpatient Committees'*. Spencer, 2013a, Pages 412-419.

Other Residents ended up having a shared understanding as to who were the 'go to' people in the Resident Outpatient collective in terms of specific kinds of understanding, competence, fit, or support, e.g. Jane.

This is why the Resident could easily find the idea of asking Jane. While there were 77 other Residents, Jane was both a potential resource, and *already part of the other Resident's Network*.

The *common stock of knowledge* in Fraser House had a *social base* and was a resource in social change. The wisdom[307] within this evolving common stock of knowledge is resonant with Postle's concept, 'psyCommons'. This wisdom can exist at unconscious levels. Fraser House Way involved little use of insight.

The two Residents engaged in discussion knew that this fellow's friend Jane was a possible resource.

One of the Residents says:

> If you're having strife, *bring it up in the group; were all co-therapists*.[308]

> Have you talked to Jane about it?

> No I have not.

> Why don't you? She's been leaning on you for so long now, why not turn the tables for a change and let her help you?

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[307] Refer '*unconscious competences*' in *Realising Human Potential*. Internet site accessed Feb 2017. http://www.laceweb.org.au/rhp.htm.

[308] Note the use of two of the Fraser House slogans.

Ideas and suggestions tumble as it were out of the Resident in spontaneous flow.

He does not have to think.

Ideas just flow as this Resident hears himself as he speaks.

His own *subjective meanings* are being made continuously and *objectively available*[309] to himself and hence even more meaningful.[310]

The Resident's own language has an *inherent quality of reciprocity* that distinguishes it from any other sign system. As these two Residents spoke with each other there was a continuous synchronised reciprocal access to both of their subjectivities in intersubjective[311] exchange made objectively available and subjectively heard making everything more real including themselves – their respective selves.

Notice that the speaker is:

- o hearing himself engaging in the roles of helper and enabler
- o *identifying* with these roles
- o *recognising and acknowledging* the other as a helper in need of help *within a community identified as co-therapist helpers*.

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[309] Another glimpse of this inner engaging with outer at the heart of the Yeomans framework.

[310] Refer '*unconscious competence*' in '*Realising Human Potential*'. Internet Source accessed Feb 2017.
www.laceweb.org.au/rhp.htm. Also refer '*Speaking from Unconscious Levels*'. Spencer, 2013b, page 429.

[311] Refer Poole, 1972. *Towards Deep Subjectivity.*

The speaker is also entering into another significant Fraser House role – that of the *facilitator mediator*[312] between this Resident and Jane.

In this process he is increasing his identifying with his *emerging self* identity that embraces himself as a helper of himself and others.

This rich theme of 'helping' is conducive to his own integrating and becoming more readily available as a response to anyone asking 'who are you?' Married together in this brief exchange between these Residents were two differing modes of language – *firstly*, statements of *being* (having strife; you have difficulty) and *secondly,* statements of *action* (helping your friend; ask her for support). The above has been a glimpse of *the potential potency of small moments* in Fraser House, where the re-constituting of these two Residents by themselves with each other, while setting up connecting to Jane and the wider collective was profoundly social in nature. Each of the three show evidence of internalizing Fraser House Way. Jane did become involved in the helping role aiding her potential transforming, with the three of them raising this in Big Group, and in the process hearing themselves speaking about their helping and becoming role models and examples for others. At the end of this Resident's diary it is clear by what he writes that *he has* transformed. Equally, the way he writes makes clear that he *does not know he has transformed*. He writes that he is ready to leave and that he has been assessed by his peers in the Assessment

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[312] Dr Neville Yeomans ended up calling his way, '*Relational Mediation*' and '*Mediation Therapy'* in the mid 1980s. Refer, '*Connecting and Relational Mediating'*. Spencer, 2013(b), p. 368-402.

Team as being ready to leave Fraser House and return to the wider world. Nowhere in his diary does he give *any* indication that he has *any insight*[313] whatsoever about the process whereby change to wellbeing and functional living is occurring in his life, or that such change is even occurring. Change is largely occurring below awareness similar to primary socialization. He has taken on new functional *habitual* responses. At the same time he was not engaging in any intellectual sabotage of his change-work – behaviours like faultfinding, judging, blaming, and condemning. Clark and Yeomans had not commented on the above features of the young man's diary.[314] This is an example of self-help through mutual-help. While these exchanges seem trivial, Neville and the other interviewees said that time and again the Fraser House experience was that trivial exchange could be potent.[315]

Focus on function, dysfunction and functional in context may limit the understanding that the Fraser house Way was all towards living lives way beyond reductive

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[313] Refer *Experiential Learning.* Internet site accessed Feb 2017. www.laceweb.org.au/exle.htm

[314] Spencer 2013a, Page 109.

[315] This links with Wilson's reference (1990, Chapter Six) to the potency of banter in a Therapeutic Community set up by Yeomans in Mackay, Queensland. This talk of potency appears to contradict the idea that my interviewees (and attendees of Fraser House) lacked insight. People will say that primary socialization is potent. However, rarely does anyone notice it happening, or understand how it happens, or can express much about socialization in words, or can understand or sense the significance of what they are saying, or can weave together some of the ways it all works – as this E-Book is endeavouring to do. Also refer Spencer, 2013a, pages 737 and 738.

impoverishing distorting notions of limiting everything to considering only 'what's the use?' with its associated implication of focusing only on use, and the inevitability of failure - What's the use!

In Summary, small moment opportunities entailed use of Role-Specific Functional-in-Context behaviours that passed into the common stock of knowledge so that it became the repository of 'what works'. With differing activities establishing diverse roles and role specific behaviours there was a social distribution of knowledge that could be separated into general relevance knowledge and role-specific relevance knowledge.

Transforming Being

Warwick Bruen, a psychologist who facilitated Fraser House Big Group many times stated in 1998 that attending Big Group was challenging in the extreme, though at the same time extremely rewarding.[316] In this dysfunctional tangle there continually emerged themes[317] that held everyone's interest – that everyone resonated with – that is, themes 'conducive to coherence'.[318] Yeomans spoke of Fraser House processes generating strong affective (emotional) states wherein all involved may experience 'emotionally corrective experience' of their own making. This may happen when experiencing something first-hand that challenges a previously held distorting and/or false belief.

Big Group explored themes that emerged from Day Sheets that were posted on the wall prior to each Big Group. Staff, Residents and Outpatients would make entries upon these Day Sheets that were read out at the commencement of each Big Group. Themes for Big Group were selected from those on the Day Sheet by the Big Group attendees-as-community based upon significance.[319] These themes had the property of being conducive to, or supporting coherence in the Group because they spanned *multiple spheres of reality* relevant to those present in Big Group*.*

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[316] Spencer 2013a, Page 479.

[317] On themes, refer Spencer 2013b, pages 345-346.

[318] For the links between 'theme', 'Keypoint', and 'Cultural Keypoint', refer Spencer, 2013a, pages 146, 247, 472, 480, and 579.

[319] Refer *Cultural Keyline in Groups,* Spencer 2013a, Pages 477-483.

This language may be termed *symbolic language* where what is spoken is *laden with significance.*[320] Yeomans noted that the commencing of a theme influenced the social topography in the room – sensing metaphorically 'who took the high ground', who tended to be 'front and centre', and who 'hid in the cracks and crevices'. He also noticed that a change of theme resulted in instant change in social topography. All were mentored in noticing these shifts.[321]

Once under way in Big Group, *Yeomans as facilitator* (and model for others preparing to lead Big Group) would select out of the flow of conversation the bits that wer*e 'role specific functional in context'*. An example from Big Group – Yeomans draws all attendees' attention to a wife's functional use of yelling to attract her husband's attention. She continues yelling at him after getting his attention. Yeomans switches attendees' attention to how the husband is *not* responding emotionally to his wife's continuing yelling. The wife's behaviour was functional in getting attention and moments later the same behaviour is dysfunction in the continuing conversation – an example of drawing attention to the *role specific functional in context*.

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[320] Refer Spencer 2013a, Chapters Five & Six. Also refer 'significance' as in meaning, connotation, implication, import, consequence, and worth. Refer also 'Interpreting from Multiple Perspectives'. Internet Site accessed Dec 2016.
www.laceweb.org.au/imp.htm
Also refer 'Hermeneutic Perspectives' Spencer, 2013a, pg 9.
[321] Refer Spencer, 2013a, pages 420 to 483.

Everyone present was therefore hearing the sum total of the 'good bits' being drawn to their attention (amongst a lot of dysfunctional behaviour), and these 'good bits' would be continually reflected back to the group and internalised and added to the *common social stock of knowledge* in Fraser House;[322] the 'best bits' would be added to 'social stock of wisdom' within the Fraser House social life world. Everyone was continually being involved in adding to, enriching, and drawing upon the Unit's common social stock of knowledge.

The collective participating in this process facilitated the *locating* and co-locating[323] of individuals in the Fraser House society (for example, Jane) and the relating with them in fitting ways contributing to the survival of the fitting.

Residents and Outpatients were evolving their common social stock of knowledge comprising an extensive range of relevances relating to living well through relating well with understanding of the relevance structures of others.

To summarise, everyone present was constantly hearing the sum total of all of everyone's 'good bits' *being drawn* to their attention and internalised as integral aspects for transforming being and be-ing in the world well with others.

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[322] Refer Spencer, 2013a, pages 223-248.

[323] 'co-locating' - to share a location with someone else.

Action Research Therapy and Identifying with Transforming Action

Yeomans was familiar with Elton Mayo's[324] Hawthorne experiments during 1927-32 into the effect of changing working conditions on productivity amongst assembly workers. Mayo found that productivity increased each time progressive improvements were made to working conditions.

Then Mayo did a strategic thing – he progressively took away the changes in working conditions and productivity increased even more. He then took away some of the benefits that the workers had had originally and still productivity increased.

Mayo concluded that the change in worker behaviour was not so much the various 'treatments' of the research - rather that it was that the researchers were acknowledging the workers' dignity and worth, and showing an interest in them. Change was linked to the relational experience of being research subjects. Similarly to Mayo's work, Fraser House Residents and staff were the focus of continual social research by Fraser House researchers and the outside research team headed up by Alfred Clark. Residents were being continually asked to *reflect* on themselves, other Residents, other staff, Big Groups, Small Groups and on

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[324] Refer (Trahair 1984). The Hawthorne effect is a type of reactivity in which individuals modify or improve an aspect of their behaviour in response to their awareness of being observed. https://en.wikipedia.org/wiki/Hawthorne_effect
I studied *Sociology of the Firm* with Richard Trahair at La Trobe University in the 1970s.

every aspect of Fraser House, as well as aspects of wider society.

Residents became involved in both qualitative and quantitative research data gathering as well as in analysing the data and discussing the results and implications of the research.

Yeomans had the *Residents themselves learning about then participating in all aspects of research* process – including:

- o Selection and Formulation of Research Issues
- o Research Design
- o Exploratory and Descriptive Studies
- o Designing Questionnaires
- o Data Collecting
- o Questionnaires and Interviewing
- o Quantitative and Qualitative Methods
- o Analysing and Interpreting
- o Writing Research Reports
- o Applying Research Findings
- o Relating the Findings to other Knowledge

Fraser House Resident and Outpatient involvement in Researching themselves, Fraser House and the wider world embraced the full gamut of the Research endeavour including:

- o Residents and Outpatients introducing other Residents and Outpatients to the social research process
- o providing their peers experiences for evolving competences to do all of the aspects of quantitative and qualitative social research (learning by doing)

- evolving themes to explore
- evolving the research design
- evolving questionnaires and other research resources
- pretesting resources
- validating resources
- establishing reliability within these resources
- evolving competence in interviewing including depth interviewing
- carrying out interviews or other data gathering research
- doing data analysis
- drawing conclusions
- writing up the research
- preparing papers for possible publishing[325]
- merging the findings with other findings from Fraser House research
- involving innovative ways to use the findings within Fraser House processes
- evolving a 'can do' attitude born of success relating to all of the above

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[325] Refer Research Papers List - Spencer, 2013a, pages 592 – 597.

Notice that Neville Yeomans never engaged in Research into the meta-processes contributing to constituting *how* transforming was taking place nor any research into *how* Yeomans was *using bio-mimicry in adapting his father's Keyline processes*.

My sense is that Neville knew that people were already being stretched to and beyond their limits and that to add in the deep structure of the what and how of happening at meta-process levels was counter-productive. As well, even drawing their attention away from experiencing their experience would collapse experiencing and increase the likelihood of self sabotage.

Yeomans was using all of this Fraser House *research as therapy* beyond the Hawthorne Effect – not only showing and interest in those being researched (the Residents and Outpatients), also actually involving them in the research as co-researchers.

Through all of this action research, Residents learned about the difference between *quantitative* and *qualitative* research[326] as well as about the notions and guides to behaviour such as 'trustworthiness', 'validity', 'reliability-testing',[327] and 'triangulation', and how these are very

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[326] Refer 'Method' in Spencer 2013a, Appendix 1, pages 113 – 161.

[327] 'reality testing' - the capacity of subjective and objective perceiving, sense making and evaluating of emotion or thought against real life ; the function by which the objective

useful notions as part of living in a modern community, especially one with extensive pathology.

The Process was involving all involved in the Fraser House community in all phases of the research endeavour. Action research, as an integral aspect of the process became a way of life. In engaging Residents and Outpatients in this Action Research, Yeomans was enriching the psyCommons. He was not training Residents and Outpatients to enter the psy-professions. One Resident (ex-prisoner) did go on to be a personal assistant to a criminologist. This Fraser House action research is traceable to Neville Yeomans' work with his father P.A. and his brother Allan commencing in the Nineteen Thirties that continues to this day - a superb exemplar of sustained longitudinal action research [328]

A core theme for research was values. Values expressing caring, nurturing, and loving were pervasively modelled by Neville Yeomans. Staff were selected in part based on the self evident embodiment of natural nurturing once you have eyes and perception[329] to sense this. Staff in turn embraced Neville's values and value system.

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or real world and one's relationship to it are reflected on and evaluated by the observer; the process of distinguishing and comparing the internal world of thoughts and feelings and the external world.

[328] For an example, refer *Un-Inma Atherton Tablelands INMA Project – a Fifty Year Longitudinal Community Wellbeing Action Research*. Internet site accessed Nov 2016.
 http://www.laceweb.org.au/uninma

[329] 'perception' - the sense we make of our senses.

Values-guided behaviours were a natural aspect of the Fraser House re-socializing. These values-guided behaviours became habituated and a natural aspect of being and acting around Fraser House. These behaviours became a repeated natural pattern used with consistency. Notice again that all involved were typically unaware that they were taking on new values and using these values-guided behaviours. They had no insight about this.

They were not choosing to do these values-based behaviours. They weren't choosing these from alternatives; and they weren't choosing after considering consequences. They were just using these values-guided behaviours because that was a pervasive aspect of life in Fraser House. Everyone did this.

Expression of values was one of the aspects of staff discussion after every Big Group. Residents and Outpatients were continually 'bathed' in an atmosphere of caring nurturing loving, and absorbed this into their way of being.

Residents were supported in sensing what may be valuable aspects to research within Fraser House contexts and society at large. For example, Yeomans[330] carried out extensive values research based on the concepts of Florence Kluckhohn.[331]

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[330] Yeomans, 1965a.
[331] Kluckhohn, 1953, pages 342-357; Also refer:
http://fs2.american.edu/zaharna/www/kluckhohn

In Kluckhohn's[332] paper, 'Dominant and Variant Value Orientations' she identifies five basic human issues common to all peoples at all times and all places.

From these emerge value orientations that Kluckhohn identified that speak to the assumptions that we make about ourselves and our relating to each other and the world, which in turn, guide our actions.

a. What are the *innate predispositions* of man? (basic human nature)
b. What is the relation of *man to nature*?
c. What is the significant *time* dimension?
d. What is the valued *personality type*?
e. What is the dominant modality of the *relationship of man to other men*?

The following questions based on the above were asked in Neville's values research:

a) The nature of the universe - In the range 'is basically good or makes sense' through to 'is basically bad or pointless'
b) Human nature - In the range 'good or sensible' through to 'bad or senseless'
c) Can mankind change itself or be changed? Yes, Perhaps or No
d) Man-nature - what matters - Activity – Who do you take notice of
e) Direction – Self, Others, What fits   Degree – Unimportant, moderate importance, important
f) Time important - Future, present, past
g) Verticality place - Above, level, below

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[332] Spencer 2013a, Appendix 17.

h) Horizontality place - Centre, between edges, out one edge

Yeomans in this values research was encouraging all involved to explore basic human issues common to all peoples – exploring the very essence of their being – their being in the world with others, and their being in the process of becoming (be-coming).

