

THE SOUL OF THE LIFE CYCLE—
A TRANSPERSONAL PSYCHOLOGY OF ADULT DEVELOPMENT

by

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A dissertation submitted
in partial fulfillment of the requirements
for the degree of Doctor of Philosophy
in Psychology

Institute of Transpersonal Psychology
Palo Alto, California

May 29, 2008

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Abstract

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By what means do people choose to diffuse some aspects of identity and generate new aspects of identity? This phenomenological hermeneutical study researched how 12 elders developed toward self-fulfillment: It examined identity as an ongoing creative act, adjusted and modified by life's experiences and lessons, rather than becoming fixed during early adulthood. Semistructured interviews with five men and seven women aged 60-82 inquired how their highest and lowest experiences, how their perceived personal traits, and how their sense of whether or not they had followed their soul's calling affected their development of identity during their lives. These elders had integrated or were integrating forgotten desires, talents, or repressed aspects of self, including archetypal self-concepts and gender qualities, during middle and late adulthood, redefining who they were in a process Jung (1961) called "individuation . . . more than a coming to terms between the inborn germ of wholeness and the outer acts of fate" (p. 164). This study expands upon Erik and Joan Erikson's concepts in identity formation and end-of-life considerations. In discussing the results, it applies Daniel Levinson's perspective on Lifespan Psychology in middle age, James Hillman's perspectives on sense of calling and character, and turns a lens of Archetypal Psychology to build upon the concepts of Carl Jung, Thomas Moore, Marie von Franz, and Marion Woodman. Robert Moore's (2001) Four Tensions provide a framework for a new perspective on

developmental archetypes involving Superior and Inferior Archetypes, which evolved into a dominant viewpoint in the Discussion. In Lifespan Psychology, the study models how adults may reinvent identity by pursuing new interests. In Archetypal Psychology, the study models how people may renew identity by aligning their self-concepts with archetypal qualities. In Transpersonal Psychology, the study explores ways individuals may relate to themselves and others by exploring spiritual qualities and practices.

Acknowledgements

This dissertation culminates five years of graduate training. Along the way many individuals have provided inspiration and influence. Early on, during my first quarter as an entry-level Masters Degree student, Dr. Henry Poon recognized my potential and invited me to investigate doing doctoral level work, and he continued to encourage me in several classes. The idea of pursuing a Ph.D. was appealing, but the road seemed long and I was uncertain about pursuing a degree or licensure. After being encouraged by other professors, among them John Firman and Kate Wolf-Pizor, who are both gifted therapists, Dr. Robert Morgan, and certain classmates in my original cohort group, I applied to ITP's Global Program and quickly found myself among very special company. Our co-heart, as we called it, included therapists and spiritual leaders from four countries on three continents, a medical doctor who became a dear friend, and a few others like me who were not professionals in the healing arts, but interested in transpersonal psychology and motivated to pursue a doctoral degree.

I am most grateful to my Dissertation Chair, Dr. Judy Schavrien, who introduced me to Archetypal Psychology through James Hillman in my first course in the Global Program, and who has been steadfast in her commitment to this endeavor, standing by me until its completion. Over the last three years, I have thoroughly enjoyed and benefited from our conversations about history, philosophy, literature, and psychology, and I realize and acknowledge that this study would not have been possible without her unyielding support, generous time, and thoughtful suggestions. She is the kindest scholar I have ever known.

I would also like to express my appreciation to my dissertation committee members who saw value in this work and dedicated their time to support its coming to fruition: Dr. John Osborne, for his expertise in phenomenology and freely given suggestions, especially during the early stages of this paper, and Dr. Marie DiSciullo-Naples, for her sharp eye and expertise in Archetypal and Depth Psychology. Additionally, I want to thank Dr. Ryan Rominger, ITP's Global Dissertation Coordinator, for his forbearing assistance in countless inquiries, ranging from format questions to technological glitches.

The person in my life who most deserves my acknowledgement and gratitude is my wife, Persis, who never doubted I would achieve this goal and never complained when my working on this project took my time and focus away from her.

Last, but certainly not least, I acknowledge a debt of gratitude to the men and women who participated in this study. This work is a tribute to them.

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Chapter 1: Introduction

By what means do people choose to diffuse some aspects of identity and generate new aspects of identity? Although some aspects of psychological development during early childhood occur with linear regularity, such as preformal and formal operations, and other aspects depend upon cultural and social environments, I believe that we build adult identity in a nonlinear fashion. Throughout our lives, the sensitive intellectual ego, the sense of “I” or self, acquires skills and experience and adjusts awareness while the evolving spiritual core, the *Self*, influences our instincts, decisions, successes, failures, and relationships in often recurring and sometimes unanticipated ways.

