



# *The Road Home*

*Belonging, Destiny and Locational Astrology*

*Keppel Cassidy*

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## **Abstract:**

This thesis documents a journey of exploration into the relationship between relocation and personal development, in particular the sense of belonging and the encounter with destiny, and the extent to which this relationship can be understood through the conceptual lens of locational astrology. The first chapter documents my philosophy of belonging, drawn from a contemplation of my biography, and explores the concept of destiny, differentiating it from the related mythological idea of fate and explaining their relationship. The second chapter examines the three main forms of locational astrology in some depth: Astro\*Carto\*Graphy, the relocated natal chart and local space astrology, describing the comparative strengths and limitations of each method. Three short case studies are used, both to illustrate how each method is used in practice, and to investigate the effectiveness of each method for describing the energetic and psychological dynamics facilitated by the subject's relocations. The third chapter explores in detail the biography of Australian environmentalist and political leader Bob Brown, using all three locational techniques to try to effectively explain the dynamics of his changes in home. The case studies collectively demonstrate that relocation can assist in bringing about positive life changes, including in some instances a significantly increased sense of belonging or an encounter with destiny; and that experiences of increased belonging and the presence of destiny will often, but not always, occur together. The case studies also provide consistent support for the proposition that locational astrology, in all the forms described here, has value in explaining the dynamics of these relocations, although not necessarily the extent of the personal transformation that the relocations may enable to occur. It is postulated that these explanations also have the predictive value ascribed to them by locational astrologers, and some indication is given as to an effective, psychologically sound approach to utilising them with clients.

## **Acknowledgements**

This work was inspired by a diverse range of writers and astrologers, but there are several whom I wish to acknowledge. Firstly, the pioneer of locational astrology in the West, Jim Lewis, whose visionary development of Astro\*Carto\*Graphy opened a new vista of possibility for understanding the journeys of the soul over the Earth. All astrologers who use locational astrology today are in debt to this man for his groundbreaking work. I also want to pay my respects to the originator and master of depth psychology, Carl Jung, whose work on archetypes and the journey of individuation forms the underlying basis for much modern astrology, including this work. Finally, I would like to acknowledge Michael Meade for his superb writing on the mythology and sacred meaning of fate and destiny, which I (fatefully) encountered during the course of writing, and which quickly found its way into the text.

I express here my gratitude to my supervisor, Brian Clark, who patiently shepherded me through the process of topic development, encouraging me to allow the central themes to emerge organically, rather than 'going and fetching them', like Rabbit in *Winnie the Pooh*. Thank you Brian for your wisdom and deep astrological knowledge, and your patience in enduring the seemingly endless delays in my writing process.

This work is dedicated to Alison, for her love and support; to Bob Brown, for being a tireless, courageous and compassionate defender of the environment in Australia over 30 years; and to all those who ponder the sacred Mysteries of life.

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## Introduction:

*'He was born in the summer of his 27<sup>th</sup> year,  
Going home to a place he'd never been before.'  
John Denver, 'Rocky Mountain High'*

The 21<sup>st</sup> century sometimes seems a rootless age – an era of globalisation and multinational consumer culture where place and culture are no longer important to who we are as human beings. One shopping mall in Australia looks and feels very much like a similar one in the USA or Europe, and a tide of homogenisation threatens cultural traditions and wildlife species alike. Yet the emptiness and impoverishment that such homogenisation evokes in us is surely a sign that place and cultural diversity *do* matter, that the tide of homogenisation is not inevitable and *can* be resisted. Perhaps we can build islands or seek higher ground until, like all tides, it begins to recede.

This thesis is grounded in the search for a meaningful connection with place, and from an astrological point of view, in the role that locational astrology can play in supporting this search. In pre-modern times, most people's experience of place was fixed by the accident or design of their birth. The majority of people lived, worked, raised families and died within 100 km. of their birthplace, and most rarely - if ever - ventured beyond this area. In developing countries and underprivileged communities everywhere this remains true to a large extent, although even there, an awareness of the world beyond seeps into daily life through television and the Internet.

In contemporary industrial society, however, most people are free from the socio-economic bond to their birth community and able to choose, at least to some extent, where they will make their home. Like many modern freedoms, this is something of a double-edged sword. On the one hand, I can leave behind an unhappy home life and remake myself in a place where there is greater love,

tolerance or opportunity. On the other hand, it becomes easy to fall into a rootless, nomadic existence without meaningful ties to anywhere, constantly searching for somewhere better where current discomforts can be eliminated, not realising that a large part of this dissatisfaction is being caused by the very lack of connection to place that this lifestyle can bring about.

As we adjust to our increased freedom, and try to find an answer to our nagging sense of dissatisfaction about our 'place in the world' an increasing number of people are turning to astrology to guide them, and in particular to locational astrology, the branch most concerned with our orientation to space and geography. Like other forms of astrology, my experience has been that locational astrology can bring us either harm and confusion or hope and healing, depending on how wisely it is employed. Part of my motivation for undertaking this topic of research was to gain a clearer sense of what a wise or an unwise use of this methodology might look like, to separate the nourishing wheat of wisdom from the indigestion-inducing chaff of error and misguided thinking.

In exploring the idea of belonging and how this can change through relocation, another concept began to speak strongly to me: destiny, and its close sister fate. Like belonging, destiny seems to have a relationship to place, and there are many stories of individuals who had profound, life-changing experiences when travelling or settling in distant lands. Others were forced by circumstances (fate) to leave their native lands, yet when they were able to accept this situation, found a unique destiny waiting for them in their new home. I wanted to see if I could understand more deeply such experiences, and especially the extent to which locational astrology could assist us in recognising them in an individual's natal chart, relocated charts and line maps.

Another motivation for researching this subject was to subject the claims of locational astrology to some level of scrutiny. To this end, I have chosen a series of case studies to explore how the major locational techniques can be used, and to look for evidence of their worth in supporting human growth and wellbeing. I am keen to observe how effectively they can describe the particular

challenges and gifts of a place to an individual, both in general terms (for instance a Saturn line) and in relation to their personality and current stage of development (which will influence how they experience these challenges and gifts).

The first aim of this thesis, then, is to see whether I can find evidence of relocation, whether temporary or permanent, facilitating positive qualitative change in people's lives. The second aim is to investigate the extent to which such relocations can lead to an increased sense of belonging for individuals, and to better understand the dynamics of this process. In order to meet this aim, I will need to devote some space to an exploration of the experience of deep belonging, and the conditions necessary for it to emerge. My third aim is to test the idea that relocation can bring about an encounter with the forces of fate and destiny, and that conscious engagement with the journey of relocation can enable us to progress on the path of destiny, a path which is traditionally considered to lead toward wholeness and self-realisation – an experience itself described by many seekers as 'homecoming'.

The final aim is to ascertain how effectively locational astrology can describe the psychological dynamics of relocation, including instances that bring about experiences of heightened belonging, an encounter with destiny, or both. I am interested in the capacity of locational astrology to illuminate this process, not only in retrospect but also in prospectively assisting individuals to identify such an opportunity when it speaks to them, and to act upon it. Locational astrology can then become a map that has value to us on our personal journeys, rather than an academic activity for making sense of past events.

I have linked the topics of belonging and destiny in this thesis because I believe that an increased sense of belonging may be a central indicator of progress along the path of destiny, along with personal growth, empowerment and discovering or realising a meaningful personal dream in the world. Some people have even experienced a profound spiritual awakening through a pilgrimage or other journey, which remains with them thereafter wherever they

go – I am thinking here of individuals such as Richard Alpert, who went to India as a spiritual seeker, experienced such an awakening with a guru he met there, and came back as the visionary and spiritual teacher Ram Dass. Belonging can thus appear as either a sign or a result of stepping into one's destiny, or can even be the supportive factor that enables us to take the action required to meet our destiny. Even where belonging does deepen to an experience of belonging *everywhere* in the universe, (as it did for Ram Dass) it often seems to be enabled to some extent through our experience of a new place and its inhabitants.

The first chapter will explore in detail the experience of belonging, drawing on my own experience and those of other people to reflect on what it really means to belong somewhere. It will also introduce the twin archetypes of fate and destiny, and explore further my opening comments on the call of destiny in our lives. Chapter two will introduce the main three methods of locational astrology used in Western astrology: astrocartography, the relocated chart and local space lines. I will discuss the nature, advantages and limitations of each approach, using the analogy of a flashlight to show how each illuminates different elements of the chart. In this chapter I will examine three short case studies, each one a real person who has experienced one or more significant relocations in their lives, and use these to demonstrate how each method can be used to better understand the *inner* as well as outer experience of relocation. These case studies should also provide some demonstration of the effectiveness or otherwise of the methods in describing symbolically what each person has experienced in 'real life'.

Chapter three is devoted to an in-depth case study of Australian environmental activist and political leader Bob Brown. This case study will explore in detail Brown's biography and the key features of his natal chart, and then utilise all three locational approaches in an attempt to construct a persuasive astrological 'story' about his life, and the role that journeys of relocation have played in assisting healing and growth to occur. I will then

discuss the evidence of the four case studies, and reflect on how well these have answered the questions posed in this introduction.

## **Chapter 1: Belonging, Fate and Destiny**

In this chapter I will be exploring the concepts that are central to this thesis – the threads that I will be weaving together to tell my story: place and belonging, fate and destiny. I will begin by discussing the experience of belonging in a place, using my own story to illustrate this. I will reflect on how belonging evolves and changes, and the way in which the natal chart can bring to light any conflicts or challenges we may have in this area. I will then consider the ancient concept of destiny alongside its sister concept fate, and reflect on how these may be related to belonging.

### **Belonging**

When I was a child, I felt strongly connected to my home, and loved living there most of the time. Yet by the time I moved out at age 21, the same place had become something of a prison for me, and I was very grateful (as well as somewhat apprehensive) to be leaving for my 'own' place. This brings to mind one of the first qualities of a place where we feel belonging: here we feel we can be deeply who we are, and be accepted and valued for this. By this reasoning, we cannot feel belonging in a place when we feel marginalised, outcast or invisible. 'Go home! You don't belong here!' is a common taunt in the street or schoolyard directed towards immigrants or people from a different culture than the mainstream, and one that demonstrates effectively the link between acceptance and belonging.

As a young person, I felt accepted and loved for who I was. I had a great deal of freedom, extended family in the neighbourhood, and a beautiful semi-rural environment to explore. I liked to write and draw, and was encouraged to follow my passions, even if they were not always understood by my parents. There were only two things that I was aware of lacking in my local environment: playmates of my own age, and opportunities to travel. Both of these were met

to varying degrees through school, although I periodically experienced school as a threatening place – not academically but socially. There I did experience being marginalised, picked on and ‘teased’ at certain times. In both my second primary school and my secondary school it took around 3 – 4 years before I felt fully accepted and ‘at home’ in my social group. Again, my experience demonstrates how social acceptance and belonging are intimately connected.

The other feature that my childhood reveals is that self-expression is central to belonging. We have all heard people say about a place or situation ‘I felt like I could really be myself there.’ This need has some different ways in which it can be expressed. First, self-expression needs to be permitted and accepted. A gay person is always likely to find life more difficult in an environment where being gay is prohibited, either formally or informally. Second, there need to be opportunities for self-expression. I had pencils, pens and paper, and the time to use them, so I could draw and write. In my later primary years, I began to feel increasingly frustrated at being unable to play the piano we owned, but this changed when I began piano lessons. I did not have many opportunities to travel, so I did this through school, and indirectly through reading books.

From adolescence onwards, I think that self-expression requires more than just materials and time to be fulfilled: we need avenues for learning, for developing skills to enable more skilful, effective expression to occur. There is something of the Saturnian, Earth element that emerges, and that is reflected in the yearning I remember feeling as a teenager to become more skilful and adept in my areas of interest – primarily sport and music at that time. In other areas, such as academic writing and acting, I didn’t feel the same yearning as I already felt quite capable in those areas: it was more a case of remembering, of fitting my existing talents into new contexts.

The third need for self-expression goes beyond permission and opportunity to being valued by others for what we have to share – one of Abraham Maslow’s core human needs. It is no use being permitted to do what is

meaningful for us if no one understands and values what we are doing, and by extension who we are. In 'The Education of Little Tree' author Forrest Carter perceptively draws a link between understanding and love. He suggests that not only is understanding necessary for love, but in its deeper sense it *is* love, in that we cannot but love that which we deeply understand<sup>1</sup>. If we are to feel belonging, we need to be truly seen, valued, and loved – not in a conditional way, but as one might love a sunset or a rose or a Van Gogh painting.

Of course it is unrealistic to expect that everyone in a given community, city or country will understand us this deeply. But my experience has been that I need to be valued enough by most people, and deeply by some people, to feel that I belong. The experience of Greens senator Bob Brown comes to mind in this context. Brown has spoken of falling in love with Tasmania when he travelled there from NSW, and clearly feels a sense of belonging there, even though Tasmanians are far from unanimous in appreciating his values as a conservationist. Yet there seems to be a congeniality overall for him there that, combined with the beauty of the land that means so much to him, is 'good enough' for his soul to have embraced this state as his home.

Up to this point, I have focussed on the role of the human community in engendering a sense of belonging in a place. Bob Brown's experience points to another important element in creating belonging: one's relationship with the physical, natural environment. I feel a strong sense of connection with the mountain town of Warburton east of Melbourne, and a significant part of that connection is with the beauty of the forest and hills in that area, as well as the lush farmlands in the Yarra Valley below the town, and even the sunlight in that area. More esoterically, I would say that the energy underlying the place seems to be uplifting and healing to me (as well as to many other people)<sup>2</sup>. Note that

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<sup>1</sup> F. Carter, *The Education of Little Tree* (New York: Delacorte Press, 1976), pp. 40 – 42.

<sup>2</sup> Anthroposophists (those who follow the teachings of Rudolf Steiner) believe that the form of landforms and vegetation in an area give an indication of the energetic qualities of that area: thus the low scrubby vegetation of the Kangaroo Ground and Christmas Hills area suggests an Earthy, grounded energy, whereas the lushness and majestic mountain ash trees of Warburton

in cities, the physical environment is characterised primarily by human created forms, rather than vegetation and animals. Many people develop a strong sense of place in such environments, so it seems that belonging can be found there as well, although perhaps with less visceral intensity than in places where nature is more vibrant. Indigenous peoples invariably seem to have a deep and essential connection to their 'country', one characterised by love, reverence and responsibility. For them, the absence of such a connection would be akin to loss of soul, and indeed forced eviction of indigenous peoples from their traditional lands has played a major role in the resulting social malaise of depression, drug abuse and early death. The alienation of many Westerners from their natural environment should not disguise the importance of this relationship in engendering a sense of home and belonging.

This brings me to the question of why my sense of belonging in my family home changed when I finished secondary school. To some extent, it seems to be a natural part of growing up to need to move away from the family orbit and create one's own home, and perhaps a family of one's own too. Of course some 'apples fall further from the tree' than others, and different cultures expect different degrees of separation during this stage. As a child, I generally received acceptance and love in my home. As I became a young man however, I started to become a threat to my father's sense of authority. Although he was a loving father to his children, he had a limited ability to negotiate the changing relational dynamics of the family and wanted to preserve his authority, even if it meant squashing his children's emerging autonomy and power (echoes of the Saturn myth). Up to a point, he was entitled to maintain that authority too, while we remained in a dependent relationship with him. But for me, independence and the ability to create my own life experience were especially important. My mother had also moved out before me, moving in with an older man who was

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and the Yarra Ranges indicate the presence of Spirit and an orientation to grand themes and the Divine, as well as a stronger feeling tone.

more jealous of her attention and less tolerant of sharing 'his' space with others, so a major tie to my family home was already gone.

I have included this chapter of my life story for two reasons: first, because I think it emphasises the importance of relationships in creating (and destroying) a sense of home and belonging. Second, because it points to the important role that life stages can play in this process, and suggests that some greater or lesser evolution of the experience and expression of home must take place from one generation to the next.

In this discussion so far, I have enumerated some of the themes of belonging that I have found true for me, and that seem, from my observation, to hold true more generally. I have described how an environment that we experience as physically and socially congenial, a place that is supportive of our growth and self-expression where others recognise and value us sufficiently, is somewhere we can grow a sense of belonging. This language hints at another important aspect of belonging: it can grow. A place may offer the potential of belonging, but we may need to grow into that potential, for example through overcoming self-defeating relational habits, and acquiring new ones that will be needed in this place. I have spoken to friends and acquaintances who came to Australia as immigrants, and they said that it took time before they felt 'at home' here, time to learn cultural mores, learn a new language in some cases, become more socially accepted, and to adjust to the new aesthetic and energetic qualities of the natural environment and climate. More generally, I think this 'homing' process involves a psychic retraining, building of habits, creating a history, a new 'story' for the new place. The stronger the congruence between the new outer story and the individual's inner story, the more likely I suggest it is that this process will lead to a fulfilling life experience in the new place.

Broadly speaking, I think that that which finds expression and growth in a congenial place relates to the Solar archetype, whilst that which experiences security through familiarisation and habituation relates to the Lunar archetype. But in my experience, these two forces can come into conflict when the familiar

(of the family) becomes insufficient and limiting, or even loveless and toxic. This is a challenging time, as the movement towards the new must leave behind familiar territory and enter into unfamiliar lands. For most people, this journey is enacted in the process of coming to adulthood through leaving home. For some, however, inner calling or external necessity demands a larger relocation, from one's home town, state or even country, to a new place. In some cases, individuals may be swept up in the fate or karma of their people, for example where an ethnic group flees oppression or religious persecution. In others, the impetus for change is located on a more uniquely personal level.

