

CHAPTER EIGHT



CREATING CONNECTIONS

At the beginning of this research journey I struggled in unimaginable ways to order the research process and put together a comprehensive literature review, finding it difficult to locate a theory within which to base *The Map of Loss*. When it came to writing this report, not only did the struggle continue, it actually became more difficult. As students we are taught to write our reports using the hourglass format so that you begin with the literature review then narrow things down as you present the method and results and then expand the report again with the discussion. This report has been nothing like that. Undertaking a literature review on *The Map* was not possible as it is an innovative model, not previously written about theoretically. So I began with my own experience because that was what I had available to me. I then expanded on this knowledge by interviewing Snyder on how and why she developed *The Map*. Following

this I shared a brief insight into my own theoretical journey, the reading I've undertaken as part of the journey, sharing my understanding of Metaphor Theory and hoping against hope that I could essentially avoid Chaos Theory. This resistance is of course the essence of chaos, as I have since discovered, and as we have seen the only way through 'the swamp' is to cease resisting and swim through those feelings. As the journey continued with the interviews of the collaborators, I tried my best through analysis to condense the data into smaller bites. However I continually found if I did that then the full effect, the context and process, the interconnections and meaning of their experience would be lost. The results of course are that the collaborators' contribution has formed the bulk of this report, nothing like the expected hourglass and part of that is the nature and challenge of qualitative research. This report has continually expanding out from the smallish point of my experience, and the shape therefore is that of a triangle. Are you getting a sense of the panic or chaos I have been experiencing?

Another aspect of the struggle involves the way we are educated into conducting our research and writing our reports. We are taught to take the emotion out of our writing, even though when we read the work others we are encouraged to revision, to imagine, to create. Our academic writing does not reflect that because we are busy being detached from all that we do. In writing this report then I have been taken out of that detached comfort zone, hence the struggle. So I've chosen to add my enthusiasm, imagination and dream of difference and I am choosing to share that with you. I've learned from The Map that people cannot take on our ideas and share in what we know if it is not presented in everyday passionate, positive language. How can we inspire hope and hope to influence people if writing in third person, detached, jargon filled reports? This detached form of writing may 'fool' people into thinking we are operating in an objective detached manner as far as our research is concerned, but how can you do that and make meaning and provide meaningful connection at the same time?

The struggle to write this final chapter, to draw together all of this experience and build a theoretical understanding has been spent for the most part on the 'rocky paths' continually gathering information with which to make progress. This gives a whole new meaning to the concept of procrastination. I have been debating this issue with my family, friends and colleagues. In answer to the now dreaded question of have you finished your thesis yet? I now know that I have not been procrastinating. I have been on those 'rocky paths' and there for a reason. It took some time for me to

recognise that my struggle was due to my trying to fit The Map into existing theoretical frameworks. When it needed to be considered in the totally opposite way, as demonstrated by the number of theoretical approaches supported by the collaborators experience. The data have indicated that The Map supports all the theoretical frameworks utilised by the collaborators.

As discussed in chapter two and according to Snyder's philosophy represented by the triangle (Figure 3), The Map is a universal truth and therefore sits within the broad base of the triangle, supporting the other segments of actions, cognitions, emotions, and beliefs. All theories are universal truths as they contribute to our knowledge and understanding of our existence. They are parts of the whole, the web of life. (Capra, 1996). I was attempting to explain The Map, within the 'thinking' segment, and therefore trying to squeeze something as 'large' as The Map into that thinking paradigm. Not surprising then that I was finding it difficult to progress this chapter and present the theoretical underpinnings.

Theories do not exist on their own, as we have seen with the advances made through Quantum, Chaos, and/or Dynamical Systems Theories, nothing exists independently of anything else. In fact there are no 'things' as such, we always deal with interconnections (Capra, 1996). As discussed by Capra, "nature does not show us any isolated building blocks, but rather appears as a complex web of relationships between various parts of a unified whole" (p.30). We are the human aspect of that unified whole. These interconnections and patterns are illustrated to us through the math of chaos, through Mandelbrot fractals. Awesome that I can write about those now, without needing to understand how to compute them, that of course is the essence of chaos so I've learned. If you allow the chaos to be, through a process of non-resistance, the underlying unity that connects us will be revealed (Wolinsky, 1994). Assisting my non-resistance was of course my knowledge of The Map, Capra's (1996) discussion of the interconnectedness of life and the music of Ben Lee (2005). You never know where the link is going to come from and for me this is best described in the words of Lee (2005) from the track "we're all in this together". This is how the unity underlying my chaos was revealed to me.

"Woke up this morning, I suddenly realised we're all in this together I started smiling cause you were smiling and we're all in this together. I'm made of atoms, you're made of atoms and we're all in this together and long division (or chaos math) just doesn't matter cause we're all in this

together...every 12 seconds someone remembers that we're all in this together...ask a scientist it's Quantum Physics we are all in this together ...and you know there's never been protection in all the history of human connection...we are all in this together”.

The ‘rocky paths’ had been very productive. All of a sudden the ‘light’ went on. I had information available to me that allowed me to make that vital connection that has allowed me to explain this process and how The Map fits. Hopefully now I can explain the theoretical underpinnings of The Map in a way that we can all understand and I will finally have reached the ‘Seemore Mountains’.

This research journey illustrates perfectly the interconnections between all things, people seemingly working independently and in isolation have come together right here on this page, Lee a creative recording artist, Capra a noted physicist, Snyder a psychologist bringing The Map and myself gaining insights from their work. This meaning making cycle has been produced out of a seemingly unfathomable, most frustrating and uncomfortable chaos, otherwise perceived by those on the edge of the process as procrastination, so you see in chaos everything has its place!


A theory for embracing our humanity


Is it possible that The Map offers a universal truth that manifests from a theory of humanity? This theory begins with connection to self, connection to others, connections to work and or other daily activity, connection to local community, connection to a broader global community and ultimately then a reconnection with our humanity. According to the collaborators it does contain a universal message. Once you are connected within yourself and with The Map, it becomes part of you, it integrates the pieces of your life, and as expressed by one of the collaborators, “*I hope this gets out there, because wouldn't it be great if we were all reading from the same page, if we all become whole*”. The Map offers us a common ground, a means of communication, a means of connecting with the people in our lives, be they personal relationships, business, clients or broader audience. Our ability to connect with the audience is vital to the quality of any relationship. Connection is about meaning making both for others and ourselves. It is about creating supportive, health giving, meaningful relationships and environments.


I believe The Map allows us to unpack some of what we learn, and to reorganise it in a way that is then true for us and empowers us to move on. Through the metaphorical landscape and the varying activities undertaken during a Map workshop

you can re-imagine. You are able safely to challenge some of those more devastating lessons you took on as a child, perhaps when at an age where you were unable to process them appropriately, or see them for what they really were. This process allows you to alter or re-vision them to fit the person you are now or the person you wish to be. The metaphor within The Map is universal. There are swamps, mudflats, marshes, deserts, trees, rocky paths and mountains all over the world and they ‘behave’ in similar ways. They may be interpreted slightly different in the language base but their effects are the same. People have that understanding that if you are in a swamp it is tough going or that rocky paths are sometimes hard to negotiate and present us with challenges. This again empowers people through their own understanding of life to be able to make new meaning of their situation and this greater understanding allows for movement and change.

