

THE WAY OF CONNECTION: JOURNEYS WITH THE MAP OF LOSS

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Doctor of Psychology (Community)**

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USE OF THESIS

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ABSTRACT

This research is a journey our destination is an increased understanding of The Map of Loss (Snyder, 1999) and the potential it offers for connection and growth. The Map of Loss is a simple, easy to remember picture that explains complex psychological processes everyone goes through during life. Creating metaphors using pictures, creative activities and everyday language, The Map is a unique approach to understanding life. The Map presents a visual guide to the importance of balance in our lives, and provides us with an opportunity to realise connections between our actions, thoughts, feelings, and beliefs and the meaning we attach to our experiences. The Map is a means of understanding the process of change it is about making life real, about bringing together, linking and embracing our humanity. In undertaking this study I have utilised a mix of method, principles and practice, with the aim of providing an interpretive portrayal of the processes and adaptations of The Map. The purpose of the study was to explore the qualities of The Map of Loss, to identify the important features, aspects and theoretical underpinnings of The Map, which have not been written about before. The focus was on understanding why and how professionals (collaborators) were using The Map in various settings with differing populations. The Map is experiential and requires us to be present in the journey our understanding is nurtured by listening to people's stories and meaning making of their experience. Through personal interviews the collaborators provided their perspective offering explanation for what is it about The Map that works? My focus has been on describing, understanding and clarifying their experience. I have preserved the narrative by adopting a holistic analysis, maintaining context, while focussing on the content, themes and messages that were common across all interviews. I have written this report in first person as the teller of my own research story, to maintain wholeness and provide a coherent, integral account of the experiential story. This has allowed the events experienced and decisions made throughout the journey to be expressed and includes the collaborators as co-actors, contributing to the unfolding research story. Findings indicate The Map is adaptable and useful across a broad range of populations, sectors, and settings. The collective stories illustrating The Map provides positive, transforming outcomes and experiences regardless of the area it has been applied in. Providing a means of working through depression, creating hope and empowerment. The Map

provides 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 rebuild with renewed understanding. The Map is a simple, visual, practical tool that is inclusive, and facilitates the integration of knowledge, skills and abilities. Offering clarity for those with mental health issues, and a real means of connection for people, by encouraging our imagination and creative dreaming. The Map offers outstanding opportunities for Community Psychology, creating effective change, by building on what has gone before and understanding the connections between what we do and say and the consequences of our decision-making and actions, recognising and appreciating the connections and consequences for ourselves, each other, our communities and humanity.

DECLARATION

I certify that this thesis does not, to the best of my knowledge and belief:

- (i) incorporate without acknowledgment any material previously submitted for a degree or diploma in any institution of higher education.
- (ii) contain any material previously published or written by another person except where due reference is made in the text; or
- (iii) contain any defamatory material.

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To the amazing daughters Mary and Rebecca who began school the same year I began my university studies. We have grown together, you have coped with many changes, challenges and of course the ‘neglect’ as you so often reminded me. Your support has been solid; you have graduated year 12, all the best for your new journey, congratulations, happiness and love to you always.

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To my supervisor Professor Alison Garton, and the support team, Dr Paul Murphy and Dr Julie Ann Pooley, thank you for your contribution and encouragement, it has been appreciated.

To Roslyn Snyder and the Collaborators thank you for sharing the journey, your journey, knowledge and experience, without which this would not have been possible.

*At the centre of your Being you have the answer;
you know who you are and you know what you want.*

Lao-Tzu

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Life is messy our striving for perfection is driving us crazy

Naomi Wolff

Academia confuses knowledge with knowing

Most everyone applauds the memorization of the 10,000
trivia.

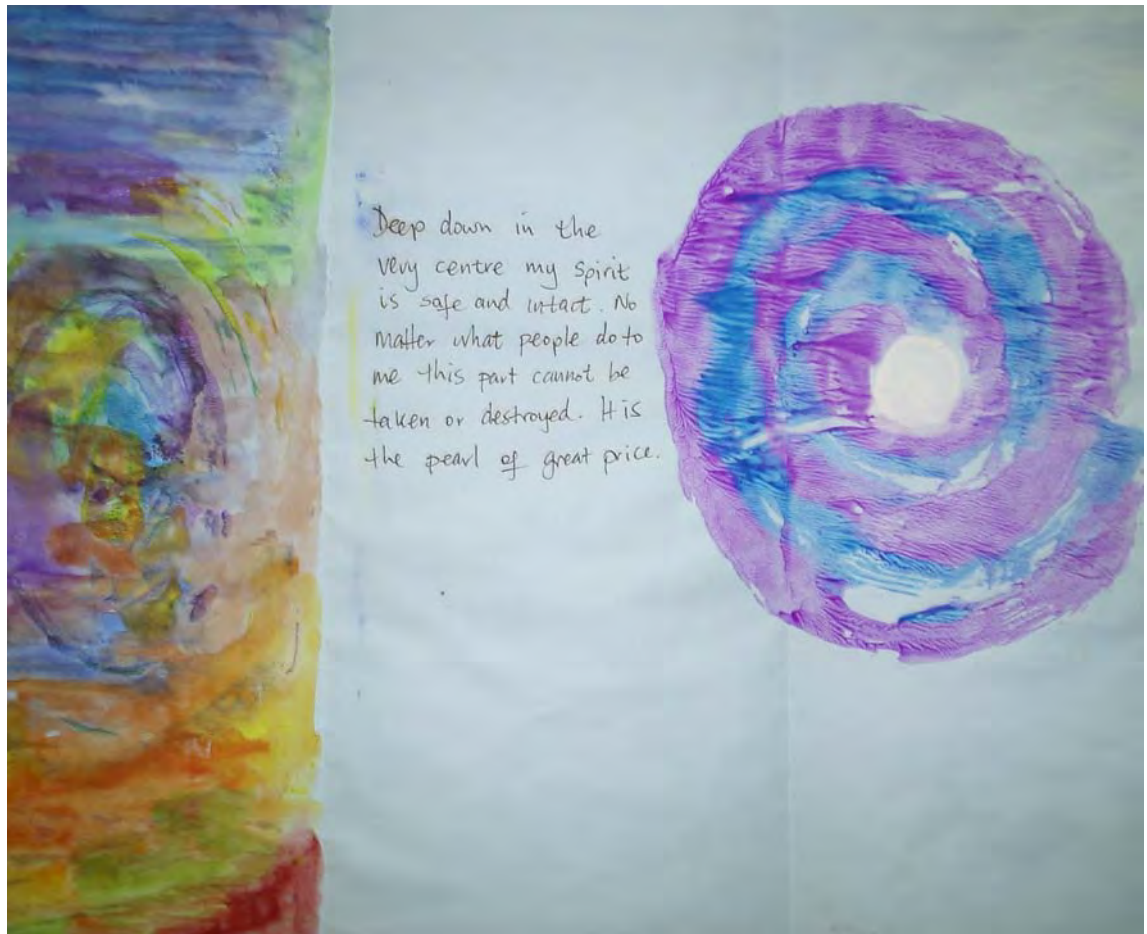
Beware! These schooled addiction are not just myths--
They are a form of mental illness.

Any fragment of the mind,
divorced from heart, spirit, human community,
and from the primal reality of the universe
is an abomination of the Great Integrity

Let us prepare for the Great Integrity
by cleansing ourselves of all theses cobwebs
of cluttered fragments that paralyse the mind
In this way we will function as our own holistic physicians
Lao-Tzu

CHAPTER ONE

THE START OF SOMETHING



Background to the study

Writing this introduction has been a challenge, initially unsure of where to begin, or how to explain the journey I have been on, in a way that is meaningful to the reader, and in a form that satisfies the requirements of a Doctor of Psychology thesis. The title of this chapter is indicative of my experience, in that I was totally unaware of the change I was to undergo and of what was to follow from my initial encounter with The Map of Loss (Snyder, 1999), referred to hereafter as The Map. Indeed this theme has continued throughout the research process and writing journey. Fortunately, the collaborators in this research have expressed similar experiences. To date I have traveled through The Map in its entirety on six separate occasions, either as a workshop participant, observer or co-facilitator. Each time there is something new to learn, another layer uncovered. Undertaking this research and exploring The Map in greater depth have added further layers to that experience, and yet I feel there is more to learn.

A personal experience

Whilst co-ordinating a Chronic Disease Project designed to address the health issues of an Aboriginal community in the South West of Western Australia I was introduced to The Map of Loss (Snyder,1999). The Map was the basis for what was termed by the working committee to be mentoring training for interested members of the community. This mentoring workshop and my introduction to The Map occurred in 2003. I was amazed by the responses to The Map. The changes were not just noticeable on an individual level. There were also significant changes within the group dynamics. To see the range of issues that were dealt with, the commonalities illuminated and the connections established was a life changing experience both personally and professionally. This was the beginning of what has been a most interesting, challenging, frustrating and ultimately rewarding journey.

Following that mentoring workshop, I had the opportunity to attend a professional development workshop for people interested in using The Map in their work. Reflecting on this experience, I was intrigued with the range of backgrounds of those attending the workshop and others I had heard of who were using The Map. It seemed that people from all walks of life were providing positive anecdotes and were really keen to see more and more people become aware of this Map and its potential. There were people with a clinical background working in community mental health services, or private practice, teachers, church leaders, youth workers and others working in various community development roles. As I learned more about The Map and its applications, I was given the opportunity to assist Snyder in providing training to other professionals, and again at a workshop provided as part of a community employment education program for young men.

Having journeyed through The Map many times, I have felt the effects personally, and have witnessed the many ways it affects others. I share the views of those I met early on, regarding its effectiveness and positive impact for individuals, groups and communities. The connections are amazing. I am excited by the opportunities this provides me as a community psychologist, whose passion is connection, nurturing human capacity, the connectedness of life, and finding ways to facilitate connection on an individual, family, community and global level. Along with this enthusiasm and obvious bias, however, came the realisation and concern as little formal evaluation had been undertaken and the theoretical underpinnings had not been

written about. With increasing numbers of people using The Map, I felt this needed to be addressed.

Thus began this research journey, which has provided its very own swamps, avoidance marshes and rocky paths for me to negotiate. The process has at times been overwhelming. Trying to identify discrete quantifiable aspects of The Map in order to establish an effective basis for evaluation proved challenging. Therefore it was decided to investigate more broadly why people from vastly different backgrounds, working across differing sectors of the community have been able to adopt The Map effectively as part of their work. What is it about The Map that works? The study has been undertaken in two phases. The first phase involved the analysis of de-identified archival data as a means to developing interview questions for phase two of the study. Phase two involved interviews with professionals using The Map.

Purpose of the study

The purpose of this study was to explore the qualities of The Map of Loss, to identify the important features and aspects of The Map, and explore the links to theory. The theoretical underpinnings of The Map have not been written about to date. Therefore, exploring the links to theory is an important aspect of this study. As a result, the theoretical aspects will be built from the data and discussed in the concluding chapter of this report. It was anticipated this study would provide evidence for The Map's utility in addressing issues of connection for the individual, family, workplace and community. The focus was on understanding why and how professionals were using The Map in various settings with differing populations. It was considered through personal interviews professionals would be able to provide their perspectives on The Map and how useful or adaptable they had found The Map to be both personally and in relation to their work, thus offering answers to what is it about The Map that works.

As I am unable to divorce myself from The Map and the experiences I have had as a result of knowing it, I have taken the view that The Map is an effective tool and have looked at why and how it lends itself to such wide and varying applications. This thesis purposively maintains a broad focus and is written in the hope that others will come to journey with The Map, will be inspired to learn it, to understand it, to work with it, to teach it, to live by it, or completely reject it, more importantly to test, and apply it within their own practice and theoretical understandings, personally, and within their working and community environments.

Narrative approach

The Map is an experiential journey. The only way to learn about and understand The Map is to go through the process. This aspect placed myself, as the researcher, on equal footing with the participants as we have all experienced The Map on an individual level, along with seeing its effects on the client base. As a result the participants in this research will be referred to as collaborators, as much of their journey with The Map is included also. Knowing from the outset that this project would carry the influence of my personal journey through The Map, along with that of the research journey, it was decided to adopt a narrative approach. The research journey itself has been a journey through The Map. Many times have I been in ‘the swamp’ overwhelmed by the process and data, and in need of some time in the ‘forest of hope’ resting and reflecting on the process, to gain a more objective and effective view of what I was trying to achieve.

Narrative research is considered a meaning-making endeavour. From listening to the stories people tell, we can learn how people as individuals, and as groups, or communities, make sense of their experiences (Chase, 2003; Josselson & Lieblich, 1999; Rappaport, 2000). “Narrative thinking is a successful method of organising perception, thought, memory and action” (Robinson & Hawpe, 1986, p123). As discussed by Bruner (1990), if the object of psychology is to provide plausible interpretations of human behaviour in an effort to understand and provide representation of human life, then narrative is the spirit in which we should proceed.

As The Map is an experiential model, the best way of understanding the journey is by listening to people’s stories and meaning making of their experience. Stories provide unity, continuity, permanence and connection to our experiences and have a central and powerful role in effective communication with others (Lieblich, Tuval-Mashiach & Zilber, 1998; Rappaport, 1993). Stories convey the complexity, the concrete details and context of the lived experience. They suit our common knowledge, cultural histories and expression, and are open for public and social negotiation (Abma, 1999). Life is a series of connections, a series of shared meanings, communicated through our storytelling, providing us with a shared insight into how we make sense of our world, our fellow humans and our selves.

Rappaport (1995) discusses the link between research practice and empowerment, and the importance of the narrative approach as a means of making collaborative links between the researcher, practitioner and the communities in which they practice. Rappaport (1993, 1995, 2000) highlights the use of narrative as a means

of supporting and empowering individuals and communities. Combining the process, and practice, of community psychology, to create an interdisciplinary focus, and collaborative partnerships with those we study. Stewart (2000) adds to this discussion regarding the value of qualitative approaches and narrative, for community psychology. As community psychology is “a discipline that seeks to work *with* rather than *on* people” (Stewart, 2000, p.276), qualitative narrative approaches are more suited as they are open to investigating the realities of everyday life for people as opposed to ensuring generalisation and universal categories. Because it allows for the complexities involved in the way that we make sense of life, the way we function and relate as individuals, groups and communities, narrative allows for a more integrated practice.

Grounded theory

As with The Map and the narrative approach, grounded theory is also a journey. The journey has two goals implicit in the grounded theory process, generating theory and doing social research (Strauss & Corbin, 1998). Grounded theory is a general method for developing theory that is grounded in data that are systematically gathered and analysed (Creswell, 1998; Strauss & Corbin, 1998). As stated by Charmaz (2003), the methods consist of “systematic inductive guidelines for gathering, synthesising, analysing and conceptualising qualitative data to construct theory (p.82).” As summarised by Creswell (1998) and Charmaz (2003), the purpose of the grounded theory journey is to develop a theoretical proposition, or present a visual picture, of the theory from the data, that relates to a particular situation or area of study.

Grounded theory takes a flexible and inductive approach to research, and lends itself to understanding diverse processes (Charmaz, 2003), in this instance, investigating why, and how, people from vastly different backgrounds, working across differing sectors of the community, have been able to adopt The Map as part of their work. By drawing on the different theoretical aspects identified in the data, and other important features highlighted by the stories told, links to theory could be explored. This provided further understanding of the relationships operating within The Map, as evidence for why and how it lends itself to work effectively across individual, group and community situations and settings. The inductive nature of grounded theory and narrative study being more a set of approaches and principles (Hoshmand, 2005; Rappaport, 1993) allowed for flexibility in method and approach to the study. This provided the opportunity to engage more fully with the research process and data, to ensure emerging ideas and theories are more fully investigated throughout the journey. This ensured a

more open and collaborative relationship with the people being studied, allowing for revisiting with collaborators and following up on ideas or themes where necessary.

Narrative Writing

I have chosen to heed the encouragement of Polkinghorne (1997), “to conceive of my research as a journey, whose destination is an increased understanding of human beings,” and their relationship with The Map, and to “use the narrative format to report my investigative travels (p19).” As The Map takes you on a journey, this format provides a logical way of approaching and writing this research thesis, particularly as I could never have envisaged or predicted this journey at its outset.

As discussed by Polkinghorne (1997), the purpose of this approach is to present the knowledge gained as a result of my research practice, in a narrative format to convince readers of the “pragmatic reasonableness of the knowledge claims (p7).” As the audience you are crucial to this process, as you are the ones who need to be convinced by the knowledge expressed in this report. In embracing this approach the judgement to be made is whether the journey undertaken here, and the resulting knowledge accumulated, effectively provides an understanding of the usefulness of The Map.

The narrative approach to writing allows the researcher to organise the events experienced and decisions made throughout the research process into a unified whole. The narrative report provides the opportunity to display this practice, as a whole drawn together and presented in this thesis, writing in the first person as the teller of my own research story. As a result, the narrative report presents the research outcome asking the reader to judge the acceptability of a claim rather than arguing for it. The voices of the collaborators who participated in the research are allowed to speak. They appear as co-actors, affecting and contributing to the unfolding research process and ultimately to our understanding of The Map.

CHAPTER TWO

JOURNEY TO THE CENTRE OF YOUR LIFE – THE MAP OF LOSS



The Map of Loss (Figure 1) has been developed by Roslyn Snyder and is published in the book *Journey to the centre of your life – the map* (1999). The book deals with the challenges of living life. As highlighted by Professor Michael Clinton (2000) “the chapter on relationships deals with death, divorce or separation, life threatening illnesses and their psychological consequences. Whether we face the challenges of change, or teach other people about how to respond to them, we will find here the nearest thing available to a handbook for life” (Clinton, 2000, p.153). Snyder’s goal in writing the book *Journey to the centre of your life – the map* was to write something that everyday people could use, providing them with an insight into the psychological processes of life in everyday words and pictures (Snyder, 1999). The book includes exercises, which they can work through on their own or with someone, and also contains stories and poems to explain or emphasise certain messages.

Ways of taking the journey

Journeys through The Map can be taken on your own by reading the book, or in various workshop forms. Snyder (1999) describes the journey through The Map like this:

“Imagine you want to go on a journey, a journey to a foreign place, somewhere you have heard about but have never been. Firstly, you look at maps and read about the place; this is what it is like to read the book *Journey to the centre of your life – the map*. Doing a half-day workshop is a bit like going to a slide evening, where someone talks about their trip, while showing some slides and some time to ask a few questions. Most of the time the slide evening whets your appetite, and you just have to go there. Some people are not quite ready to take the journey into the unknown, the unconscious and the emotional.

If you decided to journey to this foreign place, you arrive by plane, and get into an air-conditioned bus with tinted windows. Driven from place to place, you get the view from the bus through tinted windows. At two or three places, you are allowed to get out of the bus, feel the temperature, smell the surroundings, hear the noises and generally experience the landscape. Sometimes people realise they have been here before. This is what the one-day workshop is like.

The two-day workshop allows you to get out of the bus at every stop, and taste the air all over this foreign place. All journeys can be emotional, because they journey into the centre of your life. However, people learn a great deal, and will identify ways to help, not only themselves but also other people, through the journey. Some of the places can be quite daunting for people, who have or have not been there before, a bit like seeing beggars or eating dog in other countries. At first you cannot quite believe it, but then you can understand how and why, it is like it is” (Snyder, 1999b).

The Map

The Map is a simple, easy to remember picture that explains complex psychological processes that everyone goes through during life. The Map presents a visual guide to the importance of balance in our lives, in particular the balance between actions, cognitions and emotions. The Map is a means of understanding the process people go through when changes occur in their life. It has been developed for anyone to use. It is about change, whether planned or unplanned, and it is about choice, informed or uninformed (Snyder, 1999).

