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NAME OF AUTHOR:

Andrew Jackson Mooney

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ST. STEPHEN'S COLLEGE

FACILITATING ACCESS AND INSIGHT TO WORLDVIEW  
THROUGH JONES' THEOLOGICAL WORLDS AND STORY

by

Andrew Jackson Mooney

A thesis submitted to the Faculty of St. Stephen's College  
in partial fulfillment of the requirements for the degree of

MASTER OF PSYCHOTHERAPY AND SPIRITUALITY

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## **Dedication**

This thesis is dedicated to the memory of my mother, Mildred Jean Mooney (McEwen), 1914 - 2008.

## **Abstract**

Paul Jones believes that Christians tend to hold a worldview primarily within one of five Theological Worlds. Within these Worlds we live between the poles of *obsessio* (our dilemma) and *epiphania* (the resolution of those dilemmas). The Theological Worlds Inventory, a methodology developed by Jones, determines the World in which a person resides. The theory behind Theological Worlds and the Theological Worlds Inventory is a valuable tool to effectively and appropriately engage with clients around the construction of meaning, value, and belief in their lives.

In my research I worked with four Christian participants; two residents of World One and two residents of World Five. Each participant was met on two occasions; firstly for an interview and a second time to describe an early story of the emergence of their Theological World.

Participants were able to access early memories of emergence of their worldview through story and did so with relative ease. Their stories contained valuable information regarding *obsessio* and *epiphania*, as well as conveyed movement toward a greater level of independence from the mother.

Results would indicate that use of the Theological Worlds Inventory facilitates access to participants' childhood memories and stories around early emergence of their worldviews allowing the therapist to access a meaningful place to work with clients.

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## **Chapter One: Introduction**

### *The Problem*

We live in times of incredible turmoil and stress. In many areas of the world nature poses problems of drought, famine, and disease. In other areas of the world we see strife in the form of human violence. In a much smaller section of the world we see the paradox of abundance in the form of economic wealth, including access to every conceivable resource, being consumed in overwhelming freedom of choice, devoid of gratitude, while consumers are being brought to their knees through a sense of meaninglessness experienced as anxiety.

For many years now I have struggled with my anxiety experienced as separation and suffering but most often as emptiness. I have tried to fight these feelings, deny them, numb them, think my way out of them, and understand them. I have attempted to reside in the somewhat elusive place containing a sense of life's more meaningful being which can hold a sense of peace, happiness, and love. Once there I am reluctant to leave, in part to stay away from anxiety and fear.

I am not alone. I would suggest that with a great deal of frequency I am often in the presence of the pain of my fellow human within my community and on the streets of my city. I am aware of this painful anxiety in the workplace, in the shops and malls, in my own church community, and my own family.

Frequently the psychological state where I reside is not so much a place that I

understand, but on occasion it is a place that I can accept. My understanding and sense is that many Christians, and perhaps other than Christians, walk a similar path in that my pain, my struggles, and my joy are experienced in a very similar manner by my fellow humans.

In my work as a counsellor a sense of empathy is imperative. How do I recognize those points of opportunity to engage with the client around the meaning of existence, and what skills and tools facilitate such engagement?

Since the start of my academic journey with pastoral psychology in 2004, I have attempted to understand how pastoral psychology differs from psychology and how theology relates to and converses with psychology and more particularly how their relationship can help me as a counsellor. I hold a growing sense that humans have a need for awareness and attachment to beliefs around their existence. This leads me to believe that awareness of how best to bring a client into sharing and consciousness around faith and spirituality will be a most important skill for me to develop and draw upon in my work with clients.

Therapy has time constraints. It could be extremely helpful in my practice to have access to a tool which can quickly access a good deal of information for discussion and work around an individual's values and beliefs.

### *My Guidance*

I have been blessed with a great deal of guiding wisdom from a number of

sources. So many individuals have taken the time to generously offer their suggestions.

My attendance at St. Stephen's College had been encouraged by my thesis supervisor, teacher, minister, and friend, Dr. Geoffrey Wilfong-Pritchard. About six months before my enrolment, I had shared with Geoff my desire to find a new vocation. He had suggested the Master of Arts in Pastoral Psychology and Counselling Program, and recommended I talk to Dr. Jean Waters.

Geoff sparked an interest. As a 16-year-old growing up in Winnipeg I saw myself becoming a psychologist. The family disease of alcoholism and particularly what I saw of victimhood and hopelessness soon cooled my interest. Speaking with Geoff, albeit some 40 plus years after my interest had cooled, did provide a spark.

Dr. Wilfong-Pritchard was the catalyst, if not the impetus, for this study. In the early winter of 2005 I studied Paul Jones in Geoff's intensive course *Theological Worlds*. One fall evening in 2004, after purchasing the text for the course, I met my wife for dinner and I recall opening the book and wondering what I had gotten myself into. Getting through the book took great discipline, as it seemed such a hard study. Fortunately I immediately reread the book, and in doing so found much greater depth of clarity with respect to Jones' thesis. More importantly Jones' work held a wealth of meaning for me, challenging my beliefs and leading me to new understanding and belief.

Relatively new to the program at St. Stephen's College, and frequently a slow learner, I overlooked the APA requirement for double spacing and essentially submitted a final paper twice the required length. Jones' fine work, coupled with the quality of Geoff's teaching, did capture my interest and curiosity to the point that I gave a great deal



of daily attention to the assignment. Aside from some justified criticism regarding my ignorance of the APA style, Geoff returned the assignment encouraging me to consider further work with Paul Jones, and in particular to consider Jones when it came time to commence my thesis project. My sense is that this early encouragement has also been quite helpful to this thesis in that I have continued over the past several years to give Jones and his work ongoing attention and thought.

More importantly, the course had kindled an interest and underlined a deeper question I hold as to how pastoral psychology is distinguishable from psychology, and if it is distinguished, how that would impact my work as a therapist. I now believe that Jones and his theory regarding his worldviews can be drawn on to help me work more effectively as a therapist.

The thesis workshop conducted at the college in February 2008 helped with respect to feedback regarding my question and the scope of my project. I initially saw the need for addressing all five Theological Worlds with multiple participants in each World. Comments from facilitators and fellow students helped me see that the undertaking required that the scope of the project be manageable.

Once I started this project last spring, I continually felt that the school was there with supportive resources to meet my needs. My choice for a thesis supervisor was natural given Geoff's firsthand knowledge of Paul Jones' work, in addition to his friendship, wisdom, and communication skills. This would also offer a venue (St. Andrews United Church) for locating my Christian participants.

Dr. Julie Henkelman was available on the phone, or for individual meetings, as

well as through her monthly thesis group meetings, which all helped immensely to provide light for the path and not infrequently provided a hand to get back up on the path. My fellow classmate and friend, Holly Miller, proved to be a knowledgeable and supportive friend while we both worked on our theses over the past year.

### *My Interest*

Paul Jones (1989, p.18) believes that Christians generally reside in one of five Theological Worlds, each of which, in many respects, reflects a worldview. Although there are as many worldviews as there are individuals, many views closely approximate each other, and Jones distils these views into five key Worlds:

1. Separation and Reunion
2. Conflict and Vindication
3. Emptiness and Fulfillment
4. Condemnation and Forgiveness
5. Suffering and Endurance

My research delves into the subject and essence of two of these worldviews, separation and reunion, and suffering and endurance.

Within each Theological World we experience a movement and a rhythm between our obsessions (dilemmas) and our epiphanias (resolutions). Jones does convey an incredible empathy for my own primary World of residence, World Three; emptiness and fulfillment. It is as though he has walked in my shoes. As a therapist, I want to know

how I can convey empathy and an appreciation for the clients' felt sense of where they reside, and in doing so build a deepening relationship for meaningful work together. I want to reach clients where they live.

Jones (2000) describes our World, (our *obsessio* and our *epiphania*) as follows:

... the World that results as home is often unknown to the self ... most often our answers are working assumptions carved out unconsciously through the process of living...

A World results from the interaction between two poles. The first is one's *obsessio*, that lived question, need, ache, or dilemma, which has its teeth into us at the deepest level. Other concerns are variations on the basic theme, standing in line behind its importance. The second pole is one's *epiphania*, that which through one or more events, moments, and/or persons bring sufficient illumination, satisfaction, or healing to provide a lived answer worth wagering one's life upon. One's *epiphania* is what touches promisingly one's *obsessio*, either as fact or as hope.

The dynamic establishing one's World, then, is this ongoing interaction of *obsessio* and *epiphania*. One's disposition is determined by whether this dynamic is seen more from the perspective of one's *obsessio*, or if the *epiphania* is the more weighted pole...

One's Theological World, then, tends to be unconscious, unknown, and/or unrecognized. Therefore, theological growth begins with first discerning the World in which one is living... (p. 45-46).

These Worlds are clusters around common rhythms. Jones (1989) suggests:

one never begins one's pilgrimage afresh. We "begin with a borrowed significance." Thus there is never such a thing as a discrete and isolated theological World which then seeks some form of interaction with others. From the beginning each of us functions within intersecting "communities of discourse" – some recognized, most undetected – perhaps months before our birth... But it is our contention that at one's most functional level, there is a primal, centering rhythm" (p.240-241).

I believe that Jones' work provides opportunity for personal insight. I have

attempted to explore and express how Jones' model of Theological Worlds can be utilized in a practice of pastoral counselling to help facilitate insight and understanding. I know that the journey does not stop with the submission of this thesis. For me this is clearly an ongoing journey, and an ongoing work in progress.

The research following from my question has the potential to further my ability to be an effective catalyst in the promotion of clients' understanding around issues of existence and spirituality, and to help facilitate growth in such understanding and wisdom. Further, it will allow me to be better present with clients in their journey toward greater personal responsibility and capability to reduce their dilemma or pain, and better manage their own path from separation and suffering toward a better balance with reunion and endurance.

The results of my thesis research convey to the reader the experience of life of residents within Worlds One and Five. The experience provided by the participants in the study is not so much an assessment of what is contained in their obsessio and epiphania, but rather how their World is experienced. Finding skills and tools to facilitate such awareness is helpful for the therapist and particularly for the client.

Jones has developed a tool he calls the (Theological Worlds) inventory. It poses statements to which the respondent indicates a degree of preference. The weighted preferences are then tallied revealing scores in each of the five Theological Worlds. My personal experience with Jones' inventory includes a few occasions at both St. Andrew's United Church and at St. Stephen's College. When I first did the Inventory eight years ago I discovered that I was a resident in World Three. I also completed the Inventory

during a Pastoral Theology and Counselling course in 2005. Only one student in a class of approximately 15 students did not reside in either of Worlds One or Three. I assumed with that sample that these were by far the predominant Worlds. Much to my surprise, when I met with participants for my research and administered the inventory, five of eleven individuals were in World One, three were in World Five, one was in World Two and one was in World Three. One individual's inventory had not been completed properly and was inconclusive. In addition, two others who volunteered for my project had previously taken the inventory and indicated that they were solidly residents of World One. Clearly this was very different from my experience in Dr. Waters' classroom.

One theory proposed by my thesis supervisor was that individuals who want to work in a vocation of counselling may tend to come from Theological World Three, emptiness and fulfillment. That is possible, but the more immediate concern this raised for me was how to proceed with my project. The inventory results gave a clear answer that the participants would be from Worlds One and Five. I would focus my research where I find my participants residing.

The task before me appeared large at the outset, and undoubtedly grew throughout the year. It required virtually daily attention. My question had started out with what appeared a simple objective of addressing the experience of movement between *obsessio* and *epiphania*. In the final few months, as my deadline approached, I had a sense of diminishing time with a project that seemed to grow in my sleep. The scope did change, and the approach had to change with unanticipated turns in the road. Some days seemed stormy, others foggy, while the odd day was clear. All of this served to shape and shift the journey.

The rich stories I received from my participants had the most profound yet unanticipated impact on my thesis project. The stories were multidimensional and there was so much more than data in them, there was meaning and the energy of life itself!

Initially I was excited about the content of the stories. Next I felt confused as to what I now had before me and where it was taking me. It was not so much a matter of not having what was needed to answer my original question; but rather that there was now so much that would be left out if I stopped at answering the original question.

I could see that in many respects my work with my participants provided a method for work with clients. I had stumbled onto the importance of story, and in doing so had a different perspective with respect to the utility of Jones' inventory. If someone understands which Theological World they belong to they could then go back to their childhood and rediscover an early story or stories about their early engagement with their worldview. This method of rediscovery struck me as holding incredible potential and opportunity for clients. Sharing of an early formative story can help to inform individuals around their perspective, choice, and how their story serves them, as well as whether there would be any benefit to a reinterpretation of the story.

Of course this is not a new idea, and it is difficult to imagine how one could be trained as a therapist without wrestling with the significance of early story. Michael Mahoney (2003, p. 95-96) suggests that Freud was preoccupied with early childhood experiences, and that a more constructive therapeutic approach is to balance historical lessons with present activity. Further, Mahoney suggests that review of these early life stories is done so that we might attribute meaning to our current circumstances while we

create new possibilities for our future experiences.

Such a reinterpretation might be facilitated through revisiting the story. An individual could consider one's values, the relationship between story and values, as well as explore possible alternative perspectives which raise any variations to the original interpretation of the story.

I had to discover how the clusters and themes were reflected in the stories, and whether the same or similar themes arose out of the initial interviews. My question was becoming more one of personal discovery around experience of movement between *obsessio* and *epiphania*.

It is important to clarify that participants did not in any way engage with me in a therapeutic manner or setting. They simply participated in research around Jones' *Theological Worlds*. Through that participation they have led me to some insights and conclusions as to how I can work with clients. Furthermore I was not aware of any involvement my participants may have had (past or present) with respect to therapy, and certainly saw nothing that suggested an issue or need that could be served by therapy.

The data I was gathering pointed me toward the methodology of narrative inquiry. I was aware that Dr. Waters had a good knowledge of qualitative research and decided to contact her to discuss the potential for a narrative inquiry. As it turned out, she had done her own thesis using narrative inquiry, and was able to provide some valuable guidance including some articles which she loaned me.

According to Max van Manen (2003) the beginning point of phenomenological research "is largely a matter of identifying what it is that deeply interests you or me and

of identifying this interest as a true phenomenon... to orient oneself to a phenomenon always implies a particular interest, station or vantage point in life" (p.40).

### *The Question*

Jones (2000) states "Rather than reflecting a perspective decided in advance, most often our answers are working assumptions carved out unconsciously through the process of living. Thus the World that results as home is often unknown to the self. There are as many Worlds as there are persons..." (p.45).

My question was therefore:

*How does Jones' theory of Theological Worlds, as revealed through use of the Theological Worlds Inventory, facilitate meaningful counselling?*



## **Chapter Two: Literature Review**

The literature reviewed for the purpose of this thesis includes the body of literature which I have encountered and engaged with during the past four years of my studies at St. Stephen's College, suggestions from fellow students, teachers, and my thesis supervisor, Dr. Wilfong-Pritchard, as well as other psychology-based and theological literature.

The qualitative research literature grew from the base my course studies had provided and became a significant focus as I moved with my co-researchers into story. This gave rise to a decision to move into narrative inquiry with respect to the qualitative research methodology. Dr. Waters was particularly helpful with respect to narrative research resources.

The literature review has been divided into two sections. The first deals with the theoretical literature primarily of psychology and theology. The second section deals with the methodological literature. With respect to the latter category, Dr. Henkelman's thesis group meetings held monthly over the year were an invaluable resource in shaping my understanding of qualitative research, including the process, specific methodologies, as well as alerting me to some of those shallow and rocky places on my voyage.

## *Theory*

Paul Jones' (1989) initial work, *Theological Worlds: Understanding the Alternative Rhythm of Christian Belief*, provides the basis for my research topic. Jones introduces the Inventory which was to become the centerpiece of this thesis. *Worlds Within a Congregation: Dealing with Theological Diversity* (Jones, 2000) adds to this initial work, updating his thoughts and adding new insights gained over the subsequent 11 years. In that work, he also introduces his inventory; an instrument I initially used in determining participation in my study, and which subsequently became a centerpiece of this thesis.

The theologian Paul Tillich provided the base for Jones' understanding of *Theological Worlds*. Tillich (1967) states "our ultimate concern is that which determines our being or not being. Only those statements are theological which deal with their object in so far as it can become a matter of being or not being for us" (p.14). Jones has researched, and I believe discovered, those fearful places of "not-being" or *obsessio*, and those places of "being" or *epiphania*.

A philosopher and a theologian, Tillich (1969) gravitated toward what Christianity had to offer within the convergence of existence, meaning, and salvation, "the Idea of the Good...The One...God" (p.36). Interestingly, Tillich found his formative student years extremely individualistic, with scarce opportunity for interpersonal activities with other students. He conveys a stifling sense of isolation, only overcome through his membership in "a fraternity with Christian principles.... in which friendship, spiritual

exchange on a very high level, intentional and unintentional education, joy of living, seriousness about the problems of communal life generally, and Christian communal life especially, could daily be experienced” (Ibid, p.38).

Tillich suggests (Ibid, p.42) that it was the oppression, rejection, and separation of "neo-orthodox theology" which sparked his work on his Systematic Theology. Out of separation and suffering emerged reunion and endurance. Tillich (Ibid) captures what has to be considered a quality of epiphania in his term "existential truth... a truth which lives in the immediate self-expression of an experience" (p.45-46).

Tillich's work in *The Courage to Be* addresses our innate anxiety, defines and clarifies it, and (most helpfully) describes how we can start to see it more clearly in our fears where we can bring our courage to bear and bring meaning to our being.

I generally believe, as do my co-researchers, that our thinking gives rise to feeling, and that feeling can frequently be sensed as physical. Eugene Gendlin (1981) has worked on a method of mental and physical inquiry that can help to promote movement from dilemma toward resolution. Gendlin (Ibid) promises the reader that his technique of *focusing* "... will enable you to find and change where your life is stuck, cramped... will enable you to change – to live from a deeper place than just your thoughts and feelings" (p.4). He suggests that it is a *felt sense*, which he goes on to describe as not being an emotion, initially not really recognizable, and rather "... It is a body sense of meaning" (p. 10). This idea that *focusing* is physical and not mental does limit my reliance on Gendlin for understanding around the mental and emotional makeup of one's Theological World.

The resolution of personal dilemma has been described by a variety of academic

disciplines, but in none more often than in the disciplines of psychology and theology. Mihaly Csikszentmihalyi (1990), a psychologist, has worked extensively with respect to research and understanding of the term flow, a concept with parallels to epiphania. His work has done a great deal to further understanding of how one overcomes the separation and duality between self and object. Much of his research has delved into both Eastern and Western religious and spiritual practices rather than focusing entirely on science. Csikszentmihalyi has a particular interest in the outcome or result of being in the *flow* from a standpoint of performance and creativity.

Anxiety is an approximate place of obsessio. I have reviewed some abnormal psychology writings including the DSM-IV TR (American Psychiatric Association, 2000) to help convey the sense of dilemma.

Marion Woodman (1980) attempts to understand our early fears and anxieties through Carl Jung, who saw our fear of life as truly real and seemingly "disproportionate only because its real source is unconscious and therefore projected" (p. 22). Jung saw it as vital for the conscious state to stay in contact with the unconscious and vice versa.

Nowhere does Jones (1989) suggest that obsessio is a less conscious way of living. It may in part be a repetitive search for answers in the wrong places. Often times one can hear a member of a 12 step program stating that the definition of insanity is doing the same thing over and over again, and expecting a different outcome. Woodman (Ibid) suggests that "if a woman is to be freed of neurotic symptoms she must renounce unconscious methods of getting her own way, and face life more directly, thus gaining real power over both herself and her environment... Only when her ego is firmly rooted

in her own feminine feeling can a woman be released from her compulsive behaviour" (p.33).

Jung provides me with some insights into this idea of movement, in his exploration of psychic energy (Daryl Sharp, 1998):

... psychologically... where there is an overabundance of energy in one place, some other psychic function has been deprived...

The greater the tension between the pairs of opposites, the greater will be the energy that comes from them...

