SENSING HOME

A thematic analysis of psychoanalytic texts

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which, to substantial extent, has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Hayden Mark Isaac
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Abstract

How we sense our homes has an impact on how we interact with the environments we live in and how we view ourselves. Yet, the author found little research in the psychoanalytic tradition, object relations, that explores the intrapsychic faculty that we sense home through. Thus, this research project employs a research methodology that is similar to Crotty's (1998) description of *social constructionism*, and the research method that Braun, Clarke, and Hayfield (2015) calls *descriptive thematic analysis*, to interpret how 11 psychoanalytic articles portray the development of this sense faculty. In doing so, this project begins to outlay a landscape of this phenomenon, constructing five themes in the literature that could aid future research and clinical explorations; themes that portray how the phenomena we call home, symbolic processes, psychic integration and individuation, as well as the wake of trauma impacts the way we sense the places and relationships that we inhabit. As a result, these themes have several implications for psychotherapeutic practice, clinical training, the research of psychotherapy, and other research areas.

Chapter One: Introduction

Though my life, the idea of home has captured my attention. It has left me with many curiosities and questions. How does the concept of home develop? How does the idea of home shape how we sense home? How does our experience of the places we call home shape who we see ourselves to be? Thus, in this chapter, I explore these curiosities with the intent of transporting you through my discovery of the context, scope, aim, and research question of this dissertation.

Defining Home

The concept of home is multidimensional. It signifies an assortment of cultural, social, and personal dialectics, like the material and symbolic; the emotional and conceptual; and, the personally experienced and socially imagined. The philosopher, Gaston Bachelard (1994), defines home as the "localisation of our memories" (p. 8); a mnemonic device that gives us a sense of identity, familiarity, and stability. The anthropologist, Paul O'Connor (2018), defines home as a domestic liminal sphere that constitutes numerous overlapping real/imagined places and social circles that span across the globe and change throughout our lives. O'Connor (2018) wrote that home is "anywhere we feel an unselfconscious sense of belonging and recognition; anywhere that provides us with a stable centre from which to integrate our experience and understand the world" (p. 1).

Conversely, the sociologists, Blunt and Dowling (2006), wrote that home is not just a place of nurture and feelings of belonging; it can be a place of oppression, abuse, alienation, and isolation. Additionally, the indigenous and community therapists, Shepherd and Woodward (2012), stated that in Aotearoa New Zealand the idea of home has become dominated by hegemonic Western ideologies, which has led to the continued colonisation of home for Māori (the indigenous peoples of Aotearoa New Zealand). They stated that the Western idea of home creates a separation from the more-than-human, engendering a deep seeded sense of alienation and estrangement in Māori.[1]

In bringing in Blunt and Dowling (2006) and Shepherd and Woodward (2012) into the conversation, the idea of home expands beyond a felt sense to a deducted conceptualisation that contains a wide range of individual symbolic and ideological meanings that cannot be fully generalised to broader populations. Thus, from this perspective, the word *home* seems to signify a phenomenon that encompasses both three-dimensional structures and social matrixes that are central to the construction of one's identity and can be associated with a range of felt senses, like belonging and alienation.

[1] The sociologist, Charles Taylor (2004), defined the idea of the West, and Western thought/ideology/etc., as an socially imagined collective that is threaded together by three strains – the economy, the public sphere, and governance. Like all social imaginaries, however, he said this collective is not a concretely defined entity with clear boundaries, it is an imagined idea that floats around in the social sphere, shaping how each person lives their lives in countless ways, depending on their relative positioning to the socially imagined idea.

Towards a Sense of Home

In sitting with these abstracted conceptualisations of home, I began to reflect on my understandings of it. I pondered on how my experience of my homes has informed my own understandings of the concept of home, and how my clinical curiosities from psychotherapeutic engagements have led me to choose this phenomenon as my topic of inquiry.

Autobiographical reflections

In infancy, I contended with a horde of ear infections that left me screaming in pain, only getting relief when my eardrums burst. These infections engendered a hearing impairment that was not recognised nor corrected until I was six years old, creating an experience of the world that was vastly different from those around me. I was unknowingly shut-out of my family's audible worlds. There was a mismatch between the ways my family communicated and the ways that I was able to understand, isolating me from large parts of the environment I inhabited. I struggled to hear what was said, causing me to miss many social conventions and expectations. I was simply unable to fully engage in reciprocal exchanges, eroding my ability to feel needed.[2]

Yet, when I regained my sense of hearing at the age of six through surgical intervention, my sense of isolation lingered. It was as if I became engulfed by an overwhelming sonic cacophony that caused me to retreat into isolation that disrupted my sense of connection to my social matrixes in and my ability to identify with them. Essentially, I felt homeless and alienated; like I did not belong. Yet, despite these experiences, I held on to some sense of hope. I became entranced by the sonic world: I turned to music and religion for comfort and transformation throughout my childhood and teens, and to travel and study in my twenties. It was as if I was in search for a place that I could call home; a place where I felt accepted and could express my authentic, internal experience; a place that was free from what I perceived as, and call, a *constricting too-muchness*. Yet, even when this search was fruitful, these moments of solace were fleeting. These moments frequently dissipated as soon as I felt distressed, sparking a retreat that left me feeling isolated, alone, and existentially homeless.

My lived understanding of the concept home expanded even more so after I travelled to Nepal in 2015 to teach English at a Tibetan monastery. One week after arriving, I came across the aftermath of a tourist bus that drove off a cliff on one of Nepal's infamous roads (see "Nepal bus crash kills 17 Indians and injures dozens," 2015), which was shortly followed by a 7.8 magnitude earthquake that caused approximately 9,000 people to lose their lives, and about 12,000 people to be physically injured (Rafferty, 2018). These experiences sent existential shock waves through my being that caused me to feel misunderstood when I returned to Aotearoa New Zealand. It was as if my

[2] While my experiences of being hearing impaired created a developmental environment that was misattuned to my needs as I grew up, it is important to note that there are numerous studies that show that hearing impairments do not always cause psychological/development impairment; that a Deaf child is like any other child, who just needs to be met in a way that the child feels understood (see Kolod, 1994; Rich, Levinger, Werner, & Adelman, 2013; Sacks, 1990; Sloman, Springer, & Vachon, 1993).

awakening to the fragility of life dislocated my reality from those around me. It was as if this left me feeling like those around me were unable to understand what I was experiencing; feeling as if they failed to comprehend me. This perception sent me into the now familiar feeling of homelessness and isolation. It was as if I was stuck in a pattern, retreating from what I perceived to be the external, suffocating, social worlds towards safer, internal, liminal spaces to protect myself from the sense of rejection and disappointment that these experiences seemed to engender. I was left feeling existentially homeless.

Clinical observations and reflections

My clinical journey towards this topic began as a psychotherapy student in Aotearoa New Zealand, at the Auckland University of Technology, where I noticed a similar trend in several of my clients who reported feeling existentially homeless, isolated, and lonely despite being housed and having people in their lives who care. I observed that some of these clients suffered from the wake of traumatic experiences; stuck grief; and a range of developmental impingements. Some of them reported a constricting too-muchness that disallowed the expression of their inner world. Some of them reported feeling unwanted and unneeded. These observations subsequently evoked an array of conversations where these clients and I explored their desire for a place where they can be themselves without adapting to the needs of others; a place that they could call home. They spoke about a chronic sense of being dislocated and isolated from the world around them, feeling as though their social matrixes do not fully accept them in their entirety. They recollected a myriad of historical narratives that depict them struggling to feel completely accepted in their childhood family life, feeling as though they needed to either adapt to their environment or retreat inwardly away from the too-muchness. They also recalled short-lived idyllic memories of particular people and places that afforded them experiences of being accepted for who they were that quickly dissipated as soon as they felt distressed.

Demarcating My Research Area, Scope, Aim, and Question

In reflection, I noticed that in both observations, our developmental learnings from our childhood homes impacted how we perceive the places we currently reside within. My clients and I found that aspects of the environments we grew up in were lacking, too much, or impinging. These environments seemed to leave us in a state of longing. It was as if we were longing for a place or relationship that we could be ourselves in and flourish. Yet, when we found situations where we could thrive as adults, there seemed to be a recurrent pattern of psychically retreating inward, away from our social herds, at the first sign of distress. It was as if, there was a conflict between how we self-soothed and our desire to be accepted by others.

As I sat with these reflections, I found myself drawn to the music video “Home” by Machine Gun Kelly, X Ambassadors, and Bebe Rexha (Altantic Records, 2017). As I immersed myself into the music video, I noticed a dissonance between the portrayal of a sense of longing and isolation in the

lyrics and a vibrant and supportive community in the video footage. For example, the lyrics in the bridge and chorus (as shown below) was juxtaposed by footage of an intimate moment between a couple and their young child and a community standing up against a display of bigotry between police officers and mythic creatures that seem to represent a persecuted, racial minority.

> I found no cure for the loneliness
> I found no cure for the sickness
> Nothing here feels like home
> Crowded streets, but I'm all alone
>
> Someone take me
> Home, home
> Take me home
> Home, home (take me home). (Altantic Records, 2017)

In contemplating this music video, it hit me that this juxtaposition captured my topic area; that it reflected a disconnect between the places and relationships we inhabit and how we sense them. This disconnect left me with a curiosity about how we sense home; a curiosity about an intrapsychic sensorial faculty – a sense faculty that occurs within the psyche, mind, or personality – that in this dissertation I call, *the intrapsychic sense of home*.

In all, my autobiographical and clinical reflections sparked a curiosity about the interplay between the concept of home and our intrapsychic sense of home. It caused me to become interested in how our intrapsychic sense of home has developed from a psychoanalytic, object relations perspective, as the group and the individual negotiate between the intrapsychic, social, and cultural dynamics. Thus, this research project will take hold of my curiosities that I delineated above and conduct a descriptive thematic analysis (see, Braun et al., 2015) on psychoanalytic articles that allude to the intrapsychic sense of home in their theses to uncover the different aspects (or themes) of the development of this phenomenon through the research question:

How do psychoanalytic texts portray the development of the intrapsychic sense of home?

In doing this, I hope to help theorise my observations to aid future psychotherapeutic engagements that grapple with this intrapsychic, sense faculty. Given this, I will now move away from my autobiographical and clinical wonderings and traverse into the psychoanalytic literature in the hope that this will generate an understanding that lays the theoretical ground for future research projects, while spawning numerous seeds, to aid psychotherapeutic reverie and the development of the capacity to symbolisation in clients who feel existentially homeless.[3]

[3] Skelton (2006) defined reverie as a maternal state where the maternal other immerses into the infant's world. In doing so, the mother detoxifies the infant's world by "digesting" the infant's projections and sense data, transforming them into something nourishing that will help infant grow, and integrate parts of self that were once intolerable.

Dissertation Overview

From this research question, I went on a quest. I journeyed through the writings by four of the principal theorists in the object relations tradition, before meandering in the philosophical conceptualisations of what reality is, what we can know, how we can understand it, and ways I can answer my question given the philosophical tenets that emerged from my metaphysical exploration. I then grappled with 11 psychoanalytic texts that speak to the development of the intrapsychic sense of home, before reflecting on what I found and the implications that these findings could have. To communicate this process to you, I have split this quest into six chapters.

Chapter one: Introduction

This chapter creates a narrative of my journey towards my research question while introducing the topic, aim, and scope of my dissertation.

Chapter two: An initial literature review

This chapter will outlay some of the fundamental ideas in the object relations tradition through the narrative of four principle theorists, while tentatively connecting their ideas to my research question to create some initial, tentative, theorisations. I will then finish with a reflection that sparked an array of curiosities about the connection between these ideas and my topic area.

Chapter three: My research design

This chapter will take you through the construction of my research methodology and method. In doing so, I demarcated the various ontological and epistemological tenets that created an interpretive research methodology that is similar to Cotty's (1998) description of *social constructionism*. I will then outlay why Braun and colleagues (2015) explanation of descriptive thematic analysis is an appropriate method for this study while articulating how this method will be applied.

Chapter four: What I did

This chapter narrates how I found the 11 articles that I analysed, before delineating how I implemented my research method to the papers that I found.

Chapter five: What I found

In this chapter, I describe the five themes that my thematic analysis found.

Chapter six: A discussion and conclusion of my project

To conclude, I return home from my interpretive quest in the literature, while discussing the findings, implications, limitations, strengths, of this project, before exploring an array of possible research projects that could sprout from this one.

Definition of Terms

Throughout my quest, I also use several terms in addition to the ones that I defined above (i.e. home).

Client

There has much controversy around what to call the people that seek therapy. There seems to be an endless debate between many terms, like *patient*, *client*, *consumer*, *health seeker*, etc. (McLaughlin, 2009). Amid this debate, I find myself pulled in every direction, finding each term problematic in some way or another. But, after much reflection, I found myself taking hold of the Canadian, Grief Counsellor's, Stephen Jenkinson (2002), challenge to hold the dirty aspects of society close; to embrace the materialistic and capitalistic aspects of our society, so that we do not disown them and into our unconscious. Thus, in this dissertation, I have used the word client to own the monetary and materialistic aspects of psychotherapeutic work, despite the discomfort that these aspects of the society I live within provokes in me.

Parental roles and functions

In this dissertation, I use the terms *paternal*, *maternal*, *father* and *mother*, to signify intersubjective developmental roles that parental figures often hold, rather than gendered roles that describe heteronormative understandings. For me, the paternal other, or the father, enforces the rule of law and creates a safe space for nurturing, and the development of self, to happen within; while, the maternal other, or the mother, implies nurturing and soothing aspects in parental relationships.

Social imaginaries and imagined communities

The sociologist, Charles Taylor (2004), described socially imagined environments, or social imaginaries, as the ways "people imagine their social existence, how they fit together with others, how things go on between them and their fellows, the expectations that are normally met, and the deeper normative notions and images that underlie these expectations" (pp. 23). Social imaginaries incorporate the sense of how large social groups (groups that extend beyond first-person interactions) are threaded together through shared social practices, social norms, and cultural artefacts (like symbols, music, sport, and movies), as well as shared experiences and stories.

Chapter Summary

In all, the concept of home has been a curiosity of mine for quite some time. I have thought about it throughout my life, sparking various contemplations about how we sense home. These curiosities lead me to my research question in this dissertation, in the hope that it will generate a myriad of seeds that could aid psychotherapeutic engagements and lay the grounds for future research.

Chapter Two: Initial Literature Review

From my initial reflections in Chapter One, I now turn towards the psychoanalytic tradition, object relations, to lay out some of its core ideas while theoretically contextualising this dissertation through a narrative of four principal authors – Melanie Klein, Wilford Bion, John Steiner, and Donald Winnicott.

Melanie Klein

Melanie Klein (1882-1960) was the first psychoanalyst to theorise pre-oedipal psychic development (the first two years of life) through the analysis and observation of young children and infants. Klein was born in Vienna, Austria, where she struggled with severe depression, a troubled and loveless marriage, and a suffocating mother (Grosskurth, 1984). Amid this, Klein discovered psychoanalysis, which according to her biographer, Grosskurth, saved her. Klein found Sigmund Freud's work on dreams, moved to Budapest, Hungary, entered analysis with Sandor Ferenczi (one of Sigmund Freud's closest followers), and subsequently began writing psychoanalytic papers about early development. Klein's writings caught the attention of Karl Abraham (another influential psychoanalyst) who invited her to Berlin, Germany, in 1925 for analysis with him just before his untimely death. Klein subsequently moved to London, England, in 1926, where she stayed until she passed away in 1960 (Grosskurth, 1984).

Klein's model of the psyche

In constructing her ideas, Klein took hold of Freud's structural model of the psyche (*ego*, *superego*, and *id*) and based her thoughts on three basic interconnected notions – *instinctual dualism*, *unconscious phantasies*, and *object relating* (Roth, 2001).

Instinctual dualism

Roth (2001) wrote that Klein adopted Freud's theory of instinctual dualism and made it her own. Freud (1920) theorised that the human psyche is full of instinctual conflicts, which he grouped into two instinctual pulls that Freud named after the two Greek gods, *Eros* and *Thanatos* (table 1).

Table 1

Freud's (1920) instinctual drives

Eros (the life instinct)	Thanatos (the death instinct)
The impulse towards life, love, connection, creation, reproduction, integration, and reparation	The instinctual pull towards chaos, disorder, disconnection, envy, aggression, deterioration, hate, and death

Klein (1932, 1958) took hold of Freud's theory, translating Eros into love and Thanatos into hate. Klein (1958) wrote that the infant comes into being, full of dualistic instinctual pulls that cause the infant to grapple with a perpetual dance between love and hate. Klein articulated that this dance triggers numerous frustrations, demands, and overwhelming annihilation and abandonment anxieties,

which the infant unconsciously splits-off and projects onto the other in an attempt to mitigate an overwhelm.

Alongside Klein's investigation of instinctual dualism, her understandings of unconscious phantasies and object relating co-evolved, with Klein understanding that the infant's love and hate are influenced by their unconscious phantasies and object relations. This evolution created a fundamental shift in thinking, transfiguring the conception of the psyche from one that is solely based upon instinctual drives to one that is also informed by early maternal relationships (Roth, 2001).

Unconscious phantasies

As her ideas evolved, Klein (1920, 1923, 1925) expanded Freud's concept of the *fantasy* to what Klein began to describe as one of the primary mental processes in the human psyche.[4] However, it was not until Susan Isaacs (1948) paper, *The Nature and Function of Phantasy*, that Klein's reinterpretation of Freud's theory of unconscious fantasy was explicitly delineated. Isaacs transformed the signifier of Klein's interpretation to *phantasy* to differentiate between the two ideas. Isaacs stated that unconscious phantasies are non-verbal mental processes that arise out of somatic (bodily) occurrences, impulses, and experiences; that they are libidinal and destructive, frustrations and gravitations, which spark defensive elaborations and wish-fulfilling thoughts.

Object relating

Klein's theorisation of object relating was birthed from a shift in Freud's conceptualisation of the object. In doing so, Klein shifted the definition of the intrapsychic object from what Freud (1915a, as cited in Bronstein, 2001, p. 108) described as the thing "in regard to which or through the instinct is able to achieve its aim", to a signifier that points to an array of psychological imprints of various experiences of people and things we engage with as we develop (Bronstein, 2001).

Klein's developmental theory

The psychoanalysts, Mitchell and Black (2016), wrote that Klein's analysis of children also caused her developmental theory to evolve. Klein came to deem that the infant's psyche is a fluid organism that regularly fends off overwhelming anxieties of annihilation (*paranoid anxieties*) and abandonment (*depressive anxieties*); a fluid organism that becomes integrated with the help and internalisation of the nurturing mother. Klein (1930, 1935, 1940, 1946) described the process of psychic integration as a fluid developmental process between two *developmental positions – the paranoid-schizoid position* (*Ps*) and *the depressive position* (*D*).

The paranoid-schizoid position (Ps)

Klein (1946) suggested that newly born infants have an unintegrated ego which evokes a developmental position that she called Ps (the paranoid-schizoid position). She wrote that, in this position, infants are confronted by conflicted instinctual dualisms (love and hate) that provoke

[4] According to Moore and Fine (1990), Freud defined fantasy as a conscious wish, or an unconscious instinctual pull to satisfy an underlying instinctual drive.

overwhelming annihilation anxieties. These instinctual pulls, she continued, create bi-polar experiences of the world where infants find themselves grappling with unsymbolised feelings of intense:

- Love and desire for seemingly good experiences (e.g. a warm, full tummy) that soothe distress
- Hatred towards seemingly bad experiences (e.g. hunger pains) that stimulate anxiety and fears of annihilation and abandonment

Subsequently, according to Klein (1945), the Infant categorises these experiences into two, split, good and bad, camps causing the infant to see their mother in two lights:

- A good nurturing mother who is available and soothes the infant anxieties (what Klein calls, *the good breast*)
- A bad withholding mother who is absent and evokes anxieties (what Klein calls, *the bad breast*)

As this occurs, Klein (1945) extrapolated that infant identifies with the good aspects and rejecting/ denying the bad, creating an array of intrapsychic imprints (*objects* or *part objects*) that form the infant's internal object relations. Additionally, Klein stated that the hate for the absent mother incites unconscious phantasies about sadistically attacking the bad breast and spoiling its milk in an envious rage. However, Klein stated that the unbearable nature of the *bad part objects* that the perceptually absent mother creates, as well as the various unconscious phantasies associated to them, causes the infant to split them off and project them onto the actual mother and the outside world – a psychic defence that Klein calls *projective identification*.

The depressive position (D)

Klein (1935, 1940) wrote that as the infant's ego begins to strengthen, the infant starts to move towards an integrated state of mind that she refers to as D (the depressive position). Klein articulated that from Ps the infant begins to identify with and introject the perceptually good, helping the infant to form a cohesive representation of themselves (or a self-image) that is modelled after the infant's loved ones, kindling the four following happenings.