The map allows us to connect or reconnect the hidden patterns of our lives. If we are broken during our growing years or if we merely misinterpret someone’s intention into our truth, all ‘normal’ events in our lives shape us and change us from the being we

were at birth.  At birth we arrive in the world with our core being and all equal. This is a universal truth. But throughout our lives the influences of parents, friends and schools may have required us to fit different moulds and in some cases lose

touch with our truly unique self,  broken, or misshaped, sometimes by false beliefs. Rich (as cited in Bruner, 1990, p32) describes this well “when someone with the authority of a teacher, say, describes the world and you are not in it, there is a moment of psychic disequilibrium, as if you looked into the mirror and saw nothing”. This type of moment can occur many times in our lives as we are forced to conform and fit into systemic boxes, or come to believe falsely that we are not good enough in some or many aspects of life. When reaching adulthood we may have figured out a way to

present ourselves to the world,  seeming to others to be fully in touch and functioning normally but not showing our true nature.

We can revisit consciously through the discussions and stories shared throughout the workshop or unconsciously through art, poetry, and drama of the group to reconnect with our true selves. As we grow, we learn to make our way in the world. Early on in life that way is greatly influenced by others generally older than you, people you want to please, and other kids whom you want to fit in with. Parents have rules and you have to fit in with their lives, so even though it may not be you, you get into the parents' box. This may not fit you too well so a part of you may be left hanging out of the box. You are a funny shape but you do the best you can. Then you go to school and you have to fit into all the boxes they have at school. Different rules, different teachers, and you are aiming to please and fit in, so you force yourself to fit even more boxes. In order to do this you leave more parts of yourself behind, or you hide them away, as secrets no body can know about. You might be told you are not good at art. This plants the message that you are not creative. You believe it and you throw out all creative activities. Then remember the turmoil of being a teenager and all that that involved. Growing and changing and expectations and yet still more boxes to fit into. Perhaps then you get married, more expectations, and yet more boxes. If you are a woman and you have a child, then you experience the boxes that come with motherhood. Perhaps you need to have an operation, you lose a part of your body, what happens to that part of you? Who are you now?

As an adult, you have so many rules, so many expectations, some created by others, some created by yourself. You have beliefs, some real and meaningful, some false. How do you know who you really are? You have so many layers, so many boxes, so many shapes, messages and beliefs that are not really you. Where is your core being? Perhaps it is buried under boxes of this and boxes of that. When you journey through The Map, I believe you actually get to open those boxes, sometimes consciously, sometime unconsciously through the creative activities. Some of them are good boxes. You can choose to keep and celebrate those parts of yourself. Others you can dispose of, some which were not yours to have. These perhaps may include responsibilities that were not yours to bear, secrets that were not yours to keep, and those, which are no longer true for you.

We gain through The Map journey understandings and or insight and new perspectives on the things or events that shaped us, allowing us to make connections to our many selves and re-create ourselves. People generally seek psychologists when things are out of balance in life, when they are searching for wholeness. I believe The

Map offers this opportunity and a safety in this universal container where we can safely play out the parts of our lives and realise the impact of our decision-making and or the influence of others, recreate or re-vision our lives and move on to be the persons we wish to be, comfortable in our own power. Bruner (1990) called for a revolution in psychology. Perhaps The Map can be a catalyst for the revolution, as it provides an opportunity for meaning making, the central concept needed for a human psychology. The Map provides us with the opportunity for a return to humanity, an opportunity to reconnect with our true selves, to connect in meaningful ways with others, with a shared understanding of the universality of life. This does not mean that there is only one way of constructing meaning or that there is one right way. The Map allows for individual differences and choices and offers people a means of dealing with and making sense of the changes and disruptions that are part of the chaos we call life.

How this works

When you attend a Map workshop Snyder explains the processes underlying The Map and the reasons why we become stuck. This is achieved by working through the triangle (Figure 3) providing examples of each area. At the top of the triangle is our actions, the things we do and say, this is what we see. Next are our thoughts; they are generally invisible and private. Nobody knows what someone else is thinking. Our feelings or emotions are generally controlled. Throughout our lives we are conditioned not to express any negative emotion. The beliefs we have are next and sometimes these are false, as a result of negative experiences. Universal truths are considered to be the web of life, the interconnectedness of all things. Everyone is of equal value and things are in balance, we live life with balance and flow. If we lived our lives directly from the universal truths then everything would be fine.

According to Snyder (personal communication, 2006) our core being is anchored or centred in the universal truth. Through and from this our life energy can flow. Sometimes however this energy or flow can be blocked, in any or all of the upper segments of the triangle. For example if you think you would like to try something new, but continue to think about it until doubts begin to set in, then decide that you probably would not be able to do it right, and the result is you do not take any action. This 'not being able to do it right', might be the result of a false belief taken on from our childhood days, with parents saying things like 'if you can't do something right then don't bother to do it at all'. Often we have false beliefs that are based on 'shoulds' and societal norms. These can be individual, family and institutional false beliefs that can

create a block in our thinking, which can then lead to us not acting on anything. Feeling blockages for example, can occur through buried sadness, anger or resentment.

Sometimes our feelings can be too painful for us to cope with. This may result in an unmet emotional need, such as a need for love and security. Our action may be to buy a lot of things or to consume alcohol excessively. Our emotions are designed to be felt and to flow, to allow us to express freely and release the energy of the emotion. If the universal truth is flowing freely in our lives then we are thinking clearly. If there is any blockage then our thinking can become warped. Blockages can occur at any area of the triangle. In relation to action, most behavioural models are based on reward and punishment and often do not address any of the areas below. Therefore, generally speaking, you achieve short-term results only, as the false beliefs or blocked emotions have not been addressed. All the places in The Map are coping places, they are just reflections of the way people have learned to cope.

This is where the prediction in The Map (Table 1) has value. If for example people are stuck in the 'swamp of feelings' then their feelings are out of balance and have taken over, reducing their thinking and actions. To change this it is necessary to get them to do thinking tasks and increase their actions. The thinking task might be something like a crossword, for example, so that they need to think, but they are not thinking about the problem. The activity is to express the feeling, so something creative like art, writing, music or dance etc. People need to move through the swamp at their own pace, in their own way, so they need support to swim, but not support to shut down the feelings.

This is where the usefulness of The Map is illustrated, because people regardless of their situation can find their way through it or find where they fit in it. It is not a tool that you force onto people, it is not a tool that needs a diagnosis, and there are no specific requirements of people, neither having to tick all the boxes nor be putting square pegs in round holes. People are able to find their own meaning in it, it is adaptable from situation to situation, and allows for differences in people, places and cultures, be they biological, ecological or psychological differences. This is really important as so many things in life are organised in a way that makes it necessary for us all to be the same, systems view us as all being the same. The Map provides us all the opportunity to find common ground, maintain our individual differences, to appreciate our diversity and the things that maintain our individuality, while at the same time creating connections facilitating integration and acknowledgement of our humanity.

Limitations

Well yes there are some, beginning with my own experience of The Map, which meant that this research journey was to be quite a unique experience and would test my skills and knowledge to their outer limits. Clearly the discussions with Snyder regarding Chaos Theory, mathematical models, the suggestion that The Map is four-dimensional, are beyond my mathematical understanding at this point. The Map has an integrative property that creates connection and linkages between everything and everyone, but I am happy to acknowledge that it will take a math and science brain superior to mine to be able to calculate and explain the patterns underlying it. That in itself could be seen as The Map at work in facilitating the need for us to share our intelligence and collaborate to effectively understand what the underlying processes and patterns are that Snyder has captured. As stated by Snyder in her reflections “when you understand chaos, life is very simple and solutions can be very simple. Research is not simple when you try to put a fourth dimension solution into a two dimensional framework”.

I mentioned to Snyder at this time that it might have been useful if I had had this information when I chose The Map for my thesis topic, but then had that been the case I most probably would have panicked and looked for another topic. Throughout this research process I have been challenged and I have learned much and the process has also clarified and brought to light things for Snyder. So from that perspective this has been a successful attempt to build a foundation for understanding The Map and its processes. As with all things new there is still much work to be done and I look forward to others joining me in this endeavour.