In my adult life, I must admit that I have often struggled to find belonging<sup>3</sup>. I have been drawn, almost obsessively at times, to travel and explore new cultures, at home and abroad (Sun conjunct Mars and Moon in the 9<sup>th</sup> house). Yet my dreams have often foundered on my own material and emotional frailty at the time, or on restrictions imposed by the powers that be on travelling and working in foreign countries (Saturn in the 6<sup>th</sup> house square the above conjunction). Nevertheless, I have had some experiences of belonging in certain times and places. I think of a share house I lived in for a year in Healesville, a healing and education centre (Esalen) I visited on the Californian coast, a visit to the UK where I felt like I was 'coming home'.

I have also had several experiences of 'partial belonging'. For example, when I returned to Sydney in 2003, I eventually found a house and small community of people that I felt a greater resonance with than anyone in the Melbourne community at that time – they felt more like family than my family, but in a good way: my soul family. However the physical environment, and perhaps the wider society of northern Sydney and its surrounds felt quite alien to me, and this is probably the main reason I didn't stay living there longer than a few months.

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<sup>3</sup> And this is part of the reason I have been drawn to write on the subject.

My understanding of place and belonging is still evolving. There remain unanswered questions, but I am confident of several principles which I think are worth restating.

1. Belonging requires that we experience adequate acceptance, opportunities for learning and self-expression, and valuing from our community;
2. Belonging requires developing a deep connection with the physical environment in which we live, based on ties of love and appreciation;
3. Belonging is affected by developmental changes and psychological imperatives, including the need for autonomy and shaping out own identity that emerges in adolescence;
4. Belonging can take time to develop. It is not something we can find pre-packaged and ready for us like a new car. Having said this, I think our soul can recognise the potential for belonging in a place very quickly, and that, if we are listening, we may be able to hear our soul's messages hinting at this;
5. The experience of true belonging involves both the Solar and Lunar archetypes, in the elements of authentic expression and feeling secure respectively. Yet on the journey to this place, the calling towards it can come into conflict with our pre-existing emotional ties and familiar associations – our 'comfort zone'. This can be exacerbated when this impulse is acted on in an impulsive, abrupt and even reckless manner (the influence of Mars, and perhaps also Uranus, where sudden, drastic changes are made).

I suspect that belonging is not static, and that as transformative shifts occur for us, or phases of life change, we are sometimes called to find a new 'stage' to explore the imperatives and potentials of the new level of being that we have expanded into. Finally, I think that there are marked differences between people as to the intensity, or even existence, of a need to actually

relocate on a larger scale to find belonging<sup>4</sup>. Travel may broaden the mind for everyone, yet for some people there is a call to journeying that goes beyond a temporary exploration: it is an inner necessity to walk a road of remaking themselves (Pluto conjunct Midheaven in my case). For them, this journey sometimes requires that the world outside be changed too, to provide the right conditions and influences to allow the seed of new life within to grow. The understanding that locational astrology can reveal about the nature of these people's journey and its joys, sorrows and pitfalls, is what I aim to discover in writing this thesis.

### **Fate and Destiny**

The concepts of fate and destiny have slipped out of the public discourse in recent times, at least in materialistically-minded Western culture. However these two ancient themes still remain beneath the surface of our consciousness, and when their moment comes to exert influence on our lives, they do so with enormous power, regardless of our belief systems. It is surely far better to develop an understanding and appreciation of these themes, which will enable us to work co-operatively with them, than to try to ignore or dismiss them, which will potentially increase the impact and destructiveness of their effects when they do break through into our lives.

Humans have devoted time and attention to reflecting on the concepts of fate and destiny since Ancient Greek times, perhaps even since the dawning of human consciousness, and we would surely be justified in describing these concepts as archetypal, given their centrality to human experience. They still resonate strongly in the modern era, particularly amongst those who seek a meaning to life greater than their conscious awareness. Yet very often they are used

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<sup>4</sup> Like all significant psychological impulses we can expect that this will be shown in the natal chart in some way. The typical indicator will be a strong Jupiter, Sagittarius or 9<sup>th</sup> house; but other factors can also heighten this inclination, notably Uranus aspects to the Moon, which can confer both restlessness and a need for change and separation from established structures.

interchangeably or with only a loose understanding, greatly diminishing our ability to engage with them effectively.

As writer Michael Meade explains, fate and destiny are indeed closely related and interlinked; and yet, like two mythical sisters, they are also very different<sup>5</sup>. Both are forces that can shape our lives and carry us in unique directions that do not necessarily arise from our conscious minds. Yet fate is a given – it comes to us from beyond our awareness and we meet it at a time of its choosing. Our fate is shaped by the particular strengths, weaknesses and predispositions that we bring into this life, yet always retains an element of mystery. We have no volitional role to play in regard to fate – it is what it is. Fate is also indiscriminate: one person’s fate may be to receive countless opportunities and open doors, for another person, their fate may be one hardship and struggle after another. Notions of fairness and justice are meaningless in the realm of fate.

We are powerless to ‘change’ our fate, yet there is one important thing we can do when our fate reveals itself to us: we can accept it, and then look for the meaning in it. By this, I mean that if we see fate as meaningful, then we can understand it as pointing towards the concepts and experiences our souls have chosen to grapple with in this life, or in New Age terminology, the lessons we have come to learn. Understanding the symptoms of our fate in this way can then illuminate the ‘cure’, the aspect/s of ourselves that we need to reclaim and develop in order to grow, and to become more whole and integrated.

It is at this point that fate’s sister destiny can come into her own. For destiny is nothing less than the particular path that our soul has chosen to walk down, in order to move towards its own realization. It is the ‘path of heart’ referred to by Castaneda’s teacher don Juan, the path that leads toward integration, individuation and wholeness, towards ever deepening cycles of

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<sup>5</sup> M. Meade, *Fate and Destiny: The Two Agreements of the Soul* (Seattle: Greenfire Press, 2010), pp.

becoming our potential<sup>6</sup>. Destiny arises when we meet fate with consciousness and intention, allowing us to spin the 'straw' of our fate into the 'gold' of growth and unfoldment. Thus unlike fate, we always have a part to play in meeting our destiny, and it tends to ask of us rather than demand, as fate does. Where fate comes towards us, destiny draws us forward – hence its connection with the idea of a 'calling'. Yet there is no doubt that we will meet the heavy hand of fate, sooner or later, as long as we refuse the call of destiny.

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<sup>6</sup> C. Castaneda, *The Teachings of Don Juan: A Yaqui Way of Knowledge* (University of California Press: Berkeley, 1969), p. 149.

## Chapter 2: Techniques of Locational Astrology

I now turn to the comparatively little-known, yet radical branch of astrology known as locational astrology, the third strand in weaving this thesis. I will briefly outline the primary concepts and techniques of locational astrology, and explore its potential value as an aid on the path towards belonging and the fulfilment of our destiny. I will focus on three of the most important methods for relocating a chart in space, namely astrocartography, the relocated natal chart and local space lines. As I discuss these approaches, I will consider their relative advantages and limitations in the process of gaining awareness into the astrological client's journey.

All locational astrology techniques are based on two important principles: first, that visiting or moving to different places in the world changes the way we experience the energetic dynamics of our natal chart, at least to a degree, and that these changes can be conceptualised as a reorientation of these dynamics. Second, that this reorientation can be most effectively described by imagining that we were born in the new place rather than our birthplace, and changing our birth data to fit this. Philosophically this could be explained as a reflection of the idea that all life is interconnected, and in the moment of birth we are born into a web of life as well as a single body. Thus as the experience of our birth resounds and ripples out in time – which we study in transits and progressions – it does the same in space, which we then can study in locational astrology.

Each of the major locational techniques can be seen as analogous to a flashlight that focuses on a slightly different element of the experience of relocation. For each, there will be an area that it illuminates brightly, a more peripheral region that is only partly lit, and a further region that remains in darkness. I find this picture to be true of all astrological techniques, but it is important to note in relation to the practice of locational astrology, because not all techniques will necessarily reveal the most important information in an

individual case. It may be that we need to use two or more approaches to find the chart dynamics that are most useful to us in assisting a client, and in my experience as a client the astrologers I have seen for a locational consultation have all used a combination of the main three approaches.

### **I. Astro\*Carto\*Graphy**

The first major locational technique, astrocartography, was developed by American astrologer Jim Lewis in the 1970s. The primary focus of astrocartography is to represent on a map the places where planets would be angular in our natal chart, had we been born there, and thus where the influence of those planetary energies will be heightened. Rather than studying relocation as a point-to-point process, astrocartography takes a global view of all possible relocations, and focuses on the changes in planetary angularity as we move across the Earth's surface.

A secondary feature that is considered important in astrocartography is the line of latitude at which a crossing of two planetary lines occurs. Such crossings, known as parans, considered to exert a significant energetic influence all along the line of latitude, but far less that that of the lines themselves<sup>7</sup>. As in the study of planetary aspects, astrocartography allows for an orb of influence either side of an exact angular contact, but this is defined in terms of distance on the map rather than degrees on a chart. Lewis recommends an orb of about 1100 km from planetary lines, and 160 km from crossings, based on his experience with clients<sup>8</sup>.

Lewis believed that the angles were particularly important points in the chart relocation, which makes sense when we consider that they reveal how we engage with and experience our world, either in relation to others (the ascendant-descendant axis) or in relation to our life journey (the MC-IC axis). In

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<sup>7</sup> Note that, for reasons of space, I have not included parans in analysing the case studies in this thesis.

<sup>8</sup> J. Lewis, *The Psychology of Astro\*Carto\*Graphy* (London: Penguin, 1980), pp. 32 – 33.

the natal chart, planets that conjoin an angle strongly influence the way we engage, often more so than the sign on the angle, and in the case of the ascendant-descendant axis, can also indicate the kind of people and circumstances we encounter. Using astrocartography, we can discover the places where the archetypal influence of a planet will most strongly affect us in the sphere of experience governed by each angle.

The great benefit of astrocartography is that its relatively narrow focus on planetary angles allows us to hone in on this important element in the chart, rather than becoming lost in more peripheral details. Astrocartography can thus be seen as the most 'macro' – oriented relocation technique, because it focuses upon the element (the angular planet) that will probably produce the most dramatic impact on the subject. The limitations of using astrocartography alone lie in two areas: first, it only focuses on one element of the natal chart, the angular planets; and second, it does not measure changes over smaller distances, particularly in areas that are distant from any planetary lines. Because of this, many astrologers working in the area of locational astrology combine astrocartography with the two techniques that can reach the terrain that astrocartography cannot: namely the relocated chart and local space lines.

#### *Case study: Rose*

Rose is a 67 year-old woman who lives in Sydney, NSW. Rose was born in South Africa in 1946 to an Australian pilot father and an English mother, but the family moved to England shortly afterwards. She lived there until the age of 6, when her family moved to Brisbane, Australia to pursue work opportunities for her father. Rose took to life in Brisbane happily, and readily made friends with her new schoolmates, however her mother was very unhappy in the new country, disliking the rough, uncultured customs and manner of the Brisbane community. Rose felt that she soaked up her mother's negativity and bitterness, and eventually she was hospitalised with a life threatening case of nephritis,

**Rose**  
**Female Chart**  
 8 Mar 1946, Fri  
 1:30 pm EET -2:00  
 Johannesburg  
 26°S15' 028"E00'  
*Geocentric*  
*Tropical*  
*Flacidus*  
*True Node*

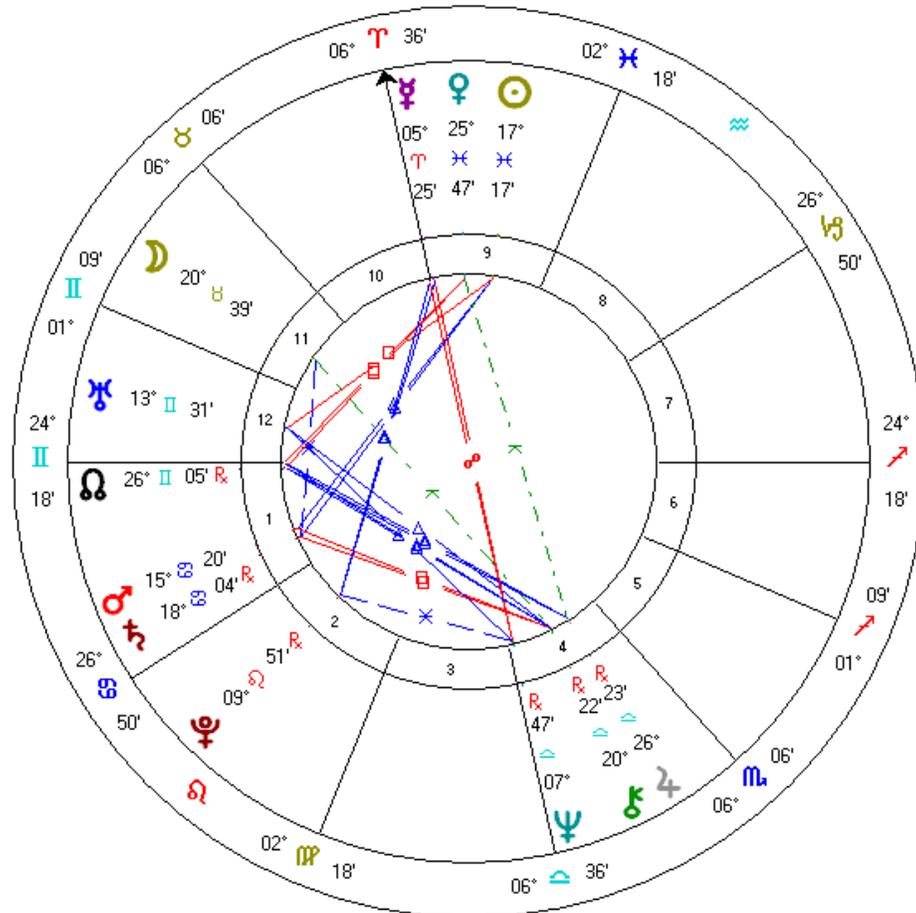


Figure 1: Rose's natal chart

which she felt was brought on by the toxic emotional load she had to bear at home.

As soon as Rose graduated from school, she travelled to Europe to study languages with the goal of becoming an interpreter. She lived in several countries, including France, Russia, Italy and Spain. She felt marginalised and out of place in France, finding the French 'dry, cerebral and scornful', but felt more at home in Italy and particularly Spain. At the age of 26 she moved to Rio de Janeiro, Brazil, to be with her new sweetheart Miguel, whom she had met in Europe. This move was filled with romance and promise, but she soon found her new partner very controlling and stifling to her independence and creativity. However she felt a strong sense of belonging in Brazil, telling me that she had been 'reborn into her own culture'. She found the Brazilian culture tender,

affectionate and intensely spiritual, all of which brought out these qualities in herself. She described feeling like a 'fish in water', and coming more into her sense of herself. In Brazil, she told me she learned to live from the heart, and to love and feel compassion, and that these were more far important to her than culture and refinement.

After 5 years Rose finally returned to Australia, for both career and emotional reasons. She was very sad to leave Brazil, but with a stronger sense of herself she was able to quickly find a community of like-minded people in Sydney, many of them immigrants from other countries. Rose's time in Brazil also gave her the language skills to pave the way for a successful career working as a translator of Brazilian and Portuguese films for television.

Rose has lived in many places in her lifetime, particularly during her 20's; however I will focus my attention on the astrocartography lines in Brisbane and Brazil, which were the relocations that she described as most significant in shaping her life. The strongest line in Brisbane for Rose is the Moon setting line (fig. 2), which is very close to her descendant in the 7<sup>th</sup> house. This position is usually relatively harmonious for the Moon, as it blends well with the energy of the 7<sup>th</sup> house. However in Rose's case it amplifies the relationship with her mother, who, as Rose described, became extremely unhappy following this move. Astrologically it is also affected by the position of Rose's natal Moon, which is squared by Pluto, whose influence is also amplified by being close to her Midheaven in Brisbane. On the other hand, Rose's Moon is in easygoing Taurus, and she was able to adapt quickly to the new culture, enjoying the relaxed egalitarian nature of social relations in Australia.

Overall these two lines suggest a degree of emotional intensity that could be very uncomfortable, and well describe the 'swamping' effect her mother's depression had on Rose. Pluto culminating also emphasises the oppressive nature of her mother as the main authority figure in her childhood, and potential for power struggles in her career if she remained here. All in all, it is not surprising that Rose left for Europe as soon as her studies were over.



Figure 2: Rose's Line map for North-eastern Australia

In Rose's line map for Brazil (fig. 3), there is an intriguing mixture of planetary influences, some of which are clearly reflected in the story she told me, and some of which are not. Her Jupiter and Chiron setting lines both run through eastern Brazil, quite close to where she lived in Rio de Janeiro. The Jupiter line suggests that growth and fulfilment are more available to her here through relationships with others, who she is likely to experience as encouraging and positive. The Chiron line indicates the likelihood of past emotional wounding being recapitulated through intimate relationships (particularly as Chiron is natively placed in Libra), but it also offers the potential for healing and awakening of spiritual awareness. Rose did experience wounding through her relationship here, and also some measure of healing and growth in the aftermath.