- ***Oedipal Dynamics****:* Here, the child becomes aware of competing demands on the mother and begins to work through oedipal forces as they realise that they do not completely own, or control, their mother. This increase of awareness leads the child to negotiate for their mother's attention, causing the child to develop an increased sense of separateness and dependence (Klein, 1928, 1989).
- ***Symbolic formation:*** Klein (1930) and Segal (1957) submitted that in Ps, the symbol and the symbolised are synonymous. They suggested, however, that oedipal negotiations for the mother's attention leads to a creative symbolising process where the symbol and the symbolised becomes autonomous, liberating the symboliser/perceiver from concrete,

synonymous thinking. This symbolic detangling enables the symboliser to relinquish their attempt to control the mother and learn to soothe their anxieties through the symbolic process.

- ***The capacity to mourn and feel guilt:*** Klein (1935, 1940) stated that as the child's ego strengthens, they become able to experience their sense of guilt for their sadistic and aggressive phantasies, enabling them to retract their projections and to experience the mother as a whole (both good and bad).
- ***Reparative phantasies:*** Klein (1940, 1989) delineated that if the mother continues to express care despite the child's desire to destroy her, the child begins to develop what Klein called unconscious reparation phantasies where the child learns that things can be mended.

Klein (1935, 1940) stated that these four processes take the individual towards D, an integrated state of being where:

1. The individual is more able to face reality and sit with ambivalence (having simultaneous conflicting reactions, thoughts, and feelings towards a part object or whole person) without needing to psychologically defend against the anxieties it provokes.
2. The individual retracts the projection of their destructive impulses and has the capacity to feel the guilt of their destructive impulses.
3. The individual can mourn the absence of the mother, instead of trying to possess her.

Furthermore, Klein (1963) wrote that the conflicts between love and hate persist throughout life and the severity of this conflict increases in the advent of illness, maladaptation, and trauma. Thus, according to Klein, we do not always remain in D once it is attained. We can move back into Ps each time we become engulfed by turmoil.

The sense of loneliness.

Klein's (1963) theories of the paranoid-schizoid and depressive positions led her to explore the feeling of isolation in the presence of others. She connected the sense of loneliness with paranoid-schizoid anxieties. She theorised that it occurs when we are unable to face certain realities and evacuate destructive impulses to protect what is ostensibly good, engendering a perception of an unwelcoming and sadistic world. She also stated that the sense of loneliness occurs in the process of integrating, or owning, our destructive impulses, which can threaten our good internal part objects and create internal insecurity.

Initial reflections on the connections between Klein's ideas and my research question

While Klein does not explicitly talk about the development of the intrapsychic sense of home, her theories seem to allude to several aspects of it. Klein's theorisation of Ps (see, Klein, 1946), D (see, Klein, 1935, 1940), and the sense of loneliness (see, Klein, 1963) seem connected to the way we sense the places we call home. For example:

- Ps (see, Klein, 1946) could cause us to flip between a perception of a good nourishing home (good breast) and a bad impinging one (bad breast). It could also cause us to cling to a good idealised home and hide or attack/fight our perceptually bad ones.
- D (see, Klein, 1935, 1940) could enable us to experience the places and relationships that we call home for what they are while enabling us to mourn what is lost so that we can move towards or constructing new homes.
- Klein's (1963) theorisation that feelings of loneliness can spring out of Ps, and how these experiences change over our lifetimes when moments of distress spark a regression back into Ps, highlights some possible reasons for the retreats from our social herds in moments of despair (as I observed in Chapter One).

Wilford Bion

Wilford Bion (1897-1979) is another influential psychoanalytic thinker. Trailing Freud and Klein; Bion developed numerous theories that expanded understandings of mental development, psychic functioning, psychopathology, and group dynamics (Riesenberg-Malcolm, 2001). Bion grew up in colonial India, before moving to England for schooling and served as a decorated tank commander in the First World War. When the war finished, Bion moved to Oxford, England, and became a schoolteacher, before studying Medicine with a speciality in Psychiatry. In 1940, he re-joined the army as a Psychiatrist to rehabilitate war personnel. In 1945, Bion entered analysis with Melanie Klein, and subsequently took hold of Klein's theories and expanded them in his psychoanalytic work with highly disturbed adults. In 1968, Bion moved to the United States of America (USA), where he resided until just before his death in 1979 (Bleandonu, 1994).

Throughout Bion's psychoanalytical career, Mitchell and Black (2016), said that Bion became "dissatisfied with the formalistic way many clinicians applied psychoanalytic concepts […], and took a particular interest in trying to explore and convey the dense texture and ultimate elusiveness of experience" (p. 102). Unlike Klein, however, Bion's theoretical understandings did not grow out of infant observation. Bion's understandings stemmed from an amalgamation of:

- Clinical experience (Mitchell & Black, 2016);
- An array of psychoanalytic, medical, and philosophical authors, like Freud, Klein, the Wilford Trotter, and Immanuel Kant (Torres & Hinshelwood, 2013);
- The death of his first wife at the birth of his daughter (Brown, 2012);
- His relationship with his second wife that reportedly helped him process his traumatic experiences (Brown, 2012);

- His traumatic experiences as a 20-year-old Tank commander in the battlefields of the First World War (Souter, 2009),[5] which Souter described as "a prototypically masculine arena that paradoxically allowed him insight into the roots of maternal function" (p. 806).

Bion's elaboration of Kleinian theory

At the beginning of Bion's career as a psychoanalyst, he took hold of and consequently evolved Klein's understanding of envy attacks and projective identification to help him understand the fragmented and seemingly meaningless language and thought processes that were presented in his clients with schizophrenia (Mitchell & Black, 2016). As narrated above, Klein (1975) theorised that the infant's impulse and phantasy to attack their desired and perceptually withholding object engenders a projection of these unconscious phantasies onto the mother. Bion (1959) theorised that psychotic processes are similar. He postulated that psychotic processes attack the psychological links (or connections) between mental representations of things, thoughts, and part objects, to defend against an unbearable reality. These attacks, he stated, create an internal battlefield where thoughts are bombarded, producing a myriad of sensory fragments (or what Bion described as *β-elements*) that are flung throughout the individual's intersubjective and intrapsychic worlds; sensory fragments that the individual struggles to makes sense of and desperately tries to discharge by any means necessary (Brown, 2012; Souter, 2009).

As Bion's theories grew, he also observed that he had intense emotional responses that seemed to parallel his clients (Mitchell & Black, 2016). Consequently, Bion (1962a, 1962b) theorised that the analyst contains the patient's projected unprocessed fragments through a process that he called *reverie*. He stated that in this process the therapist/analyst enters their clients world and digests (or processes) β-elements into thinkable knowns (or what Bion called *α-elements*), which can be fed back to, and internalised by, the client. In turn, this transformational process was said to build the client's capacity to tolerate and think about what was once unthinkable – a capacity that Bion calls the *α-function*.

Additionally, from Bion's analysis of clients who have psychosis, he began to view the movement between the paranoid-schizoid and depressive positions (*Ps & D*) as a continuous, multi-layered, back-and-forth (*Ps* ←→ *D*). He deduced that people dialectically flow between the two positions, while denoting an array of states of minds *in* these positions, from the pathologically stuck to more normal occurrences (Symington & Symington, 1996).

In all, Bion expanded Klein's concept of projective identification to include intersubjective processes. Bion (1962a) developed Klien's theoretical understanding to include the *containing function* of the mother. This development led to the expansion in the theoretical understanding of the maternal process where the mother helps the infant *contain* and *digest* unthought thoughts,

[5] In Bion's (1990) memoir, *The Long Week-end*, Bion described his attempt to deal with the traumatising reality of the battlefield in World War I, where he witnessed fellow solders die extremely violent deaths.

unconscious phantasies, unthinkable experiences, and unbearable anxieties into digestible knowns, thoughts, and emotions. Bion theorised that this process helps develop our ability to think and take things in, as well as our ability to digest various anxieties and experiences as they mature, instead of becoming overwhelmed by and defending against them.

Initial reflections on the connections between Bion's ideas and my research question

Like Klein, Bion's theoretical deductions do not explicitly explore the development of the intrapsychic sense of home. His thoughts, however, seem to allude to several aspects of it.

- Bion's expansion of Klein's ideas (as described above) seems to further instil the possible connection between Ps and D states of mind and the development of the intrapsychic sense of home.
- Bion's (1962a) theorisation of the container-contained appears connected to the development of the intrapsychic sense of home, with the containing relationships that help us to digest and contain unthought thoughts.

John Steiner

John Steiner (1934-now) is a contemporary, object relations, psychoanalyst (de Sauma, 2012). Steiner moved to Aotearoa New Zealand as a refugee from Czechoslovakia around the age of 5 years (personal communication) and studied medicine at the University of Otago. After qualifying, he moved to the United States of America for a postdoctoral fellow in neurobiology, then to the University of Cambridge in England to work in experimental psychology. As a student, he became interested in psychoanalytic ideas but wanted to ground himself in neuroscience before pursuing psychoanalysis. Thus, in 1967, he embarked on personal analysis with Hanna Segal and psychoanalytic training at the Institute of Psychoanalysis in London, England (de Sauma, 2012).

Drawing on clinical observations and his appreciation of the psychoanalysts, Freud, Klein, Bion, Joseph, Segal, Rey, and Money-Kyrle; Steiner wrote on the Oedipus Complex, Ps ←→D, and coined a third developmental position, *the psychic retreat* (de Sauma, 2012).

The Oedipus Complex

Steiner (1985, 1990b, 1996, 1999) builds on Klein's understanding of the Oedipus Complex (as described above), suggested that it sparks the internalisation of the container-contained relationship, as well as the development of the child's α-function. However, Steiner (1990b) also suggests that when the internalisation of the containment function is thwarted, the child becomes like Oedipus and turns a blind eye towards reality, causing an arraying of maladaptive psychological defences, like splitting-off undigestible β-elements.

The demarcation of mental states in the Ps←→D

Steiner (1979) took hold of Bion's reading of Ps←→D, and further demarcated an array of mental states that sit *between* Ps and D. Steiner (1990a, 1992, 1993) differentiated between, normal splitting, and pathological fragmentation in Ps; states of confusion, chaos, and fear when fragmentation is used

to cope with severe anxieties; as well as, the following two states that the individual move through as they move towards D.

- ***The identification with the lost object:*** In this state, the loss of the good object is denied. The mourner unconsciously believes that if the good object dies, they will die with it. This belief creates an unconscious phantasy that the loss of good object needs to be denied for the mourner to survive (Steiner, 1990a, 1992).
- ***The separation from the lost object:*** In this state, the mourner can feel and experience the lost object without the fear that they will be extinguished with the death of object (Steiner, 1990a, 1992).

In articulating the move from Ps to D, Steiner (1992) stated that the critical point of the shift occurs when the denial of reality is reversed, and the mourner is exposed to the fact that they are unable to completely protect their objects from their destructive impulses, and can grieve what is lost. While this was understood by Klein, Steiner formulates the implications and consequences of the shift into D. He connects mourning with psychic growth and the enrichment of ego when projections of split-off parts are retracted (D. Taylor, 1994).

Psychic retreats

In addition to the demarcations of different mental states in Ps←→D, Steiner (1993) formulated *the psychic retreat*. Steiner observed that some of his clients create intrapsychic defensive structures that attempt to mitigate and evade depressive and paranoid anxieties through the splitting up of the psyche to form an internal gang, or mafia, to protect the more vulnerable parts of self from a perceived external threat at all costs. While this protects the individual against the unbearable to some degree, Steiner wrote that it sometimes subordinates people to their defensive organisations and can cause their development, sense of stability, and experience of life to become impoverished and chaotic.

Initial reflection on the connection between Steiner's ideas with my research question

Like Bion and Klein, Steiner's conceptualisations seem to describe various aspects of the development of the intrapsychic sense of home, without explicitly writing about it.

- Steiner's (1990b) ideas clarify the internalisation process of the containment function and how this process impacts the way we sense and process experience.
- Steiner's (1979, 1990a, 1992, 1993) depiction of Ps←→D seems to describe some of the intrapsychic mechanisms that affect how we sense phenomena, i.e. projection, splitting.
- Steiner's (1993) conceptualisations of the psychic retreat also seem connected to the internal sense of loneliness and the feelings of not being understood by others.
    - It feels as though the internal gang could suppress parts of us from a perceived external threat, making it difficult for others to understand us, as we hide aspects of ourselves from others.

- It also feels as though the act of suppressing our vulnerable parts creates a kind of internal loneliness, where the vulnerable aspects of our psyche become isolated and forgotten from our internal focaliser (the parts of self that perceive experience; our consciousness).

Donald Winnicott

Donald Winnicott (1896-1971) is another influential psychoanalyst who took hold of Klein's ideas and developed them. Like Klein, Winnicott struggled growing up. He was born in Plymouth, England, and lived in England for the entirety of his life. His mother was reportedly depressed, and his father, career-focused and absent (Skelton, 2006). Winnicott's career began as a paediatrician, spending thousands of hours with mothers and infants, before becoming entranced by Sigmund Freud's and Charles Darwin's writings, and commencing in his own analysis. From here, Winnicott entered child psychoanalytic training from 1927 to 1934 and was subsequently supervised by Melanie Klein for eight years. To begin with, Winnicott's contributions to psychoanalytic theory stuck close to Klein's writings. Yet, over time, Winnicott ventured away from Klein's theories and started to view human development in terms of a self that emerges from the mother-infant relationship. He took hold of Darwin's ideas of gradual adaption and individuation for survival, and he noticed numerous gaps in the psychoanalytic thought, stimulating the evolution of his theorisations of human development, mothering, and the environments that one grows up in (Phillips, 1988).

Winnicott's understanding of the self and ego

Winnicott (2018) saw the ego and self as two different aspects of the human being. Winnicott's interpretation of the ego, as well as one's internal psychic reality, are indebted to Sigmund Freud and Melanie Klein. Winnicott (1965) conceptualised the ego as an *I am*; an organised sense of identity that acts as a skin or membrane that separates what is considered to be *me* and *not-me*. Winnicott (2018) described the self as a *me*; saying that it is the phenomenon that encompasses the ego and all other unconscious aspects of the human experience that informs who we are. Winnicott stated that the self is an organised intrapsychic representation of all intrapsychic, intersubjective, and somatic facets of our conscious and unconscious experience, and is developed in the maturational process from our inherited potential. In other words, Winnicott wrote that the self is fashioned by the accumulation of our identifications with, and introjections of, parental figures, and is subsequently amended according to our experiences of other people who have become significant in our life. This led Winnicott (1965) to view the self as having two aspects: one's inherited potential and more authentic inner experience of the external world (what Winnicott referred to as the *true self*); and one's adaption to the social matrixes and physical realities that they are embedded in (what Winnicott referred to as the *false self*).

A summary of Winnicott's developmental theory

Winnicott (1965) propositioned that the self comes into being out of a state of dependence with our mothers. He viewed the newly born infant as unintegrated and completely helpless; and is engulfed by

a state of being that Winnicott referred to as *primary narcissism* – a merged state of being where we cannot tell the difference between what is and is not *me.* Because of this, Winnicott (1964) stated that the infant cannot exist alone, they depend on the mother; with Winnicott writing, "there is no such thing as a baby […] to describe a baby, you will find you are describing a baby and someone" (p. 88).

From the state of complete dependence, Winnicott (1965) theorised that the self begins to emerge. When the mother is *good enough*, they construct a *holding environment*, or *potential space*, which enables the infant to play, learn, and discover. The good enough holding environment thus affords the infant's self to come into existence. It helps the infant connect one sensation to the next, engendering the beginnings of an integrated sense of self through time, through a process that Winnicott calls *personalisation* – the procurement of an individual body scheme where soma houses the psyche. In contrast, Winnicott articulated that impingements in the holding environment cause the infant to dampen their potential self, adapt to their surroundings to survive, and leaves the them with unthinkable anxieties and disintegrated states of being that they must defend against to cope.

As the self emerges, the good enough mother gradually decreases their availability for the child's gratification and pleasure, increasing their tolerance for frustration (Winnicott, 1965). In response, Winnicott (1953) submitted that the child begins to grasp onto what Winnicott describes as *transitional objects* and *transitional phenomena* (*not-me* representations of good objects that are used to self-soothe and decipher what is and is not *me*) to help them to adapt to the changing holding environment. Winnicott (1969) theorised that this leads the infant to shift from object relating (being dependant on the other) to object use (being able to use one internal and external objects to fulfil their own needs). Winnicott (1965) suggested that this shift happens in three stages.

1. ***Absolute dependence*:** the infant has no capacity for self-care and can only receive the benefits, or suffer from the lack, of maternal-care (Winnicott, 1965).
2. ***Relative dependence*:** the infant develops some capacity to know their needs; provide self-care and self-soothing; and, recognise what is and is not me as they begin to stitch together an *I am* (Winnicott, 1965).
3. ***Towards independence*:** the infant develops the capacity to survive without the maternal other. In doing so, they accumulate maternal memories and introjects and build their capacity to be alone in the presence of the other (Winnicott, 1965).

Initial reflections on the connection between Winnicott's ideas and my research question

Like the other authors, Winnicott's theories do not explicitly explore the development of the intrapsychic sense of home. He did, however, allude to some of its aspects.

- Winnicott's (1965, 2018) conceptualisations of the development of self and the holding environment seem to indicate that the feeling of being at home is an experience of having one's inner experienced is welcomed; a place where we do not have to adapt to constantly.

- Winnicott's (1953) description of transitional object/phenomenon also appears connected to the development of the intrapsychic sense of home. It is as if our physical homes are similar to transitional phenomena; if they are a localisation of our conscious and unconscious memories of our early relationships with our mothers, enabling us to feel comforted in her absence, similar to Bachelard (1994) definition of the home concept (as described in Chapter One).
- Winnicott (1965) also seems to allude to the creation of various intrapsychic and somatic homes in the integration process, potentially expanding the concept of home to include somatic and psychic phenomena. For example, Winnicott's theory of personalisation seems to describe the body as a house for the mind, and Winnicott's (1965, 2018) conceptualisation of the emergence of self appears to portray the *I am* as a kind of house that holds the *me*.

Chapter Summary: The Elephant in the Topic Area

In all, these theorists seem to indicate many different aspects of the development of the intrapsychic sense of home without explicitly writing about it. As shown above:

1. ***Klein's*** conceptualisations of psychic development appear to be connected to the development of the intrapsychic sense of home. Her description of the role the good object has in creating reparative phantasies seems related to the development of the capacity to experience our homes for what they are. Her theorisation of loneliness appears to depict how our sense of the places and relationships that we sometimes call home could become warped through a projective process.
2. ***Bion's*** describes the way various states of mind in Ps←→D, and the container-contain relationship, seem to allude to some ways these states of mind could warp how we sense home, and how containing relationships could help us process our experience of home.
3. ***Steiner*** expands on both Klein's and Bion's theorisations. Steiner's developments of the Ps←→D and the introjection of the containment function grows the ways that various states of mind in Ps←→D could impact how we sense our homes. He also helps theoretically explain inward retreats away from social herds.
4. ***Winnicott*** seems to allude to a psychoanalytic explanation that renders home as a localised myriad of memories that informs our identity while portraying several intersubjective, intrapsychic, and somatic aspects that act as psychological homes and hold various parts of self.

In mulling on these different aspects, the Chinese folktale *The Blind Men and the Elephant* came to mind (Kuo & Kuo, 1976). In this tale, three blind men were trying to discover how elephants look. As they talked, an elephant walked by. So, they grabbed hold of the elephant and tried to describe what they felt. One grabbed the trunk. *It's like a snake*, he explained. Another grabbed a tusk. *No! It's like*

a spare, he expounded. The third man took hold of a leg, vindicating: *No! You are all wrong. It is like a tree trunk!* Consequently, the three blind men ended up in a quarrelsome confusion, utterly unaware that they were touching different appendages of the same elephant (Kuo & Kuo, 1976).

This story left me in a wondering that made me feel like a blind man endlessly feeling the psychoanalytic discourse, to discover what the development of the intrapsychic sense of home is like. I asked myself: Are the authors above holding different appendages? Do the different appendages belong to different kinds of conceptual elephants or are they describing elements of the same one? Do they even talk about the intrapsychic sense of home, or am I just creating new meanings from what they intended to communicate? In reflecting on these questions, however, I came to feel that while the object relations theorists above provided a rich developmental framework to pin my research project off, I needed to veer away from my current approach to theorise the development of the intrapsychic sense of home in a more systematic way.

Chapter Three: My Research Design

As my research topic, question, and the theoretical foundations of this research project became clearer; I started to reflect on the *how*; I thought about the techniques and procedures, as well as the underlying philosophies, that will contain my research process to answer the question:

How do psychoanalytic texts portray the development of the intrapsychic sense of home?

Therefore, in this chapter, I outlay how I plan to answer my research question by taking you through my process of constructing my research design.