Daily psychological experiences affords proof of this... The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed... Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results.

... There is no energy unless there is a tension of opposites... (p. 84-86).

Rather than being considered as opposites, my study and research would suggest that obsessio and epiphania (our World) is a dynamic process between these two poles and not necessarily living in one or the other, but rather moving back and forth toward one pole, then toward the other; sometimes traveling from one side to the other; but traveling different distances, and frequently distances we are familiar with, particularly shorter distances or shifts in that vast land between obsessio and epiphania. They are in relationship with one another.

Sharp (1998) continues

...any conflict situation constellates the problem of opposites. Broadly speaking, "the opposites" refers to the ego and the unconscious....

Whatever attitude exists in consciousness, the opposite is in the unconscious... the process of analysis is unproductive unless there is an active conflict. Indeed, as long as outer life proceeds relatively smoothly, there is no need to deal with the unconscious... (p.49-50).

I concur with Sharp's understanding of Jung (Ibid) that the resolution or passing of the tension in the conflict requires a *third element*. This element does not necessarily mediate or forever resolve the tension of the conflict; "but a change takes place in the individual... you are outside of it... objective, no longer emotionally stressed... a sense of peace" (p.51). I think this is a place with at least a hint of epiphania; however movement toward or away from this place requires the *third element* or catalyst. For example, it could be as simple as reaching a point in one's pain threshold, or a point of saturation; or it could be being touched by the divine.

Brother Lawrence (1958), a 17th-century lay brother in a Carmelite monastery refers less to tension and movement, and more to transformation if not transcendence: "... in lowly adoration we should tell out before Him our griefs and our failures, asking Him lovingly for the succour of His grace; and in our weakness we shall find in Him our strength" (p.73). He is also speaking to the paradox of strength in weakness, reunion in separation and endurance in suffering.

Eckhart Tolle (2005) writes in a manner which affords a rich and clear description of what gives rise to our dilemma, and suggests ways to access the dilemma through our awareness. Within awareness we find life's meaning and value, and importantly, presence in the moment. To be aware we have to be present. Within the awareness of our dilemma, we encounter the opportunity for insight and growth and in fact a connection to our epiphania. Tolle and much earlier writers such as Victor Frankl (1959) would hold that there is not a separation between the experiences Jones refers to as *obsessio* and *epiphania*; but rather they are connected and it is in this connection that our lives are

grounded. Within this connection is Jung's *third element* or catalyst.

Dorothy Soelle (1990), a Lutheran theologian, believes that Christians themselves strive for clarity and direction in their lives. Her thinking and writing in many ways parallel that of Jones. She believes that the way we think and behave, particularly the actions reflected through our governments, and more personally through our political beliefs and actions, reflect the God that we believe in (functional theology); whether this be a separating and judgmental God or a unifying God.

Possibly, individuals who gravitate toward their dilemma in life may in fact do so through a belief in a disempowering and autocratic God authority, while those who gravitate toward their resolution may do so by virtue of an empowering God. My research has attempted to include some exploration around the nature of the God that the co-researcher believes in, including the sense of comfort, meaning, strength, and peace that the individual attains in his or her life through personal belief.

James L. Griffith and Melissa E. Griffith (2001), one a psychiatrist and the other a psychotherapist, have an interesting perspective. They have discovered the added value and richness of engaging with one's story around faith and spirituality. They offer some practical guidance as to how one can tap into spiritual values and beliefs, including strategies and specific questions to work with the individual in this area.

James and Evelyn Whitehead (1980) acknowledge that a faith tradition, a culture, and an individual or a group's experience must all interact in a conscious effort to be heard and understood to help move us closer toward oneness, and to start to overcome the separation in our society. This couple's exploration of tradition, community, the

individual, and their respective roles, provides insights and touches upon method into how a researcher can connect with a respondent on a theological level.

Deborah Anna Luepnitz is an expert on feminist theory which is one of the few theories which holds up an individual's context for relationship. I have consulted her work, *The Family Interpreted*, in part to consider whether gender plays a role in the outcome of my research. Luepnitz (1998, p. 4) cites Nancy Chodorow for her theory of gender development based on the fact that there are psychological differences (including biological and cultural differences) between the sexes.

A pastoral counsellor would certainly be open to discussion around faith, and my sense is that either the therapist or the client could appropriately introduce the subject. Shane McNear and Dr. Jewel Jones (2005) address faith-based counselling. McNear and J. Jones see the need for science and religion to converge, and see such a connection in the early development of the science, in the works of Jung, William James, and Eric Fromm. Such connection and discussion frequently addresses questions around meaning and existence and this point invited me to a review of Rogerian therapy and existentialism. Rogerian therapy is congruent and highly respectful of the individual. It holds promise for providing an atmosphere based on trust, with trust being of paramount importance for openness around belief and value. Existentialism explores human potential and limitations and looks for meaning in our condition and nature. Michael P. Nichols and Richard C. Schwartz (2005) provided a good reference for an exploration of individual and systemic theories.



## *Methodology*

Corinne Glesne (2006) suggests the need to confirm that I have chosen a worthy topic. Van Manen (2003) suggests that we not ignore the insights of others who have conducted a similar journey of exploration with the subject, and that in turning to others we do so with the primary objective of contributing to this subject, whether that be by challenge or furtherance of the earlier research. My findings, as well as discussions with others who are familiar with Jones, indicate that there has been very little research undertaken with respect to Theological Worlds, particularly with respect to how therapists could best draw on this work to enhance their skill and effectiveness in their work with clients.

Dr. Waters directed me toward literature dealing with narrative inquiry. Initially, I read some articles by Michael Connelly and Jean Clandinin (1990), followed by work of Ruthellen Josselson and Amia Lieblich (1993), who have edited several books on the subject of narrative inquiry. My wife had several articles as well, most helpful being an article by Dr. Alan Bleakley (2005) writing in the field of medical education. Bleakley speaks to the importance of story and narrative inquiry in qualitative research, in the field of medical health.

Clandinin et al. (2006, p.9) suggest that frequently the most important question to ask someone who is using the word *I* is *who* rather than *what*. Using narrative inquiry, I have attempted to reveal who my participants are. It is in the *who* that they are that I can hope to reach a place of meaning regarding their worldview. I do not see how I could

better access this place and experience than with a relational form of inquiry, as opposed to the more traditional forms of research which focus on distance and objectivity (Ibid, p.19).

Van Manen (2003) helps to guide the less experienced researcher to penetrate the layers and levels of meaning in the co-researcher's day to day life. He believes that "anecdote is one of the implements for laying bare the covered over meanings... an anecdote may be told as a tactful response (a 'message') to let the recipient of the anecdote sense or perceive a certain truth that is otherwise difficult to put into clear language" (p. 119, 120).

In an earlier work, van Manen (2002) indicates that storytellers, just like historians, "try to construct meaningful patterns, which give us a context in which thoughts and actions can be understood" (p.16).

Van Manen (2002) states "common experiences require phenomenological attentiveness precisely because they are so common and unremarkable" (p. 49). Within this commonality, my research tries to distinguish what is unique in the interviews and stories of my co-researchers. "Some experiences subtly change from one modality into another modality. To perceive these changes, the shifts in meaning, is a phenomenological skill. We ask: what is different? And what difference makes a real and unique difference? At what point is a phenomenon no longer recognizably what it was? Thus we need to focus on themes that belong to the uniqueness of the phenomenon..." (Ibid, p. 85).

Thomas Schram (2003) instructs the phenomenologist to focus on the meaning of

an experience for the individual who has had the experience. He also suggests that intention connects to need. In considering my question, what kind of data will answer the question, and who are the most appropriate participants to my study?

Clandinin (1993) has encouraged a number of professions to undertake research through story. For over 15 years she has been working with the teaching profession in Alberta, as well as nationally, to encourage teachers to tell their stories. She is confident that in doing so they are undertaking actual research on teaching and learning.

David Pare is a graduate of the University of Alberta whose thesis considers the value of story in narrative therapy. Pare (1997) believes that the metaphor of narrative "brings forward a range of themes related to personal agency which are obscured by the language and constructs of natural science.... these themes restore dignity and bestow respect upon persons. They give rise to a sense of hopefulness and possibility, because they ring of self determination..." (p.39).

Lieblich, McAdams and Josselson as editors share numerous case studies which in large part utilize narrative psychotherapy toward an enablement of the individual to re-author their life story. Interestingly, it is suggested that a relatively new movement called "philosophical counselling" facilitates improvement through an exploration of the client's worldview and discussion around some of the basic assumptions giving rise to their actions (2004, p.13). I believe that our individual stories have fuelled these basic assumptions which then fuel our behaviour.

In the late summer of 2008 I lost my dear Mother. As I traveled to Winnipeg to see her one last time, I heard a radio program where the guest was Byron Katie. I had

heard her name before; but knew nothing about her. She is a recovering addict, who had an epiphany some 20 years ago while struggling with her addiction. Her revelation was essentially a profound truth that "what is is" and we can choose to accept it or fight with it. It's all up to our thinking. Katie (2002), having no formal education in psychotherapy, has since worked with and helped thousands of people around the world. These people come to Katie with their stories of *obsessio*. She invites them to answer four questions; (1) the truth of their story, (2) what their story does or doesn't do for them, (3) who they would be without that story, and (4) finally how to turn around the story. She refers to this as *The Work* or *The Inquiry*. Her work is based on conscious challenge to assumptions, healthy boundaries, reality, personal responsibility, and acceptance. Her work with story and how it serves, or fails to serve us, holds value if only just in better understanding the nature of story.

## Chapter Three: Methodology

### *The Process*

In developing this thesis, I encountered a few minor set backs. My proposal did require some rework. Also, computer technology presented unforeseen difficulty. For nearly 12 years now I have used voice recognition software in my work. I did anticipate that my computer and the voice recognition program would serve me well on my project. The first problem arose when the computer motherboard failed while I was attempting to rework my proposal. Following the downtime and a sizable expenditure, I was up and running, at least temporarily. I could then finalize my proposal. My original question was to examine the experience of movement between *obsessio* and *epiphania* for residents in Worlds One and Three.

Once approval was received I was able to then seek out participants. I did this by way of announcements in the order of service bulletins of several United Churches in the city of Edmonton. The only interest came from my own church, St. Andrew's United. That interest was significant, with 13 individuals coming forward as volunteers. Two individuals, a married couple and the last to contact me, were familiar with Jones' work. Both had completed the inventory to discover that they were solidly in Theological World

One. As their work schedules and travel schedules were extremely busy, I let them know that I likely had an adequate number of candidates; however I would get back to them if their participation might be required. This couple were personal friends, and in this regard there was a different relationship with them in comparison to the other volunteers. I did wonder if their involvement could give rise to a problem or problems, particularly from a standpoint of a dual relationship and their knowledge and grasp of Jones' work.

Within a matter of several weeks I was able to contact each of the potential participants and provide them with a brief outline of my research project. All volunteers wanted to participate. I then scheduled two meetings in order to capture all volunteers. At the meetings some information regarding Jones and his theory of five Theological Worlds was offered and the inventory was completed. This inventory provided key initial information to determine in which Theological World the volunteer predominantly resides.

One volunteer did not fully answer the inventory and was therefore later informed that he/she had not been selected. Upon receipt of the inventories, I assigned a number to each inventory, which became the code number for that volunteer.

The following is a table outlining the scores of volunteers. A coded number has been utilized. Firstly, the Worlds are:

TW1 – separation and reunion

TW2 – conflict and vindication

TW3 – emptiness and fulfillment

TW4 – condemnation and forgiveness

TW5 – suffering and endurance.

Table of Scores

Code	TW1	TW2	TW3	TW4	TW5
01	75	0	89	39	96
02	97	55	82	70	72
03	101	86	88	36	67
04	96	35	94	21	54
05	80	79	87	32	100
06	81	40	65	58	91
07	102	46	91	36	66
08	70	106	101	34	64
09	117	40	83	10	70
10	100	60	102	44	64

In summary, I found five were resident in World One, one was resident in World Two, only one was resident of World Three, no one was in World Four, and three resided in World Five. This came as quite a surprise, considering my experience at the college in Dr. Waters' class where the majority were in World Three. Least surprised was my thesis supervisor who believed that individuals from World Three (emptiness and fulfillment) could relate to individuals with a sense of emptiness, would recognize people's need for counselling and would be naturally inclined toward a counselling vocation.

Whatever the reason, I was momentarily propelled back to square one with my question. A quick review of the inventory results revealed that there were enough

individuals to participate in my thesis research if my question was rephrased to address Worlds One and Five. In addition, there was a clear distinction between those in World One and those in World Five: those with high scores in World One tended to score low in World Five, while those with high scores in World Five tended to score low in World One. I proceeded by amending my thesis question to address the experience of movement between obsessio and epiphania for residents in Theological Worlds One and Five only.

Participants were selected and advised, alternates (in case a participant was to withdraw) were identified and advised, and those who would not participate were informed. The foregoing was done both verbally and in writing, and consent forms were secured. By the end of 2008 I was able to inform the alternates that no one had withdrawn and their services would not be required.

The next step was to set up individual interviews. These were arranged by way of one-on-one meetings at the participant's convenience, using one of two separate meeting rooms at St. Andrew's United. Instead of utilizing the code number for the individual each participant chose a code name.

Unfortunately, the new motherboard in my computer failed, while around the same time it became apparent that for some unknown reason, the voice recognition software had a significantly diminished accuracy level. This required a revision and submission to the Ethics Committee which would allow me to have a professional provide transcription services for the interviews. Fortunately for me, I received quick approval and was able to proceed with transcription by a professional.



First interviews began in October and were concluded by November 2008. I taped each interview (using Philips technology). I had been cautioned, and did anticipate, that not every word or statement would be audible. Despite abundant precaution some words and statements could not be recognized.

The transcript of each participant's first interview went through two to three drafts, with the first draft being proofed by reading while simultaneously listening to the tape. Changes were made where it was obvious that there was a difference between what had been said on tape and what had been typed. Otherwise, no comments were altered or edited.

My interview technique revealed an apparent tendency to want to control the conversation and discussion. Possibly this reflected my years of work as a human resource manager and my experience in conducting hundreds of interviews. More likely, it was representative of my anxiety and my resulting effort to want to take control in an uncertain environment.

The interviews were then shared with my thesis supervisor and after Dr. Wilfong-Pritchard's review we had a few discussions, including a meeting. We decided that it would be most appropriate to go back to each participant to inquire as to whether they could think of an early formative story which would provide one of the earliest indications to them as to their Theological World of residence. My objective was simple. I wanted each participant to tell me an early story which revealed their worldview.

These interviews around story proceeded very smoothly with very little comment or question from me. Each participant clearly conveyed a story reflective of their

particular World. Unlike the first interviews, where I had sought to minimize silence, in my follow-up interviews I followed Dr. Wilfong-Pritchard's advice and was more accommodating to silence when it did occur. Transcription was again proofed two to three times and once finalized, was shared and discussed with my supervisor.

The experience of adding story personally and qualitatively enhanced the depth and value of my thesis project, leading to further change with respect to my question. The narrative offered a snapshot of an early experience which revealed each participant's Theological World. The anecdote took both the participant and me to an old formative place in his or her life. Our roles had a different quality than that present in the initial interview. I very much felt that they were leading me on a journey, one that I could visualize and to which I could relate. My mind and more particularly my imagination were most active. At moments I could sense that their story made me conscious of my own stories, serving to connect to each other through who we each were. It also occurred to me that the initial interview had laid the groundwork to allow their stories to unfold, firstly through the information the participant had shared, and secondly in the growth of trust between us.

Although I had started to glimpse the meaning units, the clusters, and the themes that were emerging subsequent to the initial interview, the sharing of story in our second meeting breathed life into such data. The major themes of their Theological Worlds of separation and reunion and suffering and endurance were evident.

Initially I felt quite excited about the content of the stories. This excitement was soon to be dampened by some very large questions about where this was all going. I

began to wonder if my thesis could not, and more importantly should not, be constructed around story. This question, and the discomfort that went with the question, was soon to be accompanied by another question. How could the experience around my research help me in therapy with clients? Initially I did not see an answer.

Each participant then received a copy of his/her entire interview, along with a letter inviting each to read the interview. Then, if they would like to, they could get back to me regarding inconsistencies, concerns, or simply to discuss the matter further. I did hear from one participant directly who indicated that there appeared to be a number of areas in the interview where the transcription had not been heard clearly.

### *The Methodology*

Van Manen (2003) believes that the tradition and design of phenomenology is most consistent with a search for a deeper understanding of both the nature and meaning of everyday experiences. He states:

lived experience is a starting point and endpoint of phenomenological research. The aim of phenomenology is to transform lived experience into a textual expression of its essence....

Lived experiences gather hermeneutic significance as we... gather them by giving memory to them. Through meditations, conversations, daydreams, inspirations and other interpretative acts we assign meaning to the phenomena of lived life... Lived experience is a breathing of meaning (p.36-37).

As a pastoral psychologist my aim is to understand lived experience. I need an aptitude to see, if not in part to absorb the lived experience of the client.

The initial interviews and the questions asked were an effort to probe and uncover

what van Manen (2002) refers to as "determinate meaningful" (p.38) aspects of the participants' lives.

Although many questions were drafted prior to interviews, a number of questions which were asked were not premeditated but arose spontaneously as a result of the flow of the interview. An objective in my consideration of questions to ask was to see if there was a way to discover the distinctions, as well as the similarities, between the obsessions and the epiphanias of Worlds One and Five.

Van Manen (Ibid) believes that "Phenomenology aims to produce texts that awaken a sense of wonder about the order of what is ordinary. Wonder means seeing the extraordinary in the ordinary. This sense of wonder cannot be coerced or produced on command. It can only be offered as an invitation to the person who is open to it" (p.49).

Our stories hold so much meaning. (Although I appear to have stumbled onto narrative inquiry I am gratified that I did.) Van Manen (Ibid) states "Anecdotes are a helpful method since they bring the phenomenon that we study into experiential nearness... Concrete descriptions of experiences do not explain phenomena but they can create a strong reality sense of an experience..." (p. 61-62).

Maurice Merleau-Ponty (1962) asserts that:

phenomenology is a study of essences; and according to it, all problems amount to finding definitions of essences: the essence of perception or the essence of consciousness... a philosophy which puts essences back into existence... It tries to give a direct description of our experience...

It is a matter of describing, not of explaining or analyzing (p.vii).

Norman Denzin and Yvonna Lincoln (2003) assert that phenomenology looks at

the world we individuals tend to take for granted and considers how people experience it. The user of this research methodology observes how meaningfulness is played out in the social world. Phenomenology requires that I work to become aware of any assumptions or preconceptions that might get in the way of my research, that I strive to become aware of and to neutralize any bias, and that I monitor and honour my objectivity as a researcher.

Alan Bleakley, a medical education writer and researcher (2005, p. 534) believes that with narrative inquiry story can be either its product or its raw data. Bleakley refers to the emotional impact held within a story, and the loss of this emotion with most analytical methods of research.

My shift to narrative inquiry came about largely out of a combination of the energy and clarity the participants' stories convey. The story was the experience stated in the most natural, accurate, and effective manner. The data which came from the interviews had neither a flow nor more than one dimension to it, while the data which flowed from the stories was far more revealing of life and was multidimensional.

Bleakley believes (p. 536) that there is an important distinction between science and narrative in that the former deals solely with the truth; while the latter is concerned with endowing experience with meaning. He asserts that story is as old as time itself and is the most basic organizing principle of human activity. Without it there would be no order to human events.

Narrative sets the scene. As a listener I become connected to the storyteller. Human beings thrive through relating to one another. Our senses attest to this. We all

have an internal visualizing mechanism which is stimulated by story.

Bleakley (2005) references Huttunen et al. who believe "narrative research is not a method... Rather, it is a loose frame of reference... amoeba like" (p. 537-540). By comparison Lieblich, McAdams and Josselson (2004) are gentler in their assertion that it is more art than research. Lieblich et al. also provides framework for narrative analysis as holistic versus categorical and content versus form. The holistic approach considers the story in its entirety. The categorical tends to dissect the story. I have chosen to deal with my stories holistically.