Rose's Neptune setting line also runs through western Brazil and the centre of South America. This is a powerful line for Rose as it is the ruler of her Sun, and its influence could help Rose to embrace the compassion, intuition

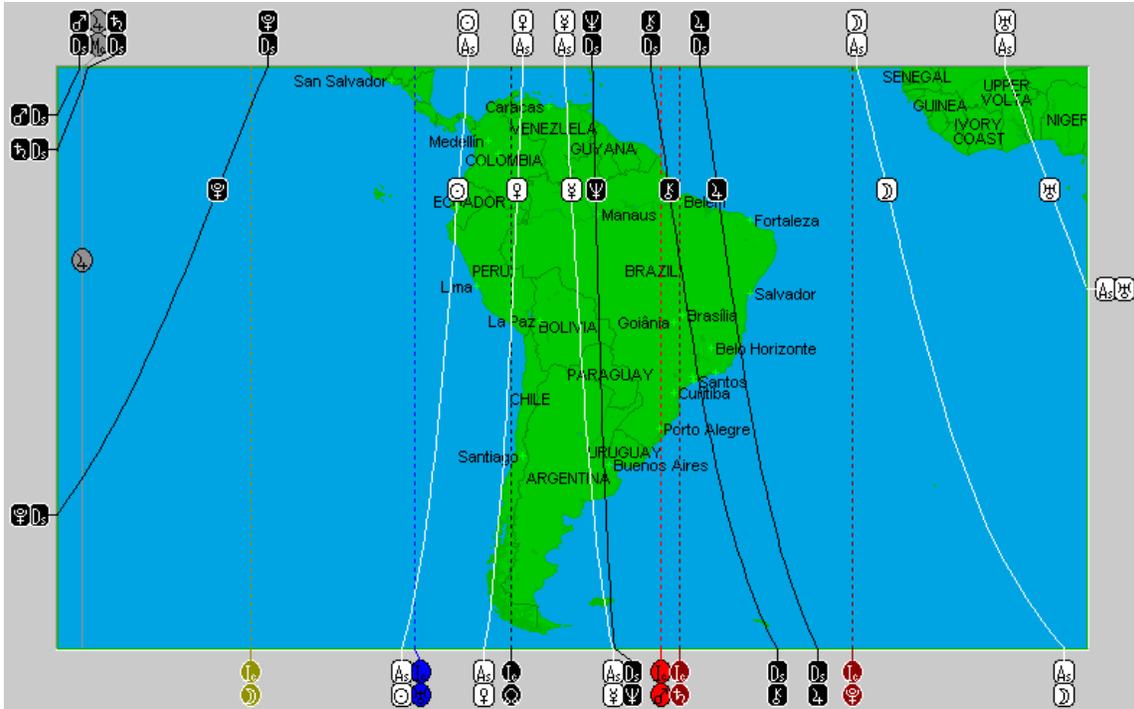


Figure 3: Rose's Line map for Brazil

and heart-wisdom that are the positive potential of Pisces. At 1500km west of Rio de Janeiro it is outside the range of influence given by Lewis, yet from Rose's account of her time in Brazil it does seem to have some significance, perhaps simply through its connection with the country<sup>9</sup>.

The other significant influence for Rose in Rio de Janeiro is the Saturn IC line, which runs through Brazil. In Rio this line falls in her 4<sup>th</sup> house, about 5 degrees from her Imum Coeli. This influence features far less in her description of her experiences in Brazil, but can be detected through several comments she made about this time. First, she complained of the patriarchal, restrictive nature of her Brazilian partner, which quickly emerged as soon as she arrived in the country. She also acknowledged this patriarchal dimension as being present in the culture as a whole, albeit less than in other parts of South America.

<sup>9</sup> In one of the two charts proposed for Brazil's declaration of independence, Brazil's rising sign is Pisces.

Second, Rose described a number of times the terrible poverty of the country, and the cruel oppression inflicted on the poor and marginalised. Third, it may be that her own opportunities for material security and enjoyment were quite restricted living here, although we did not discuss this during our interview, and that this would have become more of an issue as she became older. It is noticeable that it was not until she moved back to Australia that she began to progress in her career. Some descriptions of Saturn in this position suggest the likelihood of being socially isolated as well, but this does not appear to have been an issue for her – on the contrary she seemed to experience the culture as very welcoming and friendly.

The way in which Rose's planetary lines played out in Brisbane and Rio emphasises the importance of studying these lines within the context of a whole picture rather than in isolation. In the case of Rio, her Jupiter, Chiron and Saturn lines combined to produce experiences of welcome and restriction, beauty and hardship, loss but also growth. Thus the influence of individual lines can be moderated and shaped by both the natal condition of the planets involved, and the other planets whose influences are present in this area.

## **II. The Relocated Natal Chart**

The second major technique that I will be exploring is the relocated natal chart. This chart is a variation of the ordinary natal chart, whereby the latitude, longitude and birth time are altered to reflect a new location to which relocation or a visit has occurred, or is being considered. Thus an individual born on 17<sup>th</sup> July at 3.45pm in Perth, Australia, latitude 32S longitude 116E, will have a new *local* birth time of 5.45pm if he relocates to Melbourne, latitude 38S longitude 145E, because the time zone in Melbourne is 2 hours later than in Perth. The *time* at which he was born remains the same in either case, but in Melbourne the *local* time is different. Unlike astrocartography, the relocated natal chart focuses on a single location; it cannot show regions or lines of influence, as the

astrocartographical line map does. An investigation of the energetic dynamics of 5 different locations will require 5 separate charts to be constructed.

However the relocated chart possesses several important advantages that give it an important role in understanding the likely energetic dynamics associated with a relocation or journey. Firstly, it can show *all* the planetary dynamics that are found in the natal chart, in particular the houses, which an astrocartography map cannot show. Secondly, it can reveal information about *all* regions, not only those containing major lines or crossings. An area without major lines or crossings in an astrocartography map will offer little information for an astrologer; however we could relocate a natal chart to this area and gain a useful sense of the themes we would expect to find there (recognising that these may be milder in effect due to the lack of angular influences). Finally, the relocated natal chart uses the same format as the ordinary natal chart, so it is relatively easy to compare these two charts and their thematic dynamics.

I have found relocated charts to be quite informative in my own experience of both relocation and travel. The most pertinent example is my relocated chart for Sydney, to where I moved in 2002. A comparison of this chart with my natal chart shows some noticeable differences. In my Melbourne natal chart (fig. 4), Pluto is dominant, at 3 degrees 55 minutes from the Midheaven. In Sydney (fig. 5), Pluto has moved away to over 10 degrees from the Midheaven, and Uranus is now more prominent in its influence, being 4 degrees 41 minutes from the Midheaven. At the same time, Chiron is now much closer to the IC, only 4 degrees 18 minutes away. Meanwhile the North Node, which was 4 degrees 50 minutes from the ascendant, is now only 42 minutes from it, whilst Venus, which was 9 degrees 4 minutes from the descendant, now moves to 5 degrees 56 minutes away. Finally, Saturn moves out of the 6<sup>th</sup> house of work and health and into the 5<sup>th</sup> house.

My experience of this move was a varied one: I found relief from a feeling of heaviness, oppression and dread (Pluto) and a greater degree of freedom to pursue unconventional and cutting edge spiritual and interpersonal activities

**Keppel Cassidy**  
**Male Chart**  
 8 Sep 1972, Fri  
 1:30 pm AEST -10:00  
 Melbourne, Australia  
 37°S49' 144°E58'  
*Geocentric*  
*Tropical*  
*Placidus*  
*True Node*

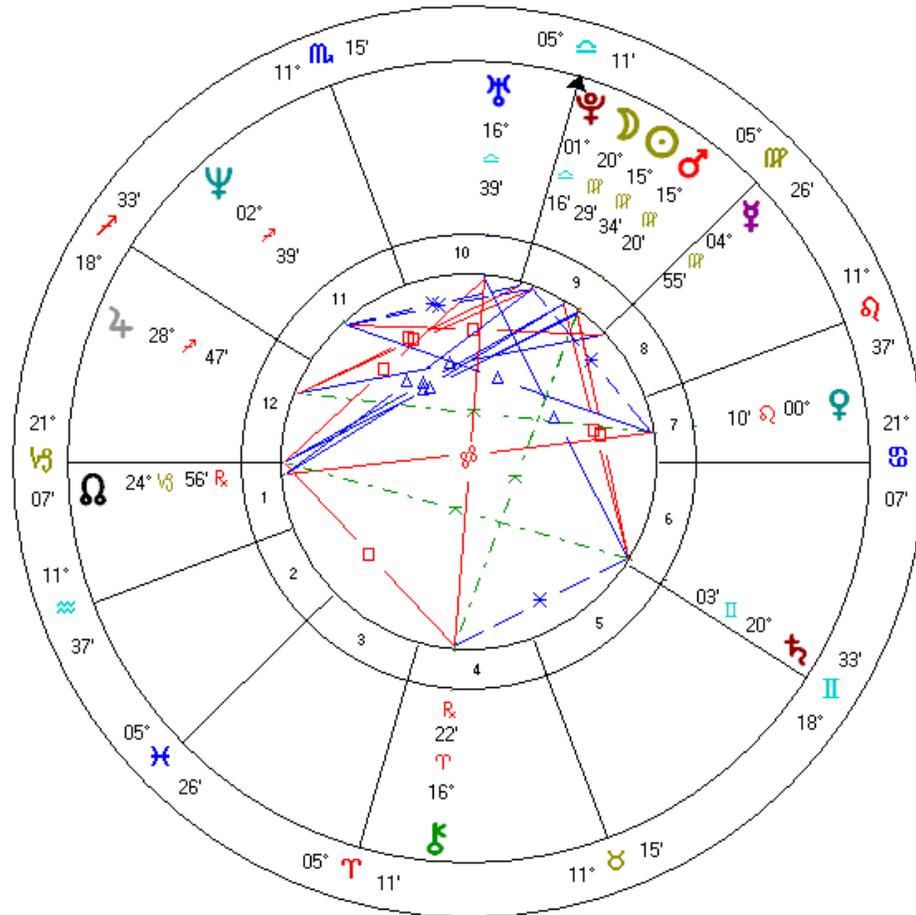


Figure 4: Keppel Cassidy's Natal Chart

(Uranus). I made some important connections with people who resonated strongly with my unfolding inner self and values (North Node and Venus), and with whom I found an emotional and spiritual connection. I also began a course in holistic and transpersonal counselling which was exciting and revelatory to me, and greatly hastened my personal growth (a constructive use for the Uranian energy, yet also engaged with Pluto). My physical and emotional health were also more stable here, and even somewhat improved (Saturn no longer in 6<sup>th</sup> house). Although I remained largely outside the workforce, I began taking the first tentative steps towards rehabilitation and re-entering the world of paid work.

**Keppel Cassidy**  
**Male Relocated**  
 8 Sep 1972, Fri  
 1:30 pm AEST -10:00  
 Sydney, NSW  
 33°S52' 151°E13'  
*Geocentric*  
*Tropical*  
*Flacidus*  
*True Node*

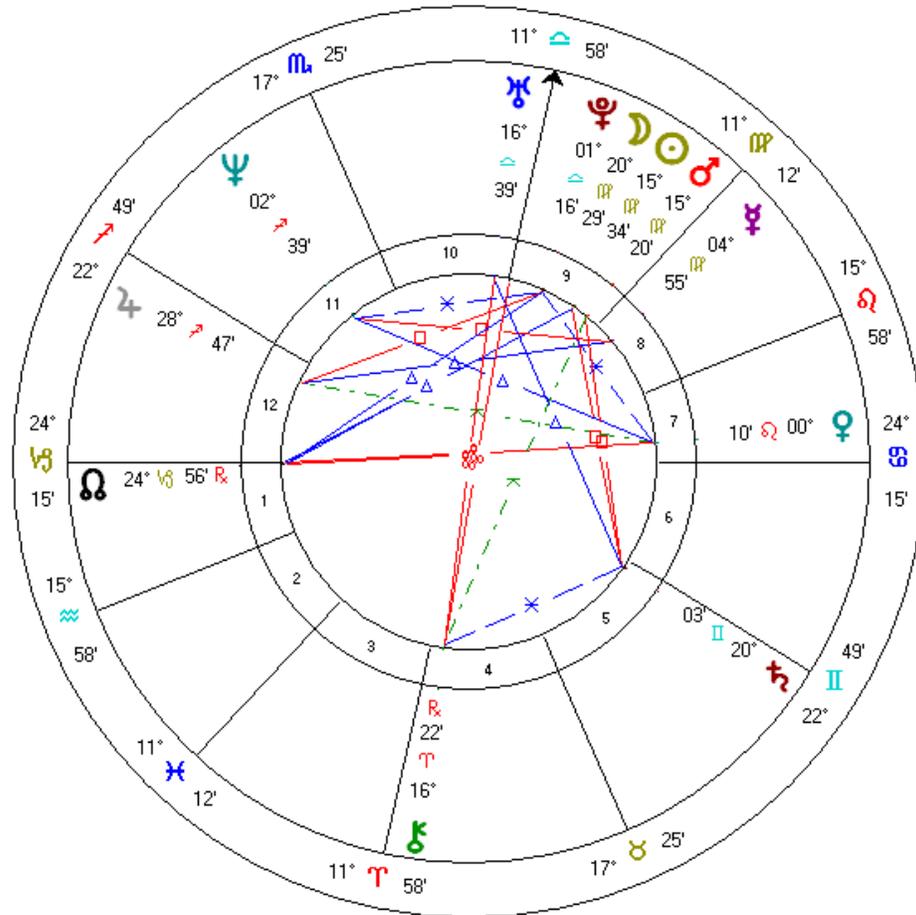


Figure 5: Keppel Cassidy's Natal Chart relocated to Sydney

However whilst I enjoyed the excitement and challenge of Sydney, I could never find somewhere congruent to live, and so always felt rather unsettled there (Chiron in the 4<sup>th</sup> house). I was also quite isolated and marginalised in the wider community (Chiron), despite my small circle of close friends. After 2 years, the feeling of environmental discomfort, combined with a dose of homesickness, saw me pack my bags and return to Melbourne.

This experience illustrates a number of important lessons when using locational astrology with clients.

1. The presence of a new planetary energy (or the removal of one) can open up new opportunities, and assist the individual to access new parts of themselves. This can be seen in my experience of liberation and freedom,

- and my embrace of the holistic counselling course, all related to the shift in influence at my Midheaven from Pluto to Uranus.
2. New planetary influences can be multi-layered, and include a combination of benefits and challenges, depending on the nature of the planets involved and how consciously the individual is expressing that energy.
  3. Planets on angles, especially the Midheaven, demand some form of expression, and are likely to be experienced in a more positive light if they are given a constructive channel in which to operate.
  4. Importantly, shifts in planetary dynamics will not take away personal issues being experienced by the individual, especially where the issue is deep-seated. New environments may create opportunities for transforming old issues, or at least ameliorate their effect, but clients need to be a major issue will need to be faced and worked on therapeutically wherever they are. Relocations should not be perceived as a substitute for healing and growth work.

*Case Study: Andrea*

Andrea is a 37 year-old woman currently living in Brunswick Heads, NSW. She was born in South Africa and spent the early part of her childhood there, before emigrating with her family to Perth, Australia in her early teenage years. Her time in Perth was an unhappy one, affected by conflicts with her parents, especially her mother, and feeling out of place in the social environment, which she found macho, uncultured, materialistic and lacking in warmth.

Andrea remained living in the Perth region until the age of 25, when she moved to Melbourne to continue her studies in Steiner education, which she had begun the previous year. She felt much more at home in Melbourne, connecting with the larger Steiner community there, which she felt resonated with her values, and appreciating the more cosmopolitan, cultured nature of the city. However she had several intense relationship experiences in her first 6 months in Melbourne, including painful involvements with men who were ultimately

**Andrea**  
**Female Chart**  
 21 Oct 1976, Thu  
 12:44 pm EET -2:00  
 Johannesburg  
 26°S15' 028"E00'  
*Geocentric*  
*Tropical*  
*Flacidus*  
*True Node*

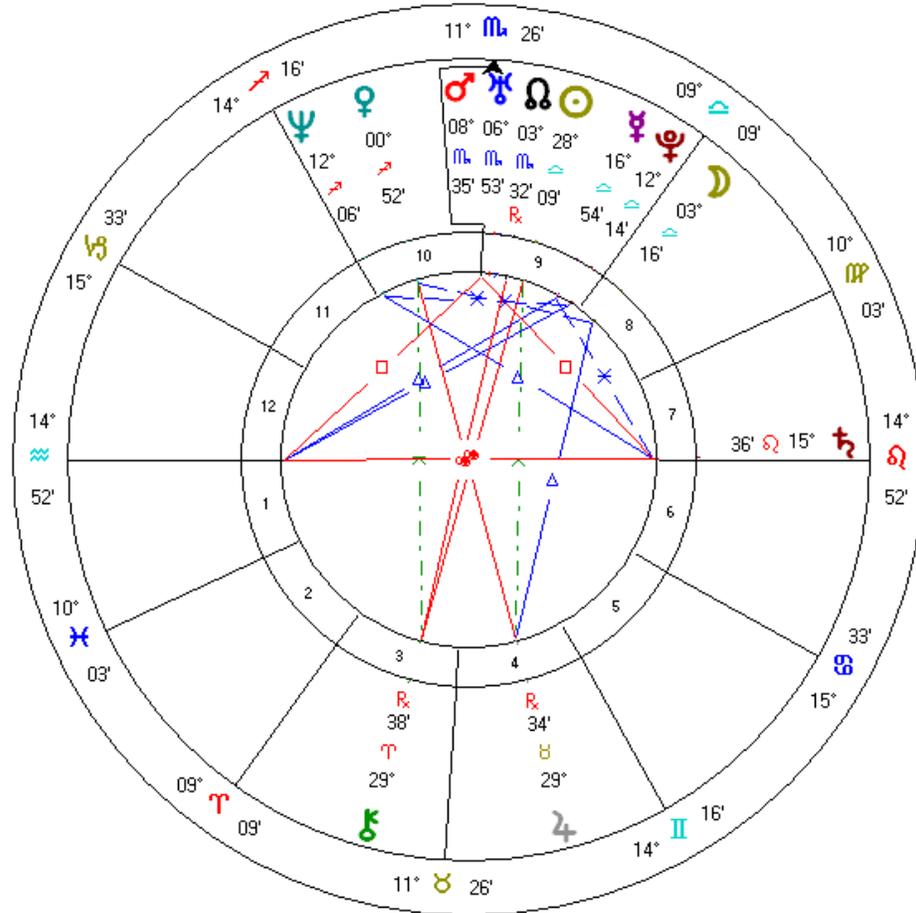


Figure 6: Andrea's Natal Chart

unavailable. Whilst these were very difficult, she feels now that they reflected a process of old emotional wounds coming up to be healed, and believes that she grew considerably through this process.