Fraser House values research was followed up by questionnaires being completed by over 2,000 people in Sydney, Melbourne, and Brisbane - the three largest cities in Australia. Neville[333] had placed a survey called, 'The Survey of the Youth of Victoria' in his Collected Papers Archive. This survey (using Neville's values questions as one part of the survey) was conducted by the Good Neighbour Council and the Commonwealth Department of Immigration Survey Section, Canberra during 1967. There were 1,035 informants and 1,017 used in final analysis. This involvement in extensive values research with outside organizations is consistent with Yeomans continual outreach for legitimizing Fraser House discussed in later sections of this E-Book.

During 1963-1966, research by nurses in Fraser House was supervised by Yeomans. Neville gave preliminary training to nurses in research methods [334] and also trained the social worker in research methods. At one time Neville arranged a Fraser House Research Workshop with twenty five associated projects.[335]

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[333] Refer (Yeomans, 1965a, Vol. 13).
[334] Refer (Yeomans, N. 1965a, Vol. 12, p. 69).
[335] Refer (Yeomans, N. 1965a, Vol. 12, p. 86-99).

As an example, Fraser House Residents were involved in rating Resident participation and improvement.[336] In answering, Residents were not only being encouraged to notice healing micro-experiences (experience of little bits of behaviour that may contribute to healing), they were receiving the strong positive emotional experience of forming and expressing opinions during social relating and experiencing that their opinions were valued, and that what they thought and felt about things mattered and was valued as being of value.

Having come from conflicted family environments where contradictory communication[337] was the norm, doing reality testing and checking the practical usefulness, validity, and relevance of their observations was valuable. Residents and Outpatients would start discussing a very diverse range of topics and in the processes evolve their capacities in forming, expressing, and evaluating opinion and making insightful and useful observations about human interaction.

There were also multiple simultaneous Social Action projects to be involved in supported by academically qualified social researchers among the staff.[338] This is another example of giving roles and tasks to those who cannot do them with suitable support so they can learn to do them well.

The Internal Research Group also had liaison with Alf Clark and other members of the Outside Research team,

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[336] Refer Spencer 2013a, Appendix 16.
[337] Refer (Laing and Esterson 1964).
[338] Refer Appendix A for 36 examples of research questionnaires and inventories evolved by the internal research team that included Residents.

as well as with the Psychiatric Research Study Group that met on the Fraser House Grounds (see later). Residents could also be involved in the Domiciliary Care Work and the Crisis Callout Work. Research extended to these two activities as well. A massive amount of biographical data was accumulated on every Resident.[339] An indication of the way Residents and Outpatients were being extended in their attitudes, outlook, and identity were research topics such as:

- o Landscape Planning Attitudes Questionnaire
- o Attitudes towards Overseas Trade

Given all of these opportunities to engage in research and other activities, anyone using role specific activity to hide from doing their *own* change work would very quickly have this pointed out and they would be supported by their peers to cut back their workload on research, committee work, and other activity.

Adapted from the Biography:[340]

Residents were encouraged to have balance between committee work and self-healing. There was also an element of self-healing in being immersed in role-based relating, socialising and sorting out of how to live and work well together within the committee work.

Isolates were learning to re-socialize and form relationships with other Residents and Outpatients. The Committee work required acquiring and using a wide range of personal and interpersonal communicating skills. Participants were encouraged to

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[339] Refer Spencer, 2013a.Appendix 18 & 19.
[340] Spencer, 2013a, p 202.

recognize and respect their own needs and those of others. This is a reason why the committee work was called the 'Resocializing Program'.

Any person 'hiding' from their own change-work by being too busy in committee work soon had other Residents pointing this out to them. If Residents put themselves forward for elections too earlier in their stay, Residents and staff alike would be suspicious of them being on a power trip or avoiding personal change work and would challenge them about this, or raise the issue in Big or Small Groups. The same thing would apply to a person seeking to serve on many committees. All this social research also had an everyday lived-life 'this is what we do around here casualness'.

> We invite people to tell their stories and someone keeps notes; something happens and if it looks good we explore it further.

In closing this segment on Identifying with Transforming Action perhaps it's timely to revisit a prior paragraph.

All involved in Fraser House were ongoingly mutually *identifying* with each other in a two-fold sense –

Firstly, as 'people involved with Fraser House'; Secondly, in this they were also *identifying* their own *identity* in the process of their transforming. In identifying with Fraser House they were reforming (re-forming) *their own identity*. They not only shared this experience, they participated in the experience of each other's being, and their being in the process of becoming.

Objectivation

Objectivation is the conversion of a concept or abstraction into an object. Yeomans evolved his imaginings of Fraser House into a complex object - an experimental psychiatric Unit in North Ryde Sydney. However, Yeomans was far more interested in people than objects (things) – more interested in humans as subjects rather than as objects. Yeomans was passionate about realising the rich potency of all that may constitute *a life 'worth' living*. He had a subjective passion and intersubjective passion in founding Fraser house, rather than objective in evolving an object.

Fraser House existed as both an *objective* and *subjectiv*e reality. People could *objectively* see and hear it in action.

All involved could also experience it *internally* as a *subjective* experience.[341] There was so much going on of significance in *both* their internal and external reality.

What made Fraser House work will be explored in terms of *externalization, objectivation,* and *internalization. Objectivising*[342] occurred during Fraser House

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[341] Again, evidencing Yeomans starting framework of engaging with the internal and external experience of all involved and interplaying between the associated inner and outer realities of all involved.

[342] 'Objectivising' (what Pelz called 'Capital 'O' Objectivity that included the subjective, compared with small 'o' objectivity that excluded the subjective) as in extending the objectively real that is external to inner personal phenomena while fully sensing and respecting the being of others and not 'thingifying' them - as in treating them as an inanimate thing or object. Objectivising subjects - neither treating subjects as

happenings that were experienced as *externalised objective phenomena* happening in the here and now. – the outcomes of human exchange and activity. Fraser House as institution was *objectivated* by human activity - becoming close to others in all of their richness - coming to know them in objective experience in our external focus while being aware of our inner (subjective) experience of being with them.

This shift has Fraser House *becoming real* in a massive way. Once Fraser House started to accept Residents and Outpatients who were *not* there at the founding of the Unit, and did not have that experience as a part of their biography, these next and later generation Residents were inducted into the history, and folklore of the Unit. They received the Fraser House 'way' as an *existing objectivity* that was introduced as 'this is how this place works'.

Every aspect had the pre-existing character of *objectivity*. New Residents met older Residents who were apprehended as *already* having a *biography*

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objects or subjugating. An example of treating a person as a thing is an impositional masseur who grabs and shoves a person like a piece of wood. In contrast, a simple touch can set off millions, perhaps billions, even trillions of responses in nervous system neural networks; these can cascade in a massive self-organising array - that is the body's extraordinary capacity for transforming states. What the toucher may do is to introduce possibilities and potentials for the body to use as 'action potentials'. The body does the change work; the masseur is a catalyst for the body's state changes that are self-organising. A person pioneering this type of process is Dr Andrew Cramb in Melbourne, Australia.

saturated in potent Fraser House experiences located within the *objective* history of the Unit.

> I witnessed the upstairs dorm incident.[343]
> Then there was the cobalt blue scrotum incident – the effect was huge! [344]

The next generation received the *body* of Fraser House knowledge, structure, processes, and practices transmitted as *objective* truth (for example, here we have Big Group twice a day Monday to Friday) in the course of their socialisation and *internalising,* this as a significant aspect of their new and expanding subjective reality.

For later generations, the Fraser House way was *massively already* there upon arrival – legitimated by its very existence as a fact – a massive facticity - a given; unalterable, and self-evident. It is objectively there, whether the newcomer likes it or not.[345]

Fraser Houses' objectivity was in no way diminished by the newcomer's bewilderment about what they were finding out about the Unit's purposes and ways.

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[343] Spencer, 2013a, p. 583.

[344] Spencer, 2013a, p. 247-248.

[345] All of this is resonant with the human baby being born into a pre-existing world and then experiencing moving in the gravity field, rolling to the side and return, discovering how to come to sitting, then rolling to the crawling position and reverse to lying on one's back - and then all the way through to crawl and the adaptation to spiral up to standing. Refer https://www.youtube.com/watch?v=D9Ko7U1pLlg

Confusion and bewilderment increases the *objectivity* of Fraser House as an *object* in their Social Life world.

> Fraser House? That's the innovative psychiatric unit on the grounds of that psychiatric hospital in Cox Road in North Ryde on the North Shore.

There is little newcomers could do about Fraser House. For these newcomers, life at large was typically seen as unfathomable. However, Fraser House ways, while initially daunting, quickly established regularity and habitual ways of fitting that soon *made its own sense as they were sensing it.*

In summary, 'Objectivation' is the conversion of a concept or abstraction into an object. While Yeomans evolved his imaginings of Fraser House into a complex object - an experimental psychiatric Unit in North Ryde Sydney, he was far more interested in people than objects (things) – more interested in humans as subjects rather than as objects. He had a subjective passion and intersubjective passion in founding Fraser house, rather than objective in evolving an object. Fraser House as institution was *objectivated* by human activity that was inter-subjectively experienced. Transforming was occurring subjectively and inter-subjectively. Any focusing on objective outcomes misses the transforming.

Internalising

The human expressivity of others in Fraser House in the continuing everyday here-and-now was confronting all involved as *objectively* observed aspects *constituting human activity;* where every aspect of the milieu heightened everyone's *awareness* of *attending* to and *noticing* the process and metaprocess (a process relating to processes) of *what* was going on. Any time anything significant happened, and often minutia *was* significant, a crowd would speedily gather bringing both the wisdom in the group to resolve what was happening, and to internalise the learning from subjects' relating objectively in the real.[346] This *heightened objectification* of *human expressivity*. The expressivity of Self and Others was a constantly attended massive facticity.

In this there also was the ever present hyper-aware *internalizing* of the *external objective reality*. The internalising through the senses was ongoingly re-constituting both the experienced *phenomena of being*, along with *being itself in the process of becoming*.

The above paragraph is very significant – a key to understanding some core themes in this work. Notice that everyone was very aware of *what* was going on. However, it becomes apparent from the Doctoral Research that apart from Dr Yeomans, Yeomans Personal Assistant, Margaret Cocket, Margaret Mead, and Maxwell Jones - and perhaps a few others such as Neville's brother Ken, and Ken's first wife Stephanie, no

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[346] Very different to mainstream crowds that may just stare or encourage dysfunction. This positive group behaviour in Fraser House was sustained by slogans, signs, and induction into this Way from the moment participants first arrive.

one knew or had the slightest idea *how* anything, especially *how* everything was happening, or *how* all of the *hows* were inter-connected.[347] Neuroscience gives a clue. The *how* stream is processed in a different part of the brain with involvement of the dorsal area of the parietal region. Few people make or are able to make the connecting and relating between the *what* and the *how*, especially the meta how (the how of the how).

Following Heidegger, people were attending to mood, understanding, and the ongoing discourse – both idle chatter and words of great pith and moment.[348]

In this concentrated totalising milieu, their *relational* languaging was constantly accumulating - adding to the repository of vast quantities of socially shared universes of meaning, ways and experience of relating well with themselves and each other.

This was all woven together and integrated; and in this *process, fine-tuning their most important instrument, which was their own perceptive self* which they were preserving in time and passing on their remembering and re-membering[349] to themselves and to following generations passing through Fraser House and then moving on into networked networks in wider society.

In all of this richness, everyone in the Fraser House collective were simultaneously and collectively constituting an on-going Fraser House *objective reality* that they were simultaneous and separately *internalising*

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[347] Refer Spencer, 2013b, p 344.

[348] To quote Shakespeare.

[349] As in re-connecting to their members – their arms and legs – their embodied self in all of their unique potential

in constantly re-constituting both their respective *inner realities* and who they were.[350] These *objectivations* function as *essentially sustained indices* of the *subjective processes* of those *bringing them into being* so they remain individually and collectively available in memory for future reflection, apprehension, comprehension, and contemplation, as well as functionally habitualizing - all beyond the face-to-face context where they were first directly apprehended.

Participants could use shorthand like, 'The day Neville left for the UK',[351] or 'The stabbing the wall in the Upstairs Dorm incident',[352] and an immensely rich amount of information about transforming was immediately available. These shorthand references to Neville leaving for the UK, or the Upstairs Dorm, are instances of how language was *transcending the here and now* and bridging *different zones* within the paramount Fraser House Reality while also integrating them all into a meaningful whole. Hence later, when Residents were outside of Fraser House engaging in their family friend network, through language and recall,

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[350] On internal and external, refer the Filipino concepts 'Loob and Lobas'. Internet site accessed Nov 2016.
 https://en.wikipedia.org/wiki/Loob

[351] Spencer, 2013a, p.575.

[352] Spencer, 2013a, p. 583. This is one example of how whenever any incident occurred, a group was immediately called to tap into 'the wisdom in the group. This incident in the Upstairs Dorm is a classic example of Yeoman's way of working 'with the free energy in the context'. Another example of using Free Energy is the story from life, *Free Energy and the IT Managers*, in Spencer, 2013b pg 406-409. Additionally, this way had multiple people included in lived experience with scope to take on new competences and identify with being co-healers.

the entire world of Fraser House could be actualised at any moment with all of their massive reconstituting experiences of Fraser House accessed, understood, and reinforced in a flash.

The simultaneous interacting processes involved all in Fraser House in constituting (*to form something or some person new* - to transform) their collective realities, and being reconstituted in the process:

- o The Fraser House social-life-world was socially constituted
- o Fraser House interacting was internalised during socialising
- o Internalised socialising was externally experienced as an objective reality
- o All involved in Fraser House were socially constituted
- o The Fraser House social-life-world was socially constituted[353]

Experiencing Fraser House was *realising* in the twofold sense of this word:

- o Realising as in apprehending and knowing about the objectivated reality, and
- o Realising as in 'making real' in ongoingly together co-constituting this reality

The above daily unfolding of collective realities occurred not as some externalised, detached, abstract, theoretical process. Rather it occurred as an inherent aspect of communal vibrant lived-life experience where

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[353] Note the last of these dot points is the same as the first; and all of these dot points were going on simultaneously.

everybody's outward expression was formed and informed by inner experience.[354]

Neville Yeomans had evolved, with all people involved, a very unique rich social life world within Fraser House. It was very unlike 'life in the outside world'. Going home on the bus and doing a bit of shopping on the way involved re-entering a very different 'world', and a part of this difference was that *you were somehow different;* both different from others in this world and different from your former self in so many ways that, typically one can't 'put a finger on.'

From arriving with little or no capacity to express themselves and very poor or no capacity for relating with others here they are immersed in a vast array of communicating and relating - attending, sense making, presenting, summarising, clarifying, paraphrasing, and cooperating and the like.

At the macro - Fraser House was a massive interrupt (and sustained interrupt) (and disintegrate) to their former disconnected dislocated way of being. Simultaneously, the Fraser House processes supported integrating and realising of everyone's unique potentials. This massive and sustained combining of interrupt and reintegrate is at the heart of the process.

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[354] Note the emergence again of Dr Neville Yeomans' 'initial framework' mentioned in the three repeated paragraphs – engaging the interplay of internal and external experience.

In summary, the internalizing of subjectively and objectively available expressivity of Self and Others was a constantly attended massive facticity. In this there also was the ever present sensing of internal phenomena (inner reality) alongside hyper-aware *internalizing* of the *external objective reality*. The internalising through the senses was ongoingly re-constituting both the experienced *phenomena of being* along with *being itself in the process of be-coming*. The above daily unfolding of collective realities occurred not as some externalised, detached, abstract, theoretical process. Rather it occurred as an inherent aspect of communal vibrant lived-life experience, where everybody's outward expressing was ongoingly being formed and informed by their inner experiencing.

Composing

Was Yeomans composing[355] Fraser House? The term 'composing' is derived from the idea of *putting together* and *placing*. Yeomans was indeed putting people together and placing them in various combinations in a place. Note that Yeomans composed the dormitory sharing by combining[356] seemingly odd juxtapositions of pairs of opposites – two under-controlled over-active, and two over-controlled, under-active Residents. This set up a structure of reducing struggle of opposites linked by the unity of co-constituting (we're all in this together) towards a more normal centre (with under increasing, and over reducing)[357] with all of this is taking place within the compositional framing of the symphony of life living and loving well together.