Jung (1971) describes the “Self as an empirical concept (that) designates the whole range of psychic phenomena in man . . . encompassing the experienceable and . . . the not yet experienced . . . a psychic totality . . . consisting of both conscious and unconscious components” (p. 460). Firman and Gila (2002) explain that “The concept of Self points toward a deeper source of wisdom and guidance, a source that operates beyond the control of the conscious personality” (p. 38). The conscious personality is what people often think of as their “self,” whereas Jung emphasizes Self as “fidelity to the law of one’s own being” (1954, p. 173). Assagioli (1967) describes an emergent “I” that first explores one’s personality, then makes contact with “Self” to explore one’s deeper sense of calling, and responds to Self by reflecting upon one’s unconscious feelings and solidifying one’s sense of identity, values, and desires.

Hopcke (1999) writes that the little “s” self, according to Jung, is more than Freud’s interpretation of the self-aware intelligence that navigates between societal norms (superego) and instinctive desires (id). It is an ego complex, “a feeling-toned group of

representations of oneself that has both conscious and unconscious aspects and is at the same time personal and collective” (Hopcke, p. 79). The capital “S” *Self*, by contrast, is “the archetype of wholeness within the collective unconscious . . . a supraordinate, organizing principle of psychic selfhood” (Hopcke, p. 80 & p. 96).

Throughout his career, Jung (1971) found that the Self presents itself in dreams, myths, and fairytales, sometimes as a “supraordinate personality” such as a hero, royal figure, or savior. Sometimes it appears as a “union of opposites,” an interplay of good and evil, light and darkness, hero and adversary. As such, Self is a “*transcendental* (sic) concept” because it carries both knowable and unknowable qualities. “Just as conscious as well as unconscious phenomena are to be met with in practice, the self as psychic totality also has conscious as well as an unconscious aspect” (Jung, p. 460).

Hillman (1996) urges us to attend to the “soul-companion, the *daimon*, [that] guides us here” (p. 8), spiriting the ego and grounding the Self. Jung (1959) has something to say about the *daimon*:

The Greek words *daimon* and *daimonion* express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man. He must know, however, what he is deciding about and what he is doing. Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention [sic]. (p. 27)

In *Aion*, Jung (1951/1959) writes of *daimonion* acting from the highest unconsciousness to the lowest (p. 226), and discusses it in the context of compensatory unconsciousness. In other words, we make up for our faults and weaknesses in ways that may mystify us and that seem to arise both internally and externally. When we decide to act, we know what we are doing, even if we do not know precisely why we want to act as we choose. Each transformation is a type of renewal, a new way of living.

A core assumption of (Lifespan Psychology) LP is that development is not completed at adulthood but that it extends across the entire life course and that from conception onward lifelong adaptive processes of acquisition, maintenance, transformation, and attrition in psychological structures and functions are involved. (Baltes, Lindenberger, & Staudinger, 1999, p. 471)

In my own life of 51 years, I have renewed my identity around music, academic interests, professional choices, spiritual development, and relationships. I prefer to describe my experience as *renewal*, reinventing myself by choice, to the connotation of *identity crises*, cleaning up after a disaster. Spiritually, I was bar-mitzvahed at 13, and then I rejected religion at the age of 25 when my father died. I avoided organized religion for a decade. At 35, I married a devout Christian and made friends with her family and social circle. In my early 40s, I rediscovered spirituality through yoga and meditation. I returned to Judaism at the age of 43 when I stumbled upon Jewish Renewal, a spiritual movement grounded in Hasidic music and teachings that embraces diversity as a cornerstone philosophy. Jewish Renewal brought me to Kaballah and to transpersonal psychology.

Professionally, I journeyed through playing music into technical writing, teaching English, and then studying psychology to create a midlife career change in which this dissertation plays a role. Music has waxed and waned throughout my life, from a professional focus to a forgotten love, to a mentor connection with teenaged rockers, to a way to express divine praise when I play with my rabbi at Shabbat services. Trust issues have ensued in work-related friendships, some becoming fully forgiven and healed and others becoming hard lessons and scars. In some ways, I have softened while my values have clarified. The concept of renewal has become my credo and the *daimon*'s role has become part of the mystery I want to understand much better.