Towards a How

To begin with, I felt pulled towards methods and methodologies that were fashionable amongst my peers who were researching psychotherapy and music. I felt tempted to commit what Braun and Clarke (2006, p. 97) call "*methodolatry"* – being devoted to a method and methodology rather than the research question. I thought about conducting Ellis, Adams, and Bochner's (2011) rendering of auto-ethnography, by reflecting on my experience of the intrapsychic sense of home through the use of anthropological and sociological literature, before applying my conclusions to broader social patterns. I thought about preforming Smythe and Spence's (2012) description of hermeneutics, by cycling between the object relations discourse and social theory about the idea of home to come to a new clearing of thought. Yet, like in Chapter Two, I was confronted with what I was not seeing. I felt like my methodolatry blinded me as I tried to intuitively feel my way around.

The potential for methodolatry caused me to reflect on the philosophical assumptions in my topic and world view. Thus, rather than following my impulses, I slowed down my thinking and asked: Where does this come from? Where does this go? I began to systematically sort through my assumptions, making links between my beliefs and the philosophical literature. I began to construct my methodology in a manner that is reminiscent of Melanie Klein's lectures on psychoanalytic technique (see Klein & Steiner, 2016); lectures that calls for free-floating attention and open curiosity to help clients make symbolic links between happenings, rather than jumping to grand interpretations that are based on what the analyst feels and are disconnected from the client's experience.

With Klein's lectures in mind, I started to reflect on my journey so far; I began to tease it out to bring my underlying philosophical assumptions into awareness so that I could construct this project's *methodological home*. In doing so, I noticed that my process so far, stirred up, what Bollas (1992) calls a *generative chaos*. It was as if my process stirred up a cloud of unintegrated bits and part understandings that lead to the emergence of my research question; and that I was now floating in a soup of puzzle pieces and needed a kind of home-like vessel to help me contain my quest of discovery as I continued. I needed a structure to help me examine and process the different bits that my curiosity brought into awareness before slotting them together to construct new forms. Thus, I will now begin to demarcate this project's underlining ontological and epistemological assumptions to build a

methodological home to house, contain, and integrate all the fragmented bits that this project generates.

Building my Methodological Home

To begin with, I explored the *ontological* and *epistemological* assumption that informs how I view reality. The social researcher, Denscombe (2010), stated that our ontology and epistemology demarcate what reality is and the ways we can understand it. Denscombe asserts that, in social research, *ontology* refers to "the nature of social phenomena and the beliefs that research hold about the nature of social reality" (p. 118); whereas, *epistemology* "refers to the ways that humans create their knowledge about the social world [… It], then, is not concerned with what social reality actually 'is' so much as the logic behind our ability to acquire our knowledge of what it 'is'" (p. 119). Thus, these two philosophical understandings try to depict what *it* is, and how the researcher senses, understands, and conceptualises *it*.

These demarcations sent me into an exploration of the philosophical literature to articulate my ontological and epistemological assumptions. In doing so, I noticed that the different research methodologies talked about in the literature that I read encompassed a broad range of localised paradigms that seemed to bleed between each other; I discovered that there is no universal agreement on what each methodological term signifies, sending me into confusion. For example, Denscombe (2010) defines interpretivism as an epistemology and constructionism as an ontology; whereas, Crotty (1998) argues that you cannot separate ontology from epistemology and defines constructionism as an epistemology and interpretivism as a theoretical perspective.

In this confusion, the various elements that these seemingly conflicting voices generated started to settle into conceptual forms. I realised that these conflicts demonstrate some of the core ontological and epistemological assumptions in my world view; that they point towards Foucault's (1970, 1972) exploration of *discourses* (or epistemes), which Milner (1991) explains as the "systematic conceptual frameworks which define their own truth criteria, according to which particular knowledge problems are to be resolved, and which are embedded in and imply particular institutional arrangements" (p. 70). It thus became apparent that my epistemological and ontological assumptions centre on the notion of contextual and constructed understandings that arise from the relationship between reality and the ways we symbolise and signify it. My assumptions suggest that there is no universal way to completely symbolise and signify reality, with symbolic representations of reality being contextualised to social and cultural matrixes that they are entangled in. In other words, understanding is socially constructed and relative, and is profoundly entangled in symbolic processes (i.e. language, culture).

Ontology: The thing-in-itself

The realisations above propagated several questions surrounding the ontological underpinnings of this research project, like: Is reality knowable? What can we know? What do the philosophical foundations in the episteme of my topic area offer to this project's methodological home?

In sitting in the generative chaos that these questions begot, Immanuel Kant's (1781/1998) philosophical argument about reality came to mind. Kant's (1781/1998) book, *Critique on Practical Reason*, proposed that we can only understand the appearance of things (or what Kant refers to as *phenomena*) not the *thing-itself* (or what Kant refers to as *noumenon*). In arguing this, he submitted that space and time are not metaphysical, mind-independent qualities of reality; they are constructed, spatial-temporal, structural aspects of the human experience; they are psychological representations of presented material, or what Kant calls *forms of intuition*. Kant stated that time is an inner intuitive sense that is constructed through the intrapsychic organisation of remembered experiences, whereas space is an outer intuitive sense of so-called external objects. Given this, Kant hypothesised that we can only come to transcended understandings of noumenon from deductive reasoning that is isolated from experiential understandings; but, such ways of deduction are likely to become deluded as we move away from our experience of the thing-itself, leaving us in a bind.

Thus, Kant (1781/1998) determined that noumenon is unknowable; that it is unperceivable non-entity that cannot be separated into categories; that it sits outside our preconception of time, space, or causality. Because of this, he proposed that the concept of noumenon can only be used negatively; that it can only denote our limits of understanding, rather than positively describing how things are. Whereas, Kant stated that the concept of phenomena describes our subjective experience of representations of the noumenon, with clear/grounded understandings of phenomena only occurring through a synthesis between conceptual reasoning and the Kantian intuitions.[6]

Epistemology: Signification, understanding, and language

The delineation of Kant's thesis above raises questions around what we can know and how our understandings shape our experience of reality. It raises questions about the medium that we communicate through. In Chapter Two, for example, I constructed a written narrative of several psychoanalytic texts. In doing so, I extrapolated some curiosities around how we sense the places and relationships we call home and the development of the intrapsychic faculty that we sense home through. From a Kantian perspective, the narrative of these texts potentially adds to a seemingly

[6] As a side note, it is understood that Bion was familiar with Kant's ideas (Noel-Smith, 2013). Bion cited Kant in his writings, with Bion's (1962a) citing Kant's description of noumenon when Bion formulated his idea O (ultimate reality). Bion's application of Kant's ideas, however, has been debated. Noel-Smith (2013) argued that Bion misappropriated Kant's ideas, extending them beyond what Kant originally intended. The discussion about Bion's alleged misappropriation of Kant's ideas, nonetheless, extends beyond the constraints of this project. I thus decided to leave the relationship between Bion and Kant ambiguous, basing my ontological position on Kant's original writings.

allusive chain of symbols where each symbolically defined phenomenon bleeds over to the next. That is, this narrative may only add to a swampy conceptual soup of symbolic constructions, subverting any attempts to ascertain a clear understanding that answers my research question. It thus seems essential to tease apart my philosophical assumptions about language explicitly, so that this project can focus on discovering what can be gained.

In sitting with this swampy conceptual soup, *semiology* (the study of signification in language and culture) bubbled to the surface. The Swiss linguistic, Ferdinand De Saussure (1916/2013), coined the term semiology. He saw language as a symbolic system that encompasses chains of signifiers that never fully connects to the signified. Saussure wrote that the road towards the signified is blocked, with the relationship between each signifier and the real being arbitrary; that the meaning of each signifier is be generated from the symbolic system that it resides in, not from reality itself. The French anthropologist, Claude Lévi-Strauss (1966), protracted Saussure's conceptualisation of semiology to the study of culture. Lévi-Strauss suggested that like language, culture is experienced as an arbitrary contextualised collection of symbolic systems, which creates a social ordering that we operate in and shapes how we experience reality. The French psychoanalyst, Jacques Lacan (1977) subsequently applied Lévi-Strauss's and Saussure's ideas to the human psyche. Lacan theorised that our mind is a system of symbols with the signifier (i.e. word, thought, dream, behaviour, symptom) being a representation of unconscious signified ideas while suggesting that the block between the signifier and the signified are psychological defences that repress the original signified thought. Lacan also submitted that the symbolic process operates as the paternal function both in social and intrapsychic realms. He wrote that it promulgates morality and structures one perception of reality; it fashions how we experience, and interact with, the world around us; it articulates social and intrapsychic conventions, forming the psychic order (or structure) of each person.

Bringing object relations in, Klein's (1930) and Segal's (1957) description of symbolisation, and Bion's (1962a, 1962b) theory of the α-function puts a different spin on the function of symbolic processes. As shown in Chapter Two, Klein (1930) and Segal (1957) suggest that symbolisation helps us cope with the absence of the maternal other; while Bion (1962a, 1962b) indicated that α-function transforms fragmented unthought knowns in to conscious, symbolised thoughts. As discussed in Chapter Two, the transformational aspects of symbolisation and the α-function allows us to come to think and process unknown desires, thoughts, stimuli, and needs, instead of needing a surrogate thinker to translate these phenomena for us. Thus, from an object relations perspective, the symbolic function seems to play a similar role to the maternal other.

For me, the inclusion of the object relations theory of symbolisation appears to add to the complexity of the function of language. It highlights that:

- Language helps us digest, house, or contain anxieties (symbolisation; the maternal), as well as helping us function in society through an ordering of experience (the symbolic order; the paternal).

- Language puts words to and helps process unthought/repressed thoughts, transforming them into understandings that contain, link, and order our experience and intrapsychic phantasies.

Thus, instead of positivistically describing what reality *is*, language appears to act as a way for us to make sense of, process, and navigate our experience of reality.

Methodology: What can be gained

From here, these philosophical forms began to come together to shape the beginnings of my methodological house.

1. Kant's (1781/1998) outlaying of phenomena and noumenon seems to point towards an episteme where an independent world may exist outside of human consciousness; where reality/existence without the mind is conceivable but meaning is not.
2. Saussure's (1916/2013), Lévi-Strauss's (1966), and Lacan's (1977) depictions of symbolic processes add to Kant's concept of how we understand phenomena. These depictions suggest that symbolic processes can only describe the appearance of reality through a seemingly endless soupy chain of the signification of subjective experience. For the Lacan, these chains of signification link back to various repressed ideas and experiences that are specific to each person while also alluding how signification paternally orders how we experience reality and separates us from reality.
3. Klein's (1930), Segal's (1957), and Bion's (1962a, 1962b) theorisation of the symbolisation seem to describe the maternal function of language, in that it helps one digest unbearable or overwhelming experiences and anxieties.

From here, I started to link these philosophical assumptions to social research theory. After re-reading the demarcations of different theoretical perspectives, these structures seems to alludes to what Crotty (1998) refers to as *social constructionism*, or what Braun and colleagues (2015) describe as *relativism/constructionism*. This theoretical perspective determines that the appearance of reality is constructed; that the perceptual manifestations of noumenon spark specific intrapsychic responses and meaning-making processes within us, which creates our perception of the external world (phenomena); or as Braun and colleagues (2015, p. 224) articulated, that "there is no external reality discoverable through the research process […] the researcher cannot look through people's worlds to find the evidence of the psychological or social reality that sits behind it."

Therefore, from this philosophical position, it seems that the researcher is unable to come to a full understanding of the reality that sits behind presented symbolic representations. It appears that the researcher can only, as Braun and Clarke (2006) suggest, explore and unpick displayed symbolic representations of reality and examine the ways that meanings and representations affect various discourses that are operating within society. The researcher can only discover how a group or individual is portrayed in a discourse by analysing the different themes and patterns in the text,

uncovering what is and is not said and how this creates certain realities within the psychoanalytic discourse. This understanding thus transforms the aim of this project from the creation of a new concrete demarcation of the intrapsychic sense of home's development, towards a myriad of possible symbolic representations of this phenomenon. Given this, my hope is that these new representations will aid the processes of reverie and containment in future research processes, as well as psychotherapeutic engagements; rather than positivistically describing what the development of the intrapsychic sense of home is.

Research Method: Thematic Analysis

In fleshing out the different assumptions that make up my methodological home, I also noticed that the generative chaos my intuitive ways of discovery produced seemed to stem from a back-and-forth between my current symbolic understandings/orderings and my curiosity of the unknown. In reflecting on this back-and-forth, it seems to consist of five processes:

1. The deconstruction of constructed forms to produce a generative chaos
2. Sitting in the generative chaos
3. Demarcating the different bits that the chaos is composed of
4. Linking the bits through a kind-of symbolic digestion
5. The emergence of new symbolically constructed forms

In other words, my curiosity seems to unpick phenomena and unravel surface reality, allowing me to examine the different aspects of the representation in question, before slotting the bits back together to let different, and possibly new, patterns in the surface reality emerge while integrating the newly discovered bits into my original conceptual understanding.

In reflecting on my methodological processes alongside different research methods, these processes seem similar to Braun and Clarke's (2006), Braun and colleagues (2015), and Maguire and Delahunt's (2017) description of thematic analysis. Braun and Clarke (2006) state that thematic analysis reports, identifies, and analyses patterns within the data by unravelling it and forming themes in the fragments, through a process of deconstruction, reflection, and linking; a process that Braun and Clarke (2006) and Maguire and Delahunt (2017) delineated into six non-linear phases.

1. ***Becoming familiar with the data:*** The researcher/s becomes acquainted with the data set by reading and re-reading the articles of focus while jotting down their early impressions.
2. ***Generate initial codes:*** The researcher/s organises the data by unravelling the articles into codable moments that are subsequently sorted into relevant codes.
3. ***Search for themes:*** The codes are examined for patterns and themes that capture something significant about the data. Braun and Clarke (2006) noted that there are no definite rules about the development of themes, other than its significance to the question and researcher/s.

4. ***Review themes:*** The researcher/s reviews and modifies the initial themes by asking: Do the themes make sense? Does the data support the themes? Are overlapping themes actually one theme? Are the themes relevant to the research question?
5. ***Define themes:*** The researcher/s reflects on each theme, examining if there are any subthemes and how the themes interact and relate to one another, before, finding quotes and codes that exemplify each theme.
6. ***Write-up:*** the construction of a report of the final themes.

Placing these six phases next to the five processes that I have noticed in my intuitive ways of discovery, there seems to be considerable overlap (see Table 2). Thematic analysis research procedures seem to constitute an array of explicit research processes that systematically guide the researcher/s through the deconstruction of a carefully selected data set, and the digestion of the deconstructed parts through coding and the construction of themes, in a way that is reminiscent of my natural thinking process. Thematic analysis thus adds rigour to my some-what intuitive ways of processing data. It provides a systemic toolset that affords the digestion of my data set and propels me through my research process, rather than floating around in the murky waters, relying on my intuition alone.

Table 2

A comparison of the phases of thematic analysis and my intuitive ways of discovery

Phases of thematic analysis	My intuitive ways of discovery
1. Becoming familiar with the data	1. Deconstruction to form a generative chaos
2. Generate initial codes	1. Deconstruction to form a generative chaos 2. Sitting in the generative chaos 3. Symbolising the different bits that constitute the chaos through a process of signification
3. Search for themes 4. Review themes	4. Linking the bits through a kind of symbolic digestion
5. Define themes	5. The emergence of forms
6. Write up	5. The emergence of forms

The type of Thematic Analysis that I will employ

Moreover, Braun and colleagues (2015) state that you can conduct thematic analysis in several ways to delineate different kinds of themes and patterns in the text. They outlined six different types.

- **Inductive**: staying close to the original meanings in the data.
- **Deductive**: going beyond the obvious meanings in the data from existing theoretical concepts.
- **Semantic**: sticking close to explicitly stated surface meanings in the data.
- **Latent**: focusing on assumptions, worldviews, frameworks, and meanings that underpin the data.
- **Descriptive**: summarize the patterns of meanings in data.
- **Interpretative**: decipher and interpret the meanings in the data.

In reflecting on these forms alongside my philosophical underpinnings, aim, and scope of this project, a descriptive thematic analysis seems appropriate. Given that my current methodology states that the researcher can never fully understand the author's intention and meaning behind the text and that I (the researcher) cannot fully detach myself from my own ideologies as they make up who I am, all forms of thematic analysis that aim to go beyond the patterns in the text, as well as beyond the impact my ideology has on how I read the text, become a mismatch. And, given that this project aims to summarise how a particular experience is portrayed in the psychoanalytic discourse, descriptive thematic analysis seems like an appropriate method.

Chapter Summary

This chapter narrates my journey towards a methodology and the research method that I will use to answer my research question.

How do psychoanalytic texts portray the development of the intrapsychic sense of home?

In doing so, I unpacked my ontological and epistemological assumptions, which imply that reality is unknowable; and that we can only know the appearance of reality. Given this, this project aims to use Braun and colleagues' (2015) portrayal of descriptive thematic analysis to unpick the symbolic chains in psychoanalytic texts that describe the development of the intrapsychic sense of home. In doing so, I hope to generate new forms (or themes) through the construction of themes to spark curiosities about the development of the intrapsychic sense of home. I hope that this will aid reverie and containment processes of therapists who are working with clients who are struggling with feelings of homelessness and alienation and provide theoretical containment for the journey of self-discovery that can occur in psychotherapeutic engagement.

Chapter Four: What I Did

Now that I have outlined the how, I turn back to the psychoanalytic literature to conduct a literature search, before applying my research methodology and method to the articles that I found. Thus, in this chapter, I delineate the research process I went through in this project.

Finding the Articles

To find my data set, I used the psychoanalytic database, Psychoanalytic Electronic Publishing (PEP).[7] To begin with, I set the search settings only to include English articles and searched the term *"intrapsychic sense of home"*, which came up with no results. So, I expanded my hunt by searching the word *"home"*, resulting in over 5000 articles. Because of the magnitude of the search results, I began to play with several other phases to narrow my hunt down and searched the following terms:

- *"sense of home"*
- *"experience of home"*
- *"intrapsychic home"*
- *"internal home"*
- *"inner home"*
- *"psychic home"*
- *"psychological home"*
- *"intersubjective home"*
- *"relational home"*

I found that these search terms generated a more manageable number of results. After reading each article my search unearthed, I eliminated the search terms *"psychic home"*, *"psychological home"*, *"intersubjective home"*, and *"relational home"*. I found that the central theses of these search results did not allude to the development of the intrapsychic sense of home; the terms *"psychic home"* and *"psychological home"* generated articles that discussed homes for psychological experiences; whereas, the terms *"relational home"* and *"intersubjective home"* unearthed articles that explored the creation of the sense of belonging and love in the therapeutic relationship. These exclusions left me with the search results of the five remaining search terms – *"sense of home"*, *"experience of home"*, *"intrapsychic home"*, *"internal home"*, and *"inner home"*. I subsequently sorted the results of these themes into five categories (as shown below, in Table 3). From here, I eliminated all the search results in categories 2, 3, 4 and 5 (see, Table 3), and focused on articles that draw from clinical research and explicitly write about the development of the intrapsychic sense of home in their central argument. This process left me with 11 articles once I took double-ups between the search terms into account.

[7] I chose PEP because it is the only data base of scholarly, psychoanalytic, articles and books that I am aware of at the time of conducting my literature search.

Table 3

A breakdown of my search results

The search results categories	Search terms				
	"sense of home"	*"experience of home"*	*"intrapsychic home"*	*"internal home"*	*"inner home"*
1. Articles that alluded to the development of the intrapsychic sense of home in the central thesis	7	5	1	2	0
2. Articles that did not allude to the intrapsychic sense of home in the central thesis	27	10	1	13	5
3. Articles that used myth, literature, or music as a source of data	6	0	0	2	1
4. Book reviews	5	0	0	0	1
5. Editorials	3	1	1	2	0
Sub Totals:	48	16	3	19	7

The articles that I found

Theresa Aiello (2012). ***Out of Destruction, a Terrible Beauty is Born***

Aiello (2012) explores how children describe their home and community to their therapists in the wake of the September 11 attack on The Twin Towers in New York City, USA.

Doris Brothers and Jane Lewis (2012). ***Homesickness, Exile, and the Self-Psychological Language of Homecoming***

Brothers and Lewis (2012) wrote about a therapeutic engagement with an Italian man in New York City, USA, who struggled with a sense of homesickness.

Giovanna Rita di Ceglie (2001). ***The Inner World and Symbol Formation: Some Development Aspects***

Ceglie (2001) wrote about the development of our inner world and symbolic formation while drawing from several clinical examples. In doing so, Ceglie explores how the symbol of the house and sense of home often symbolise our inner worlds.

Joshua Durban (2017). ***Home, Homelessness and Nowhere-ness in Early Infancy***

Durban (2017) wrote about his psychotherapeutic engagement in Israel with young Lebanese, autistic, boy and his father who were struggling with the loss of their homes. Durban explores the construction of our sense of home and how the development of this visceral feeling of being at-home can become derailed.

John Hill (1996). ***At Home in the World***

Hill (1996) explores the concept of home, and a person's intrapsychic sense of home and homelessness while drawing from clinical material, as well as depth psychology and self psychology.