In relation to limitations of The Map itself, the research questions did not address that issue. My focus was with attempting to understand what was working and how the collaborators had been able to adapt this approach. During conversations with the collaborators concerns were expressed with regard to safety of participants in the workshops and group work undertaken with The Map. The other caution expressed by the collaborators related to having a balanced approach and that The Map is not the answer to everything, there is nothing ‘new’ in it, the strength of it lies in the integration of what is known. Snyder supports this in her reflections mentioning that The Map is the first in a series of models she has developed to continue the process of growth that is initiated by The Map.

While this project has unfolded in ways I could not have predicted or imagined at the outset, it has I believe provided significant insights into the processes of The Map

and how it has been adaptable and useful for the collaborators. It has also provided powerful examples of the types of results or outcomes that are possible. The narrative approach has effectively allowed me to openly investigate the realities of using The Map for the collaborators. Providing you with stories of their experiences that have remained grounded in the context from which they originated. This approach has allowed for the complexities involved to be presented here sharing with you the reader the way in which the collaborators have made sense of their lives and practice following The Map workshop and the introduction of The Map into their work practices. However the project has also raised questions that need further investigation, particularly in relation to fourth dimension theory and the ways in which further research into The Map would be conducted. These are the exciting challenges, which lie ahead for those of us who would wish to continue this journey.

Need for connection

As discussed by Capra (1996), the issues of our time cannot be understood in isolation. They are “systemic problems which means they are interconnected and interdependent (p.3)”. The properties can only be understood within the context and processes of the whole, when you try to break things down into smaller and smaller parts in an effort to understand them you inevitably fail, as with my trying to understand The Map, to break it down and view it in relation to other theories, such as hope, empowerment, and metaphor. That is the essence of my struggle, trying to fit The Map into the psychological theories that I know and understand, but it never quite jelled, it never satisfied, I kept reading what I had written and thinking ‘yeah and....’ because I knew there was more that I could not explain at the time, and I kept looking at the list of therapeutic approaches (Table 5) and thinking I am missing something, there is still all this, how am I going to do this? I now recognise that The Map is not a part of some other theory, The Map is a whole, a universal truth and that is why the collaborators, all with varying backgrounds and approaches have been able to adapt, integrate and utilise The Map successfully across the different settings.

Capra (1996) discusses the principles of organisation that form a whole. The Map itself is about principles of organisation, so it cannot be taken apart. The Map is not a part, it is a pattern forming a whole that allows organisation or as the data have indicated, inclusiveness and integration. In the early stages of this study I was trying to identify ways of evaluating The Map using traditional scientific, psychological method, and at the time that was too difficult. I now understand why I could not break it down

into discrete measurable parts. When viewed in the context of the collaborators however, you gain an understanding of its parts within the context and processes discussed and a knowledge of the way people interpret and integrate it into their lives and work environments.

As mentioned earlier we are part of a unified whole and the connections or relationships we have determine the quality of the whole. When you take The Map journey the connections are made. The unity underlying the seeming chaos in your life is revealed and you are able to reorder or recreate the connections and alter the texture or the quality of the life you have in relation to the whole. If we look at this in the context of the women (highlighted by the case examples from clinical settings) attending the group journey through The Map then, we might consider that their mental illness is a reflection of their disconnection from the whole. The Map then offered the women a means of recreating what was fragmented and alienated in human nature. Thus providing them with new understandings of their position, creating new connections and thereby re-establishing their relationship with the whole.

The principle that people do not perceive things in terms of isolated elements underlies Gestalt psychology (Capra, 1996; Wolinsky, 1994). Metaphor Theory and the way in which metaphor assists our understanding and meaning making also illustrate this (Bruner, 1990). Both these approaches highlight things as integrated patterns or meaningfully organised wholes contributing to our understanding of life and the universal truth. These ideas are also contained within The Map providing us with an opportunity to understand the connection, a means of understanding the integration that takes place when you take The Map journey. This integration is the reason I am unable to divorce myself from The Map and be totally objective as my prior training in a scientific approach to research demands. Once you know this Map, it demands your presence, in the sense that it does not allow you to separate. The Map integrates all the pieces of your life and integrates with you and becomes part of your meaning making, part of the way you view the world. This integration of ideas promotes and encourages links, so that professionals, like the collaborators, are able to continue to work with their current frameworks. With The Map being a simple and easy to understand framework, clients are able to understand and see what they are trying to achieve and therefore join in the therapeutic process and tie together the old and new and gain an appreciation of all the has gone before.

When we view life from the perspective of Quantum Theory and Chaos Theory as an ecological system of organised networks of systems nested within systems (Capra, 1996; Wilbur, 2000), then many things become clear. In relation to The Map then, this is how we come to understand why things are the way they are for us. Whether that be a new clarity for those with mental health issues, that enables them to move on and out of the system, for example, or whether it is offering a means of connection between people, such as equipping the young Aboriginal man with a means of communication with his partner for example (case example 1 from community development and training settings). It is providing us with the opportunity to see the patterns within our lives to see the interconnections between all that has been fragmented, and how we can then begin to rebuild, with a renewed understanding.

Challenges in connection

Connection, real communication, forces you deal with your feelings, the one thing we are all culturally trained to hide and control. Most psychology theories deal with thinking and action, not with feelings. Feeling is about connecting, emotions must be allowed 'as energy', this non-resistance to chaos helps the person to reorganise themselves at a new level (Wolinsky, 1994). Quantum psychology as discussed by Wolinsky (1994) states that "if you cannot allow the energy to flow it will yield chaos; but if you let it be, it will reorder or reorganise itself at a higher, deeper and more connected universal level (p22)". This means that if you allow your emotion to be expressed, to flow, then in allowing that momentary chaos the underlying unity that connects will be revealed.

The challenge in that of course is that because it is culturally ingrained in us to hide or suppress negative emotion, people are not used to dealing with them. Thus when expressed freely people become uncomfortable and self-conscious wondering what others' think of you, or making judgments of ourself and others. For the most part those who are with you when you do express become uncomfortable and do not know how to respond. So dealing with this chaos, being open to chaos and allowing chaos will involve a whole new set of 'norms'. The push to de-stigmatise mental illness faces this battle because people are uncomfortable with negative emotion. It is hard work being with someone who is depressed, because it forces us to deal with sadness, sometimes constant sadness. None of us are culturally trained to deal with that. Those types of emotions are discouraged and this is of course what creates the disconnection. This is what stops real communication. What gets in the way of our compassion is judgment.

Prather (1989) shares “how it has taken him half a century of divergent experiences to realise that all approaches to healing, heal in the identical way. The only difference is how they limit their options, healing...must serve the mind and not be a tool of judgment, comparison, and classification (p.13)”. As soon as we begin to judge others we are resisting the chaos, resisting something in them that is making us uncomfortable, only uncomfortable because we have not been taught how to deal with ‘bad’ feelings. Feelings are not good or bad, they just are. If freely expressed and allowed to flow we will return to the underlying unity (Wolinksi, 1994).

The depth of our disconnection and our need to control chaos is really highlighted by a collaborator in the following excerpt from an interview:

“For people with mental health issues...sometimes it can be dangerous for them to show anything they hide their feelings because of the threat of being hospitalised or heavily medicated. It is very difficult to be able to work with this stuff (The Map) and not be seen as becoming mad, you know, or even just to be able to express feelings or grief without being seen as being so depressed you need to be medicated. In a hospital situation...it might be seen as pathology rather than just expressing self, which we all do” (C3).