This research focuses the lenses of Archetypal Psychology, Depth Psychology, and Jungian Psychology on Lifespan Development in the discussion chapter. It uses Archetypal Psychology as articulated by James Hillman (1976, 1985, 1987, 1989, 1990, 1992, 1994, 1996, 1999, & 2006), Jungian Psychology as treated by Robert Moore (1991, 2001), and Depth Psychology as discussed by Marion Woodman (1990, 2002), Woodman and Dickson (1997), Marie Louise von Franz (1994, 1999), and von Franz and Hillman (1971) to reexamine Erik Erikson's stages of development (1959, 1959/1980, & 1982) and Joan Erikson's reflections from an advanced age (1997). While Erikson is strongly psychodynamic, Hillman, Moore, von Franz, and Woodman and Dickson are firmly grounded Jungian analysts. However, Hillman's Archetypal Psychology, despite its deconstructive nature, is what captured my initial interest, and led me to Jungian psychology. Von Franz's (1999), von Franz and Hillman's (1971), Woodman's (1990, 2002), and Woodman and Dickson's (1997) feminine perspectives help balance the masculine viewpoints of both Hillman (1976, 1985, 1987, 1989, 1990, 1991, 1992, 1994, 1996, 1999, & 2006) and Erikson (1958, 1969, 1959/1980, & 1982), plus Joan Erikson's (1997) views from later in life. Hillman tells us:

Jung's predilection for animism in contrast with Freud's search for a scientific psychology may be taken also as the particular expression of the archetypal psychology of each: Freud governed more by the monotheistic paternal and the masculine, Jung by the polytheistic feminine and the *anima* (soul image). In Freudian fantasy the heroic ego, like Oedipus, develops through slaying the father; in Jungian fantasy the heroic ego battles for deliverance from the mother. Freud invented the Primal father of the Primal Horde, the stern superego, the fear of castration, and the protective censor. In old age Freud wrote on Moses; Jung's late work lauds Mary and Sophia. Freud's early and main pupils were men. Jung invented the Great Mother; wrote only one minor paper on the father, but major ones—and repeatedly—on the mother and the *anima*. His early and chief pupils were women. (1992, p. 21)

Woodman looks to Romantic poets and Shakespeare as interpreters of culture, psychology, and eras, in addition to citing Greek and indigenous myths, to emphasize our human need to transcend gender roles and their shackles upon our bodies, minds, and spirits:

The term “conscious feminine” applies as much to men as to women, even as the term “conscious masculine” applies to both sexes. In the age now emerging, the same dynamics operate in both sexes to create thereby what has not yet been sufficiently recognized: a genuine meeting ground between them. (1990, p. 16)

Statement of Purpose

The purpose of this study is to explore the choices people make to diffuse some aspects of identity and generate new aspects of identity throughout a lifetime. I started to answer this question by asking about the *daimon*, the inner spirit that openly or furtively suggests itself through instincts, intuitions, dreams, and actions. Did I become who I wanted to be or did I not? How have I satisfied my soul? How have I disregarded it? The *daimon* is the soul of realized and repressed desires, insisting that *this is what I must attend to*, or if suppressed, *this is what haunts me*. The *daimon* provides the images of our greatest will power and inversely, our greatest won't power, in repressed desires. My quest for understanding led into readings in Lifespan Psychology, Depth Psychology, Archetypal Psychology, and Jungian Psychology.

Lifespan Development Psychology posits answers to this question from analytical perspectives, exploring biological, behavioral, and cultural causes and effects, giving little attention to soul or calling. The perspectives of Depth Psychology and Archetypal Psychology offer cultural myths, stories, and inherited archetypes and human roles to flesh out the soul's desires and actions during a lifetime. In this study, Archetypal Psychology and Depth Psychology are used not to analyze dreams or to seek the roots of

psychopathology. They are used as lenses to explore the high points and low points of people's lives, and to explore their reflections of their evolution into elders.

By examining the choices elders have made, this study explores how we may renew the elder phases of our lives. Replete with personal narratives of successes, failures, relationships, soul's callings and denials, by applying the perspectives of Jungian Archetypes and Archetypal Psychology, the study offers guideposts for the paths into middle and late adulthood. The study has implications for the fields of Lifespan Development Psychology, Archetypal Psychology, and Transpersonal Psychology. In Lifespan Psychology, the study models how adults may reinvent their sense of identity during their middle and elder years by investing themselves in new interests. In Archetypal Psychology, the study models ways in which people may identify themselves anew by virtue of aligning their self-concepts and behaviors with new or abandoned archetypal qualities. In Transpersonal Psychology, the study explores ways in which individuals may relate to themselves and others by exploring their innate spiritual qualities or new spiritual practices.

Approaches and Methods

I used a hermeneutical phenomenological method for this study. The interview questions asked participants about their key experiences, high points and low points, and whether or not they have lived their soul's calling. Other questions asked about renewing or reinventing one's sense of identity as part of facing challenges, and desiring freshness in living. I asked about challenges, changes, joys, regrets, callings, spirit, and life lessons.