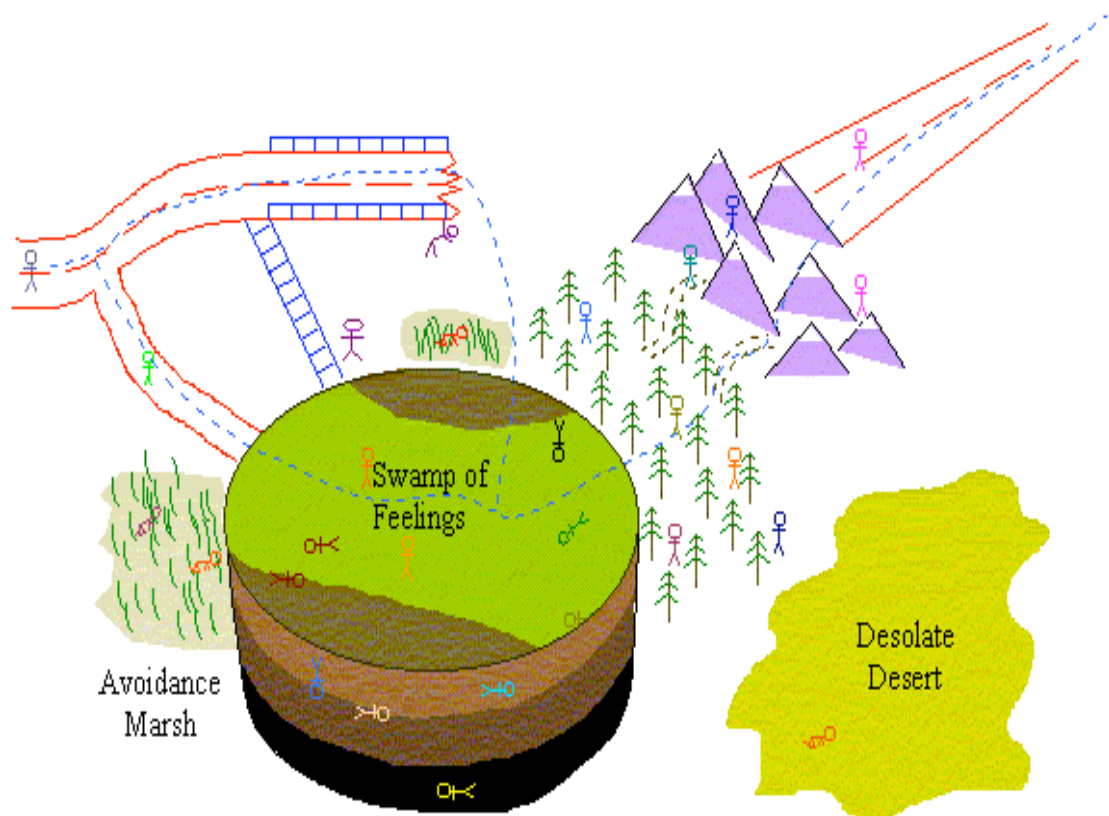


Figure 1. The Map of Loss [modified view] (Snyder, 1999)

As discussed by Snyder (1999), throughout life we move through a series of changing relationships. Each time a relationship changes we move through the entire Map, learning more from our life changes. The more times we proceed through the landscape, the easier life becomes, because as we go, we learn to deal with the changes more effectively. The Map utilises metaphor to represent life as a series of relationships and asks the individual to see life as a journey on many alternate relationship highways, with varying exit points referred to as a 'catastrophe bridge' or a 'voluntary off ramp'. According to Snyder, we reach a point when our relationships must change. Depending on the circumstances of that change, we will exit the relationship highway via the

‘catastrophe bridge’ or a ‘voluntary off ramp’. We fall from ‘the bridge’ in circumstances where we have no control over what happens, such as a death in the family. In situations where we have some control, for example moving to another state or changing jobs, we exit via the ‘voluntary off ramp’.

Regardless of how the relationship highways are exited, there are emotions that must be dealt with in the ‘swamp of feelings’. The only way to negotiate the swamp is to swim through it, by acknowledging, experiencing, moving through and letting go of our feelings (Snyder, 1999). According to Snyder many people find themselves caught within the emotional landscape in the ‘swamp of feelings’, the ‘anger or guilt mudflats’, ‘avoidance marsh’ or lost in the ‘desolate desert’. Depending on the intensity of feelings and your ability to cope with them you may find yourself swimming in circles or sinking through varying levels of depression in the swamp, being ‘stuck in the mud’ of your anger and/or guilt or hiding from your feelings in the avoidance marsh. Alternatively you may completely disengage and hide out in the ‘desolate desert’.

Once you successfully swim ‘the swamp,’ you learn from that experience and the next time it is easier to negotiate. Upon exiting the ‘swamp of feelings’ the way forward is through the ‘forest of hope’ where you hope you are getting better but you are not quite sure. This is a time for rest and reflection, after which you journey over the ‘rocky paths’ where you feel okay but things are not entirely clear yet and you are gathering information. This information gathering is preparation for rebuilding your life or creating the changes you are considering. Finally you climb the ‘Seemore Mountains’ where you are able to see the possibilities. This is considered by Snyder (1999) to be the point where emotions, cognitions and actions are in balance and effective decisions can be made.

Development of The Map: A conversation with Roslyn

BJ: How did you develop The Map?

RS: Well there are many things that have contributed, the four main areas are my education, personal observations, personal experience and the large numbers of books I have read, and all the movies and television programs that I have watched over the years. (Roslyn draws a picture (Figure 2) consisting of four boxes with the categories of information entering her brain and a picture results.) One night after completing my Psychology degree I had a dream of this picture, which was The Map, I got up and drew it. The next day I started to write about what it was, and things developed from there.

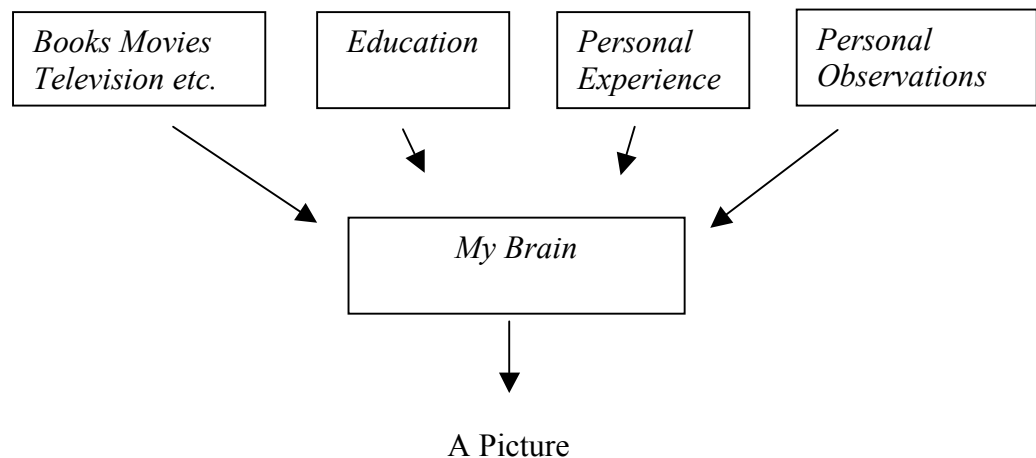


Figure 2. Model of Map development.

I studied psychology at Murdoch University achieving 1st Class Honours. My honours thesis was on olfaction in migraine (Snyder & Drummond, 1997). The Map comes from lots of different areas that I've studied; cognition, behaviour, motivation, psycholinguistics, culture and meaning, laws of physics, quantum physics, laws of nature, both biological and physical, microbiology, medical, Chaos Theory and mind body, soul connection. I've always read a lot, probably while doing my degree I read something like 700 psychology books and all of these things have contributed to The Map. I probably read about 1500 other books including novels. They are all in there. Especially Chaos Theory because its really like a model for the underlying reasons for people's behaviour, and while people's behaviour sometimes seems like its chaotic there's actually an order to it and a reason behind it and, um, because I started noticing stuff like that from the age of five (laughs). When I look at The Map I can see all those things, and really it's a mathematical model, but I know that not everyone sees all these things but only see part of it. I understand and I'm not surprised that people see other

smaller bits. It's just that my attention is with the overall patterns, and from these overall patterns you can distil the individual smaller bits. So that's all my formal education. I suppose the whole idea of The Map is actually based on the philosophy underlying it, well it is based on my education and my life experiences. The basic philosophy is that if people see what they need to do, they will do it. So The Map is about understanding, education and empowerment. Getting people to see form and substance.

When I was around age five I was with my mother waiting to catch a bus in Perth, I turned around to look at a group of drunks outside the hotel. One of them was sitting on the footpath and I remember the mosaic tiles on the wall he was leaning against. When I looked I noticed the ash on his cigarette and remember thinking wow that's the longest ash I've ever seen. Then I looked again and realised the cigarette was actually burning into the skin of his fingers. I remember the officers that came yelling at his mates. Asking them how they could not have noticed that their friend had died. The important part of the story was, actually in that moment when I realised he was dead. I remember thinking how could someone die like that! Another time that I remember, I was around 10-11 years of age and a friend and I had decided to take a short cut through the school grounds out of hours, which was of course against the rules. We came across an older woman under the bushes and we were all excited (laughing), because we thought we'd found a dead person and we'd be famous like the people on Homicide (television program), but then we discovered she was only asleep. Anyway she told us her story and that she was there hiding from her violent husband and in that instant I remember thinking how could someone live like that!

When I realised, I don't know when I realised exactly, but I just sensed there was some meaning to all this, what seemingly looked like chaos all around me. When I was working in a medical centre with 27 of some of the top medical minds in Australia and the same sorts of patterns were happening there. The level of extremity was lessened, but it was still there. That was one of the main reasons that I wanted to study psychology, to understand what this pattern of behaviour that I could sense that was there, actually talking to people and listening to people. I remember when I was 10 and young guy who was 19 was telling me how he just about killed his father one night, I had lots of people tell me their stories in our primary school - we had one girl working as a prostitute, that was her family situation. Also I lived with so many people growing up. One day I calculated how many people had lived in my house before the age of three

and I think it was about 42 different people that I'd lived with. So I've had some unique experiences and it is very different living in the same house or the same bedroom with people, than it is meeting people outside and that.

I suppose then the other part of it is my personal observation. From the time I started working, from the age of 13, I always worked in jobs where I interacted with lots and lots of people. Initially this was in places like in waitress type roles and later in the medical lab. I worked in a very small place where I used to take a blood sample and get a history, then follow it through for all the tests and everything and its amazing what stories people will tell you when they are coming in for certain tests - about how and why they got there, so all those sorts of personal experiences. In one of those jobs I was having between 80 to 100 people a day telling snippets of their story. It wasn't like you were serving behind a counter all day because you were on your own. Many were psychiatric patients and a lot had serious medical conditions, some I would get each week for a blood test. There were a number of them and I was the only person they had confided in on a whole range of things and that just reinforced this pattern, so I suppose that sort of covers the observations of people. I suppose my own family, well that was sort of interesting too (laughs). Then there are all the hundreds of novels I've read, movies and television shows even, that I've watched over the years, and this pattern is in so many of them and you know a dud book when it doesn't make any sense. So The Map reflects our deep knowing and our deep knowing of life, which everything else is based on.

BJ: So can you describe the pattern?

RS: A description of the pattern would be the actual Map. That there are places where people get stuck and while their behaviour may be different, the underlying sense of life is different. This comes through sometimes in the words they say, sometimes in their body actions, sometimes in how other people react to them, and so its really sort of like grouping people into these particular groups. But in each of these groups there are multiple behaviours... um... some of these groups overlap; it's a bit like a Venn diagram if you know about mathematical Venn diagrams

BJ: When you say people 'get stuck' what does that mean; what's the 'stuck' part about?

RS: That's about... well in The Map it is all about emotions and it has something to do with their emotions. There are other patterns that I'm now working on, where it's a bit different, but it still leads to a 'stuckness'. The 'stuckness' is really about for some

reason they learn ways of coping - 'the stuckness' is their way of dealing with emotions. Emotions are designed for us to feel, so that they communicate something when our sense of self is really trampled on. We have the feelings and so nobody or hardly anyone stops himself or herself feeling happiness and joy initially. So when someone tells a joke everyone laughs, no one tries to stop that. But with other emotions like with anger, grief and sadness and those things, it's like we don't have a right to feel it. And so they get stuck on that and how they deal with it, well there are three or four different ways people deal with it, or not deal with it, and that's what the 'stuckness' is. They are stuck, not necessarily in their emotions because some of them avoid their emotions. So they are stuck in that space before their emotions and some just disconnect totally.

So that's the how and all those four groupings (Figure 2) have gone into my brain and you probably shouldn't talk about it in this way but my brain works quite differently to most people (laughing loudly). It's like I collect large, huge amounts of knowledge or information and then distil it down. I've always been able to do this and I was always very, very gifted in mathematics and when I was studying at uni, you know how you do those multivariate statistics, I could look at pages of data and see patterns in it even before computers could do it and that just comes down to an innate ability as far as I can tell. I'm just surprised that other people can't see it like that. But I want the overall patterns, not the little individual detailed bits, someone else can do that bit. The Map also gives the ability to predict what is going on because it all follows these laws that are there, that I can see.

BJ: So how come when you look at The Map you see that and other people can't?

RS: I think everyone or most people are shocked when I say it's a mathematical model but to me it is from all those inputs. This is the pattern that is left there, and I suppose it's really a pictorial representation of a graph, but a 3D graph. I probably couldn't give you the algebraic formula because I don't know the details of that but possibly someone else could. Each of the places where people get stuck is really like a line, and the actual flow through the map is a broad-spectrum type of thing, and in each of those areas it changes. So you'd probably need 1 2 3 4 5 6 (counting to herself) probably 7-8 different formulas for those areas.

BJ: OK, moving right along, let's get back to something I can understand (both laughing).

RS: Yes and all I can say is that it's an innate ability that I can see it very, very clearly but I can't answer why I can see that as a mathematical model. But if you really

consider Chaos Theory type stuff, that's where the maths comes in, at that level it's like predicting the weather in some ways.

BJ: Why did you develop The Map?

RS: The first reason was really for communication. There were a couple of instances that I remember. One of the first lectures I went to in psychology at Murdoch University the lecturer was saying how psychology has all this knowledge and information in their journals, but no one gets to hear about it, because most people don't understand it, its broken down into too smaller bits. That's probably what I didn't tell you. I might have read 1500 books but I used to sit in the library and scan the journals for probably six to eight hours a week. The ones I was really interested in were social psychology, personality, individual difference, a lot of the social psychologies, but then I used to read through the brain development ones as well.

So that's the first one, communication. Also, some of the people I met working in the medical lab, I realised that a lot of them really didn't have very much knowledge. We used to give out pamphlets, written instructions on how to do things like... um... midstream urine and people couldn't follow it, and a lot of the health education stuff, people just couldn't understand it. So that is why I say it's communication initially and it was initially. The other big main one was using it to work with people. When you want people to comply with what you're doing as a psychologist, if they don't understand why you are asking them to do something, they are very reluctant to do it. So if you're telling them to go and meditate or do this relaxation exercise for example, if they don't understand why that's going to help them with their depression, they are not going to do it. So it was a way of helping people to understand what is going on with them as well. The third is about predicting behaviour and treatment. So that as a person working with someone, their behaviour makes sense, and so you know what you need to do to change that, or help them change it, if that's what they want, which is usually the case if they're coming to see you. So they are the three main reasons why. Did I make that clear enough? So there's communication to work with people if they aren't educated and then the behaviour and treatment stuff. I suppose another reason is to help parents or family members understand what's happening with family members that are quite dysfunctional.

BJ: In terms of the prediction then how does the map assist you to do that?

RS: OK, when I explain The Map to someone and they say; "oh I think I'm stuck in this place", then that predicts a whole range of behaviours that they will have. So you don't

get surprised when its six weeks down the track, they come and say “oh I didn’t tell you about this”, whether its self harming or collecting stuff, or things that people try to hide, um... and so... and if you have an event in a family and people are behaving in one way, you can sort of predict how the others will behave. And its not necessarily the way that person is behaving but there’s an underlying part to it, and in predicting treatment that’s much more straight forward, for example, if someone identifies that they are in the ‘avoidance marshes’, we have to do something to get them through the ‘swamp of feelings’, so it predicts that treatment. In the avoidance marshes they are really stuck in that thinking mode, so doing things to help them think isn’t going to help at all. You need to really get them to connect with what they’re feeling. Conversely down at the ‘depths of despair’ in the ‘swamp of feelings’ they are overwhelmed by feelings, so you actually need them to think a little bit first. It works and it works at a group level as well as individual level. (These processes represented in The Map are outlined in Table 1.)

Another bit to the why in some ways was about having a guide for where people are getting to throughout therapy. So often where they are ‘stuck’, I might continue therapy until say they get to the ‘forest of hope’, whereas for some people I might go all the way to the ‘rocky paths’, and that they can recognise for themselves when they get to that place. So they are actually empowered in the treatment to know where they are at, rather than me being in control or power, so they’re much more compliant in therapy or that’s what I’ve found.

BJ: So when you use The Map they understand where you are trying to go in the session?

RS: Yes definitely you’re on a common journey together. It also gives them an anchoring, which I think is really important. Especially when you’re working with people who are very ill mentally, in that their thoughts or emotions are just going haywire. If you have an anchor point, you can bring them back to there to start, so it does a number of things at a number of different levels. It really normalises what they’re feeling or thinking, because often they think they are the only ones this as happened to in terms of their thoughts and feelings, and by actually having it within The Map it normalises it and contains it. While in theory ‘the swamp’ can be the size of a mud puddle, or the size of the ocean, seeing it contained ... there’s an end to it. It doesn’t mean there’s no way out, and probably that’s the other thing it gives people a lot of hope, that they are not too far gone for hope or for help.

Case study examples provided by Roslyn:

The following case studies were provided by Roslyn to illustrate the way in which she uses The Map with clients. These cases also illustrate the prediction in The Map as presented in Table 1.

Case One

A 33-year old woman who had experienced a miscarriage one month previous and couldn't stop crying and feeling that she couldn't carry on. This was her fourth miscarriage and she'd had three live births. The other miscarriages hadn't affected her greatly. The difference this time was that she was in a fully committed relationship and this pregnancy was planned. She was stuck in her grief. At the first session I showed her The Map, and she saw that she was in the 'Swamp of Feelings' not moving, she did not believe she was sinking into the levels beneath. This woman had had no education above year 8 and was unable to read or write.

We discussed some ways for her to start moving through the swamp, expressing how she felt. She also saw that her partner would be experiencing the swamp as well. She decided that she needed to speak to her partner, about how they both felt, and that she wanted to do a cross stitch with a poem she thought of for this baby. This woman rang to cancel her next appointment and I asked how she was going, she said that she and her partner had decided that they would plant a rose bush for the baby and involved the entire family. She had started her cross-stitch and that she was now in the Hope Forest (sic) and didn't need to see me again.

Case Two

A 28-year old woman suffering severe clinical depression with suicidal ideation linked to nine years of domestic violence and two years of stalking (from age 14), with her former partner breaking in to attempt to kill her, the two children and her parents. She had been depressed for many years and had attempted therapy several times before attending one session. When she presented she was abrupt and dismissive that therapy could do anything, but that she would answer my questions, and couldn't give me a commitment that she would return. She did return and we worked through her multitude of issues over a period of five months.

When I asked her what had made her return, she told me that it was because of The Map and how I had explained how and why therapy would work. When she saw The Map she knew that there was a plan to get her through what was going on for her. She could see that she needed to get up from the depths of despair where she believed she had been for many years. She could understand why I would ask her to do particular things. Now eight months later she is about to start University through an assisted program.

Case Three

A young man of 18, with a history of violence, alcohol and crystal meth usage and several suicide attempts came to see me. When he saw The Map he immediately saw that he was stuck in the 'Anger/Guilt Mudflats'. He could see that

he needed to step out of the 'Anger/Guilt Mudflats' and into the 'Swamp of Feelings'. This meant that he needed to explore what was beneath his anger. For him to be able to safely do that in the sessions, we needed to work on the fear of being overwhelmed by the emotions and teaching him skills to express the emotions that were there. Thus combining the cognitive, emotional and actions together as predicted by The Map, refer to 'Anger/Guilt Mudflats' (Table 1).

Application of The Map

“A Way Through” Workshops

The workshops are designed to focus on the individual journey and the meaning attached to life experiences. Snyder has conducted experiential training workshops for allied health professionals in how to use The Map. Workshops are generally conducted over three days (depending on the client group) and utilise art, drama, stories, poems, music, puzzles and other activities to show people ‘a way through’ life. Workshops for clients and professionals are identical except that professional training includes discussion regarding the theory and development of The Map and examples of how it can be used with clients.

Workshop Activities

Throughout the workshops, participants are invited to participate in various activities. The activities are summarised below (Table 2). All activities are optional; participants are free to choose whether or not they take part in any activities undertaken during the workshops.

These activities are both physical and creative and are adopted by Snyder when working with The Map, either in the workshop setting or individual sessions. These activities are included as a means of accessing both right and left hemisphere processing within the brain (Snyder, personal communication, 2005), thus tapping into the conscious and subconscious aspects of processing information and catering to differences in individual learning capabilities.

Table 2. *Examples of activities utilised during The Map workshop.*

Veils and Towels	Different materials are used to demonstrate the differing views people have of the world when suffering from depression.
Box of Anger and Guilt	A box is used to emphasise how difficult it is to move through the swamp when you are holding onto feelings.
The Feeling Body	This activity requires people to consider where they feel different emotions in their bodies, e.g., anger, stress and happiness.
Stories and Poems	A selection of stories and poems are used to highlight the ways in which people can be affected by events in their lives.
Anger Iceberg	This activity asks participants to consider what feelings of anger are hiding below the surface.
Music	Various artists are listened to with lyrics provided to highlight different emotions and consider different modes for expressing emotions.
Write a poem or story	Participants are asked to reflect on the first day of the workshop and write a poem or story as homework.
Time Line of Life Events	The time line has participants considering the events experienced in their lives both positive and negative.
Painting	The use of paints and crayons features in various activities throughout the workshop

Workshop philosophy

The philosophy underlying “A Way Through” workshops is that we all have the ability to create positive lives if we are provided with the tools or shown ‘a way through’ (Snyder, personal communication, 2005). During the workshop Snyder explains this philosophy by drawing a triangle (Figure 3). The segments of the triangle relate to actions, thoughts, feelings, beliefs, including false beliefs and what Snyder terms universal truths or natural laws. Actions are the things we do and say, and are what we and other people see. Thoughts are generally invisible and private. Our feelings or emotions are usually controlled, throughout our lives we are conditioned to not express negative emotion. Beliefs are next and sometimes these can be false as a result of our life experiences. The universal truths segment refers to aspects such as our humanity, the fact that we are one, created equal. Other aspects of this segment would be faith,

hope and love. The philosophy is about balance in all of these segments. All segments need to be in balance in life for optimal functioning. The psychological processes that occur when these areas are out of balance are represented in Table 1, and are the means by which behaviour and treatment can be predicted by The Map, as discussed earlier in the conversation with Roslyn.