I do appreciate Bleakley's reference to the characteristics required of a researcher working with narrative inquiry. He suggests it does require ethical and critical engagement, and most particularly sensitivity with respect to both the participants and the data. I would suggest that this sensitivity is synonymous with bracketing.

Lieblich and Josselson (1993) believe we know more about what narrative is not than what it actually is. "Story cannot stand alone but must be linked to some theoretical context or previous knowledge... Life story is the interface between life as lived in the social times... life narrative interweaves individual experience with historical reality ..." (p. xi-xii). They consider story so very important that "when people are deprived of the capacity to narrate, identity is annihilated and human comprehension is threatened" (p. xiv).

Terri Apter (Ibid) "demonstrates how careful use of narrative can capture the layering of experience so necessary to psychological understanding that cannot be apprehended by linear measurement and thought" (p. xi-xii). Guy Widdershoven (ibid.

p.1-2) suggests that life and story are interconnected and human life is frequently measured by story. They are not two separate phenomena. They are both form and informing to one another and "... experiences have little value as long as they are not connected to... stories... We only become aware of the significance of these experiences by telling stories about them and fusing them with other stories" (Ibid. p.7).

Clandinin and Connelly have helped me immensely to better understand the methodology of narrative inquiry. They hold a strong commitment to such qualitative research, stating:

... humans are story telling organisms who, individually and socially, lead storied lives. Thus, the study of narrative is the study of the ways humans experience the world... What matters is that lives do not serve as models; only stories do that...  
...The study of narrative, therefore, is the study of the ways humans experience the world...  
It is equally correct to say "inquiry into narrative" as it is "narrative inquiry". By this we mean that that narrative is both phenomenon and method (Educational Researcher, 1990, p. 2).

Essentially then Clandinin and Connelly suggest inquiry is narrative when the phenomenon is story. In my second meeting with my participants they primarily told me a personal and meaningful childhood story; while in hindsight, my initial meeting with participants formed the groundwork for story. This would not have been possible without some relationship with the participant. Certainly, collaborative research with fellow Christian participants implies a degree of relationship. However, I had not foreseen the advantage of participants coming from my own church until I was well into my interviews and analysis. While I had not engaged socially with any of the participants outside of the church, they were individuals with whom I worshiped weekly.

For a number of years I have felt a growing value in fellowship, and I believe that a sense of fellowship is fostered when I sit in close proximity to an individual for an hour every week, in a venue which allows for prayer, song, and sermon, with a general purpose being to derive meaning around our lives in the community. I would suggest that the value of this existing congregational relationship allowed for a greater depth of sharing than would have been the case with individuals whom I had not met before, even with the common denominator of being Christians.

Clandinin and Connelly (Ibid) believe that relationship and the connections it holds, including value around equality, are quite important to the process of narrative inquiry:

The central event is the act of affirming or entering into someone's thinking or perceiving... the researcher needs to be aware of constructing a relationship in which both voices are heard... When one engages in narrative inquiry the process becomes even more complex, for, as researchers, we become part of the process. The two narratives of participant and researcher become, in part, a shared narrative construction and reconstruction through the inquiry (p. 4-5).

Josselson and Lieblich (1999) introduce their text by stating "I prefer to think of narrative research as a hermeneutic mode of inquiry, where the process of inquiry flows from the question – which is a question about a person's inner, subjective reality and, in particular, how a person makes meaning of some aspect of his or her experience" (p.x).

### *Bracketing*

I was aware of the need to bracket my inclinations and assumptions, and one of the most effective measures to do so is to maintain the intensity of my focus and listen



carefully. This requires maximizing the amount of time I spend listening to the participant, while minimizing the amount of time I spend listening to myself. Although a worthy objective, I cannot deny my own subjective tendency to want to exchange ideas, and even more importantly, to relate to the participants. Despite these natural tendencies, I have attempted to keep the objective before me of allowing the participant's data to speak for itself.

James R. Lyons (1969) in reference to Tillich states:

... knowledge is ultimately a participation in true Being. This is what existentialism meant for him intellectually. Immediately, as with Heidegger, this is a protest against the "bracketing" of questions of existence, and against the exclusive concern with a description of essences, that was characteristic of the early phenomenological analysis of Edmund Husserl (p.34).

Later, Lyons (1969) reaffirms this concern of Tillich; "Furthermore he asserts that – try as we will – we cannot approach the interpretation of a body of facts, let alone collect or educe them, without an underlying point of view" (p.83).

Jane Speedy, a writer in the field of narrative inquiry and psychotherapy (2008, p. 30) offers a caution regarding neutrality, suggesting that it is somewhat of a myth that one could ever bracket themselves off in almost a God like manner or position to enter the research without predisposition and pre-inclination. For myself, I have attempted to remain conscious to the objective of leaving myself open, allowing the material to take me where it needed to go and not where I felt I or it needed to go.

Speedy (p.62-63) would also suggest that the very fact that my participants were primarily females would in and of itself put an onus on me to be most diligent with respect to assumptions. With respect to this point, I would suggest that the significant

reliance on story for my research helped in part to minimize bias or assumptions which I may have brought to my research.

### *Ethical Issues*

A very basic and essential ethical consideration and necessity is simply that of undertaking my research project with intelligence, hard work, creativity, and a consistent underlying objective of doing no harm. Denzin and Lincoln (2003) suggest the endorsement of a broader definition for ethics. I have an obligation to look at the broader context, questioning seriously whether or not damage could flow or follow from my focus on Christians. Jones has focused on Christians both with respect to the development of his inventory and his thesis. I have followed his lead, drawing on that population only.

Van Manen (2003) alerts the researcher to a broad array of ethical considerations, including the possible fuelling of false hope that the research being conducted might lead to a solution to the problem. To reiterate, my work with my participants neither dealt with a specific or shared issue or problem, nor in any way could be construed as therapy.

Throughout the better part of a year in which I was engaged with this project, I did make an effort to be vigilant in uncovering my bias, prejudice, and assumptions. Carrying false assumptions into my research could have very negative consequences. I have attempted to keep these concerns before me at all times over the past year. I have relied on the objective guidance and feedback offered by my supervisor and it has also

helped to review the guidelines offered through my college.

I wish to communicate clearly with the participants in this research, advising them of what was expected of them, how the information would be collected, who else might see raw data and final data, the time commitment required from participants, what if any information participants would see during the process or regarding the final outcome, and an understanding that participants had the right to withdraw any time they wished to do so as well as a right to have their data destroyed.

## Chapter Four: Participants' Stories

Speedy (2008) quotes from Arthur Bochner who posits:

"Stories long to be used rather than analyzed, to be told and retold rather than theorized and settled. And they promise the companionship of intimate details as a substitute for the loneliness of abstracted facts, touching readers where they live and offering details that linger in the mind" (p. 138).

Two of the four stories which participants provided I, one from World One, and one from World Five, are presented below with the minimum of editorial changes. In this way, the reader can experience first-hand, through this dialogue, how readily the participants were able to access meaningful stories regarding early emergence and adherence to a worldview. I believe that the reader will benefit by way of seeing the incredible opportunity for connection to the storyteller's current situation, were such stories to arise in a therapeutic setting. Again, my participants were not in any way engaged in a therapeutic setting. My co researchers' code names are Starr, Andrew, Anne, and Anne W.

*Anne W.*

**R:** Okay, so Anne, we're just doing a little clarification here and particularly was interested in the *obsessio* end of it, and if we could, if you could go back to when maybe

you were a little girl; but an early memory of when you sensed this sort of grip or this sort of resonance in a world where there was suffering. And the suffering I'm thinking might be something that happened to you. It could have been something along the lines of having to go to someplace you didn't want to go, it was really difficult, it was hard. It felt maybe even overwhelming which is an aspect to your world and you were in there, and it, it, just, it was heavy, it was suffering of some type and you got through it.

**P:** Right, I, I think the first thing that comes to mind is, we used to live in the Northwest Territories, and uh, I think I was about six years old and I was coming out of the school and my friend and I were um, like eating snow and I thought oh I'll just lick some snow off of this. Like our schools were great big trailers with big steel I-beam winches at the front. So I, I stood up to lick the snow off that and my tongue immediately froze to the metal. And this was steel; it was solid, solid steel. And it couldn't come off, it was like a huge surface of my tongue was completely stuck there and I remember the older students trying to pull my tongue off and they couldn't do it so they went and got the school teacher. Now the school teacher had enough sort of common sense to think to heat the metal up to move my tongue off. So she did that in the process of burning her own hand and the whole thing. Anyways, to make a long story short, they had to stop a flight from Yellowknife on the way to Inuvik in Norman Wells to pick me up and my parents sent me on the plane with the physician to Inuvik and I had to stay in Inuvik by myself for a week without any parents and I remember that and I remember the whole, like walking up and down the hallway and not being able to figure out which room was my hospital room cause I couldn't read numbers and I remember

hours and hours of walking up and down the hall, or what it seemed like hours and hours. Anyway and I was gone from my parents for about a week. So I think that was probably the start of the suffering kind of, you know, big event in my life. Until then I had been pretty, pretty calm.

**R:** So and what did that feel like?

**P:** Uh you know it was a real sense of, I, I, I remember feeling quite disconnected like really at a loss kind of like I was floating around and nobody really knew where; like I know that my parents knew where I was; but I felt very much alone in that situation because I didn't know anybody there. I didn't, we didn't, the physician that came with me dropped me off and went back so I was totally alone there as a six-year-old child.

**R:** What had to be done with your tongue?

**P:** I remember that they debrided it or something, like they, they cut the dead skin off the top of my tongue and they had to put sutures underneath it; but they were able to keep it, like obviously keep my tongue. Cause there was a concern there that they were going to have to remove it. It was so badly frozen and it was so badly torn underneath and I was in shock and I'd lost a lot of blood and, it was quite a scenario.

**R:** Yeah. And did you have a sense during this ordeal or during the travel and the visit to Inuvik of, oh just sort of like, why, why you needed to be alone?

**P:** Yeah, yeah I think that was the part, and I remember asking my mom quite a few years later, you know, like why didn't you come with me cause most people wouldn't send their child to the hospital, especially Inuvik, alone. And, and I guess it was just a matter of timing and circumstance and the inability to go and cost and the whole thing.

Yeah, I remember I did question that.

**R:** And was there a part in there that you said at any time, or another time that, okay this is suffering, I don't like this; but I can endure?

**P:** Um I think so, you know, I, I think I remember thinking, cause I kept asking when I go back to Norman Wells and they said "oh you're going back this day" or, you know, so there was an end in sight and it did get better and I remember when I was able to eat again it was okay.

**R:** Do you remember the sense of being alone? Did you have a sense of fear or crying?

**P:** Um I don't think I cried a lot. Maybe I did, because I was homesick; but I think it's a fear, you know, that nobody really knew where I was, you know, cause you're walking up and down trying to find your hospital room.

**R:** And was there a sense of pain that kept coming with that?

**P:** Not really, not that I can recall. It was mostly just fear. I think, you know, the innocence of youth right. You don't really know the circumstance that you're in. You're just kind of there. I think mostly it was just that I was homesick.

**R:** Do you recall having your tongue stuck to that steel?

**P:** Oh yeah.

**R:** What was going on in your mind? How it felt?

**P:** I remember thinking oh this is not good. And I, I just remember, it was probably about 15 or 20 minutes, thinking oh, you know, this isn't, and I was thinking and, I remember thinking in my head oh if I just pull really hard I'll rip it off, you know,

like it was so frozen. It wasn't painful because it was frozen solid. Like it was really cold outside.

**R:** Yeah. Were you crying?

**P:** I think so, for the first little bit I was and then I think I kind of, I remember, it's so funny what you remember eh? Um, they had this old blue Travel All like the precursor to the Suburban and they used to use to bring the Imperial Oil kids to the school, and the other kids, like from the DOTS, it was very much a town divided. Uh we had to walk to school; but I remember that they used the blue Travel All to take me to the medical station and I can remember thinking wow I get to ride in the school bus. You know so I honestly moved from being really afraid and scared to being totally in shock.

**R:** And did anything happen while you were stuck there, like to that steel? Were any kids being mean or saying things to you?

**P:** No actually they were, they were trying to help, you can tell. The older kids were trying to help and they were, you know how they say you should pour hot water on, to get your tongue, to get let go, and so they were trying that and it didn't work and they were thinking it was really bad and then I started to have a lot of bleeding and they could see that I was choking on my own tongue so, yeah. No, nobody was....but they did close school for half a day, because of me. I felt very privileged, I remember that. (laughter).

**R:** And was there any negative fallout when you got back? Were you in trouble?

**P:** Oh no, no. I think there was some negative fallout because of my mom, because she was a nurse and the nurse that worked in the nursing station there, there was no physician. It just so happened that he was kind of en route back from Yellowknife and



heard what was going on, and the nurse in the nursing station told my mom that she was just overreacting and that she should really just mind her own business because she wasn't the nurse, and um, so, I think my mom sort of went over top of her and phoned the physician and said "I'm very worried, I think that she's in shock" and you know "we have to do something about this," and the physician's wife was also a physician but not practicing at this time and she agreed so that, they sort of, my mom and this lady got me shipped out and the nurse really was quite put out and there was quite a discord between the two of them for a number of years I think, it was like, you overstepped your bounds; but it was just my mom being a mother. But I didn't know that until I was quite a bit older. So for me no, there was no negative feelings or anything. I went back to school and I just remember things being okay. It was a long time ago now.

**R:** Did that do anything for you in later years when things bad happened, when there was suffering?

**P:** Oh I think so. It kind of gave me the self-reliance cause I could get through things on my own.

**R:** On your own, yeah. In Inuvik by yourself, six years old.

**P:** Can you imagine.

**R:** Wow, yeah. So you must have felt pretty good when you got home?

**P:** I did. I remember coming home on the plane and it was quite a late flight at night and there were these two gentlemen that were quite concerned that I was travelling alone, because there was nobody to escort me, like they just put me on the plane. It was only the next stop and I'd be off the plane. And I remember telling them "oh no, it's

okay, I'm alright, my dad's the airport manager. Everything will be fine." And they were so worried they actually got off the plane with me and made sure someone was really there to pick me up. So, I remember feeling quite grown up.

*Andrew*

**R:** What I want to do today Andrew is just clarify a few things from our initial discussion, and in particular I wanted to go back to your early Toronto days if we can to a time when you might have first experienced that sense of your worldview of separation and reunion, particularly separation. Like an early incident when you might have said or felt more separate, being what Jones is talking about here. Kind of apart from, loss, a speck in the universe. Jones himself describes his knowledge of his worldview, his insight to his worldview. When he was a little boy; I don't know where he grew up, Kansas is my belief, and he got up, one night, he'd been asleep and he got up in the middle of the night in this big old house. His parents had put him to bed; he was comfortable, and he snuck out of his bed just to check and make sure his parents were there and he got to the railing and he looked down. And they had gone off down the street to visit the neighbours and he had this incredible sense that he was in this world by himself. And so even though the parents came home in an hour, he sat with that sense of being apart, lonely. And I know we just kind of brushed over your early childhood growing up in Toronto. We kind of went through, you know you mentioned your family and you moved. But is there any thought, any memory you can share with me about that

sort of an early sense of being separated, an early sense of I'm on my own in this universe, there is loneliness there?

**P:** Yeah, nothing quite as profound as what this fellow's talking about; but uh that's pretty clear, when I was um, let's see um, first off I grew up in a family of five children and all of us went to one school, junior school and I started at the junior school from kindergarten and then they changed the school boundaries so we were right at the edge between this and I guess they had to sort uh, populations or something to make it move a couple of streets into another school which had a very, very different social climate, um uh quite different, much, much uh, much rougher and um uh just different um so I through grade one went off to the different school and all of my siblings had, uh, the school my siblings had gone to had been a little more academically oriented and they had accelerated programs to combine, um combine a couple of years together to make it through quite quickly, so I think, I think all of my siblings, four of them, at least three of them; but I think four of them were all, were accelerated through one of these combined classes. So for some reason um uh at the school that I went to nobody skipped, nobody accelerated, it was not done, did not happen. So I think in grade four I had quite good marks and um a lot of advantages at home in terms of rank, compared to kids that had no books in the house and that sort of thing and uh so my parents somehow petitioned the school to get me moved from grade four to grade six um and it just actually happened that the grade six year I went into had um was a really rough crowd. Like I think, I'm going to guess, fifteen of the boys probably had had legal run-ins by grade eight. Reform school or breaking and entering and drugs were evident, like we actually spent recess picking up glue tubes and baggies on

occasion. It took that long for the whole school to get out there, so that's kind of a two step thing where the different school, and then the skipping didn't go that well because basically you lose all your friends at the junior level because you've been put somewhere in the school and I don't think I handled it very well; but whatever, and um and I didn't really fit in well at the um, yeah it was a pecking order situation where um ah it was kind of a street culture thing where everybody knew your fighting skill, you were measured on your fighting skills and the uh and basically had a pecking order and you know if you can beat the crap out of that guy above you, you can move up and I didn't come from sort of a home where that was, you learn a lot of good fighting skills at home. So that became a very isolating experience which I um relate certain, relates to uh, that's very true when I see raising my own children, how pivotal those grade six, seven, eight, nine years are for setting up your life model and that's pretty, um, very heavy, very heavy, to think that we were looking at junior highs for our kids and one principal at one of the schools we went to, he said, you know, give us your kids for junior high and their life patterns are set so uh, that always stuck with me and watching my own kids go through and their friends and so forth, those years are just critical. So uh, so, so there was ah, ah, certainly a share of an isolation thing; but ah it was inside at that time. That's my uh self-pop-psychological evaluation. Which fits this model.

**R:** That's an interesting story that that happened to you. I had something very similar. I was, the middle of our street was divided so I had to go to a real rough school where they seemed to be a lot older than me like they'd been put back and that.

**P:** Yeah, that makes it worse doesn't it?

**R:** Yeah, and it was a long ways away. So, instead of walking two blocks to school I walked 12, 16 blocks, and if you'd get into a fight on the way to school, once you crossed this park, you were in kind of a tough territory, so, yeah, you can relate to that. So, just if you could, if you could just describe for me in your own words, just kind of describe, paint a picture of what that loneliness felt like, like you used the word loneliness; but what did that feel like? Maybe you can use some metaphors around that if you could. Take your time.

**P:** I think the, you know it's so hard to put your mind into whatever, a 10-year-old or whatever is thinking at this stage of life; but I think confusing would be the first word that would come to mind because you're sort of going from one world to the other and the value is that you're um, you know cause we went to church and scouts and all that sort of thing and a lot of the kids that you're going to school with are mixed up with um came from some difficult homes where they didn't have all the support and parents were heavy drinkers or what not and they were, you know, grade eight kids were getting into the booze and stuff like that. So different, crossing value uh living with different values sets and trying to equate what you're doing in one place with what you are doing in the other. Neither helps you very much in the other one sort of thing. For a kid that's probably the hardest thing is not having um, and not having um, not having anybody that's really recognizing the two worlds that you're living in and, and, and so you end up carrying the wrong stuff back and forth and then that just makes it worse, you do the wrong thing in the wrong place.

**R:** So you couldn't go home and say, mom it's really different over there, they do this, they do that, and have somebody who says, you don't need to go there.

**P:** Yeah, well I and I um, not to *dis* my mother cause she was a wonderful person; but I remember getting beat up on the street, just cause I, for some reason he didn't like what I was doing and losing a fight and going home and getting in trouble for fighting and then my dad was expected to carry on this campaign but then he came and kind of said the words and then, which were like he said, you know you gotta hold your fists up like this and (laughter).

**R:** So reunion (laughter).

**P:** Yeah (laughter). So, uh, cause he was, you know, my mother had the program, I guess um, so, so that's, I guess the best example I can think of all the confusion because, you just, um, you don't know, so. So that's isolating because um, and that's just one of the things that all kids learn and you never really get those experiences again, trying to take what they learn in one world and deal with it another. For me it was a little bit more extreme for me than some kids; but on the other hand I could have been growing up in those other homes, so I'm half lucky. That's interesting that you had a similar experience. You got a long walk to school.