In hermeneutic phenomenological human science the interview serves very specific purposes: (1) it may be used as a means for exploring and gathering experiential narrative material that may serve as a resource for developing a richer and deeper understanding of the human phenomena, and (2) the interview may be

used as a vehicle to develop a conversational relation with a partner (interviewee) about the meaning of an experience. . . . Another way of collecting accounts of personal experiences is to have taped or otherwise recorded conversations with people who might tell us personal life stories. (Van Manen, 1990, pp. 66-67)

I sought to avoid construing expectations among my participants and listened actively and reflectively during each interview, employing beginner's mind as much as I could so as to encourage authentic conversation and the unpredictable results that authenticity often fosters. I tape-recorded the interviews so that I would not have to write notes, transcribed the interviews myself, and in chapter 4 have presented the results as participants' narratives. After presenting the participants' experiences, I organized the data around Erikson's stages (1959, 1959/1980, 1997), Levinson's periods (1978), and Moore's tensions (2001), and used archetypal perspectives to make the stages and periods porous as images integrated them beyond verbal boundaries, and applied archetypal perspectives to make meaning of the participants' lived experiences.

Since reflecting upon my interview procedures with my Dissertation Committee, I have learned that I created a "demand characteristic" by using the term "soul's calling" in a question, which presupposed a shared understanding of what "soul" means. Speaking phenomenologically, with this question, I forced a type of response rather than invited a completely open rendering. I asked the question late in the interviews, after an experience that amounted to a life review, and therefore had set the stage for reflective consciousness on the part of my participants. Nonetheless, each participant could project personal meaning upon the question, or create an expectation of what they thought I wanted from them, and that may have affected their responses. Although my Dissertation Committee approved this question, among others, in the proposal phase, and it was approved by the

Ethics Committee, the process of learning best phenomenological methods has continued during the writing and revising of this study.

I analyzed the narrative contents of these interviews, meditated and “indwelled” (Moustakas, 1990) to intuit the deeper meanings they presented. I correlated the themes they expressed to archetypal images and the sense of spirit that informs them. I listened to each participant at least three or four times, and used multicolored Sharpie pens to chart their lives on poster-sized versions of Erikson’s and Levinson’s stages. “Indwelling refers to the heuristic process of turning inward to seek a deeper, more extended comprehension of the nature or meaning of a quality or theme of human experience” (Moustakas, 1990, p. 24). The philosophical stances and psychotherapeutic tools provided by Archetypal Psychology broadened and deepened the quality of interpretation and integration of the divine feminine and divine masculine in midlife or later years, and have led me to consider archetypal images pertinent to the 21st Century. “What DNA is to the physical body, the archetype is to the psychical body” (Woodman, 2002).

Chapter 2: Review of Relevant Literature

Defining Character, Describing the Soul

This literature review focuses strongly upon Erikson (1959, 1959/1980, & 1982) and borrows from Fadiman and Frager (2002), the Institute of Transpersonal Psychology's founders whose text provides keen overviews of Erikson and others. Pertinent literature includes key contributors to the field of the Psychology of Lifespan Development, but ultimately focuses on Erikson's stages of development, the work of Carl Jung (1959, 1964, 1968, & 1971), and James Hillman (1976, 1985, 1987, 1989, 1990, 1992, 1994, 1996, 1999, & 2006). Hillman opens wide the "sense of identity" in Erikson's stages of development, bringing a sense of calling, of soul, and the *daimon* into an otherwise narrower picture based upon family and culture. Aspects of feminine consciousness and masculine consciousness are explored in a review of Marion Woodman (1990, 2002) and Woodman and Dickson's (1997) works, exploring the difference between a Freudian psychodynamic approach and Jungian mythopoetic archetypes (1959, 1961, 1968, & 1971). Theories of personality presented by Carl Jung (1959) and Roberto Assagioli's (1965, 1967) theory of psychosynthesis are included. Robert Moore's (2001) insights into consciousness via personal transformation, ritual process, and the four tensions highlight interpretation in the discussion section.

Erikson's stages are superimposed upon the linear timeline as he presents them. Erikson reminds us that "one of the chief misuses of the schema" is to look at each sense of identity—trust versus mistrust, identity versus identity diffusion, and the others—"as an achievement, secured once and for all at a given stage" (1959/1980, p. 181). He describes how "stagnation, like the antithesis in all stages, marks the potential core

pathology of this stage (generativity) and will, of course, involve some regression to previous conflicts” (1982, p. 68). Rather than pathologize stages of development met or missed, this research offsets linear time and linear development with a poetic basis of mind, the timelessness of myth, and the eternal strength of spirit.