David Lichtenstein (2009). ***Born in Exile: There is no Place like Home***

Lichtenstein (2009) draws from clinical research and his own autobiographical experiences to write about how the concept of home houses a person's internal object relations while exploring how a person's internalised sense of home develops.

Avishai Margalit (2011). ***Nostalgia***

Margalit (2011) reflects on their experience of working in a youth village in Jerusalem, Israel, while contemplating the concept of nostalgia; how the sense of nostalgia and the idea of home is constructed; and, how these concepts/constructions can warp the way we sense reality.

Alfred Margulies (2018). ***Illusionment and Disillusionment: Foundational Illusions and the Loss of a World***

Margulies (2018) writes about the process of illusionment and disillusionment of the constructed sense of home through traumatic experiences while drawing on clinical research.

Mike Swinburne (2000). ***'Home is Where the Hate is': Analytic Perspectives on the Modern Mental Home***

Swinburne (2000) explores the development of what he calls, *home-in-the-mind* (an inner space that contains one's object relations), and how the internal object relations of people suffering from psychotic presentations playout in mental homes in the UK.

Christine Thornton and Alan Corbett (2014). ***Hitting Home: Irish Identity and Psychotherapy***

Thornton and Corbett (2014) examine clinical material from Irish immigrants in England. In doing so, they explore the idea of home and how traumatic experiences warps people's perception of home-like places.

David S. Werman (1989). ***James Ensor, and the Attachment to Place***

Werman (1989) explores the Belgian painter's, James Ensor (1890-1949), attachment to place while drawing attention to the meanings that we associate with the places we inhabit and desire.

My Application of Thematic Analysis

Phase one: Becoming familiar with the data

Once I collected my articles, I entered phase one of my thematic analysis (*becoming familiar with the data*; see Chapter Three). I printed the articles that I found out and started reading and rereading them to become more aware of what Braun and Clarke (2006, p. 16) describe as the "depth and breadth" of the data in and across the articles.

In the initial phase, my curiosities about my topic grew. I jotted them down in the margins of my articles. I became interested in how the text described people's relationship with others. The depiction of people moving in and out of the places and relationships that they called home captured my attention. I found myself wondering about the authors' representation of illusion and imagined,

unattainable homes that seemed disconnected from the environments that people inhabit. My curiosity about the role of aesthetics on people's perception of home also grew.

Phase two: The generation of my initial codes

After familiarising myself with the articles that I found, I started to break them down into codable moments and generated my initial codes. I went through each sentence, reflecting on them alongside my research question, coding the data with the help of the qualitative data processing software NVivo12 (2018).[8] I did this by highlighting the codable moment in NVivo12, selecting the code function in the Ribbon above, bringing up a menu called "Codes" (circled in Figure 1). This menu contained all the codes that were generated in this project. I then either allocated a pre-existing code to, or generated a new code for, that codable moment based on how that moment is related to my question (see Figure 1). This process resulted in 1006 codes across all 11 articles; and, allowed me to digitally organise all my codes, with NVivo12 automatically generating searchable files for each code that housed all the coded codable moments. Once I had coded all the data, I went through my codes in NVivo12 (2018) and reduced them to 815 by merging similar ones – i.e. *objects of desire* and *object of desire*.

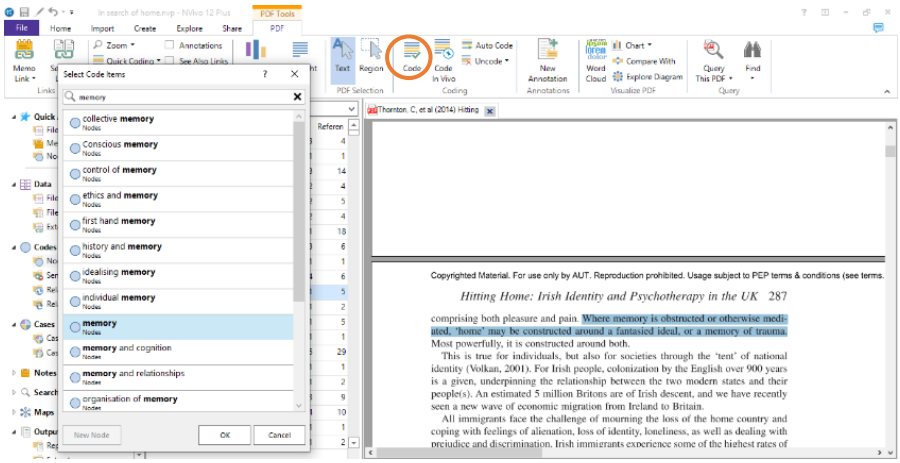

Figure 1: A screenshot of the generation of a code in NVivo12

Phase three: My initial themes

I printed the remaining codes out, chopped them into pieces of paper (Figure 2), and laid them onto my floor. This created a chaos of paper fragments, which I sorted into 649 piles by reflecting on each code and grouping the related ones together (for a picture of the piles on my floor, see Figure 3; for a breakdown of one of the piles/themes, see Appendix A). Once all my codes were in piles, I re-laid out the piles into clusters, and clusters into over-arching themes (Figure 4), before inputting the clusters back into NVivo12. This process left me with three overarching themes and 82 primary, secondary, and quaternary sub-themes (see Appendix B).

[8] I also tried Microsoft Excel when deciding to use NVivo12 (2018) to help me process my research data. I found NVivo12 easier to use, as you could import PDFs of the journal articles into the software and sync the codes with the PDFs. Given this function, I decided to go with NVivo12 rather than Microsoft Excel.

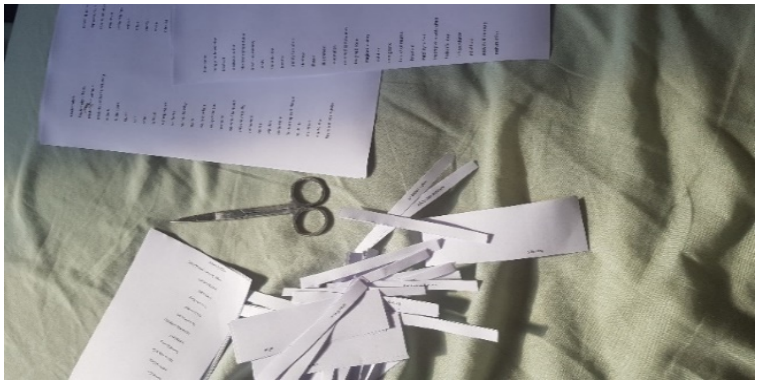

Figure 2: Cutting up the codes

Figure 3: Sorting the codes

Figure 4: Laying the piles of codes into clusters

Phase four: Reviewing my themes

Just when I thought everything was coming together, I began to review my themes by reflecting on each cluster, roaming in passageways between the codes and emerging themes. In doing so, I noticed numerous inconsistencies and conflicts. The themes seemed to be leaky containers/categories that bleed into each other. For example, there was a lot of cross over between the themes, *developmental needs* (Appendix B, Theme 2.2) and *the qualities of a good enough home* (Appendix A; Appendix B, Theme 2.3.2), making it difficult to separate the codes and codable moments into neat categories. The more I reflected on these conflicts, the more I became aware that I was trapped in a conflicting dichotomy between *me* (intrapsychic, internal) and *not-me* (intersubjective and typographical)

processes. It seemed as if I was deeply entangled in a problematic quest of trying to decipher what was internal and external, warping my ability to find patterns in my generative chaos that could answer my research question.

Given this realisation, I ventured back into the cellars of my codes to try and create new generations of themes. I found, however, that I was confronted by the same problem each time I reviewed them. I became frustrated. My hate for the thematic analysis process grew. My mind became increasingly clouded. It was as if my thematic analysis became a constrictive, task-centred container that imposed objectives that had to be met, inhibiting my ability to think. As my frustration grew, nonetheless, I began to grapple with the thematic analysis process and ponder what was happening. I asked myself: Was I being confronted with my projections? Was there a mismatch between my association and links between the meaning fragment, codes, and themes? What was I missing?

After meeting with my supervisor, these questions led me to add an extra dimension to my research process – space. I found that I needed to oscillate between a close engagement with my project and journeying away from my project. In doing so, my hate towards the thematic analysis process decreased. It was as if it transformed from a constricting container to one that allowed me to breathe, affording me the ability to find my mind in the chaos.

I started to linger in the data more. I meandered the streets and parks, pondering. Then, seemingly out of nowhere, one of the key philosophical underpinnings came to me. I realised that my grappling with my so-called *me/not-me* dichotomy seemed similar to Kant's (1781/1998) theorisation of dialectical reasoning. I realised that my frustration surrounding this dichotomy alluded to an unprocessed thought – a thought that needed to be digested and conceptualised by synthesising the seemingly conflicting dialectic with my experience of it. Thus, my *me/not-me* dichotomy transformed into a dialectic between it and my unthought intuitive sense that was niggling away at me and making me feel like my initial themes were not sitting right.

In reflecting on and digesting this dialectic, it was as if I was increasingly confronted by how problematic it was to separate the *me* elements from the *not-me* ones. It was as if my attempt to separate them, conflicted with my philosophical underpinnings, such as the ontological tenet that phenomena are the psychology (internal) representation of noumenon, not reality itself (see Chapter Three); that what we experience of the so-called external world is an internal representation of a presented reality. It was as if an intuitive sense brought this mismatch into my awareness as I tried to piece the fragments together. This process sparked a realisation that the *me* and *not-me* aspects of my thematic mappings are two sides of the same coin; that the intrapsychic sense of home was portrayed as arising out of a feedback loop between *me* and *not-me* elements, making it impossible to separate them into two distinct themes.

This realisation caused an evolution in my thinking. I went back into the cellars of my codes and grappled with my codable moments. In doing so, I noticed how deeply entangled the *me/not-me* dialectic was. This dialectic was not just in my thinking. The text was also imbued by it. I noticed

how the word *sense* was used in two subtly different ways with little explicit differentiation between the two. For example:

- Some codable moments portrayed *sense* as a faculty that perceives internal and external stimuli – i.e. “geographical sense of space” (Aiello, 2012, p. 160), “sense of aesthetics” (Aiello, 2012, p. 164), “sense of time” (Durban, 2017, p. 183), “sense of space” (Durban, 2017, p. 184);
- Other codable moments use the word *sense* to describe what appeared to be a visceral knowing – i.e. “sense of self” (Brothers & Lewis, 2012, p. 181), “sense of himself as homeless” (Brothers & Lewis, 2012, p. 188), “sense of inner and external reality” (Ceglie, 2001, p. 365), “sense of kinship” (Hill, 1996, p. 582), and a “sense of home within the mind” (Swinburne, 2000, p. 224).

This discovery left me in an enigmatic daydream, not knowing the origins of the *me/not-me* dialectic. I began to ask: Where was the line between me and the text? Was this dialectic co-created? Was the cloud of codable moments becoming my dream? These questions, nonetheless, sent me into a soupy nowhere land that dissolved the boundaries between who I saw myself to be and the text. It was as if I had wandered deep into the wilderness; a place where my original conceptual homeland was quickly becoming a distant memory.

The more I reflected on the two ways the word *sense* was used, however, the more it occurred to me that there was a multidirectional feedback loop between our learnings from our experience, our visceral understandings, and our perception of stimuli infused into the text. This realisation sparked reconfiguration of my themes that, for example, saw my *Initial Theme 2.2* (developmental needs) and *Initial Theme 2.3.2* (the qualities of a good enough home; see Appendix B) transform into one secondary sub-theme, *good enough homes* (*Theme 2.2.1*) that is embedded in the overarching theme, *phenomena that are portrayed as home* (Theme 2).

Overall, this phase of my thematic analysis left me interested in the subtleties in the language that the authors used. I felt pulled to explore the text at the semantic level and write about the languaging in the text. I felt, however, that this level of investigation could yank me of course into a seemingly perpetual cycle of ever-enriching thematic generations. It could potentially transform me into a homeless traveller, forever traversing the wilderness and never arriving at what I was searching for in the first place within the time frame that I had to conduct this project. Given this, I stuck with the themes generated from my grappling around the word *sense* and ventured into the next phase. I put down my desire to continue to explore and grapple with the data and began my journey home through the defining of my themes.

Phase five: Defining the themes

Theme 1: Developmental conceptualisations in the text

Theme 1 describes the various developmental theories employed in the data set text.

Theme 2: Phenomena that are portrayed as home

Theme 2 portrays the various types of phenomena that are described as homes in the data set. This theme comprises seven primary and secondary subthemes, which articulate that:

1. Our external homes are symbolically constructed (*Theme 2.1*)
2. The different qualities, of the places and relationships we call home (*Theme 2.2; Theme 2.2.1; Theme 2.2.2*)
3. The different types of homes that a person has over their lifespan (*Theme 2.3*)
4. The formation of our internal homes from the internalisation of external homes (*Theme 2.4*)
5. How intrapsychic phenomena act as a kind of home that informs who we are and how we make sense of the worlds that we are embedded in (*Theme 2.5*)

Theme 3: Symbolic linking and the meanings we associate with home

Theme 3 contains seven primary and secondary subthemes that portray an array of different types of symbolic links that connect internal phenomena with external stimuli. The primary subthemes in this theme depict how the intrapsychic sense of home is affected by:

1. Symbolic linking in fused states of mind (*Theme 3.1*)
2. Symbolic equation (*Theme 3.2; Theme 3.2.1; Theme 3.2.2*)
3. Symbolic representation (*Theme 3.3*)
4. The social and cultural influences in symbolic linking (*Theme 3.4*)
5. Symbolic linking as forms of attachment (*Theme 3.5*)

Theme 4: Integration and individualisation

Theme 4 portrays how integration and individuation impact our intrapsychic sense of home through 4 primary subthemes. These subthemes depict:

1. Integration and individuation as an intersubjective process (*Theme 4.1*)
2. How integration gives birth to our sense of external homes (*Theme 4.2*)
3. Integration and individuation as a process of facing the loss of our illusionary homes (*Theme 4.3*)
4. Integration and individualisation as a back-and-forth between a safe zone and the wilderness; sameness and difference (*Theme 4.4*)

Theme 5: The wake of trauma

Theme 5 portrays the impact traumatic experiences can have on the development of the intrapsychic sense of home, and various psychotherapeutic engagements that help people process the wake of trauma through 12 primary and secondary subthemes. These subthemes portray:

1. How the texts define traumatic experiences (*Theme 5.1*)
2. Four types of traumatic experiences in relation to the idea of home (*Theme 5.1.1; Theme 5.1.2; Theme 5.1.3; Theme 5.1.4*)

3. The different ways traumatic experiences can create feelings of homelessness (*Theme 5.2; Theme 5.2.1; Them 5.2.2*) and nowhere-ness (*Theme 5.3; Theme 5.3.1; Theme 5.3.2*)
4. How traumatic experiences impact therapeutic engagements (*Theme 5.4*)
5. How these therapeutic engagements can grapple with the wake of trauma and the client's intrapsychic sense of home (*Theme 5.4*)

Phase six: The write-up

I found that my writing process acted as a kind of mirror for my thoughts while introducing a third player, you (the reader), into the research process. It was as if the act of writing out my thinking externalised my thinking process into a written representation that enabled me to read how I linked my themes together while adjusting the written narrative of them to communicate them to you. It was as if the act of writing transformed this project from a bidimensional thinking space between me and the text to a multidimensional one that included me, the articles of inquiry, my written report, and my imaginings of you. My writing process thus transformed this phase into an essential aspect of my project, helping me to further shape how my themes and codes were connected. For example, when I first defined *Theme 4*, I gathered all the codes in this theme into one cluster, but as I constructed a narrative to communicate the data in this theme to you, I noticed that there were four clusters of codes in this theme. Thus, I subsequently divided this theme into four primary subthemes to communicate this theme more clearly (as shown above).

Chapter Summary

In all, this chapter outlaid the application of my research design. I took you through my research process. I demarcated how I found the articles that I chose to analyse while outlaying my reasoning behind what I included and excluded. I then took you through the application of my research design, while exploring how my methodology and underlying philosophies impacted my use of thematic analysis. And, I showed how my grapplings with my data alongside my methodology transformed my initial generation of themes, sparking my journey home as I began to define my themes and construct a narrative of them.

Chapter Five: What I Found

From the delineation of my research process in Chapter Four, I now endeavour into a narrative of my final themes that resulted from my thematic analysis.

Theme 1: Developmental Conceptualisations in the Text

Theme 1 portrays a diverse mix/combination of developmental theories across the data set. These theories include the following.

- ***Depth psychology:*** Hill (1996) drew from Jung's ideas of what a human being is. In doing so, he talked about how our relationship between our archetypal needs and what our homes provide affects our sense of connection to, and sense of, the places we call home.
- ***Freudian psycho-sexual developmental theory:*** Brothers and Lewis (2012), Durban (2017), Lichtenstein (2009), and Werman (1989) drew from, and extended, Freud's conceptualisation of the Oedipus Complex. Durban (2017, p. 175) wrote: "the oedipal triangular space which is responsible for the capacity to move between narcissism-as-a-home and the world-as-a-home." Brothers and Lewis (2012) compared Oedipus with Kohut's use of Odysseus, saying that both Oedipus and Odysseus had early trauma which seemingly caused them to become homeless exiles.
- ***Lacan's mirror stage:*** Lichtenstein (2009) and Margulies (2018) drew from Lacan's theory, the mirror stage. Lichtenstein (2009) wrote that the self is an "imaginary" (p. 454) that is "based on an ideal image of wholeness that stands in distinction to the child's uncoordinated and fragmented experience of being" (p. 454), saying that "Our identity or self-image rests upon an image of wholeness and authenticity that is a fiction, albeit a necessary fiction" (p. 454).
- ***Narrative theory:*** Aiello (2012) drew from narrative theory, portraying human development as a dialogue between self and other that creates narratives of the self and environments we inhabit. Aiello also suggests that these personal narratives inform how everyone interacts with the world, aiding the "construction of home and community" (p. 163).
- ***Object relations:*** Ceglie (2001), Durban (2017), Swinburne (2000), and Thornton and Corbett (2014) depict how children learn to symbolise from the experience of moving between a containing relationship and absence, as well as other developmental processes like projective-identification and envy.
- ***Self psychology:*** Brothers and Lewis (2012), Hill (1996), Thornton and Corbett (2014) drew from self psychology. Brothers and Lewis (2012) drew from Kohut's conceptualisation of the development of the self through the use of *self-objects* – a

person that we use to build our own sense of self. Hill (1996) and Thornton and Corbett (2014) drew from Daniel Stern's book, *The Interpersonal World of the Infant,* which explores the different aspects of the self and how these aspects develop in a relationship.

Theme 2: Phenomena that are Portrayed as Home

Theme 2 portrays the different types of phenomena that we call home, how these phenomena hold or contain various intersubjective and intrapsychic processes, and how they create a base for our sense of identity – phenomena like parental relationships, landscapes, therapeutic relationships, shared languages and dialects, communities, families, intrapsychic processes and structures, etc.

Theme 2.1: Homemaking, home as a symbolic construct

Theme 2.1 portrays the idea of home as a constructed symbol that is fashioned from our learnings from our surroundings; and from the socially imagined, symbolic, constructs that we are born into. For example, (a) Margulies (2018) wrote, "[… we are] born into a world of meaning, language, culture, values, ideals, a world that is both shared but uniquely lived as one's own" (p. 291). (b) Thornton and Corbett (2014, pp. 286-287) wrote that "'Home' is a construct, created in memory after the event, comprising both pleasure and pain." And, (c) Lichtenstein (2009) and Werman (1989) portrayed the visceral sense of home as a representation of emotional memories that are sparked by stimuli in two codable moments: "Yiddish words, a building, the smells of the kitchen, represent that matrix of emotional memory, that enclosure we call home, as an emissary represents a distant land" (Lichenstein, 2009, p. 453); and, "[…] although he sang the praises of the sea and art as embodiments of women, these did not refer to actual women, but rather representations of an idealized pre-oedipal mother" (Werman, 1989, p. 291).

Theme 2.2: The portrayed qualities and attributes of external homes

Theme 2.2 portrays different qualities and attributes of the homes discussed in the data set. I split these portrayals into two subthemes: good enough homes (*Theme 2.2.1*), and leaky and impinging homes (*Theme 2.2.2*).

Theme 2.2.1: Good enough homes

Good enough homes were portrayed to provide environments that enrich our sense of self, strengthen our ego, and provide shelters and solace from the wilderness. These types of homes were described as holding and containing environments that help us find our mind in their experience through an array of experiences and sensations, like:

- Being "understood" (Brothers & Lewis, 2012, p. 188)
- Feeling "respected" (Brothers & Lewis, 2012, p. 190)
- Feeling "safe" (Lichtenstein, 2009, p. 451)
- Feeling "accepted" and "welcomed" (Thornton & Corbett, 2014, p. 299)

These codable moments seemed to suggest that good enough homes help us make sense of the worlds we inhabit by providing a space where we can soothe distress, symbolically link and process the

various experiences and sensory stimuli that we encounter, and find our mind in the seemingly soupy swamp of experiences and sensory stimuli.