**R:** Grade seven and eight.

**P:** Yeah, those were my two years that I just got terrorized.

### *In Summary*

My initial interviews with the participants did provide some contrasting data with respect to each participant, as well as the participants between the two Worlds. They also

provided a better sense of knowing one another, and I believe that familiarity promoted a deepening trust between the participant and me. In turn, this created the opportunity to return to the participants in order to obtain an early story around the emergence of their worldview.

In my view these stories provided a great deal more information than the interviews did with respect to the experience of feel and movement within a Theological World, between *obsessio* and *epiphania*. Most importantly, the stories showed me that we know where we have been and where we are. This knowledge is precious for work in therapy and holds incredible potential for finding where clients are and where they have energy and ownership. It is a gateway which is less science and much more human and relational.

All four stories primarily deal with the experience of movement between *obsessio* and *epiphania* within the worldview. The interviews provided occasional glimpses. Stories are lived, while responses to questions do not always convey a sense of having been lived.

Anne W. revealed an experience of incredible suffering, with pain, significant injury, isolation, abandonment, and all in an incredibly short time and in what must have been a scene of rapid commotion and turmoil, where most unfortunately she was the central character. One can only imagine the anxiety within the thought that one's own tongue might never come free as she struggled to keep from choking on her own blood. The physical suffering is accompanied by the mental suffering of leaving her home for another cold and isolated Arctic community, in the total darkness of winter, with no family or friends around.

Within a few days this young girl is wandering around the hospital by herself, knowing she is going to keep her tongue, that she will recover and return to her home and to her school, and that life goes on. This story says so much more than the interview. Anne W. had so much more energy in telling the story than in responding to my questions in the interview. I had more energy listening to her story than I did in asking questions in the interview. There was more connection between Anne W. and me when the story was related, as compared to the interview. During the story telling, I felt so much more, I was engaged, and time stood still.

Andrew's story revealed so much more than answers to questions ever could. Here was a bright and well behaved young boy following in his siblings' footsteps when he was suddenly and arbitrarily removed from a culture quite consistent with who he was. Only he alone, the youngest sibling, went off to a school where the students' subculture was new, foreign, and violent. The experience separated him from his siblings and their experience of school. School was like a foreign land compared to home, and home was becoming like a foreign land compared to school. It was as though he had been cut loose and set adrift. No doubt he would have been conspicuous in both appearance and behaviour so his hopes and efforts to be inconspicuous could not be realized. He was an easy target for those who wanted to prove their pugilistic skill. Arriving home after a beating, his mother's words are more chastising than comforting, and when his father is sent to do the same as the mother, his dad secretly shared with him how to hold his fists.

Reunion!



## Chapter Five: Themes

### *Analysis*

Documentation from all interviews was organized and analyzed by individual. I first looked for meaning units and then clusters and then analyzed the clusters for themes. I finally looked for common themes within World One and World Five, and finally common themes between both Worlds One and Five.

Appendix A provides a detailed step by step process as to how I reviewed and analyzed co-researchers' information, specifically with respect to *temperament*, as well as themes, and how this process assisted me in distinguishing themes of my co-researchers in one World from my co-researchers in another World.

Van Manen (2003, p.87-89) defines a theme as essentially the experience around meaning, its focus or point. It simplifies without generalizing, but does not fully or adequately describe. It is not a specific thing; but a description of an aspect or aspects of something that one wishes to capture. It is concerned with making sense of something. A wonderful metaphor is to see them as knots "...in the webs of our experiences, around which certain lived experiences are spun and thus lived through as meaningful wholes" (p.90).

More importantly, van Manen suggests the objective is to relate the theme to what I am researching. In this way the theme is the key to getting at the meaning of the experience. My sense is that themes can be the compass needle pointing toward a worldview.

I was struck by how much a short story disclosed about the individual as well as

how powerful and defining a story could be in indicating or suggesting themes and tendencies in the individual's character.

As I searched for themes in the interviews and stories of my participants, I was conscious that repetition does not equal value. My hope is that I have not failed to discern deeper meaning conveyed in a single comment by a single participant. It follows that non-thematic comments must be considered for their qualitative nature.

### *Temperament*

Jones (1989) refers to our general disposition as temperament or "proper mixing":

While the dynamic of *obsessio* and *epiphania* is universal, for some individuals, the emphasis falls heaviest on *obsessio*; for others, on *epiphania*. Expressed functionally, the dynamic for some is more characterized by absence and drivenness; for others, by pull and lure. For some the *obsessio* has the feel of entrapment or boredom; for others, it exudes the energy of passion. There is reason to believe that such temperaments become established at an early age.

Of the two overarching temperaments, Type A most often characterizes a person born into an environment in which the child is anticipated, wanted, named, accepted, nurtured, and loved. In a word, she or he belongs. The resulting temperament shapes, as expectancy, a universe lively and immanent with *epiphania*...

Others, Type B by temperament, enter existence as being or feeling unwanted – nameless and alone. Consequently, this temperament is shaped by a universe heavy with *obsessio*. *Epiphania* is most likely to be promise, rather than a present reality; such moments may break in, rather than being illuminations of a more constant presence...

While these temperaments may favour one or another of the five Theological Worlds, they provide significant contrasts within each World. Type A sees the defining rhythm from the vantage of the *epiphania*. Type B tends to look at the whole from within the shadow of the *obsessio*. The danger of the first is an indigestion of indifference, the tendency to take life and its mysteries for granted.

The temptation of the second is an apathy bred of hunger, the inclination to qualify to death each potential epiphania (p.40, 41).

Obviously, our environment can alter the experience of worldview. The dynamic of movement within one's World and between obsessio and epiphania can be at times quite tolerable, while at other times intolerable, and some of us at some times require the wisdom or the presence of a caring other being to help correct or modify the dynamic. It is not figurative, but always literal.

Anne W. received her baptism into the World of suffering and endurance when one cold midwinter day, as a six-year-old, she suffered as never before. Attending a school in the Arctic she stuck her tongue on a piece of steel. Despite her own efforts to pull her tongue off the steel with every muscle in her mouth, head and neck, she was stuck. She was stuck despite classmates pulling her body and her head, and stuck despite the teacher heating the steel and burning herself. The damage seemed to be irreparable. The school was closed because of the incident. She was airlifted to the nearest hospital hundreds of kilometres away. With no family or friends around, she underwent surgery and grafting and did it by herself, learning that she could endure. A worldview took shape.

Andrew too has a story of separation; separation from family and classmates as he goes off to a neighbouring and very rough school where many of his values are neither in evidence nor honoured by his peers. Home values are in conflict with classmates' values. The values that give rise to belonging at home are not evident amongst classmates and display of the mores from one environment (ie. home) into the other environment (ie. school yard) is not acceptable.

### *Participants from World One*

#### *Temperament.*

Starr saw her temperament as being five out of ten or even higher. She initially stated she was at an eight out of ten on the evening of our first interview. Andrew had a similar endorsement with respect to temperament, suggesting that he was at an eight out of ten and that that was a good feeling.

#### *Sensitivity.*

Starr saw herself as more of a feeling person than a thinking person. She saw herself as a sensitive person; but could clearly see boundaries that she has developed over time.

Andrew was aware that he tended to think, then he would feel, and finally he would behave. He felt that it was very important for things to happen in that order and that he did not behave before he had thought. Andrew tended to think that sensitivity was not highly relevant, as he had found in business that few people really cared how he felt and that helped him get over things more quickly.

#### *Change and separation.*

Starr had moved a great many times as a young girl, as her father was a minister.

As a result, she did not form many close friendships or relationships, and had tended to see herself as being on the outer edge in social groups. She had learned to do things quietly and by herself. What friends she did meet tended to be those who were considered outsiders like herself. She found this a world of some sadness and struggle as an adolescent. When one move took her from Ontario to Québec she was enrolled in a classroom where they had all studied French since grade three, yet she was joining her classmates in grade seven, not having studied French.

She had four brothers, one of whom died as an infant. Two have passed away in recent years. She had moved out west in 1963. Starr was recently widowed after a long marriage. Her two grown sons reside in Calgary.

Her husband's childhood had been different. He had grown up in one community and attended the same school throughout his schooling. He maintained his same friends. Starr saw herself at the opposite end of the spectrum, not having a continuum with respect to her life, the only continuity having occurred in her high school years.

Starr saw change as something that was ongoing in life, and that its essence was good. She certainly values her relationships with friends, the church community, and the community at large.

The loss of her husband has been a very difficult adjustment. It has brought her a loneliness that she describes as being like darkness. There is a weight to it. She did not equate the loss to abandonment.

She referred to herself as a PK or *preacher's kid*. Being a PK was not separating or alienating in itself; but rather what was separating was the necessity to move to

different schools, attempting to fit in, feeling as though she was not succeeding, and feeling as though she was always the new person on the block. She did not see life repeating itself, but rather presenting her with new things on an ongoing basis.

Starr did harbour two regrets that had a separating quality to them. She recalled a friendship and genuine regard she had with a previous minister. This individual certainly seemed to be working too hard and Starr attempted to point that out to her, apparently in a kind manner. It was not well received and their friendship ended. The second regret that she conveyed was with respect to correcting her husband at times and then not truly listening to his efforts to defend himself.

Andrew had discovered separation and change in an imposed school attendance change. He had to cross a socio-economic boundary in order to attend school. This proved to be both geographical and cultural in nature. He is from a large family with a number of siblings, all sisters. In later years he moved to Western Canada, and has made it his home. Andrew is married with two teenage daughters. Andrew has a few friends and a great many acquaintances.

Andrew had a sense of isolation a few years ago, primarily arising from his work. In part, money issues tied to business appeared to have required some isolation and withdrawal as a defence. Without that distance there could be betrayal. He found the necessity for this both isolating and unhealthy. He also had experienced a growing sense of getting set in his ways unless he made a significant change. That change has recently consciously taken place. He has divested himself of his business and enrolled at university; he no longer feels the need to isolate himself socially. He therefore can see

vocation as a factor in the experience of a sense of abandonment. Alternatively, he now has a greater sense of belonging.

His study of anthropology has helped him in part to learn more about abandonment. Andrew did comment that birth could be considered as the ultimate abandonment, as when children come into this world they tend to have to be left alone, at least in Western culture. He cited cultures where they co-sleep, and the single room homes on the prairies of one hundred years ago as dramatically different from North America's norm.

*Reunion.*

Starr had a very keen sense and value around relationship. She enjoyed others' company, interacting with others, and finding out more about them. She distinguished between the word *belonging* and the word *connection*, considering someone "being there for her" as a connection. She found the strength to carry on by virtue of relationships.

Sin was considered by Starr as being out of relationship with people. She tended to like herself except when she felt she had hurt someone else. In that hurt, distances usually arise. She found closeness the preferable place to be. She sensed that she had the capacity to move closer to others to overcome distance. Alternatively, it struck her as manipulative to attempt to have them move closer to her.

She believes that people came to church out of a sense of community, tied directly to their relationships with one another. She believes that she can have a sense of oneness

or wholeness with herself and with others. It had disappeared for a while after the loss of her husband. A sense of oneness or unity was now returning to her. She felt her greatest achievement or accomplishment was a valued relationship. Reunion was having all the family together for a few days. Her view is that humans are basically alike. She felt connection to nature, particularly interacting with her garden, which until recently had largely been tended to by her husband. She liked to go out to see the sunset or the northern lights.

Andrew saw change as something that should only be pursued for achievement of particular or specific things. He had had significant involvement with change in his work and career. More recently change was in the form of going back to University to pursue a master's degree in anthropology. He sensed that he grew in confidence with change, the more he engaged with it. He defined repetition as movement around one's comfort zone. The more something repeated itself to him, the more inclined he would be to believe that he was not moving.

Andrew saw God as a part of reunion. The word itself (i.e. God) was believed to be limiting, while the idea was certainly a part of who we are. Furthermore, Andrew conveyed the belief that we are all trying to find a way to connect to that God in one another.

A wonderful example of reunion had occurred recently when Andrew turned 50 years of age. All of his family members had traveled from the Toronto area in order to be with him. Other friends from the past and present joined in the celebration. "Thirty-five people came out to celebrate and what better sense of homecoming ... what could be better... your home... a lot of the people that we care about have taken their time to show



that they care about you... who you are is a reflection of these people. Obviously you're that much more complete on that day and maybe for a long term afterwards, because of having that experience" (line 502-511).

### *Self-care.*

We have previously touched on Starr's connection with nature. In addition, she is a trained artist and has been getting more involved with art since her husband became ill in 2000. She does feel better when working with art, and also finds music can lift her spirits.

Andrew finds that self-care comes out of his return to University and pursuing his studies in anthropology. He enjoys time in nature. He is quite aware that when he spends more time in nature that his sensory engagement increases, and he experiences improved sense of smell and hearing. This in turn gives him a greater sense of being alive.

### *Participants from World Five*

#### *Temperament.*

Both Anne and Anne W., residents in World Five, score high and in the *Type A* range of temperament. Anne scored 8 out of 10, while Anne W. scored 7 out of 10. Their relations with their family, particularly their parents would suggest they felt wanted and

nurtured and had a sense of belonging.

*Personal responsibility.*

Both participants saw themselves as personally responsible for their life. Both Anne and Anne W. conveyed a sense of personal responsibility and this was most evident in their life choices.

On a global scale Anne W. recognized that there were a great many elements beyond her control, and world news could sometimes feel overwhelming. On a more local basis, she knew that she could make a difference in her own home and even in her own community. She had a desire to become somewhat more active in her community, wanting to become more involved in issues of justice.

Anne was very strong in her assertion that she was responsible for her life. If she felt overwhelmed, then she was the one who had to step up and do something about it. She saw that as she aged, she was better able to manage those feelings of being overwhelmed. Her skills developed with time. She did not see herself as a victim. Rather, adversity was to be acknowledged and dealt with. Her perspective was one of choice. She could sit and suffer, or she could choose to do her best to overcome adversity. Responsibility and action go together.

Both women endorsed the importance of perseverance. Anne W. in particular felt it was an important value for her. Anne reflected that perseverance required a reason.

Anne and Anne W. had different things to say about victims. Neither saw

themselves as being a victim. Anne was concerned about social injustice, believing that victims were victims of humanity and not God. Anne W. distinguished between types of victims, such as those who "play the victim" and don't assume any responsibility; and those to whom unfortunate things happen.

*Life management and self-care.*

Anne saw the need for personal goals in life. She understood that she had to make choices as to what she would attend to and what she did not have time to attend to. Suffering was seen as part of life; but it was manageable. She understood at the same time that suffering might not be manageable for some people on this planet.

She had a sense of managing the ups and downs of life, including her emotions. She was familiar with depression; but it had been an uncommon occurrence. She did not tend to focus on problems, rather she chose to focus on what was important and did not endorse a tendency to obsess about matters.

Personal validation was important and that was obtained through relationships with others.

Anne understood the importance of a sense of humour, the need to be able to laugh at herself, the importance of daily gratitude, and the need for integrity and consistency in attributes such as honesty.

Anne was sensitive to changes in her energy level and this guided her toward self-care. Anne had a small number of fairly simple activities which could be very helpful

when coping in difficult times. These included favourite books, knitting, comedies, and music. With respect to the latter, she is a very capable pianist.

Anne W. confessed to a tendency to get somewhat overwhelmed at times, frequently through taking on too many projects. She suggested that she could subscribe to the saying of "one day at a time" with the caveat that she has a plan. She saw those times of feeling overwhelmed as being situational, tending to relate to deadlines in her life, and frequently to having taken on too many things. She understood that her perception was important when she was feeling overwhelmed. She also had a sense that she was getting better at managing, and managing more. It helped to remind herself that she generally tended to succeed, and this provided her with some faith for a successful outcome.

She found it was important to reflect on and engage with nature. She also drew energy from reading books which called for personal reflection, particularly about ethical issues. She does hope to join a book club as she appreciates others' opinions and views. She enjoyed most genres of music, and was aware that the more she tended to engage with music the better she felt.

Anne W. saw herself not as a perfectionist; but rather more of a controller. She was aware that she could be disappointed in others. She did hold some degree of belief in the saying, "What can go wrong will go wrong."

#### *Relationship and community.*

Anne had moved a good deal as a young child and saw this as having particular

benefits. Specifically, she says that her family was quite close, likely in part due to the moves, as the moves made them more interdependent. Wherever they moved became home.

Anne had initially married shortly into her teaching career, settled in Montréal, and had two daughters. Her marriage broke up when the girls were still quite young. She remarried and relocated out west. That was soon followed by the move of her two daughters to join her. Her children have long since grown and moved from the home.

Anne placed a very high value on relationships. They were her top priority. She believed she had a natural tendency and attraction toward relationship. Once in a relationship, she saw the need for ongoing change, and believed that this in turn improved the relationship. Change was something that had to keep happening. She saw herself as having an innate motivation to relate to others, as if it was a seed she carried that had to be fed and honoured. She loved to watch it grow.

She has a wonderful partner. Her relationship with her children has had both trials and rewards. She was a very active volunteer in her church and community. She saw the church as a great place for friendship. There had been significant change in recent years when she changed churches, moving to St. Andrew's United.

Anne had a strong ethic around social justice and appreciated her involvement with others in performing community work. She talked about her positive relationship with God, sensing that God is always present, even in the darkest times.

Anne W. moved a great deal as a child, growing up in a variety of communities. She has a sense that home was wherever they lived. She was the second of three children. She is now married with two children, now 13 and 11. Moving as a little girl

was difficult at first, but eventually became more of an adventure. Unfortunately, most frequently moves occurred on her birthday which was the end of the school year. She did not want her children to go through moves such as she had experienced; so far that has not happened. She sees Edmonton as definitely being her home and community.

Anne W. has found it reasonably easy to make friends over her lifespan and does value friendship highly. Despite all the moves as a young girl and adolescent she still keeps in touch with at least one person from each community. She saw friends as being different than her, possibly sharing only one or two things in common; but having a common trait of acceptance at face value. She found it reasonably easy to trust people, and could do so quickly. At the same time, she found betrayal very difficult. She was quite aware of forgiveness, she found herself able to forgive without too much difficulty, and she stated that it felt good to forgive.

Church had not been that prominent in her life, and Anne W. left the church in her teenage years. She only recently returned.

Anne W. saw a touch of fate in those with whom she came in contact. She often found that the people she did meet were people with whom she had crossed paths before. She saw us all as being on the same journey, just at different stages.

Anne W. indicated that she has had a sense of abandonment in her life but that it has been receding with age. It was something that was more prevalent when she was younger. She indicates that this has been replaced with a sense of belonging, and that belonging is fostered through community including her family, city, neighbourhood, church, and her work.

### *Change.*

Anne saw both freedom and change in choice. Choice was extremely important, considering that Anne believed that she chose to find her gifts and make use of them. The clear choice was to make the best use of the gifts we have. She believes that we need to look for the meaning we can find in day-to-day activities and that interaction in relationships requires the ability to both give and receive.

Anne did not see a role for fate in life. Rather, she believes that God has plans, and we make choices either consistent with or in opposition to those plans. Anne had engaged in a very active role in her previous church and it was a sorrowful time when the decision had to be made to move on to a new church. Nevertheless, she saw that the time had come to move. Anne saw herself changing, becoming more tolerant, less judgmental, and more accepting of others.

Anne W. saw the dynamic of change as being omnipresent. She saw it in her own life as well as in the world around her and was aware that the way she perceived the world was changing. Change was not necessarily something she could always control. Often, it could not be forecast. Sometimes opportunities to change came around a second time. She was aware that some people oppose change, while she, along with many others, embraced it.

### *Empowerment.*

Anne believed the reason for empowerment was primarily for service. In other

words, gifts that we have are to be used for the benefit of humankind. In turn, one receives a sense of well-being and satisfaction through use of a gift for someone else's purpose.

Anne W. saw empowerment as an important attribute in dealing with illness and disease. She believed that attitude, that sense of empowerment, can have an impact on the severity of an illness once it is contracted. She saw herself as using her own personal empowerment for change, self gratification, and a general sense of being a more complete individual.