Lifespan Developmentalists Paul Baltes, Ulman Lindenberger, and Ursula Staudinger (1999), as well as Urie Bronfenbrenner (2004), all convey a clear need *not* to pathologize odd behaviors of young people. Why then would we pathologize adults more readily? In contrast, Archetypal Psychology interprets the ways people revisit crises of personal, familial, cultural, and mythical importance as we develop character throughout life. As we learn, or fail to learn, the same lessons repeatedly, the human spirit is often diverted but rarely lost completely. Central to understanding lifespan experience, the consistent or evolving role of soul, personal spirit, and the personal connection to the divine will thread through the discussion. As Hillman (1999) writes,

The myth of Eternal Return is based upon a radical premise: Time is cyclical. What happens now has happened before and will happen again at some basic level if not exactly in each detail. This cyclical repetition reflects the eternal time of the cosmos. Stable, sacred patterns or archetypal forces govern the changing life of the world. Life in the world moves forward in secular time, usually quite ignorant of the mythic patterns it is repeating and cannot escape from. We do not see that the new is the old come around again, and that to understand the new we must return to the old. (p. 127)

To consider a soul of our life span requires us to try to define soul. Frances Vaughan (2005) describes the soul “as witness of both the phenomenal world of ego and the Self as Spirit, [which] partakes of both personal reality and the transpersonal ground of being” (p. 101). She compares how different religious and spiritual traditions interpret the concept of soul. Sri Aurobindo’s Indian perspective believes in soul as an awakening of inner being (Vaughan, p. 105). Thomas Aquinas’ dualistic Christian perspective

separates an individual soul substance from physical being (Armstrong, 1993, pp. 207-208). Hinduism portrays soul dualistically as well, as an eternal observer and a corporeal participant. Christian Orthodoxy describes the soul in ways that echo several faiths:

Anything which has life is called a soul, every animal, but more commonly within the Scripture it pertains to man [sic]. It signifies the way in which life is manifested in man. It does not refer just to one department of human existence—the spiritual in opposition to the material—but signifies the whole man, as a single living hypostasis. The soul does not merely dwell in the body, which itself, like the flesh or heart, corresponds to our ego, to the way in which we realize life. A man is a soul, he is a human being, he is someone. The soul is not the cause of life. It is, rather the bearer of life. Soul is the life that exists in man, and it is also every man who has life. Soul is also the life which is expressed within the spiritual element in our existence. Since the term “soul” has many meanings, there are many places where things have not been clarified. (Hiertheos, 1994, p. 98)

Different perspectives abound. Whereas “in Shamanic traditions everything is believed to have one or many souls,” not just people, but animals, stones, and trees, many of the world’s religions and spiritual traditions endow each person with a unique essence that arises from *the breath of life* (Vaughan, 2005, p. 108). The reference to breath comes directly from the Hebrew Bible as *ruach*, literally “wind” or “breath,” which gives Adam *nefesh*, his human spirit. The Greek word *pneuma* associated with breath is etymologically paired with spirit, as is the Latin *animus* connected to *anemos*, the Greek word meaning “wind” (p. 109). Vaughan (2005) writes that the concept of the soul being manifest both physically and invisibly permeates the languages of the world. In Indian philosophy, “the word *Atman*, translated as ‘soul,’ is derived from the Greek *atmos*, or ‘air’” (p. 111).

Abram (1996) acknowledges the “vast importance, within the Jewish tradition, of the breath itself” (p. 247). In Kaballah, however, we learn of five levels of soul: *nefesh*, physical being; *ruach*, simultaneously physical breath and human uniqueness; *neshama*,

human inspiration; *chayah*, life force; and *yachida*, the place where the singular, unique oneness of each soul crosses the abyss and knows that there is no distance to Yachid, the infinite oneness of God. It is, in the image of Martin Buber, the ultimate I-thou, the eternal union, the merging of the human soul with God (Dosick, 1999, p. 68).

The soul names in Hebrew have Arabic roots, and Islamic soul words have similar sounds and meanings. Additionally, as if to answer the Buddhist philosophy of the Four Noble Truths of which the first is, “all life is suffering,” Judaism provides the original practice of a weekly day of rest, complete with an extra soul to provide heightened joy and peace:

In Jewish practice, on Shabbos, one receives an additional soul, the *neshama y'terah*, which means that all sadness, gloom, and irritation are forgotten, there being only joy and gladness diffused through both the upper and lower worlds. The *neshama y'terah* allows us to experience the universal energy that brings us closer to the one world of God. (Dosick, 1999, p. 68)

Michael Hampson (2008) calls our attention to “the experience of being self-consciously alive: the sense of being a conscious observer of, and decision-making participant in, the life we call our own” (p. 17). According to Ken Wilber, one can attain closeness to God regardless of one’s religious practice, harking synonymously to Juliet on the balcony, who proclaims, “A rose by any other name would smell as sweet.” Wilber waxes a bit more sharply: “A diamond will cut a piece of glass, no matter what words we use for ‘diamond,’ ‘cut,’ and ‘glass’—and a soul can experience God, no matter what words we use for ‘soul,’ ‘experience,’ and ‘God’” (1993, p. 259).