The really scary thing about that discussion is that this view is supported in the literature, when discussing chaotic periods in people’s lives. Warren, Franklin and Streeter (1998) discuss disequilibrium and distressing emotions and point out that they are a necessary part of human change processes. Having said that, they then state, “if this were true, then human distress would not always be pathological”. This leads me to ask at what point did the mental health sector become so detached, so disconnected from humanity, so conditioned into denying our negative emotion and unable to deal with chaotic states, that it came to be seen as pathological? The challenge in dealing with emotion is the reason Snyder cautions the use of The Map with groups that are not residential. When you are working with people who are depressed for example, or young people, you cannot just send them home with it. Because if they do not have the skills and knowledge to get themselves through anything, and other people are not aware or able to deal with the expression of emotion, it can actually be quite dangerous for them.

There are challenges in working with The Map of course, because it means we have to allow the expression of emotion, we have to allow the chaos, we have to allow those feelings of being uncomfortable when someone is ‘losing it’. If the emotion is not

expressed it becomes blocked and the energy of universal truth is unable to flow effectively. Even in discussions with Snyder about the name of The Map, our inherent motivation to not deal with the negative is apparent. Many of the collaborators expressed alternative names for The Map and the way they view it, these can be seen at the base of the tree. I spoke to Snyder regarding this, about calling it the ‘map of life’ for example. Her response was *“if we call it life we overlook the loss, the negatives, the pain, and so then we contribute to the ongoing denial of emotions. We have to process and deal with loss, pain, suffering, guilt, anger etc. Negative emotions are part of life and in order to be well they have to be allowed to be processed and if you change the name you lose that”*.

It is essential to human being to fall apart, to fragment, disintegrate and to experience despair (Levine, 1997). How else will we recognise and address the lack of wholeness? It is in this chaotic moment that we can re-imagine, recreate and reconnect. Our need for connection and compassion is paramount to our existence, unfortunately it “goes unnoticed because of the psychological and emotional defenses we develop due to our life experiences (Wolinsky, 1994, p.309)”. As Wolinsky highlights compassion is a synonym for connection. When discussing the healing of Aboriginal Australians and therefore all Australians, Uncle Bob Randall calls for compassion as a means of reconnecting us. Healing all for the good of humanity. Uncle Bob Randall is a Pitjantjatjara Elder featured in the film *Kanyini* (Hogan, 2005). Kanyini is a Pitjantjatjara word meaning interconnectedness, to care for, to support, to nurture and to protect. The survival of the Aboriginal people depends upon connection, what is missing in their lives is the connection to land, the connection to culture and the connection to humanity (Randall, 2003). I would argue this connection is missing in all peoples. Indigenous people around the world are reflecting it back to us and we continue to ignore it, to the detriment of humanity around the globe. The time for connection is long overdue.

When you read information related to health and healing, particularly for people who have been through the struggle with terminal illness, the one thing that is mentioned by many as paramount in their healing is the quality of their relationships. Many consider the quality of our relationships is what keeps us healthy (Moss, 1989; Prather, 1989; Schwarz, 1989; Siegal, 1989). As discussed by Moss (1989), “our capacity to merge, to become one, however briefly, with ourselves, with each other, and with life in a larger sense (p.37)” is what heals. There again is the importance of

connection, “healing wherever and however it occurs brings each person and humanity as a whole toward a more inclusive, more unobstructed relatedness (p.37)”. Health crises are another form of chaos and provide an opportunity for restoration, for making our lives meaningful.

Systems further repress and control our attempts at connection. Schwarz (1989) writes in order to heal, “people must be given back the power to take charge of their own well being, a power that is often taken away from them by systems of health care (p.19)”. I would add that any system, the way they are currently organised, takes away peoples power. Systems tend to create dependence, “people need to be educated into how to ignite their own engines and keep producing power, so that the process continues after the healer leaves (p.19)”. If we can utilize The Map in this education, people will have skills and a model that allows them to make their own connections and create new meaning in their lives. Systems are a form of judgment, as you have to be judged to be in ‘need’ of a service. You have to fit into the box in order to qualify for assistance, and as discussed by Prather (1989) “any system of healing loses its effectiveness when it becomes judgmental (p.14)”.

The lack of connection created by systems is damaging to our humanity, particularly in mental health systems. If therapists have not connected to themselves how can they effectively connect with others, particularly those with whom they would undertake therapy? As stated by Siegel (1989), “it is vital...that you must genuinely look at your own pain and deal with it, not merely give advice without living it, without knowing how difficult it is for the client (p.9)”. Therapists must work on themselves if they would work effectively on others this is an advantage of working with The Map. The training is experiential so you have done your own work before using The Map with clients. Therapy becomes a process in which client and therapist heal each other’s pain (Siegel, 1989). This is what The Map offers, being experiential you deal with your own pain and have a renewed understanding of the connections and recognise the need for connection in others. “True healing means drawing the circle of our being larger and becoming more inclusive, more capable of loving (Moss, 1989, p.36)”, more capable of connecting with who you are, inclusive of your fellow beings, your surroundings and the universal truth of humanity. If we can utilise The Map then as a means of altering the culture that surrounds mental illness, the way it is viewed in the community, the way it is viewed and handled by mental health professionals and institutions to change that culture and create new meanings, how powerful could that be?

Perpetuating disconnection

Bruner (1990), Hillman (1975), Rappaport (1998), and Wilber (2000) have called for a revolution in the approach and practice of psychology. To me this revolution whether in terms of meaning making, a return to soul, the way we would empower those we work with, or the acceptance of what we know and an integral practice that reflects and honours our wholeness and our humanity, is simply about getting real. It is about being grounded and losing the jargon and systemic manipulation that keeps us separated from each other. The language used in academia keeps us separated from everyday people because they do not understand the jargon. Our writing in third person keeps us detached and separated from our work. Everything we do encourages us to be separate, detached and objective. We yearn for connection, yet the demands of scientific research demand detachment, therefore we are behaving contrary to everything that is natural in humanness, and being detached does not equal congruence (Clinchy, 2003). Any wonder the things we know have not managed to filter down and improve the lives of the everyday person in real and meaningful ways. Generally people come to psychology because they want to make a difference, they want to learn how to help people. What they learn is how to measure, quantify, judge and label people into boxes, under the guise of boundaries and professional practice. This of course continues the cycle of disconnection. How is it not possible that with all we know about the human psyche and human functioning, we cannot show people how to actually have positive and real relationships with each other? Why do we continue perpetuating the separateness and disconnection between each other, our work, our actions and behaviours?

Examples of disconnection can be seen everywhere, everyday in the ways that we work, what we watch on the television and how we behave. For example, our children see bullying on a regular basis, some live with it at home, others see it modelled on the television with regular monotony, others experience it from 'friends', teachers or relatives. But we still expect that our kids will go to school and not bully other kids. We think that educating them about love, respect and caring for others, is about giving them information, without any need to model the correct behaviour. Without making the connection real for them, we expect that they will do the right thing.

Disconnection can be seen in our leaders. Following the murder of a teenage girl by two of her teenage friends recently, in an interview for the television news, a

community leader said just two days later, ‘of course it is ongoing for the families involved, but the rest of the community are just getting on with business as usual’. How is that even possible? How can the leader of a community, after such a devastating event, just be getting on with business as usual, and believe that is happening for the rest of the community? It is possible, as we have seen with The Map, there is the ‘avoidance marsh’, throw ourselves into our work, go shopping, stay busy with the everyday, as a means of avoiding anything real. There is no real or intelligent leadership shown here, no real connection is made.

Recently on a morning television program there was a news story regarding the most stringent new water restrictions ever to be put in place for the south east of Queensland, due to the current drought and related water shortage. The program went from this news story, which highlighted an acute water shortage, to the weather presenter, who was situated at the opening of a fantastic new expanded water playground. Guess where the water playground was - in the south east of Queensland! Yes and then we expect that people will change their behaviours at home to conserve water and obey water restriction laws and begin caring for their environments.