#### *Vocation.*

Both participants from World Five had a sense of call to work in their respective fields. Anne was trained as a teacher, while Anne W. is a registered nurse, currently working on her master's degree. Both derived a strong sense of meaning from their profession. Anne has retired from teaching.

#### *Mother (Worlds One and Five)*

Last but not least is a theme which the participants shared in their story regarding their mother. In Anne W.'s emergency flight to Inuvik, the fact that she was on the flight to receive medical attention had come about solely through the efforts of her mother. At the same time, Anne W. felt a sense of abandonment that her mother did not accompany



her, and sometime after the fact questioned her mother about this.

Starr experienced her mother's loneliness, and possibly emptiness, in her unwelcomed demand that Starr sleep with her while her husband (Starr's father) was away from home during wartime.

Andrew had to go to a very different school than his older siblings had gone to. In doing so he had to learn to watch out for himself to avoid the danger and frequent violence. His mother could not make the situation right, and in fact he could not really talk to her about what went on in the school and the school yard. Rather, when he arrived home as a victim of an unprovoked beating, his mother chastised him and instructed his father to do the same to him.

Anne's mother is in the picture as well; however she is seen in the role of a strong support, and part of the strength of the family in times of uprooting and geographical change.

This theme of mother is one where the role is in transition, and through the stories we discover mother moving from a prime object of support and care to a transition where the child has to assume greater personal responsibility for their own care, if not their survival.

## Chapter Six: Discussion

This chapter will provide a discussion around my question, including a more detailed explanation of the concept of Theological Worlds, and within the Worlds the constructs of obsessio and epiphania. I will explore and discuss Jones' inventory looking at the information it can provide the user, and importantly, how it holds value in work with clients, facilitating insight and understanding for both the therapist and the client around their worldview. As well, I provide a discussion of story and the themes which arose in my research with participants.

The question is: How does Jones' theory of Theological Worlds, as revealed through use of the Theological Worlds Inventory, facilitate meaningful counselling?

My use of the term worldview refers to those themes, beliefs, and ideas we hold which tend to frame our perception of life. Our worldview is basic to what we see and how we respond and interact with what we see. Furthermore, Theological Worlds are groupings of world views held by Christians.

Let us look at the makeup and feel of obsessio and epiphania in the two Theological Worlds where my participants reside (Jones, 1989).

First, the obsessio of World One, suffering, has the look and feel of separation and/or abandonment, isolation, smallness, loneliness, being a speck, an alien, an orphan, on a quest to understand the whole, longing to find our way home, and yearning for harmony.

In this same World, epiphania has a look and feel of existence as reunion and/or

gift, awe, harmony, a glimpse of paradise, being lost in God, a focus beyond ourselves to the power of being authentic.

In World Five the *obsessio* is a condition of suffering and/or meaninglessness experienced as engulfment (controlled, manipulated, wronged), a feeling of being overwhelmed, where suffering is morally indiscriminate, where life is a predator, with no prize to lure us forward (Ibid, p.43).

The *epiphania* in World Five is endurance. This is survival with integrity. It requires discernment and a noble will to carry on, perseverance in the knowledge of our misery. Jones (1989) states "Here is the final dimension – inwardness. The changes are not external but inward... Christ never desired to conquer in this world; He came to the world to suffer – that is what he called conquering" (p. 183).

Dr. Wilfong-Pritchard had pointed out to me that a colleague had some nine years earlier undertaken his doctoral thesis in theology at the College. His project included some significant work with Jones' Theological Worlds. This led me to an exchange of e-mails and a conversation with Dr. Bob Root, of Mark Street United Church in Peterborough, Ontario. Dr. Root (personal communication, February 4, 2009) described *obsessio* as "the concrete around our feet," while he saw *epiphania* as "the spring breeze around our face." Tillich (1952) might add that *epiphania* is transforming our anxiety to the objects we fear and having the courage to look these fears in the eye until we experience the thaw and new life of spring. When I think of *epiphania* I think of Paul writing the Philippians (The Holy Bible, NRSV, 2005) "And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus" (p.154).

Dr. Root (personal communication, February 4, 2009) suggests that movement from obsessio is enhanced through the processes of meditation, reflection, and prayer. Possibly while in these states we can hold high ground longer, feeling the breeze around our face.

The elements of obsessio are resolved when we sense a movement toward our epiphania; but our vantage point may have changed. In this change I may sense all my problems have resolved; but more to the point my energy has opened up and shifted within me; I am possibly seeing things from a different vantage point, from my head and/or heart as opposed to my feet.

We have previously discussed *temperament* and the participants' experience of that along a continuum between zero and 10. Temperament is an important aspect in that it helps inform one's degree of involvement and interplay between one's obsessio and epiphania. Generally, one's outlook on life would be more empowering and more enjoyable when one resides in closer proximity to their epiphania. The more one tends to reside close to obsessio, the less there is a sense of empowerment and joy. It would also follow that one would have a greater sense of comfort in the former, and a greater sense of discomfort in the latter.

### *The Inventory*

The question before us is whether the inventory is appropriate, useful, and beneficial as a tool in therapy. Jones (1989) explains how the inventory came into existence. Firstly, he became aware of five fundamental rhythms or themes "through

research into the theologizing process of diverse theologians" (p.18, 19). Over the next five years Jones conducted experimental work with over two hundred Protestant seminary students and approximately one hundred pastors. In-depth study of the data resulted in the emergence of five Theological Worlds. Further testing, data analysis, and ongoing discussion led to the development of the inventory as a tool to be used to identify an individual's degree of residence in each of the five Worlds. The inventory was put to use, tested, and refined in an ongoing process of "verifying its accuracy" (Ibid p.19).

Individual interviews were conducted which focused on the importance individual research subjects placed on music, literature, and other "image expressions" (Ibid p.19). After correlating the results, a test study group, not familiar with Theological Worlds "were exposed to more than two hundred paintings, and each chose those that best captured the feel of their living. A significant correlation was found between persons identified within a particular Theological World and the paintings chosen" (Ibid p.19). This led to conceptual descriptions of each of the five Worlds, followed by critiques by the individuals identified within the Worlds. Jones does caution that the research is focused primarily on Protestants. He does refer to some ongoing research and testing of the inventory; but in no way makes the claim that this is a precise instrument.

#### *More About Obsessio and Epiphania.*

I would suggest that Jones' five Theological Worlds are distinct in that they are general clusters and themes of thinking and feeling, of value and belief. Further, within

each World the obsessio and epiphania are places affording less time lived in either the heart of obsessio or epiphania, but rather most times spent in a cyclic or repetitious pattern moving between the poles of obsessio and epiphania.

A resident of one World can easily misinterpret the characteristics of residents in other Worlds, by imposing the distinct feel of their World onto another World. It can frequently be both confusing and frustrating to attempt to understand the feel within another's World. Dr. William Close (personal communication, April 25, 2009) believes that to be truly at home in one's World is to be at peace, an experience of epiphania. When we are confused about our World, or struggling to understand those who reside in a different World than ours, the confusion and frustration we experience is part of obsessio.

As I live in the moment, I catch glimpses of fear and gratitude, possibly in the same moment. Most things in life seem to hold both a positive and a negative aspect, and are dependent upon my perspective; I see more of one than the other. The concept of temperament approximates personal perspective. As I look behind this moment, and explore my own history, I am very aware of moments where I have been in the heart of obsessio and other moments when I have been in the heart of epiphania. Furthermore, I have had days, if not weeks and months, where the general theme was one more closely approximating obsessio or epiphania. Frequently, life has felt as though one were traveling at the speed of thought, ahead of a vapour trail of pros and cons. I believe that the precise ingredients of that feeling (i.e. speed, pros, and cons, feel) are very much an individual thing. Jones (1989) understands that there are as many worldviews as there are individual humans. It is the feel of an individual's life which can not be precisely

duplicated; but only generally approximated. Given that no one else can know the precise nature of my life, I find it both refreshing and beneficial to conduct an in-depth study for my thesis around the work of someone who deals more in general terms. As a therapist I require humility to appreciate the limits of my empathy.

Jones (1989) states that an "obsessio is that which so gets its teeth into a person that it establishes one's life as plot" (p.27). In this sense the theme of our dilemmas, and the bigger picture of our worldview, are in us and we are in them.

The obsessio in each of the Worlds cries out for relationship, as well as personal management and recreation. We know that if we cannot make the obsessio go away we have to learn to manage it, and in part heal ourselves, if not just cope. In this effort, sometimes, we can hold the ground of our resolution or epiphania. Jones' view with respect to the ground we tend to most frequently hold, our temperament, would suggest that it is possibly a die that has been cast. He believes that the environment into which we are born, and possibly more basic than that, our very genes, set the stage for our temperament (Ibid, p.40).

If there is one felt sense which obsessio conveys, it is anxiety. Thomas Oltmanns, Robert Emery, and Steven Taylor (2006, p.191) describe anxiety as a more general, diffuse, or possibly vague mood (as opposed to a syndrome). In contrast, fear is specific, real, usually immediate, and has an object. Anxiety has less to do with one's immediate circumstances and more to do with an anticipation of the future.

The DSM-IV TR (2000) has an entire chapter dealing with anxiety disorders, including obsessive-compulsive disorder, in addition to the anxiety issues contained in a

number of the criteria which make up the full spectrum of disorders discussed in the manual. Anxiety is a significant problem on this earth.

Jones has laid the base for his theory upon the shoulders of the 20th century theologian Tillich. Tillich (1952) believes that all humans frequently reside in a place of significant anxiety. We can expend a great deal of our energy in an effort to get around, over, or through this anxiety. Tillich suggests that the Stoics understood that people could overcome their anxiety "only through the power of universal reason which prevails in the wise man over desires and fears" (p.13).

When we do rise above the anxiety within our life, we often reside in a place of epiphania or resolution. Tillich (Ibid) believes that "the affirmation of one's essential being in spite of desires and anxieties creates joy... it is the happiness of a soul which is 'lifted above every circumstance.' Joy accompanies the self affirmation of our essential being in spite of the inhibitions coming from the accidental elements in us" (p.14).

We are more creatures of being than nonbeing; but there is no avoiding both conditions. Tillich (Ibid) holds that "being has nonbeing 'within' itself as that which is eternally present and eternally overcome in the process of the divine life" (p.34). It is in our nonbeing that we encounter anxiety. Further, I would suggest that Jones' term of *obsessio* approximates the anxiety of nonbeing. His term *epiphania* is a place approximating our more secure and meaning based sense of being.

Tillich does distinguish between fear and anxiety, with fear being directed at and held within an object, while anxiety is much vaguer, without an object, and it is a state that humans hold at times that encompasses the possibility of *nonbeing*. In World One



the obsessio of separation would certainly hold this sense of *nonbeing*. Tillich (Ibid) states that "anxiety is finitude, experienced as one's own finitude" (p.35). One of the difficulties inherent in anxiety is its very vagueness; when it takes on more of an objective form then "courage can meet every object of fear, because it is an object... anxiety... in a paradoxical phrase, its object is the negation of every object... It is the unknown which by its very nature cannot be known, because it is nonbeing" (Ibid, p.36-37). Tillich's view of anxiety is that it throws the meaning of being in doubt as though one were in a free fall in the dark. It is an absence of meaning in a place where one thing we do know is that we are a finite creature, and as such are engaged in a dilemma for significance. I believe nonbeing is the essence of Jones' obsessio, simply requiring the addition of the flavour to distinguish it within and amongst the five Worlds.

Tillich (1952) suggests that nonbeing is always present producing anxiety and is behind all our insecurities including loneliness, homelessness, disease, injury, and the ultimate nonbeing or nonexistence in death. In part, due to its omnipresence we attempt to transform it into fear by forming it into an object, an object which we can see and then meet head on with courage. These vague anxieties and objects of fear tend to take on particular patterns or themes, such as separation and suffering; dilemmas which form the core of our obsessio.

Despair is a word which helps approximate obsessio. Tillich finds despair to be somewhat of an endpoint, a place beyond which we dare not go, a place without hope. It approximates the bottom or zero on the temperament scale of zero to 10. At the same time, it is in this place where things appear most hopeless and it would appear that

nonbeing is the victor, that the dying embers of life are fanned with the deep knowing that the feeling of despair confirms being, or as Tillich states "feeling presupposes being" (Ibid, p.55).

I believe this demonstrates the connection and dynamic of being and nonbeing, and epiphania and obsessio. Tillich (1952) believes that nonbeing arises out of being. Moreover, they respond to one another. My obsessio is in part counterbalanced by my epiphania. These two poles mark out the bounds of the ground or worldview that I play out in my life. The experience of movement is both natural and innate. The experience is our home.

Tillich (Ibid.) suggests that anxiety actually belongs to our existence and cannot be dispensed as just an abnormal state or psychotic tendency. It is real and it is natural. More importantly Tillich holds that it is inescapable, and I believe this brings us back to Jones' theory that anxiety is a part of a greater dynamic played out with the other pole, the epiphania, having both a pulse and a rhythm. It appears that we cannot cut out and remove anxiety; rather the objective is to acknowledge it as part of our being and discover what we can learn from it. The antidote for obsessio is found in our knowing and/or our trusting around our being.

Tillich (Ibid) comments on the many theories of psychotherapy and suggests that there is

...one common denominator in all the theories: anxiety is the awareness of unsolved conflicts between structural elements of the personality, as for instance conflicts between unconscious drives and repressive norms, between different drives trying to dominate the center of the personality, between imaginary worlds and the experience of the real world, between trends toward

greatness and perfection and the experience of one's smallness and imperfection, between the desire to be accepted by other people or society or the universe and the experience of being rejected, between the will to be and the seemingly intolerable burden of being which evokes the open or hidden desire not to be. All these conflicts, whether unconscious, subconscious, or conscious, whether unadmitted or admitted, make themselves felt in sudden or lasting stages of anxiety... A search for the basic anxiety, not in cultural but in psychological terms, is made by practical and theoretical analysts. But in most of these attempts a criterion of what is basic and what is derived seems to be lacking. Each of these explanations points to actual symptoms and fundamental structures... Only in the light of an ontological understanding of human nature can the body of material provided by psychology and sociology be organized into a consistent and comprehensive theory of anxiety (p.64-65).

In Earl Loomis Jr.'s essay (Lyons, 1969) he states:

almost every one of Tillich's theological concerns has direct bearing on psychiatry. I can illustrate with only one or two examples. The first is the polarity of separation and union, the relation of individuality to participation. This derives from Tillich's philosophical anthropology, a theory that contains a number of elements which are parallel to psychoanalysis and child development (p.85).

Tillich (1952) suggests that at least partial resolution of our dilemma can arise out of "spiritual self affirmation" which is likened to the creativity of spontaneous living within the meaning of life. "Everyone who lives creatively in meanings affirms himself as a participant in these meanings. He affirms himself as receiving and transforming reality creatively"(p.46-47). In Tillich's view one needs to be in a state of love in order to engage with reality creatively. This would suggest that epiphania has a quality of transformation and is a place of love.

Tillich (1965, p.46-48) in responding to a question regarding the separation from

the ground of being, and a drive to unite what has been separated, distinguishes between being a stranger and being estranged. The latter implies a prior knowing which leads to an effort at reconciliation or reunion. He actually defines love as the urge to unite that which has been separated. It follows that in separateness there is belonging, even if only in knowledge of same, possibly even unconscious knowing.

This concept is conveyed in many of the biblical stories, including that of the Prodigal Son (Luke 15, 11-32, NRS, p.60). This is at the very core of the meaning in being. At the heart of *obsessio* is this estrangement, the anxiety which arises from it, the desperate sense for connection, the meaninglessness when it is absent, and the core of *epiphania* being the love in connection. Importantly, connection does not mean sameness; but can have moments of holding sameness.

Eckhart Tolle (2006) professes a philosophy mainly comprised of spirituality and psychology and offers some help in my search for the essence of *epiphania*. He finds *epiphania* in a collapsing of the ego which takes its identity from form or objects. When these forms around us are lost, or are seen for what they are, we can start to identify our being "as formless, as an all pervasive Presence, of Being prior to all forms, all identifications. You realize your true identity as consciousness itself, rather than what consciousness had identified with. That's the peace of God. The ultimate truth of who you are is not I am this or I am that, but I Am" (2005, p.57).

Tolle believes that our inner purpose is to awaken and that "awakening is a shift in consciousness in which thinking and awareness separate... Instead of being lost in your thinking, when you are awake you recognize yourself as the awareness behind it...

thinking becomes the servant of awareness. Awareness is conscious connection with universal intelligence. Another word for it is Presence: consciousness without thought... There is nothing you can do about awakening" (Ibid, p.259).

Tolle is quite valuable to my understanding of epiphania. Epiphania would appear to start with a movement away from a focus on the objects of our thinking, toward a sense of presence which holds more consciousness and less thinking. The moment we try to do something about holding that presence is the same moment we make it an object.

### *The Dynamic*

Leonie Sugarman (2004) addresses the importance of encouraging our discovery of our less comfortable nature which she refers to as chaos. "Chaos is not a mess, but rather it is the primal state of pure energy to which the person returns for every true new beginning. It is only from the perspective of the old that chaos looks fearful – from any other perspective it looks like life itself" (p.62). I do not see chaos as epiphania, nor necessarily as obsessio; but rather it has something to do with that dynamic between the two and where we tend to live our life.

Parker Palmer (1980) finds paradox, contradiction, and the tension of opposites "... have always been at the heart of my experience, and I think I'm not alone. I'm tugged one way and then the other. My beliefs and my actions often seem at odds..." (p.15).

Palmer (Ibid) indicates that prior to his awareness, Thomas Merton had prefaced this sense of contradictions, declaring "I have had to accept the fact that my life is almost

totally paradoxical" (p.17).

Palmer (Ibid) suggests that our response to contradiction is pivotal and that in such times we have the opportunity to "either enter or evade the mystery of God" (p.18).

"Our first need is not to release the tension, but to live the contradictions, fully and painfully aware of the poles between which our lives are stretched. As we do so, we will be plunged into paradox, at the center of which we will find transcendence and new life" (Ibid, p.20).

In part, contradiction and paradox speak to our assumptions but to the incorrect ones. I would venture to say that we all have them, and continue to produce them. Possibly they help keep our consciousness awake and in charge. In part, they provide a healthy dose of humility. We do not control the way life unfolds.

Contradictions teach us about relationship and connection. Something that we thought was the same is in a moment seen as different, while something that we thought was different, is in a moment seen as the same. Contradictions can also speak to perspective. The perspective I hold when closer to my epiphania, differs from the perspective I hold when closer to my obsessio. Most importantly, they provide great opportunities for learning.

In my work as a counsellor I do want to keep my eyes open for the client's places of paradox and contradiction and while in that place engage in exploration.

We humans seem to have a natural capacity to hold certain information beneath our consciousness, in the unconscious. Jung (1964, p.31) believed that we naturally resist anything that was not conscious or known to us. At the same time, humans quite naturally hold common and meaningful connections to one another in the form of cultural symbols,

including beliefs and myths, frequently in the unconscious. Jung saw this in the collective images which surface in dreams and amongst individuals who do not know one another (Ibid. p.67, 107). There is evidence of a common psychological inheritance that humans share. If repressed, this energy can disappear into the unconscious and can "intensify whatever is uppermost in the unconscious – tendencies, perhaps, that have hitherto had no chance to express themselves or at least have not been allowed an uninhibited existence in our consciousness... Such tendencies form an ever present and potentially destructive ‘shadow’ to our conscious mind. Even tendencies that might in some circumstances be able to exert a beneficial influence are transformed into demons when they are repressed" (Ibid, p.93).

Jung is suggesting that that which we fear and which we believe we must keep hidden can in fact frequently hold positive benefit for ourselves and others. For this and other reasons I believe that one must be cautious with respect to judging the quality of *obsessio*, or for that matter *epiphania*. Acceptance is most often a healthier place.