By using meditative practices and creative expression, spiritual guides exercise awareness of lower and upper unconsciousness to access and awaken the soul. While the lower unconscious holds our repressed feelings and memories, the upper unconscious

holds our potential creativity and spirituality. Developing soul consciousness inspires conscious creativity that is rooted in the soul, drawing from both above and below to enlighten consciousness.

The soul may be perceived not only in imagination but also in creative endeavors. Inspiration comes through the soul. The voice of the soul may invite the *daimon* that compels creativity. If we listen for the voice of the soul in dreams, meditation, prayer or contemplation, inspiration and inner guidance become increasingly accessible. Although the soul may be overlooked, the infinite radiance of Spirit is never absent. The awakened soul is always aware of its presence. (Vaughan, 2005, p. 127)

Hillman (1992) tells us, “soul is a perspective rather than a substance, a viewpoint toward things rather than a thing itself” (xvi). Sanford Drob (1999) writes about soul “as most apt to emerge in those chaotic, pathological moments when we experience the disintegration of our beliefs, values, and security” (p. 58). Whether owing to duress or to exceptional well-being, new insights arise and we transform our identities, our sense of self and character, to adapt to those new insights.

Spirit yearns with limitless aspirations; matter imposes limitations on spirit. Soul mediates between them Journeying between earth and heaven, joining one to the other, the soul understands the language of poetry, the language of metaphor, which integrates the image with feeling, mind and imagination. (Woodman, 1990, p. 27)

The insights of Levinson (1978) regarding middle adulthood extend and strengthen the scaffold Erikson provides, and allow us to integrate Archetypal Psychology, transpersonal perspectives of spirituality and philosophy with Erikson’s stages of development. This combination sheds light and reveals shadows as to how we progress through times of joy, ennui, crisis, and loss. In the life we are given, we move toward spiritual growth or nullification, with souls illuminated, intact, or fragmented. As

shown in the narratives of more than one elder, even a soul that is lost along the way can be found again.

Observing from a contemporary stance, Baltes et al. (1999) articulate a multidimensional perspective on lifespan development that anticipates imperfect personal balance and the compensatory measures such imbalances require:

Baltes and his colleagues . . . were more radical in their departure from extant theoretical models of development. Considering evolutionary perspectives (PB Baltes 1987, Magnusson 1996), neofunctionalism (Dixon & Baltes 1986), and lifespan contextualism (Lerner 1991), they opted for a more flexible construction of development. One such model was to define development as selective age-related change in adaptive capacity. With the focus on selection and selective adaptation, lifespan researchers were able to be more open about the pathways of life-long ontogenesis. For instance, with this neofunctionalist approach, it becomes possible to treat the developing system as multidimensional, multifunctional, and dynamic, in which differing domains and functions develop in a less than fully integrated manner, and where trade-offs between functional advances and discontinuities between age levels are the rule rather than the exception (see also Brim & Kagan 1980, Labouvie-Vief 1982, Siegler 1997, Thelen & Smith 1998). (p. 491)

From a more empirical perspective,

transpersonal development is part of a continuum of human functioning or consciousness, ranging from the prepersonal (before the formation of a separate ego), to the personal (with a functioning ego), to the transpersonal (in which the ego remains available but is superseded by more inclusive frames of reference). (Scotten, Chinen, & Battista, 1996, pp. 3-4)

Transpersonal psychology brings together empirical observations of development with phenomenological observations and spiritual considerations that may defy clinical definitions but influence the people we become. The more I learn about psychology, spirituality, education, and living, the more I realize that the words of Torah that Moses heard on Mount Sinai apply to all of us: *I am who I am becoming*.

From the perspective of psychosynthesis, Assagioli (1978) tells us,

“Spiritual” refers not only to experiences traditionally considered religious but to *all* states of awareness, all the human functions and activities which have as their common denominator the possession of *values* higher than average—values such as the ethical, the aesthetic, the heroic, the humanitarian, and the altruistic. In psychosynthesis we understand such experiences as of higher values [that are derived] from the superconscious levels of the human being. The superconscious can be thought of as the higher counterpart of the lower unconscious so well mapped by Freud and his successors. Acting as the higher unifying center for the superconscious and for the life of the individual as a whole is the Transpersonal or Higher Self. Thus spiritual experiences can be limited to superconscious realms or can include the awareness of the Self. (pp. 141-142)

When we are in sacred moments of winning, losing, empathy, or sacrifice, we are in touch with our souls. When wrestling with who we are, we learn what it means to live. When we win the heart of the one we love, master new skills, defeat a strong opponent, or create something new where nothing stood before, we are suffused with transformative growth, and we exude the gift of good living. When the loss of limb, love, life, or livelihood underscores the existential question of what really matters to us, who and what we truly care for, the bottom line of every breath and action becomes how deeply we can dig into our resources of empathy, compassion, hope, and endurance to live fully and completely again, or to redefine how completely we may live within the context of a new loss. We are soulful enough to absorb the pain and transform trauma into meaningful learning. We are spirited enough to reach higher than before and to bring others higher with us. Such experiences are not verifiably empirical, but phenomenal, and to study them calls for phenomenological research.