Then he placed them in differing contexts within places at the Unit – like in the Big Group room, and the Small Group rooms, and milling around outside the canteen after Big Group, and in the Unit's dining room, and in the recreation room. And he set up processes whereby people whose normal place of domicile was in specific localities would regularly be meeting others from the

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[355] Compose – Composing – (verb) 'put together, arrange, write a work'; from *com* 'with, together' + *poser* 'to place'.

[356] Yeomans had noted that combining is an essential feature of complex self-organizing systems in nature. The term 'combining is from Late Latin – *combinare* 'to unite, yoke together,' from Latin *com* 'with, together'. (*com-*) + *bini* 'two by two'. Also related: *Combinative*; *combined*; *combining*. Also refer Spencer 2013b, pages 458-475 for many examples of combining. Also refer Gregory Bateson 1972, pg. 430-431.

[357] Refer '*tuning*' in *Healing the Mindbody*, Internet Reference accessed Mar 2017. http://www.laceweb.org.au/hmb.htm#tuni

same locality and using a relational friendliness that was very palpable – evolving their own advanced relational etiquette. Composing was one of the pervasive aspects of Fraser House.

Music Composers use the three beat to compose the waltz with the emphasis on the first beat (**one** two three **one** two three…). Recall the three Residents engaging together with one Resident being the accented first beat that set the pace of the three engaging together.

Along with 'composing' is the notion of *arranging*. Yeomans was constantly arranging links and *compositional connectives* between separate episodes and separate parts, along with separate and or conjoined elements within episodes.

Within Fraser House, one process in *compositional linkages* was identifying the *functional in context* and repeated examples of variation in the functional in context, and functional patterns being repeated.

Melodic arrangement in music is pleasing to the ear and soul. So were aspects of Fraser House composing. Thematic content permeated the whole experience at regular intervals – again like melodic arrangements – rhythmical patterns. Repetition of the Big Group, Small Group, Committee Group, and Research Group supported the sensing of Unity in the Composition that was Fraser House. In all of this there is also modulating in the composing – varying pitch, pace and power; both varying and repeated distance and accent, and emphasis - with everyone learning how to become exquisite unto the moment. All of these aspects added to the unity of the whole – along with correlating of familiar aspects of the parts.

At times in Fraser House, the compositional structure depended upon and emerged from the moment to moment content – for example, from the presence of threat, or danger, or high expressed emotion, or conflict or unity in conflict – where two contending factors (makers) were engaging with emergent progressive elements and struggles with reacting all taking place surrounded by audience and crowd with Big Group leader Neville, or someone modelling Neville, drawing attention to functional in context.

While Yeomans did compose in the sense of setting up Fraser House as a *place* where people could *be together*, once underway everything was improvisation. Fraser House composing had very much the free form and variation on themes of jazz music and jazz singing. Everyone in this metaphorical jazz band was contributing to the attunement that entailed continual variation.

This is reminiscent of my experiencing of the late night off-stage improvising while singing Sweet Georgia Brown in the Resort Hotel after the show, with every repeat of the song being sung differently.

As a relevant whimsical metaphorical diversion, below note the *composing* with considerable whimsy of A. A. Milne writing in a joyful bouncy rhythm of *unity* of friendship and *difference* in the unfolding lives of four friends.

FOUR FRIENDS

Ernest was an elephant, a great big fellow,
   Leonard was a lion with a six foot tail,
George was a goat, and his beard was yellow,
    And James was a very small snail.
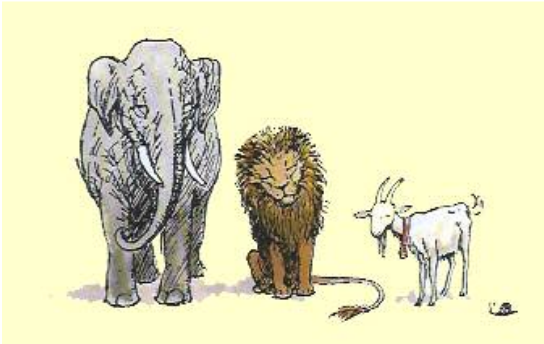
Leonard had a stall, and a great big strong one,
   Earnest had a manger, and its walls were thick,
George found a pen, but I think it was the wrong one,
    And James sat down on a brick
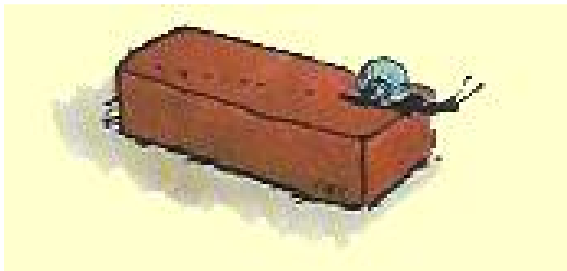
Earnest started trumpeting, and cracked his manger,
    Leonard started roaring, and shivered his stall,
James gave a huffle of a snail in danger
And nobody heard him at all.
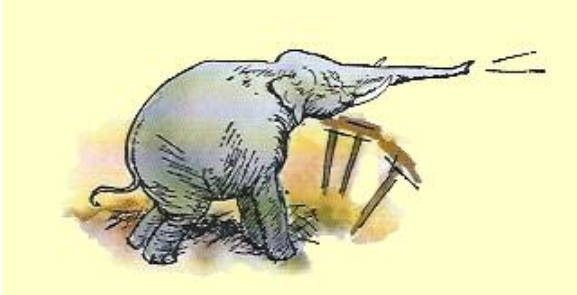
Earnest started trumpeting and raised such a rumpus,
    Leonard started roaring and trying to kick,
James went on a journey with the goat's new compass
        And he reached the end of his brick.

Ernest was an elephant and very well intentioned,
    Leonard was a lion with a brave new tail,
George was a goat, as I think I have mentioned,
    but James was only a snail.

Perhaps you can find parallels in this poem with the themes of this E-Book. What insights and interpretations can fall out of this poem?[358]

What then of the composing inherent in this E-Book?

The composing of the writing of this E-Book invites a deep immersion in what is embodied in the German expression *Dichter and Denken.*[359] The Book can be experienced and contemplated from the same three aspects:

- o The author as storyteller
- o The author in the process of composing, and storytelling,
- o the composed Book - the stories themselves

Hence, exploring simultaneously subject, verb, and object.

It is a far richer endeavour to be *simultaneously using these same three aspects*: This reflecting may then be further extended by exploring and interpreting from differing perspectives.

I am constituting this E-Book as I am re-constituting myself and in this I have little idea of how I am writing or how I am changing, as things to weave into the text come to me - they materialise out of nowhere and I don't know where - except 'out of the blue'- and increasingly they come fast and fully formed. It is really like I am not

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[358] On 'interpreting', refer Ways of Seeing. Internet Site accessed Mar 2017. www.laceweb.org.au/imp.htm
[359] Also refer Spencer 2013b, page 549.

writing it. It writes itself. And I am curious, confident and expectant as to what will come next.

The contents of this E-Book are the result of particularly hard, concentrated, and deep-going work over many decades by my-self in close collaborating with lovers of loving wisdom in action for better futures – there has been years of mulling, contemplating, and reflecting prior to and during the composing. Like Maxwell Jones' comment on Fraser House – with all of this deep engaging, personal evolution is inevitable. I now recognise my receiving very complete downloads from unconscious levels is similar to the deep reflective states that Dr Milton Erickson and Aldous Huxley were exploring.[360] Dr Neville Yeomans also made extensive use of these states and had 25 of us exploring these states with him in the 1985-89 period in the Healing Sunday Group.[361]

As for the composing, perhaps the best metaphor (as introduced in the Preface) is weaving and constant re-weaving, and withdrawing threads, and linking bits with other bits and discarding and re-ordering in a quite frankly bewildering kind of way and currently, the weaving continues.

This E-Book is engaging at one level at the meta-meta of micro-to-macro - the weaving of the whole-of-it.[362]

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[360] Refer Bandler & Grinder, 1973, p 59-126.

[361] Refer http://www.laceweb.org.au/hsb.htm

[362] 'The concept, '*the-whole-of-it*' is explored often throughout *Coming to Ones Senses – By the Way,* Spencer 2013b.

I have myriads of bits (some gems) in all this. The bits link in myriad ways. When to place them and where?

Yeomans was very interested in contours and making use of the contours of the mind.

And so, how to convey theme-based mainlines of action on clearly traced contours.

Do individual links naturally react to one another? Will another sense the links.

Making everything explicit collapses the Way and complicates.

Simplifying is not the Way.

If gems are present *within* the material[363] will they be sensed by the reader?

And what if later material is relevant to the sensing of the gem?

All the timely precursors can't be stacked before introducing a gem, or the gems will be stacked at the back behind what may appear[364] to be incoherent irrelevancies.

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[363] 'Present within the material' as opposed to gems lying out in plain sight. For many, 'gems' in plain sight are not noticed. Neville Yeomans always created opportunities for people to hunt for gems. He never handed them out. Freud's notion of people 'swallowing' 'gems' whole without adequate savouring (introjections) is pertinent.

[364] On 'appear', refer Pelz's writing (1974, pages, 88-89) about the German word *Erscheinung* meaning appearance. The *schein* in that word refers to shine and sparkle which can

How does one set the gems for *ensuring* their influence? *Ensuring* is hardly the way. Being calculated is not the Way.

How to have a conscious and unconscious juxtaposing in composing? How does one compose for the perceiving of unity among connectives? How to have links to myriad bits being sensed as unified and sensed as wholes within wholes? Is there the scattering of points? Do they suffuse into a line - a line of words that conveys the multidimensional beyond any linear? And how to use spaces and gaps and cracks that play so large a part in the Way?[365] And how would one convey the richness of the 'not said' – the implications – the scope for reading between the lines? How to write at times such that the lines cease to exist – rather, evoking rich realities of immense possibilities. How to do this for enriching experience and not to have excess having disrupting effects? And an essence in the Way is stacking, so stacking for providing lived experience of the Way. Though what of composing and fusing together:

(a) exquisite architecture, and
(b) the stacking of stacks?

Stacking generally is not a good look.

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both reveal and conceal – all shine within appearance reveals something. Also refer The Art of Seeing.
www.laceweb.org.au/imp.htm

[365] Gaps and cracks are where you may find gems.

Are we as a grandstand of people to be metaphorically blown away by Usain Bolt's flash down the back straight or are we to recognise a lifeless exhibit – a resemblance of Bolt frozen in wax in Madame Tussaud's Museum. And so, Composing my myself for more composing.

Fraser House Therapeutic Community (1959-68) became a community of knowers relating well with each other and passing on the stories of the collective wisdom of what has worked well in the Unit. Some of this became the slogans on the signs on the walls. In very stark contrast in today's computer world, information and its communication by computers have become, to quote Werner Pelz, 'omnivorous, omniscient, and omnipotent'. We speak of memory banks. The knower is bypassed. Knowing (verb) is reduced to knowledge (noun) that is objectified and mechanised. Very, very important human exchange of wise understanding has been reduced and absorbed deep within automated computer programs. All of our vital and crucial deep discussion points most in need of critical scrutiny are being buried deep within computer software far away from scrutiny and are rapidly becoming our reality beyond the possibility of contradiction. Much wisdom of the Way is needed.

In summary, Yeomans was *composing* Fraser House, where the term 'composing' is derived from the idea of putting (in this context, putting people) together and placing them in various combinations in a place; constantly arranging links and compositional connectives between separate episodes and separate parts, along with separate and or conjoined elements within episodes.

At times in Fraser House, the compositional structure depended upon and emerged from the moment to moment content – for example, from the presence of threat, or danger. While Yeomans did compose, once underway virtually everything involved improvising and self organizing. Perhaps the best metaphor alongside composing is weaving and constant re-weaving, and withdrawing threads, and linking bits with other bits.

The Resocializing Program – Using Governance Therapy

Yeomans pioneered Resident committees in the mental health context within Australia. Yeomans set up a process whereby Residents and their family-friendship networks, as Outpatients, were massively involved in meetings and committee work. Residents and Outpatients effectively became responsible for the total administration and governance of Fraser House through a system of committees. In Yeomans' paper, '*Socio*-therapeutic[366] Attitudes to Institutions', and consistent with creating 'cultural locality' he wrote:

> *Patient committees formalize the social structure of the Residents' sub-community change'.*[367]

This statement is vital to understanding the role of these Governance Committees. Their role was *to formalise the social structure of the Residents sub-community change.* These *C*ommittees were *not* coming up with ideas and voting on them. Their role was to collectively sense what was *already* emerging in day-to-day process, and of this, what was working well. The Committee member's role (staff, Residents and Outpatients' alike) was to attend to this and incorporate into policy *that which had been demonstrated to work well in practice*. That is, *policy is that which works*.

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[366] Note that Yeomans was here introducing a very novel idea that he pioneered in the 1960s – that of 'socio-therapy'. Refer Therapeutic Communities Open Forum – *Therapeutic Community Pioneers*. Internet Site accessed June 2017. http://www.tc-of.org.uk/index.php?title=Therapeutic_Community_Pioneers

[367] Refer Yeomans, N. 1965a, Vol. 12, p. 46, 60-61.

Yeomans incorporated this principle into a significant document he co-wrote in 1993 titled, Government and Facilitating Grassroots Action.[368]

Action combines the structured and the general, the formal and the informal. Specific and general programs evolve out of Action. In all of this, Action is generative. It is a dynamic expanding process that continually subjects Action to review (evidenced based practice). Evaluation processes proceed in tandem with Action. *Programs and Actions that 'work' are passed on to others, consensually validated, and <u>adopted as policy</u> at the local level.*

One of the things said against Yeomans was that he was letting the Inmates run the place. This sounds like madness in mainstream terms. 'Inmates running the Place' in no ways encapsulates what was actually happening - as outlined above.

Effective new ways *emerged* from the Fraser House processes in action. It took considerable perception to sense these new ways. As stated, the Residents lived these new ways 24-7.

Everyone interviewed confirmed that the Residents and Outpatients in their last four weeks in Fraser House became very astute. Typically the new ways that were working well were spotted first by the Residents – not the Staff.

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[368] Internet Site accessed June 2017.
www.laceweb.org.au/gfg.htm

Appendix 13 in the Biography on Yeomans life lists the Roles and membership within the various committees.[369]

The two Diagrams below also indicate the staff standing down from their professional (do things to and for others as expert) roles and the taking on of the Enabler Role - as in supporting the psyCommons among others engaging in mutual-help.

Yeomans[370] said that his book with Clark had not made the comprehensive devolving of normal duties by staff clear enough to readers.

The respective roles that were devolved to the committees were (in alphabetical order):

- administrator
- charge nurse
- nurse
- psychiatrist
- occupational therapist, and
- social worker

These are depicted by the darker boxes. The various committees that took on aspects of the foregoing roles are shown in the lighter boxes.

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[369] Spencer, 2013a, page 412-419.
[370] Dec 1993.
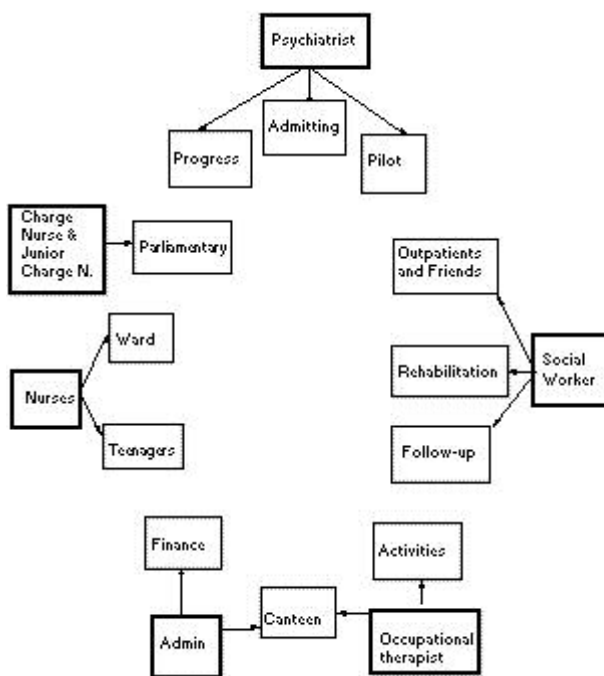
Diagram 2 Resident Committees and the Staff Devolving
their Traditional Roles to Become Healers
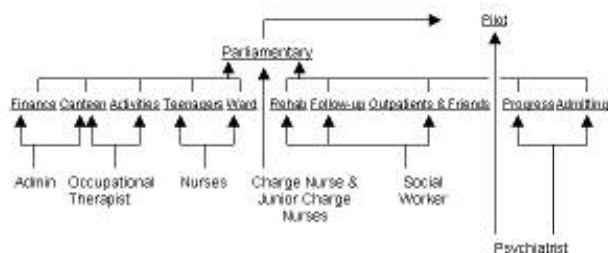
Diagram 3 Recast of Diagram Two

All of the Governance Committees shown in Diagrams Two and Three above were isomorphic with mainstream administrative cleaving of Fraser House's Administration team that mirrored the rest of North Ryde Psychiatric Hospital. Yeomans even followed the Federal Government's Parliamentary Review Committee - the Fraser House Pilot Committee, and using the term 'Parliamentary Committee'.