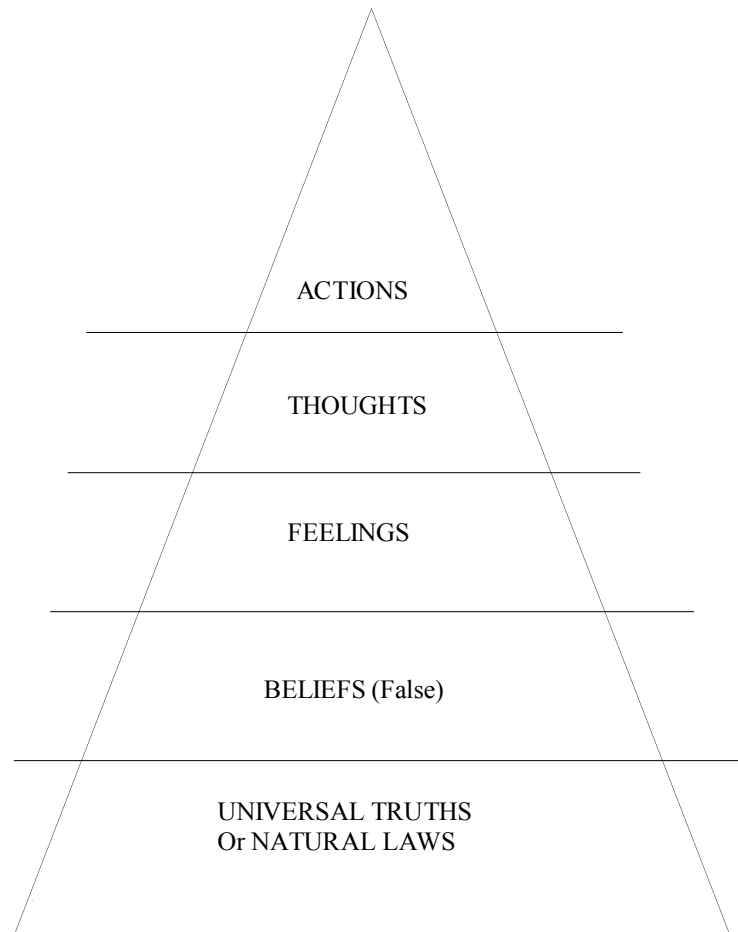


Figure 3. The triangle

By creating metaphors using pictures, creative activities and everyday language, Snyder (1999) has established a unique approach to understanding the currents of life. The approach is experiential and therefore requires us to be present in the journey. An approach, which provides an opportunity to realise the connections between our actions, thoughts, feelings and the beliefs and meaning that we attach to the experiences we have on the journey.

Table 1. *Table presentation of the psychological process represented in The Map.*

Area of the Map	Problem	Rationale	Common Issues	Activities
Swamp of Feelings	Emotions take over cognitions and people feel flooded.	People need to rid themselves of bottled feelings and need to increase thinking.	Addictions cover up the emotions: especially alcohol and food. A common reason given is “so I don’t feel so bad”. Often will have problems concentrating. People in this group are a high risk of suicide yet may present very together.	Expression of emotions, e.g. singing, dancing, journal writing, painting, poetry, sport. Time doing cognitive things e.g., crosswords or knitting.
Avoidance Marshes	Cognitions take over emotions. People feel that they have a void to fill.	People need to “feel” again. Best to start with enjoyable feelings, before moving to other feelings. Need to reduce thinking.	Anything to fill the void. Addictions include anything “to get high” shopping, working long hours, drugs, self-harm. Having no time for ones’ self. Often busy at all times. Lack of intimacy. People need to be assured that having feelings is ‘normal’.	Activities that require feeling e.g., singing, painting, rapid writing, theatre, concerts bushwalking. Often people will try to intellectualise these pursuits. Need to focus them on their feelings.
Desolate Desert	People hide their cognitions and emotions behind actions.	People need to connect (have a loving and trusting relationship) with someone or something.	Do not care whether they live, die or are punished, they are in survival mode. Often extreme behaviour addictions, suicide, conduct disorders, criminal activity, and no remorse. Equally as common is non-involvement actions e.g., inability to show love.	First establish a trusting relationship. This can be with a person, animal, themselves, or spirituality. After a relationship is established they then need to know how to express emotions and move through the map. People will often need help with expression of love.
Anger/Guilt Mud Flats	Emotions, cognitions and actions disconnect, people are often unaware of any problem.	People need to recognise that their thoughts, emotions and actions are connected.	Anger problems, feeling responsible for everyone, manipulation of other people, personality disorders, threatening suicide to punish. This is all about blame, either themselves, or someone else. People often report being busy but never seem to get anything done.	Questioning of actions in relation to how they think and feel about what they did. Often requires intensive therapy. Sometimes if therapy is made external e.g., how would someone else feel in this situation, or drawing of relationships can help.

(Snyder, 1999).

Practical settings

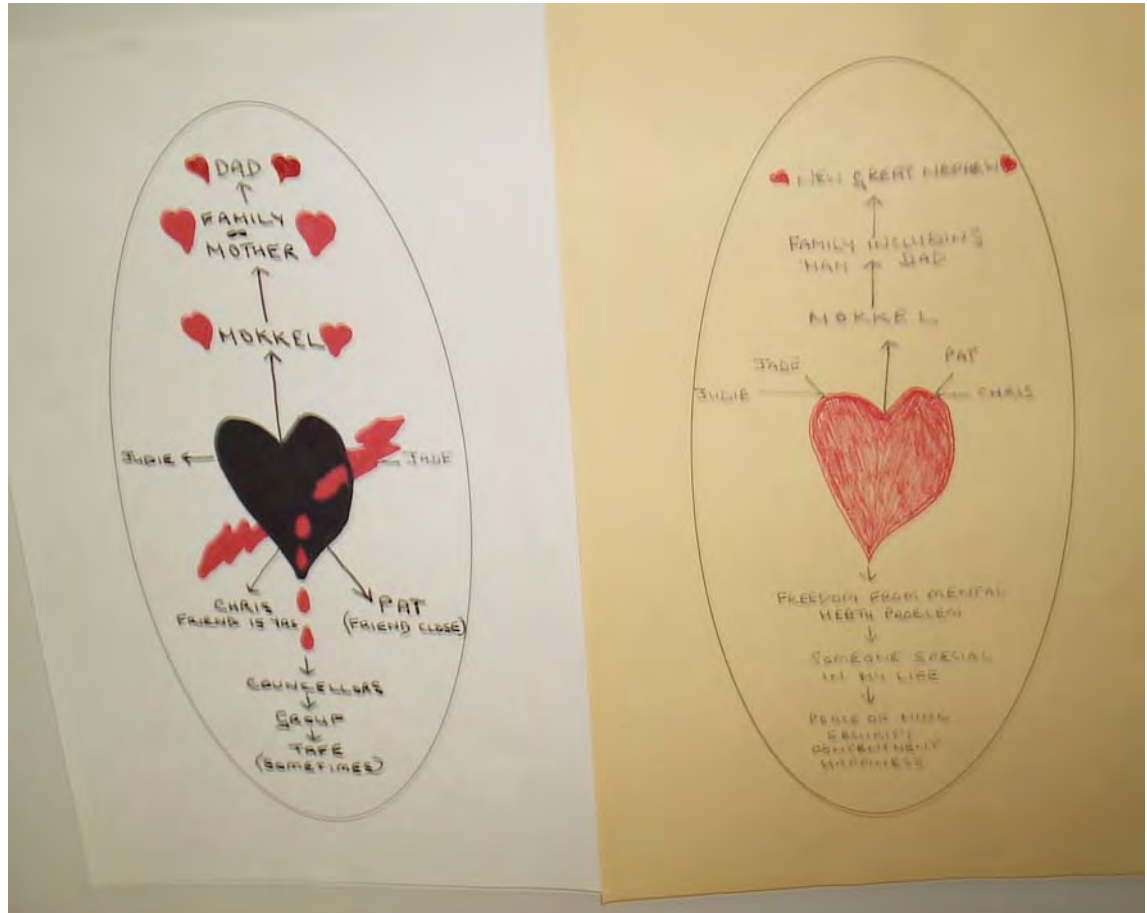
The Map has been utilised across various settings, such as health promotion, mental health, community suicide prevention initiatives (Harries & Murphy, 2000), and community employment projects (The Prime Minister's Community Business Partnership, 2002). As part of a youth community suicide prevention initiative, The Map provided

“not only a framework for healing but also a range of verbal and non-verbal coping skills, while at the same time managing issues of shame and stigma within a safe group setting. The Map also addressed resilience in the form of metaphors dealing with connectedness, belonging and personal growth” (Harries & Murphy, 2000, p.39).

Psychologists, psychiatrists, psychotherapists, social workers, nurses, chaplains and youth workers have adopted The Map as part of their practice (The Mental Health Services Conference Inc., 2000). Snyder has worked using The Map with Aboriginal groups and other marginalised and at risk groups. The Map has been a part of “A Way Through” workshops conducted for people with diagnosed psychological disorders over the past five years. Workshops have also been conducted as part of personal development and training for long term unemployed youth. The Map has been used as a model with clients across a wide range of issues, including depression, anxiety, PTSD, addictions, personality disorders, violent behaviours, bullying, sexual abuse, conduct disorders and eating disorders (Snyder, personal communication, 2005).

CHAPTER THREE

LOOKING FOR A PATHWAY



Theory, Values and Principles

As discussed, The Map was created from the many influences in Roslyn's life, a combination of experience and academic pursuits and I would add an innate creative ability. The search for the best approach for any theoretical grounding of The Map has taken me on yet another journey, and as a result I have gained a greater understanding of numerous theoretical positions. I have chosen to include more about my journey during this research and to briefly mention the theoretical models I was drawn to as part of the journey. It is my view from witnessing the range of issues that were dealt with, the commonalities illuminated, and the connections established, at the initial mentoring workshop, that The Map connects on many and varied levels and could be adapted to many theoretical and therapeutic approaches. This realization began the grounded theory journey looking to explore links to theory throughout this study.

Whilst initially looking for theory underlying The Map for the purposes of the research proposal, my journey began with theories of cognition and cognitive linguistics, and this led me into metaphor theory. Chosen because it assisted me in understanding the influences of The Map, metaphor theory fits well because The Map is essentially a metaphor for the life journey, but also contains within it many alternative metaphors, suitable for more specific or varied events and meaning making opportunities.

Following the results of Phase One, I was led to investigate hope theory, empowerment theory, and theoretical standpoints on the use of art and poetry in therapeutic settings. As the interview sessions for Phase Two proceeded, a little panic set in when I discovered the multitude of theoretical approaches the collaborators used in their work, and the ways they had adapted The Map to their own style. As I progressed from interview to interview and heard the views of the collaborators, I realised that because of the complexities within The Map and due to its holistic nature it would be inappropriate to anchor it within any one theory. This propelled me again into ‘the swamp,’ wondering just how I was going to be able to build a theory out of all this information I was given.

During this time I also read the texts *Revisioning Psychology* (Hillman, 1975), and *Integral Psychology* (Wilber, 2000). Wilber in particular was significant, because of the manner in which he draws together information and provides a vision, from the knowledge that we have accumulated over time, from many sources. That of course is about making connections, which is my passion and I believe an important role for Community Psychology. As there is so much outstanding information and activity in the world as presented by Holland (1998) that is working and providing great results, I believe as community psychologists we could be fulfilling that role, leading the way for other disciplines and agencies worldwide, to collaborate and share the collective intelligence. So that we may realise the unbounded possibilities that exist in creating a world that is more connected, whole, compassionate and balanced.

Following the ‘conversation’ with Roslyn, in July, I chose to add Chaos Theory to the list of must read and understand, again wondering if this journey through the world of theory would ever end. Chaos theory is also about connections and I was surprised that I had not come across it before. I was even more surprised when a PsycARTICLES search for Chaos Theory and Community Psychology failed to return any hits. Chaos Theory also has an ecological integrative vision for psychology, for

understanding the way we function as individuals, and groups, and interact with the world around us (Goerner, 1995).

Of course it is not within the scope of this thesis to address all of these theories. I am sure as more and more people come to know The Map, they will make their own links, from their particular theoretical stance, and the way they see the world. In the following section I have included a review of Metaphor Theory because it assisted my understanding of the influences within The Map. As the findings are read and interpreted by you (the reader), I am sure you will recognise other theoretical approaches that will integrate with The Map, and resonate with your own knowledge and understanding of how your world operates. By providing this brief overview of the theory I have read and investigated throughout this journey I hope that I have provided some links upon which future investigations can draw, including my own theory building process resulting from this research journey.

The significance of Metaphor

As stated by Hillman (1975), “metaphors are more than ways of speaking; they are ways of perceiving, feeling, and existing” (p.156). Metaphor is considered one of the most important tools for trying to comprehend partially what cannot be comprehended totally, namely our feelings, aesthetic experiences, moral practices and spiritual awareness (Lakoff & Johnson, 1980). Metaphors form part of our narrative. The life we live is filled with metaphor. There are metaphors we use for everyday things, for example, I have used some reasonably powerful metaphors myself in expressing the frustrations, and challenges, I have been confronted with in completing this thesis, most of which cannot be printed here! I have also expressed throughout this report, times when I felt ‘swamped’ and times when rest and reflection was taken in the ‘forest of hope’. We use metaphors for qualifying or expressing issues we struggle with, for example, depression. There are many examples of metaphor use in everyday language, glancing through a recent edition of Partyline, the newsletter of the National Rural Health Alliance (2006), produced in conjunction with the national depression initiative Beyond Blue, one can find many metaphors people use to relate to or quantify and make sense of depression. For example, food for thought; a stone in the pond; when the cow pat hits the windmill; and even the names of some organisations developed to address this issue such as Beyond Blue, Mood Gym and Black Dog Institute.

These symbolic expressions go beyond the literal, expanding our language through comparison and interaction, and leaving the interpretation open to specifics or

the imagination (Bartel, 1983). Metaphors open us up, and they allow us through our imagination to see connections, to connect with our dreaming (Hillman, 1975). As stated by Bartel (1983) “a successful metaphor does more than merge seemingly incompatible terms; it demonstrates that the maker of the metaphor has developed both a keen sensitivity to language and a strong awareness of the unity of all things” (p.83).

It is through metaphor that we understand the world. The literature discusses metaphor as a template for the journey of life (Barker, 1996; Blenkiron, 2005; Gordon, 1978; Lakoff & Johnson, 1980; Seigelman, 1990; Shengold, 1981), which has the advantage of making the world predictable and therefore safe, allowing people to create their own context within safe boundaries. Metaphors transform meanings and are important in structuring how we understand our experience, statements such as ‘coming apart at the seams’ or ‘going to pieces’ for example, are often used as an expression of our frustrations with life (Lakoff & Johnson, 1980).

Kopp and Craw (1998) discuss the transformative power of metaphor and the link or bridge to changes in feelings, thoughts, behaviours and relationships. The connection between metaphor and affect, cognition and bodily experience determines our image of the world around us. The development of true insight about the world, and the individual, is a result of the connection and simultaneous experience of affect and cognition, feeling and thought (Eynon, 2001; Kopp & Craw, 1998; Lakoff & Johnson, 1980; Seiden, 2004; Seigelman, 1990; Vivona, 2003). Metaphor has played an important role in the invention and organisation of ideas and is a crucial aspect of our creative thinking providing a coherent structure to our investigations or ideas.

New metaphors have the power to create a new reality and not just on an individual basis. Metaphor is a part of our functioning within groups, systems and communities that allows us to create new perspectives, new solutions and new opportunities for connection (Abernethy, 2002; Barker, 1996; Blenkiron, 2005; Gentner & Grudin, 1985; Lakoff & Johnson, 1980; Rappaport, 1994; Reddy, 1993; Schon, 1993; Seigelman, 1990). Rappaport (1994) and Abernethy (2002) highlight the metaphoric and symbolic language that is part of social science language. Rappaport uses the example of images created by the language of empowerment, as opposed to the passive language of medicine and other helping professions. These include the use of such words as people, or consumers, rather than patients, and collaboration rather than treatment, for example. Such differences highlight the power of language in deciding the status of individuals who find themselves in need of assistance from the ‘helping’

professions (Rappaport, 1994). Metaphor has the potential to catalyse group process and promote understanding. As discussed by Abernethy (2002) and Lakoff and Johnson (1980), the introduction of new metaphorical concepts and thus the loss of old concepts can promote much cultural change. This I suspect is part of what I experienced at the mentor training, which was my introduction to The Map. The changes were noticeable at the individual level, and there were, I believe, significant observable changes to the group dynamic.

Values and principles

The reason I chose the field of community psychology is because it provides me with knowledge and skills that enable me to have a positive, ecological approach in my work practice. It was only after the undergraduate units related to systems approaches that this passion began to ignite and I developed a real connection to my studies. Movements such as healthy communities and the fields of positive psychology and peace psychology influenced my thinking and along with my work in the health sector and with Aboriginal communities were important in developing my focus.

Recognising the broader connections, the strengths, the positives and the possibilities that we so often fail to take advantage of, is an area that I am passionate about. Of course I then have to manage my feelings and navigate my way through ‘the swamp’ as I also become acutely aware of, and frustrated by, the shortcomings which are inherent in our mechanistic systems that attempt to provide services to people. In particular the failings of our education, health and welfare systems, which are often demotivating, dis-empowering and punitive become increasingly frustrating as people, heads of organisations, policy makers and our politicians continually fail to make connections between their actions and the resulting unfortunately negative outcomes. My personal beliefs and values resonate very strongly with the values and principles of community psychology, I have long held the belief that people know what they want and need and are very capable of managing their lives and meeting the challenges, if they are given the opportunity, support, skills, time and space to sort things for themselves.

The values of community psychology are important in defining the approach irrespective of the roles or settings in which they are practiced. As community psychologists I believe we aspire to honour the values of justice, collaborative leadership and community. The essence of community psychology is, I believe, making connections across all levels systems, community, family and individual, aiming to

create new pictures, new perspectives; acknowledging and respecting our diversity individually and collectively, but unifying in our sameness; understanding cultural differences and cultural similarities; acknowledging mistakes and pain whilst recognising and building on strengths; establishing the common ground and building solid foundations; and working at all levels of existence matter, body, mind, soul and spirit.

A commitment to social justice ensures we work with the guiding principle of empowerment, to enhance the possibility that people are enabled to actively control their own lives. Social justice underpins a number of human rights and includes a right to equality and fair treatment, a right to live in peace and freedom, the right to self-determination, and a right to a more equitable distribution of resources. Utilising an ecological approach, we can recognise and share the importance of the historical, environmental and situational context of people's lives and the interconnection of all things. This context may be linked to the roles that other people play, the actual physical environment, the legislation, and policies framing a particular issue or the discourses and representations of people or problems in society at large (Prilleltensky, 1997; Rappaport, 1987; 1994).

The value of collaborative leadership highlights a number of duties and responsibilities, such as the duty to look after our world and the people in it; enabling people to make a contribution and gain a sense of belonging, efficiently maximising both human and material resources to ensure their effective use, implementing sustainable practices and doing no harm so that we leave the world in better shape for our children and future generations. It is important that we work collaboratively, involve those we are working with, in organisations and communities, emphasising the strengths and potential with a focus on the context of their lives, to share our skills and knowledge and also to learn from those we work with, both on an individual and community level (Biglan & Smolkowski, 2002; Duffy & Wong, 2000; Prilleltensky, 1997; Rappaport, 1987, 1994).

Having community as a value reflects the different hopes and desires that people have. This brings a commitment to understanding problems in different ways and to work with others for shared understandings, better use of resources and collaboration to find effective solutions at a local level. Understanding the broader context allows for strategies that extend beyond working with individual people and provides an opportunity to make connections and changes that lead to more sustainable outcomes.

This is particularly important at an institutional level where the effects of policy and change on the people in those systems is not always obvious and not always seen by those responsible for system management. It is important to provide lasting benefit and real change to the communities in which we work, a part of this involves reflective practices and continual evaluation of the work we do. Working positively to encourage diversity and enabling people to become empowered through inclusive individual, group and collective action, we try to ensure that our work includes people irrespective of class, race, ethnicity, culture, age and disability. This means a commitment to strengthening people's sense of belonging, sense of community and commitment to each other (Biglan & Smolkowski, 2002; Duffy & Wong, 2000; Prilleltensky, 1997; Rappaport, 1987, 1994).

