

# More-Than-Human



**DREAMTIME**



**ALPHABET**



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A white paper discussing the parapsychological viewpoint  
recommending the use of the dreamtime alphabet as a reconciliation  
healing and teaching tool for all people - reading age and beyond.

**More-Than-Human:** A white paper discussing the parapsychological viewpoint recommending the use of the dreamtime alphabet as a reconciliation healing and teaching tool for all people - reading age and beyond.

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## ***Introduction:***

Through my initiation with dreamtime alphabet I was given a birds eye view of the parapsychological understanding that underpins traditional indigenous spiritual culture. In the west, because of established colonial traditions, we have tended to avoid any serious recognition of indigenous psychic traditions. This is an unfortunate situation, because most, if not all, indigenous spiritual culture and tradition has grown out of recognition of the *more-than-human* psychic environment.

Psychic reverence, healing and intuition are not subjects that those caught up in the daily push and shove of westernized social culture take time to consider seriously. Yet as human beings, we are by nature, all born as psychic creations and a little time spent in consideration of our psychic connections therefore, can be regarded as key element in a structured mental health regime.

Healthy babies are born with their psychic senses intact and functional. To a more or less degree we all make use of our psychic senses in the fight for survival during the first seven years of life. Stories of psychic sensory perception abound in legend or myth and almost everyone has at least one personal experience with intuitive psychic sensory perception they can recall.

In most developed industrialised nations the schools of thought and teachings regard psychic sensory perception as additional to the normal needs of healthy human behaviour, and as such, is classed as an 'extra' sensory perception, not required, and therefore not recognised, not taught, and exercises designed to develop psychic abilities or awareness are certainly not encouraged.

This way of thinking is definitely not the case for all traditional indigenous spiritual cultures from every country around the world however. Most traditional indigenous cultures value their personal psychic connection with the more-than-human environment very highly.

More than just simply retaining their natural 'new-born' psychic connection many indigenous cultures evolved over generations to value their psychic connection with all things in nature, above all else. Many lifetimes of psychic training, ritual and spiritual evolution meant that mind body and spiritual needs were regarded as part of an holistic vision. The purpose of human life for many indigenous cultures was to be a natural part of all there is. Beyond any doubt this was the experience for the first people of Australia.

Respected visionary and world renown psychoanalyst George Vaillant helps us understand this by explaining that a philosophical understanding of the energetic whole was missing from English settlers who arrived in Australia. "The English admit wonder at the Aboriginals intuitive 'right brain' skill at tracking" (Vaillant, 2008. p.52). "Although the settlers even with maps and compasses, died of thirst in the outback, the Aboriginals could find water (Vaillant, 2008. p.52). Vaillant (2008) states irrevocably:

Only very recently have anthropologists deduced that ...”dreaming”...provided them [first Australians] with an awe filled, if not always conscious, map for survival.

Without written language or rational map-making skills (which evolved in parallel with humanity's acquisition of 'left-brain' writing), the Aboriginals had developed emotionally and spiritually significant stories in order to remember every rock, rill and water source in their environment. Put more provocatively the... ”dreaming” spirituality actually delivered what the white man’s printed Holy Bible and scientific maps only promised. (pp. 52-53).

With these two basic differences of opinion in mind it is important to recognise that as all nations are taking the required steps toward becoming integral components in a global village network, it is a mental/emotional health imperative, that reconciliation between the parapsychological traditions of indigenous spiritual cultures and the religious dogma of contemporary colonialism begin to take on a definable and recognisable format.

When psychic damage or psychic separation has occurred, as is the case with all first peoples of the land. Or continues to occur, due to a lack of recognition, psychic healing is a required element that cannot be overlooked or ignored in any/all reconciliation/healing processes. Respected parapsychological research indicates that the mystic traditions of many religious faiths and the psychic traditions of indigenous cultures world wide share many commonalities.