Every aspect of this committee structure and process was co-evolved by the Residents and their family and friends signed in as Outpatients. They helped constitute it, and then they were being re-constituted through their involvement.

Residents and Outpatients became very interested in the emergence of new ways in all aspects of Fraser House including administrative roles. For example, they began to sense how the social worker role and car pooling among Outpatients was linked to increasing social networking. One or more Committee members would notice some new process that was working well and point this out to other Committee members who would watch out for it in the daily round of activities until it was cross confirmed by multiple people (triangulation)[371].

Members of Residents' family friendship networks were required to sign on as Fraser House Outpatients and to attend Big and Small Groups. As well, they would be expected to offer themselves for election to serve on committees and to begin to recognise when they were ready for this role. Others would accept or reject them to

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[371] Triangulation - refer Denzin, N. K. (1978). *Sociological Methods.* New York, McGraw-Hill.

stand for election, and vote for them during a current round of elections, depending on how they were progressing in Big and Small Groups and in the other Fraser House activities.

If they needed to devote more time to personal transforming they would not be selected for committee work in the current round.

They would be encouraged to keep on with their change-work and encouraged to aim for election to committee work in the near distant future and to begin imagining themselves in these roles (future pacing[372] themself as mental rehearsal for a new way of being and being in the world).

Fraser House Residents and Outpatients progressively took on responsibility for their own democratic self-government and governance. This is fully consistent with Yeomans' exploring of *epochal transition*[373] – how to create global change to better ways of living in wider society.

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[372] 'Future Pacing' - After exploring and experiencing a resource state and effective ways of functioning, Future Pacing involves using Mental Imagery placing yourself in the future in a given desired situation where you can find yourself again seamlessly accessing similar states of being and functioning as a powerful way of anchoring or connecting changes and resources now to future situations or a particular event to ensure the changes are available in the everyday world. Refer example of Future Pacing in Addendum D.

[373] Similar to the change of epoch that happened when England changed from a feudal system to an industrial system – this issuing in a new epoch. Also refer 'Extegrity - A Process for Reconstituting Collapsed or Collapsing Societies'. Internet Site accessed Dec 2016, http://www.laceweb.org.au/ext.htm.

Yeomans referred to Resident-based rule-making as creating 'a *community system of law*'.[374] Law evolved out of evolving Fraser House lore.

As the Fraser House activities evolved there were more and more structured activities that Residents and Out-patients could be involved in. For example, the Fraser House vehicle for evolving democratic self-governance[375] initially was a committee that decided the ground-rules for ward life called appropriately the Ward Committee.

Then other Committees were added till there were twelve committees in the Governance Process that mirrored the roles of every section of Fraser House's administration.[376]

Residents and Outpatients were elected[377] to go on these committees by the staff, Residents, and Outpatients.

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[374]Refer Yeomans, N. 1965a, Vol. 4; Spencer, 2013b, page 207.

[375] This approximates small village life in South Bougainville, PNG where there has been effectively no government since the Civil war in the 1990s - where the young are absorbed into the local way by their listening to the stories of the older people and emulating how they do things. Refer *Tikopia - Celebrating Difference to Maintain Unity and Wellbeing.* Spencer, 2013a, pages 515-519. Also refer Spencer, 2013b, page 455 on Raitaku people in Southern Bougainville and a concept called *loving wisdom in action*.

[376] Refer Spencer, 2013a, Appendix 13, p. 412. '*The Roles of The Fraser House Patient/Outpatient Committees'.*

[377] Being elected on to Governance Committees is resonant with Oceania village life where elders are those who can

On every Fraser House committee, each committee member had one vote. Residents and Outpatients outnumbered staff on all committees. This meant that Residents and Outpatients could *always* out-vote staff by collaborating and cooperating.

Everyone in these different Committees was also automatically a member of the Parliamentary Committee. All committees reported to the Parliamentary Committee. Then a few experienced Residents and Outpatients were elected onto the Pilot[378] Committee that was like the Privy Council in the Westminster system.[379] The Parliamentary Committee would refer things to the Pilot Committee. This often happened. Yeomans set the committee ground rules such that he always had a power of veto. Dissenting people who felt strongly enough about a decision could take it before Yeomans and the decision would be held over till he attended the particular committee where people would present their views.

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consistently sense the mood of the group very well; for example, a person aspiring to be a leader speaks in the village gathering: 'So seems that the place to make the rope bridge is on the narrow bend near the big tree and the rocky cliff'. If this person finds that the villagers have already begun making the bridge the next day - he had sensed the mood of the group. If he keeps doing that sensing he becomes recognised as a leader.

[378] A Pilot takes full control from the ship's captain near the port.

[379] The Privy Council formerly acted as the High Court of Appeal for the entire British Empire (other than for the United Kingdom itself).

Yeomans said[380] that he rarely overturned a decision made by Residents and Outpatients where staff dissented, as by Yeomans' reckoning after due consideration, the Residents generally held the better stance.

Yeomans being 'dictator' satisfied the Health Department's requirements for top-down control.

However, Yeomans said[381] that he was a 'benevolent dictator' and the Residents and Outpatients effectively ran the place – and by all accounts, they ran it effectively. This was confirmed by my interviewees.

Given the emphasis on socialising within Fraser House, the role of the Social Worker became *very* significant and like all the other professional staff, the social worker's role was transformed to being an enabler of self help and mutual help in social relating and networking among all involved as well as supporting three committees in the Governance Process:

- o Out-patients and Friends Committee
- o Rehabilitating Committee, and
- o the Follow-up Committee which worked closely with the Resident-based Domiciliary Care Group.

Yeomans spoke of three levels of governance at Fraser House – local, regional, and global. Each Resident with their family-friendship network was engaged in their own local self-governance.

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[380] Aug 1998.
[381] July 1998.

The Committee for Locality Based Transport – the Outpatients, Relatives and Friends Committee was engaged in 'regional' self-governance. The Parliamentary-Pilot committees, in association with the other sub-committees of the Parliamentary Committee were engaged in 'global' self-governance of the Fraser House 'global commons'.

This is a micro-model of the 'Local Regional Global Self-Governance' model that Neville detailed in his 'On Global Reform' paper.[382]

The Thursday morning Big Group was 'administrative only'. During a 1998 interview/conversation with Neville, he stated that any attempt to bring up an administrative matter in a therapy group was deemed to be 'flight' and was interrupted with compassionate ruthlessness. Any attempt to bring up a therapy matter during an administrative group was deemed to be 'obstruction' and deferred.[383]

This set up the context with the theme 'discovering how to change, organize, and administer' their individual and collective reality, and evolving competence in the associated administrative tasks, and roles; and then

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[382] Refer Yeomans, N. (1974). '*On Global Reform and International Normative Model Areas (Inma)'*. Internet Source - Sighted Dec 2016 www.laceweb.org.au/gri.htm This is Neville Yeomans' 250 year plus futures possibilities paper. The follow-on to this *On Global Reform* Paper is Yeomans' Extegrity Document www.laceweb.org.au/ext.htm that sets out an isomorphic reversed reframe of typical practice.
[383] This is an example of Neville setting up contexts and being guided by and staying within such context.

identifying with all of this, especially spotting the role specific functional in context and ways that work.

During Administrative Big Group administrative matters were discussed and Resident and Outpatient Committee elections were held under the auspices of the Parliamentary Committee. During this Thursday morning Big Group, reports were received by the Parliamentary Committee from all of the other committees. This meant that everyone at Fraser House for Thursday Morning Big Group not part of the Parliamentary Group (Residents, Outpatients, Staff, and Visitors) became *Audience* for the Parliamentary Group.[384]

The above processes necessitated Committee Members acquiring report writing and report delivery competences and the capacity to respond to matters raised by the Parliamentary Committee.

The process also meant that everyone attending Administrative Big Group would hear discussion about ways that work in all of the twelve facets of the governance structure.

Residents and Outpatients were involved in this reporting process. Outpatients came to the Unit to participate in the Governance Committee structure. The presence of this large Audience for the Parliamentary Group added 'performance pressure' on Group

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[384] This mirrors the Public Gallery in the Houses of Parliament, though in Fraser House the total community was continually present. This also mirrors the tradition in Bougainville of everyone from two villages being Audience for Whole Village to Whole Village Relational Mediating.

Members as well as other audience effects. It also meant that at Fraser House knew what was happening in the various Committees.

The Thursday Administration Group's sorting out aspects of how Fraser House as a social system was organized was a major contributor to socialising both Committees members and all the onlookers (other staff, Residents, Outpatients, and visitors). *They were literally all together constituting their reality -   their culture - their way of life together*.

It was a very particular competence to be able to scan the dynamic of Fraser House processes where there was continual emergence of new Ways of engaging and to spot the processes that worked well. Typically, people attend to *what* is happening rather than *how* it's happening (the process being used).[385] Typically, they do not have the processes to watch for processes (metaprocesses). The competences required to scan for what is working was evolved over time by those attending Big Group and fast-tracked during engaging in Committee work.

This is a huge role when you reflect upon it. This is a very advanced capacity for anyone to have let alone those just emerging from where these people had been. It entailed a rich mix of integrated capacities. Those involved in the themes of the various Committees were engaging in many advanced behaviours at all waking moments within Fraser House - in perceiving,

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[385] For an example of this preoccupation with content and being blind to process, refer Spencer L. 2013b, Pages 219-220

discerning, recognising, interpreting, evaluating, under-standing, reflecting, contemplating, collaborating, cooperating, and weaving to name a few.

Neville set massive challenges and wove together massive integrated support structure-processes.

Thursday morning Administrative Big Group was in no way a dry boring affair. In many ways it was highly significant. What emerges is that these Governance Committee processes coming together in the Thursday morning Administrative Big Group for all to observe was like cherries on the top of fruitcakes - sweet colourful sensational finishing of the overall transforming effect.

Participants in the committee process were showcasing their capacities and competences to themselves and others relating to being able to scan the dynamic of Fraser House processes looking for the emergence of new Ways of engaging and spotting the processes that worked well. The guiding Principle:

> *Programs and Actions that 'work' are passed on to others, consensually validated, and adopted as policy at the local level.*

At the Thursday morning Administration Big Group new arrivals as well as those on the way in transforming could observe and experience their peers engaging in very advanced relational behaviour as exemplars of the capacities these others would soon be acquiring. What the onlookers were experiencing was the Fraser House Small Life World 'society' being transformed in micro ways before their very eyes.

The structures and process of the committees were being continually fine-tuned.

Chapters Eight and Nine of Clark and Yeomans' book[386] contain a detailed description of the Resident/Outpatient committees at one point in time. Diagrams Two and Three above adapt the top-down traditional organization chart in Clark and Yeomans' book.[387] Yeomans had suggested Diagram Two back in December 1993 and reaffirmed it in Sept 1998; it shows 'Resident - Outpatient controlled' committees, and the staff devolving their traditional roles to become healers[388] - meaning *to make whole; to integrate*.

Perhaps it may be timely to reiterate that the people who had been previous assigned to the category of the mad or the bad were the ones involved in all of this Fraser House meticulous discussion, reporting, and decision making. They were involved with administering this large facility with over 20,000 Outpatient visits a year.

In summary, Yeomans pioneered Resident committees in the mental health context within Australia. Yeomans set up a process whereby Residents and their family-friendship networks, as Outpatients, were massively involved in meetings and committee work.

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[386] Refer (1969); also Spencer, 2013a, Appendix Thirteen, pages 412 - 419.
[387] Refer (1969, p. 66).
[388] 'healers' - meaning *to support others to become whole; to integrate;* enablers of personal integrating in twofold sense integrating within the person, and secondly, the person doing the integrating.

Residents and Outpatients effectively became responsible for the total administration and governance of Fraser House through a system of committees.

One of the things said against Yeomans was that he was letting the Inmates run the place. This sounds like madness in mainstream terms. 'Inmates running the Place' in no ways encapsulates what was *actually* happening. These *C*ommittees were *not* coming up with ideas and voting on them; their role was to collectively sense what was *already* emerging in day-to-day process, and of this, what was working well.

The Committee member's role (staff, Residents and Outpatients' alike) was to attend to this and incorporate into policy *that which had been demonstrated to work well in practice*. That is, *policy is that which works*.

One of the potent ways Residents and Outpatients were transforming was in their capacity to sense what works well and to begin adapting these ways in their own lives together.

Legitimating Fraser House

A number of the top people in NSW Mental Health wanted Fraser House closed. They strongly preferred drug-based psychiatry and in no way accepted the bio-psycho-social approach (Engel, 1977). In this hostile environment Yeomans set up a number of layers of legitimation of Fraser House.

A rudimentary *first* level legitimation was the simple affirmation by existing Residents and Outpatients to newcomers that, 'this is how things are done here in Fraser House. We have Big Group and Small Group etc.'

A *second* level of legitimation was the use of slogans, wise sayings, mini stories of past superb moments in Fraser House history and the like, and then the passing on of news of what worked as attendees transitioned from being dysfunctional isolates to being members of extensive functional networked networks; Fraser House being Legitimised by Success.

A *third* level was the induction into the differentiated knowledge relating to different roles within Fraser House.

These first three levels of legitimation were legitimising Fraser House in the eyes of all Fraser House participants, with this supporting the effectiveness of the community based processes.

A fourth level of legitimation, and well ahead of its time, was the use within Fraser House of *evidence based practice.* Firstly, what was not happening at Fraser House.

The Way was not based upon 'evidence' derived from past research in unrelated contexts that was profoundly detached and externalised from the lived-life experience of phenomena in Fraser House. That kind of externalised 'evidence' tends to have focus upon input (compliance with prior research), rather than output. Fraser House research focused on what is the whole-of-it that is actually happening moment-to-moment and being constantly evaluated during Fraser House process. In Fraser House evidence was based upon this *output*. It was objectively verifiable empirical differences on many variables between how residents were when they arrived and when they left. For example, Residents would arrive with a *dysfunctional* family friend network of five or less people, and typically leave within 12 weeks with a *functional* network of between 50 and 70 people most of whom lived in the same locality that the resident was returning to. Residents and their networks had had deep immersion in this rich milieu outlined above - with many of these in the 'regularly in contact' category. A key contributor to meeting people from their *own* localities was the arranging of outpatient car-pooling by the Outpatients and Friends Committee. These processes worked as evidenced by change in networking numbers and the quality of the interacting.

Other evidence based practice was also how folk were experiencing and behaving before and after some segment of Fraser House life. For example, on one occasion (discussed more fully later) everyone arrived at Big Group as a varied group. In moments everyone was confused and apprehensive, then angry, then challenged, then resolved to be at their very best – and they sustained that state.

The evidence for this was the independent reports of eight staff who were immersed in this transformational process.

Another example confirmed by my interviewees, was the stabbing the wall incident – a male stabbing the wall while shouting 'I'm going to kill her' – moments later, after rapid interrupt by Yeomans, he is sobbing and declaring his love for his wife.[389]

Residents also left the Unit with a wide range of general competences and a range of very specific competences derived from their active participation in the many differing aspects and layers of Fraser House life. For example, competences in engaging in action research, domiciliary care, suicide prevention, resident assessment, scheduling car pooling and the like – with these assessments made by highly competent appraisers.

A *fifth* level of legitimation framed Fraser House as a very effective *symbolic interconnecting inter-relating totality* - as 'a unique psychiatric pioneering endeavour' that Yeomans constantly brought before a very interested public in Sydney using all forms of public media and through public presentations and talks. This fifth level served to further *integrate all of the earlier legitimation into a unified whole* and in so doing integrated subjective and objective aspects.