Jung (Ibid) casts further light on the concept of *shadow* when he states "ego and shadow, indeed, although separate, are inextricably linked together in much the same way that thought and feeling are related to each other. The ego, nevertheless, is in conflict with the shadow" (p.118-120).

### *Results*

The Table of Scores on page 31 reveals a matrix wherein all ten volunteers display fairly significant scores in each of Jones' five Theological Worlds. The themes of each

World are within each of us. This fact in and of itself holds a great deal of information worthy of some reflection, time, and consideration.

Firstly, it is clear that there is a predominant World reflected in the scores of each volunteer, as well as a World of least significance. With respect to the latter, in every volunteer's inventory but one we see a score of 40 or under. Looking at all five Worlds, the volunteers scored lowest in Theological Worlds Two and Four, conflict and vindication and condemnation and forgiveness. They clearly scored highest in Worlds One, Three, and Five.

I can only wonder at the low scores in two of the Worlds (number two, conflict and vindication and number four, condemnation and forgiveness). Further research to determine the significance behind this observation might in itself be a worthy topic of study given the prevalence of the themes of conflict and sin within the church, in recent years, and for that matter over all the centuries of Christendom.

The three Worlds which were dominant in my experience suggest that many can relate to feelings of separation, emptiness, and suffering, as well as the resolution of those feelings in the form of reunion, fulfillment, and endurance.

Some of the volunteers had scores which were quite close among these three predominant Worlds, suggesting that they could become a predominant resident in one of these other Worlds without too much of a shift or change. That begs the question, would they want to? Where this information might be most useful is in the recognition of an understanding and empathy between and amongst those in same or similar Worlds. The description of Theological Worlds and the inventory help to give us an understanding of



both our own World, as well as the World where another individual resides, and in this understanding fosters our capacity and ability to relate to others.

There is another and finer distinction reflected in the scores of my participants. Irrespective of whether the participant was predominantly in World One or Five, their next highest score was clearly in World Three. Furthermore, this was the case when looking at all 10 volunteers, with the exception of one. Interestingly only one volunteer scored predominantly in World Three, while 90% found it to be a very close second.

An inescapable theme amongst my four participants was the extent to which they had undergone geographical movement across Canada. A resident in World One could feel a most basic sense of separation from what they know as home and draw some connection to alienation and abandonment through geographical movement. A resident in World Five might well sense pain and suffering in the uprooting and major adjustment frequently associated with geographical movement.

Of interest, I noted that Anne and Anne W., both residents of World Five, spoke at length about responsibility in their community and the world at large. At the same time, both scored very high with respect to World Two, a World with strong tendencies toward social justice. Both Andrew and Starr scored very low in World Two, and spoke much less of responsibility in community and the world. Reviewing the other volunteers' scores did not reveal a similar pattern (i.e. those in World Five score high in World Two, and those in World One score low in World Two). It would appear that residents in World Five respond differently to suffering than residents in World One.

All participants offered significant views with respect to change, with a common

denominator being that it was unavoidable and essential. I would suggest that the theme of change is not so much an exclusive claim by one or two of the Worlds; but rather it occurs within each World, and it is possibly part of the dynamic between *obsessio* and *epiphania*. My sense is that it most likely arises out of a need for us to experience change from those places of dilemma where we often find ourselves residing.

Of my four participants, I would suggest that Anne had the least clarity with respect to clusters and themes. Her high scores in the three prominent Worlds, and specific conveyance of themes from World Three, may in part be a reflection of this interrelationship of the three Worlds.

In my meetings with the participants it occurred to me on several occasions that these were generally strong individuals who had a great many questions around meaning, and did not convey reluctance to questioning. They were not intimidated by not knowing. They conveyed an inner strength, so much so that on several occasions I considered that they were likely not individuals who would have a great need for therapy; but rather would tend to gain insight through personal reflection and would also derive some benefit through their close relationships.

For example, Starr struggled somewhat in her first interview with the concept of *obsessio* and *epiphania*, and had obviously struggled with the concepts following our interview, as she did phone me within two days of that interview to indicate that the concepts were quite confusing; but that she did appreciate our discussion. At the same time, Starr in particular conveyed a passion in her sense of living between *obsessio* and *epiphania*, almost as though she was engaged in a dance.

Clearly, the Worlds intersect and are active within each of us and all of us. There is much common ground amongst Christians. Unfortunately, the limits of this study prevent me from exploring common ground with those of other faiths, and even more broadly, with humans in general.

### *Results and Where They Point*

I did spend several hours with each of my participants, and I am very aware that it would take a minimum of several sessions with a client to get some grasp of understanding around their *obsessio* and *epiphania* and the vast space in between. I had many advantages in dealing with my participants, not the least of which was that we had some knowledge of one another going into the initial interview. We did have some sense of belonging in that we attended the same church, and therefore had some insight into one another's belief or faith. These are advantages which I will not have when first meeting a client. If nothing else it emphasizes that time is a precious commodity with clients.

I know that in my work with clients I have an obligation to be apprised of and equipped to work with the most effective theory (individual or systemic) or combination of theories to facilitate progress. An attraction I have for *object relations theory* is the manner in which it has adapted from its roots in psychoanalytic theory, placing a greater emphasis on the health of early relationships as the main motivating force in our life (Dr. Thomas Klee, <http://www.objectrelations.org/orkey.htm>, 2/18/2009).

Nichols and Schwartz (2005) suggest that

we relate to others on the basis of expectations formed by early experience. The residue of these early relationships leaves internal objects – mental images of self and others built-up from experience and expectation. Those internalized objects form the core of the personality – an open system developing and maintaining its identity through social relatedness, present and past (p.170).

The most obvious and consistent object for attachment is the mother. One could argue that the mother is essential and a basic need. Certainly, in my research stories, all participants made reference to their mother. More importantly in three of four participants their early memory of their Theological World included a step of independence, without the mother's normal support and in somewhat of a dilemma, followed by at least an element of individuation.

Nichols and Schwartz (Ibid, p.185) believe that when the early process involved in *object relations* of internalizing images of self and others is disrupted, crisis can then arise at school-age, adolescence, or as an adult. It follows that early stories in relation to adoption and inclination toward a worldview can hold incredible energy and allow an individual to make some potentially empowering connections with themselves.

Just as the early child has needs to connect to the mother, almost as though it is an effort to merge with the mother, eventually the personality emerges, and as it grows, there is tension between the object or mother and the child (Jay Greenberg and Stephen Mitchell 1983, p. 308-311).

This emerging child with a growing personality seems to rise out of this partially merged relationship with the mother in a distinctive and separating way. "The infant changes from a non-integrated state to a structured integration... becomes a unit, a person... develops a capacity for object relationships... from being merged with the

mother to being separate from her" (Michael St. Claire 2000, p. 70-71).

My participants' stories reflect this dynamic of dependence versus independence. In my research, the stories for the most part reflected a growth and a positive experience. Certainly some client stories could be less positive and indicate a place of trauma, or an unresolved issue.

Luepnitz (1988, p.22) credits D. W. Winnicott with seeing the importance of the role of the therapist in providing a particular environment, one that is supportive in a manner approximating the mother role thereby helping to compensate for a less than supportive early childhood environment. She sees this as more relevant than the interpretive function of the therapist. I would do well as a therapist to in part model that very safe early environment provided by the mother.

As a client, I have personally experienced firsthand a wide array of different theories of therapy, including the personal interpretation that each therapist applies to a theory. I do believe that some of the most beneficial work for me was in the therapist's silence. Emmanuel Lartey (2003) finds support in Bonhoeffer who stated "it is his work we do for our brother when we learn to listen to him ... ministers, so often think they must always contribute something ... They forget that listening can be a greater service than speaking" (p.89). Such a simple concept, to listen! It speaks to presence. When I am not listening, I am either speaking, or thinking about what it is I should say, frequently with a motive, a need to convey, or even hide something about my own persona.

Participants' stories arose quite naturally and with very little said while holding the attention of both the storyteller and the listener.

## *Story*

Everyone has a story about journeying and about change. Within story one's worldview is played out in the dynamic tension between obsessio and epiphania. It is in this tension itself that our steps are formed and activated. Movement and journey occurs because of the dynamic between obsessio and epiphania. In my separation and my suffering (obsessios of Worlds One and Five) energy is transformed into reunion and endurance (epiphantias of Worlds One and Five). I understand this to be the "impulsing logic" Jones is attempting to capture and describe (1989, p.233)?

Whitehead and Whitehead (1995) suggest that "... to share ourself with a close friend we need a nuanced vocabulary of feelings, one that goes well beyond "I feel good" and "I feel bad"... Being clear and concrete when we speak also helps assertion" (p. 80). The premise is that generalities and lack of ownership in what is being said stalls communication and understanding. Communication is the cornerstone of understanding one another and gaining insight into a worldview. In my research, the clearest and deepest communication was by way of early story which surfaced with very little prompting of my participants.

Another benefit of having engaged with the participants around personal story was a strong sense that our level of trust and relationship had grown. I certainly felt that I knew each participant better following the story. Furthermore, I felt their stories revealed much more about the individual than the first interview had allowed.

Frederick Buechner (1982) suggests:

...all theology, like all fiction, is at its heart autobiography, and that what a theologian is doing essentially is examining as honestly as he can the rough-and-tumble of his own experience with all its ups and downs, its mysteries and loose ends, and expressing in logical, abstract terms, the truths about human life and about God that he believes he has found implicit there (p.1).

Story brought much more drama into the exercise. Whereas the initial interview and did provide some information and knowledge about each participant, the stories added at least one more dimension. By this I mean that each story stood on its own, had a start and an end, conveyed emotion from the storyteller, and also elicited emotion from me, the listener. Importantly, it illustrated the dynamic between the two poles of obsession and epiphania.

Christina Baldwin (2005) sees the power and potential held within the drama of story:

Life hangs on a narrative thread. This thread is a braid of stories that inform us about who we are, and where we come from, and where we might go. The thread is slender but strong: we trust it to hold us and allow us to swing over the edge of the known into the future we dream in words (p.3).

Baldwin (Ibid) quotes an old Hasidic wisdom "What's truer than truth? The Story" (p.7). Aidan Chambers (Ibid) concurs: "Without story, information is nothing but a lot of bricks lying about waiting for someone to make constructive use of them" (p.11).

Katie has discovered the incredible potential benefit in working with story. In essence she helps individuals align their thinking with reality. Katie believes reality does of itself hold any difficulty; but rather it is our thinking, particularly our lack of acceptance around reality which gives rise to the problems and difficulties of life.

Katie (2002) appears radical in her statement "nothing ever goes wrong in life. Life is heaven, except for our attachment to a story that we haven't investigated...You are the effect of your story..." (p.187).

Katie calls to her investigative approach conducted through a set of questions as "the work" or "the inquiry." "The Work deals with our thinking, not with the object that we think we're addicted to. There's no such thing as an addiction to an object; there is only an attachment to the uninvestigated concept arising in the moment" (Ibid, p.207-208). Katie goes on to explain that we focus on hopelessness and not on our thinking while our fear runs rampant in our uninvestigated thinking. This does resonate with what Tolle suggests about the detriments of attachment to objects, particularly through our thinking, and more particularly our thinking conducted without consciousness; the ground of obsessio.

Daniel Scott has conducted research into retrospective spiritual narratives, essentially being stories told later on in life about an early or earlier spiritual experience. In listening to these childhood stories, Scott (2004) finds them to be potent and important, containing "memories that are often credited with life changing power" (p. 68). I would suggest that my participants' stories at least in part relate to the spiritual realm.

Scott found in his research that many of the twenty two stories he collected generally remained private. They had not been told or had seldom been told. The privacy may in fact underlie a fear or even a forced suppression. I believe this gives me all the more reason to respectfully enquire of and explore such stories.

Scott finds that stories quite often are nested in systemic contexts either familial or



cultural. Importantly, the stories can be tied to repression and even damaging elements. Scott (Ibid) states "if a child has an awareness that alarms an adult, the child's experience may be denied, ignored, or suppressed" (p.71).

Stories can be both unique and personal and do convey a sense of ownership. The stories that I was privileged to hear contained elements of anxiety and dilemma, as well as a sense of strength, new knowledge, and personal empowerment.

Scott (Ibid) cautions that "not all children... have the capacity to integrate their experiences and draw strength from them on their own" (p. 77). In turn, they can actually be seeking some assistance with respect to closure or understanding. A listener can help them go back in time to the event; or even pick up where things were left off, and may even be the spark to an awakening. It would be interesting to go back to my participants in a number of months and ask if they had had further thoughts and reflection regarding their stories. At the very least, I would suggest that listening to an individual's story around their Theological World provides insight (to both parties) regarding personal journey, and direction.

As Chris Schlauch (1995) indicates:

...we are characteristically inattentive to the fact that we're guided by an underlying vision of person, an anthropology that is in large measure a unique convergence of our social-cultural context – ethnic, racial, religious, class-familial background, and personal history. Occasionally something provokes a second look. Although most persons probably value the examined life, identifying ones operative anthropology is more than likely beyond our grasp. The notion of attitude facilitates self examination ... (p.76).

Insight is a part of epiphania. I believe a large part of insight can be unlocked through a caring other inviting us to share our stories.

In closing my discussion, I found compelling evidence that the Theological Worlds inventory would be a useful tool in a psychotherapeutic counselling practice. Firstly, its use allows one to find their primary World of residence with little time requirement and with relative ease. Once the individual's primary World of residence was established, I found that participants in my study were able to access a significant story around the initial or early emergence of their Theological World. Finally, in an actual counselling setting, such stories would provide the therapist and the client with a great deal of meaningful information with which to work.

## **Chapter Seven: Conclusion**

My introduction to Jones' Theological Worlds occurred seven or eight years ago when Dr. Wilfong-Pritchard offered a workshop at St. Andrew's United Church based on Jones' Theological Worlds. A few years later I took his course on Theological Worlds at St. Stephen's College. Dr. Waters dealt extensively with the Worlds in her course Pastoral Theology and Counselling. Jones has come into my world for a reason.

One of my very first questions I had when I came to the College was how pastoral psychology distinguished itself from psychology. I believe the answer in part is found in theology and the manner in which this discipline and psychology inform one another.

My study and training to become a pastoral psychologist includes a good deal of time spent with many bright and capable teachers, students, and clients. Many have given generously of their time and ideas, kindly challenging some of my assumptions, and helping me to be cautious with those assumptions. Ideas are meant to be shared, considered, and in a broad sense, accepted or rejected. Most often we find something of use and something not of use in an idea. We can then modify and even refine the idea. In large part that is how therapists come to have an eclectic approach to their therapy. I believe Jones' ideas have value for my work as a therapist.

My several encounters with Jones' theory both challenged and excited me. For over two years now I have worked with clients toward completion of my practicum requirement. I have attempted to be present in the best sense of the word. In that effort I

listen to hear what the clients say about where they find their meaning in life. Tillich believes that we cannot exist without meaning (1989, p.13, 14) and Jones refers to this meaning as our functional theology. Frequently, it is a difficult task for both clients and me to get to a place of significant meaning for them and, once we have done so, to spend some quality time in that place.

My thesis started out as a phenomenological study into the experience of movement between the poles of obsessio and epiphania. Following my initial interviews with my participants the data demonstrated that they generally met the thematic criteria to qualify for residence in their respective World; however I was less confident about having captured their experience.

At this point my supervisor suggested that I go back to my participants and invite them to tell me an early story arising from their awareness of being in their particular Theological World. I did not greet this idea with enthusiasm. Certainly, time was becoming an increasingly precious commodity and my sense was that I would be straying from my path somewhat; however I reluctantly followed up on the suggestion.

Not only did my participants relate early stories around their worldview; but they did so with such trust, detail, and strength that I knew immediately I was in that place of experience I had been looking for. The stories held so much information that I understood that this clearly was a place I would love to visit with my clients.

Over the ensuing days it became clear that my question had changed. Although my participants had no relationship to the concept of clients and therapy, I could start to appreciate that through an individual's understanding of which Theological World they

resided in, he or she had the capacity to connect childhood experience to present-day experience and life. Jones' very simple tool, his Inventory, is a catalyst to unlocking this fertile ground. Another very valuable catalyst is that of story.

My initial interviews with my participants proved to be far from a simple exercise of locating and drawing out their felt sense of obsessio and epiphania within their respective Theological World. In hindsight, it is clear that the interviews were most useful first in building trust with my participants, and second in providing a contrast which then demonstrated the value of story.

The stories proved to be highly connective in the sense that they bring the participant to a meaningful early memory, and demonstrated within that memory a connection between obsessio and epiphania in the participants particular World. Additionally, I believe that there is a highly significant and meaningful link between the early story and present-day themes and values. This connection is pregnant with material calling out for attention and reflection.

It is neither possible, nor I would suggest necessary, and certainly not within the scope of this thesis, to prove or disprove Jones' theory regarding Theological Worlds. I have not attempted to do this, nor have I attempted to demonstrate or suggest that the participants in this research fit a majority or a minority of the tendencies and themes of residents in Jones' Worlds. Jones' five worldviews are groupings and approximations.

As a resident in World Three, I frequently use a spatial metaphor when I think of my own feelings. I do not suggest that the obsessio or epiphania are precise places within each of the five Worlds. Rather, they (obsessio and epiphania) can only be described with

precision by the individual in that specific subjective world who can recognize the unique way that they have been sculpted by, and done some sculpting of, their worldview as reflected in their thinking, feeling, and behaving. Further, I would suggest that, while there are many distinctions and differences among Jones' five Theological Worlds, in many respects there are also significant similarities. This is particularly the case in Worlds One, Three, and Five, including the finding of higher scores in these three. At the same time, in all the occasions where I have engaged with others around completion of Jones' Inventory, I have not encountered someone who is a resident in World Four, and only one from World Two. If this were to denote that residence in Worlds Two and Four is occurring with less frequency than it was in the past, then in a sense more of us are sharing the same space and possibly, increasingly, we have more in common with one another. This is another potential area for further study.

The concepts of *obsessio* and *epiphania* can of themselves be quite difficult to comprehend. This was witnessed in my discussions with my participants. My personal sense around *obsessio* is that it frequently has a theme of being out of relationship with another and/or ourselves. It might be a feeling that values, needs, or desires within ourselves are not functioning together as we would like. For example, Tillich (1954) suggests that "love and power are often contrasted in such a way that love is identified with a resignation of power and power with a denial of love" (p. 11). What if love was perceived as empowering and power was an admission of love? I would suggest this would more closely approximate *epiphania*. At the same time, we know that it can be very different and so much larger. These two poles are in fact ubiquitous as is the

dynamic between the two. Possibly epiphania is listening closely to how the universe speaks to me. If I am hearing it, I am confident that my temperament is closer to my epiphania, and if not, I find myself closed, most likely out of relationship, and closer to my obsessio. My sense is that the dilemmas and resolutions of our obsessio and epiphania do not move or go away; rather we move or go away, at least temporarily.

Tillich (Ibid) suggests that "love is the drive toward the unity of the separated... love cannot be described as the union of the strange but as a reunion of the estranged... And the greatest separation is the separation of self from self" (p.25).

This project has required daily attention from me over the past year. It has frequently led me where I did not anticipate going, and to places I was not anxious to visit. As someone who has a tendency toward control, and more importantly as a resident of World Three with an obsessio of emptiness, the work has frequently brought on anxiety. It has also offered me many moments of fulfillment, my epiphania. From a slightly different perspective, one of reflection, I have come to understand from this dynamic interplay which informs me that not only are emptiness and fulfillment both in my life; but more importantly they are a recurring theme in my life. They seldom exist on their own; but work at times pushing up against one another, and at most times, they energize one another to awakening, movement, and growth. Through their interplay I soar, and tumble, stand out and hide, all in my own time, and in my own unique way.

The Inventory is a valuable tool! Certainly, insight into which World a person tends to reside in would in itself help me as a counsellor, giving me better insight with respect to the individual's values, and thereby providing opportunity for exploration,

allowing me to more capably and efficiently identify issues.