Andrea met her long-term partner Greg in Melbourne, and they were married in 2005. However she felt restless with the anonymity and fast pace of living in suburban Melbourne, and in 2008, they moved to Brunswick Heads in northern NSW with their daughter Elissa, attracted by the strong alternative community and the opportunity to live a slower paced lifestyle. Initially she was very happy there, but she again experienced some major relationship traumas with close friends, and had a difficult second birth. She now has mixed feelings about her home. She finds being part of a small community difficult at times,

particularly the lack of infrastructure, and dislikes having to drive so much more. However she does appreciate the community support, and how easy it is to make friends, and feels it is a good place to raise a family. She misses Melbourne's culture and community, and sometimes considers moving back, but has not made any moves in this direction so far.

Some of the key features of Andrea's natal chart (fig. 6) include:

- Mars and Uranus conjunct the Midheaven as part of a stellium including the North Node and the Sun;
- Saturn conjunct the Descendant in the 7<sup>th</sup> house;
- The Moon in the 8<sup>th</sup> house trine Jupiter and Venus.

We can see from her chart that Andrea has strong drive and vision in carrying out her life's work, but may be prone to impatience and conflict with authorities (Mars-Uranus conjunct Midheaven). She is also likely to have challenging relationships until she develops her own authority and mastery in this area, and close relationships may trigger any feelings of fear and inadequacy she has (Saturn conjunct Descendant).

A quick glance at Andrea's relocated chart for Perth (fig. 7) reveals some reasons why she found her time there so difficult. Her Mars-Uranus conjunction moves into the 7<sup>th</sup> house, indicating that she is likely to encounter changeable, erratic and conflictual relationship dynamics there. As a Sun-Moon Libra person this environment could be very stressful for her, however it does have the potential to help her to separate from old restrictive beliefs and habits in this area of her life. Chiron is conjunct her Ascendant, a placement that suggests she will experience herself as an outsider here, and may feel marginalised and disempowered.

Finally, Saturn is positioned in her 4<sup>th</sup> house, indicating struggles with feeling oppressed or unloved in her own home and community. The challenges that these placements brought forward may have been 'fated' for Andrea, and may have given her the push she needed to make changes in her life.

Nevertheless it does appear to be a challenging energetic environment for her,

**Andrea**  
**Female Relocated**  
 21 Oct 1976, Thu  
 6:44 pm AWST -8:00  
 Perth, Australia  
 31°S57' 115°E51'  
*Geocentric*  
*Tropical*  
*Placidus*  
*True Node*

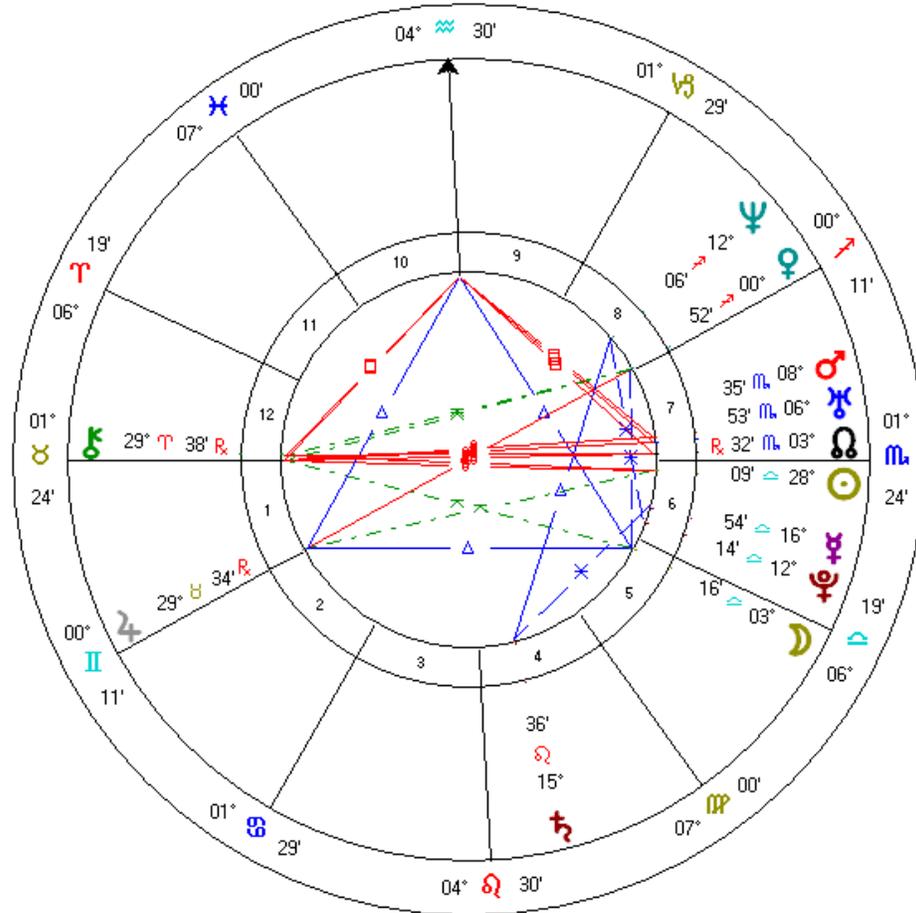


Figure 7: Andrea's Natal Chart relocated to Perth

and one that is likely to make success and wellbeing difficult to achieve without enormous effort.

When we turn to her relocated chart for Melbourne (fig. 8), the contrast is acute; Venus, the ruler of both her luminaries, is now in the 7<sup>th</sup> house, and Jupiter is in the 1<sup>st</sup> conjunct the Ascendant. With this configuration, she is likely to feel expansive and supported here – people will like her and will want to help her, and the environment will be conducive to higher learning. With her stellium, including the powerful Mars-Uranus conjunction, trine the Midheaven, she also has the potential to make progress in realising her vocation. Of course these placements do not remove the personality challenges shown in her natal chart, but provided she does not fall victim to overconfidence (Jupiter) or laziness

**Andrea**  
**Female Relocated**  
 21 Oct 1976, Thu  
 8:44 pm AEST -10:00  
 Melbourne, Australia  
 37°S49' 144°E58'  
*Geocentric*  
*Tropical*  
*Placidus*  
*True Node*

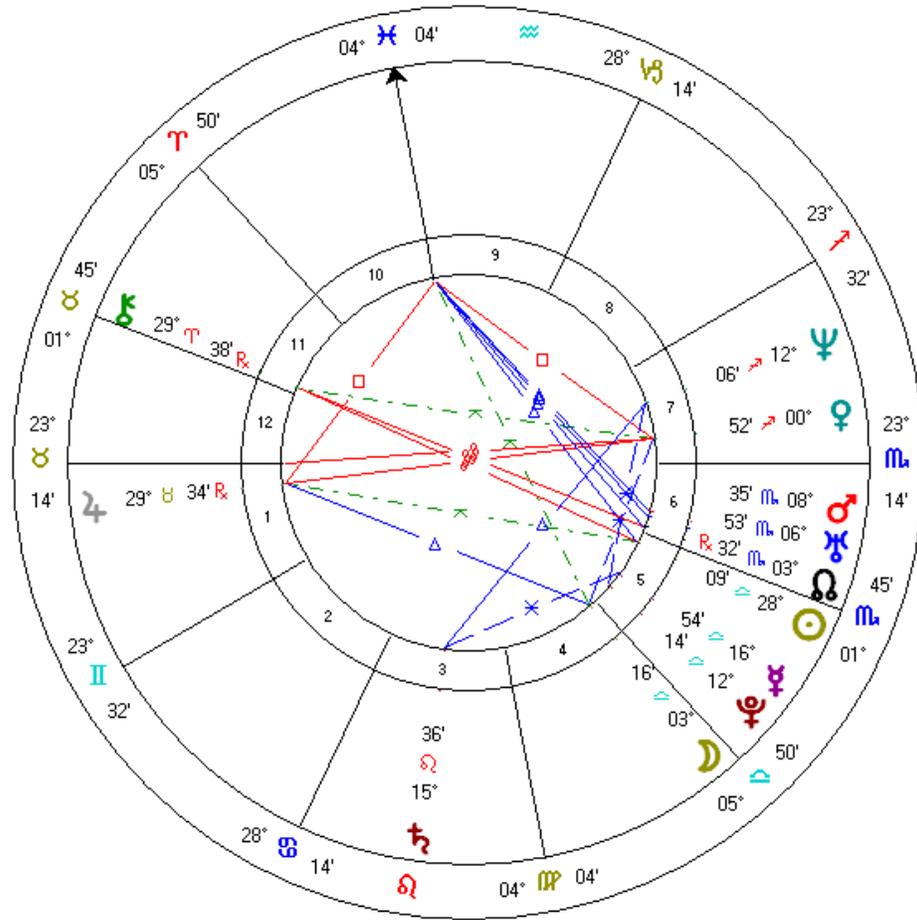


Figure 8: Andrea's Natal Chart relocated to Melbourne

(Venus) she has the potential to make greater and easier progress here, both inwardly and outwardly.

In Brunswick Heads (fig. 9), Andrea's chart is subtly yet significantly different to that in Melbourne. Jupiter and Venus are less influential here, yet still significant, moving back into the 6<sup>th</sup> and 12<sup>th</sup> houses respectively but still conjunct the Ascendant – Descendant axis. Her ascendant is now the sociable Gemini rather than Taurus, which is more in accord with her emotional nature and identity (Moon and Sun in Libra). The Moon is now in the 4<sup>th</sup> house and the Sun in 5<sup>th</sup>, both thus becoming accidentally dignified – this area seems to be a good place for creative expression and raising children. Andrea's vocational potential is still

**Andrea**  
**Female Relocated**  
 21 Oct 1976, Thu  
 8:44 pm AEST -10:00  
 Mullumbimby, Australia  
 28°S33' 153°E30'  
*Geocentric*  
*Tropical*  
*Placidus*  
*True Node*

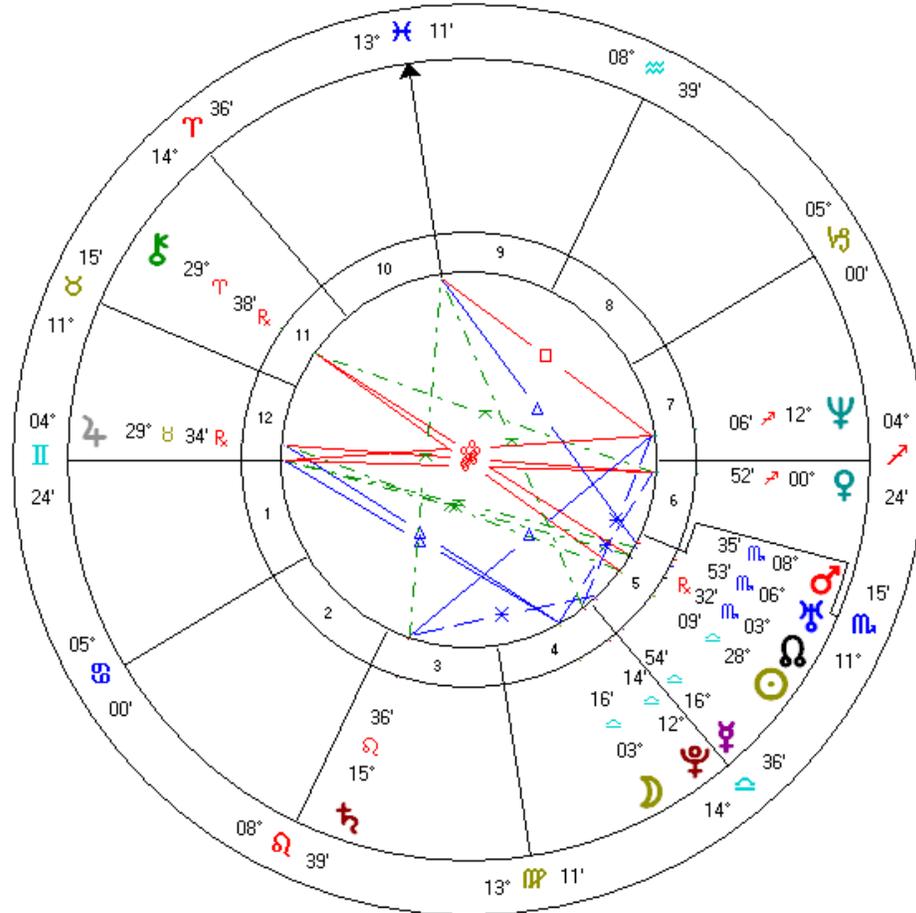


Figure 9: Andrea's Natal Chart relocated to Brunswick Heads/Mullumbimby

present here (Mars-Uranus trine Midheaven), but muted by the weaker positions of Jupiter and Venus.

The other significant change in Andrea's Brunswick Heads chart is the increased influence of Neptune, which moves closer to the descendant in the 7<sup>th</sup> house. This is not a disruptive energy, but it suggests potential difficulties in relationships around boundaries and discernment. She may be drawn to very spiritual, artistic or glamorous people who prove to be untrustworthy, and may suffer as a result. However provided she can remain grounded, this is a good placement for personal growth and spiritual development, and she could make some profound spiritual connections in this area.

### III. Local Space Astrology

The third of the major relocation techniques is that of local space astrology. This technique, developed by Michael Erlewine<sup>10</sup>, is significantly different from the first two techniques discussed, yet is often used by astrologers in combination with them. In 'normal' astrology, the field or 'ground' within which planetary dynamics are studied is the ecliptic. In local space astrology, the ground used is the local space horizon, which is the circle of the observable horizon around a given observer in a given place.

According to Erlewine, anything can be included in a local space map, however the most significant element from an astrological point of view is the planets, which are positioned according to the point on the horizon above which they are located. The path from the observer to the planet can be mapped beyond the horizon to encircle the Earth, and the resulting line is the local space line<sup>11</sup>. This line is the main tool from local space astrology that is used amongst locational astrologers, and is frequently used in combination with astrocartographical lines on a line map.

One of the advantages of working with local space lines is that they can be more useful in assessing the nature of small relocations than astrocartography or relocated charts. A small scale move of 100km or less is unlikely to register much change in either of the latter systems, but can be significant in Local Space astrology when it involves moving along or onto a local space line. Usually this is most likely when a person is living in the area of their birthplace, because the natal lines all originate at this point, so there will be many different lines along s/he may choose to move.

A limitation of local space lines is that when a person moves far from their birthplace, the lines become very spread out, so that subsequent moves are far less likely to align themselves with any local space lines. This limitation is

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<sup>10</sup> M. Erlewine, 'The Astrology of Local Space' in S. Cozzi, *Planets in Locality* (St. Paul: Llewellyn Books, 1988), pp. 246 – 254.

<sup>11</sup> *Ibid.*, p. 250.

energetically defensible if we consider that the psychological potency of our homeland is usually far greater than that of distant lands, unless the individual moved very early in life; however this is not much consolation for the astrologer trying to understand the psycho-energetic dynamics of the move in question. One solution to this problem proposed by Steve Cozzi is to *relocate the local space chart for the new home location, with the result that a new set of lines will stream out from the relocated place*<sup>12</sup>. It remains to be seen whether lines of this sort exert a noticeable influence on human experience.

Another noticeable feature of local space astrology is the frequency of individuals moving or travelling from one place to another along a local space line. This brings the element of process into locational astrology, as the focus of inquiry expands to include the process of the journey as well as the outcome. According Steve Cozzi, the planetary qualities relating to a particular line can give an indication of an individual's underlying motivation for journeying along that line<sup>13</sup>. If we approach a journey consciously using local space astrology, we can prepare ourselves for the energies that we will be likely to encounter if we proceed along a particular line; or we can choose whether the lesson and challenges indicated by such a line are ones that we want to experience at this time, which may affect where we decide to travel or move.

#### *Case study: Tori Amos*

Tori Amos is an American singer-songwriter and pianist<sup>14</sup>. She was born at Ashville North Carolina in 1967, to a Methodist preacher father and a part Cherokee mother. A musical prodigy, she won a scholarship to the Peabody Conservatory of Music, but was expelled at age 11 due to rebelliousness and a

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<sup>12</sup> S. Cozzi, *Planets in Locality* (St. Paul: Llewellyn Books, 1988).

<sup>13</sup> *Ibid.*, p. 68.

<sup>14</sup> All biographical material on Tori Amos is drawn from the official Tori Amos' website (<http://www.toriamos.com>), and the Tori Amos Wikipedia Page ([http://en.wikipedia.org/wiki/Tori\\_Amos](http://en.wikipedia.org/wiki/Tori_Amos)), except where indicated.