To paraphrase Berger and Luckmann,[390] legitimation justifies institutional order by giving normative dignity (from Latin dignus – meaning worth) to its practical imperatives.

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[389] Refer, Spencer, 2013a, p. 583.
[390] 1967.

Recall that the habitualized routines of the Fraser House daily round were one of the first-order ways that constituted meaning that was objectively available to participants during their social relating. To support first order ways, Yeomans set up Fraser House legitimating processes providing a second-order *objectivation of meaning*. This legitimation constituted new meanings that served to further integrate the meanings already attaching to the various aspect of daily life in the Unit like Big Group and Small Groups.

Legitimising Fraser House at the level of *a universal overarching total symbolic whole* sets up *a place for everything and everything in its place* as my tidy mother used to say – having the reality of life in Fraser House as the *paramount reality* for those involved. Here in Fraser House there was a *universe of discourse* that legitimated all of the everyday Fraser House roles, routines, and procedures as wholes within the universal whole of Fraser House. In terms of its intensity and density it was for all participants larger than their life outside the Unit. Life in Fraser House was all the more significant and potent because of its massive contrast to the outside reality. The Fraser House social scene was definitive; the most real - where participants felt the most alive. Here they could fully return to reality – the reality of their everyday life within the Unit. Remember these people had been profoundly disconnected from everyday life. Margaret Mead commented on this. She said that Fraser House was the most *total* place she had been in. Mead was referring to the current themes been discussed in this E-Book.

A number of senior people from the Health Department joined Margaret Mead for lunch where according to Margaret Cockett, Margaret Mead held court and

demonstrated that she was clearly ahead of every one of them in their respective specialist areas.

Margaret Cockett suspects that it was Margaret Mead's glowing report to these people in the NSW health establishment hierarchy that made things just a little easier for Fraser House for a while.

While Mead could readily and clearly sense the 'totality' of Fraser House, it was highly likely that the senior health department officials with psychiatry backgrounds would have no *comprehension* of what Mead was referring to; they had attended on the day to get confirmation of their perceptions that the Unit should be closed.[391]

On comprehending and reaching one's limits in comprehending, Martin Heidegger wrote:

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

To common comprehension, what is incomprehensible remains merely offensive – proof enough to such comprehension which is convinced it was born comprehending everything, that it is now being imposed upon with a sham. The one thing of which

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[391] Refer '*The Art of Seeing – Interpreting from Multiple Perspectives.*' Internet Site accessed Dec 2016.
 http://www.laceweb.org.au/imp.htm - An introduction to the Centuries old tradition of Hermeneutics; the branch of knowledge that deals with interpretation, especially of the Bible or literary texts.

sound   common   sense   is   least   capable   is
acknowledgement and respect.[392]

For the psychiatrist heads of the NSW Health
Department their criteria was compliance with accepted
psychiatric practice. Nothing - absolutely nothing outside
that practice was given one ounce of brain room or time.
Everything purporting to be of value outside of that
practice had no sense and made no sense in their terms
- hence it was dismissed as nonsense. They had no
reason to listen or attend. They had no capacity to
comprehend. For these psychiatrists, there was nothing
to comprehend. Consequently, these Senior Health
Department Officials could not comprehend what
Margaret Mead was talking about either. It was outside
and beyond their comprehension and they never
realised that.

Within all of this legitimating relating to Fraser House
was the legitimating of everyone's transforming *identity*
by placing their sense of self in all of its aspects soundly
within the Fraser House reality.

This enriched sense of identity (remembering their
previous alienation and lack of a sense of identity, who
they are now, and anticipating who they are becoming)
was passed on to being imbedded within the common
stock of knowing within their enlarged family friend
network.

From being a dropout from mainstream society and
profoundly disconnected subjectively, all involved
including staff externalised them*selves* in the Fraser

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[392] Heidegger 1968, p. 76-77.

House small life world[393] of their own making, and then internalised their expanding self.

Examples of the totalising fifth level of legitimation:

- o Yeomans invited visitors to attend Big Group as Fraser House had gained a reputation for being the best place in Australia to experience the very best in using group processes for transforming action and organisations.[394] News 'got out' about Fraser House that *attracted* people (something about the composition of the place). Often there were visitors and invited guests attending Big Group. People who attended the Fraser House Psychiatric Research Study Group (discussed later) also attended Big Group, along with people from religious, business and government organisations interested in learning group skills. Fraser House became a major centre for learning group skills, with people from many government, academic and non-government organizations attending. Neville said that much of the training was done by Residents.
- o Yeomans had the strong support of the head of Mental Health in NSW and Yeomans used this support to legitimise and protect Fraser House
- o Linked to this was having world renowned anthropologist Margaret Mead attend Fraser House and speak very highly of the Unit to senior heads of Mental Health who also attended, many of whom were very critical of Yeomans and the Unit – they favoured drug-based psychiatry and

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[393] Luckmann, B., 1978, p.275.
[394] Refer Spencer, 2013a, page 225..

no way accepted the bio-psycho-social approach[395]

Yeomans' extensive outreach from Fraser House also provided legitimation as well as serving multiple other functions including protecting Fraser House's very existence:

- o Yeomans presented as an extremely charismatic[396] character that kept Fraser House continually in the public media[397] of the day,

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[395] Engel, 1977. Refer, 'The Need for a New Medical Model: A Challenge for Biomedicine.' Author(s): George L. Engel. Source: Science, New Series, Vol. 196, No. 4286 (Apr. 8, 1977), pp by: American Association for the Advancement of Science. Internet Site accessed Dec 2016.
 http://www.jstor.org/stable/1743658?origin=JSTOR-pdf&seq=1#page_scan_tab_contents

[396] How all the above diverse social actions by Neville are related and were interlinked by him and others are the foci of the Biography of Yeomans' Work Life. During the 1960s Yeomans drove a very expensive and distinctive red car. Later when he has evolving networks up the East Coast of Australia he kept a very low profile to minimize interference in his action research.

[397] The (Sydney) Sun newspaper (1963) included Neville's groundbreaking work in psychiatry and therapeutic community with six other Australians under the heading, 'The Big Seven Secrets Australians were first to solve'. Neville was included with people like Sir John Eccles, Sir Norman Greg and Dr. V. M. Coppleson. The other people in the article: Sir John Eccles – A Nobel Prize winning (1963) Australian neurophysiologist who won the Prize in Physiology or Medicine for his work on the synapse; Sir Norman McAlister Gregg an Australian Ophthalmologist who discovered the congenital rubella syndrome; Sir Victor Marcus Coppleson (1893-1965), surgeon, academic and researcher on shark attacks.

including popular picture-based magazines that would run human interest stories that would be widely read, including being avidly read by Fraser House Residents and Outpatients.

- o Yeomans was also active in twenty seven external roles with mental health, allied health and other resonant organisations where he was known as the Founding Director and Psychiatrist at Fraser House. [398]
- o Fraser House offered primary resident care by skilled psychiatric nurses to many surrounding organizations.
- o A Fraser House social worker was based in the Hunters Hill Council Chamber's Administrative Office providing a service to the public half a day a week.
- o Yeomans was continually giving talks to church groups and other organizations about Fraser House and its processes.
- o Yeomans set up what was called the Sydney Therapeutic Club on the veranda of Ward One at Sydney Hospital.
- o Yeomans worked closely with eight social workers at Sydney Hospital. Some of the social workers were trained in group therapy and the Consultative Mental Health Programme was established. Six of the social workers attended Fraser House groups.
- o Sociotherapy groups were held regularly at Sydney Hospital for three years.
- o Fraser House Residents and ex-Residents attended these Sydney Hospital Groups. Yeomans announced the start of these Sydney

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[398] Spencer 2013a, Appendix 24, p. 603.

Hospital sociotherapy group meetings during a Fraser House Big Group that was very tense, as a catalyst for change in that Big Group's mood.

- o Yeomans commenced the Psychiatric Business Study Group[399]
- o Yeomans also gave many talks and interviews about Fraser House that were broadcast on TV and radio. This was confirmed by Yeomans as well as Fraser House staffers psychiatric nurse Phil Chilmaid, and psychologist Warwick Bruen.
- o Yeomans was the Guest of Honour at the All Nations Club on 30 August 1963.
- o A draft of a speech on social problems to the Ionian Club Sydney entitled, 'Introduction on the Origins of the Ionians' is included in Yeomans' archived papers. This is consistent with Yeomans wider interest in re-connecting people back to their own culture, as in their way of life together.
- o A shift to a 'community mental health' focus and a further widening of focus to embrace 'community health' via 'strengthening the organizational preparedness of the outside

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[399] Refer Spencer 2013a, page 560. Yeomans' fifth level legitimation extended to letting it be known that his work was fostering caring and being humane in every aspect of life including work-life. During 1969 and the early Seventies Neville held a regular small group in Sydney for young businessmen who were 'on their way up'. Neville and Margaret Cockett both told me in Aug 1999 about setting up a discussion group with business people to explore the intercultural conflict they were having in establishing and sustaining trade within SE Asia. Yeomans was delighted when he found out that I had studies in Sociology of the Firm with Dr Richard Trahair on inherent dysfunction in top down bureaucracies.

community' was hinted at in the forward to the second edition of the Fraser Handbook, 'Introducing a Therapeutic Community for New Members':

The major changes in the programs of the Fraser House Therapeutic Community in the past 20 months have been the development of an intense Community Psychiatry Programme, first in Lane Cove municipality in September 1965, and more recently in the Ryde Municipality.

The major Therapeutic function of Fraser House will now be as the centre for an intense Regionalized Community Psychiatric Programme. This programme is aimed at reducing the rates of mental and social illness in this part of Sydney as a pilot programme and involves a vast increase in the outward orientation and responsibility of the Unit. Groups of nurses were allocated localities in the suburbs surrounding Fraser House and supported residents and outpatients from their areas.

The Fraser House handbook for new staff has a segment on the Nurses Role: Nurses are assigned in teams to regional areas at the moment; Lane Cove, Ryde, the rest of North Shore, and other areas. Each regional team is expected to be responsible for knowing its

area, its problems and helping agencies etc. Moreover, nurses in each team are expected to come to know all in-patients and out-patients of that area; to be specially involved in the appropriate regional small groups, both in the community and in the Unit; to record progress notes on their regional patients; to be part of both medical officer and follow-up committee planning for the patients of their region.

- In September 1965 the Lane Cove Community Psychiatry Programme began.
- In June 1966 a similar programme began in Ryde.
- As an example of linking Fraser House to the wider community and vice versa, during 1965, assistance was given on an individual or workshop basis by members of the Fraser House Research Group to thirteen organizations[400]
- Seventeen people from the Parramatta Psychiatric Centre met monthly under Yeomans' chairmanship on eight occasions.
- Members of the Salvation Army undertook training in group leadership at Fraser House. Brief and extended training courses also included clergymen from all Christian denominations. Also involved were family welfare agency counsellors, parole officers, and nurses and administrators from private hospitals.
- Advised the Salvation Army on the development of hostels.

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[400] Listed in Spencer 2013a, Appendix 22.

- Yeomans was the Honorary Consulting Psychiatrist at Langton Clinic for Alcoholics. He also guided that hospital on therapy, policy, and research.
- On one occasion a TV crew from the ABC came and filmed a section of Big Group. Despite extensive inquiry no footage has been located.

Neville Yeomans linked with a wide support base through the above set of activities and outreach.

In summary, within a hostile environment where a number of the top people in NSW Mental Health wanted Fraser House closed because of their insistence on drug-based psychiatry, Yeomans set up a number of layers of legitimation of Fraser House:

a) a rudimentary *first* level legitimation w' affirmation by existing Residents and Outpatients to newcomers that 'this is how things are done here in Fraser House
b) a *second* level of legitimation involved the use of slogans, and wise sayings
c) a *third* level was the induction into the differentiated knowledge relating to different roles within Fraser House
d) a fourth level of legitimation was, Fraser House being legitimised by success and the use within Fraser House of *evidence based practice.*
e) A *fifth* level of legitimation framed Fraser House as a very effective *symbolic interconnecting inter-relating totality* - as 'a unique psychiatric pioneering endeavour' that Yeomans constantly brought before a very interested public in Sydney using all forms of

public media and through public presentations and talks. This fifth level served to further *integrate all of the earlier legitimation into a unified whole* and in so doing integrated subjective and objective aspects.

Legitimising Fraser House by Establishing the Psychiatric Research Study Group

In part for further legitimation of Fraser House, Yeomans set up a Psychiatric Research Study Group on the grounds of the North Ryde Hospital adjacent the Unit. At one time there were 180 members on the Psychiatric Research Study Group mailing list. Every one of these people was well versed in Fraser House way and became advocates for the Unit. Yeomans wrote:

> The Study Group represents every field of the social and behavioural sciences and is the most significant psycho-social research institute in this State. The Psychiatric Research Study Group maintains a central file of research projects underway throughout NSW and acts in an advisory and critical capacity to anyone planning a research project. Meetings were held monthly at first at Fraser House and then elsewhere.

The Psychiatric Research Study Group was a forum for the discussion and exploration of innovative healing ideas. Yeomans and the study group networked for, and attracted very talented people. Students of psychiatry, medicine, psychology, sociology, social work, criminology and education attended from the University of NSW and University of Sydney and other places. The Psychiatric Research Study Group became a vibrant therapeutic community in its own right with a profoundly close inter-connected relation with Fraser House. Prison officers and parole officers with whom Yeomans had been working within the prison and corrective system also attended the Study Group. A 1963-65 Research Report states:

Tony Vinson and his team of Social Work 11 students from the University of NSW, with the Fraser House research Team for a time acting in an advisory capacity regarding research design and field work methods, carried out a study to assess the effectiveness of the Lane Cove Community Aid Service and the Fraser House Community Psychiatric Programme. Tony Vinson also attended the study group. He is now Honorary Professor, University of Sydney and Emeritus Professor at the School of Social Sciences and International Studies at the University of New South Wales.

Yeomans spoke of Tony Vinson doing sociology studies in the early Sixties, obtaining his PhD in 1972 and becoming the Foundation Professor of Behavioural Science in Medicine at the University of Newcastle in 1976, and Chairman of the NSW Corrective Services Commission in 1979. [401]Tony continues to provide his research findings to the Federal Government and Welfare Agencies on situated poverty.

The Psychiatric Research Study Group provided a space where ideas were enthusiastically received and discussed. In 1985 Yeomans replicated his 1960s Psychiatric Research Study in forming what was called Healing Sunday that evolved to included around 180 people living in Sydney Australia. A key focus of this group was body approaches to transforming (somatic and sensory sub modalities approaches applying and extending the work of Steve and Connirae Andreas. [402]

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[401] Refer, Yeomans, N. 1965a, Vol. 12, p. 45-90.
[402] For a glimpse of Awareness in Somatic Approaches refer, '*Living*'. Internet Site accessed Feb 2017.

Yeomans had just returned from a workshop by the Andres when I first met him). Some participants had been finding it hard to get an audience for their novel ideas within the climate of the universities of the day. The Study Group was another cultural locality where the people involved became connected together by deep social engaging about common interests.

Simultaneously they were becoming connected to place – meeting just over from Fraser House in the same hospital grounds.

Anything raised in the Study Group that seemed to fit the milieu in Fraser House was immediately tested by Yeomans in Fraser House. In trying something to see if it worked, Yeomans spoke of 'the survival of the fitting'.

The 180 Psychiatric Research Study Group members did speak of Fraser House within their own social works spreading the word about Fraser House into the consciousness of people throughout Sydney and wider afield.

For example, the Psychiatric Research Study Group assisted 13 organisations, including the Federal Department of External Affairs, two NSW government departments, five Universities and four national organisations.[403]

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http://www.laceweb.org.au/livi.htm. Also refer '*Evolving a Dispersed Urban Wellbeing Community'*. Internet Site accessed May, 2017 http://www.laceweb.org.au/hsb.htm. Also on body-based approaches, refer '*Coming to Ones Sense*s'. http://www.laceweb.org.au/btw.pdf

[403] Refer Spencer, 2013a, page 600.

As another example, in 2004 a woman down in Hobart Tasmania - the island off the SE of the Australian mainland - stated that her social work friends in the 1960s received regular updates from Fraser House people about ways that worked and these were immediately tried and adapted in their own work in Hobart both inside and outside government departments.