Harry Aponte (1994, p.151) advises me that I require both "inner" and "inter" relationship to help me work with others. More specifically, these are requirements in order to connect with others through understanding and empathy. A good place to start this vocation is with some clarity of my understanding of myself. This includes a sense of my own worldview, and particularly my understanding as a resident of World Three, emptiness and fulfillment.

Some clients engage in the process of therapy to work on greater clarity around meaning and existence. Initial sessions will help to build trust between the clients and me. Some clients come to discuss aspects of their faith. With such clients there will be opportunities to look more deeply at their worldview. Jones' Inventory will be a tool to start that process. It is generally completed in 30 to 40 minutes, provides the clients with an overview of the five Theological Worlds, and with its self scoring system, allows the clients to evaluate their degree of residence in each of the five Worlds. Once this is accomplished, I believe it will prove a wonderful opportunity for pregnant exploration with the clients of their early memories around formation of a worldview. Stories would tend to hold elements of both obsessio and epiphania. Discussion may include any aspect of the worldview, including patterns within subsequent stories and events, and identifying where, if any, changes have taken place to their early story around worldview. Further, once the counselling session is over, I believe this start provides the framework for the clients to do some work on their own to gain further insights.

By way of example, let us imagine for a moment that my four participants had



come to me seeking therapy, had completed the inventory and then shared their stories. As a therapist, I might take the opportunity to work with this depth of information in future meetings, as follows.

With respect to Andrew, I would be interested in knowing what feelings he had experienced as a boy, upon leaving home and going to school in the morning, and his experience with those feelings over the past several decades. I would want to know if this theme of leaving home to go where he did not want to go had arisen on other occasions in his life, particularly with respect to family or work. I would wonder if his previous business environment had parallels to his old school environment.

Starr has a story around an apparently lonely mother, missing her husband during the wartime, and having her young daughter sleep with her as somewhat of a buffer against the loneliness. I would be interested in exploring Starr's current response to those who look to her for relief from their emotional needs. Starr did conclude her story with some regrets regarding her behaviour around her late husband. I believe grief and regrets would be the greater priority.

Anne W. has an empowering story of an ordeal which strengthens her. Transforming an ordeal into endurance and growth would be an interesting theme to explore with Anne W.

Finally, Anne's story could be challenged as being a non-story in terms of what it did not disclose. This may speak to a lower level of trust; but whatever the reason, it would be a place to start.

Aponte (1984) believes that the more engaging and active therapy becomes, the

more difficult it becomes to separate my personal life and my professional life. In part, this is because of the role values play in framing the entire process. "Values are the social standards by which therapists define reality, identify problems, formalize evaluations, and determine therapeutic goals... transactions between therapists and clients involve negotiations about the respective value systems..." (p.169-170). I believe our values are embedded in our worldview and are themes in our stories. Through accessing our early stories of the emergence of our worldview we are consciously looking at our values. Through sharing our stories around values, we are being empowered through the nature of this affirming process, including the trust such a step requires.

Paul, in 1 Thessalonians 5:16-22 (RSV, 2005) exhorts his fellow Christians by stating: "Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil..." (p.159). No one would argue that these are not worthy goals; but they may be rather lofty given our human nature. In fact, these very words of Paul hold some contradiction. He also states in Romans 7: 15-16: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (p.120). To suggest that one can become only one part of who one is, and stop engaging with one's obsession, (or non-being, shadow, or anxiety) strikes me as an unrealistic and likely unhealthy expectation. One could argue that a more worthy objective is acceptance, as opposed to change. Importantly, acceptance requires knowledge of who we are. I believe that the Inventory and story are both highly useful toward this end.

This work of Jones offers assistance in additional ways. For example, I have found it more helpful to think in terms of dilemma and resolution as opposed to obsessio and epiphania. Resolution does not in itself capture the sense and feel around epiphania, which for me is being touched by, or connected, to the divine. At any moment I can check in with what I am thinking and feeling and obtain a fairly accurate reading of where I am on the temperament continuum. If the answer to the question of my temperament reading indicates a place of anxiety or fear; or a place that does not honour who I am, I can take action to change that. It helps to remember Dr. Root's suggestion (personal communication, February 4, 2009) that reflection, meditation, or prayer is helpful to find this place of resolution.

I do not use the word resolution from a standpoint of truly resolving my dilemmas. Rather, I think of resolution occurring in the movement I undergo. It is in the change of perspective that I find new ground, and thereby move toward resolution. We can learn to experience peace despite the dilemmas in our lives. The obsessio can still be present; but we choose to think and feel the promise of our being, and dwell in our epiphania. As Katie suggests, the problem is not the issue but rather the thinking that I do about it. It follows that it is not so much that the dilemma is the problem but rather my thinking about the problem. In this way, resolution has more to do with movement. Furthermore, I do not resolve the problem by holding the same ground from which I initially perceived the problem and, beyond myself, the place that the problem is coming from. My task is to interpret and I do so as an individual being with some freedom around choice, habit, consciousness, etc.

I will share a personal short story to demonstrate this point. A few days prior to Christmas I received a call in the evening with word that a family member had relapsed in an addiction. The relapse was accompanied by a great deal of deceit, anger, resentment, anxiety, and fear. I went to bed that night wondering if I would be able to sleep, and found that although I could sleep, I was awakened at 4 a.m. by my spouse and informed that she had some internal bleeding. We therefore proceeded to the emergency department at the nearest hospital. As we waited for medical attention I recall thinking that my thesis project was hopeless. Specific thoughts included the fear that there was too much work to do before the deadline, the possibility that it was not a sound idea, and the feeling that I no longer had the energy to devote to it. I was in my obsession. I suspect my temperament would have been a two or three on the continuum.

My perspective changed rather quickly. Firstly, the doctor attempted to reassure us and took steps to arrange for appropriate investigations, while the family addiction problem took on a different appearance through the family's mutual concern, support, and management. As soon as there was a shift in perspective with respect to the addiction and health issues, the dilemma with respect to my thesis became a non-issue. Had anything really changed?

In my practice of therapy I do want to remain conscious of the ways in which clients shift ground. It is also important for me to be attentive to the client's abilities to shift their perspective through recreation, self-care, and life management skills.

All volunteers who completed Jones' Inventory scored in all five Worlds. Although one World was predominant, a number of participants had high scores in two or

more Worlds. If nothing else, I believe this demonstrates that each of us has the capacity to identify with another person who resides in another World. That identification provides common and level ground for community and relationship.

Through discussions with my participants, as well as friends, family members, and my own experience, I have a sense that the themes of our dilemmas tend to have a great deal in common. It may well be that the amount of time we expend in our own personal dilemmas is similar to other individuals. Possibly, within our own life we hold a fairly consistent ratio of time and energy expended with respect to dilemma versus resolution.

I believe our language holds clues to this possibility. Frequently, when things aren't going well, we reflect "if it's not one thing, it's another." Could this imply that we choose our dilemma, and thereby choose to stay in obsessio? This presents yet another area to consider for exploration in future work.

My thesis has largely focused on story as a way to connect with early emergence of an individual's worldview. Story can be of benefit to an individual's therapy in so many other ways. For example, in addition to listening for themes in stories, I believe it is helpful to also listen to the stories we tell from a standpoint of whether they are new or old. Why would a story not keep repeating itself when it appears to take its lead from a dilemma which may repeat itself? It is helpful to be conscious of the thinking and feeling that accompanies our stories. The potential use and benefit of story goes well beyond the scope of this thesis.

There can be such fine distinctions or nuances between the Worlds. For example, one could experience a sense of victimization, in any of the five Worlds. The perception

of it would differ in that a resident of World Five could perceive it as "what can go wrong does go wrong." Alternatively it could be perceived as the way things are in an unjust world. I could have a perception of being born wrong. My sense could be one of being out of tune or harmony with nature, and who could be a greater victim than one who is abandoned by the universe? I could sense myself a victim as in the powerlessness of being condemned. In all five Worlds, the common denominator of such victimization is a sense of anxiety and fear, whether it be experienced through loneliness, anger, frustration, shame, guilt, or pain. As a resident of World Three, I have experienced a sense of being a victim at times almost as relief. The relief is in the thought that it was not me or my mistaken way of doing something this time; rather it was through no fault of my own. Feeling helpless has at times felt better than feeling empty.

During the latter part of winter 2009, my wife attended a thesis writing workshop at the College and happened to meet a gentleman whose wife taught Jones' Theological Worlds as a didactic, in her role as a CPE teaching supervisor. Her students tended to be entering into chaplaincy work. I arranged to hold a discussion with this individual, and was interested in how she perceived one could make use of Jones' Theological Worlds. She suggested that at the very least learning about Jones' Theological Worlds could help that individual to know himself or herself somewhat better. Following an explanation and completion of the inventory, one's own World may come into better focus which might lead to new insight and understanding. Clearly, heightening one's own understanding of perceptions and tendencies could serve one well in relationship to both oneself and others. It could more clearly point out what is mine and what is yours.

Once the clients and the counsellor know which World the clients reside in, the counsellor can help the clients to become better acquainted with, and have a better working knowledge of the characteristics and the feel of their particular World, as well as build some skills based on a sense of where the clients are residing at any given moment.

I don't just strive for the atonement to hang out in my epiphania, so that I can bask in reunion, endurance or fulfillment; rather I pursue the epiphania and hope to maximize the time I spend closer to my epiphania in part so that it can be shared and passed on in love and in service. Both Anne and Anne W. held this view that the joy and gratitude frequently held within epiphania was in part to benefit their fellow human. In this way there can be many reasons and many benefits to insights into accessing our well-being.

This work raises many additional questions. For example, how would a Buddhist, Muslim, or a Jew work with Theological Worlds? Do all Christians live in one of Jones' five Worlds and do we all have these two poles of obsessio and epiphania? Can we consciously decide to move from our primary World to another World? Do these Worlds apply to those with mental disorders?

There are a lot of good reasons for work around worldviews. Worldviews hold a wealth of information. Thomas Schram (2003, p.29-32) believes they define how I view the world and what I value. They help me connect a problem to a reason for its existence. Differing worldviews help to explain why something appears to be a problem to one person and not to another. Jones' work has excited me to look for the ways it may hold benefits for our lives, particularly in the therapeutic relationship.

Possibly I may have raised more questions than I answered. I can't present the

reader with a magic key, or a tidy step-by-step guide to fulfillment, reunion, or endurance.

This process is similar to that of cultivation, and those who have gone before have planted a great many seeds. My thesis may encourage further study and revelation of one's movement between dilemma and resolution. It may encourage psychologists and theologians to build bridges with one another and in doing so possibly look to Jones.

I have benefited immensely from this exercise. I have gained some valuable insight for myself. I have been brought in close contact with some of the congregants at St. Andrews United Church, and in doing so enhanced our relationships with one another. I've enjoyed my discussions at the College amongst fellow students, and the guidance and facilitation provided by Dr. Henkelman. Dr. Wilfong-Pritchard has guided me with wonderful supervision, and helped me to see firsthand the incredible value of story. My wife has spent countless hours listening to my ideas, as well as helping me to move from the grips of my obsessio. A number of other conversations took place with individuals outside of the College, including those with members of my church congregation. Last, but not least, Gayle Simonson has assisted greatly with the clarity of my writing, through her editing skills.

The thesis, study, discussion, and reflection are all part of the dynamic between obsessio and epiphania. In working through this process, I have developed a greater honour and respect for our individual journeys; journeys frequently filled with separation and suffering, but which somehow at the same time, hold a quality which moves us to our sense of reunion and endurance.



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## **Appendix A**

### *Method Utilized for Analysis of Research Data*

The following is a summary and demonstration of the method utilized in the analysis of data associated with the four co-researchers. This analysis is the process which takes the raw data from the interviews and stories into meaning units, then into clusters, and finally into themes and findings.

Data arose from the two interviews held with each of the four co-researchers. A total of approximately 2 to 3 hours was spent in the interview with the co-researcher. All interviews were taped recorded and then transcribed by a professional typist. The transcripts were then reread several times; the first time being re-read while listening to the audio tape. Some corrections followed and on the second proof reading, further work with the audio was required at times, particularly where a comment was less than clear, and a few comments remained inaudible. The transcript was returned to each specific co-researcher, with a request that they review same, and get back to me with any questions, concerns, or comments. One co-researcher did comment that a portion of the transcription had apparently been inaudible. The transcripts were then read, and reread, as I engaged with the process of determining the meaning units, clusters, and themes.



I will first show the basic data of the co-researchers' characteristics around an important aspect of all residents of Jones' Theological Worlds, that being *temperament*.

Secondly, I will provide the raw data for the process for the emergence of themes. I have chosen to demonstrate this process with the theme of *relationship and community* which emerged from the data analysis of my co-researchers in World Five. Next, I will provide the somewhat similar but slightly distinctive comments from my co-researchers in World One. Although similar to the data from my World Five co-researchers, the analytical method used conveyed a quality and theme of *change and separation* amongst my co-researchers from World One.

My co-researchers are Anne and Anne W. of Theological World Five, and Andrew and Starr of Theological World One.

### *Temperament*

#### *Anne (World Five co-researcher)*

The following is taken from the interview transcript, starting at line 153 through to and including line 166. The meaning unit assigned was that of *temperament*.

**R:** ...I can say well today I'm a five or today I'm an eight or today I'm a two.

You know?

**P:** Umm hmm.

**R:** Do you have a sense where you're at, say today in terms of that continuum of

zero to 10?

**P:** Oh my goodness.

**R:** Where you'd put yourself.

**P:** Oya pttff.(sic) Maybe an eight.

**R:** Wow, that's good then?

Lines 177 through 188 were determined to be the same meaning unit from the earlier discussion.

**R:** So when do you feel like you're at home or grounded, like you'd mentioned earlier you think of yourself as being an eight right now. Is eight where you usually hang at would you say?

**P:** It's certainly above a five.

**R:** Yeah

**P:** Yeah

**R:** So overall life's pretty good?

**P:** It is.

A different meaning unit, described as *sensitivity* (as the following transcript reveals), emerged in the same cluster as the earlier comments, and arose in the interview from line 310 through line 336.

**R:** Would you consider yourself a sensitive person?

**P:** Yes I would. Um I think because of all the different situations I've been in I can sense when people are hurting or, or just need a hug. I've had some occasions here at the church where I've been particularly aware of somebody having to struggle, and just

going over and talking with them for a bit, and uh, uh, yeah I think I'm quite sensitive to people and their needs. I'm, I'm, uh I'm very aware, I'm always observing; so I think an observant person notices, can become, or maybe the two go together, you're more aware of these situations and then you do something about it, you do.

**R:** And are you someone, when I think to sensitivity, are your feelings easily hurt?

**P:** They can certainly be hurt; but uh I try to rise above it and see, look beyond that and see if the person said or did something, what was their reason for doing that.

**R:** And you give them the benefit of the doubt until you find out?

**P:** Well, well, I feel that, I suppose I would give them the benefit of the doubt; but I would like to talk with that person and find out, okay, what, what is the difference here, what, what is our struggle. Why are you feeling the way you are? 'Cause very often they can be resolved. So I'm not the kind that would just go and sulk in the corner because somebody said or did something.

**R:** Or make assumptions, be way off base?

**P:** Yeah

**R:** So you deal with it up front?

**P:** Yeah that would be my reaction.

*Anne W. (World Five co-researcher)*

The meaning unit of *temperament* surfaces in this interview when raised on line 86 by the interviewer and discussed through to line 97.

**R:** Okay, okay. So, if we were to say there was a continuum of zero to 10, and zero is really hunkered down in your obsessio, and 10 is in your epiphania, where do you see your self on that continuum say today?

**P:** Today, I would probably say about a seven. I think I'm more, I'm closer to epiphania than I am obsessio, at this point.

**R:** And would you say that's generally the case, that you hang around number seven?

**P:** Yep.

**R:** That's sort of home for you?

**P:** Yeah, absolutely.

A discussion unfolds from lines 798 through 827 regarding energy levels. The co-researcher describes how these shifts apparently happen quite naturally, almost involuntarily. This dialogue contained meaning units of energy and the movement of energy, sometimes occurring through "a conscious shift" and sometimes being described as "natural" and something that "just happens." It was felt to be at times a "blessing." In the subsequent process around clusters, these comments held a fit with *temperament*.

**R:** So, what gives you this strength and stamina to carry on? Where do you get the energy and the will? Is it just there or is there something that happens that generates that energy?

**P:** No it's usually just there and I think when it's starts to lack or there's less energy I have to kind of refocus and that's when I have to do that sort of obsessio to epiphania type behaviour where if there's something going on I have to work out the

problem to get rid of that negative energy to move forward to positive energy. Does that make sense?

**R:** Yeah, I think so, yeah. So you do, you kind of have to consciously shift...?

**P:** Yeah, at times; but for the most part it's just there, like I, I just, yeah, you know, I usually, I don't have difficulty finding energy to do things.

**R:** Do you think we're pretty well all like that generally or that you've got a gift in...?

**P:** No, I don't think everyone's like that. I think for some people it's more of a challenge, they have more personal issues or whatever their issues are, and it's difficult for them to find energy, cause they're trying to deal with their own sort of inner self, and inner circle so to speak; so I think for me it's not maybe a gift; but a blessing.

**R:** So do you think, does this resonate with you that "there but for the grace of God go I"?

**P:** Yeah.

**R:** Does that make sense?

**P:** Yeah, it does make sense to me

**R:** So people who have a particular burden, we're fortunate not to have that burden as opposed to why would they choose that burden.

**P:** Yeah, yeah.

Anne W. discusses shifts in her temperament which apparently occur during her sleep (lines 873 through to including line 887).

**R:** Just going back to this thing we were talking about too earlier, about the sense

of thinking, feeling, behaving, are there times in your life when you go to bed feeling wonderful and you wake up in the morning feeling awful and you don't know what's happened.

**P:** Um not very often; but that has happened. For sure, yeah. Usually I go to bed feeling awful and wake up feeling better; so that's sort of more how I feel.

**R:** What do you think happens that changes that?

**P:** Um I think it's just the rest and, you know, not obsessing about something; 'cause you can think about something to a point where it's really an obsession and, you know, if you just take that mental break you wake up feeling better.

**R:** Do you sleep well?

**P:** Generally, yeah.

From lines 1171 through to and including 1182 there is a discussion around an aspect of temperament, that being *sensitivity*.

**R:** What about sensitivity? Do you see yourself as somebody who's sensitive, sometimes thin skinned or do you feel like you're...

**P:** Yeah I think so, I think I can be a little thin skinned at times, pretty sensitive. Sensitive to how others feel, sensitive to their needs, sometimes insensitive to their needs.

**R:** What do you do with that when you're insensitive, when you perceive you're insensitive to other people's needs, what do you do?

**P:** I kind of put it in the catalogue of things not to do again, you know like, kind of try and learn from that. Like I will often apologize you know. It's not, I don't think that people are insensitive on purpose so much as perhaps there's something more going

on in their own life that doesn't allow them to see what's going on in someone else's.

*Starr (World one co-researcher)*

Discussion around temperament starts on line 80, through to line 95.

**R:** And if we look at those two poles, obsessio and epiphania, some people have a sense that they're usually somewhere along, if it's a continuum, say obsessio's your one, epiphania's 10, they have a sense this is where they are most times. They're a four or five or they're an eight or they're a two; but do you have a sense of where you fit on that continuum, generally?

**P:** Oh probably a five and up.

**R:** Five and up?

**P:** Oh yes. It can vary.

**R:** Where would you be tonight would you think, Starr?

**P:** Probably an eight.

**R:** An eight, good, okay.

Starr touches on her sensitivity and nature to be in touch with feelings from lines 881 through to line 888:

**R:** Yeah, okay. Are you someone you'd say is mainly in their head, or their mainly in their body? Do you have a sense of that?

**P:** So, you mean am I a thinking person or a feeling person?

**R:** Yeah.

**P:** Oh, probably more feeling.

Acceptance of what is and her expectations are in relation to one another and do impact on Starr's temperament, as revealed from lines 1106 through 1115.

**R:** Looking at that, and I don't want to belabour the point; but that sense of being different, separate, lonely, alienated, did you get any sense that it might evaporate or it might go away, or that the sky cleared?