The above values and principles are not just the domain of the community psychologist; they are shared by many individuals, groups and organisations with a commitment to integral practice. Wilber's (2000) approach to integral psychology integrates many disciplines, such as psychology, cognitive science, neuroscience, philosophy, spiritual traditions, anthropology, complexity and chaos theories and consciousness studies. Wilber's stance in accepting the value in what has been discovered, learned and written about in the past, and not making a judgement about right, wrong, good or bad is a powerful modelling of integral practice. It is about encouraging connection, about acceptance, about making life real, about bringing together, linking and embracing our humanity. It is about the intelligent leadership discussed by Mant (1997). It is about breaking away from the mindless competition, that keeps us separate, that limits our growth and the depth of our relationships. There is no need to keep reinventing the wheel we just need to make the connections. Somewhere in the world it has been done before, somewhere in the world the issues have been addressed (Holland, 1998).

This is what my idea of community psychology is about: acceptance, inclusiveness, respect, real connection, a real connection with ourselves, a real connection to each other, a real connection with the way we live our lives and behave, a real connection with our community and a real connection with our environment, local, global and beyond. We need to build on what has gone before and understand the connections between what we do and say and the consequences of our decision-making and actions, not just for us and our immediate family or community, but recognising and appreciating the connections and consequences beyond that for our humanity.

CHAPTER FOUR

CONNECTING THE PATHWAYS



Phase One Method and Findings

Research design

Snyder, following “A Way Through” workshops using The Map in 2001-2002, collected evaluation data. It was decided to begin with these de-identified archival data to gain a picture of how previous participants of the workshops had experienced The Map. The data collected were both quantitative and qualitative. For example, the quantitative data were collected using a rating scale for workshop organisation, content and relevance. The qualitative data, for example, asked participants to provide two key messages from the workshop. The archival data were analysed with descriptive statistics and thematically. This analysis looked at what people were saying about The Map and the workshop, from this information themes were selected and data synthesised to assist in the formation of questions for the interviews that were to be undertaken in Phase Two.

Results

The archival data collected by Snyder were from 104 participants in “A Way Through” workshops conducted in 2001-2002 utilising The Map of Loss. I undertook an analysis of this data, looking at who participated, the groups involved and identifying themes highlighted in the feedback provided. Participants were from a range of backgrounds, including health professionals, teachers, a church group, a depression support group and unemployed youth. The initial themes of analysis were comments regarding the practical nature (54%) of The Map, action statements (56%), messages regarding taking time for self-care (32%), comments related to seeing life as a process or journey (15%) and the use of art and poetry as a means of expression (7%). There were no negative comments regarding the use of The Map as a tool. Further analysis of these broad themes produced nine major themes, these being the usefulness of The Map, depression, affirmations, empowerment, hope, self-care, awareness of process, action statements and art expression, as discussed below.

Usefulness of The Map

This theme included 30 statements related to the usefulness of The Map. Statements such as “just the simplicity and application to fit anyone”, “this course has been a fantastic help”, “I liked the content, the environment, the opportunity to recognise my own skills, increase them and learn from my colleagues. I gained perspective, personal insight and growth” and “I love the simple analogies you’ve made, makes it all easier for people to understand and relate, I’ll use your map in my work.”

Depression

There were seven references made to depression, statements such as “I can get through this depression”, “My understanding of depression has increased dramatically”, and this workshop “has given me some good strategies to work thru my depression.”

Affirmations

There were 18 comments that were considered to be making positive assertions regarding The Map. Such comments include; “I found it wonderful, it seems so obvious why hasn’t it been made so clear in this form before?” “I found The Map brilliant and easy to comprehend.” “A simple and effective model for understanding loss issues”, “This workshop being directed to the wider community, schools, parents, everyone who will listen” and from the younger respondents “Well done” “Cool” “100% wicked”.

Empowerment

This theme included such statements as “I can get through this depression, time is not important”, “About how far I have come in the past 10 years of my life, awareness of false beliefs that have restricted my own expectations of me and what I can do in my work, relationships and personal life,” “That I can work effectively,” “I know how to get out of my swamps, I just need to remember this,” “Intensely moving life changing self discovering scary but excellent.”

Hope

There were 10 messages regarding hope. Statements such as “there is hope” “need to be able to feel, to have hope and vision” and “it’s okay to be me ... life can be successful”.

Self-care

There were 33 comments stating that participants had realised the need to take time out for themselves and their self-care. Statements such as “take time for myself” and “the need to look after yourself” were common, make time for “self evaluation where I am at the moment and how that works in relation to my work”, “take time out for myself and encourage family members to do the same”, “that I need to look after myself to work effectively”.

Awareness of process

This theme included 16 comments regarding the understanding that life is a journey and there is a process. Such statements as “the process is important”, “there is a process, I can help myself”, “life is a process and the journey is not all smooth”, “the schematics give a clear picture of the processes”, “coherent model of emotional journey, dealing with difficult emotions is normal”, “there is a process to work through, we feel a range of emotions – all normal” and “it’s okay to go through ‘the cycle’ I’ll be more aware of the ‘cycle’.”

Action statements

This theme included 28 statements regarding taking some form of action after experiencing The Map. Statements included “express my feelings, not bottle them up”, “talk to someone”, “should not put myself down all the time”, “learn positive ways to handle stress and problems”, “need to spend relevant time on what I consider important”, “do more thinking / planning about bringing all life’s ingredients into balance”.

Art expression

This theme was related to people enjoying and realising the value of the painting and poetry, which is a part of the workshops. Comments such as “therapeutic value of painting and writing”, “I’m okay I can paint”, “the art painting and poetry ideas”, “have decided to do more painting and drawing, something which I used to do a lot of”.

Discussion

As evidenced by the above comments and feedback from “A Way Through” Workshops, it is clear that people from wide ranging backgrounds are able to identify with The Map of Loss and see it as a practical, useful and empowering way of tackling a wide range of issues. These evaluative data suggest that The Map is effective in addressing life crises, improving relationships and communication between people, assists in creating an understanding of life’s ups and downs and has positively influenced the lives of a number of individuals. It is possible that the high number of positive responses from participants was influenced by the collection of these data at the conclusion of a high energy, motivating workshop. During Phase Two interviews this has been examined further with questions designed to gain an overall picture of the experiences of professionals using The Map, allowing people to tell the story of how useful or adaptable they had found The Map to be in varying environs and with differing populations.

CHAPTER FIVE

THE WAY FORWARD



Phase Two Method

As highlighted The Map is an experiential journey, which has placed myself as the researcher on an equal footing with the participants (collaborators) as we have all been through that process. This has positively assisted in the analysis of the interview data, but it carries the influence of my personal journey through The Map. I believe however, that the number of interviews and the broad range of professional qualifications and experience of the collaborators have created an effective balance and sufficiently rich data to bring a clear understanding of the usefulness and adaptability of The Map and the processes underlying the journey.

Approach

The approach taken during this research journey is more a mix of approaches, principles, and practice, rather than the embodiment of any one theory (Stewart, 2000; Walcott, 2001). My aim is to provide an interpretive portrayal of the processes and

adaptations of The Map as expressed by the collaborators with a focus on describing, understanding and clarifying the human experience. Not one theory or another was adopted but a mix of principles and methodologies that are aligned with narrative and grounded approaches were utilised (Charmaz, 2006; Burgess-Limerick & Burgess-Limmerick, 1998). Narrative studies offer a framework that uses theories and methods consistent with the experiences of people and encourages a multiplicity of research methods (Rappaport, 1993). A grounded theory approach provides opportunity to hypothesise and build theory or explanation of possibilities from the data, an explanation that is grounded and contextualised within the lives of the collaborators and their experience. This eclectic approach provides an opportunity to understand the individual, culture and community as well as broader implications and links to community settings and systems and the impact they may have on individuals and the broader community (Burgess-Limerick & Burgess-Limmerick, 1998; Charmaz, 2003; Polkinghorne, 1997; Rappaport, 1993; Stewart, 2000).

As a narrative, this report is a synthesis of my research practice and discusses and integrates the processes that affected the progress of the research and report writing. It aims to display the acceptability and trustworthiness of claims made (Mishler, 1990; Polkinghorne, 1997). As discussed by Sarbin (1986), you the reader can judge if the story is universal across collaborators, context and settings, and whether it speaks to you of your experience. The questions were designed to provide an opportunity for the collaborators to reflect on their experience of The Map and tell their story. Thus the “story is context-bound, concrete and testable through ordinary interpersonal checking (Robinson & Hawpe, 1986, p.114)” thus providing an opportunity for you to be able to understand The Map in the conduct of others Sarbin, (1986). This fact makes narratives personal and therefore more useful in everyday life, (Bruner, 1990; Polkinghorne, 1997; Rappaport, 1993; Sarbin, 1986). The story told in this report incorporates the feelings, goals, needs and values of the people who created it, the collaborators, Snyder and myself. Validity will ultimately be judged by whether it evokes a feeling that the experience described is authentic and life-like, believable and possible (Clinchy, 2003; Mishler, 1990; Polkinghorne, 1997; Smith, 2003; Tierney & Lincoln, 1997). For assessing the quality of qualitative research, I have adopted the three open-ended, flexible principles of Yardley (2000). These principles are: sensitivity to context; commitment, rigour, transparency and coherence; and impact and importance.

Sensitivity to context can be demonstrated through awareness of existing theory and literature. Sensitivity to the data is shown by how well the views presented are supported by the data. It is also about having an awareness of how the language, social interactions and culture of those being researched impact on the beliefs, objectives and expectations of those participants and how these influences may have impacted on or be reflected in the results. These socio-cultural influences can also impact on the relationship between the researcher and researched and there is an ethical obligation for the researcher to have an awareness of the potential power imbalances and an awareness of how the researcher's actions, approach and characteristics may affect the data collected (Yardley, 2000).

Commitment, rigour transparency and coherence involves the clarity and power of your descriptions, the argument presented, providing transparent methods and data presentation, and communicating the fit between theory, method and reflexivity. Commitment is about your in-depth engagement with the topic, about developing competencies and skills in relevant methodology, thorough data collection, justifying your sampling decisions, presenting sufficient interview information to justify your decisions and support the findings (Yardley, 2000).

Rigour relates to the completeness of data collected, the analysis and completeness of the interpretations, triangulation can be employed as a means to achieving this. Taking the descriptions and perspectives of the collaborators at face value is consistent with the goal to gain their perspective and therefore meets the criterion of coherence. Does the research story translate into a meaning making exercise? Does it offer a convincing account that readers recognise as meaningful to them?

Transparency can be provided in the detail of data collection processes, clear descriptions of how the analysis was undertaken and disclosure of all relevant aspects of the research process (Yardley, 2000). How clearly the research process is outlined in the write up, how participants were selected, the construction of the interview schedule, and how the interview was conducted and the steps in analysis are important considerations for transparency, as are providing the details of how our experience and the unfolding of the research journey is impacted by our assumptions, intentions and actions. This is known as reflexivity (Yardley, 2000). Coherence of the argument and claims being made can be judged by the reader and can also refer to the fit between the research

carried out and the underlying philosophical assumptions of the approach being followed (Yardley, 2000).

Impact and importance of our research, will ultimately be judged by those for whom it was intended or those for whom the findings are deemed relevant (Yardley, 2000). Questions to be answered in this assessment relate to whether the research has contributed to our theoretical understandings, or has provided practical outcomes for individuals, groups, communities and policy makers. Are there opportunities created that challenge the status quo, or provide socio-cultural impact? Does it provide anything that is useful and can make a difference? Does it lead to changes in practice or to social change? Does it provide real benefits for those being studied (Rappaport, 1994, 2000; Yardley, 2000)? Validity will be assessed in relation to the objectives and applications for which it was intended. Some findings are important because they open up new ways of understanding and create new meaning. Some have little impact or are aimed at relatively small populations (Yardley, 2000). What is important is to make our practice and methodologies relevant and empowering to the people with whom we work and study using our tools, skills and knowledge to assist others (Rappaport, 1994, 2000).

Design

An interview protocol (Creswell, 1998) was developed using the results from Phase One of the research. As previously discussed the themes from Phase One highlighted the usefulness of The Map, with statements regarding empowerment, hope, self-care and awareness of process. Interview questions were developed with the aim of eliciting a fuller understanding of what people had gained from the workshop, whether the change and awareness highlighted in this feedback had resulted in ongoing and meaningful change since, whether they were using The Map in their work and personal life, and if so how they were using it, and their ideas on how they believe this approach has worked for their client group.

The interviews were semi-structured with open-ended questions (Table 3) allowing the collaborators to express fully their perspective and experiences of working with The Map. As discussed by Polkinghorne (2005), interviews have long been used to capture the richness and fullness of personal experience, “only humans possess the capacity to perceive the connectedness of life and to seek its coherence (Vanhoozer, 1991, p.43)”. As a collaborative, holistic method, the interview is consistent with the values of community psychology as it provides the opportunity for individuals to share their personal experience, to be heard and understood within their own environment

(Rappaport, 1994, 2000; Stewart, 2000). Interviews were tape-recorded and transcribed to allow for repeated examination to assist in analysis (Polkinghorne, 2005).

It was expected this qualitative exploration would add depth to the results from Phase One providing evidence of The Map's utility in addressing life crises, improving relationships and communication between people. As discussed by Chase (2003) when we listen to people, we learn how they as individuals and groups make sense and meaning out of their experiences and we gain deeper understandings of the complexities and subtleties of their world and how they integrate and transform knowledge. By listening to the perspectives of the various professionals, with a focus on understanding how useful or adaptable they had found The Map to be, it was felt I would be able to explore links to theory and begin to construct my view of the theoretical underpinnings of The Map (Charmaz, 2006; Hoshmand, 2005; Polkinghorne, 2005), thus providing further understanding of the relationships operating within The Map, as evidence for why, and how it lends itself to work effectively across individual, group and community situations and settings.

Collaborators

Interviews were conducted with professionals utilising The Map as a therapeutic tool with clients, and also with professionals who have incorporated The Map as part of an employment or community development project. Workshops have been conducted over two days or three days and utilise art, drama, stories, poems, music, games and other activities to show people 'a way through' life. Ethics approval for this study was granted by Edith Cowan University, following which Snyder agreed to contact participants from the workshops and invite them to participate in the study. Those interested were then posted the information letter (Appendix 1) and a form to provide contact details (Appendix 2) if they were willing to proceed, along with a reply paid envelope. Those who agreed to participate were then contacted and a suitable interview time was arranged where the informed consent (Appendix 3) was signed and the interview took place.

There were 17 collaborators, 14 female and three male, and they had a range of qualifications and worked in diverse areas. There were psychologists, social workers, community health nurses, mental health nurses, occupational therapists, youth workers, and counsellors. Some collaborators worked in Perth, Western Australia, while others worked in semi-rural and rural areas south of Perth. Some of the collaborators I knew before, as they were participants in the training workshop I attended to learn about The

Map. Others I knew professionally, as they had attended training workshops where I assisted Snyder. Others were unknown to me prior to the interview time. Training workshops are the same as the workshops conducted for the Phase One data. The workshops are experiential, the only difference is an extra day where the theory, philosophy and clinical applications are presented and discussed.

Interview Process

Interviews were conducted between November 2005 and March 2006 and took an average of 50 minutes to complete. This took place either at the collaborator's workplace or home, generally following the routine of a cup of coffee (or tea) and a chat. The interviews naturally flowed with collaborators requiring very little prompting, really wanting to share their experience, and generally expressing that they were pleased that the research was being done. The interview process proceeded through the following open-ended questions (Table 3), as they were considered, following Phase One, to be the general areas that needed to be covered in order to understand the processes and experience of the collaborators. Further probing and or clarification was undertaken to uncover, explore and expand on experiences and information as necessary (Polkinghorne, 2005).

Table 3. *Questions Asked During Semi-Structured Interview*

1.	What is your experience of The Map?
2.	Do you think that The Map workshop has changed your life? If so can you give me some examples of the changes?
3.	Have you recommended this workshop to any other people? If so why?
4.	Do you use The Map as part of your work?
5.	Have you found The Map to be a useful tool in your work?
6.	How do you think The Map has influenced your clients and the way you are able to work with them?
7.	What do you think it is about The Map that works?

Analysis

Wishing to preserve the narrative I have attempted an holistic analysis (Elliot, 2005; Hoshmand 2005; Polkinghorne, 2005), with a focus on content to find the themes and messages which were common across all interviews and within the context of the collaborators. This is working on the principle of the part to whole account (Polkinghorne, 2005) to maintain the integrity of wholeness and provide a coherent

integral account of the collaborators' experiential story. With interviews from various settings, among individuals of wide ranging experience, with a variety of professional qualifications, combined with Phase One data, effective triangulation has been produced. As discussed by Polkinghorne (2005), triangulation "serves to deepen the understanding of the investigated experience (p.142)".

A range of processes was employed to analyse the stories generated from the interviews. Initial analysis was conducted according to the stages outlined in Creswell's (1998) data analysis spiral. Emerging categories, themes and patterns were identified by acquaintance and re-acquaintance with the data (Ely, 2003; Polkinghorne, 2005). I further developed these insights through consultation with two of the collaborators, a research colleague, and my principal supervisor in order to get their view of things (Ely, 2003; Polkinghorne, 2005). Following this, the collaborators were grouped according to their application of The Map in order to explore and gain understanding of how the collaborators had adapted The Map to work effectively across individual, group and community situations and settings. Processes and development were diarised throughout, and collaborators were given the opportunity to view and comment on the themes, findings and my interpretations. This feedback was sought to continue the involvement of the collaborators in the research process and to ensure that I had represented their storied views and experiences accurately in my analysis (Polkinghorne, 2005; Rappaport, 1998). As such the analysis is grounded in the data and describes the essential and common features of The Map and the collaborators' experience, with a focus on meaning making and narrative understanding (Bruner, 1990; Hoshmand, 2005; Rappaport, 1998; White, 2001) to illuminate the changes and connections made as result of their journey.

CHAPTER SIX

COLLABORATOR CONTRIBUTIONS TO THE JOURNEY



FINDINGS AND INTERPRETATION

Phase Two

Initial analysis of Phase Two interview data produced themes similar to those found in Phase One; depression, hope, empowerment, and art/activity expression. I have chosen to present these themes in support of Phase One to add some depth and further explanation of these aspects of The Map. Data related to metaphor and examples of how metaphor is useful for informing our understanding are presented. Themes are included that highlight the use of other activities undertaken in the workshops, as a means to improving understanding of the wholeness of this approach and the way it caters for different learning abilities and the creative strengths of differing populations.

Depression

This category relates to stories by collaborators regarding their own battle with depression and ways they perceive The Map has assisted them in dealing with that. There are also statements from those whom have used The Map to assist them in dealing with clients suffering from depression.

Collaborators' personal reflections on aspects of their depression experience

"I can look now and see in just under three years since doing the workshop, I was definitely in 'the swamp', lower levels of depression, now I've changed a whole lot of things. Changed my views on relationships I'm happy to be on my own now, whereas before, I would have been in any type of relationship" (C1).

"I'd have to say that certainly I identified with The Map and the issues it's describing. I've certainly had issues of depression in my life and done quite a bit of personal work in understanding my own situation, and probably as someone who believes in being a constant learner this was useful. I think mostly in hearing again, that you don't just do this once, you can do this, three times a day or twice a week. So it's not just something you go through and you're on the road to happy ever after. So it's just reminded me of the fact that you do this quite a lot and it's pretty common to most of us" (C4).

"I'm not scared of it anymore I used to be scared of depression. How terrible you've got to get out of it, you're going to die and it's awful. Now there are things you can move, do a little bit at a time. You can move in the right direction and the fact that it's a map, it's a physical journey is the other good thing about it. You can see different aspects of your life. You can be coming off the 'off ramp' here because you want a different job, and you can look at the consequences, and think about how that's going to effect you, and take some time to deal with the feelings, before you start your new job. I had no idea that you had to go through this stuff, and now I don't fear that stuff anymore. I understand now I know I'm going to feel like that because of that loss. So it's really sensible to be aware of it. I hope more people use it I think it has great potential for anyone its really good" (C11).

These comments from the collaborators provide insight into how The Map has assisted them to understand their depression better, providing them with insight that led to change, an improved sense of self, and more control over their feelings. These comments suggest The Map provides people with a realistic picture of life's ups and downs, and insights into the consequences of their decision-making.

Reflections on work with people suffering from depression

"It's a great framework for coping with change and looking at maybe a pile of little losses, which have that accumulative effect on depression" (C13).

"I use it with depressed people, people who can't find their way in life, who seem to be stuck somewhere. It helps them to see that they can get unstuck ... I love the way in one of the pages of the book (Journey to the centre of your life) it shows that people who have sudden loss, like if somebody dies, and we deal with a lot of people who lose people. They often go deep quickly into depression but bounce back quickly. And the depressions that have been slow, that spiralling effect that Roslyn has in the book that really, really appeals to people too. They see that, and they know what it means, and they know that it's going to take a while to get back up" (C15).