**Tori Amos**  
**Natal Chart**  
 22 Aug 1963, Thu  
 1:10 pm EST +5:00  
 Newton, North Carolina  
 35°N40'11" 081°W13'18"  
*Geocentric*  
*Tropical*  
*Flacidian*  
*True Node*

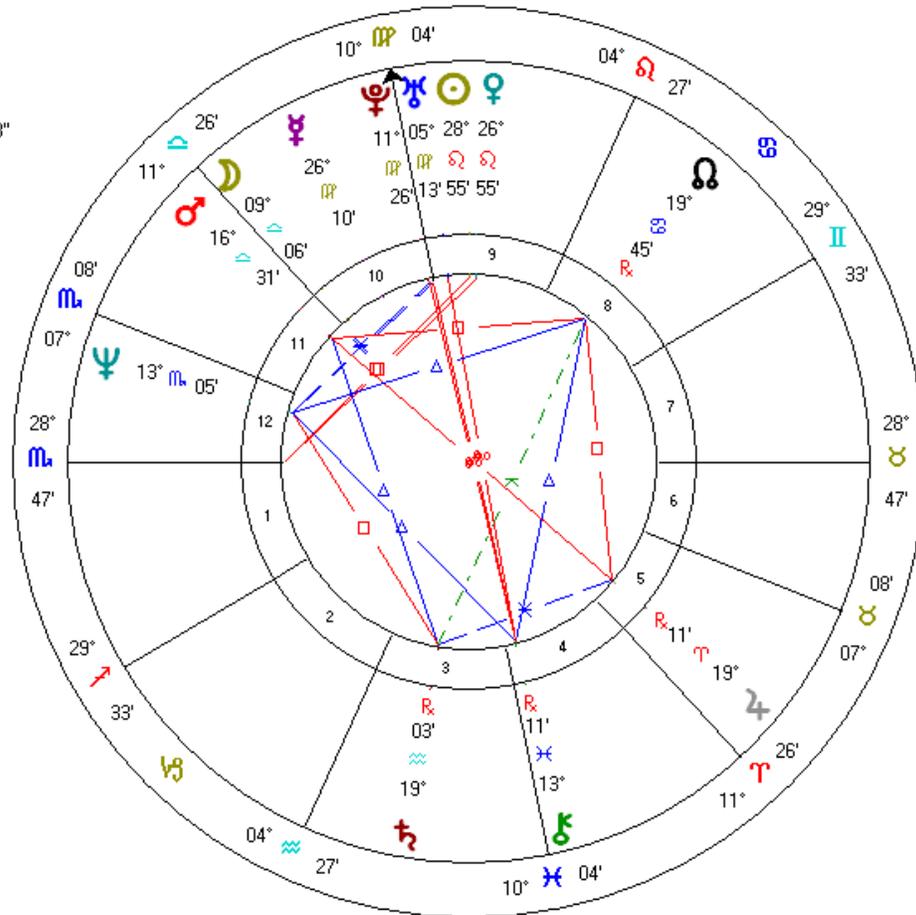


Figure 10: Tori Amos's Natal Chart

preference for contemporary styles of music. She earned money for her family as a teenager playing piano in bars, then moved to Los Angeles at age 21 to pursue a career in the music industry as a singer. After a concert she was enticed by a fan to give him a ride home in her car and subsequently raped at knifepoint, a traumatic experience from which she took many years to recover, and one that influenced her songwriting trajectory thereafter. Her attempt to break into the music scene in Los Angeles playing commercial rock music was unsuccessful, and with the encouragement of friends she returned to her original passion of piano-based songwriting.

In 1990 Amos recorded her 1<sup>st</sup> album and, at the request of her record company moved to London. They thought she would have more chance of

breaking through there, due to what they saw as the liking of the English for eccentric musical artists. This time she experienced life-changing success, first in England and then in the USA market. Her music combined intense confessional lyrics with surrealist imagery and a rich musical palette, and connected with the upsurge in interest in the early 1990's in strong female singer-songwriters. Her 2<sup>nd</sup> and 3<sup>rd</sup> albums were also successful, and established her as a globally recognised music artist. Later albums were less commercially successful, but her reputation was now strong enough to support her pursuing her unique, fiercely independent musical vision.

In 1998 Amos married sound engineer Mark Hawley and they moved to Cornwall in southwest England. Although she later said she would not have chosen to move there herself<sup>15</sup>, the wildness and mystery of the Cornish landscape resonated with her pantheistic spirituality and she soon bonded with her new home. Amos now divides her time between her Cornish home, a house in Sewall's Point, Florida USA, and Kinsale, Ireland.

From Tori Amos' biography, it seems that her most significant relocations were:

- a) From Newton, North Carolina to Baltimore, Maryland
- b) From Baltimore to Rockville, Maryland
- c) From Silver Spring, Maryland to Los Angeles
- d) From Los Angeles to London
- e) From London to Cornwall

I traced these moves on a map of the USA and UK, and compared them with a line map showing Tori Amos's local space lines. The results were as follows:

1. Moves a), b) and c) all occurred on or near Saturn lines (figs. 11, 12);
2. Moves c), d) and e) did not correspond with any local space lines.

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<sup>15</sup> The Guardian Online, interview with Tori Amos (<http://www.theguardian.com/lifeandstyle/2012/oct/06/tori-amos-my-family-values>), accessed late 2013.

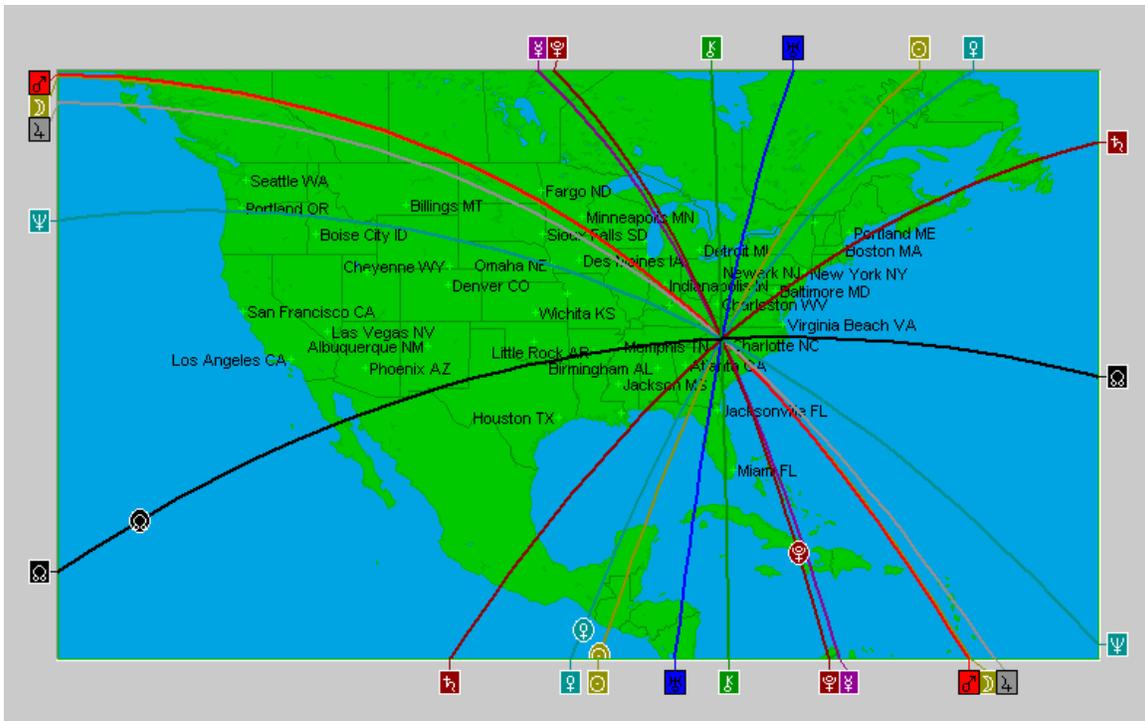


Figure 11: Tori Amos's Local Space Map for USA

These results are intriguing and perhaps a little unexpected. Locational astrologers typically associate Saturn influences with hardship, restriction and loneliness, yet following this line seemed to be both *fated* and ultimately transformational for Tori Amos. Her experience suggests that a more nuanced interpretation of Saturn's influence is necessary, at least in relation to local space lines. Steve Cozzi says the following about moves along a Saturn line: 'When more self-control, organization and responsibility are needed in your life, Saturn will point the way. Relocating along this line means that you may experience some hardship or delay. At the same time, sober and realistic experiences will bring solid development and maturity. You need to make a serious commitment to self-development'<sup>16</sup>.

It appears that, on a deeper level, Amos was seeking to bring out and develop the Saturn archetype in her psyche, and that doing so assisted her to achieve her potential for recognition and achievement in her field of music. We

<sup>16</sup> S. Cozzi, *Planets in Locality* (St. Paul: Llewellyn Books, 1988), p. 71.

do not know enough about Amos's life to know whether her relocations to Maryland involved hardship, except that she experienced restriction and limitation in her musical studies at the Peabody conservatorium, where she rebelled against the prevailing conservative (Saturn) approach to music making.

Amos's experience at the Peabody Conservatorium also points to another Saturn image which is sometimes neglected in locational astrology: encounters with authority. As a strong and independent woman, Amos was fated to have ongoing challenges with authorities during her lifetime, whether due to stuffy traditionalism (at the Peabody) or demands from record companies to compromise on her artistic standards and be more sexy and commercial. When she moved to Los Angeles, she was persuaded to record a commercial album with a glam-metal backing band – this was both commercially unsuccessful and artistically unsatisfying for her.

Amos' move to London, on the other hand, was part of a record company strategy to increase her chances of commercial breakthrough, but on her own terms, recording music that was meaningful to her – and it proved to be a highly successful step. By the time of this move, she had grown as an artist and person, and was putting both focus and hard work into her music career. In thus honouring the needs of Saturn, she was able to take advantage of the opportunity he offered for material advancement in London. In Amos' natal chart (fig. 10) Saturn is strongly positioned in Aquarius, whilst her South Node falls in Saturn-ruled Capricorn. It seems as if, for Amos, Saturn is an 'ally' with whom she has developed a relationship over many lifetimes. In this life, she has been fated to walk the 'roads' of Saturn, experiencing disappointed expectations and dissatisfaction until she learned to develop and integrate her feeling nature and nurture her inner child through her music (Moon/Cancer North Node).

Apart from the significant influence of the Saturn line in Tori Amos's relocations, it is noteworthy that two significant moves she made did not correspond with any local space lines at all: the moves to Los Angeles and Cornwall. This suggests three possible interpretations: first, that local space lines



Figure 12: Tori Amos's Local Space Map for the British Isles

are not always a significant presence in relocations, in which cases other relocation techniques such as astrocartography and relocated natal charts need to be used instead<sup>17</sup>. Second, that the moves involved were not significant to her on a deeper, soul level. This is plausible in the case of her move to Los Angeles, which did not offer her any great benefits (at least in the short term). Her move to Cornwall is a different story: it seems to have been a significant move emotionally, yet it also involves another person – her husband Mark Hawley. It is interesting that Amos stated that she would not have moved to Cornwall of her own volition – it seems it was Hawley's impulse, and perhaps he has local space lines that lead to that area.

The third possible explanation is that in the case of multiple relocations (and especially those far from the subject's birthplace) the relocated local space chart becomes more significant than the natal local space chart. I tried applying this method to Tori Amos' relocations, to see if the relocated lines would reveal

<sup>17</sup> Cozzi recommends combining local space and astrocartographical techniques for best results.

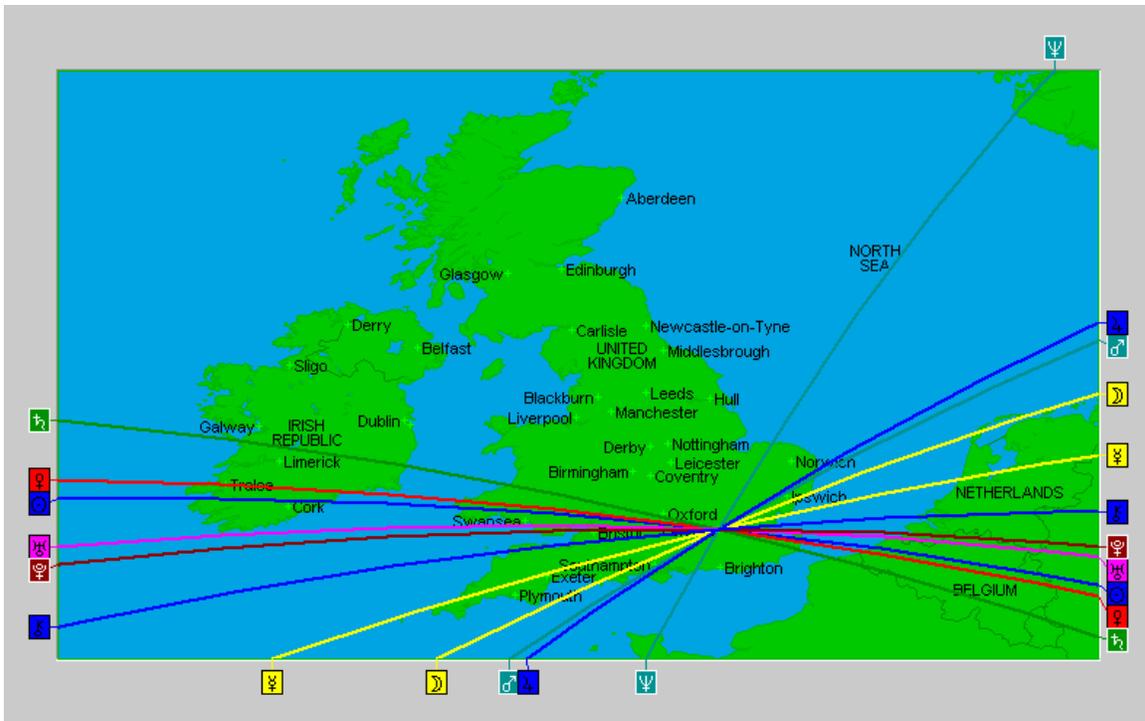


Figure 13: Tori Amos's Local Space Map Relocated to London

significant information about the moves in question. In the case of her move to Los Angeles, the relocated line map (for Silver Spring, Maryland) did not have any lines going near Los Angeles either.

For Amos' move from London to Cornwall (fig. 13), the relocated local space chart did produce a line running right through the middle of Cornwall – her Mercury line. It was not initially clear to me what relevance Mercury could have to her move, which was described in interviews as being for domestic purposes<sup>18</sup>. Cozzi relates moves along a Mercury line to education and professional development, neither of which seems that relevant to this relocation<sup>19</sup>.

However on further reading, I discovered that part of Amos' motivation for moving to Cornwall was that she and Hawley had chosen this as the site to build

<sup>18</sup> The Guardian Online, interview with Tori Amos (<http://www.theguardian.com/lifeandstyle/2012/oct/06/tori-amos-my-family-values>), accessed late 2013.

<sup>19</sup> S. Cozzi, *Planets in Locality* (St. Paul: Llewellyn Books, 1988), p. 70.

their own recording studio<sup>20</sup>. Thus for her, the move appears to be motivated by the desire to communicate her music most effectively to the outside world, and does indeed assist her to develop professionally. Cozzi also states that on the Mercury line 'you can find deeper meaning to life, which can lead to self-knowledge'. This could be related to Amos' connection with the spiritual heritage and energy of Cornwall, which she discovered upon moving there.

A secondary influence that may have motivated Amos' move to Cornwall is the Moon line, which passes approximately 70 kilometres to the south of Amos and Hawley's new home (and within the accepted range of influence for local space lines). Amos stated in an interview that she 'moved for love', and indeed Cornwall was where her much longed-for daughter was born, so it seems that this move was also motivated by her desire for nurturing and parenthood.

However in more recent interviews, Amos indicated that she now lives primarily at her house in Florida, whilst Hawley lives in Cornwall, and they spend certain times of the year together<sup>21</sup>. As the couple are still married, it would seem that the motivation for this arrangement is about the deeper needs and preferences of each partner, rather than their relationship (although it may be that it reflects issues in that sphere as well). It seems that the needs motivating her to settle in Cornwall, though significant, were not deep enough to bring about a lasting sense of belonging there.

Amos' move to London and England followed her Saturn local space line to commercial and artistic success, and subsequent marriage and parenthood; yet one wonders whether its significance for her may have been time-specific. In practical terms, she followed her commercial success in England with success in the USA as well, so on the surface at least, it seems that it was no longer

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<sup>20</sup> Tori Amos Wikipedia Page ([http://en.wikipedia.org/wiki/Tori\\_Amos](http://en.wikipedia.org/wiki/Tori_Amos)), accessed multiple times between January 2013 and March 2014.

<sup>21</sup> The Guardian Online, interview with Tori Amos (<http://www.theguardian.com/lifeandstyle/2012/oct/06/tori-amos-my-family-values>), accessed late 2013.

'necessary' to her career to locate herself in England. It would be interesting to know which region (if any) feels like 'home' for her now.

In this chapter, I have introduced the major relocation techniques used in astrology, and applied them interpretatively to three short case studies, both to illustrate how they are used in practice, and also in some way to test their usefulness out in helping people to find a sense of belonging in the world, and to connect with their destiny. In the next chapter, I will explore a case study in more detail, and apply all three relocation techniques to its interpretation. Where the subjects of the shorter case studies experienced belonging and destiny to varying degrees through their relocations, this case study describes an individual who arguably found both an enduring sense of belonging and met a very significant destiny through relocation.

## Chapter 3. Case Study: Bob Brown

Bob Brown was born in the NSW town of Oberon near Bathurst on 27<sup>th</sup> December 1944 at 2.20pm<sup>22</sup>. His father Jim was a policeman at the local police station, whilst his mother Marjorie was a divorcee with a son from her previous marriage. As a young child, Bob loved nature and the bush, and would spend much of his time there with his twin sister. When he was 2 years old, the Brown family moved to nearby Trunkey Creek, a small rural community. Bob experienced this setting as a place of 'safety and optimism'. Bob was happy around his family and nature but shy with other children, and commencing primary school was a source of great anxiety for him. However he excelled academically despite his shyness, and was good at sports, having a pronounced competitive streak.

In 1952 Bob's family moved again, to Armidale in northwest NSW. Bob's new school was harsh and repressive in its discipline, and Bob witnessed and experienced unjust treatment of students which opened his eyes to the potential for authority figures to abuse their positions of power. At this school, at age 12, Bob also experienced sexual abuse from a male teacher. When this abuse was uncovered that same year (1956), Bob's family relocated to Bellingen to give him a new start. Although the experiences in Armidale were traumatic for Bob and his family, he felt that they shook up his previous competitiveness and conservative viewpoint, and that 'he may have ended up becoming 'a great surgeon and a conservative politician' had those dark realities of life not struck him at an early age'.