In summary, to further legitimate Fraser House, Yeomans set up a Psychiatric Research Study Group on the grounds of the North Ryde Hospital. At one time there were 180 members, every one well versed in Fraser House way and advocates for the Unit. This Study Group was another cultural locality where the people involved became connected together connected to place by deep social engaging about common interests. Anything raised in the Study Group that appeared to be fitting was immediately tested by Yeomans in Fraser House. In trying something to see if it worked, Yeomans spoke of 'the survival of the fitting'.

Legitimation Supporting Fraser House and all Involved

One of the intentions of these media releases, interviews, talks, and the like was to have the public know so much about what was happening at Fraser House, that it would raise a hue and cry if there were any moves whatsoever to close the Unit.

A question can arise as to how Yeomans was able to do all of this extensive legitimating work outside of the Unit.

Yeomans incorporated into Fraser House what he had learnt from working with his father on the family farms about self-organising systems in nature.[404] Yeomans set up Fraser House largely as a self-organising system. Once the patterns were established a number of staff (and on some occasions, competent Residents) became competent in running Big Group. This freed up Yeomans to do all of his outside work. After a time Fraser House had many of the features of self-organizing systems in nature. As an example staff members I interviewed stated that it was very hard to get time with Dr Neville Yeomans after mid 1962 as he was either locked in his room unavailable or away from the Unit doing various media interviews or other legitimating work that was discussed in an earlier Segment. This 'being unavailable' was in part to ensure that the staff, residents and outpatients worked any issues out between themselves; having the Unit remaining a robust self-organizing system. And on all reports it did work very well.

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[404] Refer Self-Organizing Systems. Internet Site accessed Dec 2016. http://www.laceweb.org.au/sos.htm

All of this legitimation of Fraser House as a widely discussed 'innovative alternative psychiatric centre' was constituting a framing whereby all of the other meanings attached to the many aspects of Fraser House would be integrated as wholes that were aspects of larger wholes making up the whole of Fraser House. Nothing was a *part* that was *apart*; everything was a *whole* that was melding in with larger *wholes*. All of this multiple layers of legitimating served to make all of the first order institutionalised objectivations more *objectively available* and *subjectively plausible.* Big Groups, Small Groups, Domiciliary Care Group and the like all made more sense as seminal aspects of Fraser House as 'a most widely discussed Psychiatric Unit'. People including all manner of professionals from Academia, Government, Church groups, business, and the like were continually seeking permission to attend the Big Group. It became widely known as a place where one could gain advanced skills in working with groups. On one occasion a group came from the Australian Department of Foreign Affairs.[405] The person from the Foreign Affairs Department whom arranged and headed up that visit was the son of Dr Mitchell, the co-head of the Therapeutic Community within Kenmore Psychiatric Hospital in Goulburn NSW who had had Yeomans visit and establish that Therapeutic Community. I interviewed both Dr Mitchell and her son about Yeomans and Fraser House.

All of this legitimation supported Residents as they experienced time at Fraser House in the various phases

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[405] Spencer, 2013a, p.488-491.

of what was continually *framed*[406] as their transformational journey. They passed from being a new arrival to being a seasoned co-participant; and all the time enabling self and others in using *subjectively plausible* community therapy ways that they were all witnessing being used effectively by others. They jointly brought these to life in objective reality creating behaviour change that is *verifiably* and *objectively real* by mutual consensus.[407] This involved the subjectively meaningful becoming integrated with the subjective plausibility of Fraser House way – the institutional order.

This becomes more potent when there were people commencing at Fraser House who were *not there at the beginning* and who did not have their own memory of those first days of Fraser House when Residents were becoming habitualized to maintain the self-evident nature of the Unit.

For these residents that were not in the early days, there was no link between their biography and the history of the Unit.

The various forms of legitimation helped communicate what Fraser House was as a *pre-existing* objective reality. Legitimation supported the induction of new residents as to what happens and that they very likely will see miracles happening.

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[406] Goffman 1974; also refer Spencer, 2013b, pages 349 – 368.

[407] Refer Brain Plasticity, or Neuroplasticity; Kolb et all 'Brain Plasticity and Behaviour' Internet site accessed, Jan 2016. https://www.psychologicalscience.org/journals/cd/12_1/Kolb.cfm

In summary, Yeomans engaged in a massive media outreach about Fraser House - interviews, talks, media releases, and the like so that the public would know so much, that it would raise a hue and cry if there were any moves whatsoever to close the Unit. All of this legitimating of Fraser House as a widely discussed 'innovative, alternative, psychiatric centre' was constituting a framing whereby all of the multiple layers of legitimating served to make everything happening at the Unit more *objectively available* and *subjectively plausible.* All of this legitimation supported Residents as they experienced time at Fraser House in the various phases of what was continually *framed*[408] as their transformational journey.

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[408] Goffman 1974; also refer Spencer, 2013b, pages 349 – 368.

Legitimating Under Threat of Reality Breakdown

The reality of everyday life in Fraser House was maintained by being immersed in daily routines. Fraser House became a *social base* – an extremely effective plausibility structure. Every aspect of Fraser House discussed to date played its part in the *plausibility structures* and processes sustaining the routine maintenance of the continuity of the reality of Fraser House. This *routine maintenance of reality* by plausibility structures and processes tends to go unnoticed. If our notion of reality fails we tend to freak out instantly, if only for a moment. An example is picking up a heavy cardboard box with a lid on it that we think is very heavy when in fact it's empty. This gives us a sudden shock for a split second. Another is the first brush of seaweed on our leg in murky seawater, especially after just seeing the movie, 'Jaws'.

The normal Fraser House reality came under massive threat necessitating *critical reality maintenance* when Yeomans was leaving to go overseas for nine months and the department had not found a replacement psychiatrist. There was the very real possibility of the *breakdown of reality* – perhaps leading to an 'everyone pack; their closing Fraser House', moment! This threat required *crisis maintenance action* as the Units very existence as an institution was under threat.

At the very commencement of one morning Big Group (not on a Thursday Administration Meeting), Yeomans ramped up the emotion in all attendees through initial confusion as to whether Yeomans himself had had a nervous breakdown. Yeomans then created repeated shifts in group focus:

- o Firstly, Yeomans appearing to go berserk, and
- o Then suddenly interrupting this berserk state to raise, then amplify danger, threat, and consequent fear of loss[409]
- o and then interrupting these responses through generating anger at the department when he suddenly announced that the department had not found a replacement psychiatrist
- o then interrupting everyone's anger to focus on their role as *reality maintainers*
- o then suddenly interrupting with the very real challenging amidst all of these social forces, to be at their very, very best as a Resident was suicidal and needing everyone's support; and 'this place has to be superb when the new psychiatrist arrives'
- o then stating – 'You're all on your own as I am leaving!'
- o Then Yeomans swiftly left the room.

No one suicided - the place was superb and the replacement psychiatrist changed nothing - an example of the social re-constituting of realities; in this case also generating rapid enhancement in competency, capacity, resilience,[410] and resolve.[411]

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[409] Refer, *Gain, Loss, Threat, and Frustration*. Spencer, 2013a, p. 246.

[410] On 'resilience', Yeomans' outreach continues to this day as a self organizing phenomenon linking networks of healers through the East Asia Oceania Australasia Region. A

The ramping up of effectiveness was sustained so that the Unit's effective functioning as a cohesive unit lasted for weeks till the new psychiatrist arrived. Also this is an instance of bifurcation[412] - a system state change often through perturbing[413] leading to the potential and emergence of sudden whole system trans-cending transition to higher and more unpredictable complexity and improved performance.

Strategic as ever, Yeomans kept seven different staff reports of this incident in his archives.[414] One staff member's report of the above incident ended with:

This story has no end because we still continue to function as a unit.

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

Resource on Resilience Ways is *RAD & Resilience*. Internet site accessed Feb 2017. http://www.laceweb.org.au/rr.htm

[411] Spencer, 2013a, p. 577. Refer 'bifurcation' - a natural phenomenon where perturbing results in a jump to a new higher order of system complexity. Internet site accessed Jan 2017 www.laceweb.org.au/nlp.htm#bifu. Also refer Capra, 1997, pgs. 135, 167, 177-78, 179, 184, 186, 187, 215, 219.

[412] Refer *Natural Living Processes Lexicon - Obtaining Results with Others*. Internet site accessed Dec 2016. www.laceweb.org.au/nlp.htm#bifu

[413] 'perturbing' refer www.laceweb.org.au/nlp.htm#pert

[414] Using foresight in setting up scope for a PhD researcher to compare staff perceptions of a key incident illustrating Yeomans' Way.

running and that we were able to get through staff meetings without Dr. Yeomans.

In summary, the normal Fraser House reality came under massive threat necessitating *critical reality maintenance* legitimating under threat of reality breakdown. Yeomans was leaving to go overseas for nine months and the department had not found a replacement psychiatrist. This threat required *crisis maintenance action* as the Unit's very existence as an institution was under threat. At the start of Big Group Yeomans ramped up the emotion in all attendees through initial confusion as to whether Yeomans himself had had a nervous breakdown, then creating repeated shifts in group focus, and then swiftly leaving the room. This led to the emergence of sudden whole system transition to higher and more unpredictable complexity and improved performance. No one suicided - the place was superb and the replacement psychiatrist changed nothing.

Realising Outcomes

On the theme *Fraser House and miracles*, in 1998 Yeomans was asked if there were any miracles at Fraser House. Yeomans replied with a flourish:

> Of course it was miraculous. We were the best in the planet, and we all believed this, so we would acknowledge our failings, as we were streets ahead of everyone else.
>
> I was accused of being an impossible optimist.[415] 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.[416]

There is something potent in this processes of being completely congruent with intention aligned with accessing all internal psycho-emotional resources by aligned conscious and unconscious means, and in this

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[415] In tuning into the thrust of this conversation my sense was that Neville was implying massive optimism even when fate (the dominant system) is stacked against you. It was certainly not the connotation of Paulo Freire's, *Pedagogy of Possibility,* Chapter Four, *Fatalistic Optim*ism. Internet site accessed Dec 2016.
https://books.google.com.au/books?id=0QNtAAAAQBAJ&pg=PA57&lpg=PA57&dq=fatalistic+optimism&source=bl&ots=mQBHC_WX7U&sig=hxqT68Nogwij-BeZH1Xzd_pM-Vw&hl=en&sa=X&ved=0ahUKEwiTkcX5t4nRAhWJzLwKHWrBAK04ChDoAQgfMAI#v=onepage&q=fatalistic%20optimism&f=false

[416] Spencer, 2013a, p 244.

congruent, focused state going 'creative context' – and then 'everything is creative'.

Now another potential is to go for other aspects than 'creative context. For example, I went for 'easily finding natural nurturers in very challenging complex contexts in SE Asia' – and the outcome – I found them easily.

On easily finding natural nurturers, Neville set up for me and 24 others in 1986-1987 an eighteen month intensive immersion in experiential learning on Wednesday nights and Friday night through to Sunday afternoon. One of the competences we acquired was hyper-attending to and scanning visual foreground and background and how to shift 'what was in the foreground'.

So when in SE Asia I could go into a milling crowd in a market with 400 plus in my visual field and shift my perceptual state so that only natural nurturers would be in the foreground.[417] Everybody else becomes peripheral background. And, as if by magic I can easily see the natural nurturers in one scanning of the scene. I know the ways natural nurturers move and the energy they emit. I know what I am scanning for.

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[417] 'Foreground' in this context is not in the front, and background in the back. The 'foreground' becomes the visual content in high acuity – in sharp focus. It leaps out of the visual field even if there are lots of other visual content in 'front' of it.

Another example, let's say we're looking for the driver or drivers[418] of a context – the sub-aspect that is setting up and sustaining the context. The show pony, the loud talker, the seeming catalyst – all these may appear to be the driver at an inexperienced glance. However, if one knows what to look for and alters perception to have 'driver' in the foreground, it may well be a very quiet seemingly unassuming person halfway down the room on the right who is subtly orchestrating everything. Others in the room may not notice this orchestrating. Even those influenced by the Orchestrator (the driver) may not notice and be responding at levels beyond their own awareness. And once identified, one can see the hardly perceptible minimal cues being given by the Orchestrator to his or her 'associates'.

Another theme, foreground and background in scanning for the free energy[419] in the context – when you know the nature of 'free energy' in personal and inter-personal contexts – just shift perception of free energy into foreground and you can see it immediately if it is present, and typically, there is some present. For an example, refer 'The Stabbing the Wall Incident.'[420]

Yeomans went on to say:

> Given Resident and Outpatient emersion in the Fraser House Governance Therapy Processes and all of the Unit's other relational group-work, imagine

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[418] On 'driver', refer *Laceweb - Healing the Mind Body*. Internet Site accessed, 3rd June 2017.
http://www.laceweb.org.au/hmb.htm#ergoa

[419] Refer, *Free Energy and the IT Professionals*. Spencer, 2013b, p. 406 – 410.

[420] Spencer, 2013b, p 234-239.

psychiatric Residents returning to everyday life with finely honed practical skills in administering a complex organization having for example, over 12,000 groups a year[421] and 20,000 Outpatient visits a year. This is what happened. When Residents were back in their community and learning to interact with people at say, the counter in their local Child Endowment office, the Ex-Residents typically had some understanding about how bureaucracies work (and in many ways work poorly) through personal experience of working through the challenges at Fraser House, especially the Committee Work.[422]

Residents were leaving Fraser House as:

- o Able to look after themselves
- o Able to mingle regularly with their expanded family friend network
- o Able to plan and host social events
- o Caring natural nurturers
- o The exquisite sudden crisp interrupter of any mad or bad behaviour
- o Insightful wise person engaging in practical action[423] for a better world

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[421] More than 2,500 Big Groups, 9,000 Small Groups, & 500 Governance Groups. Also many other groups as needed.
[422] Spencer, 2013a, p. 210.
[423] Refer Practical Wisdom in 'Aristotle – The Nichomachean Ethics' 1980, p.154.

- o Folk linking with others exploring better ways of living together

From arriving at Fraser House with little or no capacity to express themselves and very poor or no capacity for relating with others here they are immersed in a vast array of communicating and relating - attending, sense making, presenting, summarising, clarifying, paraphrasing, and cooperating and the like. At the macro - Fraser House was a massive interrupt (and sustained interrupt) (and disintegrate) to their former disconnected dislocated way of being. Simultaneously, the FH processes supported integrating and realising of everyone's unique potentials. This massive and sustained combining of interrupt and reintegrate is at the heart of the process.

Many Residents and Outpatients left Fraser House with highly evolved competences that are detailed in the Biography on Dr. Neville Yeomans' Life Work.[424]

In summary, one of Yeomans processes was to be completely congruent with intention aligned with accessing all internal psycho-emotional resources by aligned conscious and unconscious means, and in this congruent, focused state, going 'creative context' – and then 'everything is creative'.

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[424] Spencer, 2013a, pages 214-215.

Neville Yeomans and Transitioning to a New Epoch on Earth

In October 1998 I found Neville's paper,[425] 'Mental Health and Social Change' in his Mitchell Library Archives. It is a scribbled half page note and a hand sketched diagram written back in 1971. It discusses the nature of transitions to a new epoch. It revealed that Neville had specifically chosen Far North Queensland for his communal and social outreach because of his analysis of its strategic locality on the globe as a place to start towards a global transition. Still, I did not take this seriously and immediately turned the page to the next item. I sensed that it was more to do with being 'away from mainstream'. I did not realize at the time that this was a crucial document briefly specifying Neville's core epochal framework. In this 'Mental Health and Social Change' file-note Neville clearly specifies epochal transitions. I even missed the significance and evocativeness of the title 'Mental Health and Social Change'. What for Neville was the link between 'mental health' and 'social change'? This is an example of how my pre-judging mind limited my sensing.[426]

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[425] Refer (Yeomans, N. 1971a; Yeomans, N. 1971c). This Segment is adapted from The Life Work of Neville Yeomans, www.laceweb.org.au/bio.pdf

[426] Refer The Life Work of Neville Yeomans, Appendix One that details the method used in this research – www.laceweb.org.au/bio.pdf

Neville wrote[427] the following on epochal change in that file note:

> The take off point for the next cultural synthesis, (ed. point D in Diagram 1 below) typically occurs in a marginal culture. Such a culture suffers dedifferentiation[428] of its loyalty and value system to the previous civilization.
>
> *It* develops a relatively anarchical value orientation system. *Its* social institutions dedifferentiate and power slips away from them. This power moves into lower level, newer, smaller and more radical systems within the society.
>
> Uncertainty increases and with it rumour. Also an epidemic of experimental organizations develop. Many die away but those most functionally attuned to future trends survive and grow.