**P:** No I don't think so. What was in the moment was in the moment. I didn't look forward to anything different.

**R:** Okay. So that's the way it was that you didn't sense okay this is going to get better?

**P:** No not really. And if it did uh I, I, before we moved to Montreal when I was about ten, ten or eleven, I was in a school north of Toronto, and we moved to Montreal, where they'd been taking French since grade three and I was in grade seven, having to go for tutoring in Parisian written French (laughter), it was a pain.

*Andrew (World one co-researcher)*

The subject of *temperament* is first broached with Andrew in the interview from lines 78 through 86:

**P:** Okay, so a scale of one to 10 where am I on a given night?

**R:** Yeah, like tonight.

**P:** An eight.



**R:** So pretty good. That's a pretty good sense? Is that a good feeling.

**P:** Um hmm.

*The distinction between the theme of relationship and community emerging from the comments of my co-researchers in World Five, and the theme of change and separation emerging from my co-researchers in World One.*

*World Five: Relationship and Community.*

*Anne*

Line 168 through line 175 contain reference to the connection of gifts or aptitudes for use in connecting to others and thereby benefiting community or society. It is as though Anne sees aspects of character and personality as holding meaning for binding together.

**P:** And, and much of my life is that way; but it's what you make it, of life. That's what I've made of my life, and, and, and I feel very strongly that we all have gifts and sometimes we need help to discern those gifts, and as a leader it's part of your responsibility is helping others discern their gifts and then we need to hone those gifts and use them, and as long as I'm using those gifts and making a contribution to my church, my society around me, that keeps me going. And I think I'm particularly sensitive to that because family are all down east, or I have sisters in Manitoba; but I have no family nearby

and I was down east in Ontario and it's wonderful to reconnect with your roots, and, and so I appreciate (????). That's why friends are so important when you don't have family to call on when you need someone to talk to or to help or whatever.

Anne speaks of validation through relationship on lines 765 through 767.

**P:** I think validation is an important part of dealing with people. Um I think we need to validate others. I appreciate it when what I'm doing is validated and there's some people "oh I don't need it; but you don't need to that." But I think we do need it and we don't do it enough.

More on the importance of relationship from lines 780 through 824:

**P:** No, No. I, I need people contact.

**R:** You're a social person?

**P:** I am.

**R:** So relationship is what makes you go?

**P:** Yeah.

**R:** So would you look back on your life and say the times that you've been happiest is when those of closest relationships wise, close relationship wise, and the times you felt more struggling or lost even or unhappy or less fulfilling is when you've not had close relationships?

**P:** Yeah, yeah I would agree with that.

**R:** So you keep moving to the close relationships?

**P:** Um hmm, yeah.

**R:** Do you have a sense that possibly in marriage, possibly with your family,

possibly with your church family community, that you've gotten better at relationship over the years?

**P:** I think I've grown in that aspect. As, as I've grown in many other aspects of my life. I just feel that life, you don't stand still. My ex-husband, he hasn't changed a bit, since, in 40 years. Good Lord, if I'd stayed married to that man, I would have, whatever. But I think that we, we do change and we have to recognize that and we just don't stand still. If we do we might as well just finish it right there.

**R:** Is that when it's over, when you stop changing?

**P:** I think so, you, you, you can exist; but you're not really living.

**R:** So, you were born with this motivation, to build relationships?

**P:** Um I suppose it's probably within you; but as it's fed, watered, um and you grow uh it, it's enhanced.

**R:** So you have the seed within you; and than as the seed blossoms you ensure that it is honoured and fed?

**P:** Um hmm.

**R:** Yeah, and I try to do that with other people that I'm in relationships with. That's one of the neat things about being a teacher, a leader and so on to, to water that seed and watch it grow.

**P:** Yeah, is that why you went into teaching?

**P:** I love kids and I knew that's what I wanted to do.

This theme repeats and repeats itself. Anne comments on the importance of family as the base for strength until one could adjust to the new community (lines 1012

through 1015):

**P:** We moved around a lot and so I don't have as in-depth memories of younger times. We were a close family and that was partly because of the moving we did. We had to depend on each other for, every time we moved, and so we were a close family. My dad was very good about making sure that his three girls got to know the new place and did things with us and uh, uh, yeah.

*Anne W.*

As a resident in World Five this co-researcher also conveyed a strong sense of the importance of *relationship and community*. Lines 113 to 117 clearly reflect this value.

**R:** Great. So you moved around a great deal. Does Edmonton feel like home to you?

**P:** It does because when we lived here in the seventies we lived in Malmo, and we had a great community league, and I just loved that, and I missed that every time we left, moved to a new place, I'd miss that sense of community, so that's why I came back, and Edmonton's definitely my home now.

Lines 144 to 169 provide some insight to friendship, its significance and meaning, and its quality of endurance, despite geographical separation. Meaning units included *friends, each community, and accepts*. As a cluster, these units ended up under a general heading around home, family and community.

**R:** Are you somebody who makes friend reasonably easy?

**P:** Yes, yeah.

**R:** You do?

**P:** I think so.

**R:** And so when you would leave those communities, would you maintain contact or would you move on to the new community and be kind of taken up in...?

**P:** No, I, we still have a circle of friends from the original community, like um, not so much for myself; but for my dad. When we first lived in the Yukon when I was born; but I still have friends from when I was here in the sixties, even though we've moved around. There's probably, I could name one person from each community that I still keep in touch with.

**R:** And is that important to you, friendships? Something you value?

**P:** Yeah, for sure

**R:** Do you have a sense that those friendships are, that you accept people for who they are, that that's part of the friendship or that they're people who are just like you?

**P:** Yeah, I understand where you're coming from and I think that a lot of my friends are probably not a lot like me. I think I just, you know it's usually just someone that you have, you meet and you have something in common, and a lot of them have just stuck with me. So it's just that I think I really accept people at face value.

Lines 1071 to 1089 held meaning units around a spiritual journey and personal journey, yet conveyed how that journey was undertaken simultaneously on a number of interconnected paths which dissected with others who were on the same journey, yet at different stages. These comments were then moved into the cluster around relationship and community.

**R:** And when you get more involved, are there companions in your involvement?  
Do you do it with others or is it a personal journey?

**P:** Right now it's a very personal journey; but I think I might pick up a companion or two along the way, I'm not sure; but right now it's just personal.

**R:** That companion thing, is that something like we talked earlier about your philosophy on whether we're more alike or more different and you, if I'm correct, were saying we're more alike, we're quite similar in a lot of respects. Do you see people then as companions on your journey, whether they're in the church or outside the church?

**P:** Oh absolutely yeah, I think, yeah, they're all, we all, our paths always cross in some way, you know, I think we're all inter-connected, all of us, in some degree like the six degrees of separation. I really believe in that and every time I meet a person I engage them in conversation to try and figure out if there has been some path that we've crossed in the past?

**R:** And you find it?

**P:** Not always; but I always think if I don't find it, it's just more room for more discussion, like then we have to drill down a little bit deeper. But I do think that we're all kind of on the same journey; but just at different stages.

Lines 1187 to 1198 convey a growing sense of belonging with age.

**P:** Yes, sometimes; but it's very infrequent, you know, I think more so when I was younger and I really didn't have direction in my life, perhaps I felt more abandoned whereas now I don't.

**R:** Do you feel you belong?

**P:** I do, yeah.

**R:** And that's something you feel every day?

**P:** Yeah, and you know I've lived in Edmonton almost 20 years and I think that comes with that, you know being part of a community, be it a church community, or a community that you live in, or a work community. I don't feel abandoned.

Possibly, a basis for relationship is that we all have a reason and purpose, although it might be different from that of others (lines 609 to 616). Anne W. expresses a degree of humility, as well as some gratitude regarding her gifts, and considers how these gifts offer us a purpose in our life, and although different from other people's purpose for life, work together to connect us in relationship;

**P:** I do. I think so. You know some people have the gift of song, or musical talent of which I have neither, so I'm grateful for what talents I do have.

**R:** Yeah. You know there's that story too in the scripture, in the New Testament about the tree and we're all part of the same tree, we're all connected, some people have gifts of administration. Do you relate to that? Is that a story that makes sense to you?

**P:** It does, because I think we're all here for a reason and a purpose and not everyone is the same.

### *World One: Change and Separation*

#### *Andrew*

Possibly the ultimate separation is a sense of isolation and Andrew had been

experiencing a significant amount of isolation in his life, in part through a perceived need to keep his personal life somewhat separate from work associates. His efforts to change his life, and as a result sell his business and return to school have helped to ameliorate that sense. This specific meaning unit around the isolation, as with other specific meaning units of abandonment, subsequently became part of the cluster of change and separation (lines 267 to 281).

**R:** People in Theological World One have a sense sometimes of abandonment.

**P:** Um hmm

**R:** And I don't know if that term means much to you, if you can relate to that and if you can comment on whether you get a sense sometimes of life and abandonment?

**P:** Well um we all have our moments; but um and, and this may have come out in the uh the going. I think um a few years ago when I was in the work zone, heavily in the work zone, yes that was the case because sometime it just gets darn lonely when you're in a socially isolated situation and uh as I say I came to recognize some long term negatives attached to that, and uh I feel at this date and time I feel uh a lot less of that.

**R:** So this move has been good?

**P:** Oh yeah, absolutely.

Then again, on lines 671 to 678, Andrew relates that leaving the womb might be the ultimate abandonment. Again this speaks to change and separation, when viewed with Andrew's other comments as a cluster.

**P:** Well, I mean you're talking about one dimension of, of thought or self-awareness and I think for that a linear model or one dimension of a person, or one type of



thought is fine. I never really thought about that, actually I've never had conversations, quite interesting, um but it is an interesting um and you could probably um write a pretty good anthropology essay on being born as the ultimate abandonment; coming out of that nice warm place where you didn't have to do much and then you're born and then you're abandoned and you talk about uh, uh I could go on at great length about how North Americans take their children, put them in other rooms and set up a schedule and teach them that they have to be alone for large periods of time which creates all sorts of issues according to some scholars compared to co-sleeping which is done in 65% of most populations, so I think you could pretty well argue.....

Andrew's recent studies in anthropology have helped him to understand a connection between abandonment and separation and anxiety in our culture. In the follow-up interview I returned to this earlier comment, to see if Andrew had more to say. After leaving the womb, some cultures do more to reduce the sense of separation, while other cultures do less (lines 948 to 961).

**P:** So what bit are you interested in, born as the ultimate abandonment?

**R:** Yeah.

**P:** Yeah, well I guess at the time I'd been reading a lot of stuff like, when I'm just talking about the difference in western parenting models compared to a lot of other cultures where people aren't uh, people aren't as divided and programmed I guess and organized as our models so what I was thinking about at the time was that we, certainly there's a physical abandonment that happens when a baby's born, out of the womb and um, and the uh ..... I guess that experience maybe is heightened by our child

rearing practices where babies are put into a room to sleep for x hours and expected to be quiet and not be a bother and that may, I'm sure, it wouldn't be too hard to theorize that that creates innate feelings of anxiety that children in other worlds where everybody just, you know, mingles around and then goes to sleep and cuddles up to each other or what have you where it's not okay, now you're out 'cause this is my time to do this which, you know, parents often need that time to have some time of their own because of the busy lives that they lead. But that's probably pretty unnatural based on 100,000 years of human dwelling.

On lines 141 to 153 Andrew discusses his efforts and movement toward a greater sense of belonging, as opposed to separation. Initially, as a meaning unit, I wondered if this had more to do with betrayal. On further reflection in the clustering exercise, it became more clear that betrayals are a way that we separate.

**R:** So if I use the term belong, or the word belong, do you have a sense of belonging? Does that ring with you, a sense of belonging.

**P:** Today I do. Three or four years ago when I was managing businesses full-time I didn't. Because when you're in business management you have to isolate yourself to a certain extent from people because there's money involved. And if you get too close with people, and if a lot of people that make up your world are associating with you around financial transactions you have to be very careful. Sometimes you get closeness and that's one of the reasons I decided not to do that full-time anymore; because you end up isolating yourself as a defensive system. In the beginning you don't do it and you get burned time and time again; so then you started isolating yourself more and more and

then that becomes a mind set and then that becomes unhealthy because you do feel like an isolated person and you do feel that you have to, you know, protect yourself at all times, and one of the things that I've really enjoyed about studying anthropology is having a whole new education on how society works and how social systems are very integral to your make-up, and that's been a huge benefit to the way I look at things as far as I'm concerned.

Change for Andrew is extremely important at this point in his life. He alludes to change as a process which we engage with at times more vigorously than at other times, a process which can become somewhat easier as we build on it successfully. The meaning unit here was initially identified as *change*, and quite naturally became part of this larger theme in the clusters (line 643 to 663).

**P:** I think change, um shouldn't be pursued just for the point of change and despite what our politicians tell us on a daily basis. Change should be pursued to achieve things. Personally I think it's been very, I can't speak for anybody else, but it's been very healthy for me to uh walk away from situations, take the learning from those in situations and I try and apply it in a new situation. I find that just healthy and stimulating and because, you know it has to be, and change can be, if it's, if it's well guided it can be a very healthy thing and I think this is for me. And, and it's really hard to walk away from the uh, its, its gotten easier because I've made two or three big changes but, you know, people, in our society, people very much uh, status, your status and position and skills, your title and whatever is a big part of other people and it was a huge, it's a huge thing to just park all that and say, because the two times that I've changed jobs. So you basically

take a social setting and all sorts of people that you come to like and trust and vice versa and you can't really deal with them anymore for various reasons and....The same that you got, well a collection of things that you know that basically you're not doing any more because um you're done so ah and you know that's been, and it hurt; but uh it gets easier right after you change, the first time is the hardest after you sort of you establish yourself as a position 'cause that's the only one you've ever had so to park that one's the hardest and then it gets progressively easier after that.

**R:** Yeah, and do you have a sense having done it before that you can do it again.

**P:** Absolutely, cause you know now it just takes a period of time and then you reinvent your, know what you're doing, try to leave some stuff behind and learn some new stuff. It's all good.

**R:** So it gets easier after each time?

**P:** At some point I'm sure you get an age where it gets harder again.

On lines 124 through 140, Andrew shares some of the evolution of his thought as to similarities and differences of people. The meaning units here spoke to similarities and expectations; but in a larger context spoke to similarities and separation, particularly in the many differences between ourselves and others.

**R:** Do you have a sense of seeing people as being, do you see many people that you think they're a lot like me or there are very few people that you would think are a lot like you?

**P:** That's a complicated question cause people aren't and you're talking about an anthropology major here. People aren't one dimensional, one dimensional things and I

think when I was younger I probably that sort of thing a lot; but now I realize that we're all like each other in segments and if you've got anything going on at all you're a somewhat complicated person, living in today's world, and we live in segments of different parts of our life, so uh what I've learned is that you meet people that have similarities in certain ways and don't have expectations of all the other segments that really match because the odds of that happening are slim to none and to me that's part of my philosophy, philosophical outlook cause I'm trying to recognize that and not have expectations of um ahh be content with channels that do work with other people.

**R:** Yeah

**P:** And, and then that also helps you feel more connected within the world, or makes me feel more connected in the world not walking around saying why isn't somebody like me and it would probably be pretty bland to know somebody exactly like me.

*Starr*

Starr adds a significant quality to change, seeing very little repetition, and that what happens today is not so connected to the past (lines 818 to 821). This meaning unit of life not repeating itself, and new things coming along, spoke to change.

**R:** Well, do you have a sense that life keeps going around the same thing, gets served up, similar things keep getting served up, or is life new and different every day?

**P:** I would say more new things are coming along. I don't feel a repetitious

pattern.

On lines 843 to 851 Starr indicates that we all change and she embraces it. The key words within the meaning units were *change*, *everybody*, and *good*.

**R:** Do you have a sense that you change. Does Starr change from who she was ten years ago?

**P:** I think so. I think everybody does.

**R:** And is it good change in your view? Or do you judge it as good or bad?

**P:** Uhhhhhh, judge is a hard word. Uhhh, I would think it would be good, yes, yes, for me.

**R:** Okay. So it's positive.

From lines 929 through 943 she discusses change and movement, as well as loss in change. These comments, as well as others, reveal how this co-researcher was highly specific and most transparent. There was a very clear connection between what was said in the interview and how that translated as the meaning unit, and ultimately a cluster.

**R:** When change, like you mentioned earlier change is something that you have in your life and that it's something you keep doing is changing, and that's good, and that's part of life, I guess.

**P:** It's part of life.

**R:** If it stops, it stops, right. Life stops.

**P:** Yeah.

**R:** So do you have a sense that when change happens that maybe there's a bit of grief that the changes happen, you, change is sort of movement and so you've moved

from something. Does that fit that there's sort of ah, there's a loss with change.

**P:** Oh yes, I think so, yes.

Starr conveyed a strong sense of separation through the numerous moves she and her family went through. Comments regarding geographical moves, loneliness, and feeling on the edge led quite naturally to clusters around change and separation, and the theme of change and separation. From line 132 through line 150 Starr relates the following:

**R:** What about this sense of that I mentioned earlier in obsessio about abandonment or feeling alone or out there in the cosmos sometimes? As a girl do you remember any sense of particular loneliness, or if you went away for a weekend or to camp, feeling homesick or lonely? Was that something that you experienced much of, loneliness?

**P:** Um we were always moving and I was always moving into a new school where, of course, you don't know anybody and, yeah, it, it can be quite lonely. That type of thing.

**R:** Yeah, yeah. So you're dad moved around quite a bit to meet congregations?

**P:** Yeah.

**R:** And what about belonging? Is that something that you, did you learn to be a good mover so that you fit in quickly or did you feel sort of on the edges when you moved?

**P:** I'd say on the edge.

**R:** And so do you have a sense that you're an introvert versus an extrovert? That

you kind of tended to be someone who can do things on their own or do things quietly by themselves.

**P:** Um hmm, yeah.

Starr comes back geographical moves and speaks of the accompanying sense of isolation and sadness from lines 700 through 705.

**P:** Yeah, I never made too many close relationships because I just wasn't skilled at it or I didn't have enough time or uh, I don't know many people from those periods of my life.

**R:** How did that feel for you at the time, that you were a younger girl? Was that sad? Was that lonely?

**P:** Oh yes, yes it was mmm hmm.

Starr, having recently lost her husband, comments on the *loneliness*, *darkness*, *very alone*, and a *weight*, holding the theme of separation on lines 759 through 772.

**P:** Well the loneliness I have felt is when I had really missed Bob so, well.

**R:** So loneliness is like a darkness?

**P:** Yes.

**R:** Is there any fear with it?

**P:** No, it's just a feeling of uh being very alone.

**R:** So is there, there's a weight through what I'm hearing?

**P:** Dark, it, well I suppose. Dark um yeah, weight, yeah.

Starr clarifies that the requirements of her father's occupation were not separating; but what was separating was moving to different schools, making an effort to fit in, and



feeling as though she had failed. This arose in the second interview, as a follow-up question, and once again, these meaning units clearly translate to the theme (lines 1048 through 1051).

**P:** Actually for me I wasn't aware of any difference. I wasn't aware of how the congregation treated my mother who did not fit in well as a preacher's wife or me and my three siblings. What set me apart was moving to different schools, trying to fit in, and of course you don't succeed, you're always a new person on the block. That was kind of alienating. Being a PK was never a problem for me. I was just oblivious of it.

Starr discusses another quality with respect to separation when she refers to being different from other children. From there she moves directly to the separation from her father, brought about by the war (lines 1113 through 1121).

**P:** No not really. And if it did uh I, I, before we moved to Montreal when I was about 10, 10 or 11, I was in a school north of Toronto, and we moved to Montreal, where they'd been taking French since grade three and I was in grade seven, having to go for tutoring in Parisian written French (laughter), it was a pain.

**R:** That would feel different.

**P:** (laughter) It did, it did. Well, another situation is, in essence, losing my father during the war in that he was in the air force from '40 to '45. He was overseas completely away from us for two years when I was going through adolescence. That was very, very difficult.