We need only open our hearts and minds to discover our common ground to help advance the process of psychic recognition, spiritual reconciliation and global healing. Marianne Spitzform, PhD gives this clear explanation of an observable gap in contemporary psychological understanding:

The developmental model which shapes our clinical work is marked by a gap - an absence - that we sustain by inattention. Psychoanalytical development theory lacks a framework for understanding the role played by relatedness to the natural world for the emerging human self....this gap is hard to see, like clean air, because we are so immersed in the natural world. It is pervasively present and thus easily overlooked....there is a sense of self which emerges within an ecological context, and is maintained into adulthood by relationship with a wide range of non-human others.... The absence or gap shapes not only developmental theory, but implicitly, our model of psychological health. So it is important to address these issues....Our understanding of human health, the well-being of the more-than-human and the relationship between humans and the wider natural world are all at stake. Further, these developmental implications of self-experience in relation to the more-than-human have far reaching effects on both clinical and societal concerns (pp. 265 - 266).

Over many years of research and training I have developed a true depth of feeling and love for the principals, traditions and practices of natural holistic indigenous spirituality. This is a place I am able to experience the commonality of all life. I have committed my life to sharing the grounding that I have experienced with others seeking a spiritual truth that they can whole-heartedly respect and support.

The Dreamtime Alphabet is a synchronistic 'word to number' learning system that opens doorways of understanding through imagination. The synchronistic values of the 'word to number' system enhances human development as well as heightening awareness of our natural connection to the more-than-human world - *Kurunpa* (spirit, soul and psychic connection). The dreamtime alphabet contains a specific series of word to number patterns that evolves conversation and encourages people from all walks to explore their kinship with the non-human environment as it has done for myself and others.

The dreamtime alphabet is a post-modern natural spiritual artefact that combines recognisable elements of English ancestry as well as recognisable elements of Aboriginal ancestry. Most importantly; I must relay to you that members of the Australian indigenous community who are open to Parapsychological thinking, and, have been exposed to the Dreamtime Alphabet, have recognised the spirit of their dreamtime ancestors in the message stick symbols of the dreamtime alphabet and are very happy to promote it as the combined outcome of 200years of spiritual cohabitation.

Finally, I must explain that for those who do not recognise as Aboriginal or even consider genuine Australian reconciliation to be a need in their life, the dreamtime alphabet has proven itself to be an easily recognisable part of Australia's ancient spiritual ancestry and key component in Australia's contemporary spiritual development.

During the mid 1900's world renowned psychoanalyst, C.G. Jung helped introduce the west to the notion of a collective unconscious. His research into synchronicity and archetypes has

helped scientist's clarify the ways our conscious mind can recognise the more-than-human activity occurring as part of the parapsychological collective unconscious.

As a white skinned working class male I did not undergo any traditional initiation or ceremony. Living and working in the southern suburbs of Adelaide my exposure to Aboriginal culture was very limited. Yet, it is recognised by many members of the Aboriginal community that my understanding of indigenous spiritual culture is equivalent to those who have experienced traditional initiation and have lore.

### ***A Common Goal:***

Finding peaceful solutions to longstanding emotive problems is never an easy task. When faced with a seemingly impossible challenge it is often easier to turn and walk the other way or make out the problem doesn't exist. When that challenge involves the spiritual happiness and emotional contentment of children and families, long into the distant future however, the choice ultimately becomes one of finding ways to make the seemingly impossible, extraordinarily practical.

Children of any age and from every background feel an inherent natural need to belong. A nation's true strength comes from its common sensibilities, its shared experiences and its cultural foundation. Honesty, pride, purpose and passion fuel the generation of a shared consciousness that is part of building a resilient and sustainable national culture. The great spirit of the dreamtime is the common thread that binds all Australians to the natural spiritual culture that surrounds them.

There is an urgent necessity for main stream Australian thinking to adopt a complimentary attitude toward Australia's ancient spiritual culture. Understanding - its rightful place in contemporary spiritual wisdom, and the role it will play in connecting all

Australians to the solidarity of their shared past, and ancient traditions, is paramount. A complimentary and dignitary attitude toward the contemporary dreamtime experience, will facilitate the necessary emotional connection, to allow the genuine forgiveness required to stimulate sustainable reconciliation of past misgivings, for all Australians.