Another example, campaigns aimed at reducing alcohol consumption, highlighting the dangers of drink driving are run during the Ashes cricket telecast. Run alongside are advertising campaigns aimed at increasing the consumption of alcohol, with cricketing heroes inspiring us to drink more beer! Which message would you choose, particularly if you consider yourself to be youthful and therefore indestructible? How can we expect people to make the connection, to make responsible choices about caring for themselves and others, when they experience this kind of disconnection on a regular basis?

The following examples highlight the serious, dangerous, immediately life threatening consequences of this disconnection. Recently opera singer Delmae Barton, almost died at a bus stop as a result of a stroke, because people failed to recognise her plight and stop to provide her with assistance. Barton is an Aboriginal, a self-taught operatic singer who has represented Australia on the international stage. The question asked by Legge (2006) was: is this a case of racism? Or the sad reality of our society so strapped for time, so bent on self-fulfilment, that compassion has deserted has deserted us? Challenging us in this example is Robertson, saying that “it’s easy to dismiss this as racism, then we don’t have to examine how we treat human beings (p.17).” Robertson then goes on to say it more about an endemic social problem. The fact that it is easy to

ignore our civic responsibilities, it is easy for the hundreds of people who passed by and overlooked a seriously ill human being, because we are so disconnected.

The final example is from a news article titled, ‘master predator sustained by the state’ (Jackman, 2006), the case of a 6-year-old girl, repeatedly raped, and her 3-year-old brother raped and killed, by a 32-year-old man. The authorities were aware of this man and his activities and failed to act. The files were repeatedly closed with assurances from caseworkers that they were working with the mother. As reported “no fewer than three police officers, a teacher, a child care worker, a nurse, two or three doctors, a hospital social worker, ambulance officers and at least one neighbour had contacted the Department of Community Services with concerns about the children’s wellbeing (p.2)”. This case highlights disconnection on many levels, disconnection within individuals, families, and our systems and the disconnection between the workers in those systems. If we wish for things to change then we must start doing things differently, we cannot continue to address things in the same ways and expect different, more effective and healthier outcomes.

In order to address these issues of disconnection we need to present new methods or new metaphors (such as The Map) that allow us to create new meaning and creative solutions to the issues of our time. These issues as discussed by Capra (1996) require solutions that facilitate connectedness, as nothing occurs in isolation. We need to reframe these issues within a holistic context, make new meaning, we need to look at the way our language frames our view of right and wrong, we need to create messages that are consistent and supportive of our well being and the well being of the planet. I believe that the connection and integration offered by The Map as illustrated by the collaborators examples provides us with an opportunity to begin this process.

The Metaphor connection

As highlighted by the collaborators the Map contains cultural narratives within the metaphor, this allows for individual imagination, perception, learning and meaning making. As discussed by Bruner (1990), this is the way we come to understand, the way we develop and grow, the way we can find meaning in our experiences. The metaphor contained within The Map establishes a connection with people that facilitates new meaning making, and new perspective taking, as it breaks down the barriers to communication, and provides a simple framework and common language within which to understand and process our experiences.

I believe the connections made through The Map create a deeper understanding of who we are as individuals, and provides insight into why our relationships are not always healthy and effective and allows for change to take place. This change is not superficial, it happens through recognition, insight and understanding at a very deep level. Through this change, people gain hope, but hope in a realistic sense as highlighted by the collaborators. Hope is defined as a perceived capability and motivation to find and use pathways to achieve our goals (C. Snyder, 2002). Finding a real connection to oneself, gaining a fuller understanding of why and how things have occurred in your life, and recognising your own patterns, provides you with powerful insight that fills you with a sense of hope. Hope that you can have command of your life, you are able to create a vision of how you would like things to be, because you can see how the existing patterns can be changed and your life can be very different. This change is also facilitated by the processes taking place within the group, if you don't immediately see things for yourself or within yourself, you see it in others and that in itself can be a powerful, hope giving, experience.

The process of meaning making is ongoing and integral to our search for self-understanding. Finding appropriate personal metaphors that allow us to make sense of our lives is a continual process, a process that continually creates the development of new life stories, new alternatives, and experiences. This search for understanding is a creative and imaginative process as we seek out personal metaphors that allow us to reason logically about the past, about our present activities, and rationally articulate our dreams, hopes and goals (Bruner, 1990; Lakoff & Johnson, 1980). Metaphor provides a bridge between affect and insight and is a means of mobilising and releasing emotions that produces affectively grounded and integrated insights (Siegelman, 1990). The metaphor of The Map then provides an opportunity to rapidly make sense of our experience, and as expressed by the collaborators it offers a very effective means of communicating and according to Fauconnier (1997), to communicate is to “trigger dynamic creative processes in other minds and in our own (p.181)”. Maybe The Map provides a space for imaginative creation of new meaning in peoples lives, which is why we see evidence of relatively rapid and major change taking place in people who undertake the workshop journey.

The expressive art and activity connection

I do not believe it was coincidental that the music of Ben Lee assisted me in making a personal breakthrough during this process. Snyder utilises music in her

workshops to assist the creative learning process. The significance of this in relation to this project is that this thesis with the addition of song, art and poetry, now contains all the elements that Snyder uses during The Map workshop. The aspect of drama is played out in the collaborators' stories and with the detail of my own frustrations and expressions of excitement.

As stated by Levine (1997) "the arts are pathways that take us deeper into ourselves and our experience as we enter into the depths of ourselves we encounter healing energies and experience the hope of integration (p.24)". This is illustrated by one collaborator "*the art gets us to that little part which is ourselves*". This view of the value in creative activities was supported by all collaborators, when describing their own breakthroughs, experienced during the workshops and further supported by the explanations given for the artwork displayed in each chapter. In drawing, painting or poetry we utilise both sides of the brain, the intuitive and the rational, providing opportunity for integration, for the creation of new metaphor, for meaning making, generating new understanding, new behaviours and new realities (Duffy, 2001; Hillman, 1975; Levine, 1997). As discussed by Bartal and Ne'eman (1993), the non-verbal removes many barriers to expression, stimulates the senses and provides an immediate way of communicating and discovering our many layers leading to integration and wholeness.

To facilitate this we must embrace and value our imagination as our lives are ruled by images (Hillman, 1975). Therapy is a process that involves awakening and challenging the assumptions by which we live our lives, a vital part of this process is the stimulation of our imaginations, to create new metaphors and new meaning (Bruner, 1990; Holmes, 2004) through the restoration of our imagination we can heal (Hillman, 1975; Levine, 1997). One means of opening up and creating anew is through poetry. Through poetry a new language is created that enables new territory to be explored (Holmes, 2004). A poem is "a specialised device for the communication of imaginative feeling" (Furman, 2004, p.224). Poetry is an effective means for conveying strong emotion, (this can be seen in the poem featured at the end of this chapter). Through poetry one learns about the role of metaphor in life and can create renewed meaning for oneself (Furman, 2004; Holmes, 2004; Stein, 2004). One collaborator highlighted the value in journaling and how the workshop activity has enriched that process for her.