In choosing to generate new aspects of identity while diffusing others, Psychodynamics examines parenting, sexuality, and repressed desires as the keys. Operant Conditioning focuses on the consequences of behavior, while Classical Conditioning focuses upon the eliciting stimuli. Cognitive Psychology uses behaviorism

as its foundation to postulate intervening variables and hypothetical constructs to identify observable behavior to support or disconfirm such postulation and thereby to modify patterns of thought. Jungian Analytical Psychology, the cornerstone of Depth Psychology and Archetypal Psychology, “considers images to be the basic givens of psychic life, self-originating, inventive, spontaneous, complete, and organized in archetypal patterns” (Hillman, 1992, xvii).

All psychology is depth psychology [leading us] toward a psychology of the soul that is based in a psychology of image . . . both a poetic basis of mind and a psychology that starts neither in the physiology of the brain, the structure of language, the organization of society, nor the analysis of behavior, but in the process of imagination. (Hillman, 1992, xvii)

Depth psychology focuses upon unconscious levels of the psyche, the deepest patterns of psychic function and the metaphorical aquifer that nurtures each conscious and unconscious image. Woodman (1990, p. 22) writes that “Jung called the soul-making process an *opus contra naturam*, a work against nature, by which he meant one had to work against the unconscious pull of nature in order to release the soul essence.” Bringing images to consciousness as metaphors when they are contained in unconscious depths can be difficult. She explains that

Metaphor is by definition the imaging of spirit in matter, or even spirit as matter. That world in which the two are joined in the intermediate world identified as soul. The continuous intercourse between matter and spirit is thus apparent in the very nature of language, which originates in metaphor. (Woodman, 1990, p. 25)

Elkins (1995) summarizes Hillman’s poesy in separating soul from spirit:

Both share the vertical plane in spatial metaphor, but spirit has to do with “up” while soul has to do with “down.” Spirit is about height; soul is about depth. Spirit is Icarus flying toward the sun; soul is Icarus as he plummets from the sky, falling back to earth. Soul is always about falling back to earth, about coming down, about descending into our depths. Soul is about learning the lessons triumph and achievement cannot teach. (Elkins, p. 79)

The same could be said about building character: We learn from our mistakes, we try, we try again, we pick ourselves up when we fall down, and we show spirit in the face of defeat. This kind of learning does not happen in definitive stages, though some psychologists describe this in lifespan development. We must ask ourselves, “At what age does our spirit grow—when does our soul deepen?” Hillman reminds us of Judy Garland, her spirit rising to steal the show by singing *Jingle Bells* at the age of 2½ (1996, p. 49). Woodman concurs and brings soul into the picture: “Spirit yearns with limitless aspirations; matter imposes limitations on spirit. Soul mediates between them” (1990, p. 27).

Critiquing Erikson’s Stages of Development

Erikson (1980) quotes David Rapaport’s original introduction (1959) to the book: “To systemize this work and to clarify the conceptual status of its terms is a task for ego psychology of the future” (p. 11). Broad in scope and application, Erikson (1959/1980, 1982) describes the Psychology of Lifespan Development through a lens of critical stages, his views standing squarely upon the shoulders of Freud and respected beside the work of Jung, Piaget, and Vygotsky. However, Erikson’s theories do not include the soul that deepens despite—or because of—various crises. The crisis that shocks a person’s sense of purpose, confidence, fidelity, or love also brings life lessons. We can develop wisdom based upon depth of experience before reaching old age. One can live with great autonomy, develop self-doubt, and then regain autonomy another day. In our old age, we foster creative dependency upon others in order to retain or promote our autonomy (Baltes et al., 1999). What is the adult’s story? How do we understand her? Erikson generalizes how “every adult carries these (developmental) conflicts with him in the

recesses of his personality” and tries “to describe those elements of a healthy personality which . . . are noticeably absent in defective or neurotic patients” (1959/1980, p. 52). He provides dozens of examples of “those who cannot stand the tension between polarities, the never-ceasing necessity of remaining tentative in order to be free to take the next step, to turn the next corner” (1959/1980, p. 36), and gives several sketches of crises resolved. He also provides (1959/1980) one concrete example of an integrated psyche in biographical notes about George Bernard Shaw. Other works [*Young Man Luther* (1958) and *Gandhi’s Truth* (1969)] portray other integrated beings, however, Erikson appears to consider this kind of spiritual integration an exception in lifespan development rather than the norm.