Theme 2.2.2: Rigid, Leaky, and impinging homes

Leaky and impinging homes were portrayed as holding and containing phenomena that do not help us make sense of experience, that feels unsafe, constricts our sense of self, and forces us to adapt to them. Some codable moments portrayed these types of homes through in terms like:

- "emotional abandonment" (Hill, 1996, p. 586)
- "maternal depression" (Thornton & Corbett, 2014, p. 295)
- "neglect" (Brothers & Lewis, 2012, p. 188)
- an "absence of intimacy and warmth" (Werman, 1989, p. 291)
- "task-centred approaches and zero-tolerance attitudes" (Swinburne, 2000, p. 224)

Overall, these types of containing and holding phenomena were represented to inhibit our ability to process experience, and potentially setting us up for an array of psychopathologies and feelings of not-at-home-ness, as we attempt to defend ourselves against what is perceived to be threatening. This was exemplified in the following codable moment.

> Solomon and George have argued that maternal helplessness, a failure of maternal containment, is a subtler and deeper injury than physical, emotional and sexual abuse; it is the failure of containment that prevents the trauma being shared or digested and allows it to take hold. (Thornton & Corbett, 2014, p. 293)

Theme 2.3: The evolution of external homes over our lifespan

Theme 2.3 portrays how our external homes change over our lifespan; how our homes evolve from our mother's body/womb, towards our families, landscapes, and communities, as our awareness of the cosmos expands. For example, (a) Aiello (2012), Durban (2017), Hill (1996), and Thornton and Corbett (2014) wrote that as we grow, we leave the homes that our early caregivers constructed and establish our own; we adjust to school and the wider community, causing the places we experience as home to expand and evolve. (b) Durban (2017) stated that "the baby moves from one container to the other: the womb, the body-skin, the breast as a reversed womb, the mother's mind, while forming profound emotional links with them" (p. 185). And, (c) Hill (1996) stated:

> The young man or woman can no longer identify with the world of their parents. The individual impulse is to live one's own life. The young adult starts to look for a new home in a partner or profession, house or family, creed or party. (Hill, 1996, p. 595)

Theme 2.4: Intrapsychic homes as internalised phenomena

Theme 2.4 portrays how our external homes become internalised, forming intrapsychic ones. For example, Swinburne (2000) represents the internalisation process through two concepts "mind-in-the-home" and "home-in-the-mind" (p. 224). Swinburne stated that:

- *Mind-in-the-home* is a state of being where a person needs an external home to make sense of the world, provide a sense of safety and solace, and hold their sense of being together.

- *Home-in-the-mind* is a state of being where there a person has introjected containing environments, giving them the ability to process and make some sense of experience for themselves.

Thus, Swinburne (2000) suggested that psychic structures can act as kind-of intrapsychic homes that have been internalised from our experience of external containing environments, giving us the ability to process experience; feel whole; create moments of solace, safety, and familiarity; and make some sense out of the places and relationships we inhabit.

Theme 2.5: Intrapsychic phenomena and conceptualisations as a home

Theme 2.5 portrays different types of intrapsychic phenomena that act as a kind of home that helps us, make sense of the world; maintain a sense of wholeness and identity; bear the feeling of absence and lack; and, provides containment for our anxieties. This theme was exemplified in the following two codes. (a) The first code depicted the memory of lost good enough external homes as playing a similar function as our external homes. The codable moments in this code described numerous losses, such as:

- The "loss of the mother" (Wermen, 1989, p. 292)
- The loss of home and community through gentrification (Aiello, 2012)
- The loss of illusions that inform the way we see ourselves (Margulies, 2018)
- The loss of the communities and country due to war (Durban, 2017)

In these losses, memories of good enough homes are described to help the individual tolerate the absence of an external good enough home and process the resulting anxiety. (b) The second code portrayed visceral states of being/mind and sensory memories as a home. For example, Hill (1996, p. 580) painted numerous abstracted, intrapsychic, sensory images, like "the sound of the sea, the smell of turf or the melody of Irish folk-music" (p. 580) that held memories of places that some call home, or in the words of Hill:

> […] when I am away from Switzerland, I not only miss the music of the alphorn or the taste of Swiss pralines but also the picturesque villages, the dark woods and the majestic mountains of my adopted country. It would seem that I must see, hear or smell my home even when I am not physically in it. (Hill, 1996, p. 580)

In all, these intrapsychic phenomena seemed to play a similar role to our so-called external homes. They were portrayed to help us navigate the world when our external homes are absent; help us make sense of paranoid and depressive anxieties, as well as provide some sense of shelter to protect our sense of identity and wholeness as we venture away from our external dwellings.

Theme 3: Symbolic Linking and the Meanings We Associate with our Homes

Theme 3 portrays how several different types of symbolic linking between external stimuli, experiences, conceptualisation, and visceral memories and phantasies of home impact the development of our intrapsychic sense of home. I split the different types of linking in this theme into the following seven primary and secondary subthemes.

Theme 3.1: Soupy states of being and nondifferentiation of object reality

Theme 3.1 portrayed people with little, if any, ability to differentiate between internal and external stimuli, as well as self and other. The resulting states of being were represented to leave the individual in fused undifferentiated soupy states where unsymbolised melds of sensory experiences are indistinguishable from the perceiver's sense of self; states of fragmentation where the perceiver is unable to make links between what is experienced and sensory stimuli, with the resultant paranoid and depressant anxieties sometimes engulfing them. For example, when exploring how a baby regulates and processes sensory stimuli, Durban (2017, p. 184) wrote that in this state, baby exists "[…] solely through the senses which are often mixed and dislocated, having no inside or outside, leaking out and emptying, liquefying, freezing, burning, falling, dissolving, having no sensation of time and space" (p. 186). Thus, in this state of being, home becomes an external phenomenon that contains and holds the persons, similar to Swinburne's (2000) mind-in-the-home (as talked about in *Theme 2.4*).

Theme 3.2: Demarcation of object reality with symbolic equation

Theme 3.2 portrays a form of symbolic linking between stimuli and the perceiver, where there is some sense of object reality, but links between the stimuli, thoughts, and symbols remain equated. In reflecting the codes in this subtheme, there seemed two clusters of codes that depicted symbolic equation in autistic, psychotic, and borderline ways of functioning and symbolic equation in aesthetic experiences.[9]

Theme 3.2.1: Symbolic equation in autistic, psychotic, and borderline ways of functioning

Theme 3.2.1 portrays symbolically equated phenomena in those who have autistic, psychotic, and borderline ways of functioning. For example:

- In writing about an autistic child, Ceglie (2001, p. 368) wrote, "a child whose soft toys were his children, and no one was allowed to refer to them as toys. The toys were not representing his children, they were his children."
- In writing about psychotic symbolic linking, Swinburne (2000, p. 228) wrote, "in the case of the schizophrenic, where there is no symbolisation, and words are felt directly as actions and

[9] The American, relational psychoanalyst, Nancy McWilliams (2011), defined a spectrum of psychic functioning that she divided into three levels – psychotic, borderline, and neurotic. She said that neurotic level of psychic functioning often refers to people who rely mostly on what she refers as second-order defences (i.e. regression, isolation of affect, intellectualisation, rationalisation). She said that people with psychotic-level of psychic functioning are on the other end of the spectrum and mostly relies on what she calls primary defences (i.e. denial, omnipotent control, idealisation, devaluation, splitting, extreme dissociation), creating what can "strike one as confused and deeply terrified, and their thinking feels disorganized or paranoid" (p. 60). Whereas, McWilliams defined the borderline level of functioning as a way of operating that sits in the grey area between the psychotic and neurotic levels; that the borderline level comprises elements of both; that it is comprised mostly of primary defences, but the individual is able to have moments of clarity and insight into what is happening when their defences are confronted or therapeutically explored.

> things, the symbolic equation needed to be reversed, and actions and things used in place of words."

This type of linking was portrayed to create a disconnect between what the individual senses and the external reality. For example, Swinburne (2009) discussed how certain equated sensations leave an individual with an inability to experience a good enough home (or what Swinburne calls the good home), with the individual defending against unbearable anxieties that they project on, or symbolically equate to, the places they inhabit. Swinburne wrote:

> From the Kleinian perspective, schizophrenic and borderline personalities have internal object relations which are chaotic, fragmentary, and riddled with uncontained feelings of destructive hatred and envy; and this is manifested directly in the (in)capacity of these individuals to experience the good home. (p. 226)

Theme 3.2.2: Symbolic equation and aesthetic experiences

Theme 3.2.2 portrays equated links between the aesthetics of not-me phenomena (i.e. colour, shape, texture, smell) and the intrapsychic responses that these objects evoke. This type of linking was depicted to create two types of instinctual push-pulls.

- Push-pulls towards alluring aesthetics, like "beauty", the "sublime" (Aiello, 2012, p. 164), and the "kitsch" (Margalit, 2011, p. 273)
- Push-pulls away from repulsive aesthetics, like "ugliness" (Aiello, 2012, p. 164) and "brutality" (Thornton & Corbett, 2014, p. 288).

Aiello (2012) described these aesthetic push-pulls as an intuitive way to avoid conflict and seek out environments and objects that soothe our anxiety and provide solace; environments and objects that appeared to be symbolically equated to idealised visceral thoughts, memories, and phantasies of good enough homes. Aiello (2012) wrote:

> Another child described to her therapist how prior to 9/11 she would say good night to the Twin Towers before falling asleep. We can imagine the beautiful and glamorous image of the enormous towers glittering with office lights against the night sky. An urban rendering of a sky with artificial stars merged with the real night sky. It seems strange to think of skyscrapers' being as soothing as perhaps a more bucolic vision outside of one's bedroom window, but this vignette exemplifies the construction of beauty as connected to what is soothing and comforting. (Aiello, 2012, p. 166)

Hill (1996) echoed and added to Aiello's (2012) depiction by portraying our aesthetic experience of familiar external phenomena as being a kind of equated mnemonic device that gives us a sense of continuation and wholeness. Overall, these descriptions portray a kind-of unthought symbolic equation between the aesthetic object and our unthought memories and phantasies of what is sensed, impacting the ways we sense the places and relationships we inhabit.

Theme 3.3: Demarcation of object reality with symbolic representation

Theme 3.3 portrays a type of symbolic linking between stimuli and the perceiver where there is a sense of object reality, and the link between the stimuli and thought is consciously known. These types of linking were represented to have a conscious *as if* quality. It was as if the individuals depicted

in these codable moments were able to consciously know and recognise what the sensory stimuli reminded them of. For example, Ceglie (2001) wrote:

> […] symbolic functioning must include a capacity not only for representing or using words to describe that representation but a capacity for distinguishing the representation from the real object, in the same way that a photo or a picture is not the object that it represents. This concept is clearly expressed by the Magritte painting of a pipe with the subtitle `This is not a Pipe'. (p. 367)

Theme 3.3 thus portrays a type of linking where we can recognise and differentiate between visceral memories and phantasies, and the stimuli that sparked these memories and phantasies. Swinburne (2000) exemplified this when he talked about how sensory stimuli can evoke visceral memories of being at home through an autobiographic reflection. While Swinburne could not fully remember the conscious narrative of the visceral memories that the stimuli sparked, he could connect the sensation as arising from the relationship between the stimulus and an unknown memory, creating an *as if* quality, rather than a concrete given. He wrote:

> As I entered and heard the screen door shut, I experienced a certain euphoria about the time and the place, the warmth of the summer afternoon. […] I do not really know all the reasons why; however, I do know for certain that the sound of that screen door closing, its particular squeak and thud, triggered an experience of home that from that moment on stood as proof for me that it was possible to have such an experience. It represented the ideal of home forevermore. […] That was the moment when I knew what it felt like to be entirely and euphorically at home, and when I long to return to that state it is the sound image of the screen door and the concatenation of images and sense memories associated with it that represent home. Subsequently, when the sense memory and associated feelings of that summer house come back to me, it is always as a sign that feeling grounded and fully at home in the present moment is somehow in play. It signifies the presence of the ideal enclosure. (p. 453)

Here, this type of linking between the aesthetic experience, visceral memories, and phantasies sparked a realisation in Swinburne that feeling at home is possible, giving him the ability to bear the lack and mourn what is lost as he used the visceral memories to contain his anxieties in moments of lack. This differs from the aesthetic experiences that are equated to memories and phantasies in *Theme 3.2.2*, as there is no *as if* in the symbolically equated experiences of aesthetics. In symbolic equation, the feeling of warmth that the sound of the screen door produced would have created a feeling that Swinburne *is* home, potentially blinding him to the presented reality, causing him to become lost in his imagination of it.

Theme 3.4: Symbolic linking and social imagined or fantasied homes

Theme 3.4 portrays the affect social and cultural processes has on how we symbolically link the phenomena and the experience. It describes how stories and languaging can be illocutionary acts that shape our sense of self and how we sense the world around us. For example, Margulies (2018) described how symbols can shape experience, transforming an unsavoury act into a tasty treat, or warping reality to match an intrapsychic belief or fantasy. This transformation is exemplified in the two following codable moments.

1. To fit in with the change of events, words, too, had to change their usual meanings. What used to be described as a thoughtless act of aggression was now regarded as the courage one would expect to find in a party member; to think of the future and wait was merely another way of saying one was a coward; any idea of moderation was just an attempt to disguise one's unmanly character. (Margulies, 2018, p. 294)
2. J. L. Austin's genius (1962) was to realize that language may be not only referential, that is, indicating things in the world, but illocutionary, that is, having an impact on the person to whom it is addressed, performing its meaning in the very act of the speech itself, as in a judge's pronouncing 'you are guilty,' or in the founders of a nation declaring 'we hold these truths to be self-evident.' Such 'performatives' bring forth a state of being in the participants and at the same time establish or reinforce the power to make such performative utterances (for example, the judge is vested by the state with the power to declare guilt or innocence). For my purposes, the conception of speech acts, or performatives, is especially helpful in understanding social constructions that have an impact on ways of being. (Margulies, 2018, p. 296)

Here, words seem to be equated with an image that is embodied in language, warping how phenomena are sensed. According to Margulies (2018), this lays the foundations for social "fictions" (p. 297) and "consensual stories" (p. 297) that glues a group together and guides it towards collective action and pursuits. It can, as shown in the above in the first codable moment, create national heroes that unify a group against the other, regardless of any horrors that these so-called heroes may have perpetrated. In turn, this type of linking seems to create an imagined sense of belonging for those in the group, which protects and separates them from annihilation and abandonment anxieties by projecting them onto outsiders.

Additionally, Margalit (2011) portrayed a similar type of linking through the impact collective-nostalgia has on our intrapsychic sense of home. He suggested that stories of an idealised homeland lay at the heart of the social identity of some Israelis. Margalit wrote that these stories create a collective nostalgia, which acts as a social adhesive and constructs a kind of home through the group identity that it builds, helping the group and its members defend against unbearable annihilation anxieties. Margalit nevertheless suggested that this is a frozen kind of home, and like in *Theme 3.3* and *Theme 5.2*, these frozen homes leave the individual in a constant feeling of homelessness as they reach and fight for unattainable, utopic, social imaginaries.

Theme 3.5: Symbolic linking as forms of attachment

Theme 3.5 portrays symbolic linking as a form of attachment; how stories and symbolic links act as a kind of metaphorical umbilical cord that connects or links us to the worlds we inhabit, producing the sense of at-homeness and belonging in the process. For example, Hill (1996) and Werman (1989) described how various myths and stories symbolically connect us to places and relationships we inhabit. Werman (1989) submitted that we become attached to place though the unique meanings and stories that we associate with that particular location, writing that "[…] all attachment to places, as well as the severing or avoidance of attachments, can only be understood in the context of its meaning to a given individual." (p. 294). While, Hill (1996) suggested that "through the various types of myth, we become connected to our universe and our land (creation myths) our race (heroic myth), our

community (national myth) or our family (folk-tale)" (p. 578), and that our connection to the earth is foundational for our sense of identity and "archetypal experience of feeling at home in the world" (p. 584). Thus, *Theme 3.5* portrays that meanings, stories, and myths attach us to the places and relationships we inhabit; and how these symbolic links impact how we sense place and our feeling of being at home.

Theme 4: Integration and Individuation Processes

Now that I have outlaid how symbolic linking was portrayed to affect the development of the intrapsychic sense of home, I now venture towards the impact individuation, and psychic integration has on the development of the intrapsychic sense of home.

Theme 4.1: Integration and individuation as an intersubjective process

Theme 4.1 portrays the process of integration and individuation as an intersubjective and typographical process, with our relationships to place and others being an important factor in the development of our intrapsychic sense of home. For example, Hill (1996) wrote:

> The stability and continuity of the containing and holding function of place and person are essential. They become the vessel through which the soul can enter reality—the temenos or sacred space which provides the context for a symbolic reconstruction of the world so that the analysand can again relate to his or her surroundings in a meaningful way. (p. 590)

Thus, *Theme 4.1* portrays a process that is betwixt and between self and other, external and internal. It suggests that the development of self, and our intrapsychic sense of home, occurs within a kind of liminal vessel that moves between so-called internal and external processes, and encompassing and integrating elements of the two.

Theme 4.2: Integration and Individuation, and the birth of home

Theme 4.2 portrays that as we find our mind in relation to the other, internalise our external containers, and our ego strengthens, we begin to individuate and integrate, enabling us to sense our homes as a multidimensional space. This process was described to enable us to leave the homes we are born into and construct our own containing environments away from our maternal others. Thus, the ability to leave home is shown to occur when we can bear absence, let go and mourn past homes, as well as have the agency to find and construct new homes to inhabit. Durban (2017) portrays this process as a move from "unidimensional to a bidimensional and then a multidimensional space" (p. 185). He wrote that this happens through three phases – all of which "see the construction of a home, the sense of 'belonging somewhere'" (p. 185).

1. "***Safe dwelling in the body-as-mother (constitution)"*** (Durban 2017, p. 183): Durban wrote that our first home is our mother's womb, which we completely depend on for nourishment and safety from the external world.
2. ***"The internalisation of the mother-as-me (and the creation of an internal and inter-personal space)"*** (Durban 2017, p. 184): Durban wrote that after birth, our homes transition from our mother's body to our own, creating an interpersonal space between

our mothers and us. He said that this happens through a container–contained dialectic that helps the baby move "[…] from one container to the other" (p. 184), while internalising and identifying with the mother, "[creating] a sense of an interior: of space, continuity and time" (p. 184).

3. ***"Building an Oedipal triangular space"*** (Durban 2017, p. 185): Durban wrote that in this phase, our home expands from a bidimensional space to a multidimensional space by the working through of the Oedipus Complex and a growing awareness of those outside of the mother-infant dyad. Durban (2017, p. 184) wrote that this movement "is responsible for the birth of culture. [… It is] the move from 'no point of view', or a fascist-dictatorial unified view to a multiplicity of perspectives and a democratic state of mind".

Thus, *Theme 4.2* suggests that our homes are birthed through the separation/individuation from our maternal others, as our view of our surroundings expand, transforming how we sense our homes from a fascist-dictatorship that is based on power and control towards a democratic space that we negotiate with.

Theme 4.3: Integration and facing the loss of our illusionary homes

Theme 4.3 portrays that (a) our understandings of home are often a symbolic illusion that can never be obtained; (b) our understandings of our idealised homes are what remains from our infantile phantasies of good part objects of the maternal other; and, (c) the process of integration is a process of working through and grieving the loss of these illusions. For example, Lichtenstein (2009) wrote:

> Perhaps all ideas of home including the very first ones are inventions. Perhaps they are all fleeting concatenations that we call home and that henceforth represent what we long for. This then is another instance of what must be the most prevalent dispute in psychoanalysis—that between the relative influence of fantasy and reality. This is not to dispute that there is a real time and place where a sense of identity is formed, but rather that we always make something of that time and place and, indeed, of that identity that is our fiction. The real kernel of that abstraction which we call home is our fantasy of its authenticity. In this sense, home is simply a narrative that works to create the idea of a safe enclosure. (Lichtenstein, 2009, p. 454)

> […] in reality nothing was lost. The mother's absence was customary and temporary, and in fact the infant never really had sole and unlimited access before this symbolization of loss. What is lost never existed. It never existed, that is, until it was represented as lost. This is not to say that there are no moments of blissful presymbolic union in an infant's life; only that they never last and thus are not the union that they may appear fleetingly to be. Exile and loss are the real conditions of life, unlimited satisfaction is the fiction. (Lichtenstein, 2009, p. 457)

Thus, *Theme 4.3* portrays that our ability to face reality and let go of our phantasies and idealisations of home, becomes an important aspect of our ability to navigate the apparent treacherous territory between one home and the next; it becomes a vital capacity in the development of our intrapsychic sense of home. This process suggests that it is the inability to let go and mourn the loss of our imagined homes and face reality, causes our intrapsychic sense of home to become:

- Frozen

- Generates feelings of not-at-homeness (like in *Theme 3.4* and *Theme 5.2.2*)
- Inhibits our ability to test out new homes to discover if they are good enough

Theme 4.4: Integration and individuation as a back-and-forth

Theme 4.4 portrays the process of integration and individualisation as a back-and-forth between home and wilderness; between sameness and difference. Durban (2017), for example, wrote

> […] in order to have a home we need boundaries (a containing-enveloping structure), an interior space (a multidimensional internal world in which meaningful, authentic object relationships and identifications exist alongside memories, phantasies and feelings), and a recognition of an outside, of external reality. All of these are preconditions for a sense of belonging. There is a peculiar dialectic between the two: 'home is where we start from' (Winnicott, 1986) but in order to develop our identity and strengthen it we must leave home and sometimes even partially disavow or destroy it. […] As we sadly witness throughout history, the rigid or fanatical overclinging to a territorial home or national identity, often masks archaic or persecutory anxieties and leads to madness and violent catastrophes. This dialectic has an important significance for working with homelessness and nowhere-ness patients since, as I have already stated, the therapist might need to abandon temporarily the safe-zone of the familiar setting and technique […]. This movement between sameness (the Latin root of identity is 'Idem' which means 'the same') and difference, between 'at-one-ment' and separation, lies at the core of selfhood, of a self-in-a-home. (p. 183)

Thus, *Theme 4.4* portrayed this back-and-forth as a dialectic between the two following processes.