When Bob was 16, his family relocated once more to Windsor on the edge of Sydney, and Bob completed his last two years of high school at Blacktown High, where he was made school captain. At this time Bob was becoming

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<sup>22</sup> All biographical material on Bob Brown in this chapter is drawn from J. Norman, *Bob Brown: Gentle Revolutionary* (Allen & Unwin: Sydney, 2004).

increasingly troubled by awareness of his homosexuality, which was considered socially unacceptable at that time, especially in his conservative, upstanding family. Bob received a scholarship to study medicine at Sydney University, and despite ongoing depression and social isolation, managed to gain his medical degree in 1967. Holiday trips to his aunt's property at Glen Innes during this time helped to keep him going, as he felt revived as spending time in the bush there was healing for him and restored some of his hope and wellbeing. He spent a year working at Canberra, also a black time, when he contemplated suicide. He felt he had no-one to turn to help him with his problems, and was unable to confide in his friends or family about his sexual feelings.

In 1970, Bob took a position at St Mary's Hospital in London, where he stayed for a year and a half, hoping to break out of his limiting social environment. This time was liberating for him, as he met people who were openly gay and embraced his real identity, and saw a psychologist who encouraged him to accept his sexuality and enjoy it rather than feeling ashamed. On his return to Australia, Bob was offered a permanent position in a medical practice in Canberra, on a handsome salary, however he decided this would be too limiting at this stage. Instead, he took a 6-week locum position in Launceston, Tasmania, arriving there in May 1972. He immediately fell in love with the beautiful rural scenery and unspoilt forests of the Launceston region, and a few days after his arrival wrote to his parents that he was 'home'.

During his time in London, Bob had become increasingly radicalised by observing social injustice and disadvantage, and in Tasmania he started to become socially active, protesting against nuclear weapons, US warships visiting Tasmania, logging of Tasmania's native forests, and a proposed dam that would involve flooding the unspoilt Franklin River. It was the latter two issues that would bring Bob Brown to national fame in the 1980's as a leader of the campaign to protect the Franklin and Tasmania's old-growth forests.

**Bob Brown**  
**Male Chart**  
 27 Dec 1944, Wed  
 2:20 pm AEST -10:00  
 Oberon, Australia  
 33°S43' 149°E52'  
*Geocentric*  
*Tropical*  
*Flacidian*  
*True Node*  
 Rating: A

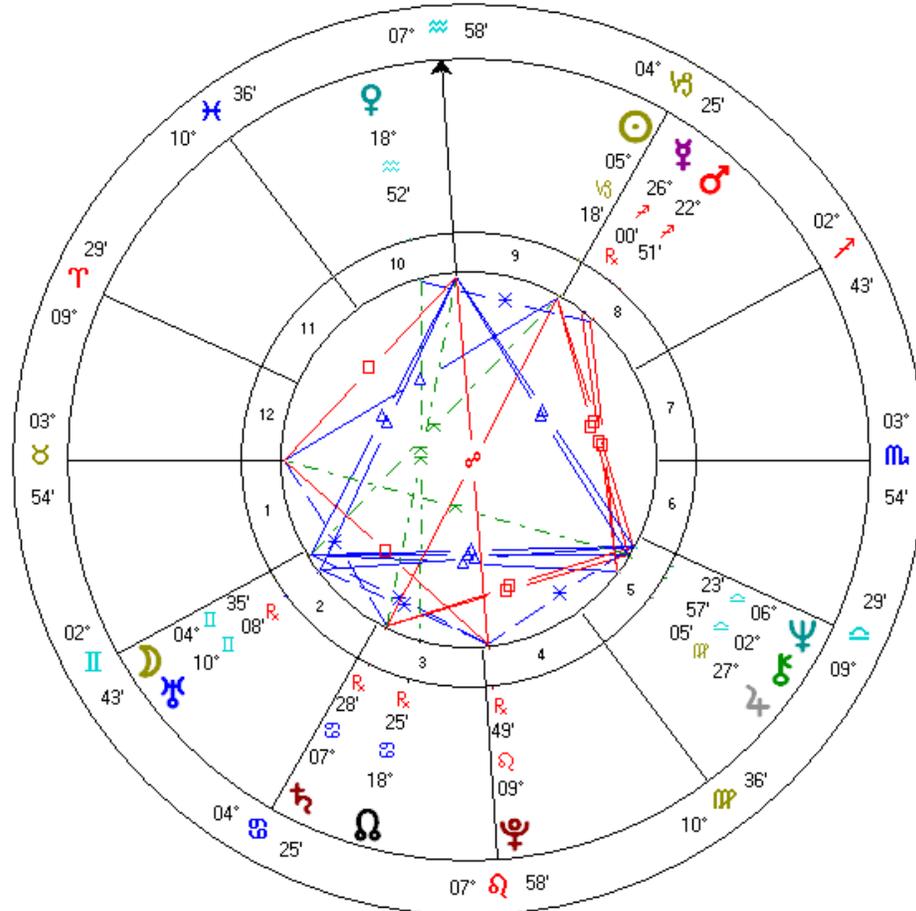


Figure 14: Bob Brown's Natal Chart

In analysing Bob Brown's natal chart (fig. 14), I will be focusing on three features that I consider the most important in describing his character and preoccupations in life: his Sun, his Moon and the planets on his angles.

### Sun:

Brown's Sun is in Capricorn, a sign associated with the traditionalist and upholder of law and authority. In his early life, he lived out the more limited expression of this sign in his dutiful adherence to the conservative values of his family and community, in his shyness, and in his capacity for leadership (being made prefect at Blacktown High School). However other elements of his chart were always going to come into conflict with this mindset sooner or later. His

Sun is in the 9<sup>th</sup> house, and reflects both his love of nature and the wilderness, and also a likely concern with spiritual and ethical questions.

Brown also has Saturn in the 3<sup>rd</sup> house in opposition to his Sun. This position indicates an internal conflict between authentic self-expression and the laws and expectations of society. According to Sue Tompkins, a person with this aspect can seem older than their years in their youth, yet also struggle with authority figures. Equally they may struggle with self-discipline, and crave recognition due to a feeling of insignificance<sup>23</sup>. All of these issues reflect an underlying urge to develop their sense of inner authority, and if this is done, their lives can improve with age. The themes of this placement are reflected strongly in Brown's life: his precocious yet emotionally and sexually stilted adolescence; his increasing revolt against the conservative society that he saw as excluding and marginalizing the vulnerable; his transformation to an environmental activist in the 1970's and 80's; and finally, growing more fully into his inner authority in the 1990's and 2000's, when he moved into politics, eventually becoming the leader of a national political party.

Yet there is an even more powerful archetype making a hard contact with Brown's Sun: Neptune in Libra, which squares his Sun from the 6<sup>th</sup> house cusp. Individuals with this contact are generally challenged by a strong idealistic, spiritual dimension in their psyche. In the case of the Neptune in Libra generation, these ideals were often constellated around such themes as social justice, tolerance and more co-operative relationships between people. Other significant Sun-Neptune themes include the absence of the father, a lack of a strong sense of ego, and a strong desire to live up to an ideal. Tompkins also mentions that the father may be seen as a 'compassionate authority'<sup>24</sup>, and this certainly fits with Brown's policeman father, who typically disliked punishing offenders and would often let them off with a warning. Neptune also does not

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<sup>23</sup> S. Tompkins, *Aspects in Astrology* (Destiny Books: Rochester, 1989), pp. 110-114.

<sup>24</sup> *Ibid.*, p. 120.

recognise boundaries and rules, and this sets up a likely tension with the strong Saturnian themes discussed earlier.

The Neptune contact is an important one in understanding Brown's psyche: his sensitivity and compassion, his ability to disregard the 'laws of the land' in defence of higher principles, and even the sign out the front of his property in rural Tasmania which reads 'Trespassers welcome. No guns.' However aside from its role in informing his social principles, it also reflects the struggle he had in coming to terms with his identity as a gay man. For many years he tried to live up to the social ideal of a 'normal', upstanding man, holding at bay his sexual nature, which he saw as threatening this. It was only when he moved to London, and encountered others who lived normal lives embracing their homosexuality, that he was able to embrace and live out his sexuality. Even then, it was many years before he was able to find a life partner and step into public life with him. Significantly, he never spoke of his homosexuality with his parents, particularly his father, and did not publicly acknowledge his relationship until after they had died.

In addition to Saturn and Neptune, there are several other contacts with Brown's Sun in his chart. Briefly these include:

- a) Chiron square. Chiron is conjunct Neptune, and intensifies the 'wounded healer' element of this configuration. It also drives the themes of marginalisation and being an outsider that are apparent in Brown's story, as well as his compassion for those in society who are oppressed and marginalised.
- b) A wide Jupiter square. This is indicative of the leader, teacher or preacher, especially combined with the Sun position in the 9<sup>th</sup> house, although being a square, there is the possibility of recklessness and squandering resources (ameliorated significantly by the Saturn themes). As a speaker, Brown is reminiscent of a preacher in his ability to inspire and bring hope to his listeners (if they are sympathetic to his cause).

- c) A wide conjunction with Mercury in Sagittarius, which emphasises his capacity as a communicator to reach and inspire others, although with Mercury retrograde, this is typically done in a somewhat awkward, even stilted manner.

Overall, Brown's Sun is heavily aspected, and the potency of some of the aspects reflects a life that was always likely to be charged with powerful personal and social themes.

### **Moon:**

In contrast to Brown's Sun, his Moon has fewer aspects, and these are mostly soft and flowing (trine Jupiter, trine Neptune). These aspects reflect Brown's warm relationship with his mother, who he was close to in childhood and adulthood. However there is one glaring exception to this: the conjunction with Uranus. This placement is associated above all with a need for emotional independence, and an accompanying fear of being enmeshed in negative circumstances or emotions. There is a pronounced desire for freedom, and the typical mechanism for responding to emotional suffering is detachment, or ultimately separation. There is also a willingness to make unconventional choices in pursuit of this freedom. Brown's mother was unusual for her time in having remarried after divorcing a previous husband, and a feature of his family life was their frequent changes of home.

Brown's early adult life exhibits a certain need to explore new horizons and make a break with the past as well, and his decisions to move to London and then settle in Tasmania indicate a willingness – and probably a need – to leave behind that which is stifling and outmoded. In both cases the decision to move had positive and evolutionary impacts on his life, and it seems that he has the capacity to 'follow his star' quite unerringly, at least in this area. Nor did he choose a life of rootless wandering, as the dysfunctional expression of Uranus-Moon could be played out. In Tasmania he found the sense of place and

belonging that he needed, and has stayed there ever since (albeit with the travelling life of a national politician who spends part of the year in Canberra). He attained striking success in becoming the leader of the Greens party in the federal parliament, exhibiting the Capricornian ability to steadily climb to this pinnacle; yet he was able to do what many politicians cannot, and leave the political arena when it no longer felt a meaningful place for him to be. Once again, he was able to use the Moon-Uranus energy constructively and in service to his authentic self.

In his personal relationships, it took Brown a lot longer to overcome the negative expressions of his Moon-Uranus placement. Through his early years as a forest activist, Brown lived as a kind of eco-saint, with no obvious source of income and no partner, supported by the goodwill of others. He projected the image of someone who did not need a partner, whose life was entirely in service to the protection of the wilderness. But his meeting with Paul Thomas in 1996 was a fateful and transformative one. In Thomas he found a person who he could allow into his life to be his companion, who shared his values, had an uncomplicated fidelity, and could accept his comings and goings due to the demands of political life. In other words, he could allow both closeness and distance when necessary in their relationship, a combination the Moon-Uranus person needs above all else. It will be interesting to see how their relationship evolves now that Brown is no longer tied to the demands of life as a political leader.

### **Angular Planets – Pluto:**

In Bob Brown's chart there is one angular planet, and it is an important one: Pluto conjunct the IC at a distance of around 2 degrees. Sue Tompkins states that individuals with Pluto conjunct the MC-IC axis must come to know the darker side of life, usually through career or family life<sup>25</sup>. Conjunctions with the

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<sup>25</sup> *Ibid.*, p. 288.

IC also often indicate that a taboo or dark secret was present in the individual's childhood or family. In Brown's case this describes the sexual abuse he suffered, at a time when child sexual abuse was a hidden and often denied aspect of Australian culture. It can also be related to his homosexuality, which was a taboo in his family and community, and which was never acknowledged openly by his parents, even though they must have been aware of it as he came out publicly in the 1970s. Brown's first contact with Pluto came when his family relocated to Armidale, where the abuse took place. Aside from the abuse, he recalled later that at this time he became aware that there were people in positions of power who misused that power to oppress and exploit others, and that this was the beginning of his transformation from naïve conservative to radical activist.

As Brown matured his increasing social awareness led him to become outspoken in defence of the vulnerable and oppressed, in particular the forests of Tasmania, which he saw as being exploited and ravaged for short-term commercial gain. His awareness of the misuse of power (Pluto) combined with his Neptunian compassion and Capricorn in the 9<sup>th</sup> house ethics, compelled him to act to fight the oppressors – the logging industry and the Tasmanian government. Traditionally, Pluto is more commonly found on the Midheaven of those who pursue political power. Yet the Pluto-IC placement actually reflects very well the more covert, 'hidden' power that Brown built: the power of activism, political protest and effecting change from below rather than above. Even when he entered politics he never seemed driven by personal ambition: rather, he decided that there was more that he could accomplish through the political process than behind the forest blockade.

As a political leader, Brown always retained contact with his 'roots' (4<sup>th</sup> house) in the environmental movement. Yet as he matured, he also developed a finely-tuned awareness of how to influence public opinion, and how to work with political processes in a pragmatic way. This was most clearly demonstrated by his role in the negotiations to support the Labor minority government in 2010,

and thereafter to work with the government to carry out as much of his party's environmental and social program as possible. It is a testament to Brown's ability to combine integrity with practicality and political awareness that, unlike the Australian Democrats in 1998 and the Liberal Democrats in Great Britain in 2011, Brown and his team have been able to maintain a working relationship with a mainstream party in power, including numerous compromises on legislation, without ever being accused of abandoning the values of the party and its supporter base.

A cursory examination of Brown's biography is enough to demonstrate the significance of the Pluto archetype in both his vocation and his personal life. It is equally apparent that Brown's awareness of this archetype evolved over time, from the upstanding conservative teenager to the young gay man, to the radical forest activist, and eventually to the national political leader. This raises the question of how astrology can most meaningfully explain the factors that facilitated this evolution. In the next section, I will seek to demonstrate that locational astrology has unique insights to offer on Brown's journey and that of many other people for whom movements of place have played an important role in their lives. I will show that the insights of locational astrology are compatible with our traditional astrological markers of human evolution, namely transits and progressions, yet offer something more that, in at least some cases, brings a new level of understanding to the individual's inner – as well as outer – life journey.

In Bob Brown's life we can see three important relocations: first, from the rural idyll of Trunkey Creek to Armidale, second, from Canberra to London, and third, moving to Tasmania. The major locational features of these moves are:

- Armidale: move along his local space Pluto line, much closer to his Pluto IC line, with Sun into 8<sup>th</sup> house;
- London: reversed his ascendant from Taurus to Scorpio, Progressed Venus into 4<sup>th</sup> house, no outer planets on angles;

**Bob Brown**  
**Male Relocated**  
 27 Dec 1944, Wed  
 2:20 pm AEST -10:00  
 Armidale, Australia  
 30°S31' 151°E39'  
*Geocentric*  
*Tropical*  
*Flacidus*  
*True Node*  
 Rating: A

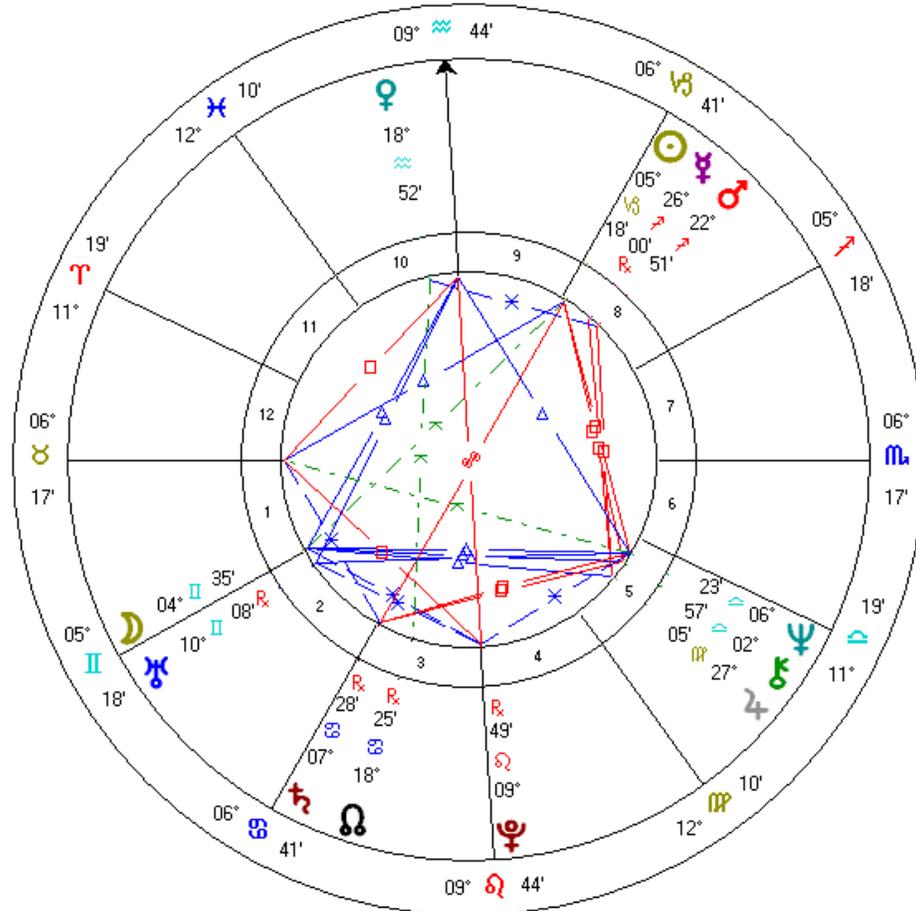


Figure 15: Bob Brown's Natal Chart relocated to Armidale

- Tasmania: Sun back into 9<sup>th</sup> house, Aries ascendant, further away from Pluto IC line.