***Social Science:***

The history of human global social development is marked by moments of extreme suffering, pain and great tragedy. In contrast, we also find extraordinary moments of great inspiration and enlightened human wisdom that have united generations of people in the struggle for democratic freedom of choice and the common goal of individual human rights.

In a nation whose legal and political structures proudly promote democratic freedom of choice and the common goal of individual human rights, for all, it is easy to overlook the long term vision, sacrifice and commitment of those who have worked tirelessly to help the people of Australia achieve such a high standard and quality of living, safely and securely.

Individual human right and freedom of choice carries with it the need for accountability and action. Australians are no longer hamstrung by traditions, tariffs or trade embargoes. As individuals we are part of a maturing contemporary global social infrastructure. On the one hand this is a liberating feeling of shared care and responsibility. On the other hand, there is not an easily recognisable formula for social sustainability and success.

At this time in human evolution [seven billion and growing] it is widely recognised that as astounding as the results of the natural science's [biology, physics, chemistry, etc] have been: quantifiable data is not capable of discovering all of the answers to all of the questions that are raised by the perfect mysteries woven into the experience of human life on earth.

Flyvberg (2001) states that, "Based on a critique of cognitivism and naturalism ...social science never has been, and probably never will be, able to develop the type of explanatory and predictive theory that is the ideal and hallmark of natural science. Flyvberg (2001) argues: That intellectual virtues, moral values and character strengths, can not be subject to the same level of measurable quantification as has been the natural sciences.

Flyvberg (2001) observes that:

Just as social science has not been able to contribute with...predictive theory to scientific development, so natural science has had little to offer the reflexive analysis of goals, values and interests that is a precondition for an enlightened development in any society....where natural science is weak, social science is strong, and vice versa (p. 53).

Flyvberg (2001) reports that the key to creating a precondition for an enlightened development is effective communication.

Empowered individuals can make use of effective communication to develop a pathway to a peaceful future. Social science, Flyvberg (2001) argues, is ideally an activity: done in public for the public, sometimes to clarify, sometimes to intervene, sometimes to generate new perspectives, and always to serve as the eyes and ears in our ongoing efforts at understanding the present and deliberating about the future....The purpose of social science...is to contribute to societies practical rationality in elucidating where we are, where we want to go, and what is desirable according to diverse sets of values and interests (pp.166 - 167).

### ***Spirituality:***

In Australia those diverse sets of human values and interest mentioned by Flyvberg have come from all around the earth to reside on the land that is home to the oldest surviving culture on earth.

Vaillant (2008) explains that a philosophical understanding of the energetic whole was missing from English settlers who arrived in Australia. "The English admit wonder at the Aboriginals intuitive 'right brain' skill at tracking" (Vaillant, 2008. p.52). "Although the settlers even with maps and compasses, died of thirst in the outback, the Aboriginals could find water (Vaillant, 2008. p.52). Vaillant (2008) states irrevocably:

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Spirituality is a key component of indigenous Australian culture. Recognition of Australian spiritual ancestry, the old ways, and old traditions, and, the contemporary need to embrace national unity with old ways and traditions is a social development priority.

A future time when all Australian's can be proud to easily recognise as kin and freely experience their role as part of the ancient indigenous traditions of Australia and its continued spiritual growth is within sight. Perkins (1936 - 2000) (cited by Newbury [editor] in Randall, 2003) states:

My expectation of a good Australia is when white people would be proud to speak an Aboriginal language, when they realise Aboriginal culture and all that goes with it, philosophy, art, language, morality and kinship, is all part of our heritage. And that is the most unbelievable thing of all, that its all there waiting for us all. White people

can inherit 40,000 or 60,000 years of culture, and all they have to do is reach out and ask for it (p. xi).

Through the connectedness of 'Kanyini' and the oneness of all things, there is a common indigenous thread that binds all Australians to our natural surroundings. Newbury [editor] in Randall (2003) declares:

We must aim for more than grafting our heritage on to an Aboriginal root. We must aim for fusion, a synthesis of the old of this continent with the new of the recently arrived. The basic requirement of this mix is acceptance of the Aboriginal heritage as being uniquely appropriate to this continent, and to those of us who live here (p.x).