- A process of self-discovery/self-creation by venturing out into the wilderness and difference
- A process of returning home for the containment of, and soothing from, the disturbances that may have occurred in our adventures into the wilderness

This back-and-forth was described to cause our sense of self and ego to strengthen; cause the places we call home to expand; help us learn new skills to survive away from our parental homes; help us build our capacity to mourn and let go of our older homes; and, free us to face reality and move into new homes, rather than clinging to older homes that we have outgrown or lost.

Theme 5: The Wake of Trauma

Theme 5 portrays the impact trauma has on the development of the intrapsychic sense of home through 12 primary and secondary subthemes. These subthemes depict how the concept of trauma is portrayed in the data set (*Theme 5.1*); two ways trauma can affect the development of the intrapsychic sense of home (*Themes 5.2 & 5.3*); and, how psychotherapeutic engagements that grapple with these phenomena in the wake of trauma (*Theme 5.4*).

Theme 5.1: Trauma

Theme 5.1 portrays trauma as a shattering disillusionment and a destruction of certainties that can affect our intrapsychic sense of home and suck us into a sense of homelessness (*Theme 5.2*) or nowhere-ness (*Theme 5.3*). For example, (a) Margulies (2018, p. 290) wrote, that the "[…] crisis of foundational illusions seems a common feature of trauma, which tears apart the taken-for-granted security of the interwoven illusions that help us get by"; and, (b) Brothers and Lewis (2012) wrote:

> […] trauma results when the systemically emergent certainties that organize psychological life are exposed as false by some devastating experience. When these certainties are destroyed, the traumatized individual is likely to experience a shattering loss of all that once seemed familiar—an experience that seems well captured by the following: 'A violent uprooting, which takes away all normal props, breaks up our world, snatches us forever from places that are saturated in memories crucial to our identity, and plunges us permanently in an alien environment, can make us feel that our very existence has been jeopardized' [Armstrong, 2000, p. 8]. (p. 184)

In other words, Margulies (2018) and Brothers and Lewis (2012) described trauma as an experience that destroys the seemingly familiar. They suggested that this leaves the person with an existential dread; causing the traumatised "to lose an internal language", "subside into an inarticulate darkness in which we become alien to ourselves […]" (Hoffman, 1999, p. 48, as cited in Brothers & Lewis, 2012, p. 181) and plunge into "intense homelessness" (Brothers & Lewis, 2012, p. 194).

In reflecting on this conceptualisation of trauma further, I started to notice that there were four types of traumatic experiences clustered in the codes that affect the development of the intrapsychic sense of home in different ways.

Theme 5.1.1: Trauma outside of the home

Theme 5.1.1 portrayed traumatic experiences that occur outside of one's home, leaving it intact. Aiello (2012), for example, described various traumatic experiences children had of the attacks on the Twin Towers on September 11, 2001, in New York City, USA. These traumatic experiences were depicted to disrupt the children's sense of home and community, while their relationships with their parental figures remained safe and the sense of danger remained in the outside world. Thus, traumatic experiences that occur outside the home seems to create a good/bad split between in here and out there, which could foil the traumatised's ability to venture away from home into the wilderness. As this occurs, this seems to leave them clinging to what is perceived as safe at all costs, potentially thwarting the individuation/integration process and their ability to migrate between homes over their lifespan.

Theme 5.1.2: Trauma within the home

Theme 5.1.2 depicts traumatic experience in the containing environment, creating a more profound level of disturbance within the psyche as this type of traumatised individual is often left to deal with the disturbance themselves without a safe containing other. In this case, Thornton and Corbett (2014) and Swinburne (2000) described that any possible recollections of a safe containing place to retreat to were devastated, spoiling any possible reparative phantasies in the process, leaving the traumatised to employ a variety of defensive strategies, like addiction, disassociation, etc., which the traumatised uses as surrogate intrapsychic homes to contain and protect against overwhelming anxieties.

Theme 5.1.3: The traumatic destruction of home

Theme 5.1.3 portrays the destruction of a person's containing environment by external persecutor in situations like war and colonisation. For example, Durban (2017) wrote:

> […] demolishing the enemy's actual home is considered to be one of the worst possible punishments. The destruction of the external home thus often reflects the loss of contact with a

> supportive internal relationship. This loss severely damages the capacity to tolerate and endure psychic pain, leading to an inability to mourn and to a stubborn avoidance of knowing resulting in mindlessness. (p. 287)

Thus, in *Theme 5.1.3*, there seems to be a memory of a containing and holding environment where the individual once felt at home, as well as a lingering threat of annihilation. Here, the traumatised was portrayed to cling to the memory of home, often engendering combative existences as they attempt to, or fantasies about, fight/ing to get back what was destroyed.

Theme 5.1.4: Chosen trauma as a socially imagined link to a homeland

Theme 5.1.4 portrays what Thornton and Corbett (2014, p. 295) called a "chosen trauma". The wake of this type of trauma was described to be transmitted to the individual through social, cultural, or transgenerational stories of traumatic events that were not directly experienced by the person. Like in *Theme 3.4*, these stories were depicted as social adhesives that glue a group of people together to create a sense of connection and group identity where the "failure to mourn becomes a defining feature of national identity" (Thornton & Corbett, 2014, p. 288).

Theme 5.2: The intrapsychic state of homelessness

Theme 5.2 portrays how the wake of trauma impacts the traumatised's intrapsychic sense of home and generates a feeling of homelessness or not-at-homeness.

Theme 5.2.1: Trauma and an unattainable quest for self-restoration

Theme 5.2.1 portrays that unprocessed traumatic experiences can send people into a life-long pursuit of "self-restoration" and "sameness" (Brothers & Lewis, 2012, p.184), and can lock them into a perpetual battle between a longing for sameness/closeness and a longing to be differentiated/separated from the other. It fashions a push-pull where the perception of home flips between, symbolically equated, idealised, environments that provide a sense of at-home-ness and solace, and a sameness that is perceived to threaten their existence by crushing their sense of self and sends them into a search for difference, only to leave the traumatised in a nostalgia that desires an idealised transformational other/space. For example, Brothers and Lewis (2012) wrote:

> The need to experience difference—that is, to experience oneself as unique, special, and differentiated from others—is as important in developing a sense of cohesive selfhood as is the need for sameness. The search for difference often takes the form of a need to make clear, either/or distinctions that lend a sense of certainty to one's experience. When trauma brings with it a desperate need to experience the clarity of difference, victims sometimes feel driven to leave home; to escape what may be experienced as an enforced sameness that crushes their individuality (see Seiden, 2009, on what he calls "the separation motive"). However, those who leave are often overcome with nostalgia for the "good old days" (which, as they also dimly know, never existed) and painful longings for the place they left behind. (p. 185)

Theme 5.2.1 thus portrays the traumatised as becoming stuck in an oscillation between sameness and difference, with their sense of self, ego, and agency never becoming strong enough to face loss and subsequently find/construct a good enough home. It traps them in their longing for an idealised self-object that can restore their sense of self. Therefore, they were depicted to subsequently become frozen by the continual disillusionment that is filled with castration, abandonment, and annihilation

anxieties, creating an identity that Brothers and Lewis (2012) call the “tragic man” – “[a] person who reaches toward, but never quite succeeds in attaining, self-realization” and is often “flung onto ‘the bleak, jutting ledge’ of trauma (Rich, 1979)” (p. 183).

Theme 5.2.2: The traumatised state as a home

Theme 5.2.2 portrays how traumatised states of homelessness can become a kind of intrapsychic home. Thornton and Corbett (2014) wrote that the continual disillusionments and perforating feelings of homelessness (as discussed in *Theme 5.2.1*) can become a home of sorts. They wrote that unprocessed traumatic experiences impact “the patient’s internalized home” (p. 186), with the idea of home becoming “frozen in an idealized and/or terrorized state” (p. 286) that it “[…] may be constructed around a fantasied ideal, or a memory of trauma” (p. 287). Additionally, they stated that, for some, “the internal notion of home has been perverted to the point where it is equated more with trauma than with health”; and that “for patients who experienced profound abuse and neglect as children […] the experience of trauma became the most familiar base of all” (p. 295). Thus, for Thornton and Corbett, the feelings of homelessness and nostalgic longings for idealised homelands (as discussed in *Theme 5.2.1*) act as a kind of intrapsychic home that the traumatised uses to help make sense of who they are and the environments they inhabit.

Durban (2017) adds to this. Like *Theme 3.4*, Durban states that the feelings of homelessness allude to intrapsychic structures where paranoid and depressive anxieties are projected outwardly onto an externalised bad other, and good part objects are morphed into idealised symbolic constructs of unattainable, utopic homes that need to be protected and fought for. Durban suggested that these intrapsychic dynamics warps how we sense the places we inhabit, as we guard against the unbearable anxieties that ripple out from the traumatic experience. Thus, the feeling of homelessness becomes a kind-of home, a familiar state of being that provides some solace from unbearable anxieties that are sparked from real and imagined phenomena.

Additionally, it is important to note that neither the idealised home or the threat was portrayed as completely real or imagined. They were represented as a combination of the two. Our internal part objects (both bad and good) need to resonate with external phenomena in some way for them to become symbolically equated. This state of mind is thus comprised of a blurring between the real and imagined, with an underlining fear (conscious or not) killing any curiosity about what is happening, disabling our ability to differentiate the various symbolically linked phenomena and stimuli.

Theme 5.3: The intrapsychic state of nowhere-ness

Theme 5.3 portrays moments where the traumatised gets sucked into states of nowhere-ness and the defence against the threat of nowhere-ness.

Theme 5.3.1: States of nowhere-ness as a state of disillusionment and powerlessness

Theme 5.3.1 portrays the links between stimuli and traumatic visceral memories as symbolically equated, with stimuli triggering uncontained states of being where the sense of time and space

becomes fragmented, and the individual feels as if they are being sucked into an abyss of nothingness that will devour their intrapsychic defences and hope of reparation, leading to a "despair of reparation" (Durban, 2017, p. 186). For example, Thornton and Corbett (2014) portrayed how certain sensory experiences can become equated with traumatic memories and trigger traumatic flashbacks that hurl the individual into states of nowhere-ness through codable moments like, "sounds and smells […] that can catapult him back to his years of terror and deprivation" (p. 287). Thus, how we sense our external homes was portrayed in a way that seems reminiscent of *Theme 3.1* and *Theme 3.2.1*. It is as if a stimulus in our home environments become equated to a traumatic memory causing our experience of our homes to become unsafe; causing any hope for the restoration of our good enough homes to become lost.

Theme 5.3.2: Defences against the threat of nowhere-ness

Theme 5.3.2 portrays that the threat of nowhere-ness engenders the rigid, impinging, and leaky intrapsychic homes that where portrayed in *Theme 2.2.2* – homes that help the individual defend against the threats of nowhere-ness, which are symbolically equated to the places they inhabit. This was exemplified in the two following passages.

> The sheer volume and force of projections, however, make them extremely difficult to contain, and even if they can be processed the residents' envious attacks will annihilate the containing experience anyway, so that it cannot be introjected and inner thinking space will not evolve. This process then repeats ad infinitum and the resident stays locked in the paranoid-schizoid position forever. (Swinburne, 2000, p. 235)

> These attacks on the good object are so powerful and damaging that Gerald is unable to retain any containing space in his mind at all – at best his thoughts and feelings seep out of the 'leaky' container; at worst they are blown to pieces with explosive anal attacks against the good object. And if the attacks are not enacted with actual shit then they are made with words-as-shit; a constant barrage of mind-numbing (non-)conversation throughout the day about what he had eaten, when he had eaten it, and whether he had gone to the toilet straightaway after he had eaten it, and if so how 'well' he had been; all of which would leave staff worn-out and bewildered by the end of their working day. (Swinburne, 2000, p. 227)

This theme seems to parallel some aspects in *Theme 3.2.1*, suggesting that stimuli, intrapsychic processes, and symbols become symbolically equated, and fuse into a sensory meld. These melds are portrayed to become externalised, projected out into the so-called *not-me* worlds, and subsequently defended against by a range of intrapsychic home-like structures that provide some sense of familiarity and solace from the threat of nowhere-ness. This externalisation, nonetheless, was also described to cause the individual's sense of their external homes to become warped and confused, with the individual having little ability to sense what is happening from their visceral memories and phantasies.

Theme 5.4: Trauma, homes, and psychotherapeutic engagements

Theme 5.4 portrays states of homelessness and nowhere-ness in psychotherapeutic engagements. Both Hill (1996) and Thornton and Corbett (2014) wrote that traumatised people sometimes relive their traumatic experiences in therapy. Thornton and Corbett (2014) wrote that in therapeutic relationships

"those who very much need and seek a different home, are also destined to re-encounter the traumatic failures and disappointments of the original one(s) in the transference" (p. 298); stating that speaking about trauma evokes visceral memories that can spark dynamics and perceptions, which can reinforce the original memory. In one codable moment, for example, Thornton and Corbett quoted Solomon and George (2011, p. 43-44, as cited in Thornton and Corbett, 2014, p. 296), who wrote:

> Trauma cannot be thought about without reference to memory, just as home cannot be divorced from memory. Memory can itself be enlisted in the service of perpetuating the experience of trauma, so that past relational trauma and present relational dysfunction become mutually reinforcing.

Given this, Hill (1996) and Thornton and Corbett (2014) suggested that in therapeutic settings the traumatised individual's visceral memories and phantasies can warp their perception of the therapeutic engagement. This, however, holds the potential for transformation and healing. If the dyad can make sense of what is happening and work through what is evoked, the client can become free from their fated existence. If the engagement can contain, or process, the client's perception of home, the traumatised client can build their capacity to let go of their traumatic base and form a new base, or intrapsychic home, through the therapeutic relationship. This was portrayed in the following codable moment.

> Together we had enacted the original traumatic situation, except that she was not abused and received the necessary care and attention. The abandoned child in her had to go through the painful feelings of that time, but now could sense that the new mother had understood what was wrong and gave it what was needed. (Hill 1996, p. 592)

Durban (2017) also echoed some of Hill's (1996), and Thornton's and Corbett's (2014) conclusion about working with the feeling of homelessness and nowhere-ness in psychotherapeutic engagements, while outlaying the therapeutic process he went through as a therapist when treating with visceral memories. Durban (2017) wrote that in these therapeutic engagements he found that he needed to leave his ideological and theoretical homes, and the client needs to feel safe enough to leave their intrapsychic home-like defences as they enter a quest towards selfhood that is free from the wake of trauma. Thus, he was not passive in this process. He did not sit back and reflect on his client's integration process as they travelled between spaces of solace and the wilderness. He portrayed himself as being actively involved in the process by entering into the client's wilderness, to help them build their sense of agency, self, and curiosity about what was happening in a way that grew the client's ability to do it themselves and did not constrict their sense of self to what Durban thought it should be. This was exemplified in one code that portrayed therapists anchoring themselves into their internal homes as they traverse between psychoanalytic conceptualisations (or *the psychoanalytic frame*) and the unknown to help their clients form new internal homes; or as Durban (2017) wrote:

> I think this is one of the main difficulties in working with homeless patients who have been subjected to the massive trauma of war. The therapist needs to offer a unifying and containing structure not only for a multitude of projected, conflicting and sometimes bizarre identifications of combined victims and perpetrators (victimators), but also for the split-off and fragmented feelings of raw devastation and murderousness (Durban, 2017a). As I found out in my work

> with George and Fahdi, I also had eventually to temporarily abandon this psychoanalytic home-structure and resort, fugitive-like, to relying on my own internal home. (p. 178)

Chapter Summary

In all, this chapter narrates the findings of my thematic analysis through five interconnected themes that have begun to map out the metaphorical landscape of the development of the intrapsychic sense of home. They have started to outlay some of the processes that feed how we sense the places we inhabit while highlighting numerous areas for future research projects to take hold of and tease out further.

Chapter Six: A Discussion and Conclusion of My Project

As I came to the end of my quest, I sat in my living room gazing out my window, reflecting. Over the past year, my dissertation felt as if it was a temporary mobile home that has housed me as I traversed my interpretive explorations. It felt as though it was a vessel that held me in my quest into the wilderness of psychoanalytic literature, to discover, interpret, symbolise, integrate understandings, and sketched out a map that describes how the development of the intrapsychic sense of home is currently portrayed in this the psychoanalytic discourse. And now, it feels as though it is time to end my quest; to let go of this research project and embark on a kind-of homecoming to a place of stability. Thus, in this chapter, I discuss and conclude my project; I wonder about the connection between the themes that I constructed and the discourses that I outlaid in the first three chapters; I considered the various implications, strengths, and limitations of this project; I also explore possible areas for future research.

My Research Findings and the Wider Discourse

To begin with, I contemplated my findings and their connections to my initial curiosities. In doing so, I noticed several ways they are connected and how my themes expanded my initial curiosities to include elements that lay outside of my awareness at the beginning of this project.

Discussing the terminology

I found that this project further clarifies the terminology surrounding this topic – *home*, the *wilderness*, sense as a *visceral knowing/memory* (i.e. at-home-ness, sense of homelessness), and our *intrapsychic sense of home* (sense as a perceptual faculty). My findings suggest that while the phenomena that these terms signify are related, they are not always equated. My results indicate that:

- Having a *home* is not equated with *feeling at-home*
- Some *homes* can cause feelings of *homelessness*
- Some states of *homelessness* and *nowhere-ness* can act as a *home* by providing some sense of familiarity, stability, and solace from unbearable anxieties
- Our *visceral knowings* and *memories* affect how we *sense* the places and relationships we inhabit
- Having a *home* implies a dialectic with a *not-home*, such as the *wilderness*

Discussing Theme 1: Developmental conceptualisations in the text

Theme 1 outlaid a myriad of developmental theories that were in the text. These theories both include, and went beyond, the writings that I used when setting up this project. This diversity highlights the broad range of perspectives in the articles I used while sprouting a curiosity about what would be uncovered if this research was conducted from a different theoretical foundation, like the ones portrayed in this theme.

Discussing Theme 2: Phenomena that are portrayed as home

Theme 2 appears to be connected to the broader discourses in several different ways. *Theme 2.1* (homemaking: home as a symbolic construct) mirrored my ontological and epistemological tenets in Chapter Three and the social theory in Chapter One. All of which described that the external dwellings we inhabit and are born into, are formed out of symbolic constructions that stem from wider social matrixes. *Theme 2.2* (the portrayed qualities and attributes of homes) resonated with Winnicott's (1965) good enough mother, and Bion's (1962a, 1962b) containing relationships. *Theme 2.3* (The evolution of external homes over our lifespan) went beyond the initial literature review while reflecting the aspects of the sociological and anthropological literature in Chapter One that depicted a myriad of holding and containing environments that we have over our lifespan. *Theme 2.4* (Intrapsychic phenomena and conceptualisations as a home) and *Theme 2.5* (intrapsychic homes as internalised phenomena) echoed:

- Klein's (1930) and Segal's (1957) theorisation of development of symbolic understandings that affords us the ability to tolerate lack, adapt to and navigate the worlds that we are embedded in, as well as give us the ability to mourn our lost homes.
- Bion's (1962a, 1962b) and Steiner's (1990b) conceptualisation of the development of the α-function where the containing other/environment is internalised, creating intrapsychic homes to contain and process our thoughts.
- Winnicott's (1965) theorisation of the development of the *I am*, which houses and holds the *me*, creating a sense of separation from the *not-me*.
- Winnicott's (1953) depiction of transitional phenomena, where the intrapsychic phenomena (i.e. memories, ideas, beliefs) become a symbolic representation of the maternal other that helps us self-soothe.

Discussing Theme 3: Symbolic linking and the meanings we associate with our homes

Theme 3 housed the portrayal of different types of symbolic linking, and how these types of linking impact how we sense home.