"The Map certainly complemented my understanding of looking at depression, as a professional I thought it was brilliant in the way it was done. For clients I felt it was just so simple for them to understand, because of their lack of concentration or being able to take it in, or too heavy or couldn't go there. But the reality is for them that they could see it, they could see where they are. So it's really like looking at the picture and at the edge of the 'mudflats' or wherever, and saying this is where I am. There are so many books on depression, but the graphics of this made it very easy for people to understand. I've always had a couple in my library here to give to people who are depressed. They need to read something that's light and easy to understand and those who I've lent the book to, have come back and said this is really great" (C7).

These comments support The Map as a useful tool that is easy to understand, even when feeling depressed. It offers people the opportunity to see that it can take time to work through feelings of loss or grief, and also reinforces the taking of time for self-care. The Map provides a useful framework for people to anchor their experiences on.

Hope

There were statements made about hope. Hope was highlighted by a number of collaborators as important in the healing process and as a characteristic of The Map and its ability to 'give' people hope or a sense of future vision.

"The idea that hope and a new relationship lies ahead for us is very useful, it seems to create a cognitive life raft for many people to cling to" (C17).

"I think it's so simple, and we can look at it in the picture form and say where we are, where we've been and where we're going, and there's hope that we can actually see it, and I think that visual concept of it is really very good" (C7).

“It provides them with hope, but hope in a realistic way because of the images of ‘rocky paths’ and ‘forests’ people really relate to that aspect of how they’re feeling. They like the idea that there’s an alternative down the track it just covers the different aspects” (C6).

“It gives them hope in as much that they see it’s a path that others have trodden as well” (C14).

“The content of it helps...and provides something, that they can have faith, that there’s a way through. It makes it more tangible that the journey is possible...it has a hopeful anchor at the end” (C13).

“There’s a sense of hope working with this. Which is an area when I first start working with someone I always try to find a vision for the future, a sense of hope. Sometimes it’s very difficult for people who’ve been in hospital, and prison, or you know they’ve had a really difficult time, or years of trauma. To be able to look at this, and say okay what’s a vision for the future? And you can do it with The Map. You can look towards the future. It doesn’t matter where they are on The Map, you can always look forward and say where are we going from here? So it’s really, really helpful in looking forward and also working through where we’re at. My favourite place on The Map is the ‘Seemore Mountains’ I like that place. Particularly as you’ve struggled through the ‘rocky paths’ and your going up the mountain and there’s your future and you can see. You might not know what it is but you can go and get there, a good sense of hope and a feeling of working through, like you’ve struggled to get there and you know that there are better times ahead” (C3).

It is clear from these comments that The Map fosters a feeling of hope and vision for the future. Hope tends to lift our spirits and enable us to think and dream about the possibilities in life. There has been considerable research undertaken in the positive psychology field, in regard to hope. Snyder (2002) defines hope as “the perceived capability to derive pathways to desired goals, and motivate oneself via agency thinking to use those pathways (p.249)”. Measured by the Hope Scale, research by C. Snyder (2002) suggests that high-hope people tend to do better than those with low-hope, in areas such as physical health, psychological wellbeing, academics, and athletics. In relation to emotion, those with high hope tend to be friendly, happy and more confident. By comparison low-hope individuals tend to be negative, passive and self-critical. If The Map offers people hope and vision, as is the suggestion here, it is

more likely that their life choices, following a journey through The Map, will reflect increased optimism and self-confidence.

Empowerment

This theme includes collaborator statements regarding the empowering qualities of The Map and how people are able to gain control over what is happening for them. There were some personal reflections of how The Map has empowered the collaborators to change their own patterns and or make choices different in their lives.

“You can work without the diagnosis and without pathologising. We can actually say this is life, and whatever experience people are having it will fit on The Map. So it gives the client a sense of empowerment, that there is a way out. And that this cycle can continue throughout our lives, and no doubt will, and that there’s a way of getting through, of moving through. They can actually start processing themselves, so it’s a tool they can use at home as well. Remind themselves of where their at, and where to go, and things like that” (C3).

“It’s about empowering them. You know, that there are things that they can actually do and get involved in to move forward” (C5).

“Going from that dependency, for these people to change and to start taking a bit more ownership and become empowered in their own treatment options, that was tremendous...The Map gives the ownership” (C8).

Insights from empowered collaborators

The following insights offer evidence for The Map journey providing, clarity, strength, impetus for change, improved sense of self, a sense of purpose and willingness to follow the vision.

“For me personally I got a lot of clarity about how I used to get stuck in guilt a lot more and the cycle between guilt and avoidance and anger and how that worked for me. Through using The Map, I don’t get stuck there anymore” (C13).

“I don’t worry so much now. I used to spend a lot of time here in the ‘swamp’ and that used to bother me, but now I know if I’m coming out or I’m in the ‘mountains’ but I don’t worry. I just think oh well I’ll just go around and the sooner I swing across here the better and then I can just get on. So I think it’s made life a lot easier for me, a lot easier to understand” (C11).

“I’ve since made a huge leap out of the workplace I was in at the time...there had been significant changes which I felt very uncomfortable about and I was

powerless really to do anything about, mm, tried. It was one of those situations where you just had to recognise that. But it's difficult to make a move...it probably was becoming more and more clear, that while my actual work with clients, as such wasn't effected, where I was, but that my own inner being was affected by what was going on around me and it was affected every day. I thought, no if I can do something different I'm going to do it. There was an awareness and acknowledgment that what was happening was not good for me, at quite a deep level and I needed to do something about that, even though there were costs involved, its about integrity and congruency isn't it" (C2).

Empowerment definitions are inherently broad and differ according to place and circumstance. Rappaport (1987) defines empowerment as a mechanism by which people, organisations, and communities gain mastery over their affairs. Empowerment refers to the process of gaining influence over events and outcomes of importance to an individual or group (Fawcett et al., 1994), with the assumption that empowerment can mean different things to different people and varies according to context, setting and time (Foster-Fishman, Salem, Chibnall, Legler, & Yapchai, 1998; Rappaport, 1984; Zimmerman, 1995). The empowerment process operates through identifying capabilities and exploring the environmental and cultural influences of social problems, with the goal of enhancing wellness, whilst improving upon or solving problems (Crowley, 1999, 2001; Perkins & Zimmerman, 1995; Rappaport, 1981).

Empowerment theory "links mental health to mutual help and the struggle to create a responsive community (Perkins & Zimmerman, 1995, p569)". According to Hubbard (2006), the eight elements of empowerment are being self-aware, responsible, goal setting, solution-focused, genuine, empathic, collaborative and growth-oriented. From an empowerment perspective, one thinks and acts in terms of wellness as opposed to illness, competencies and strengths versus deficiencies and weaknesses. Empowerment provides people with opportunities to develop knowledge and skills in the context of living life, and engages professionals as collaborators rather than experts (Crowley, 1999; Perkins & Zimmerman, 1995; Rappaport, 1981).

It seems The Map provides clarity regarding the cyclic nature of life and offers a tool to live by. In relation to empowerment characteristics, The Map offers a means to understanding emotions and how to deal with them, understanding how beliefs and attitudes affect our choices, the process of change and how to work through it, understanding our relationships and the importance of balance in our lives, the value of

reflecting on life journeys or histories, the opportunity to develop inner quality and strength by understanding and caring for ourselves, which facilitates positive self expression and wellbeing.

Metaphor

As discussed earlier Metaphor Theory assisted me in understanding and explaining the influence of The Map and the way it translates life into a journey. This theme presents the stories told by collaborators related to the metaphor contained in The Map and how this has assisted them and their clients to relate effectively on a range of issues. The collaborators also provide examples of how the use of metaphor is an important part of our meaning making in life.

“I think the way it’s labelled makes it very easy for people to connect with The Map and bring in their own frameworks. So I think the language helps people to use it as a metaphor for their own framework ... to design the map so it uses, it really fits into the hero’s journey and the metaphors of those sorts of frameworks really comfortably ... finding the help and overcoming things really works with The Map” (C13).

“I think because it’s a map or because of the pictures and the descriptions you know like ‘guilt mud flats’ that’s a really good description of being stuck in that place and then it leads to, even that act you know where people can physically experience being stuck” (C5), by using the guilt box (Table 2).

“Its simplicity and incorporating well known symbolism in our culture, like the bridge, the mud, the forest, the desert etc., are all things that people can relate to immediately as meaning something, regardless of their intelligence. So The Map actually describes itself (C16)”. “I’ve found people don’t always have the ability or language to be able to identify things, whereas with the map and metaphors people are able to go directly there” (C1).

“Man has been talking through pictures and indigenous art and all the rest of it, the American Indians use similar sorts of things, in terms of the way they deal with things and describe things etc., so it’s always been there. It’s interesting even what’s been chosen in The Map. Have a look at this, if you look at a swamp the ‘swamp of feelings’. When people describe a swamp, or feel about a swamp or whatever, oh I’m feeling bogged down, it’s a swamp. People look at a forest as a healing sort of place, if people want to go camping getting away from the city or whatever they look at forests as energy givers, forests as healing places.

Mountains, you know as much as a higher view and 'see more' and all the rest of it, but they're places of wisdom and everything else, there's a mystical thing about mountains. And fine the 'rocky paths' I mean you've got to climb, do the planning to make the game and all the rest of it; it's those rocky paths. These things have been used in the past to describe things so they're all ready there. The 'desolate desert' is an interesting one, it's got a mystique of its own about it. Where you can be lost in the desert, people can go out to a desert if you really want to, to die, you can choose to go to the desert to die, deliberately place yourself in that situation there to die. But people can be very cunning in the desert and survive and may go there to deliberately avoid people, and 'relationship highways'. Well relationships can be like a highway and you don't know when suddenly you take a right hand turn, or that your happily going along and all of a sudden 'the bridge' has gone before you, whether someone's taken from you suddenly or whatever, so it's all there" (C14).

Examples of how the use of metaphor assists

Having access to the metaphor contained within The Map offers a means of breaking down barriers to communication, providing the language and a framework for understanding our experiences and the opportunity for expression of those experiences.

"It's a communication skill and The Map opens that up for people and the old saying that a picture speaks a thousand words" (C14).

"The pictures and the names of things say like 'avoidance marsh' once we look at the word avoidance, and we know that marshes aren't good places to be in, they sometimes can get sticky, or you can get lost in them. Because it's called 'avoidance marsh' just the name of it you see a picture. Then you look at the picture and the people crawling around on their knees and people all of a sudden understand, whether there in there, or not and whether they are trying to get away from dealing with their real feelings" (C15).

"Looking at 'the swamps' and all the other stuff to identify where you might go if things don't improve and put strategies in for yourself and it's after people have come out of a deep dark place that they can reflect on The Map and say that's where I've been and how I've come to here. To be able to have that insight and move on it's great" (C7).

"I teach aged care to carers at TAFE. So when I found The Map I could really explain how we can actually go voluntarily off the 'off ramp'. That might be

going into an aged care facility by choice. But sometimes your family will take you there, so your diving off ‘the catastrophe bridge’ because you suddenly wake up or you go for a little drive in the country and they pull up outside an aged care facility, then you end up here” (points to ‘the swamp of feelings’) (C11).

“I just quietly do it in the classroom, I’ll use terms like ‘swamp of feelings’. I’ll ask them, feeling swamped by your feelings today?” (C15).

“It seems that clients treat it as a metaphor for what I am trying to explain that makes sense to them. It’s like ‘oh ok now I get it’, ‘that makes sense now’. I think in psychology we deal with so much that is abstract and aesthetic and subtle etc., that to actually have The Map which is straightforward is very valuable” (C16).

The Map allows for individual imagination, perception, learning and meaning making. As highlighted by the collaborators, the Map contains cultural narratives within the metaphor. As discussed by Bruner (1990), this is the way we come to understand, the way we develop and grow, and the way we can find meaning in our experiences. The landscape fits with what we already know. Perhaps The Map allows us to unpack some of what we have learned, or taken on, and reorganise it in a way that is then true for us, allowing us to move on.

Art and Other Workshop Activities

This category relates to the physical and creative activities used by Snyder when working with The Map. These activities include such things as the anger iceberg, towels, a box, painting, poetry, listening to music, and are represented in Table 2. As discussed these activities are included in the workshop as a means of accessing both right and left hemisphere processing within the brain (Snyder, personal communication, 2005), thus tapping into the conscious and subconscious aspects of processing information and catering to differences in individual learning capabilities. The contributions of the varied activities are discussed by the collaborators with many expressing their ideas on how this assists individuals with moving forward. This highlights these activities as another valuable characteristic of The Map, in that it allows you to work with people, in many different ways to achieve positive outcomes.

“It is using a lot of different techniques, so there is art, music, poetry, writing, acting, which fits with the psychodrama and visual work. So you’re actually tapping into all the different learning styles” (C3).

“It illustrated to me how Roslyn works with The Map. So it was how she uses it and how she brings clients to it and it to the clients. And the various additional strategies that she uses to enliven it, I guess and to start the movement in clients process” (C2).

“Because it gets us to that little part that is ourselves” (C14).

“I thought Ros’s idea, she actually did The Map in terms of physical stuff, so the ‘anger and guilt mudflats’ with the cardboard box, so you actually walk through it physically as well as seeing it mentally” (C9). “Then it leads to even that act you know where people can physically experience being stuck. You know how Ros gets people to stand in that box. So it works, you’ve got that experience for people to have, which is a physical experience of it as well” (C5).

“There’s something about being able to physically do something, or seeing something, I think that brings things to light. You know the anger iceberg and things like that, just gets people thinking a bit more” (C4).

There were some expressions of personal gain or breakthroughs for collaborators also, in relation to these activities. They provide examples of the benefits of these more physical or creative activities which feature strongly throughout the workshops. This is also an indication of the ways in which The Map can equip you with tools to use throughout life, so the benefits are not just available for those couple of days, while you take part in the workshop. They are tools, which you have for life.

“The timeline activity was an eye opener for me, and how I lived my life” (C15).

“When we were doing the series of painting that was part of it, and I wasn’t, well almost wasn’t aware of it as it was happening. But in the time that’s followed it’s been very clear to me, that I actually processed some old unprocessed emotional information, that had been there since I was a small child. That has made quite a difference to me” (C2).

“The painting together with this is quite a powerful tool...another thing I got out of the workshop too, was the poetry, to include more poetry in my journaling and I’ve found that quite powerful tool to break through” (C12).

Chapter Pictures

With the exception of the banner displayed in chapter six, the pictures displayed at the beginning of each chapter were provided by one of the collaborators, with the permission of the artists. The banner picture displayed in chapter six is an example of

the concluding exercise of workshops. Snyder asks participants to paint the journey as a means of drawing together and finalising the workshop and for providing evaluation.

This section includes explanation of the other pictures in relation to The Map journey undertaken throughout their workshop. These pictures were painted as part of a workshop, which was conducted for women with mental health issues. There were some criteria that needed to be met in order to take part in the group. These were that *“they were generally stable and that they had a worker or case manager they could link in with should any issues arise. It was interesting though that most of them chose to come to us to work through their issues”* (C3). Over a period of 10 weeks this group travelled through the different areas of The Map. The following section was provided by one collaborator and includes information on the area of The Map the group were working on at the time, the approach taken, and explanations offered by the workshop participant concerned. Following this explanation there is further reflection by the collaborator on the significance and value of having the opportunity to express thoughts and feelings through art.

Background explanation

“These were paintings done by the group, a 10-week group, we had 15 people start the group, and 10 completed which was quite a good completion rate. Two left because they were working, one left because she felt it didn’t sit with her. What actually happened, I think some stuff was triggered for her and she declined. During the time there was a fair bit of artwork that was done and people were offered homework as well, which they did to bring things back and this was some of the work. We encouraged people to bring in their dreams, if they felt it was significant and they did. We had some very, very significant paintings, pictures, artwork, and poems that were done throughout the workshop” (C3).

Truly in my heart picture (Ch.1)

“Who am I truly in my heart and that’s the split. I think that she drew that behind, this is what I see, this is what other people see – the bipolar, I’m the diagnosis – and really I’m two people. This one got in the box, the guilt box [Table 2]. She chose someone to help her get out of the box, and said; ‘I need to move on with my life, I need to get out of here and move on’. She went and got a job. I couldn’t believe it and her worker couldn’t believe it, she’s been working now for about 3 months” [at time of interview] (C3).

Swamp/crocodile picture (Ch.2)

“When we were talking about the swamp there were a few people who had interesting dreams about the swamp, and almost being eaten by a crocodile and trying to swim out. A lot of ideas of trying to get out of the swamp, or needing someone to help them, or someone came by and walked with them on the side or something like that” (C3).

Bleeding, broken heart picture (Ch.3)

“This was a before and after, I’m not quite sure what week it was, but you can certainly see the healing there can’t you! We were talking about that, after we’d been through the swamp of feelings and coming out, and we asked people to describe what it was like before they went into the swamp and what it was like after? That was the change and the shift and even underneath someone special in my life, what do we want? So there’s even a vision for the future what do we want peace of mind, security, ... happiness, so lots different. See the vision for the future there, very different from before, brilliant! So even if you can’t read art and you know I don’t claim to, but you can see immediately there’s a clear shift” (C3).

Letting go of the past picture (Ch.4)

“This was looking at, what was one of the major things we wanted to change? That was letting go of the past, very significant and all these people that were in the workshop have made significant changes in their life. People have started working, they hadn’t worked for years, and so they have employment. Some people have gone into a relationship that they haven’t had for years, just being a lot happier, people have reduced their medication. The clinicians have all stated how amazed they are at the shifts in these women so its noticeable” (C3).

Daffodils picture (Ch.5)

“This one, this is lovely. This was a group member, who came in and painted this, and she said; ‘some people were finding it difficult, and some people who have immediately said oh I know exactly where I am on The Map’. As we went through, we did different areas [of The Map] at different weeks, and some people would say; ‘oh well I can’t identify where I am on The Map’. We were a bit concerned, but we said we’ll just keep working through, and as we worked through we’d all find a spot where we’d fit, and as we got to the last part of the desolate desert, which was the last part that we covered, everybody was able to

say where they were. But before that one, the desolate desert, there were still some people who were unable to say where they were, which was interesting. So one of the members painted this painting, and she said; ‘this is me, down here, the bottom, and this is the rest of the group, and we are all at different stages. We’re all budding flowers and were all going to be growing up and become a full flower’. Isn’t that beautiful? That was her, and some suns, different colours of sun, so that was her painting for the group, which I thought was lovely” (C3).

Jigsaw picture (Ch.7)

“This was a dream, this was herself in a jigsaw, incredible the amount of shifts that happened significant ... as we were going through each week and each week we’d come back and start with a round of how’s everybody going and what’s come up and each week there was significant things that came up for people. There were themes, people that connected with the same themes, which was amazing ... this is herself and it was like a jigsaw, pieces and pictures that she saw in a dream and she started putting it all together. This is the jigsaw of her life it’s just fantastic!” (C3)

Flying dove picture (Ch.8)

“This painting was done on one week when we asked people to think about where they thought they would be on The Map in six months time. This woman painted the dove flying free over the ‘Seemore Mountains’, isn’t that tremendous, absolutely fantastic!” (C3)

Further reflections

The pictures and reflections provided here are illustrative of the opportunities provided throughout The Map journey. Opportunities for expression, movement, new perspective taking, new perspective making, the establishing of healthy relationships, new understanding of self and others, and caring and compassion for fellow travellers. As discussed by Hillman (1996) and Levine (1992), the arts, in whatever form, is an imaginative activity, imagination is a window to the soul, art has the capacity to heal, and this process is ultimately creative and transformative.

“That was quite important, I was really impressed at the honesty of people sharing their information, and how supportive they were of each other with this, and how they linked and the themes all linked. It was just amazing because most people have had similar experiences in mental health certainly and life experiences. We’ve probably all have had certain areas of life experience

similar so it's a good capacity for sharing in a group. So you can work one on one with it really well, but there's a huge healing curve in working in a group with this" (C3).

BJ: Do you think that's people recognising the similarities and removing the isolation of their condition?

"Yes, there's a huge linking capacity in using this because it's so visual so easy to be seen. So if you have a group they all see it at the same time, so they can all be at the same place at the same time. Then as the opening starts and it can take you deeply very quickly, which can sometimes be a bit surprising and I think working with people you need to be aware of that. You need to be able to hold that, so hold the emotion and then work with it and work through it and it's a good Map for walking alongside someone. So if your working with a client or whoever you're working with and you are working alongside you can share an awful lot together with this. Some clinicians would say that you don't share part of yourself you know its very much 'us and them' you keep separate. I don't quite work that way. I'm certainly aware of boundaries, but I think you can use this process of working through things together and sharing examples" (C3).

BJ: I guess there's a safety in that with the boundaries because you're sharing but you are still within The Map, so you can control and keep that at a safe level for both of you?

"I think so too and I think that we know now the relationship is the way to go when you're working with someone. It's about a relationship and this is a perfect way of using that, working with the relationship, keeping your boundaries, still being able to share the way through and then share experiences and come out the other end. Knowing that you both come out the other end and that you can do it again" (C3).