On every level of social, cultural and spiritual interaction, this is a situation that requires strong leadership, focused direction and immediate attention.

Over the last 50 years a series of official reconciliatory steps have been heading toward reinforcing the vibrant foundations and constantly evolving framework of Australian natural spiritual culture. The term natural spiritual culture is accurate because the 60,000 year history of Australia's social culture is extensively created from a purely indigenous spiritual connection to the natural environment. Randall (2003) explains: "Kanyini is the principle of connectedness through caring and responsibility that underpins Aboriginal [all Australian] life, linking four main areas of responsibility: *tjukurrpa* (philosophy, Law and religion), *ngura* (country), *walytja* (kinship and family) and *Kurunpa* (spirit, soul and psyche)" (p. 16).

Randall (2003) is very specific:

Spirituality is the ultimate answer to reconciliation in Australia and everywhere else in the world. Loving ourselves, our families, our neighbours, our countrymen and every other living is the reason we are here on earth....'We talk about problems, we talk about healing, we talk about reconciliation. But it goes much deeper....Its a deeper problem. It's a spiritual problem' (p. 242).

When Australians stand aloof from nature and act as if spirituality is only about the human experience they fail to acknowledge the natural spiritual energy that takes place all around them. And therefore, they fail to recognise the true all-embracing nature of the spiritual energy they come from and live in.

***Psychology:***

Spitzform (2000) supports the views presented by Flyvberg (2001) Vaillant (2008) Perkins (1936 - 2000) Newbury & Randall (2003) - Marianne Spitzform, PhD with her clear explanation of an observable gap in contemporary psychological understanding:

The developmental model which shapes our clinical work is marked by a gap - an absence - that we sustain by inattention. Psychoanalytical development theory lacks a framework for understanding the role played by relatedness to the natural world for the emerging human self....this gap is hard to see, like clean air, because we are so immersed in the natural world. It is pervasively present and thus easily overlooked....there is a sense of self which emerges within an ecological context, and is maintained into adulthood by relationship with a wide range of non-human others.... The absence or gap shapes not only developmental theory, but implicitly, our model of psychological health. So it is important to address these issues....Our understanding of human health, the well-being of the more-than-human and the relationship between humans and the wider natural world are all at stake. Further, these developmental implications of self-experience in relation to the more-than-human have far reaching effects on both clinical and societal concerns (pp. 265 - 266).

Spitzform (2000) remarks that "Piaget (1929) stands out in his consideration of interactions between the child and the 'non-human' (p. 266). Piaget is not alone however in his considerations of interactions with the 'non human' environment in developmental theory.

Carl Gustav Jung, is credited by many as the founder of analytical psychology.

Jung's view of the human inter-dependency in relationship with the whole, *expanded through his understanding of the 'collective unconscious'*, introduced the psychoanalytical world to the term synchronicity. "Jung used the word 'synchronicity' to characterize the significance of the simultaneity of events that could not be causally linked" (Shamdasani, 2010. p. ix).

According to science everything relates to everything else through cause and effect. We see examples of this everywhere in our daily life. Jung's proposition with synchronicity was that even seemingly random events are in fact inter-connected with our life and can be recognised to hold significant meaning. Example: You think fondly of a loved one and at that moment the phone rings, you answer, surprised - maybe, it is the loved one you were just thinking of. Mere coincidence? Or purposeful synchronicity? In many different ways this type of synchronistic event happens regularly to people from all walks of life in every culture on earth. Jung labelled these events acausal because there appears to be no cause-effect at work.

While commenting on Jung's work, Shamdasani (2010) speaks of Jung's 'Red Book' and remarks:

The overall theme of the book is how Jung regains his soul and overcomes the contemporary malaise of spiritual alienation. This is ultimately achieved by enabling the rebirth of a new image of God in his soul and developing a new world view (p. viii).