Although some of these changes may seem quite minor, they parallel quite accurately some major upheavals and shifts in Brown's life. To briefly summarise these, the move to Armidale (figs. 15, 18) was part of a process where he became aware – through first hand experience – of the abuse of power by some in authority, and the realities of sex and his sexual nature, both clearly topics related to the Pluto archetype. Over the next few years he struggled to accept his own sexual identity, and became more and more isolated and withdrawn from others. Part of this process may also have related to his

**Bob Brown**  
**Male Relocated**  
 27 Dec 1944, Wed  
 5:20 am BST -1:00  
 London, United Kingdom  
 51°N30' 000°W10'  
*Geocentric*  
*Tropical*  
*Flacidus*  
*True Node*  
 Rating: A

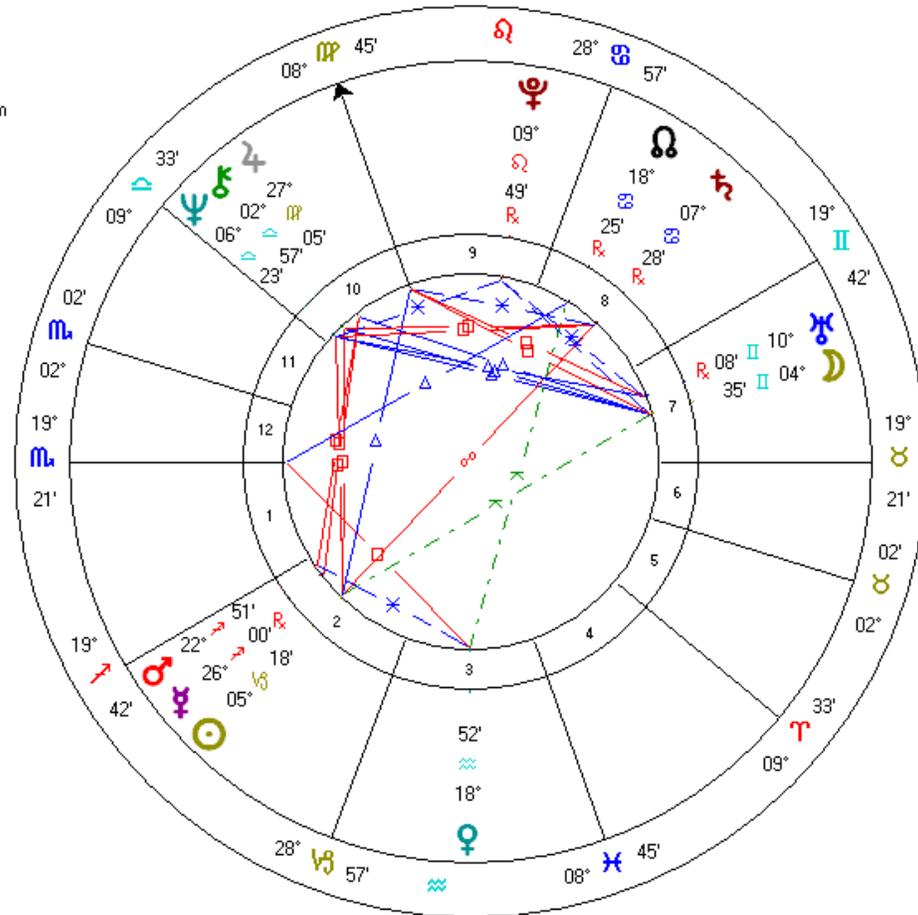


Figure 16: Bob Brown's Natal Chart relocated to London

disillusionment with his conservative background and mainstream society's materialistic preoccupations. In a human sense, he did not seem to 'belong' anywhere. The move to London (fig. 16) allowed him to connect with his own sexuality (Scorpio rising), his sexually liberated peers (an accepting Venus in the 4<sup>th</sup> house 'family') and enlightened authority figures (Jupiter/Chiron/Neptune in 10<sup>th</sup> house) such as the psychologist who helped him to accept his sexuality, and to find people who he could relate to honestly. Both of these were necessary for him to make real connections with others, and a prerequisite for social belonging.

**Bob Brown**  
**Male Relocated**  
 27 Dec 1944, Wed  
 2:20 pm AEST -10:00  
 Launceston, Australia  
 41°S26°147°E08'  
*Geocentric*  
*Tropical*  
*Flacidian*  
*True Node*  
 Rating: A

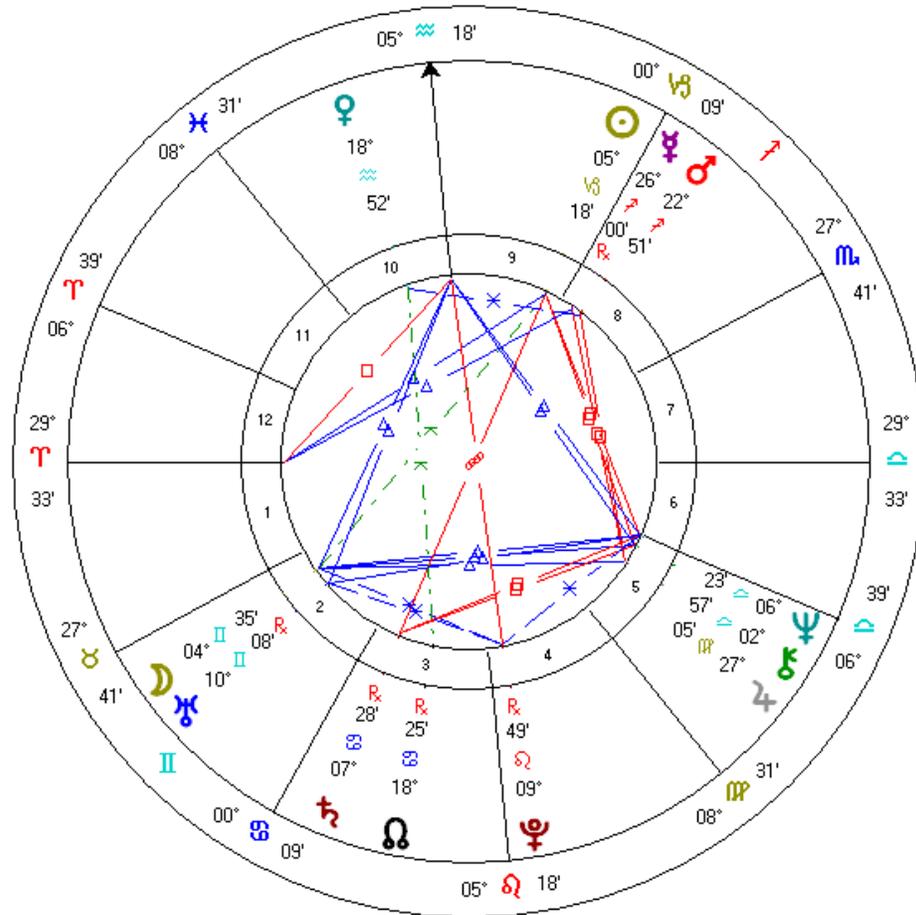


Figure 17: Bob Brown's Natal Chart relocated to Launceston

Brown's move to Tasmania (figs. 17, 18) restored his Sun to the 9<sup>th</sup> house of his childhood, and saw him rediscover his spiritual connection to the wild places with less intense pressure from Pluto conjunct his IC. His new Aries ascendant helped him to access the courage and drive of his Mars in Sagittarius and campaign for higher ideals (Mars conjunct Mercury trine Ascendant). Moreover he now had the inner strength and awareness to embrace the Pluto energy in his own life, which he did through taking on the Tasmanian state government in order to protect the wilderness, and ultimately, through building a position of power and influence in Tasmanian and later Australian society. Unlike the conservative heroes of his childhood, whose position was frequently achieved

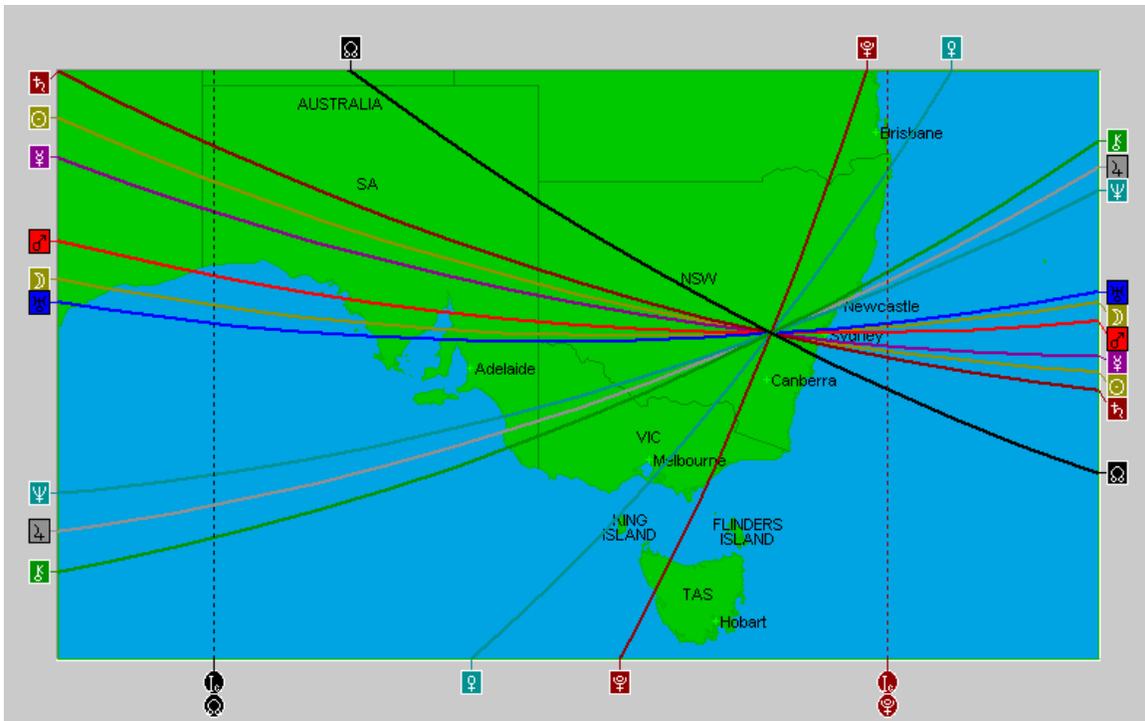


Figure 18: Bob Brown's Line map for South-eastern Australia, showing both Astro\*Carto\*Graphy and local space lines. Note the Pluto line running through northwest Tasmania – not far from Launceston and the wild forests Brown dedicated himself to protect. Note too the Venus line running through Melbourne. Melbourne has always been a region of strong support for Bob Brown and Green politics in general.

through manipulation and oppression of the weak, Bob's journey of growth and inner awakening had enabled him to embrace this power as an extension of his own natural authority, and to use it with integrity for good social and environmental ends.

## **Discussion:**

In this thesis I have explored in some detail the concepts of belonging and destiny, and their relationship to the process of relocation. I have then introduced the three main methods of relocation astrology currently used in Western astrological practice, and discussed four case studies to demonstrate how these techniques would be used with clients, and also to explore how effectively these methods help us to understand the inner dimension of the process of relocation.

As I discussed at the outset, my first aim in the thesis was a very simple one: to identify to what extent a journey of relocation could prove generally beneficial to human wellbeing. Reflecting on the experiences of the four case studies, it is quite clear that relocations can have a significant positive effect on personal wellbeing. For example Bob Brown was greatly helped in making changes in his relationship with his sexuality through his move to London, an experience that was both liberating and healing for him. Andrea found greater acceptance and a more congenial community when she moved from Perth to Melbourne, while Rose experienced a culture whose emotional values resonated with her deeper self, and helped her to get in touch with what was really important to her when she moved to Brazil.

Some may argue that it is possible that these individuals could have attained similar positive benefits without leaving their homelands. However looked at objectively, and without recourse to astrological analysis, it is likely that most or all of them found making these changes easier as a result of their relocations, because the places to which they moved had particular qualities that were helpful for what they were seeking. Bob Brown, for example, needed to learn to accept and embrace his sexuality, yet he was extremely afraid of what it could mean for him, both morally and socially. He needed an environment that was enlightened enough to embrace sexual difference, where figures of authority

(such as his psychologist) would support him to accept his nature, and there were others like him who could model how to do this in a healthy and socially functioning way. 'Swinging 60's' London was an ideal place for this.

Another, more general benefit of relocating to a new place is that our past history is largely unknown to the people we meet. Thus it is usually considerably easier to 'try on' a new way of living and relating to others – provided that the culture of the new place supports this. Sometimes, as Rose experienced in France, the culture of the new place can actually be *more* restrictive and intolerant than the place from whence we come. For Brown, one of the benefits of his time in London was that he was so far away from his family and community, and therefore he had a degree of anonymity that surely would have made his sexual explorations feel safer. In Sydney or Canberra he probably still would have made them, but potentially in more underground, marginal settings that may have been far less safe or emotionally healthy for him.

The second question I sought to address in this thesis is whether relocation can contribute to a greater sense of belonging in individuals. As I discussed in the chapter on place and belonging, the experience of belonging is not just a theoretical construct, but a state of being which is recognised through the felt sense. However there are several elements that I identified as being necessary for this state to develop: acceptance of our authentic self, having the opportunity to express and develop the creative 'voice' of this authentic self, being valued for what we have to share with that voice, and having a meaningful connection with the natural environment.

The case studies I have discussed provide clear examples of the emergence of greater belonging through relocation, yet also suggest that this journey is not a black-and-white, linear one. Bob Brown's story is the strongest example amongst them of an individual finding a deep sense of belonging through relocation, and it appears that his special connection to Tasmania will be lifelong, rather than transitory. But the significant internal transformation that occurred for Brown during his time in London was surely essential in enabling his

'homecoming' experience in Tasmania to occur, at least with the depth that it did. Before London, Brown did not have either internal or external acceptance of his authentic self, one of the necessary preconditions for true belonging to occur. It is hard to know whether the pre-London Brown would have experienced the same connection to Tasmania, and moreover whether he would have had the inner strength and trust to follow this connection, rather than the higher-paid jobs on offer elsewhere.

Rose also experienced a transformative experience of belonging when she moved to Brazil. Yet after 7 years she returned to Australia and has lived here ever since. How can we understand this sequence of events in the light of our theory of place and belonging? One possibility is that Rose did not have the inner strength to embrace the challenges of living in Brazil over the long-term, and chose an option that represented greater security but less belonging. Another possibility is that her time in Brazil enabled deep healing and transformation to occur around her inner nature and values, but that the country did not represent the most conducive environment for her overall life. Her challenges in Brazil seemed to centre around being valued for her self-expression, both personally and financially, and also the great cruelty and injustice of the social system there. In a society with a strongly patriarchal belief system, the challenge of being heard as a woman was significant, and as we have seen, being valued for what one has to share is one of the preconditions of true belonging. Whether Rose could have overcome this challenge and found acceptance if she had stayed in Brazil is a question that we will never be able to answer for sure.

For Tori Amos, her journey to London and England enabled a breakthrough in her ability to be 'heard' in the world, and valued for her creative voice. But unlike Brown, for example, I don't have any evidence that she experienced a greater sense of belonging in England than in the USA, although it does seem to have enabled other aspects of her being to come to the fore (the wife and mother as well as the successful recording artist). Her subsequent life journey also confirms the astrological picture, which does not indicate strong

permanent energetic themes that might connect her to England in the longer term. I wonder whether Amos' dual life in England and USA reflects two sides of her personality that have not been fully integrated – again, it is hard to know what her experience of belonging is now, and to what extent she feels this in the USA or elsewhere.

Finally, Andrea experienced an increased sense of belonging, firstly through her connection with the Steiner community in Perth, and secondly when she moved to Melbourne. Yet several years later she relocated again to Northern New South Wales, which has – like Melbourne – offered her a mixed experience of positives and negatives. From my interview and other conversations with Andrea, she told me that she has a restless side to her nature, that can easily become dissatisfied with her circumstances, and a tendency to make dramatic relocations when life becomes difficult based on a perception of the 'grass being greener on the other side of the fence'. Her experience living in the supposedly idyllic northern New South Wales region has enabled her to recognise and confront this, and through the personal growth work she has done she now feels more grounded and satisfied with her home, and as a consequence more 'at home'.

The third question I sought to answer in this thesis is whether a person's relocation can help them to engage with, and move toward their destiny. As I discussed in the first chapter, destiny can be described as our journey towards individuation, wholeness and self-realisation, and as such is best understood as an ever-developing process of becoming, rather than a static endpoint. Destiny is related to fate in that both are shaped by hidden forces, and we experience both as mysterious and in some ways inexorable. Yet unlike fate, destiny requires our consciousness and ongoing conscious participation in our life process to be experienced in a sustained way. As I also discussed, the presence of destiny can be indicated by several signs: creative flourishing, a sense of meaning, a sense of purpose, a deep feeling of belonging, and the experience of being fully alive.