The challenge in the journey

These stories of the personal journey shared by two collaborators, are important as they illustrate the power of The Map. When Snyder conducts two or three day workshops for clients, particularly young people, she insists upon them being residential (Snyder, personal communication, 2005). This is to fulfill duty of care obligations but is also in recognition of how The Map can affect people on a very deep level, and people need to maintain contact until they can journey completely through the landscape. Dealing with life, or living life can be very messy and extremely challenging and that is

no different when it comes to working with The Map. It is possible to journey through in smaller sections, as shown earlier with the women's group, and this can be managed by breaking down the journey and ensuring that people have adequate support systems in place.

"We had to draw something or write something in the workshop and as I was writing I felt tears just trickling down...I remember it was deep sadness, deep and it was revelatory sadness, because you tuck stuff away, and it was out there and I thought what's this? It took me by surprise. It did really it uncovered some things, because I sobbed. By the time I'd finished whatever I was doing, I was sitting there sobbing and I was really embarrassed. I didn't want to sob. I thought I don't want to do this, but I couldn't stop. So it touches you really deep within, obviously very therapeutic and almost cathartic, so there was a part that was really, really helpful for me" (C15).

*"I found it a bit challenging at the time. I found it a bit difficult with my emotions and embarrassing. I think just about exposing my emotions. I did blame The Map and the workshop and I thought what did I f***** do that for? I didn't want it to be seen I felt that I wasn't in control of it...I left on the first day feeling very upset.*

So you know you are stuck in this dilemma, one part of you wants to control it and one part felt safe enough for it to be explored there with that group. I think because the group was very expressive so it allowed it, but that didn't make me feel any better for doing it...because of my fear of what will they think of me? I'm glad that I did it, but sometimes I look at The Map and the expletives, and that might not be good for recording, but I look at The Map and I go you bleep, bleep, you bleep, bleep you know! [BJ: Yes I know exactly what you mean, been there done that, still doing it!] Because obviously it brings up issues for people ...creating improvement...and I remind myself of that fact.

So I will use the map and it will be challenging but I also know it can be contained. The bad bit was it made me have to think about things, that's all. So I think you have to take a balanced view, even though it's confronting...you've got to try to balance it out, I think its useful, really useful, life's ups and downs. You know I did swinging roundabouts on that Map, but the thing is you come through. I probably wandered around the rocky paths and forest for longer, because I was extremely heart broken on that first evening to the point where I

wasn't going to come back. It was because...these things that happened to me were real. The emotions were real and why should I not feel them anyway. So even though I had profound sadness, I wasn't depressed, but I was swamped with feelings and certainly with the anger and that, but on the second day I'd come out of there, you come through" (C8).

Application of The Map

This section is indicative of how The Map is useful to differing populations, for professionals working with differing approaches and across varying sectors of the community. The collaborators have a wide range of qualifications and work in different settings (Table 4). These have been organised into three groupings for further analysis and comparison. The groupings are: clinical application; social support and personal development services; and community development and training. The reasoning behind this division is to draw from the data indications of how The Map is adaptable and useful across such a broad range of sectors and settings. The themes identified in the data thus far are present across these divisions.

As professionals the collaborators have wide-ranging qualifications and have had varying roles and could quite easily fit into more than one of these groupings. However for the purposes of classification, the groupings are made on the basis of the type of work or role the collaborator had applied The Map in, at the time of the interview. Those classified as clinical applications generally work in clinical settings and take a more clinical approach to their work. The social support and personal development category includes those with roles of personal support workers or involved in helping clients with everyday practical solutions and support for managing their condition or circumstances. The community development and training group are in community-based roles, assisting long-term unemployed, have workplace training roles and or are undertaking community development.

This analysis found collaborators' opinions and experiences with The Map to be positive and similar regardless of the area they work in, the population they work with, and the manner in which they approach their work. Within these groupings three themes emerged, in answer to the question: what is it about The Map that works? Firstly The Map is considered to be a simple, visual, practical tool. Secondly it is considered to be inclusive and thirdly it is presented as integrative.

Table 4. *Collaborator qualifications, experience and practice area*

Collaborator qualifications and experience	Practice area
Psychologist working in justice area and at the time of the interview was unable to use The Map with prisoner populations.	Training workshops for professionals working in this area are now planned for early 2007
Clinical Psychologist working 16 years	University counselling
Degree in social work also been working in psychodrama for about 15 years and cognitive therapies for about 12 years	Mental health service – early episode long term clinically diagnosed self harming
Not that far away from a degree in women's studies, justice studies done quite a lot of sociology, psychology a lot of human service stuff. <i>(This is two individuals both working in same practice)</i>	Personal Support Program (PSP) clients referred all have a range of barriers to employment. Long term unemployment, victims of abuse, substance use, relationship problems, homelessness, messy crisis filled lives, without a lot of stability or consistency, low levels of education, mental health issues, depression, anxiety and panic
Occupational Therapist (OT) have a bachelor of science in OT my role here is personal support program manager so I manage the PSP program	Counselling over a broad area usually referred by the Dr's here or people self refer. See clients with broad range of relationship family stress anxiety
Doctor (GP) by training but worked in psychological medicine for the last 5 years. Have eclectic approach to psychology. Trained in hypnosis and EFT	It was a resource I used it through the project the books and workshops here that encompassed many people in the community.
General nurse, midwife, mental health nurse, counsellor, addiction studies, and now alcohol and tobacco brief intervention project coordinator.	
Degree in social work	PSP also the drug addicted and homeless
Community mental health nurse	Mental health service
Registered mental health nurse	Mental health service clinically diagnosed
Social worker	Mental health child counselling sexual abuse
Occupational Therapist	Senior OT for intensive day therapy unit
Psychotherapist	Use The Map for my own self care and reflection
TAFE Cert IV in workplace training	Teach aged care to carers
Science degree diploma in youth work and Cert IV in community services alcohol and other drug dependency, community development and other stuff	Suicide counselling, therapeutic camps, worked with imminently suicidal, long term speed addiction management, psychosis and schizophrenia
I teach upper primary school and do counselling. Also church ministry. Course with Kinway for interdenominational faiths and Selwyn Hughes	Drug and alcohol, taught prevention to parents with Drug Arm Australia School students, particularly for grief and the church community
Registered Mental Health Nurse	Private practice

Simple, visual, practical tool

This category contains testimony to The Map as an effective tool, with reasons for why it appeals to the collaborators and the explanations given for why they may have recommended The Map to other individuals, colleagues or workplaces. They are organised according to the work setting The Map has been applied in.

Community development and training application

The following excerpts are from collaborators undertaking community development and or training. They have utilised The Map in community-based roles, assisting long-term unemployed, working with young people or in workplace training roles.

What works? It's all on a sheet of A4 paper, you don't have to read 10 psychology books to get it. Colours, pictures, people, you can see yourself the descriptive words, they are very, very evocative of where you're at, 'Seemore Mountains' well you know your having a look at the future, from there you can see the 'highway'. So yeah it makes sense to me, I like things that are simple and easy. Being a trainer I've got to get over very complicated ideas, just like Roslyn, in a simple way so I think it works in that respect. In the class their eyes light up and they get really involved in it. They really relate to this and it's very hard to get them off it. They love it, so I think they do benefit enormously. A professional can pick it up and say yeah that makes sense. I can actually relate this to someone else it's just easy. It's like having one of those little cards in your wallet you can just pull it out any time so I think this is fantastic" (C11).

"It's probably one of the first things I've come across that is really concrete. I think the fact that it's picture based is good, so I don't know whether I've had anything that's so descriptive, in a way that is so concrete and so descriptive. So it gives people then the language and the pictures that they can use to describe where they are at so it's helped in that way" (C5).

"I don't think it's quick fixed based, I think it works really rapidly. I think it doesn't have to be a long torturous therapeutic relationship you can often spend half an hour with the map and help somebody shift at least one or two steps. I think that combined with the therapeutic alliance The Map gives them the courage to, for example, move out of avoidance or put their anger to the side and to be more present and to journey with me or whoever it is, working through their stuff and together step through it" (C13).

As highlighted by the above collaborators working in community development and training sector, The Map offers people an easily accessible means of communicating with each other. The pictures and descriptive language used give people a concrete means of expressing and understanding themselves, others and their situations or experiences and allow them to get in touch with what is happening in a practical and realistic way.

Case examples from community development and training settings

Collaborators were invited to share case examples of their experience, to show how The Map has worked for them and their client group. The following examples were provided by collaborators who had applied The Map whilst working in community development and training settings.

Example 1

“I remember some young Aboriginal guys that I was working with. Roslyn came down and did a two-day workshop with them. I remember after the workshop one of them came to see me and I had The Map sitting on the desk and he said ‘you know I think my girlfriend is stuck in the ‘swamp of feelings’, how do you reckon I should talk to her?’ So it really gave him a way of expressing where he thought she was at, and he has sensed that there is a way of interacting with people and supporting them, who are in that place to help them through it. So it actually equipped him with the language that he could use to ask me to get that bit of advice and it gave him a framework to peg her experience on instead of her being sulky, or some other way he could have described it, which may have led him to whole different choices as to how he interacted with her. He understood where she was at through her behaviour in terms of The Map so I think that is a good example.

I feel that this stuff they are still using and they may not be using it consciously, but it has equipped them, it’s lifted their level of consciousness, so they live a little differently. I think the one thing I use as evidence for that is that Roslyn did this with two groups of guys we worked with on an employment program and on the last group ... the third program had to be quickly organised and we didn’t have time for the workshop and I really felt that there was a bit of a difference in the way those guys respond now. And you could put that down to whole lot of things, possibly, but my feeling about it when I was thinking about it, was that the guys that had this workshop did better. That could be challenged,

you know by doing rigorous research on it, but on that gut feeling you know I think those guys actually are better equipped.

The Map equips people with a language that they can use to express their experience of grief and loss. Many of the people I work with lack this language, and I guess to a degree misinterpret their experiences and their psychological reactions. Their interpretations often hold them in a powerless position, where they have no sense of control, and often see that it is what has happened to them, that's put them in the situations they find themselves in. They lack the language to process and problem-solve what has happened to them, and so become stuck.

It seems that some of the guys who have done The Map workshop seem to be better equipped to move forward. Not achieving remarkable things straight away, but they continued to make small steps in a forward direction, and each step was followed by larger steps in a positive direction and now three years down the track they are holding down work for longer periods of time and sorting themselves out. Paying off fines, getting their driving licence, and reducing or ceasing drug use. This group stuck out the whole program and ended up with a job. Not all maintained the jobs, often because of not performing as expected, difficulty turning up, or not handling a conflict situation well. However with each new job they have done a bit better and matured as workers, and I guess people. Now they are managing to handle working and staying with the job for longer. The other group didn't fully engage in the program, so didn't end up getting work and I think most are still in the same position or close to it, that they were when they started the program" (C5).

The above community employment program received a Prime Minister's award for excellence in 2002 (The Prime Minister's Community Business Partnership, 2002). The program was designed to "encourage at-risk groups in the community to develop skills and enhance their place and purpose within the local community (p.18)". This example illustrates how The Map provides people with a means of expressing themselves effectively and a way to interact with and support others. The Map provides a skill set for processing and problem solving, and if this process is repeated over time there is real opportunity for growth and mature development.

Example 2

“There was one guy who had killed a couple of people, and he had a mixture of an external social thing, you know, where by killing people you’re a murderer and obviously therefore a bad person is the social construct to your identity. Whereas his view was that by killing those people he’d prevented a lot of other people dying. So for him to be able to actually process where he was at, so that he would get out of his mixture of guilt, swamps and avoidance and actually be able to place himself in an employment service context. Also because of that stuff he was unable to spend any time in the forest of hope and climb the rocky paths and create a new life for himself, because he was stuck in his old identity and a lot of that was socially constructed.

So by using The Map we could explore all of that and then he could step through, and combining with narrative therapy rewrite that story of who he was. Identify the strengths and in that section, like the ‘rocky paths’ and ‘forest of hope’ he could rewrite a new story of how his future was going to be, that didn’t make him live by the old script of what he’d done. It gave him some empowerment around coping with the fact that he had killed some people, so for him it gave him a lot of freedom and empowerment and helped him to live a more constructive, rather than destructive life.

The sorts of things that changed were he was able to start looking for employment, reduce the level of violence in his relationship with his partner, and it helped him reconsider his role as a father. He was able to get some clarity around the sorts of values about how he wanted to live, and to draw a story from who he was as a young guy, through all the events that led up to the murdering and drug dealing and so on, through to being able to have a story. That to draw a story through this part of himself that had to stay disconnected because he had have a way of coping, so that he could integrate it into one that he could anchor himself in his sense of who he was. That was constructive and helpful so that he could use his skills to address his bad habits” (C13).

This example shows how The Map offers opportunity for empowerment, facilitating growth by providing a context and explanation for the chaos experienced in this case. With a new skill set and means of understanding life’s experiences this example shows how change and integration can take place, leading to empowerment and positive, constructive decision making.

Social support and personal development application

This category includes excerpts from those collaborators with roles as personal support workers or working in areas that assist clients with everyday practical solutions and support for managing their condition or circumstances.

“The Map really shows exactly what can happen and where people can get to. I don’t think it’s detailed, it’s just a basic outline, but for young people, that’s sometimes all they need. Oh yeah they know where I am, it’s sort of like they can see into it and I think that’s the beauty of The Map, is that people they know that somebody’s understood, this part particularly” (points to desert) (C15).

“It’s simple but not simplistic, simple in that people are not frightened of it. The way it’s been put together makes people feel comfortable. It’s not seriously sophisticated in the sense that a lot of textbook stuff puts people off. So I think in describing it you can see that you can get through it and it’s put together in a way and on a level that anybody can understand it and not feel threatened” (C4).

“I’d say simply put in a way that people could understand themselves a bit better” (C7).

“I have recommended the workshop to other case managers ... because it’s a valuable resource and different way of approaching things for our clients. It’s a valuable thing to be aware of in life. Because it’s pictorial people can just look at it and point even, it really can be explained quite easily and quite simply and understood” (C10).

“I’ve recommended it simply because I think people should know about it and I think one of the things for me too, was seeing where I tended to get stuck and figured well, other people might like to know about that too. I’ve found that quite powerful too and each time I look into The Map I see something different...so it’s not stagnant...that’s healthy” (C12).

“It initially appealed to me as I am a visual learner and I use a lot of drawings when working with clients. Professionally The Map has helped me to quickly and easily assist people to identify where they are in the grieving process. It is a great visual tool to assist clients to see the ways that they can avoid feeling, and therefore not be able to heal from the loss incurred. I have found that many people are unable or unwilling to identify their feelings, believing that being in

feelings is too painful. In my present position I am working with users of class 'A' drugs. Most report that they use on their feelings, this Map has assisted them to see how their actions are detrimental to them. The Map assists people to understand the process of using their feelings in a positive way. People tell me it is very comforting to have a way to know where they are at, and ways to move into their feelings and through grief and loss. The idea that grieving is a process and that this too shall pass, I believe assists people to engage with their feelings of grief and loss. All in all it is a very useful tool for both me, and my clients, and I know that it has assisted many, many people" (C17).

As illustrated here The Map is a basic and easy understandable resource that allows you to easily identify where you are at, to understand your feelings and the choices you make as a result of how you are feeling. It is a non-threatening, valuable resource which you have available to you for life to assist in understanding and processing experiences.

Case examples from social support and personal development settings

A collaborator, who had applied The Map whilst working in social support and personal development setting, in particular the personal support program, provided the following examples.

Example 1

"A woman who I've worked with, had many relationships with violence, had a lot of guilt around missing her children's lives. Just the most awful things happened to her through sexual abuse, violence, she felt very inadequate to life. Was in the group workshop and then later on, particularly around guilt and depression, and in the sense of really trying to get her to see that she had a right to a different life, that she didn't have to feel condemned to suffer. So just being able to use The Map, and bring it back to the fact that she wasn't the only one who had lived a life like this, and she had the right to explore some different possibilities.

One of the things that came out of the mist for her was that she could use her talent, she could do crafty things, and got more and more involved in that and I really encouraged her to get involved in painting classes. She met up with someone, who was helping to set up a little craft based enterprise that she could take her stuff to the market and sell things and she actually got on and did that.

The doing, for her was also about reclaiming her value and her worth, and then saying I don't have to live for all these terrible things. I can make changes that are good for my family and came to see that this was far more useful to her children than staying down here [points to bottom of swamp] suffering on behalf of her children wasn't going to help them doing something more positive was going to be a better contribution to their lives" (C4).

Example 2

"There was a man who had gotten himself in a real pickle and didn't know if he was coming or going and it was again, just being able to really use The Map to isolate all the bits, every catastrophe in his life. He had a son who was six years old and his ex-wife who might do all sorts of gruesome things. He wasn't a bad person, he'd just got himself into a real pickle, and it was. For him it was really about accepting that he'd made some stupid mistakes, and setting off again to work out how to do this stuff. And he did make some really big changes, he'd told the truth to everybody. One of the things he said to me was that he'd reclaimed his humanity, in that, okay I'm a human being, made some silly mistakes, I need to tell the truth and wear the consequences of that. And there again something like The Map, well it's just a flat piece of paper, that really has different effects for different people, but it was the way it seemed to clarify for him and give him permission to explore where he wanted to go" (C4).

These examples illustrate how working with The Map people are able to put life into context, recognise they are not alone in their experience and to reorganise their perspective in relation to their strengths. This recognition allows them to reclaim themselves from abusive and dysfunctional relationships, to accept their value and self worth, to gain some balance, recognise their humanity and relate to their core being.

Clinical application

The clinical application category includes excerpts from collaborators who are working in clinical settings and utilising a more clinical approach in their work.

"It works because...its logical and relevant to people, because they can find themselves in it, because it provides them with hope...they like the idea that there's an alternative down the track, it just covers the different aspects. Using The Map in practice I find it a really useful tool it's a demonstration for people, allows them to see the process they are going through in a very visual way" (C6).

“What stands out the most is the clarity and simplicity of the way in which quite complex experiences are depicted and can be communicated to people. It’s so graphic and talking to people about all or some of the possibilities...the graphic nature of it is just very valuable...its come from a very, very wise depth” (C2).

“I think when you look at it and genius as it is, it’s quite simple and it doesn’t come with a complete set of strict instructions. So a person or the user, or in terms of the person who’s telling their story, has the ability to add or mould it a bit to suit them in terms of how they want to tell their story. The other beauty of it...you can look at a picture, someone’s clever picture and say I can see this. Then well, I’m looking at it from this angle and I can see something entirely different, I see this. It doesn’t mean that your right and I’m right, its from what angle your viewing it from and possibly sometimes for us, and that’s the other beauty if you’re a therapist, you can add suggestions to it. So it’s interesting and I get what your telling me, but from this angle someone could argue that as much as you say your in the ‘swamp of feelings’ have you ever thought that maybe your in the ‘marsh of avoidance’ or something like that’. Not saying your wrong, but you know sometimes we don’t see the forest for the trees, so it allows you to challenge their beliefs, but in a safe fashion” (C14).

“I think a lot of the clients I see don’t work very well in some of the cognitive and talking kind of ways. A lot of the clients I see have gone through a lot of therapists and a lot of counselling. I think it’s easier to see something and connect with it than talking, just talking through so it’s the visual aspect. It’s good because its cyclical, so you can prepare for the next challenge and know there’s a plan, a way out” (C9).

“It’s definitely added to my skill repertoire. My therapy isn’t based around it. I use it as a tool literally. To help me explore where a person is at, and to help me explain the courses and choices life gives us” (C16).

“Visually they seem to be able to link to it and...they can always seem to see where they are on The Map and it gives a clear sort of direction for us to work on. So it helps with achieving future goals or working towards them, so I use it with individuals in my caseload. I think it helps because they can reflect on the past and present and future using this Map so its not just useful in one section, it’s a good tool in that they can reflect back, and they know that they can move on to the future. So it reinforces the positive but it reinforces as well that we are

all full of emotions and that these are 'set off' and we can also work on them and improve upon them. My clients sometimes find it difficult to express really how they're feeling, but when I use The Map and they point to The Map they feel that they can express the emotion so its good" (C8).

The above information indicates The Map is relevant for everyone and provides a practical demonstration of the processes of life. It is simple, adaptable and gives people a visual understanding of their experiences, providing them with an alternative holistic perspective. The Map offers the opportunity to appreciate the cyclical nature of life, opportunity to challenge, plan, reflect and choose future direction while also providing skills to develop and manage life.

Case examples from clinical settings

Collaborators who had applied The Map whilst working in a clinical setting provided the following examples. These examples are from the women's workshop highlighted earlier. They provide further understandings of what occurred for these women and show how they are now able to support others, who are new to the group. These examples also highlight how the changes that have occurred are also having a broader impact for the families and friends of these women.

Example 1

"The group of 10 that completed have moved on, and we've now got new members, most of them are still at the group, but we have got new members. So we now have 20 in the group, and this group that have gone through the workshop, we've noticed are very supportive they...the other people coming in they are encouraging, they are supportive and that wasn't there before. There's been a major shift in this group, and a movement forward. And an honesty and an openness about this shift, that they'll bring to the group and so they've actually moved to another level and I know that they want to do more, they've said it's the most effective work they've ever done within the system so we need to encourage that and do more. We had one lady who said she hadn't cried, hadn't allowed herself to cry for 20 years, and she cried in the group and everyone cried too. So it was very different and that was working through her being safe to feel, and her 'swamp of feelings' allowing herself to feel. First time she'd cried in 20 years which was amazing, so there were some significant shifts for people" (C3).