From this observation it can be recognised that Jung found a personal sense of God that he believed was missing from his time in contemporary culture. Jung's view of synchronicity proposed the existence of creative energy - and - force, beyond the limitations of the human psyche. Even beyond the idea of their being a collective human unconsciousness: Jung's understanding of synchronicity evokes images of the subconscious metaphysical nature of non-human-others having a wide range of influence over events in human lives. For Jung, the

understanding of non-human-others was universal. For example: In as far as Jung understood - numbers were not just artefacts of invention for the conscious mind, but had a deeper significance. Jung (1964) states, "Now if we conceive numbers as having been discovered, and not merely invented as an instrument for counting, then on account of their mythological nature they belong to the realm of *godlike* human and animal figures and are just as archetypal as they" (par.776. *Jung's emphasis*).

The debate over the status of numbers as a natural universal energy that pre-existed the human experience has been ongoing for centuries. Since Pythagoras we have debated the pro's and con's of how numbers have helped expand the human understanding of the more-than-human universe. In post-modern living the human experience is predictably removed from an obvious daily experience with non-human others. Jung's fundamental understanding of the human discovery of numbers - not the inventing numbers, is central to recognising the ingrained human association with natural indigenous spirituality.

The biggest and most important challenge all Australians will ever face is closing the gap in our indigenous thinking. On the surface this may seem like an easy task, but as we travel deeper through Australia's open wound and draw nearer its spiritual heart we find that a more significant problem with a less obvious solution exists. That is; Australia is having trouble recognising exactly who, what, or where-is, an indigenous Australian.

Throughout human history all indigenous spirituality has had a time honoured tradition of sharing a strong kinship with non-human others. Indigenous spirituality holds a purposeful focus on the more than human environment. Traditionally indigenous spiritual teaching and training has required extended times of isolation away from the co-dependency of human energy so that individuals could experience first hand and without human interference - the creative infinite energy of what Spitzform (2000) call's non-human others or more-than human.

Totemic symbolism informs those initiated into the ways of indigenous spiritual tradition and understandings. Post-modern separation brought on by the contemporary malaise of spiritual alienation from the more-than-human natural environment has meant that individual human development through indigenous spiritual recognition is mostly retarded. [not only in Australia, but around the world] The gap in indigenous thinking; as explained by Spitzform (2000) [eco-psychology] can be closed in post modernity with use of deliberate education.

The dreamtime alphabet is a synchronistic 'word to number' education system that has been proven to open doorways of imaginative creativity. The synchronistic value of the 'word to number' system enhances human development as well as heightening awareness of *Kurunpa* (spirit, soul and psyche) The dreamtime alphabet supports conversation in reation individual human recognition of their connection to the *tjukurrpa* - (philosophy, Law and religion), *ngura* - (country), *walytja* - (kinship and family) and to helps those from all walks of life establish direct lines of kinship with the non-human environment.

The dreamtime alphabet is a post-modern natural artefact that retains spiritual links with ancient traditional wisdom. The dreamtime alphabet is easily recognisable as part of Australia's spiritual ancestry and can naturally be regarded as a key component in Australia's contemporary spiritual development.

### ***Literacy & Numeracy:***

The blended spiritual ancestry involved in the creation of the dreamtime alphabet first came to light early in 1999. Before then it was not known to exist. The totemic symbolism of the dreamtime alphabet is a formidable English language based message system that has undergone many rigorous testing phases to gauge its level of authenticity and is a highly regarded spiritual developmental tool.

Containing elements of literacy and numeracy the Dreamtime Alphabet fulfils all aspects of a Dreamtime Story and Spiritual Teaching Aid. As the different global spiritual aspects of the dreamtime coincide they coalesce into a form beyond individuality in the Dreamtime Alphabet. In its core foundation and woven throughout framework there is a connection through numeracy that is reminiscent of Jung's 1964 public call for recognition of a numerical archetype in spiritual understanding. For the purpose of post-modern spiritual growth and conscious understanding, it is important to note that the dreamtime alphabet is not an invention, it was a discovery. Therefore the dreamtime alphabet belongs in the realm of *godlike* manifestations and in a metaphorical sense is just as archetypal as they.

References Withheld.