Reflecting on our four case studies, it is clear that all four of them experienced one or more of these signs as a result of their relocation, with varying degrees of intensity and continuation. Bob Brown felt a strong sense of belonging, and indeed homecoming, upon his arrival in Tasmania, and he very soon became connected with his lifelong work as an environmental campaigner. Tori Amos experienced a breakthrough in the public acceptance of herself as a performing artist – unlike Brown she had found and embraced this work at a very early age, but had taken some time to find her authentic voice within it. Her reconnection with her creative voice preceded this move, whose effect was more a catalyst for the external manifestation of her work, rather than in connecting her with this work, as was the case with Brown. Similarly, Andrea found an increased sense of acceptance and belonging in Melbourne, and also a heightened sense of purpose. However this was the evolution of a seed that had first been planted when she connected with the Steiner community and Steiner education in the Perth area prior to her move.

For Rose, her journey to Brazil was also something of a homecoming. She too experienced a new sense of acceptance, and the encouragement of her creative and intuitive side. The transformative intensity of this experience strongly suggests that it was a step along the path of her destiny, yet as we know, destiny is an ongoing process of unfoldment. For Rose, it seems that another dimension of experience began to speak to her after several years in Brazil, that of self-expression in the world.

Following Rose's Saturn Return, the call to self-expression through her career became naturally stronger, and Rose made the decision that it would be better served by returning to Australia. It is hard to know whether this decision was another step in her path of destiny, or whether it represented a retreat to a more comfortable and secure, yet less vital environment (my understanding is that Rose feels it was the former). Unlike Brown, Rose's experience in Brazil seemed to be one of exploration and soaking up new experiences and

relationships rather than discovering and engaging with a deeper experience of her work in the world.

The evidence of my case studies indicates that the journey of relocating to another country or region can precipitate powerful and lasting experiences: whether it be fateful, wounding encounters that break the cosy cocoon of childhood or insular community life, or the transformative experiences of destiny, whose wave, if we are strong and secure enough to ride it, can take us to lands which we had never dreamed existed.

My final aim in this thesis was twofold: to determine how effectively locational astrology can describe the psychological dynamics of relocation, including those that lead to a deepened sense of belonging or a meeting with personal destiny, or both. Then to consider the extent to which we as astrologers can use this information prospectively to assist clients to make wiser, more informed choices in situations where they are considering a move.

In the four case studies I present here, the majority of relocations studied correlated with clear planetary themes, and these themes were either central or significantly relevant to the individual's journey in the new places. Bob Brown's experience offers a shining example of this: the planetary theme of Pluto repeatedly shows itself in the moves he made in his life, both in terms of angularity and local space lines. The themes of power and its abuse, sexuality and forbidden secrets all feature strongly in both his personal life journey and (excluding sexuality) in his life's work as an environmental and political leader.

Tori Amos' relocations were only studied using local space lines, however the planet Saturn showed up repeatedly in her relocations using this restricted format. Amos' natal chart shows a strong Pluto/Uranus conjunction at her Midheaven, and with Pluto also ruling her Ascendant it would not have been surprising for Pluto lines to feature more prominently in her relocations, particularly given her experience of rape, and the prominent theme in her music of uncovering sexual and religious taboos. However her actual life trajectory, and her quest to achieve commercial success with creative autonomy in the music

industry, is well described by Saturn, perhaps better than Pluto. Unlike Brown, her task was not to learn how to exercise power effectively, but how to manifest her creative vision in the world without selling her soul.

For Andrea, the opportunities and significant challenges of her natal chart were reshaped by her moves to Perth, Melbourne and northern New South Wales. In Perth, the challenges were brought more strongly into focus, and her time there was a difficult and painful experience, whereas in Melbourne and northern New South Wales her stronger and more 'empowered' planets were emphasised, and these were generally quite supportive environments for her. Yet in all cases some difficult planetary combinations remain, albeit in different angular and house configurations, and even in the easier locations she struggled at times with issues relating to the challenging planets, including anxiety and depression.

Moving from the general to the specific, I wanted to ascertain how effectively locational astrology could describe those moves that involved a major qualitative change in the individual's life journey: a new, deeper experience of belonging, or a transformative encounter with destiny. As we have seen, locational astrology methods were quite effective in describing the psychological dynamics associated with each of the relocations considered in my case studies.

The two moves that stand out as leading to intense experiences of belonging in a new place were Rose's move to Brazil, and of course Bob Brown's move to Tasmania. Rose's move to Brazil correlates with two powerful planetary lines which can be associated astrologically with her deeper self: Neptune, which rules her Pisces Sun, and Jupiter, which relates to growth and expansion. It is not surprising that such a location would have a transformative impact on Rose, and could validate her in deep way, leading to a feeling of kinship and belonging. Yet there are other lines present in this region, such as Saturn and Mars, that we could expect would be more difficult to handle, and less conducive to belonging.

In Bob Brown's case, his move to Tasmania did not involve an encounter with major new archetypal energies such as Rose met in Brazil, partly because

this move was on a much smaller scale. Rather, it involved a subtle realignment of energies that eased certain planetary challenges (the Pluto IC line) and brought forward other resources (Aries ascendant).

Looking for significant encounters with destiny among the case studies, I would focus on Bob Brown's move to Tasmania again, and also Tori Amos' move to London. Brown's astrology I have already described; Amos did not have any significant planetary lines activated by her move to London<sup>26</sup>, but did have a local space line connecting her home in USA with London, namely Saturn. As I discussed earlier, Saturn is not usually an archetype that one would expect to find in a place that played such an important role in enabling Amos's career to take flight. Nor would Bob Brown's Pluto local space line be an obvious choice for leading to the place where he would find his destiny as an environmentalist – except for the fact that Pluto is of great importance to Brown as an angular planet.

How can we make sense of these significant, yet mysterious and in some cases counter-intuitive results? The closest I can come to an answer at this stage is to return to Jim Lewis' description of planetary lines as activators of archetypal energies in the psyche. *It may be that those individuals who have transformative experiences of the kind described above were psychologically 'ready' for them, only needing the planetary energies that the move offered to be activated to enable the transformation to occur.* Another individual may move to a place where similar energies are activated, yet have a totally different experience, because the energies were already activated, or were deeply repressed and not ready to be engaged with at the heightened level of intensity found in the new place.

This explanation would suggest that there are no formulaic answers when it comes to identifying a move that is likely to bring on an experience of belonging or destiny. It seems that the kind of destiny (and perhaps karma)

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<sup>26</sup> I did examine her astrocartographical lines while researching her story, although these were not included in the case study, which focussed on local space astrology.

being worked out by an individual will influence the meaning of a place for them as well, and Bob Brown is a good example of this. His path of destiny in this life is that of a peaceful warrior and a wielder of power for good, and so his destiny is activated in a place where these energies are supported, but are not so intense that he cannot handle them.

Nevertheless, there are certain indications that have emerged in the cases I have studied, which seem to be indicative that a move (or visit) will be highly significant to the individual concerned. To recap, these are as follows:

- An important planetary line runs through the region, especially a planet that rules either the person's luminaries or their ascendant;
- There is a significant local space line leading to the region, especially one that belongs to an angular or otherwise important planet, and especially where this line has shown up in other moves.
- The energetic configuration (as shown by the relocated natal chart) contains a greater preponderance of well-aspected and easier planets in important positions, and planets in positions that are better suited to their energetic expression, than the current location. These dynamics are likely to create the kind of energetic 'climate' that makes wellbeing and growth easier, however it is up to the individual to take advantage of these opportunities.

The only qualifier that needs to be added to this is that sometimes a move may be motivated by a specific reason that is necessary for an individual's development, and thus prove very important in meeting that need, even if the place involved does not hold a broader place of significance for the individual outside of this. Bob Brown's move to London, which we have already discussed,

is a good example of such a move, and Tori Amos' move to London could even be considered in this light.<sup>27</sup>

The second part of my final aim was to determine whether we, as astrologers, can recognise the energetic dynamics of a move in advance (including possible major transformative experiences), and as such provide a meaningful, valuable service to our clients considering such a move. Can we use the light of astrology to help a client recognise when destiny is calling them to go, or when their potential is best served by resisting the urge to escape from a present experience, but finding a different approach?

The case studies I have examined in this thesis are all retrospective, in other words the events described in them happened before I came to study them, so they cannot directly answer this question. However the effectiveness of locational techniques in identifying pertinent themes in individual relocations strongly indicates that the competent astrologer can do the same in advance, at least as far as the astrology will take them. As I observed in the preceding section, this process must always be done in conjunction with the natal chart, because it is in the natal chart that we can see the client's relationship at birth to each planetary archetype. Similarly, dialogue with the client is essential to ascertain their *current* relationship to the archetype concerned, as they may have done significant inner work to better express an archetypal energy that their natal chart suggests was initially problematic for them.

As we have seen, profound changes of the kind experienced by Bob Brown in Tasmania may be harder to identify in advance, because we do not know at what stage of personal growth the individual is, and hence how they will respond to the archetypal energies of the new location. Broadly speaking, the observations from the previous paragraph hold true for this type of change, but

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<sup>27</sup> It is likely that such moves may also have temporal significance, as being associated with a particular life stage for the individual. As such, their importance may come through more strongly in the transiting and progressed planetary lines that interact with the places concerned than the natal lines. This is an important dimension of locational astrology, but one that lies outside the scope of this thesis.

we may not be able to know the scale of the change that is likely to occur. Engagement and dialogue with the client is all the more important in this situation to help us gain a sense of their stage of development and the potentials that may exist for them at this time.

An important consideration in exploring a possible relocation with a client is to develop a sense of where the motivation for the move is coming from, and whether the move is likely to serve or hinder their growth and wellbeing. The likely benefits or otherwise of a move can usually be identified by studying the planetary dynamics in the new location, both in general terms and in relation to the client's natal chart. However sometimes it is unclear whether one chart will be more conducive to wellbeing and growth than another, for instance where positive and challenging influences are both heightened. At other times, there might be important work that the client needs to do first before such a move can be helpful.

In such cases, we need to study their natal chart and engage in dialogue with them to gain a sense of their relationship with place and change, and consequently *what the process of moving means to them*. Are they a person for whom moving house is a way of life, and the default solution to life's problems? This could be indicated by a strong Uranus, either aspecting the Moon or in the 4<sup>th</sup> house, or aspecting the Ascendant. Such a person may need the freedom to let go of old ties that are no longer serving them, and in some case a move may provide this very effectively. Bob Brown has a Moon Uranus conjunction, and his move to London certainly fulfilled this evolutionary impulse. However in other cases such a person needs to give more heed to their emotional and home needs, as these may be neglected in favour of a one-sided 'freedom at all costs' mentality.

Is the person someone who has always lived in the one place, been very stable and dutiful, and an 'unlived' part of their psyche is now rising up and demanding their attention? Such a person might have a strong Saturn or Moon influence in their chart, whereas Mars and Uranus is currently being hidden or

repressed. In this case, there may be a need to bring greater awareness to the repressed energy and give it a chance to develop with 'training wheels', as it may be naïve and immature in its expression. Such a person could benefit from a gradual process to experience the new environment such as a holiday, which would help reveal to them whether the move they were contemplating was really what they were seeking or not, and to allow the gradual integration of the opposing energies.

Yet another person, with a strong Sagittarius, Jupiter or 9<sup>th</sup> house influence, is the kind of individual whose development would most likely flourish through exposure to new cultures and countries. This person may have a need to experience several moves, or alternatively a great deal of travel, in their lifetime<sup>28</sup>. On the other hand if the person had a Sagittarius ascendant and Sun or Moon in Cancer, for example, incessant travelling could be part of the person's default coping strategy which at some stage will hinder them from a deeper experience of life if they apply it in each and every situation.

The astrologer must listen for multiple tones in a client's narrative, all of which could have a bearing on their motivation for contemplating a major move: intuition, hunches, a feeling of excitement and aliveness, a sense of purpose and a general sense of energy are all indications that an impulse may be serving the client to move towards a greater engagement with destiny and their life. Restless dissatisfaction, one-sided thinking and zealotry all are driven by the head/ego and suggest that this is the source of the impulse, or at least is also present in the picture. We can then compare our impression to the chart to give us some ideas as to what may dynamics may be at work, and where to turn our attention to help the client access what they truly need.

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<sup>28</sup> It is noteworthy that all four of the individuals I chose as case studies for this assignment have the Sun in the 9<sup>th</sup> house in their natal charts – as do I. My decision to use them as case studies was in no way influenced by this fact, and indeed I was only made aware of this position for some of the individuals once I had commenced researching them.

## Conclusion:

I began this project with a fascination for the various forms of locational astrology, and their transformative potential in both my own life and the lives of others. Soon I came to realise that there were some major philosophical questions underneath this fascination. To begin with, my own search for belonging had drawn me to look more deeply at the concept of belonging, to ask what an authentic experience of belonging was, and what elements in one's relationship to one's life, people and environment were necessary to allow this state to emerge. This led me to wonder about the role of fate and destiny in leading to belonging or alienation, and to explore these concepts in some depth also.

These explorations led me back to locational astrology, and whether it had something useful to tell us about our search for belonging, and the desire to embrace our destiny; or to summarise these two yearnings, the quest for a more connected and meaningful life. At this point a traitorous question (for an astrologer) emerged: if we can understand our life journey and read the inner signs that point towards a place of meaning in our lives, then is locational astrology really necessary? Could a mixture of observation, intuition and reflection on experience be enough?

This was the place from which I began my gathering of stories, the case studies that I would explore in the light of the concepts I had already built up. My goal was not to prove or disprove my ideas about place, belonging, fate or destiny, although these may have been enriched and deepened by applying them to the stories in question. Rather, my aim was, firstly, to ask of the experience of relocation: can it bring us that for which we are yearning – belonging, fulfilment, a meeting with our destiny, in short a more meaningful life? Secondly, I wanted to ask of locational astrology: if relocation is an act imbued with meaning and potential, can locational astrology help us to understand and work wisely with

that potential? Can it help us see the way ahead to which our dim hunches and contradictory yearnings are gesturing?

As always, the process of listening to stories was both enlightening and grounding for me. Stories have many gifts to share with us: they bring ideas to life and ensoul them, making them a part of our lived experience, something that we can touch and be touched by. They are also the best proving ground for those ideas. Psychiatrist Gordon Livingston describes an old military maxim which states that 'if the map disagrees with the terrain, then the map is wrong'<sup>29</sup>, and stories can deflate ill-conceived, pompous ideas, and dissolve simplistic, overly idealistic beliefs. Yet they can also prove the value of a concept or theory, through how well it can fit with or make sense of the story.

So the stories that I gathered did puncture the idealistic elements of my thinking: the 'happily ever after' hope that with one right move we (and I) could change our lives forever, and enter the astrological Land of Milk and Honey that awaited us. However the idea that relocation could make a difference, could enable a transformation in our lived experience, *was* demonstrated in these stories. Whether it be a pathway to a new sense of belonging, a new vision of one's place in the world, or the flowering of one's destiny; whether it be breaking old chains or meeting the potential we never knew was there; the act of moving to a new place seems to work as a *catalyst* for the psyche, enabling, in the right circumstances, new seeds within us to burst forth and grow. Some relocations can also limit, wound or stifle us, just as a tree planted in a poor position or climate may struggle and wilt. Yet ironically, such experiences can often provide the spur necessary for us to wake up from unconsciousness and start searching for answers to our plight.

I also found that locational astrology could mostly describe very accurately and effectively the dynamics and potential of relocation in those stories, *especially when combined with the lived experience of the subjects*. Because the

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<sup>29</sup> G. Livingston, *Too Soon Old, Too Late Smart: 30 True Things You Need to Know Now* (Marlowe Books: New York, 2004), p 22.

stories were retrospective, I couldn't say for certain how this understanding would have affected the subjects of the stories, had they received it at the time. Perhaps not very much in some cases, especially of course where the subject was not ready or open to hear the information being offered. But in many cases, perhaps it would have helped. Decisions may have been made more easily, with less heartache, and some of the lessons in the new place could have been learnt more gently, with less hard and wounding experiences along the way. And my subjects all had the courage to follow their dreams and risk a journey to unknown lands; for some others, the wisdom of a locational astrology consultation may make a crucial difference, giving enough ballast and support to the person's inner self to pursue the Life which is calling them, and abandon the comfortable, joyless smallness of their present existence.

Revisiting my traitorous question about whether locational astrology is really necessary, I think that for some people, perhaps it is not the most necessary or appropriate tool to help them with their 'rite of passage' to a new land. Yet, as one of the few discourses that engages with the unconscious, with intuition and ultimately with the Soul, it offers a unique process that can bring great clarity and encouragement to the small hesitant impulses of the soul, can feed the small seeds of new life that are reaching for the surface. Of course we should not assume that these impulses will point in the same direction in all cases. For some people, the wisdom is awakening in them is the wisdom to stay rather than to go; for others, the needs of their psyche may be met by a long holiday rather than a permanent move, or by a shorter, less glamorous but ultimately more sustainable relocation.

As the 21<sup>st</sup> Century takes shape, the human family is confronted by the results of its materialistic, ego-driven ways over the last 500 years, and of its alienation from nature, community and each other, its loss of the sacred that sustains life and brings it its richness and meaning. Now many of us are taking our first, fumbling steps back towards the sacred, towards belonging, connectedness, meaning, and wholeness. Despite our blindness and

recalcitrance, we have been granted the grace of various wisdom teachings that can act as midwives for that which is struggling to be born within us. I believe that astrology, including locational astrology is one of these wisdom teachings. As I hope this thesis has demonstrated, locational astrology has great value in helping those of us who are fated to confront the loss of meaning and belonging, and search distant lands for a better answer than mainstream rational consciousness can provide. It is my hope that locational astrology continues to grow and be developed in a soulful, grounded way, so that it can offer more people the wise guidance they need when the urge to search beyond the limits of the known world begins to burn within them.

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