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[427] Refer (Yeomans, N. 1971a; Yeomans, N. 1971c).

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

Diagram 1 Illustrates the Growth Curve of Any System

1	Growth
2	Stability
D_1	Absolute Decline
D_2	Relative Decline
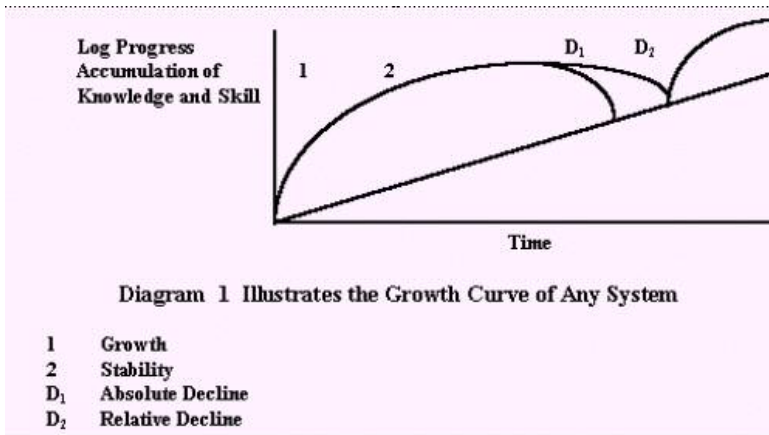
Diagram 4. Neville's Diagram of the Growth Curve of any System

Neville is talking about social institutions in a marginal culture during a declining epoch having a common withdrawal of loyalty to the old system. With the words, 'those most functionally attuned to future trends survive and grow', Neville was hinting at his own aspirations.[429]

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

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[429] Also refer segment on Gouldner's writing below.

Thomas Kuhn[430] in writing of paradigm shift makes the point that some people hold to the old paradigm to their dying day, while others adopt the new paradigm; this is the overlap between the D_1 and D_2 curves in Neville's diagram. Neville uses the term 'accumulation of knowledge and skill' as the macro sense we have of the epoch. When this macro sense goes into levelling out and into decline, then things do not make so much sense any more, or life makes no sense. The old norms no longer apply. People feel normlessness; life becomes meaningless – a combination generating the feeling termed 'anomie'.

In using the word 'dedifferentiate' I sense that Neville was drawing upon the writing of Alvin Gouldner in his book, 'The Coming Crisis in Western Sociology' (1970) where Gouldner engages in part in a critique of Talcott Parsons' writings on social systems.[431]

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

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[430] Refer Kuhn, T. S. (1962).
[431] Recall that Neville was interested in Parsons' writings on Social structures and met with him in USA.

When a social system has failed to solve its problems and is destroyed as such, the individuals do not, of course, disappear with it. The social system then *dedifferentiates*[432] back into its more elemental components, into smaller primary groups or individuals, which can and frequently do survive.

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

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

Neville was having residents and all involved in Fraser House learning about evolving their own *personal agency* through their *embodied experience* of their *biologically flexible* responding to *th*eir *own* moving,

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[432] My italics.

sensing, feeling, and verbalising in relational social engaging with others in evolving together a culture[433] of their *own* making.

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

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

Gouldner then links the above quotes in writing:

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

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

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[433] 'Culture' as in 'our way of living well together'.

Again quoting Gouldner:

> Limited increases in the randomness of social systems – that is, growing anomie - may be useful for the *human* and the *cultural* system. In this view the 'anomic' person is not merely an uncontrolled 'social cancer' but may be a seed pod of vital culture which, if only through sheer chance, may fall upon fertile ground. He contains within himself the 'information' that can reproduce an entire culture, as well as the energy that enables him to 'imprint' this information upon patterns of behaviour, and to strand these together into social systems.

> If on the one hand, the individual's extensive enculturation provides him with a measure of functional autonomy in relation to social systems, on the other hand, his capacity to create and maintain social systems provides him with a measure of functional autonomy *from specific* cultural systems.[434]

The Biography of Neville Yeoman's Work Life[435] and the associated *Whither Goeth the World of Human Futures* explores the concept of 'connexity' that embraces the inter-connectedness and inter-dependencies in social systems.

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[434] (1970, pp. 224-225)
[435] Spencer, 2005 refer www.laceweb.org.au/bio.pdf

Within Fraser House Neville was exploring and evolving the merging of individual and collective action – what Neville called Collindivity; not only how people can have dependence on others, and interdependency, but also *how folk could evolve their personal agency*, their functional autonomy, and how they could flexibly change these states as appropriate to changing contexts. Gouldner also writes of this:[436]

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

In the early 1960s Neville had been exploring sociological writing for ideas he could explore at Fraser House. He was familiar with Parson's work and went and met Parsons in America.

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[436] (1970, pp 215)

Neville told me that Neville believed that Fraser House was ahead of Parsons' social systems thinking. I sense that an important aspect of this was, to do with the potential for individuals to act independent of the system and independently of others as they take back ability over their lives together.

This Segment has outlined Dr Neville Yeomans Frameworks and Way in linking into the people on the margins who have in large part dropped out of social systems in decline and who are engaging in a wide range of personal and communal action exploring better futures.

Fraser House as Holographic Social System

In a hologram each point in the object illuminates all of the hologram. This has the effect that the whole object can be reconstructed from a small part of the hologram. Thus, a hologram can be broken up into small pieces and each one will enable the whole of the original object to be imaged. This may seem hard to comprehend. The idea that any part contains the whole is an aspect of the following story from life.

The Adidas Shoe Solution

I had the following photo, though all of the colours were distorted in a similar way through the whole photograph. Note the pervasive repeating of patterns that connect through the photo. Gently try the counter-rotating pattern of the leader with others following his movements.

Photo 10. Photo after the 'Adidas' Adjustment

A friend skilled in photo manipulation recognised that the man third from the left was wearing new Adidas running shoes. He knew the colour code of the blue used by Adidas. By adding the same colour correction used to correctly adjust the blue on the shoe to the whole photo, the correct colour was generated through the whole of the photo.

Upon careful and rich reflecting and contemplating it may be appreciated that in Fraser House Neville Yeomans had (with many others on staff and all those Residents, Outpatients and visitors passing through) created and sustained between 1959 and 1968 a holographic social system. Any and every micro bit of human interaction within the Unit contains the Yeomans' Way This was an aspect of what Margaret Mead appreciated in saying the Fraser House was the most *total* therapeutic community she had visited anywhere in the World.

In summary, in the woven entanglement of Yeomans' Way, every part embraces the whole and the whole is constituted by the parts in flux and flow.

Fraser House as a Self-Organising System

Yeomans was initially very hands on in Fraser House. Then he tapered off and left the process to be a self-organising system.[437] In this Yeomans was again engaging in biomimicry.

Aspects in nature tend to coalesce naturally into systems that self organize:

- o It is possible to identify what could be termed 'organising' within natural systems
- o Natural systems typically have structure and process that are ordered, with system parts fitting together, and as such, possessing the quality of 'being organised'. An example - river systems draining huge areas of a continent – the survival of the fitting
- o Huge natural systems are typically extremely dynamic with constant changes, while still maintaining a coherent over-all order – for example, dynamic change in river systems - rivers changing course during floods, and dynamic ever changing river deltas extend into the ocean
- o 'Organising' emerges from happenings to myriads of system properties that are cohering together in increasing the likelihood of other happenings in naturally occurring contexts;

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[437] Refer Self-organizing Systems in the following website that gives many example and processes: www.laceweb.org.au/sos.htm

emergent properties, patterns, and repeated patterns in nature, naturally combining aspects and symbiosis

- o One example of an oft-repeated natural system pattern is gravity and land topography based water flow occurring on the oft repeated three primary landforms: main ridge, primary ridge and primary valley
- o There is an abundance of 'stacked' possibilities in the billions of droplets of water randomly falling on the constraints of the three primary landforms
- o Random falling drops of rain 'self-organise' in response to gravity – random events within the constraints of local context - either this side or that side of the main ridge – landing on pervious or non-pervious rock, or flowing over compacted or non-compacted soil, either soaking into the earth and seeping to lower levels to emerge as springs, or running overland to runoff into creeklets, creeks, streams and river systems, and then into river mouths, estuaries or deltas that tend to start repeating the pattern out into the ocean. And through all of this some water is evaporating off into the air again – a few simple salient aspects influencing complex systems and their outcomes

After 18 months Yeomans was able to go overseas for many months and everything ran very smoothly in Fraser House. Upon his return he became involved in legitimising Fraser House and hard to see. Again, the staff and experienced Residents and outpatients self organised and everything continued to run well.

The View from the Rabbit Hole

Recall that in the film 'The Matrix', Neo commenced by following the White Rabbit. This E-Book commenced with:

Pervasively, throughout the world social systems of systems have evolved with a massive array of control processes for the control of everyone with no one in control.

We have found that Yeomans set out to evolve a micro-society within a micro-life-world were the participants individually and collectively and ongoingly constituted their realities.

We also found that Fraser house differed from mainstream in many ways - examples:

- o Not top down
- o Providing a different set of roles for the psy-Professionals
- o Enriching the psyCommons
- o Supporting Self-help and Mutual-help
- o Holistic total processes
- o Community based
- o No treatment plan – very eclectic
- o Using social forces
- o Using audience and crowd effects

You may recall that this E-Book commenced with exploring a dense account unravelling how the tightly woven Fraser House Way worked in *re-socialising* the Residents.

Notice the assumption in the above sentence:

Fraser House re-socialised Residents.

This presupposes that this was a one-way causation – X caused Y. That is, it assumes that as Yeomans set up Fraser House, the assumption becomes:

Yeomans Re-socialised the Residents.

This E-Book has taken us far from this assumption. Yeomans set up a context where *Residents* socialized Fraser House and found them*selves* in the process.

In Fraser House, it was never 'Community as Doctor'. The medical model was never used. Rather, *community* of a very special kind was the integrator-transformer in having all involved realising their personal and collective authentic power to act in support of their <u>own</u> interests and to secure them. Increase in Authentic Power increases the total power in the system; compared with zero-sum power where, if I have more, you have less.

While there was pressure placed on Fraser House Residents and Outpatients to transform, rather than the typical mainstream quest for 'recovery from dominant system attributed mental disorders/ illnesses' (some may say 'pathologising the collective struggle of dis-advantaged groups against dominant interests'), Fraser House Resident and Outpatient members were supported to embrace, focus, and exercise their

collective strength to be able to engage their *own agency* in actions towards their *own* living well with others in the face of *recognised* problematic aspects of wider society. A specific focus was realising their individual, group, and collective potential to change social realities as evidenced in the Governance Committees. There was a potent blending and melding of the re-normalising and identity re-constituting potency of individuals and the collective engaging in the mundane practical considerations of community life - cooking, cleaning, gardening, and art making etc. This was continually blended with potent personal and bio-psycho-social transformative action.

In summary, Yeomans set out to evolve a micro-society within a micro-life-world that differed in many ways from main-stream. Participants individually, collectively, and ongoingly constituted their realities and found them*selves* in the process. *Communit*y of a very special kind was the integrator-transformer in having all involved realising their personal and collective authentic power to support and secure their own interests. Fraser House Resident and Outpatient members were supported to embrace, focus, and exercise their collective strength in engaging their *own agency* in actions towards their *own* living well with others There was a potent blending and melding of the re-normalising and identity re-constituting potency of individuals, and the collective engaging in the mundane practical considerations of community life. This was continually blended with potent personal and bio-psycho-social transformative action.

How to Replicate

Many glimpses have been provided of Yeomans' Ways. Two themes:

> How as a collective, small group, or even an individual, to set out to replicate the actions implied in this E-Book.

> How to begin in setting up possibilities for replicating, adapting, and extending Yeomans' Way in the context of all of the issues outlined at the start of this E-Book.

Also recall the taking of the Blue Pill - One can go through life metaphorically taking the Blue Pill. As such life may just glide by - there may be little awareness of the oppressive forces of the matrix. However, if I am taking the red pill and acting close to or outside of the 'edges' - exploring the 'what could be' - then the 'social forces of control' may descend with a vengeance and typically do.

So how to explore possibilities at the margins - this E-Book has replicated Neville Yeomans' Way in that it has *not* detailed precise 'recipe' type instructions to resolve these issues. Rather it has provided a very wide spread of gems to be discovered and responded to and applied as hinted at in the poem at the beginning. I have been applying the Ways of this E-Book and I to, like Neville Yeomans, find that whenever I go 'creative context' then 'everything *is* creative' - it *does* work like this.[438]

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[438] To repeat, there is something potent in this processes of being completely congruent with intention aligned with accessing all internal psycho-emotional resources by aligned

Synchronicity goes 'through the roof and the miraculous occurs regularly as shared in many stories throughout another of my Books, Coming to Ones Senses – By the Way.[439]

This E-Book has been providing many ways and processes contributing to transforming - and key components are *stacking, layering, and weaving*.

The processes outlined in this E-book may be applied to well functioning people who may want to further tap their unique potential to shift into modes of thriving with others. The processes do not just apply to dysfunctional and struggling people.

While one catalytic self starter can generate massive change in social relating, a fundamental thing about social relating is that it involves social relating – so the significance of processes supporting the evolving, extending, and sustaining of local relational networking.[440] While this networking may extend way beyond a few catalysts, they are far better off with their own functional personal support network as the system may come down hard on 'significant marginals'.

conscious and unconscious means, and in this congruent focused state going 'creative context' – and then 'everything is creative'. Now another potential is to go for other aspects than 'creative context'. For example, I went for 'easily finding natural nurturers in complex challenging contexts in SE Asia' – and the outcome – I found them easily.

[439] Internet access: www.laceweb.org.au/btw.pdf

[440] Refer 'Laceweb Sociograms - Figures Depicting the Evolving of Indigenous and Small Minority Healing Networks in East Asia Oceania Australasia'.

http://www.laceweb.org.au/soc.htm

Also refer Spencer, 2013a pages 792 – 814.

Some readers may find that the '*all of this'* is, to say the least, a bit much. The social forces of control imposed relentlessly by dominant and dominating Social Systems of Systems that was the starting point of this E-Book are more than 'a bit much'; they are massive and all pervasive.

Neville Yeomans was well aware of, and took a leaf out of 16th century author François Rabelais' book, *The Life of* Gargantua *and of Pantagruel.*[441]

Rabelais makes specific use of massive and hilarious excess[442] to make very telling observations about 16th Century society. Similarly, Dr Neville Yeomans continually and massively stacked to excess as an essential aspect of his Way. Another key aspect of Neville was his relentless persistence and impeccable social ecology.

During the nine years (1959-1967) Fraser House was running under Yeomans the Unit had Big and Small Groups occurring twice a day Monday to Friday (with typically 170 – 180 in attendance) with countless other Groups for special purposes, on top of all of the Governance Meetings of the ten committees reporting to the Parliamentary Committee with referrals to the Pilot Committee. During 1959-1968 Fraser House averaged 20,000 Outpatient visits a year and 2,500 visitors a year. Resonant with Rabelais' use of excess, over the nine

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[441] A relevant reference pointed out to me by Dr Werner Pelz. Refer Internet site accessed Feb 2017:
https://ebooks.adelaide.edu.au/r/rabelais

[442] For example, refer Rabelais' book, Chapter 22 on the massive number of games played. A browse of the book soon highlights the use of extreme excess.

years Dr Neville Yeomans was director and psychiatrist at Fraser House the Unit had in excess of:

- *865,000 group attendances*
- *22,500 Big Groups*
- *81,000 small groups, and*
- *4,500 Governance Groups*

Fraser House was a massive endeavour. Given all of this activity in the context of the controlling forces referred to both at the commencement of, and during this E-Book, it is noted that *there appears to be no trace that Fraser House ever existed in the NSW Health Department Records*. Powerful interests wanted Yeomans and Fraser House and everything associated with it to disappear from view. The set of buildings called Fraser House were repurposed as the Lachlan Centre and later repurposed again; they no longer represent or re-present Fraser House. Fraser House as an institution between 1959 and 1968 existed primarily as past and present Residents, staff and Outpatients were conscious of it. Now it lives on in the memory of those involved, with traces in Dr Yeomans' Archives in the Mitchell Library in Sydney with copies elsewhere. It also lives on in Clark and Yeomans' book, Clark's PhD, Yeomans' Archives,[443] my PhD[444] and my Biography of Yeomans' life work.[445]

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[443] Yeomans, 1965a & 1965b. Also refer Yeomans writings in the references in the Biography of Yeomans' work life. Internet site accessed Jan 2017. www.laceweb.org.au/bio.pdf

[444] Spencer 2005. Cultural Keyline – The Life Work of Dr Neville Yeomans. Internet Site accessed Feb 2017.
http://www.laceweb.org.au/ck/ck.htm
http://researchonline.jcu.edu.au/17432/

[445] Spencer, 2013a.