Example 2

“If you knew the positions of these women and many were quite dependent upon the service, from that dependency to changing for these people to start taking a bit more ownership and become empowered in their own treatment options that was just tremendous. It was tremendous being a part of that growth, so quick and...these people have continued to grow. Branching out, being less isolated, taking more a therapeutic risk, joining in more community projects.

One of the women over time had been speaking about going to a domestic violence group, and another couple of groups that she was involved in as well. Because besides her having an illness, her son did also, and she was so timid, such a wallflower, that even with two years of psychology, she was still a very timid lady. She said that and this is her own words ‘that she felt even though The Map scared her at times, because of the challenge, she believes that The Map was instrumental in that she felt confident enough to venture into these other groups...and she said that life has just continued to improve since then, and she’s actually less afraid of her husband, and her life is not dictated by her husband’.

She’s actually taken ownership, which has significantly changed the dynamics in the house and she gives examples of that by saying, ‘the son who hasn’t been outside the house in five years, has now been outside and this was a flow on effect from her growth’. To see this woman from a wallflower, become a budding rose, that is just a marvellous, marvellous thing. And she attributes a lot of that to The Map, because she says it swung her forward, so that’s one story that really has impacted but there are equally other good stories” (C8).

The above examples illustrate the safe and supportive nature of The Map, how it can contribute to effective outcomes within group processes, providing empowerment at an individual level, whilst facilitating supportive relationships between group members. This then has flow-on effects for relationships outside of the group, with other people in our lives. This illustrates the recognition, understanding and skills provided by The Map journey.

Inclusive

The Map provides an effective means of creating connection between individuals, whether that be a therapeutic relationship, everyday interactions or within

community groups. The inclusiveness offered by The Map is illustrated through the following collaborator excerpts, again organised into the three groupings of community and training, social support and personal development and clinical application.

Community development and training application

“I can see it being relevant to just about anyone. Any professional dealing with people can use this, police, prisons, military, anyone, any organisation. I’m just glad that you’re doing this and I hope it gets out there and it will become part of normal speak” (C11).

“It provided a really nice framework for clients or participants as we call them, so they could make sense of where they were at, it also for me was away from the medical model” (C5).

“I think its pretty inclusive most people can find themselves in some place in it that helps them connect. It makes the type of service you can provide more accessible and I think it anchors. I think because the language you’re using is easy for people to understand I think it places the person using The Map (the worker) it prevents an aloof snobby stance, which helps with the therapeutic alliance, which is a fundamental thing to have. I think the format of it provides you with those types of things. I’ve worked with imminently suicidal people, long term speed addiction management, people in hospital for psychosis or schizophrenia, so it works for someone who’s speeding or stoned or drunk or on sleepers or a mixture and it works for straight people. So its an easy framework to use and it works for people who have to come up against some excuse for not accessing or being denied a service based on not fitting into some box” (C13).

The above information illustrates how The Map facilitates inclusiveness by being relevant to all people, offering a means of understanding life that is accessible to all, anchoring their experience in a common ground that allows most people to find their self and connect in real and meaningful way.

Social support and personal development application

“Just getting people to identify where they might be is enormously valuable and how to shift over here, into other alternatives, so again just the descriptor being able to show someone something, being able to describe that this is what happens, to everybody. So it brings in that common, universal kind of reaction to things, makes people feel less alone, less alienated and gives them some ideas,

that yes we can actually get through some of this stuff, you can work through a range of issues (C4).

“I think it’s a sensible way of looking at it, so people...can see” that its relevant and because of the way things are labelled it does help with having a common way of communicating, a common language and I find that’s quite helpful” (C10).

“Teenagers love this they like that somebody has understood how they feel. They like that suddenly your life can fall apart and someone’s put it down on paper, they like that somebody’s understood that you can slowly go down but they haven’t seen it all (The Map) before in one hit. I know when I first looked at it I thought oh this is fantastic” (C15).

Again in this setting The Map is shown to facilitate the finding of common ground among people, removing isolation, alienation, age barriers, showing there are universal reactions to things providing common language and understanding that allows people to connect.

Clinical applications

“It’s a mediator in some respects it’s a mediator in the middle for them. It’s a third person they are talking through The Map. It takes away the personal aspect it takes the ‘I’ out of it in a lot of respects” (C14).

“The Map is great for normalising the path of pain and how one can grow and learn. The client can then see it’s a universal path. They are not alone” (C16).

“The Map creates a shift for people because they figure out they’re not alone or out of the ordinary and what they are doing is part of the whole process. It’s just really helpful to people” (C6).

“It’s not a judgemental way of working. There’s a lot of issues for clients in mental health where they feel, maybe that they not accepted as who they are, their labelled, diagnosed, pathologised, whatever, so working with this Map takes away a lot of that. It is a visual tool and I’m a visual person, I think it’s important when we’re working with people to look at their learning styles. I think often we tend to work with people, you know writing information and talking therapies, when maybe they’re not actually in touch with what they’re feeling so they don’t have the capacity to share that because they don’t actually know where its coming from, I think this is a key. Working with the groups that we work with, we have a number of different cultures. So we have quite a large

Maori culture and we have some Aboriginal people, generally a multicultural group. This Map and the work will fit with any culture it can be adapted to fit with anyone, any culture, any age, any group, male or female. Perfect actually, its just perfect and yeah it provides an opportunity then doesn't it for sharing of culture and a bringing together, so if your working with different groups it's actually a way of bringing people together" (C3).

"I thought that the different reactions and responses of the other participants was very illustrative of how The Map and the other strategies that were used can affect people in very different ways, and the interactions between those participants was very illustrative of peoples capacity to be compassionate and generous to each other and to assist the process that was happening in the group. So I thought that was very interesting" (C2).

Information from collaborators working in the clinical also supports the inclusive nature of The Map. As a means of normalising experience, showing that there is a universal path, we are not alone or out of the ordinary, which is particularly important for those with a diagnosis to find and recognise acceptance and understanding in their treatment. This section also highlights the cultural appropriateness of The Map and the way in which it is supportive of an interactive group process, facilitating compassion and recognition of our humanity.

Integrative

This theme demonstrates the wide-ranging theoretical approaches of the collaborators. More importantly it highlights the ability of The Map to assimilate across varying populations, applications and settings. Table 3 summarises the different therapeutic/theoretical approaches mentioned during the interviews, evidence for the ability of The Map to draw in or connect the many different theoretical approaches. In this instance I have integrated excerpts from the different collaborator applications; however they are still clearly identified within settings.

"I think maybe the thing here is with The Map some things in life are universal. I feel there are universal things like a smile or the wave of a hand etc., and maybe The Map itself, in some respects it wouldn't matter if you had language barriers you could adapt it in some respect where it could have a universal understanding and people could identify with it" (C14) [Clinical application].

"I think it kind of transcends cultures and it talks about some deep truths about humanity" (C13) [Community development, training application].

“One thing since I’ve seen this it has struck me, that ever since people have been trying to think about and describe psychological, emotional and spiritual processes, way back from Freud, et al., and before perhaps, it’s all seemed so complex, so many big words and so much jargon and other language and I’m sure that that has gotten in the way of a lot of us understanding these processes, which are very simply set out here, yeah that’s the thing that strikes me most about this. Even so there are other very highly educated people who have developed therapeutic

interventions and therapeutic practices, which don’t take all of this into account at all. It’s often lopsided you either get too much balance on the cognitive side and not much on the emotions, or the other way around. Whereas this brings a holistic approach to working with people and provides you more of a balance for working with people I think that’s the major bones of it” (C2) [Clinical application].

“I can’t think of anyone who hasn’t been able to put themselves on the map and therefore engage more fully in their journey by being able to say oh I’m down here or I was down here and now I’m here so I use it as an adjunct to what I do” (C6) [Clinical application].

“I do think it really describes most of the things we all face when we’re struggling and there are times when you generally need help a little help to reconnect. So it’s a really useful tool, descriptor and a way then, of saying this behaviour or whatever it is, is not really all that useful to you or your family” (C4) [Social support, personal development].

“I think that The Map complements what I try to do with people, by bringing in a variety of different strategies and skills. The Map allows those strategies and skills to be incorporated. I feel as though it supports me in what I do” (C8) [Clinical application].

“I tend to be eclectic in what I do and I guess that’s why this works as well because it tends to be open to peoples interpretation of where there at. Its not like oh you will be drinking and taking drugs in the avoidance but actually what’s your avoidance marsh? What does that look like? So it’s quite open to interpretation and meaning for the person and that’s what I like” (C9) [Clinical application].

“As an OT looking at really functional stuff and I’ve found that this complemented that because I can actually talk about very practical problem solving and goal setting solutions and its really tying in together, drawing everything together so I find it really, really complementary the way I normally work” (C10) [Social support, personal development].

“I believe that feelings and grieving have become a negative in western society. We are told to ‘pull your self together’ and get on with it. The Map assists people to see that we are only moving to a place of avoidance by taking on this perspective. It helps many people to identify the avoidant behaviours that they use to not feel” (C17) [Social support, personal development].

“I think this is just brilliant and I do think doctors should have it in their surgeries. I think counsellors should have a copy of it because it’s clear, it’s basic, it’s very basic...and even though it looks quite basic it’s quite deep, because if you put it with all the other things that you know. I just think every counsellor should have a copy. I’m serious. I do because its clear its very concise” (C15) [Social support, personal development].

Evidence provided here shows The Map provides a balanced holistic approach, integrating what is known theoretically and practically, allowing the collaborators to employ their individual approaches to their work while at the same time providing them and their clients with strategies and skills that lead to universal understandings that transcend differences and connects to the core of our humanity.

Table 5. Summary of therapeutic approaches utilised by collaborators.

Archetypal	Systems theory	Solution focussed therapy
Art therapy	Jungian	Somatic experience
CBT	Model of stress	Stages of change
Crisis therapy	Mood management	Transactional analysis
EFT	Narrative therapy	Wisdom of the mind
DBT	Grief and Loss	OT functional, problem solving,
Hypnosis	Kubler Ross model	goal setting etc
Psychodrama	Stages of grief	Recovery model

Hillman (1975), Levine (1992), and Wilber (2000) have written on the need and advantages for integration in psychology. It appears The Map offers an opportunity for that to occur. Holmes (1993) states “patients need a variety of therapeutic approaches if

their differing problems, personalities and situations are to be accommodated” (p.203). The data suggest that The Map provides a means of assimilating different techniques to ensure positive outcomes for clients.

Evidence of integration

The following excerpts are from two collaborators, who have repeatedly trained in the use and application of The Map, and have integrated it within their work and practice. These explanations indicate how The Map compliments what is known and how it can be adapted usefully in different settings.

Integration in community development and training sector

This collaborator has undertaken various roles in the community sector where there has been opportunity to use The Map, working in suicide prevention, undertaking community development and training with young people.

“I use quite a holistic eclectic framework and The Map integrates really comfortably with that. So it’s become a part of my construct of reality and I’ll use it if I’m working just on myself, or friends, family, individually, or other peoples families, or groups of people, or for organisational change. I think it translates really effectively across system levels. Fundamentally I think it fits with systems theory really well, so working at different levels quite comfortably.

I think it fits quite well with Jungian and archetypal type frameworks and the idea of your healthy proactive kind of self and other parts of your self that get stuck in the shadow kind of territory. The journey through The Map could be a journey of bringing in the shadow and reclaiming that part of your self. I think you can put it into transactional analysis therapy the journey through The Map could use the journey out of playing games into honest. I think that general pop psychology kind of way thinking about stuff. I think it’s a really useful tool definitely it is.

I’ve seen it when I was running the suicide project Youth for Life we repeatedly contacted Roslyn to provide the two day workshop. I’ve since recommended the workshop to other groups of people as well. In another management role I brought along two of the staff working in youth worker, team leader roles to attend.

In terms of action planning and strategic planning and values based planning, I think The Map is a really good way of helping people identify the steps between what are your values and how do you determine which actions

will get you there? I think it fits really well with the strategic planning framework.

I think it works effectively across spiritual frameworks for different values base or frameworks, it works for people who don't believe in anything, or any higher power or whatever, and works for people who are quite religious or of different persuasions.

I've worked with aboriginal and non-aboriginal people, it has worked really well, I have some gay friends and it's worked well, in talking about subcultures and mainstream cultures and so on. I think it kind of transcends cultures and it talks about some deep truths about humanity so I think that most cultures would be able to work with it.

I think it works at a community level for addressing or planning a response to critical incidents. It works in other community groups where the issue is not about grief or anything it's about group formation about goals and shared values. It's a great facilitation tool.

The way I do my counselling is connecting with the person. So you're in their reality and you can look forward or back through The Map and offer or negotiate with them and look at the different sections and find a pathway through. So I think you can stand within it and you can maintain critical boundaries and make the connection with people.

It's a great framework for coping with change and looking at maybe a pile of little losses, which have that accumulative effect on depression. Provides a good framework for cultural contexts across generations, like you might have older generations saying 'just get over it' and that sort of issue. And it's quite useful for looking at dominant roles family members take, so some people might spend more time in avoidance or anger and that. I've had people look at and map where family members are in The Map, looking at the roles and dynamics.

For me it fits well with the stages of grief formation and stages of change framework quite comfortably. When I've been counselling I integrate it with those, and systems stuff, and solutions focussed and narrative stuff, oh and the art therapy is great. I think the stages of change, that drug counselling framework works really well with this, because it helps people cope with falling back into the swamp again and not becoming disheartened so I think it works really well for people. Its very inclusive isn't it!

I've taken The Map into different roles and services that I've worked for and it's worked really well. I had a change management role with environmental workers and I used this as a presentation and it was really well received. The workshop was over two days on change management and it was really about tools and frameworks. So it was about these people coming from the environmental sector being able to have a crash course in the 'good stuff' from the community sector that is transformational. So it was about them having, or building up in those two days, a sense of self and a framework that let them analyse processes and patterns and see where things got stuck, and have it all anchored in the values base. So they could use tools and process to change systems and relationships to make them better" (C13).

This collaborator provides us with an example of how adaptable and integrative The Map can be. Having been through the training workshop on several occasions, this collaborator has used The Map to process and integrate his own self and is therefore able to work from a grounded and balanced base. This example has shown The Map to be effective across systems frameworks, action planning, strategic planning, community approaches to address youth suicide and change management. This is the case as The Map facilitates acceptance of different belief systems, different cultures, offers and opportunity to identify shared values, at the individual or community level. The Map allows for change at the individual level, within families and across generations. The Map effectively provides for recognition of the cyclical nature of life and change and provides a mechanism (the swamp) for coping with falling back when attempting change.

Integration in a clinical setting

A collaborator working primarily in the clinical setting provides the following example of how The Map has been integrated into the working role.

“This is bloody good stuff amazing! It’s the best model. I could talk about it all day, because I just see different things every time I look at it. For me it was a very visual map of a way to go and what do. It was very easy to read and very easy to see, which I liked, but also there’s a lot of depth in it. So initially it was like, oh here’s a little map, and you do this, you do that, and figure how to do this and it’s fine. But when you look into it a lot deeper, it’s huge and I think by the end of the first workshop, I was stunned by the depth of this and the implications of it and the different dimensions of it, which were quite clear to me.

I’m a social worker but I also work in other areas. I’ve been working in psychodrama for about 15 years and cognitive therapies for about 12 years. And all of this would fit in with what I’ve done in different ways. So if I had found this 10 years ago I’d have been using it then. I use a lot of my psychodrama theories and techniques when I’m working with people and this fits in perfectly with that and in some ways it’s similar. Although I haven’t quite had a visual tool that would offer all of this in one go, which this does. I have different aspects for working, different techniques I would use, but this actually does the whole gamut in one.

I’m finding that I’m not really utilising DBT theories with it because this fits and is a better model of understanding what’s happened with DBT. What DBT tends to do is distract a person from what they’re feeling and thinking, which is fine, but it only works for that amount of time where they can distract themselves. For the rest of the time in the day that’s when they’ll harm. So if you work through The Map, they can actually see where they’re at and have an understanding of why they are where they are and then look at moving on. DBT doesn’t bring enough of that, it doesn’t look at where they’ve come from in their lives it’s a bit distracting.

Wisdom of the Mind that's also in here too, so it's looking at possibly the 'forest of hope' and not avoiding, so if you looking at the 'avoidance marsh' and coming out of there, then you'd be looking at sort of Wisdom of the Mind and working through areas and looking towards hope so it would fit in with particularly that type of therapy.

Crisis theories, this is particularly relevant to using Crisis Theory because it would fit with where people are at, at the time and the experiences that they are having in fact most of the theories, existential issues could fit in here very well.

Most theories that we would use in social work or therapy this could be an overview for all of those. It would fit in any type of theory I could think of, this would fit in and that's the brilliance of it. It would suit any sort of person at any sort of time I would think. Whereas a lot of other theories, you would select for different people, at different times, for where they are at, but this you could use with anybody. Its moving away from the medical model, which is what we're doing in Australia now, moving away from the medical model, towards recovery and this fits in with the recovery model as well. It fits with all the models I can think of.

One of the very handy things about The Map of Loss, on the large Map (The large Map is a poster which includes the processes shown in Table 1) is that it talks about the rationale for working with different groups of people. So if you are looking at CBT techniques it actually discusses certain areas that you can work with people. So if people are struggling with their emotions, stuck in their emotions then you'd work with actions and cognitions. If they are keeping themselves really busy and active and without looking at feelings you might want to look at those areas. So it gives you a descriptive area of what to work with for people in those particular parts and that's very handy for clinicians, or facilitators. And a description of symptoms that people might experience when they are in certain areas like the 'desolate desert' how it might be for them and people really relate to those feelings, as where they're at and its an ideal indicator for people to select where they may be at, and you can be on The Map in different places, at different times, for different reasons.

This Map works at many levels at the same time it works on a very deep level. It works on the theta level as well, because you're processing as you're

working through it. It also works on the spiritual level, which some people might not be aware as to what's happening, but there's a spiritual element to this too, so its working holistically. With a lot of theories or areas that we work in we don't tap into that area but this offers that as well, so it truly is a holistic way of working with someone and you don't have to swallow any pills to do it.

Yeah when I get warmed up I can't think of words to describe it, because it's so big the capacity to work with this is so broad. It's hard to explain why, but it gets deeper and deeper and bigger and bigger as you go along with it, it just grows and expands as your working with it. It is hard to put that into words to quantify it, but it works, I know it works. I've seen it, I've witnessed it and I've experienced it and it is amazing! So more of it, we need to show it to many more people, get it out there and get more people using it" (C3).

This example provides insight into the integration with The Map of the many and varied psychological techniques employed by this collaborator. The Map offers a visual pathway for clients and therapist alike, facilitating relationship building as the client can see what you are trying to achieve. They can understand and follow the journey and process provided by The Map as it offers a clear and simple explanation that can be understood by everyone. As highlighted by this collaborator The Map provides depth and allows for many different dimensions and has major implications for utilising all knowledge and training. As suggested The Map complements and integrates all approaches and the rationale provided (Table 1) offers guidelines for predicting behaviour and some treatment options.

What The Map offers!

The themes and information presented here provide overwhelming evidence for the usefulness of The Map. Testament from the collaborators with regard to how they have been able to use The Map, and the case examples provided, suggest that The Map offers much potential for change and opportunity for growth and connection. For those suffering depression, The Map offers an easy to understand, simple, practical, pictorial guide for working through overwhelming emotion and finding hope. As suggested by the collaborators this model offers people hope and vision for the future that is anchored and solid. Evidence suggests empowerment can become a reality for those who take this challenging but seemingly uplifting journey. This empowerment at an individual level also has the potential to empower those working in our systems, particularly mental health professionals, as illustrated by the women's workshop examples. As a simple,

adaptive and integrative tool offering real results, The Map offers professionals a means of establishing healing connections with the people with whom they work. As highlighted by the collaborators, The Map provides common ground, acceptance, connection and inclusiveness facilitating the therapeutic alliance, and a framework that the client is able to identify with and work through. Through the use of everyday metaphor and language, The Map has the potential to reach all people, regardless of age, gender and culture.

Undertaking this journey is not without challenge. As illustrated and as with any change there is always potential for emotional upheaval. The cautionary tales expressed here are important and require our attention. Professionals using The Map need to be aware of its potential to distress some people, as it does penetrate the defences and go deep into their lives and long buried emotion. In creating new meaning out of old messages and providing revelatory insight into the lives of those experiencing the journey, the emotion does need to be held, as discussed by the collaborators. It is important to journey all the way through The Map, or to break it down into manageable sections so that people are able to work through the emotion or manage the stage they are at, by having adequate support systems in place.