Theme 3.1 (soupy states and nondifferentiation of object reality) echo Winnicott's (1965) description of primary narcissism and Klein's depiction of the infant's psyche as a fluid organism that constantly fends off overwhelming anxieties (Mitchell & Black, 2016). From a Winnicottian (1965) perspective, it seems as if there is no *I am*, causing the *me* and *not-me* to fuse in a nondifferentiated state that depends on the other for maternal care. From a Bionian (1962a) perspective, it seems as though the person's α-function is lacking, and they need external containment to help them make sense of their experience.

Theme 3.2 (demarcation of object reality with symbolic equation) and *Theme 3.3* (demarcation of object reality with symbolic representation) was explicitly connected to Klein's (1930) and Segal's (1957) descriptions of symbolisation in these themes while at the same time

expanding the concept of symbolisation to include typography and aesthetics. This expansion thus provides a link between aesthetic experiences and symbolic equation (*Theme 3.2*) and representation (*Theme 3.3*), and the role that symbolic representation in aesthetic experiences has in mourning the absence of Klien's (1930) the good object.

Aspects of *Theme 3.3* also seem connected to Winnicott's (1953) conceptualisations of transitional phenomena. For example, the portrayal of peoples uses of sense memories to self-soothe and help them tolerate feelings of absence, lack, and distress, through the mournful-hope that the memories of these home-like aesthetic experiences and sense memories stimulated seem indicative of Winnicott's portrayal of transitional objects and phenomena

In a further reflection on *theme 3.2* and *theme 3.3*, I wondered if these themes also allude to a link between Klein's and Winnicott's theories. I wondered if Winnicott's (1965) conceptualisation of the shift from object relating to object use is connected to Klein's (1930) and Segal's (1957) notion of the move between symbolic equation and symbolic representation. I wondered if the *as if* quality in Klein's (1930) and Segal's (1957) description of symbolic representation affords us the ability of object use while the concretisation of symbolic processes (symbolic equation) leaves us in a state of solely relating to the symbolically equated, possibly fated to its will (what Winnicott, 1965, calls object relating). However, the link between these theories seems tentative. These links appear like they need a closer investigation to clarify the ways they are and are not linked. I am thus leaving these links as a speculative wondering for future research projects to explore.

Theme 3.4 (Symbolic linking and social imagined or fantasied homes) seems to provide a link between the object relations theory, and social and cultural theories like Charles Taylor's (2004) social imaginaries (as described in Chapter One). It seems to highlight how symbolic equation and symbolic representation in social and cultural processes impact how we sense stimuli while underscoring how these symbolic processes create group cohesion; a sense of belonging and at-homeness in those within the group; and, a sense of alienation in those outside the group.

Theme 3.5 (Symbolic linking as forms of attachment) goes beyond what was written in my initial literature review. This theme brings in ideas from depth psychology and typography while expanding the developmental process beyond intersubjective processes towards our relationship with the earth, if not the cosmos in its entirety. In contemplating this theme, nonetheless, I started wondering if the frozen homes or psychic retreats (see, Steiner, 1993) that we construct to provide solace from paranoid and depressive anxieties attack the myths and stories (or symbolic links) that connect us to the earth. I wondered if these symbolic structures and orderings cut our metaphorical umbilical cord to the earth, slicing our sense of connection and eroding our ability to feel at home. This curiosity, nonetheless, seems to open new pathways and threads that need closer exploration; threads that appear to extend beyond the bounds of this project. Thus, I left these curiosities lingering for future research projects.

Discussing Theme 4: Integration and individuation processes

Theme 4 echoes the conceptualisation of integration, individuation and the development of the self in Chapter Two. *Theme 4.1* (integration and individuation as an intersubjective process) resembles the object relations notion that integration and individuation happen through/in relationship (see Chapter Two). Klein (1940, 1958), Bion (1962a, 1962b), and Steiner (1990a, 1992) appear to echo *Theme 4.2's* (integration and the birth of *home*) and *Theme 4.3*'s (integration and facing the loss of our illusionary homes) depiction that integration grows our ability to separate from our idealised maternal/containing other (the good breast), and grows our capacity to see the maternal other as a whole (both good and bad). Additionally, Klein's (1940) good part objects seem to resemble the depiction of the illusionary homes in *Theme 4.3*, with Klein suggesting that we mourn the loss of the phantasy of our good part object we venture into D. Klein (1940, 1958), Bion (1962a, 1962b), and Steiner (1990a, 1992) also seem to echo *Theme 4.4*'s (integration and individuation as a back-and-forth) suggestion: that (a) integration, or the movement towards D, is not an end goal; that (b) D (integration) affords us the ability to test reality and venture out and between the myriad of homes we have over our lifespan through a back-and-forth between home and a not-home. Winnicott (1965, 1968) also echoes *Theme 4.4*. Both Winnicott and *Theme 4.4* portrays the capacity to use sensory stimuli that evoke homely visceral knowings/memories to construct new good enough homes (Winnicott's object use), rather than, being trapped in a state of being where we can only relate to the situation that we are in (Winnicott's object relating). Moreover, the portrayal of the crystallisation of our intrapsychic homes through impingements and overbearing constrictions in our integration and individuation processes seems reminiscent of Steiner's (1993) conceptualisation of psychic retreats and Winnicott's (1965) theory of the false self, where a defensive organisation forms to protect our more vulnerable parts of self through any means necessary.

Discussing Theme 5: The wake of trauma

Theme 5 steps from the understandings outlaid in Chapter Two and brings trauma theory into the narrative.

Theme 5.1 (Trauma) constructs a definition of trauma that seems connected to Bion's description of β-elements (see Brown, 2012; Souter, 2009) that are flung throughout the individuals intersubjective and intrapsychic worlds, attacking the traumatised's ability to symbolically link phenomena, leaving them with an inability to think and process experience.

Theme 5.2 (the intrapsychic state of homelessness) seems to be connected to:

- Klein's (1946) delineations of Ps, where the perception of home becomes split into two part objects – idealised environments (the good breast) that holds the hope of self-restoration and bad environments (the bad breast) that constricts the traumatised and threatens their sense of existence.

- Steiner's (1990a, 1992, 1993) description of the state of mind he calls *the identification with the lost object* (see Chapter Two), where the psyche becomes governed by an unconscious phantasy that the traumatised will die if the home is lost, causing the loss of their homes to be denied, freezing them in a desire for an unattainable utopic home.
- Steiner's (1985, 1990b, 1996, 1999) descriptions of Oedipus, who was:
  - Trapped in his search for an idealised home
  - Blinded to the fact that the idealised home does not exist
  - Unable to process his original trauma – Oedipus's parents pierced his foot so that he could not follow them when they abandoned him as a young child
  - Fated to relive his trauma as he was repeatedly disillusioned by the fact that his desired relationships and dwellings can never live up to his idealised utopic fantasies
- Winnicott's (1959) description of transitional phenomena that has become clung to and stuck, where imagined utopic homes become a metaphorically stuck teddy bear or comfort blanket that the existentially homeless clings to, to guard against an unbearable lack and loss, and is used to soothe anxiety.

Theme 5.3 (the intrapsychic state of nowhere-ness) depiction of states of nowhere-ness seems similar to *theme 3.1*. Both themes have some resemblance to Winnicott's (1965) *primary narcissism* and Klein's description of infantile states of mind (as described in Chapter Two; Mitchell & Black, 2016). Unlike *Theme 3.1*, however, *Theme 5.3* extends these notions by suggesting that the traumatic experience annihilates the *I am*, or ego skin, creating an inability to sense what is *me* and *not-me*. This destruction was portrayed to leave the traumatised in a state of powerlessness and despair without agency, holding, and ability to survive, as well as the ability to seek out a good maternal other that can provide the holding/care the traumatised needs. *Theme 5.3.2* (defences against the threat of nowhere-ness) also appears connected to:

- Winnicott's (1965) false self
- Steiner's (1993) psychic retreat, where a disowned/split-off narcissistic gang is formed to defend the vulnerable parts of the psyche at all costs
- Bion's (1962a, 1962b) description of β-elements, where the state of nowhere-ness appear to spawn clouds of sensory fragments that attack homes that are symbolically equated to traumatic memories and phantasies, leaving the traumatised with an inability to experience a good enough home

Theme 5.4 (trauma, homes, and psychotherapeutic engagements) connects to Bion's (1962a, 1962b) conceptualisation of containment and reverie, as well as Klein's (1930) and Segal's (1957) theory of symbolisation, where the therapist immerses themselves into the client's world to help their clients:

- digest and symbolise unthought knows
- process traumatic experiences

- free the movement in Ps←→D
- construct new good enough internal homes
- build the capacity to test reality

Theme 5.4 also connects with Bion's (1962a, 1962b) depiction of the container-contained and Winnicott's (1965) conceptualisation of good enough holding environments, where the therapist becomes like the good enough mother and creates a fluid containing and holding environment that creatively evolves with the client's journey of self-discovery, instead of clinging to rigid ways of working.

Implications

From my discussion on the connections between my findings, my initial thoughts, and my methodological house; I began to reflect on the implications.

Developmental theory

This project maps out the beginnings of a developmental theory that describes the formation of the intrapsychic faculty that we sense home through as portrayed in the psychoanalytic literature. This seems to enable future research projects to explore aspects of what I found to build a more comprehensive understanding of how we sense the places and relationships we call home; and, how these symbolic understandings shape how we perceive this phenomenon.

Social theory

Stepping further afield, my findings seem to have some ramifications for social research. At one level, this project clarifies some of the terminology surrounding the conceptualisations of home (as shown above in, discussing the terminology). At another, my findings allude to the ways that the cultural and social transmission of traumatic stories and imagined homelands create social cohesion and a group identity that is based on an inability to mourn the loss of a real or imagined homeland. It suggests that in this type of group, the longing for a home is not a desire for a physical home per se. It suggests that these collective longings/nostalgia for a homeland create a kind-of home through the social imaginary that it propagates (as shown in, *Theme 3.4; Theme 5.2*).

Therapeutic engagements

This project highlights some significant considerations for therapists to ponder when grappling with the development of the intrapsychic sense of home in therapeutic engagements. (a) The suggestion that the idea of home is a symbolically constructed illusion of an imagined transformational other/place (see *Theme 2.1; Theme 4.3*) and that the search for home can be a fruitless journey where the state of homelessness becomes a home that provides solace from deeper paranoid and depressive anxieties (see *Theme 5.2*), alludes to the idea that a therapeutic journey towards an at-home-ness is less about finding an external relationship or place. It suggests that the quest for at-home-ness is more of a voyage of integration and individuation, an expedition towards an ability to tolerate absence/lack, mourn the loss of our idealised utopic homes, and connect to the world we inhabit. (b) My findings in

Theme 5.4 emphasises the importance of each therapist's own journey into the wilderness with their clients in the treatment of states of homelessness and nowhere-ness. It stresses the importance for therapists to oscillate between what is familiar and unknown, between exploration and containment. This oscillation also alludes to the importance of the therapist's capacity to:

- Dwell in the unknown
- Traverse between Ps and D
- Rely on their internal strength when in the wilderness
- Creatively adapt to the unfolding journey in the therapeutic engagement
- Grapple with how they sense the places they inhabit and the realities they experience

Psychotherapeutic training

My process alongside this research project emphasised the value of including dissertations in clinical training programs for psychotherapists. I found that my research process added a new depth to my clinical practice. It is as though conducting this dissertation afforded me the space to grapple and integrate my capacity to reason with my intuitive ways of processing experience. It has thus helped me strengthen my ability to tease out my underlying philosophical assumptions that feed how I understand experience, and synthesizes my intuitions with cognitive reasoning in a way that has profoundly impacted how I formulate my clinical interventions in my psychotherapeutic practice.

Strengths and Limitations

To begin with, I contemplated the parallels between my research process and my findings around individuation and integration processes (see *Theme 4*). It was as if my entire research process was an integrative, back-and-forth between my theoretical homes and the wilderness, which amalgamated unthought understandings with my original perceptions. It was as if I needed to let go of my earlier conceptual homes and traverse out into the wilderness of codes spread across my floor; as if I needed to ground myself in my internal homes as I trekked between my conceptual homes and the generative chaos that my project produced. For me, these parallels highlighted one of the strengths of this project. It highlighted a rich process of discovery that went beyond a cognitive putting together of themes; a process of discovery that resulted from a synthesis between my intuitive responses to the research process and cognitive reasoning – a process that is reminiscent of Kant's (1781/1998) conceptualisation of reasoning (as outlined in Chapter Three).

My findings around *sense* as a faculty and *sense* as a visceral knowing underline some of this project's limitations. It was not until halfway through my thematic analysis that I detangled the two phenomena that the word *sense* seems to signify in this discourse (as shown in *Chapter Four*). This disentanglement sparked the realisation that I may have missed some articles in my literature search as I did not include the word *perception* in my search terms. In further reflection, however, the words, *perception* and *sense*, seem to signify two subtly different ways we experience stimuli. For example, the Oxford English Dictionary defined *sense* as "faculties of the mind, brain, or body" ("Sense, n.,"

2016) and *perception* as “the process of becoming aware of physical objects, phenomena, etc., through the senses” ("Perception, n.," 2005). Thus, according to the Oxford English Dictionary, the word *perception* signifies a conscious awareness of stimuli that happens through our *senses*, where our *sense* faculties are not always conscious. Given this, it seems as though my use of the word *sense* and exclusion of the word *perception* caused this project to focus on unconscious processes.

Additionally, there were some practical limitations. (a) The university structures restricted the breadth and depth of my explorations through deadlines and word count limits. (b) This research project thematic analysis was also limited to 11 articles. These limitations meant that this project was only able to begin to survey the discourse in the 11 articles that I selected.

In contemplating the strengths and limitations alongside each other, I noticed how this project sparked curiosities that were reminiscent of my own psychotherapeutic spirit of curiosity where the quest, rather than the attainment of truth, is the point. In other words, these curiosities seem to parallel explorative and containing processes that were explored throughout this dissertation. They parallel the therapist’s role in supporting the client’s exploration and symbolisation of phenomena through an explorative reverie. This parallel seems to suggest that this project has created a myriad of lingering curiosities to aid future clinical explorations in psychotherapeutic quests of self-discovery, rather than concretised conceptualisations that materialistically explain reality for the client. In other words, this parallel seems to highlight possible areas of exploration in psychotherapeutic engagements, as the therapeutic dyad unravels and discovers the client’s discourse and discovers how their discourse affects the way the sense stimuli.

Further Research

This project has left me with a forever enriching landscape of new wonderings, curiosities, and potential research projects. For example, as I began this chapter, the 2020 COVID-19 pandemic (see World Health Organisation, 2020) was just a blip on my radar. At this time, I reflected on an array of possible future research projects that could expand the understandings generated in this project through literature reviews and observational studies that explore:

- The use of thematic analysis for research of psychotherapeutic practice
- The theoretical connections and differences between Bion’s and Kant’s philosophical world views.
- This topic area from a different discourse, such as depth psychology, Lacanian psychoanalytic theory, self psychology, attachment theory, and ego psychology
- Literature that discusses how we *perceive*, instead of *intrapsychically sense*, our homes
- The home and wilderness dialectic
- Each theme in this dissertation in more detail

- The intrapsychic sense of home in those who do not live in geographically fixed dwellings (i.e. the homeless, nomadic peoples), or in displaced peoples (i.e. diasporia, refugees)
- The understandings generated in this project in relation to the climate crisis, where many of our external homes insidiously erode the very environment that supports our survival

As I wrote this chapter, however, COVID-19 quickly spread across the globe, and all non-essential services in Aotearoa New Zealand went into a lockdown (see Wade, 2020, March 25). This transformed Auckland's soundscape from a constant hum of activity to a quiet stillness filled with bird song. At one level, it was as if the massive changes to the way I lived left me in states of bewilderment as economic uncertainty grew. I felt as though it left me longing for a place where I could feel safe from COVID-19. While at another level, the changes in Auckland's soundscape made me feel more at home. I found I played background music less, and I could relax more. I felt the tension in my body slowly dissipate. I wondered if this return to silence evoked visceral memories of being hearing impaired or the quietness of the rural soundscape of my childhood. I wondered if urban life creates a feeling of separation from the earth, and in turn, feelings of homelessness. I wondered about the impact the city soundscape has on people's mental health. I wondered how it was for those who grew up in urban soundscapes and how it was for them for the soundscapes of their homes to change so radically. These reflections left me with a new array of possible research projects that could be venture into, for example:

- The impacts that the Government of Aotearoa New Zealand's COVID-19 social distancing policies (see New Zealand Government, 2020) have on the development of our intrapsychic sense of home
- How those who have no physical homes find solace in crises like the COVID-19 pandemic
- How economic processes affect the development of our intrapsychic sense of home (i.e. poverty, inequality, neo-liberal ideologies)
- How shifts in urban soundscapes affected people's ability to feel at home
- How urban soundscapes impact our mental health and feelings of at-home-ness

This shift, nevertheless, shows the never-ending array of possible research projects that seem to evolve over time, depending on the social and environmental context the researcher inhabits. It highlights that there are always more quests to be had, some of which are known, others are not.

Conclusion

Overall, I have found this project to be expansive. I found that it has taken me on a quest that constructed a myriad of themes that feels as if they only touch the surface of an understanding of *the development of the intrapsychic sense of home*. It is as if this project has only begun to sketch out a map that highlights some areas for future research and clinical explorations. This quest, nonetheless,

took me through my initial wonderings as I meandered through my autobiographical and clinical observations, leading me into an exploration of object relations literature to help theorise what I noticed. In doing so, I felt like I was a blind man, stumbling around the discourse, leaving me with a desire for a theoretical home to hold me in my journey. This desire led to the creation of my socially constructivist methodology, and the use of Braun and colleagues' (2015) descriptive thematic analysis, which in turn, generated five themes that portrayed how 11 texts portrayed *the development of the intrapsychic sense of home*. These themes subsequently generated numerous implications and linkages between my initial literature review and my original observations, as well as an array of lingering curiosities that have the potential for countless future research projects. For now, however, it is time to let this explorative vessel go and return home; let the lingering dust settle and leave you with the following song.