Works of art have held a place of honour in traditional cultures around the world our histories are steeped in art. The healing capacity of art has been recognised in these

cultures, and creative processes are documented for releasing blocked healing energies (Furman, 2004; Levine, 1997). We all need creative expression and fulfilment, we need our cultures and communities, we need to belong, we need a real sense of belonging (Bartal & Ne'eman, 1993). Expressive creative activity has long been recognised as an effective means of healing. Through art we can overcome the conflicts of everyday life and transform our troubled psyche (Furman, 2004; Levine, 1997). Our psychology is a reflection of our culture, our way of life, our way of knowing, our way of valuing what is happening in our life, in communities and around the world (Bruner, 1990). Our psychology and our culture changes, and with and through these changes “it resists being tamed into objectivity” (Bruner, 1990, p.14), it embraces our imagination, our languages, our shared beliefs, desires and commitments and drives us forward through integration into wholeness and unity. Art gives voice to our suffering, it expresses the pain and confusion of the disintegration, to act, to dance, to sing, to paint or to create poetry provides an opportunity to acknowledge, feel and move through the pain and onto other possibilities. We can experience our own and others feelings, and this may lead us to act in a more coherent and integrated way (Holmes, 2004; Levine, 1997), this can happen through the group process during The Map workshop. It is possible in this process and through creative expression “one can see, and hear oneself in another’s words, music and brush strokes and this is a means of accessing the breadth and depth of human experience (Stein, 2004, p.179)”.

As expressed by the collaborators, The Map workshop with its incorporated physical drama, and creative expression connects for us the relationship between what we do, what we think, what we feel, and believe, challenges our view of what is real, and what is perceived, and so clarifies our responses or what is driving us to feel as we do. Everybody has their story, their pain, their false beliefs and we all have the ability to understand, recognise and move on if we are valued and given the appropriate space and time. The Map is I believe a catalyst for a solid foundation and significant healthy change and growth, reconnecting us through song, art, poetry and drama to what we value and gives us meaning that is leading us closer to wholeness and real connection.

The Chaos connection

At times throughout this research process, particularly when reading, dissecting, and connecting the writings of Wilber, Capra, Bruner, Hillman, Polkinghorne and Rappaport, I have felt like I was in the midst of a revolution. All of the above have called for a revolution in some form or another, regarding the way we approach our

work, the way we write about our work, the way we utilise the work of others and the way in which we have reached powerful new understandings. What these authors present is a richness of connectivity. The scariest part of this revolution for me was the recognition that The Map appears to have provided a significant step in this revolution for the collaborators. The Map has provided a means of making powerful connections. These connections are made with the literature, with the diverse therapeutic approaches and backgrounds of the collaborators and most importantly this is all transferable and connectable with the client base, the real people in our lives that we strive to help. Intelligent leadership is about ensuring those connections stay real, and are supportive of the natural flow and processes that occur in our lives.

Mant (1997) in discussing intelligent leadership highlights how much of management theory encourages mindless competitiveness. This competitiveness limits the human instinct to collaborate across boundaries thus limiting our potential growth and our ability to gain the maximum from our available resources. Intelligent leadership is about gaining the most for humanity with as little impact as possible on our environment and ensuring that we leave a positive model for future generations to follow. For this to happen it is necessary for our leaders to develop what Mant calls “frog understandings” (p.52). Mant uses the frog/bicycle metaphor to effectively demonstrate the differences in natural and mechanical systems, emphasising that it is not about having to choose between one or other. It is more importantly about recognising the essential nature of systems. Working with only a mechanistic or bicycle approach limits you to a concern with only the “functionality of internally consistent subsystems (p.53)”. So you can take apart a bicycle, completely reassemble it and it will continue to operate. Taking apart a frog on the other hand has vastly different results, as you disassemble the frog it will do its best to survive, as is natural, but ultimately the whole system will collapse and die. Frogs are determined by their environment and are intelligent total systems thus removing one part of the frog will impact in unpredictable ways on that system. The important message of this metaphor lies in understanding the relationship of the parts to the whole. “Most complex systems and all of those containing and serving people have natural properties (p.53)”. Developing frog understandings means we are better able to manage ‘people’ systems, better able to recognise the natural flow and processes that help them to function effectively (Mant, 1997). This is essential for all systems but particularly so for systems such as education, health and welfare, which have huge impact in the lives of people.

I believe Chaos theory, dynamical systems theory, nonlinear dynamics, self-organisation theory, or Chaology (Arrigo, 2004; Barton, 1994; Capra 1996), or whatever name it is given, depending on the paradigm it is utilised in, has much to offer us. For the purposes of this discussion I will refer to it as Chaos as that is how it was introduced to me. If we follow the lead of Mant (1997), Holland (1998), and Wilber (2000), and strive to include all that we know from other theories, utilise that knowledge and the greater understandings that they bring, and if we continue to work along the lines of connection, and an ecological world view, without dismissing other information because it is outside of our particular, often competitive or 'precious' domain, amazing things could be accomplished.

One significant message that I have gained from Chaos, in particular from Capra (1996) and Wilber (2002) is that I do not have to know all of it. I have read a few of the more 'scientific' articles about Chaos, tried to follow the mathematical computations but I get lost. When I read about Chaos in terms of the applications however, psychology (Barton, 1994; Iwakabe, 1999), community based activities (Arrigo, 2004), educational settings (Velde, Greer, Lynch & Escott-Stump, 2002) and management or organisational applications (Pascale, 1999), it is surprisingly simple. I can easily see the connections. We are all in this together, and together through the sharing of information, knowledge and meaning-making activities, as a global community we can really do this - together. Chaos has the properties to allow us to make those connections real and meaningful, to remove the competitive boundaries, to embrace our humanity and understand our role in and impact on the universe. Chaos is about the discovery of interdependence and the importance of interdependence in shaping the world at all levels, not just our world as we have conceived of it for years, but our world as a vital connection to all that is within this 'new' conceptualisation that is Chaos theory (Capra, 1996; Wilber, 2002).

In regard to psychological applications, the value of Chaos is largely still to be explored. As with other disciplines the ways in which we organise, conceptualise and measure our research is still evolving as a result of the revolution begun by Chaos. Much of our research is still reductionist, many psychological measurements are still two-dimensional and therefore do not allow for the capture of change or the identification of the broader patterns, that are Chaos (Barton, 1994). The most important thing is that we do not have to throw out all we have learned to date, those findings and applications are still of value. What Chaos provides us is the opportunity to re-

conceptualise what we know, broaden our understandings, to make valuable and meaningful change, because it provides the connection back to the whole (Abraham, 1995; Barton, 1994; Capra, 1996; Groener, 1995), a connection back to the natural flow and process. Chaos is supportive of all psychologies, including Freudian, Jungian, behavioural, cognitive, (Groener, 1995; Wolinski, 1994) and provides for explanation and understandings of non-linear interdependence, the connection between all things. Chaos offers a means of understanding how and why systems structure themselves, an opportunity to investigate the patterns in all things created through this interdependence (Groener, 1995; Wolinski, 1994).

As illustrated by Pascale (1999), Chaos offers a new approach, an approach that “cuts through the crap” (p.94) and creates transparency between people and facilitates a personal connectedness that has changed the dynamics of management operations. Working from a Chaos perspective instils a culture of change to the field of management. The hardest part in adopting the “dynamics of messiness ... is letting go of the old sense of control ... the scariest part is letting go” (p.96). This process of strategic change does not happen overnight but it does happen and “you get more feedback than before, you learn more than before, you know more about what is happening in the marketplace through your own people and with customers than before” (p.96). Chaos offers an opportunity to embrace “flux, discontinuity, contradiction, perspectivity, contingency and difference” (Arrigo, 2004, p.212), and how they operate within a complex system. It is a model for integration, whether we are looking at theoretical, applied or policy oriented perspectives in relation to community building and addressing issues for the disenfranchised (Arrigo, 2004; Velde et al., 2002). Chaos endeavours to explain and interpret “non-conforming’ behaviour, it offers opportunities for meaningful social change and offers “provocative vistas of meaning that capture social life and human behaviour in all its splendid (dis)organisation” (Arrigo, 2004, p.212).