The insights into the process of working with The Map and value in taking the journey provided by the collaborators offer an understanding of the wholeness and adaptability of this approach, which embraces difference and allows for individual learning styles, creative strengths and cultural diversity, providing us with an opportunity to nurture and create sustainable change. The Map has provided the collaborators and their clients with insight that led to change, an improved sense of self and more control over their feelings. The hope and vision provided by The Map is considered to be a realistic picture of life, simultaneously offering insight into the consequences of our decision-making. The empowering qualities highlighted here support people in changing the pattern of behaviour and making different choices, providing clarity, strength, a sense of purpose and a willingness to follow the vision. The Map does this by illustrating the cyclical nature of life and sharing as a means of understanding our emotions, understanding how our beliefs and attitudes affect our choices and giving us strategies for working through the process of change.

The metaphor in The Map establishes a connection that allows for new meaning-making, new perspective taking through imagination, breaking down barriers to communication, providing a simple framework and language within which to

understand and process our experiences. Complementing this are the physical and creative activities, the art, the poetry, the music and other activities that allow us both consciously and unconsciously to identify and process information, emotion, pain and grief and then creatively transform these through imaginative activity. These attributes within The Map journey have allowed the collaborators to work with many different people, in many different ways, to achieve positive outcomes.

The Map has been shown to be adaptable and useful across a broad range of populations, sectors, and settings. As professionals the collaborators possess a wide range of qualifications and experience and work in many and varied roles. The collective stories shared have illustrated that The Map provides positive transforming outcomes and experiences regardless of the area it has been applied in, the population applied with, and the manner in which people approach their work. The strength of The Map is that it is a simple, visual, practical tool that is easily understood, easily communicated, is by nature inclusive, facilitates the integration of our knowledge, skills, and abilities, whilst at the same time encouraging of our imagination and creative dreaming, enabling us to create real holistic connection with ourselves and others.

Following is one creative summary of the data presented here. After the initial read of each transcript I noted the things that stood out from each one, and organised the words into this tree shape. I'm a tree person, I love trees, to me they represent grounding, solid growth and of course connection. This tree exhibits a solid base and grounding in The Map of Loss and other phrases the collaborators used to describe it. The trunk exhibits strong, healthy growth with concepts such as self-discovery, empowerment, holistic, transformation and universal truth. The tree then branches out and connects with health creating concepts such as hope, unity, skills, change, balance and truthfulness. Any one of which could be what The Map is about, and any one of which, if it were all you got from your journey with The Map, could be of use to you. The good news is you get it all whether you like it or not, as highlighted by the collaborators. I have presented the tree because I believe it summarises and highlights the potential for connection and integration provided by The Map.

Framing experience
 Hone Art overcomes barriers Movement 83
 Positive Express feelings
 Universal Simple Normalising Equips people
 Communication Empowerment Visual Processes
 Balance Insight Graphic nature
 Practical Communicate
 Cycle Immediacy New perspectives
 Pictures A4 all on one Ownership Reflection
 Express feelings Process sheet paper Positive process Change
 Skills Clear Common ground Concise Context for life
 Transforming Metaphors direct
 Truthfulness Communication Demonstration Unity Concrete
 Visual Challenging Hope Engage with feelings
 Amazing movement
 Transformational
 Revealing
 Universal
 Integrative
 Mediator
 Educational
 Metaphor
 Normalising
 Creative
 Visual
 Interpretive
 Relevant
 Evocative
 Simple
 Challenging
 Healing
 Process
 Cognitive Life Raft
 Model of Change Communication Channel Facilitation Tool
 Map of feeling **MAP OF LOSS** Map of life
 Map of adjustments & lifecycles

CHAPTER SEVEN

ROSLYN'S REFLECTIONS



Roslyn was provided with a copy of the collaborators' contributions, my findings and interpretation. One week later we met for an interview, which began with my inviting Roslyn to share her personal reflections. The following is her response.

RS: Well I suppose I was relieved, because when you train people, you have them for two, three or four days and what struck me was that they all got it and they all can understand it. Even though they are using it differently and with different applications, I was excited about that, because they could understand it and put into their own frameworks. So that it's meaningful to all these people regardless of their backgrounds was the thing that sort of surprised me, but was satisfying too, because I've always had this fear that if I teach people how to do this they could corrupt it in some way and use it for things it wasn't designed to be used for, and actually the opposite is the case. People are using it in ways I haven't thought of, especially for strategic planning that was mentioned in there, and so now my fear about that has gone, because all these people,

once they have gone through the process it's like it gets in deeper and becomes meaningful and is used in meaningful ways.

The other thing was that there were a few people who have participated in the training more than once and each time they've done it, it's gone deeper and deeper. Which is the case for me, each time I've used it over the last eight years, nine years, 10 years oh its been quite a while now hasn't it (laughing). There's so much more in it than I ever knew, and that's come out in this research. Which is, well it sort of makes me a bit shaky, sometimes, because I think where is it going to go next!!!

BJ: So it's more than you expected when you developed it then?

RS: Yes in that I don't actually see all the things it can be, like I knew it covered a lot, and one of the areas your research doesn't cover that it has been used in, is in the more religious areas, in that church pastors have brought copies of the book to lend to people and that hasn't been covered here. So I knew it had wider applications, but to actually have people go through the training and then be able to use it in their own way and to be effective, um probably because I was maybe a bit precious with it and thinking they had to use it in the way that I wanted them to use it, (laughs) and people don't do that.

There are other applications that I can see in it and I would love to train people in those areas to see how they would use it. Things like local government, a lot of the government departments, also big industry and definitely the schools. Just by training the teachers, they would understand what is happening in their classrooms and across the whole school. Because you know, I've used it at a community level where a whole community has been stuck but I haven't used it at a school level or government department level. So they are applications that I can see in there, and it's probably even broader than that. People have told me that they'd love to use it for management training.

So yes and no is the answer to that question but probably the biggest surprise is that they have integrated The Map into their own frameworks and their training, because in here not everyone has had psychology training and it doesn't matter.

The three areas that I would like to comment on because since the first interview I've been thinking a great deal about one of the comments I had and you probably remember in the interview that The Map is a 3D model like a graph, well over the last month (we're both laughing)

BJ: I remember because I didn't understand it then!! So moving right along...

RS: Over the last month I've actually done a lot more research in that area, so this is how I've actually grown from using it, because I've actually done more reading, looking into things and thinking about it a lot more and in chaos theory life is described as four dimensional. The fourth dimension is really about the connections between the three-dimensional and I will explain the mathematics behind it a little bit later.

This concept that it's a simple, visual, practical tool and really if you look at the models of chaos the pictures always repeat themselves and it's really a simple picture but it gets complicated due to the repetitions. I've always viewed this model as the lowest common denominator of human behaviour like when you simplify fractions to get down to the lowest common denominator, so then it all becomes simple this is a tool to simplify things down. In that way this is a simple, visual, representation of life, because life itself is actually very simple and we tend to make it more and more complex than it is needed to be. Also the idea of chaos theory is that it describes all of life, which has been shown throughout your findings because it is very inclusive, you know people no matter what their training can understand it, they don't have to understand chaos theory, they don't have to understand the mathematics (we're laughing again) behind it and why.

BJ: Aah thank you – I feel better now.

RS: The integration across everything is what chaos is based on, because the fourth dimension is the connection and linkages between everything and everyone and that's what comes to me. Now do you want me to go through the maths or do you just want to take a copy of what I've written

BJ: Oh gee I think I'll just go with what you've written! I have read more too since then and I get the basics but really it's not something I really want to get into at this point.

RS: So that's probably another area that could be applied here too the possibility of a mathematician working out the complex number formula that underlies this but that's beyond my abilities (both laughing).

Roslyn's written explanation of the math, chaos and The Map

I need to explain chaos and the linking to The Map a bit more. On reflection The Map is a four dimensional model. The third dimension brings in real numbers, which reflect flow they are always anchored at the zero point. The mathematics that we use in psychology is, at best two-dimensional. For example, a case study is an example of zero dimension, one single point on the space-time continuum. Research that uses qualitative statistics would be one-dimensional,

that utilises nominal and ordinal data, and this is like points upon a line. Both quasi-experimental and true experimental (e.g., double-blind study) designs use quantitative statistics, based upon rational numbers, which uses interval and ratio data, these are two-dimensional, at best a plane, but not anchored in the world, the third dimension is needed for this (utilising real numbers). The four dimensional world utilises complex numbers (combining imaginary numbers with real, rational or natural numbers) a complexity of interconnecting planes, lines and single points.

A demonstration of chaos that is commonly known are the Mandelbrot fractals, there are many websites that show these, where the pattern repeats itself inside of itself and outside of itself in a pattern that is always complete, yet never complete. This reflects and explains nature. The formula for the Mandelbrot fractals always starts at zero. All the Mandelbrot fractals are complete and connected there is no fragmentation. Zero is the anchoring point. This is important.

I believe The Map reflects this in some way and it is firmly anchored, connected and complete, yet the pattern repeats within each part and continues on after itself. This is why we have found that any supported 2D psychological research and application is found within The Map, along with theories and models outside of psychology. Anything outside of The Map disappears and fragments. However, The Map reflects real life, not a psychological construct and to understand how and why it works you need an understanding of chaos, complex numbers and the like. Yet, to apply it to your life you need nothing but your life.

The fourth dimension refers to reality. The Map is a pictorial representation of reality. I imagine a mathematician could work out a formula or set of formulas that would fit The Map, yet many people wouldn't understand that. The formula would have to use complex numbers, complex numbers combine imaginary numbers with real, rational and natural numbers. I have been able to picture this in my head, yet until I researched the mathematics underlying chaos I was unable to explain it. The fourth dimension has no axis as we think about them.

The majority of psychology research is based in two dimension and use only rational numbers. This is because of the way things are operationalised and

measured in psychology. We need to do this to fit the scientific framework, which has now been turned upside down in the pure sciences due to chaos. 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.

RS: A couple of other things that came out in this and that's the comment that, there is this sense that it can challenge your beliefs in a safe manner and to me that's really, really powerful. People typically when you challenge them become defensive and attack and this way it kind of eases them in. Also I noticed people have said, even though they've done the training three or four years ago, that they're still learning from it so it's not like a one off thing and you get your beliefs challenged and everything changes. It's a gradual overall process, which is what's happening to me also.

BJ: As is for me while I've been on this research journey, the challenges and the changes and the continual traversing of the landscape and my understanding of things psychological are now very different.

RS: Yeah, because I could understand the chaos and math like it was all there in my head, but until I actually read about it and researched it a bit more the ramifications of it are huge and I've written a letter...about evidence based practice because basically evidence based practice is based on a two dimensional model of life and this is the fourth dimension so it's expanded my understanding of it greatly by you doing this.

BJ: yep ...so that to me explains why with everything that we learn and read about, and all the work we do, we can still feel isolated from everything and everyone, but with this there's that connection and it opens everything up. So it integrates everything that we know and it pulls everything together and you don't have to actually throw anything out, so this Map gives meaning to so much of what we know.

RS: Yes and that's, everything that I learned in psychology while doing my degree is actually in here and that's what chaos is about. Everything needs to be there, but it is also the linkages and also anchoring it. That was one of the things that came out strongly and which surprised me, a number of people talked about the anchoring effect. It was interesting when I did a presentation at one of the mental health clinics, one of the more experienced psychiatrists had struggled, because he'd heard about this work before and it wasn't until I actually presented that he said; *'it seems that this model helps the person anchor so that you can work with them safely rather than spending all your time trying to get them stable enough to work with'*. So it was interesting that a

number of people here talked about that anchoring and under that fourth dimension, the third dimension is the anchoring point. So... that's why it's really quite a complete model – which is hard to say.

BJ: You are allowed to say it.

RS: The other thing that I wanted to reflect on is that chaos is about the interconnection between the singular parts if you like. I was reflecting as I was reading this about the whole concept of client - therapist professional distance and stuff like that. Sometimes because life's all about the connections between people and if as the therapist you disconnect yourself away from that person there is no way you can actually help them. Which to me is what the desolate desert is all about and so we have to be careful that we don't reinforce this disconnection when people come into therapy, because the therapy's supposedly assisting people to live fuller lives. But if as the therapist we're in this two-dimensional world, how can we make it real for them and so I was really clear with that. Yet a number of people really talked about boundaries and how working with The Map allows people to have boundaries, without being disconnected from people - which was something that really struck me.

I hadn't really thought about how does that work at all and that's one thing that I'll be looking at over the next months to sort of understand that process, because the boundary issue comes up all the time. It comes up in client's lives because a lot of them don't have very good boundaries with the people in their life. So how can you have this boundary and still connect with them and yet the people here are talking about that. So I need to actually spend some more time reflecting on that. Someone here talks about The Map as being a third person in the therapeutic alliance and I know that's how I work. I have the stuff on the table in front of us, so I'm not focussing on the person we're focussing on either The Map or the other models I've developed or the activity we're doing in relation to that, so people can sort of tend to remove themselves and have that common area. So yeah I really have to look at that more because since you've started this research I've actually developed a couple of other models and one of them really does explain these boundaries and although it is all within The Map, it is going deeper into certain areas. I've also developed an overarching model that I'm hoping to finish writing a book on later this year and so reading all this and the process has been very beneficial to me also.

I suppose the other thing that really came through clear is when I had the first interview with you and talked about the reasons I developed The Map the

communication, behaviour and treatment that really came through here quite clearly and that the different groupings or applications that people have used. Some use it just purely as a communication tool to have some common language and that's where the strategic planning comes in and it's not about treatment and therapy it's really about understanding the world, common values and stuff and that's much more, just on that communication level. Not about behaviour or treatment because the people coming for strategic planning aren't in need of psychological treatment as we would expect someone coming in with depression, anxiety, trauma or whatever they are coming to see you for. People going to a strategic planning exercise don't want to be analysed or treated as though they are in need of therapy.

The second one about understanding behaviour that is well and truly highlighted in here. That people who have come through the training some talked about their clients, who I've actually done the program with, and talked about how they understood other people and their families behaviour, which leads to better communication. Rather than blaming someone or judging someone, people are actually asking the question why are they doing that? Is there another reason for it? Rather than just going 'stop doing that' or whatever, so that definitely comes through.

And the third one the treatment well that's definitely there as well,

BJ: I got the impression that, for the clinicians in particular, it made things clearer regarding the things they needed to work on or in understanding where the clients were.

RS: Well it gives you a guiding light I suppose because if someone says 'oh avoidance that's where I'm at,' you know straight away that you need to work on connection and with their emotions. Whereas if they're in the 'desolate desert' their emotions are so removed from them you wouldn't go there, probably for 10-20 sessions maybe and you may just start with getting them to think about their life. And it really does guide you in that way, because if you try to get someone who's in the 'desolate desert' and you go, well how did you feel about that? They are going to run a mile, they probably won't come back and may disconnect even further. So understanding that it really does guide your treatment and it's well ... I'm still amazed how people can identify in a few minutes with that Map, whereas as clinicians it's nearly like people need two to three years thinking about it, to get all the different levels of it, and possibly even longer. I've been working with it for eight or nine years and every now and then I'm still surprised by something someone else sees in there – even though I put it there!

I haven't talked about the metaphor either, the other thing about the communication was the simple language and to me that was, well it comes from real life, that's the language people use. So why put it into language they don't use because that just disconnects you from them and makes the alliance like across the other side - well you have nothing to relate to and so it is simple, yet it isn't simple at all. To understand it for you isn't simple, but if someone's stuck it's very simple. Which is really what chaos is about, and real life. We can make it as complicated and complex as we like but it comes back to some real simple things – yeah, like breathing and eating.

In relation to meaning making that people get from the metaphor, that was mentioned too, I suppose if I look back at neuro-cognitive stuff and deep structure of meaning, in some respects even using words can disconnect you from the real. Words can be quite two dimensional rather than four-dimensional and sometimes you need to understand the cultural context of how a person is using a word to understand them fully. Whereas with a picture or description you can get a sense of that really easily and I think people have used that a lot in here. With that image of the person standing in a box and there really stuck and that must have struck a chord with some of the collaborators, because several of them mentioned it and just that image of when they stood in that box. Not being able to move and how afraid and threatened they actually felt when someone came too close and that gives the deeper meaning of it. So it's a combination of the activities and the metaphor, but the activities reinforce the metaphor. So it's learning on multiple levels and connects with the deeper meaning of how people are living or not living their life and how they understand what they're doing. So metaphor creates images and linkages within the brain and there's a lot of research on this area. So the more ways you can learn something, the deeper meaning is just that there are more connections really. There are more connections, so people just have that deep meaning and it guides everything, which is what you can see with the people that have come through my training. They get that, at that deeper level, so then they can apply it in any shape or form they want and you are not going to get that deeper meaning, just from reading the book or just from having a couple of sessions. So I suppose that's really what came through to me is that people actually need to go through the whole process.

BJ: Yes it's all very logical but awfully hard to explain. We've talked before about how hard it is to explain this to someone. All the people who have asked me about my thesis

topic and I can't explain it to them in words I need to draw a picture of The Map. I now carry a photocopy with me all the time, because without that I can't explain it quickly.

RS: Tell me about it – you ought to try marketing this!

BJ: That's what I'm saying, the collaborators have all said that it's simple, logical, easy to understand, but trying to explain it in a simple way so that people can comprehend what it's about in a few minutes is damn near impossible.

RS: But it's simple when you've got the picture.

BJ: Yeah so you have to carry the picture with you, there's a bit of an enigma in there somewhere?

RS: Yes it's a bit like that whole um...because one of the things about life is that it's a paradox. Like we're individuals but also members of a group and often when you get into a group situation, we're not individuals anymore and we go into that whole group think situation and take on another form. That's really what this does as well and because, when you think about chaos in terms of complex numbers and the abstractness of all that, but its actually simple, the fractals that you get from those complex numbers like you can see straight away. It's a pain in the arse not being able to explain it but that's one of its strengths as well and you just have to carry the picture around all the time!

The personal reflections from the collaborators were interesting, because while I did consider that some of them would be in more fragile states than others, I did not know and they did not tell me some of the stuff that was here, but it gave them a way also of processing their own stuff. That was quite enlightening for me about how I've always worked with The Map. With professionals I always have an assistant, but they can go home at night, whereas when it's people who are depressed and anxious or at that more moderate to severe end, or young people you can't just send them home with it, because if they don't have the skills and knowledge to actually get themselves through anything, it can actually be quite dangerous for them.

I think that's a danger of it, if people start taking it without the necessary training, they don't understand the ramifications of it. I remember one group I was running, there was a Masters student and she was only there for about an hour of the entire workshop, but she got to see The Map. Then because the people that had hired me were saying how great it was, she took it to university and presented it to her class and a couple of people burst into tears, and she felt such a failure. But she didn't understand the ramifications of what seeing The Map does to some people and so I've learnt from

that. On another occasion I was asked to talk at a school and at the time I said yes and it was a class of year 11 or year 12, for their work-studies. I'd said to the teachers that they needed to be sure they had someone to follow them up and they assured me there was. Except when I got there and did my talk they had to go straight to another class and I was trying to tell the teacher that I thought this person was a bit distressed you might need to follow them up and they said 'well we've got to go to our next class'.

So there are those concerns about it and that also comes through from a couple of the collaborators here, recognising what it does to people and so that is a concern and it needs to be highlighted that it is a very powerful tool. I know that someone says in the classroom here, but they are talking about only using bits of The Map, not showing the whole thing. During the training we talk about those things and so you have those safeguards and that's why people need to have full training, rather than just buying the product, but then that creates another dilemma for me, because I don't want to control it all but that's probably off the topic of your thesis.

BJ: Yes, but even with the book and the toolkit people are taking it home and managing on their own.

RS: Yes, yes so maybe I just have to trust in the chaos of the system that it will all come back okay.

BJ: Yep pretty much.

RS: I have to learn from my own work

BJ: Yes, because if it's broken down enough, like it is in the book and with the toolkit you know people can work through it in small manageable pieces.

RS: It is interesting, have you covered the toolkit at all in this?

BJ: No we talked about that at the beginning of this project but that aspect of the research never happened.

RS: Okay, yeah it is interesting though. I've had a couple of people working with the toolkit (two years of therapy in a box) and every now and then they contact me and talk about it. I have this little gauge on each page, is this activity easy or hard to do? Someone rang me and said 'I've been looking at this *** page for three weeks and I know what I have to do and I cannot get myself to do it'. And it was a simple little thing, like look in the mirror and write down what you see and who do you see. She struggled for two to three weeks because she'd go to the mirror and could not look at herself in that way. So you know straight away that that is something significant and I

suppose the resistance to the whole process for some people is about - this is scary and we need to respect that.

It is simple, but it's also extremely complex (laughing). I suppose the other thing because I've actually presented, I do a number of talks to adult groups as well, and with the option of them undertaking training, workshops and or buying the books or toolkit. I've had two men actually just buy The Map, just the chart, not the book. They didn't want any explanation about it and one of them contacted me afterwards and said I've had this Map stuck on my wall for four months, every morning before work I look at it and I don't really understand what I'm looking at. But after four months I've felt a lot clearer and I'm no longer angry – so even at that level it does something for some people, which is what chaos would talk about when you have a real truth - it gets in, just like liquid into the chalk ... laughing.

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!

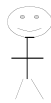
A theory for embracing our humanity

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 that 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