"To Build A Home": Performed by The Cinematic Orchestra, featuring Patrick Watson

There is a house built out of stone
Wooden floors, walls and windowsills
Tables and chairs worn by all of the dust
This is a place where I don't feel alone
This is a place where I feel at home

And I built a home:
for you
for me

Until it disappeared:
from me
from you

And now, it's time to leave and turn to dust

Out in the garden where we planted the seed
There is a tree as old as me
Branches were sewn by the colour of green
Ground had arose and passed its knees

By the cracks of the skin I climbed to the top
I climbed the tree to see the world
When the gusts came around to blow me down
Held on as tightly as you held on me
Held on as tightly as you held on me

And I built a home:
for you
for me

Until it disappeared:
from me
from you

And now, it's time to leave and turn to dust. (France, Swinscoe, & Watson, 2007)

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Appendix A

Theme: Qualities of a good enough home

Code	Examples of codable moments
Acceptance and welcomed	• "[…] she would feel accepted and at home in the analysis." (Hill, 1996, p. 593) • "What is even more important than being similar to others is being accepted by them. Without that, a person will not be at home. In a home, one needs to be accepted, welcomed, or at least tolerated." (Morley, 2000, as cited inThornton & Corbett, 2014, pp. 298-299) • "[…] One feels welcome and safe here." (Lichtenstein, 2009, p. 451)
Affect regulation, soothing, and comfort	• "It seems strange to think of skyscrapers' being as soothing as perhaps a more bucolic vision outside of one's bedroom window, but this vignette exemplifies the construction of beauty as connected to what is soothing and comforting." (Aiello, 2012, p. 276) • "Whether emergent desire is formulated as yearning for mutual recognition […]." (Raphael-Leff, 2005, p. 540, as cited in Thornton & Corbett, 2014, p. 300) • "In Irish, 'sa bhaile', home, means not merely a dwelling but a place in the world. It is a symbol of shelter and comfort." (Thornton & Corbett, 2014, p. 289)
Attention	• "She is also at times a kindly kitchen worker, whom Eoin can now recall from his childhood, with tenderness and gratitude, for the moments of attention, the food and occasional caress she gave him." (Thornton & Corbett, 2014, p. 297)
Attunement	• "Perhaps we see also how Gerald's original containing object was not robust enough to withstand these attacks, or attuned enough to make him feel they were being made sense of or understood." (Swinburne, 2000, p. 227) • "Some patients need a higher degree of warmth and engagement, some are more comfortable with greater reserve; it would be unhelpful to idealize Irish 'warmth' as essential, though the capacity for compassion perhaps is." (Thornton & Corbett, 2014, p. 299)
Being remembered	• "Most humans dread the idea of leaving without a trace, as if one's life amounts to nothing. Some split their hopes of being remembered between the remembering God and their religious community; others put their hopes only in mundane agencies of remembrance, agencies based on thick relations anchored in communities of memory." (Margalit, 2011, p. 279).
Compassion	• "He made a good link with a compassionate, maternal therapist, […]." (Thornton & Corbett, 2014, p. 290).
Comprehended, known, and understood.	• "He could not return to what he knew "home" to be for fear of being neglected or appropriated to serve his parents' needs, nor could he seek refuge with me because I had not yet demonstrated that I truly understood what he needed." (Brothers & Lewis, 2012, p. 288)

	• "[…] it is here I've felt most intimately understood […]." (Werman, 1989, p. 588) • "A sign of being 'at home' is the ability to make oneself understood without too much difficulty, and to follow the reasoning of others without the need for long explanations; there is little need to provide background information." (Morley, 2000, p. 17, Thornton & Corbett, 2014, p. 298)
Emotional closeness, intimacy, and proximity	• "[…] the experience of the intimacy of his home." (Aiello, 2012, p. 164) • "the pathology of the boy to an experience in early infancy marked by lack of emotional and physical intimacy with the mother." (Ceglie, 2001, p. 269) • "I have recently explained to P that he needs me to find the right balance with him—to move close when he wants closeness and to provide space when he requires breathing room." (Brothers & Lewis, 2012, p. 291)
Familiarity	• "[…] visit families that become familial because of proximity and willingness […]. " (Aiello, 2012, p. 163) • "[…] childhood, we felt at home with them because they were intimate and familiar." (Hill, 1996, p. 597)
Mirroring	• "We are forever looking anew for objects and relationships that mirror the need for wholeness." (Hill, 1996, p. 584) • "Through the analytic process, he realized he no longer needed to fear the loss of home as he had in childhood. Home became less a place and relationship that had to be intimate, reliable, and always the same, and more a place and relationship that could mirror who he was and what he wanted to be as an adult." (Hill, 1996, p. 593)
Nourishment	• "[…] in the normal course of development the human infant does in fact modify it sufficiently to be able to take nourishment and develop a normally developing psyche." (Hinshelwood 1991, as cited in Swinburne, 2000, p. 234) • "My mother nourished me on pralines and sugared almonds, and a good Aunt puffed me up on over-sweetened milk." (Werman, 1989, p. 288)
Recognition	• "Recognizing the boy's talent, his father secretly encouraged his work and arranged for James to take lessons from two local painters." (Werman, 1989, p. 288)
Refuge, safety, a sense of security, and solace	• "Brothers (2008) described the analytic pair as drawn together by their common need for sanctuary and healing. We would say they are drawn together by their common need to find relief from their homelessness." (Brothers & Lewis, 2012, p. 292) • "The Oxford English Dictionary offers 'a place, region or state to which one properly belongs, on which one's affections centre, or where one finds refuge, rest or satisfaction.'" (Thornton & Corbett, 2014, p. 289) • "Home usually connotes safety-a safety […]." (Werman, 1989, p. 290) • "Henry M. Seiden's (2009) article, "On the Longing for Home," is an inviting and inspiring work. It has the character of its own theme: One feels welcome and safe here." (Lichtenstein, 2009, p. 451)

Reliability and sense of certainty	• "We could rely on them because we thought that this world would never change." (Hill, 1996, p. 597) • ". . . Knowing (my therapist) was there each week...it was like a haven. Knowing she understood . . . she was Irish and so she knew where I was coming from." (Thornton & Corbett, 2014, p. 299) • "[…] we consider an aspect of homesickness that involves a longing to recover (or gain for the first time) a sense of certainty that the selfobject experiences upon which selfhood depends are unquestionably available." (Brothers & Lewis, 2012, p. 192)
Respect	• "All you have to do is to provide a home and then life will evolve. You don't have to force it, you respect resistance, you respect my self. It is ultimately the self that enables life to unfold and it is the protecting circle of analysis and your trust in the self within each person which brings healing." (Hill, 1996, p. 595)
The ability to repair	• "We believe that it is probably following soul-searching discussions about such disruptions, when analyst and patient feel reconnected again, that what Sander (1995a, 1995b) has termed the "recognition of fittedness" is most likely to strike them. That is to say, after a process familiar to self psychologists as "rupture and repair," they are likely to recognize one another, at least on an unconscious level, as trauma survivors "fitted" to the complicated and difficult task of mutual healing; and, at the same time, each also come to know that what he or she experienced is different in some ways from what the other experienced. They come to regard one another as unique, precious others with whom it is still possible to create a sense of "home."" (Brothers & Lewis, 2012, p. 192) • "Following this, primitive guilt emerged regarding his own aggressive wishes towards his mother and father. Tentative attempts at reparation were made. He would lick the bitten nipple and try to screw it back, carefully arrange the pieces of wood while sucking his thumb and trying to lick me." (Durban, 2017, p. 180) • "If the child's interactive desire to understand, to restore, clarify and repair is generously met by willing parent/s and sibling/s, not only do secure attachments evolve, but s/he feels understood. A young child whose opinion is sought feels able to influence others who care. S/he develops a sense of agency – a belief in having the capacity to bring about a desired state." (Raphael-Leff, 2005, p. 543, as cited in Thornton & Corbett, 2014, p. 295)
Sameness, self-object, and twinship	• "Trauma, we believe, consists in more than just a shattering event; it always involves efforts at self-restoration (Ulman and Brothers, 1988; Brothers, 2008). A widely shared effort at self-restoration involves the lifelong search for sameness that self psychologists identify as a need for experiences of twinship—a sense of being "a human among humans" (Kohut, 1971, 1977, 1984)." (Brothers & Lewis, 2012, p. 184)

	• "Since the more we experience other people as like ourselves, the more certain we feel that they will provide for our selfobject needs, it is little wonder that when we are plunged into the annihilating chaos of trauma, the search for sameness becomes an urgent quest." (Brothers & Lewis, 2012, p. 184) • "This movement between sameness (the Latin root of identity is 'Idem' which means 'the same') and difference, between 'at-one-ment' and separation, lies at the core of selfhood, of a self-in-a-home." (Durban, 2017, p. 183)
Stability and stays the same	• "Christian von Krockow (1992, pp. 8-10) feels we never forget our childhood home because it was a world that stayed always the same." (Hill, 1996, p. 583) • "It is important that the analyst explain these changes and help the client to understand why he or she reacts in such ways. The stability and continuity of the containing and holding function of place and person are essential." (Hill, 1996, p. 590) • "However, in this concluding example we see how the mind in the home phenomenon can be worked with to some degree of positive effect, albeit only over a protracted period and within a stable, secure and long-term therapeutic housing environment." (Swinburne, 2000, p. 295)
Surrogate thinking	• "If the development of home is to have any real meaning or therapeutic value it must exist as the provision of external containing experiences for residents to project into with the intention that staff act as the surrogate thinking object who can transform these concretised feelings with thought and give them back to residents in a form they can tolerate and digest." (Swinburne, 2000, p. 235)
Trust	• "The child experienced the abuse of emotional abandonment and had no energy to protect herself. This, she believed, was the reason why she later felt frightened, could never relax and let go among her closer friends. The mother's abuse broke her trust in other people." (Hill, 1996, p. 592) • "As migrants we seek a 'home' as we engage in the lifelong task of experiencing, and so making, our identity. For the healthy pursuit of this task, we cannot afford to allow our vision of home, or of ourselves, to become too rigid (Dalal, 1998, p. 10). It is a slow and painstaking journey for many of our patients, who may take years to trust the relationship that can allow them to experience something new." (Thornton & Corbett, 2014, p. 301)

Appendix B[10]

Initial themes, theme 1: Intrapsychic structures and processes

Primary subthemes	Secondary subthemes	Quaternary subthemes	Codes
1.1. The Body	*1.1.1. B*ody		Body
	1.1.2. Physical Senses		Sight; Senses; Smell; Hearing; Touch; Taste
1.2. Experience			Emotional experience; Experience; Experience of the world; Felt experience; Lived experience; Perception; Perspective; Real experience; Sensual experiences; Shared experiences; Social experience; Structural levels of experience; Subjective experience; Symbolic experience; Painful experience
1.3. Intrapsychic experiences	*1.3.1.* Affect	*1.3.1.1.* Anxiety	Anxieties of being; Anxiety; Castration anxiety; Persecutory anxieties; Annihilation anxieties
		1.3.1.2. Constructive affective states	Belonging; Calm; Coherence; Connection; Continuity; Creativity; Freedom; Going on being; Gratitude; Grounded-ness; Health; Hope for new possibilities; Imagination; Integration; Libido; Love; Openness; Orientated; Orientation; Self-discovery; Self-restoration; Self-trust
		1.3.1.3. Destructive affective states	Aggression; Anger; Attack; Bitterness; Chaos; Detachment; Disconnection; Disgust; Despair; Disparate feelings; Disruptive states of mind; Destructiveness; Emptiness; Envy; Existential dread; Existential falling; Fear; Fractured; Fragmentation; Frozen; Frustration; Guilt; Hate; Hopelessness; Horror; Hostile; Hostility; Isolation; Jealousy Loneliness; Mess; Pain; Rage; Resentment; Self-mockery; Shame Terror; Troubling states of mind; Unworthy
		1.3.1.4. Desire	Desire; Epistemophilic instinct; First object; Hungry for knowledge; Longing; Need; Need for a home

[10] The sub-themes and codes in this appendix are outlaid according to alphabetical order.

		Object of desire; Object of longing; Object of desire; Passion; Unfulfillable longing; Unsatisfied wish
	1.3.2. Sense of self	Authentic being; Boundaries of self; Core self; History of self; Individual; Self-esteem; Selfhood; Self-knowledge; Sense of cohesion; Sense of self; Sense of being; Sense of inside; Self of outside; Wholeness
	1.3.3. Sense of reality	Differentiation; Facing the truth; Fantasy; Idealised; Idealised memory; Idealised mother; Idealised representation; Illusion Illusionment; Imagine realities; Real experience; Reality; Reality checking; Reality of the soul; Shared reality; The ideal; Truth; Uniquely live reality; Unreal
	1.3.4. Sense of time	Future; Temporal dissonance; Time; Unfolding
	1.3.5. States of mind	Boredom; Cautious; Suspicious
	1.3.6. Unthinkable states of mind	Inability to feel; Incomprehensible affect; Unbearable states; Unconscious phantasy; Unconscious processes; Unconscious; Ungraspable; Unthinkable
1.4. Intrapsychic processes	*1.4.1* Cognition	Consciousness; Existential awareness; Irrational; Rational; Thinking; Thoughts
	1.4.2. Inner voice	Inner voice; Internal focaliser
	1.4.3. Intrapsychic defences	Addiction; Compulsions; Defence; Deferred action; Denial; Dissociative processes; Distortion; Evacuation; Expelling; Externalisation; Identification; Imitation; Identification; Inside out; Introjection; Omnipotence; Projection; Projective identification Repetitions compulsion; Sabotage; Splitting; Sublimation; Substitution; Taking in; Transcendence/spiritual bypass
	1.4.4. Meaning	Co-created sense of meaning; Common meaning; Lived-meaning; Make sense of; Meaning; Meaning making; Taken-for-granted meaning; Unconscious meaning
	1.4.5. Memory	Collective memory; Conscious memory; Distorted memories; Emotional memories; Ethics and

			memory; First-hand memory; History and memory; Individual memory; Mapping; Memory; Memory and cognition; Memory and relationships; Organisation of memory; Pathologies of memory; Politics of memory; Remember; Screen memory; Sense memories; Shit-memories
1.5. Intrapsychic structure	*1.5.1.* Defensive organisations		Defensive organisations; Prevention; Psychotic mode of functioning; Melancholia
	1.5.2. Identity		Besieged by the world; Identity; Identity formation; Mantlings; Personal identity
	1.5.3. Internal objects		Absent objects; Bad internal objects; Containing object; Good object; Home object; Inner child; Inner mother; Internal object relationships; Internal object; Lost object; Object relations; Psychological contents
	1.5.4. Personality formation		Attachment patterns; Beta elements; D; Ego development; Odysseus; Oedipus; Personality formation; Ps; Ps ←→D; Repossessing split-off parts; Taking back
	1.5.5. The psyche		Inner space; Inside; Internal structures; Internal world; Psychic structures; The psyche
1.6. Life span			Birth; Born; Childhood; Death; Early childhood; Innocence; Puberty

Initial themes, theme 2: The development of the sense of being at home

Primary subthemes	Secondary subthemes	Quaternary subthemes	Codes
2.1. Containers			Containers; Containing relationships; Containing space; Containing structure; Holding environment; Maternal house; Maternal womb; Prosthetic containers; Second skin
2.2. Developmental needs			Active listening and interacting; Agency; Anchoring; Appreciation; Approval; Attachment; Attachment to community; Attachment to place; Attention; Attunement; Being heard; Compassion; Containment; Dependency; Digestion; Education; Empathy; Fitting in; Found; Good enough;

		Interest; Interpersonal regulation; Loyalty; Object constancy; Maternal care; Maternal protection; Met; Nurtured; Presence; Preservation; Protection; Privacy; Resourced; Reverie; Sacred spaces; Security; Sense of difference; Sense of significance; Separateness; Support; Tolerated; Unconditional acceptance; Wanted; Warmth
2.3. Homes	*2.3.1.* Sense of being at home	Being at home in the world; Being in the world; Grounding of being; Home in the world; Home-like homeness; Refuge; Sense of place in the world; Sense of being at home; Solace; Taken-granted-at-homeness; To be at home in the presence of another
	2.3.2. Types of homes	Childhood home; Enclosures; Good home; Home; Home in the mind; Houses; Imagined homes; Kibbutz; Mind in the home; Real home; Stimulating home; Symbolic home; Village
	2.3.3 The qualities of a good enough home	Accepted and welcomed; Affect regulation; Attention; Being remembered; Comfort; Compassion; Comprehended, known, and understood; Emotion closeness, intimacy and proximity; Familiarity; Mirroring; Nourishment; Recognition; Refuge, safety, a sense of security, and solace; Reliability and a sense of certainty; Respect; Sameness, self-object, and twinship; Soothing; Stability and stays the same; Surrogate thinking; The ability to repair; Trust
2.4. Individuation	*2.4.1.* Homecoming	Arrive; Homecoming; Journey home; Return; Reunion
	2.4.2. Leaving home	Abandon home Abandon parts of self; Autonomy; Change; Differentiation; Departure; Disengage; Escape; Exodus; Independence; Individuation; Leaving home; Moving home; Separation; Venturing away from home; Weaning; Quest; Journey; Routes; Search for lost feelings; Searching; wondering
	2.4.3. Loss	Loss; Loss of community; Loss of country; Loss of home; Loss of

			identity; Loss of mother; Loss of roots; Loss of unitary reality; Metaphysical loss of home
	2.4.4. Mourning		Disillusionment; Facing the truth Greif; Letting go; Mourning; Letting go; Surrendering our sense of home
2.5. The interpersonal and intersubjective	*2.5.1.* Interpersonal figures, people, and relationships	*2.5.1.1.* Interpersonal Functions	Homemaker; Maternal function; Paternal function
		2.5.1.2. People	Caregiver; Children; Family; Friends; Immigrants; Infant; Inhabitants; Martyr; Mother; Neighbours; Parents; Partner; People; Primary carers; Staff; Therapists; The therapist's analyst; Wife
		2.5.1.3. Interpersonal relationships	Face-to-face relationships; Intimacy; Kinship; Real; relationships; Relationship; Romantic relationships
	2.5.2. Interpersonal interactions	*2.5.2.1* Activities	Activities; Childrearing; Cleaning; Collecting; Drawing; Games; Roller blading; Runnings; Singing; Skateboarding; Walking; Work
		2.5.2.2. Communication	Body language; Communication; Dialogical exchanges; Dialogue; Listening; Mute; Nonverbal communication; Silence; Verbal
	2.5.3. Interpersonal spaces		Maternal interior
	2.5.4. Intersubjective processes		Reparation; Construction of home; Homemaking
	2.5.5. Therapeutic engagements	*2.5.5.1.* Types of homes in therapeutic engagements	Analytic home; Analytic pair; Therapeutic engagements; Therapeutic space
		2.5.5.2. Therapy specific processes and concepts and the development of the intrapsychic sense of home	Countertransference; Enactments; Interpretation; Object use; Therapy and memory; Transference; Treatment
2.6. Social and cultural processes	*2.6.1.* Collective unconscious		Archetypal; Collective remembrance; Collective unconscious; Shadows of society

	2.6.2. Ideology		Ethics; Ideals; Ideology; Moral and political Philosophy; Moral sentiment; Morality; Nationalism; National ideology
	2.6.3. Language		Internal language; Language; Performative language; Referential language; Shared language; Syntax
	2.6.4. Rituals and rites		Prayer; Rites of passage; Ritual
	2.6.5. Roots		Ancestors; Cultural heritage; Origin/origins; Roots
	2.6.6. Social and cultural transmission		Inheritance; Intergenerational; Nation making; Transmission; Worlding
	2.6.7. Social constructs		Class; Gender; Homeland; Media; Nation; National identity; Race; Social order; Societal illusionments; Society; Symbolic order
	2.6.8. Types of social groups		Community; Culture; Taken-for-granted-groups; Imagined communities
2.7. Symbolisation	*2.7.1.* Symbolisation process		Abstraction; Concreteness; Digesting narratives; Gives thought to; Linking; Mentalization; Naming; Narrate; Narration; Narrative development; Story telling; Symbol formation; Symbolic equation; Symbolic functioning; Symbolic reconstruction; Symbolisation; Transformations in K
	2.7.2. Types of stories		Autobiography; Biography; Coherent narrative; History; Literature; Myth; Narrative; Representations of experience in narrative; Stories; Unedited narrative
	2.7.3. Types of symbols		Dreams; Landscape as a symbolic representation of the maternal function; Mental representation of relationships; Metaphor; Representations of home; Symbol; Symbolic enactments; The idea of home
2.8. Home and Topography	*2.8.1.* Aesthetics		Aesthetics; Alluring; Awe; Beauty; Beauty of the city; Brutality; Colours; Glamour; Home imbued with beauty; Kitsch; Refinement; Sublime; Ugly
	2.8.2. Place and space	*2.8.2.1.* Boundaries	Boundaries; Horizon
		2.8.2.2. Human worlds	Buildings; City life; Country; Institutions

		2.8.2.3. Objects and landmarks	Belongings; Contents; Not me objects; Objects; Transformational object; Transitional object; Mnemonic devices
		2.8.2.4. Types of spaces	Bidimensional space; Bounded space; Framed space; Internal space; Marsupial space; Multidimensional space; Narrative space; Oedipal triangular space; Public space; Space; Unidimensional space
	2.8.3. Relationship to place and space		Connection to nature
	2.8.4. The more than human worlds		Earth; Environment; External world; Geography; Land; Landscapes; Nature; Observable reality; Outside; Sea; Soil; Universe; Wilderness; World

Initial themes, theme 3: The development of not-at-homeness

Primary subthemes	Secondary subthemes	Quaternary subthemes	Codes
3.1. Adaption			Adaptions; Addiction; Autistic withdrawal; Avoidance; Disavowal of abuse; Disregard; Forgetting; Hiding; Survival; Turning a blind eye
3.2. Containing relationships			Disturbed relationships; Maternal depression; Mismatched; Task-centred
3.3. Experiences and phenomena that can generate a sense of not-at-homeness			Abandonment; Absence; Abuse; Alienation; Alone; Annihilation; Betrayal; Chosen trauma; Conflict; Degradation; Deprivation; Desperation; Destruction of certainties; Destruction of home; Emotional abandonment; Enacting traumatic events; Harm; Humiliation; Isolation; Lack; Manipulation; Mocking; Murder; Negated desire; Neglect; Painful experience; Poverty; Renunciation; Ridicule; Shattering loss; Shattering loss of illusions; Terror of loss; The narrative of trauma; Torture; Tortured; Tragedy; Trauma; Trauma as a psychological home; Trauma inside the home; Trauma outside the home; Trauma within the home; Traumatic event; Traumatic experience; Traumatic failures; Traumatic memories;

	Traumatic memories; Traumatic reception; Traumatising disillusionments; Violence; War; Worthlessness
3.4. Failure to mourn	Clinging to home; Failure to mourn
3.5. Homeless Identities	Alien; Home sick exile; Homeless identity; Nomads; Stranger in a strange land; Survivor; Tragic man; Traumatised individual; With no one in the world
3.6. Sense of Agency and the development of the sense of not-being-at-home	Adopting social conformity; Control; Domination; Domination; External demand; Helplessness; Impotent; Marginalised; Obligation; Oppression; Submission; Superiority
3.7. Social and cultural influences	Colonisation; Discrimination; Elitism; Gentrification; Institutionalisation; Prejudice; Privilege
3.8. The experience of not-not-at-homeness	Bad nostalgia; Cultural homelessness; Dislocation; Disorientation; Displaced; Existential dislocation; Good nostalgia; Groundlessness; Homelessness; Homesickness; Longing for home; Lost; Nostalgia; Nostalgic kitsch; Not-at-homeness; Nowhere-ness; Unattainable home; Uncanny; Vicarious nostalgia