Velde et al. (2002) discuss the difficulties for researchers and planners in establishing the boundaries of a system. Perhaps this is a role for The Map. As discussed by the collaborators, it is a valuable tool for strategic planning and development and does not have the constraints of customary boundaries like administrative levels, funding sources or laws, highlighted by Velde et al. Maybe The Map combined with the five factors identified by Ockerman (as cited in Velde et al.) would provide sufficiently flexible but contained boundaries within which to plan and

operate systems effectively, be they educational or other large organisations. As Chaos theory explains how systems evolve and structure and organise themselves, so too does The Map, along with offering explanations of our behaviour within those systems. Chaos methodology allows for complex systems and ambiguity and or predicts the space in between. Many systems are ineffective or fail because people and/or things or situations are not always the same and therefore do not fit comfortably within standardised organisational or systemic paradigms. The ideas of Chaos suggest that organisations should be viewed more as natural systems, rather than as predictable machines because of the numerous interconnections and divergent choices that create unintended effects (Arrigo, 2004; Capra, 1996; Pascale, 1999).

The Possibilities

The meaning in this research is not independent from the process that has produced it. This account of The Map includes my personal journey, my struggle with unpacking everything I have ever learned about ‘doing research’. My struggle to understand and gain insight into The Map, that part of the struggle will no doubt continue, as I have attended a number of workshops thus far and clearly am still learning about this model. The challenge in writing this thesis and presenting my understanding of The Map to you the reader has been evident throughout. This is my account of The Map, its landscape and the journey it offers, my interpretation of the collaborators’ journey. This thesis offers you an opportunity to journey with The Map, learn from it, be inspired by it, attempt to understand it, to work with it, to teach it, to live by it, to apply it within your work practices and within your communities. The Map, Chaos theory and the work of others such as Wilber, Capra and Holland provide us with an opportunity to embrace life in all its messiness, to work together and make a difference. We can choose - to do something or do nothing. My hope is that more accounts, investigations and insights will follow, from individuals and communities everywhere as The Map is used in our quest to restore oneself, and each other to our humanity.

The following are ideas, and inspiration gathered as I climb the ‘Seemore Mountains’. As indications are that The Map is adaptable for change management roles and team building it, could provide an opportunity for facilitating positive change within our public systems. There has been testimony to The Map’s adaptability and usefulness in relation to systems change and allowing for workers to gain a sense of self, while at the same time offering them a framework within which to analyse and

process patterns and change and having it anchored in the values base. There has also been testament to the effectiveness of The Map in relation to engaging families or groups in the process. For example, those people who are newly diagnosed with a mental illness, for them their families or support group, their case worker or everyone engaged in the process with a common understanding of their situation while at the same time having The Map as a simple and practical means of understanding the processes to follow, potentially provides an opportunity for real, positive change.

To capture and facilitate both of these ideas and collaborate across sectors like the Department of Community Development, Justice, Centrelink and the Mental Health Service for example, dealing with areas such as child welfare, juvenile justice teams, job network, skill building and return to work programs and addressing issues of mental health and youth suicide. This could be a means of closing the gaps in our services that people so often 'fall through'. It may also go some way to facilitating real change, positive growth and outcomes for all concerned. This may provide an avenue for making it about caring for people as opposed to fitting in with or maintaining the system, and qualifying for treatment. If we remain working in isolation, and do not work toward integration and connection then things cannot change. Making connections within our systems and departments is paramount for success in addressing issues such as child abuse and neglect, and mental health issues within and across our communities. Given the outcomes attested to here with personal support programs, mental health interventions and youth suicide prevention, I believe utilising The Map across these sectors could provide some real benefit.

In therapy and counselling applications The Map reframes complex psychological processes into simple picture form and allows both the therapist and the person to see what needs to be done. As a therapist because the journey has integrated you, it encourages you to use what you know applying it with The Map to make a difference in your life and the lives of others, it inspires contribution, it allows you to continue to work the way you work but with a little something extra! As highlighted by the collaborators, The Map facilitates the therapeutic alliance, and once this is established it provides safe boundaries within which to explore issues. The examples provided are evidence for the client's willingness to accept and utilise this approach to engage more fully in the therapeutic process. When you take this journey the connections are made. The unity underlying the seeming chaos in your life is revealed and you are able to reorder or recreate the connections and alter the texture or the

quality of the life you have in relation to the whole. This is made possible through successful metaphor and the unit and interrelationship of all things. The integrative and inclusive nature of The Map makes it accessible and useable by anyone who has undertaken training workshops, it facilitates effective communication and works to a behaviour and treatment model, which the client can understand. Expanding our research and evaluation frameworks to provide further understanding of The Map and its processes along with effective evaluation is also necessary. Constructing a sufficiently broad research framework within which to test and understand The Map, a framework that allows for the many variables and levels at which it works, remains a challenge. Perhaps a combination of the methodology and principles of chaos, narrative, grounded theory and action research, an approach that will take us beyond explanation and into an area of research that creates new and effective solutions. The framework will need to be tailored for each specific area that it is used in, obviously incorporating a range of measurement strategies. These strategies are non-linear, and provide us with means of understanding and investigating the healing, inclusive, integrating, connection-building patterns inherent in The Map.

On reflection the method used here although starting out as qualitative may be considered as Chaotic. Chaos methodology allows for the complexities and ambiguities and embraces all dimensions (Capra, 1996). In reflecting on this and the content of this research then the various dimensions are present. The case study is zero, the qualitative descriptive data in Phase One are one-dimensional, and the evidence-based triangulation is two-dimensional. This research is anchored in the real world or third dimension by maintaining the integrity of wholeness and context and embraces the fourth dimension by highlighting and drawing on the interrelationships between all things.

The information provided by the collaborators and presented here illustrates how The Map can positively and effectively influence the way we function and relate as individuals, groups and communities, as it facilitates a more integrated practice. I believe it provides a very useful and efficient model with which to implement and practice the values and principles of community psychology, to address empowerment, diversity, issues of social justice and community development. As a discipline that seeks to work with rather than on people, The Map offers an approach that facilitates open investigation of the realities of everyday life for people and in the combining of process and practice, creates the opportunity for interdisciplinary focus and collaborative partnerships.

The Map appears to draw from that which we already know, it is not new. Its strength lies in its simplicity, adaptability, and usefulness across many areas, with differing populations and the fact that it uses everyday language, themes and metaphors. Another strength is that it is not necessary to use the whole thing at once to obtain results. It can be broken down into stages and you can pick and choose from the related activities and methods Snyder has developed. You need to know the whole journey to work effectively with it but you do not need to use the whole thing with others to effect change. Snyder has clearly delineated different aspects, which address areas out of balance, regarding actions, thoughts, feelings and beliefs. The Map crosses boundaries and is fluid therefore useful in addressing chaotic systems be they in our own lives, in organisations or government departments.

Community Connection

The Map enables change through individual or group empowerment, developing common values and goals in strategic planning, or building stronger communities. This function of The Map at a community level is powerful because it offers a common ground for people, when you are able to better understand yourself and consider what the landscape may look like for others, you have the space to reorganise, and create a common vision. When you can consider the ramifications of your decision-making on members of the community, or prepare with common values the way you might respond if community plans cannot be carried out, people have a means of understanding, a means of working through issues and growing stronger.

This has been demonstrated through the Youth for Life project. The Map was successfully adapted as a means of educating and up-skilling youth, youth workers and volunteers in communities throughout the Peel Region of Western Australia. The Youth for Life model of community collaboration and youth development was utilised as best practice for youth mental health services by the Australian Institute of Family Studies. One query raised in the evaluation of this project was in regard to whether the success of The Map in reaching young people was due to the personalities and skills of the facilitators at the time (one of whom was Snyder). I believe that the stories shared here by the collaborators, have satisfied that question. The collaborators have been able to successfully adopt The Map into their work environments providing their clients with positive outcomes. The Hills Community Support Group/Midland Brick employment project, which gained a Prime Minister's award, is another example of the successful use of The Map in community programs. When used as a training component The Map

adds value both for the individuals concerned and to the project and community as a whole. This also provides ongoing benefits for individuals, families and communities following the completion of projects.