The Collection of stories from life, *Coming to Ones Senses - By the Way*,[446] the Yeomans Biography, and the Laceweb Homepage Archive contain extensive resources towards adapting the themes of this E-Book to the wider issues outlined at the commencement of this E-Book. They also detail how Yeomans extended Fraser House Ways into the wider society.

The Ways are also very much alive today and being used today by folk *very quietly in the hills* throughout many parts of the World. Glimpses may be found in the Laceweb Archive[447] now accessed by people from 179 counties. Others are also picking up resonant themes. Search and you'll find. Back in 1977 George Engel[448] made a case for using a bio-psycho-social medical model in his paper, *The Need for a New Medical Model: A Challenge for Biomedicine.*

Dainius Pūras',[449] paper to the United Nations Human Rights Council in Geneva titled, '*World Needs 'Revolution' in Mental Health Care' that was* introduced in the Preface to this E-Book is one clarion call that a new Paradigm needs to emerge. Others are active in evolving new paradigms. For them, this E-Book may well be a GEM – as Global Emergence Matters.

In final summary, throughout this E-Book there have been many glimpses provided of Yeomans' Ways. In replicating Yeomans' Way it has *not* detailed precise 'recipe' type instructions to resolve societal communal

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[446] Spencer, 2013b.
[447] Laceweb. Internet Archive accessed Feb 2017. www.laceweb.org.au
[448] Engel, 1977.
[449] 2017.

and personal issues. Rather, it has provided a very wide spread of gems to be discovered and responded to and applied as hinted at in the poem at the beginning. This E-Book has drawn deeply upon action in the 1960s – and as alluded to in the opening poem, contains gems buried deep though available for those searching. The Ways are also very much alive today. People are exploring new potentizing energy forms providing supporting embrace for transforming community to wellness.

This E-Book may provide a frame for your adapting of Yeomans work for the current age. Much of the unknown about the Rabbit Hole that was Fraser House is now known, knowable, and understandable. Interested?

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ADDENDUM A - RESEARCH QUESTIONNAIRES AND INVENTORIES - NEVILLE YEOMANS COLLECTED PAPERS

A list of many of the surveys and questionnaires that Residents and Outpatients were asked to complete in order to have available very detailed life histories – and at the same time re-experiencing a comprehensive review of their own life to date. From Volume 11 of Neville Yeomans Collected Papers in the Mitchell Library – NSW State Library, NSW.

Personal Adjustment Record

Social Health Record

General Adjustment Record

Child Adjustment Record

Family Adjustment Record

Group Reporting Record

Follow-up Record

Social Problem Record

Social Value Record

Child Parent Group Reporting

Attitudes to Mental Illness

Elderly People's Attitudes Questionnaire

Emergency Services Survey

Research Study Group Student Opinion Record

Course Assessment Record

Counsellor Opinion Record

Social Organization Study

Total Care Adjustment Record

Group Reporting Record

Crime Attitudes

International Studies on Drug Dependence

Alcohol Attitudes Questionnaire

Personnel Study – Social Problems Record

Group Description Record

Follow-up Questionnaire

International Study on Family Planning

Attitudes Questionnaire

International Study on Handicapped Children

Fraser House Opinion Survey – Psychiatric Research
Study Group

Opinion Leaders Inventory – Fraser House
Questionnaire

Opinion Leader Record

Migrant Attitudes Questionnaire

Resident and Family Questionnaire

Opinion Leader Form

Landscape Planning Attitudes Questionnaire

Attitudes towards Overseas Trade

ADDENDUM B - DISCUSSION THEMES

Explore with others[450] how Ways that have been woven together in this E-Book may be adapted in the context of the following themes:

- o Respectfully re-socialising
- o Stopping conflict in all of its forms[451]
- o Evolving enabling[452] environments and atmospheres
- o Evolving Vibrant Communities and local lore
- o Increasing effectiveness in Therapeutic Communities
- o Setting up community processes for:
    - o Stopping family violence
    - o Stopping bullying
    - o Stopping addictive behaviours[453]
    - o Stopping racism

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[450] For Group Processes, refer *Healing Group Processes.*
http://www.laceweb.org.au/hgp.htm
[451] Professor A. Clark (1993) considered Fraser House the best model for resolving Social Conflict that he had found in the World. Understanding Fraser House Way is a key theme in this E-Book.
[452] 'Enabling' – supporting people to be able.
[453] Refer Appendix D. Also refer, *Detox and Afternoon Tea.* Spencer 2013b, pages 295 – 306; Also refer *Flexibility and Habit* Internet Site accessed April 2017.
http://www.laceweb.org.au/fh.htm

- Re-constituting[454] society following man-made and natural disasters[455]
- Enlivening schools in areas of situated poverty
- Revitalizing Grandparenting, Parenting and Childhood
- Re-locating, re-settling, and re-habilitating displaced people
- Respectfully Re-socialising the Radicalized
- Evolving thriving multicultural communities
- Evolving humane caring alternatives to Criminal and Psychiatric Incarceration
- Reviving closed Therapeutic Communities
- Evolving social psychiatry and community psychiatry
- Having vibrant *C*ommunity doing things and being the change process (complementing government, organizational, or business services)
- Evolving our Unique Potentials in making better Realities
- Nurturing Community for Wellness

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[454] 'constituting' - to form some new person or thing - to transform.
[455] Refer *Culturally Sensitive Responses to Disasters* Archive – Section N in the Laceweb Archive www.laceweb.org.au

ADDENDUM C - A LIST OF ADVISORY BODIES AND POSITIONS HELD BY DR NEVILLE YEOMANS

- A founding director of the NSW Foundation for the Research and Treatment of Alcoholism and Drug Dependency.
- A founding director of the national body of the above organization.
- The Government Coordinator on the Board of Directors of the Foundation for Research and Treatment of Alcoholism and Drug Dependence.
- A member of the Council for an International Conference on Alcoholism and Drug Dependence.
- An advisor on an Australian National University Research Program on the Study of Alcoholism.
- Chairman of the Departmental Conference of Clinicians Panel
- Member of the NSW State Clinicians Conference
- A member of the Committee of Classification of Psychiatric Patterns of the National Health and Medical Research Council of Australia.

- An advisor to the Research Committee of the New South Wales College of General Practitioners.
- A member of the Executive Council of the Foundation for Aboriginal Affairs and the Chairman of their Health Advisory Panel
- A patron of Recovery (now Grow) and the organizer of the first group in Sydney Hospital.
- The Patron and Counsellor of Recovery Groups
- A member of the Advisory Committee of the Institute of Criminology
- A member of the Advisory Editorial Committee of the Australian and New Zealand Journal of Criminology.
- The president of the Total Care Foundation which was the entity used to evolve the Watson's Bay Festival.
- A Founding member of the Sydney Arts Foundation
- Member of the Ministerial Committee involved in the Repeal of the Inebriates Act
- Member of the Health Education Advisory Sub-Committee on Alcoholism
- Organizer of a Fellowship on Alcoholism

- In 1980 Neville became a member of the Editorial Board of the academic journal, The Journal of Therapeutic Communities.
- An examiner for the Fellowship Examinations of the Australian and New Zealand College of Psychiatry – confirmed by Dr. William McLeod, psychiatrist and former Director of Psychiatry at Royal Park Psychiatric Hospital in Melbourne for over twenty years.
- A founding member of the Sydney Opera House Society (mentioned by Professor E. Deuk-Cohen)
- A member of the Board of Directors of: The Drug Addiction Foundation
- The Drug Referral Centre Aged, Sick and Infirm Appeal
- Having extensive court experience as an Expert Witness and involved in prison rehabilitation and prison reform for some years. Neville assisted development of rehabilitation and research programs by parole and probation officers. Some of these were involved in the Psychiatric Research Study Group

ADDENDUM D - TRANSFORMING ADDICTIVE BEHAVIOURS

Ask typical alcoholics or drug addicts when their sober to talk about what it's like when they're drunk or drug-affected and they typically can't tell you very much at all. They are either partly or totally amnesic. Similarly, if you ask people when they are drunk or in a drugged state about their experiences when they are sober, or off drugs and they typically find it difficult to give you any information.

When they are in one mode they find it very difficult to access information and experience from the other mode and vice versa. Typically, they're never in these two states at the same time. These states are sequential, not simultaneous. The two states typically do not co-exist. This is in some ways like the notion of multiple personalities in that there are two ways of being in the world that are possible, though these two ways never co-exist in experience at the same time.

Engage with them when they are sober and we may well get fully congruent responses about the desire to change. And we may be able to introduce new values, aspirations, beliefs, resolve, plans, practical steps, and new behaviour and the like. The fundamental thing is _none_ of that will be available to the person when they shift into the addict state or mode of being. And typically, they can flip states very quickly.

Typically it is the sober part that brings the person in looking for support and help. That's the part that walks in through the door. That part is typically fully committed to changing so there is often little to do for that part; it typically already has lots of personal experience of the disadvantages of taking drugs and alcohol. However, the sober part *cannot do anything at all* about the other part. It also cannot do anything to stop the *awful* feelings and sensations that sweep their body and mind. In dissociating to get away from feeling awful they switch modes to the Addict State and loose all contact with the understandings and resolve and other aspects of the Sober State.

The part to engage is that dissociated-Addict part that is habitually driving the addictive behaviour. Because the sober and drug-affected states are dissociated, when addicts walk in for help in a sober state, it is typically very challenging to access the other part. They are doing their very best to stay in sober mode, and it may be challenging to access the addict part which is the habituated patterns that has to transform. Currently there's a huge gulf between the part that *wants* to change and the part that has them repeatedly engaging in addictive behaviour. These parts are so different and separated that they typically, do not express themselves at the same time in addicts' experience.

Now to introduce a different way of looking at a number of differing human phenomena - resistance, addiction, post traumatic stress disorder, and defence. Consider each of these as instances of entangled and integrated habitualized complex patterns and processes.

Feldenkrais suggested a way to interrupt and dis-integrate habitualized phenomena. We have already referred to Moshe Feldenkrais' observation regarding sudden interrupt, especially of movement leading to dis-integrating of patterns. This is repeated below. Feldenkrais writes on the potency of interrupting and dis-integrating habits in changing emotional and kinaesthetic states (in simple terms 'how we feel') temporarily, or potentially, permanently:

A fundamental change (read as 'interrupt') in the motor[456] basis within any single integration pattern (read as habituated complex processes) will break up the cohesion[457] of the whole and thereby leave thought and feeling without anchorage in the patterns of their established routines. If we can succeed in some one in

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[456] Involving the motor cortex in the brain.

[457] 'Cohesion' from Latin *cohaerere* 'to cleave together', 'be coherent or consistent' - from *com-* 'together' (see co- in Latin), the form of *com-* in compounds - meaning 'together, mutually, in common,' + *haerere* 'to adhere, stick'. 'Cleaver' is interesting and apropos as implying 'together in separateness'; as in 'meat cleaver' & the expression 'cleaver unto one another' in the marriage ceremony. 'Close together in our separate uniqueness' was the flavour of Fraser House engaging.

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[458] will disintegrate (1972, p.39).[459]

Let us unpack what Feldenkrais is saying here concerning interrupting and disintegrating habits:

A single integration pattern has (a) a motor basis, and (b) associated thought and feeling (sensed through awareness)

We can interrupt that basis.

This changes (a) the coordination of the pattern or (b) the pattern itself.

This leaves thought and feeling without anchorage in the pattern of their established routines.

This disintegrates (a) the pattern and (b) the basis of the awareness of the pattern (in thought and feeling).

This interrupts the coordination of signal patterns in nerve function by activating neurochemical receptor blockers and re-uptake blockers along with dispersal and disintegrating of looping neuro-chemicals that

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[458] Refer '*Jaw, hands and belly anger interrupt*', Spencer, 2013b, pages 28, 32, 33, 35, 45.
[459] The Feldenkrais segment titled 'Where to Begin and How' is well worth a read (1972, p. 30-39).

had been sustaining the pattern (thought and feeling correlates as aspects of the whole of it) [460]

The story from life titled Detox and Afternoon Tea[461] provides a glimpse of ways of engaging with the above. In this Detox incident, the person being supported is in dissociated chaos[462] and incoherent following the taking of a cocktail of hard drugs. The enabler establishes rapport, keeps interrupting the addict's experience, with this throwing him into profound confusion. This disintegrates the looping of the drugs through his system, behaviourally activates receptor blocking and reuptake blocking, dispersal and dis-integrating of the drugs, and mobilises the evacuating of the drugs through the kidneys and bladder - aided by having the person drinking water.

While this is all happening, the enabler using Ericksonian language anchors the person's confused/disintegrated addicted state with the sober state, (with its resources), and future paces the person into rehearsing what he is going to be doing in a few moments; after 8 minutes of interaction this person goes outside with grace and poise and serves tea and coffee to a waiting crowd.

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[460] Refer Flexibility & Habit www.laceweb.org.au/fh.htm
[461] Also refer, *Detox and Afternoon Tea.* Spencer 2013b, pages 295 – 306 – www.laceweb.org.au/btw.pdf
[462] Recall that chaotic states still may contain ordered patterns; refer Capra, 1997, pg 122.

The above reference details what the enabler (who was mentored by Yeomans) did. Yeomans evolved eclectic ways[463] of working well holistically with the bio-psycho-social aspects within and between everyone involved in Fraser House.

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[463] Also refer *Flexibility and Habit* Internet Site accessed April 2017. http://www.laceweb.org.au/fh.htm

INDEX

Final Notes and Wisdom Fragments

The Way is searching for the way.

A place that stirs emotion

Bring it up in the group

Collective human intention

Collective human intention to transform to wellness

Constant and sustained interrupt of dysfunction

Engage and work with the free energy close to the stuck energy and have ripple through effects

Engaging the whole of it

Having family and friends as Outpatients was a crucial aspect of Fraser House reality maintenance – as they were not going back to people who would deny the Fraser House reality.

Joined up thinking

People identified each other and in so doing identified themselves

Reciprocal typificatory schemas

Recognising types in the process of changing type

Structural framing of social process in action

The initial experience was powerful – the challenge was to maintain and sustain plausibility. Stay three months.

The reality base of Fraser House re-socialisation was ever present in the day to day activities.

Together we make things happen and together we're transformed in the process

Interrupting and disintegrating habits

A single integration pattern has (a) a motor basis, and (b) associated thought and feeling (sensed through awareness).

Interrupt that basis.

This changes (a) the coordination of the pattern or (b) the pattern itself. This leaves thought and feeling without anchorage in the pattern of their established routines.

This can disintegrate (a) the pattern and (b) the basis of the awareness of the pattern (in thought and feeling). This interrupts the coordination of signal patterns in nerve function by activating neurochemical receptor blockers and re-uptake blockers along with dispersal and disintegrating of looping neuro-chemicals that had been sustaining the pattern (thought and feeling correlates as aspects of the whole of it) [464]

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[464] Refer Flexibility & Habit www.laceweb.org.au/fh.htm

Author

Dr Les Spencer is involved in post-doctoral action research alongside consulting, and writing on the inter-connecting between the natural life world, the social life world and global futures. His areas of action research and writing bridge biomimicry, links between geo-emotional, land topography; and social topography; clinical sociology, clinical psychology, organizational psychology, neuro-psycho-biology, community psychiatry, social psychiatry, somatic sociology, somatic psychotherapy, ecology and social ecology, Keyline water harvesting and new soil generating, actuarial science, large money investment practice, life underwriting, behavioural science, psychosocial disaster response (consulting to the UN), harm minimization and risk sharing, consulting to global governance and international business organizations; intercultural studies, peace studies, relational mediating and reconciliation ceremonies in post conflict contexts; futures studies, hermeneutics, sociology of knowledge, and legal studies.

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