If The Map were adopted by community psychology and indeed all of psychology, as an integrative counselling model, and as a community-building model, the potential that could be created globally is amazing to think or dream about. The potential in this model excites me. I am following the lead of Rappaport (1998), “we can be facilitators in the reciprocity of personal stories and community narratives – the stuff out of which new dreams and new realities are born” (p.244). We have much worthy practice, research, methodology and theory, that is not only valuable community psychology, but has the potential to lead the way toward valuing all disciplines and all sectors, including the policy makers. Importantly valuing the contributions made by individuals, family and volunteers, in creating liveable environments. If we look to Wilber (2000) and take and build upon the commonalities he has illuminated, by drawing on the positives and possibilities in all theories we can move closer to an integral psychology and way of life. I believe The Map potentially begins the process to an integral humanity, because not only does it allow you to see, confront, reshape, and create new choices for yourself it also promotes inclusiveness and connection, this value of understanding and acceptance for others in your life and our fellow beings.

I am standing atop the ‘Seemore Mountains’ now. Imagine if we included The Map in our practice. It is our practice or our actions that create the future and if we can practice, learn, teach and share our intelligence within the solid grounding of universal truths, how amazing could that be! To create, celebrate and value people and events, to trust and allow others to work autonomously with shared values and norms to build the kind of society we value and enjoy; creating communities that are safe, equitable and peaceful for all members, for humanity and for our earth environment. If this approach were adopted in our schools, imagine the opportunities available for our teenagers to reach their real potential. Turner (2005) has highlighted the value and necessity of hope and connection for our young people to embrace the future. Teenagers, our next generation of leaders, with hope and vision, and with ‘frog’ understandings, how awesome could that be! Imagine all of our teenagers leaving school with the life skills for processing and making meaning of their experiences, which are offered and supported by The Map.

It is time to rethink our priorities, time to envision a world that enhances peace, optimal human functioning and wellbeing. I believe The Map offers us an opportunity to revisit and rethink our priorities across all sectors and at all levels, to create an inclusive, integrated vision, working in an environment that is fluid, evolving, networked and adaptable. Working from 'frog' understandings in an ecologically sustainable and creative manner, adapting to our ever-changing research evidence, with constant and real interaction, sharing our intelligences and making the most of our learning opportunities, valuing and making real our connections.

The Map of Loss is a simple, visual practical model that facilitates communication, inclusiveness and integration. Creating connection on many levels with individuals, with young people, with older people, a model for skill development, a model for our schools, our government departments, a model that has the potential to change the often-dysfunctional cultures of our systemic bureaucracies. It has the potential to connect on a very real level with people, groups or organisations and through that connection bring about lasting, healthful change. Within The Map you find connections and pathways, made possible through the metaphor and recognition of patterns. You realise that it is not about the issue or the behaviour, it is about connection or disconnection, it is about the whole system, not one aspect of it. This journey addresses all of you, and you realise the chaos is an opportunity to create anew, an opportunity to create a whole. The Map of Loss is about creating whole human beings.

To conclude I present a poem, a poem which speaks of the journey, a poem that is illustrative of the poetry that is produced as a result of undertaking a journey with The Map of Loss.

The Claiming

I've staked out a claim on a patch of ground
 To work and dig and mine to discover the gold that is truly me.
 For years this claim has laid waste not having been mined,
 through procrastination and fear
 of perhaps never to find,
 or be disappointed in this new me
 which may bring confusion to my fragile mind.

Really I'm reclaiming a mine that is mine
 For I've had it since birth but it was stolen one time.
 Laying deep in the earth, in its abdominal pit
 Maybe a soul, a soul of gold
 Waiting. Waiting. Quashed by fear, grief, hurt and pride
 From long, long ago made more predominant and worse
 when becoming a bride. To the devil!!

Disguised as a man on this earth.
 Using words of cunning in endearing ways
 so charming in mirth. But sly as a fox, to snare,
 to entrap me, to keep in his own little box of trinkets
 Toys all innocent souls, he kept to himself,
 over which to gloat and play with and twist their minds
 Hoping gradually they'd be like him, one of his kind.
 But one day for some reason or some twist of fate
 His downfall - was upon him.

Mending his ways was too late for he died you see,
 the damage to others was done.
 There was no going back. He didn't succeed in having his all.
 The claim wasn't his so it wasn't to be.
 But it meant that at last my children and I were free.
 Not totally though for the wounds of the past are still healing
 For my children and me.

Well years have passed since I've been free.
 I've neglected to mine the claim
 To dig deep and find me,
 but I have made a start; progress is slow.
 So far have found pieces of gold of my soul,
 Through panning and washing, sifting the grime of an old awful past
 Good signs I've discovered of glittering healthy genuine me.
 And soon very soon I'll be totally unchained and free.

By Cherry Matson

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Annexures

Information Letter

Contact details form

Informed consent

Appendix One
Information Letter

Journey to the Centre of Your Life – The Map of Loss

This study is designed to explore the qualities of The Map of Loss and its utility as a model to address issues of connection for the individual, family, workplace and community. The study is being conducted by Beth Jackson as part of a Doctor of Psychology Degree at Edith Cowan University (ECU) under the supervision of Professor Alison Garton. The ECU Human Research Ethics Committee has approved this research.

Any information that you provide will be held in strict confidence by the researcher (Beth Jackson). Your name will not appear on any document other than the consent form and no person other than I will know your name. The information you provide will be used by myself in the future to write a thesis, and may form part of articles for publication in scientific journals.

Being part of this study means being involved in an interview about your experience, of The Map of Loss workshop you participated in with Roslyn Snyder. The time involved in the interview session will be approximately one hour. The interview will be tape-recorded, this information will be kept secure for a period of 5 years and then it will be erased and shredded. Your participation is voluntary and you may refuse to take part or may stop participating at any time. If you choose to take part you will be asked to sign the informed consent document.

Please keep this information sheet and if you have any questions or comments regarding this study please contact Beth Jackson on (08) 97913830 or Professor Alison Garton on (08) 6304 5110 (Supervisor).

If you have any concerns or complaints about the research project and wish to talk to an independent person, you may contact:

Research Ethics Officer

Edith Cowan University

100 Joondalup Drive JOONDALUP WA 6027

Tel: (08) 6304 2170

Email: research.ethics@ecu.edu.au

ALL INFORMATION WILL BE CONFIDENTIAL

Please retain this information letter for your own records

Appendix Two
Contact Details Form

Project: "A Way Through" Journey to the Centre of Your Life – The Map of Loss

If you would like to be part of this study please provide contact details by return post or alternatively contact Beth on 97913830; 0414829884 or email beth@southwest.com.au

I would like to be part of this study and have provided my contact details below:

Name:

Address:

..... **Post Code**

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Phone:

Email:

Please provide an indication of times when it would be convenient to contact you.

.....

*Appendix Three**Consent Form*

“A Way Through”

Journey to the Centre of Your Life – The Map of Loss***ALL INFORMATION OBTAINED WILL BE CONFIDENTIAL***

I _____ confirm that:

- I have read the information sheet provided that explains this study
- I was given an opportunity to ask questions
- All my questions were satisfactorily answered
- I understand this information
- I understand that I can contact the research team at any time if I have further questions
- I understand that taking part in this study requires me to take part in an interview
- I understand that I can withdraw from participation at any time without explanation or penalty
- I agree that information gathered in the study may be used for a thesis and may be published, provided I am not identifiable
- I agree that the interview may be tape-recorded
- I freely agree to take part in this project

_____ Participant

_____ Date