Erikson (1959/1980) acknowledges how “the distinct elements of organismic organization,” “the process of the organization of experience by ego synthesis,” and “the process of social organization of ego organisms in geographical-historical units” coalesce in the development of the whole person. He says that “these processes *exist by and are relative to each other*” [sic] (p. 49), and “when integrated in adulthood, blend into the total personality . . . and their impairment in adulthood is clearly circumscribed” (pp. 57-58). Circumscribed impairment in adulthood hardly sounds happy. Also, and perhaps more important, is the pattern of personal problems that arise during people’s lives, ways they repeatedly abuse themselves with food, drink, drugs, sex, violence, or isolation.

Erikson (1969) projects onto Gandhi Christ-like qualities and an archetypal label, but steps around suggesting archetypal images that don’t suit his framework. He allows for Gandhi’s recursive identity formation, mentioning him as being simultaneously a man “aspiring to saintliness,” a father figure, and a child figure (p. 399). Erikson also

underplays the archetypal proportions of Gandhi's soulful, spiritual path before attaching Christian labels to him:

There is nothing more consistent in the views of Gandhi's critics than the accusation of inconsistency: At one time he is accused of sounding like a socialist, and at another a dreamy conservative; or, again, a pacifist and a frantic militarist; a nationalist, and a "communist"; an anarchist and a devotee of tradition; a Western activist, and an Eastern mysticist; a total religionist and yet so liberal that he could say he saw God even in the atheist's atheism. Did this polymorphous man have a firm center? (p. 396)

Gandhi, I think, would make his own those pronouncements of Luther which once singled out as the essence of religious actualism: *Quotidianus Christi adventus*—Christ comes today; *via dei est qua nos ambulare facit*—God's way is what makes us move; *semper oportet nasci, novari, generari*—we must always be reborn, renewed, regenerated; *proficere est nihil aliud nisi semper incipere*—to do enough means nothing else than always to begin again. (p. 398)

James Hillman (1976, 1985, 1991, 1992, 1994, 1996, & 1999) offers a different perspective, nurturing our nature by addressing the soul and questioning character and calling. He focuses on the unifying principal of the soul that connects the id to the ego to the superego to the shadow to the *daimon* to the angel that provokes and protects us contradictorily and simultaneously. His *acorn theory* emphasizes the character born within each person that develops throughout the lifespan, "a uniqueness that asks to be lived and is already present before it can be lived" (1999, pp. 3-7). This central *Self* weathers life's challenges in ways that both define us and call us to define ourselves. Crisis does not necessarily beget neurosis; if it does, then who is to say that the neurosis is definitively evil or unproductive? Some have called Gandhi neurotic for abstaining totally from sex unless he intended procreation, for his strict diet, and for his utterly parallel submission and defiance, while others have called him a holy man.

Hillman's (1992) views on pathology are pivotal when he tells us that pathology calls forth the symbols, images, and meanings that constitute our deepest human response

to chaos and form the building blocks of creativity in literature and the arts (pp. 9-10). The themes of people's responses and the complexes they revealed in response to word association tests led depth psychologists to call their approach to the psyche a "poetic basis of mind . . . a thesis first set forth in (his) 1972 Terry Lectures at Yale University" (Hillman, 1992, p. xi). In creative imagery we juxtapose opposites and expose our true feelings. In visual arts, poetry, music, and dance we hold in graceful ambiguity the yin and yang of emotional states, unconscious yearnings, and violent impulses. Perhaps Van Gogh could not have created his beautiful impressionistic masterpieces had he not also been capable of cutting off his ear. Passion begets imagery.

Erikson tells us that "*a sense of basic trust* is the first component of mental health to develop in life, a *sense of autonomous will* the second, and a *sense of initiative* the third" (1959/1980, p. 54), and these precede five more crises of industry, identity, intimacy, generativity, and integrity during the lifespan. His linear theoretical orientation has merit, but does not discuss original will, the daimon seed, or a person's need to answer their soul's calling, for their spirit to rise beyond that which their environment expects of them.

Hillman (1996) moves our development past theoretical orientation into something more—"the call." He writes:

There is more in a human life than our theories of it allow. Sooner or later something seems to call us onto a particular path. You may remember this "something" as a signal moment in childhood when an urge struck out of nowhere, a fascination, a peculiar turn of events struck like an annunciation: This is what I must do, this is what I've got to have. This is who I am. This . . . is about that call. (p. 3)

Erikson's (1959/1980) stages focus on forging integration despite crises of repression. Hillman's (1996) theme of calling and Assagioli's (1967) psychosynthesis

focus on a wholeness we may repress or embrace. Woodman assures us that “transformation takes place through metaphor” (1990, p. 28), affirming Hillman’s “poesy of mind,” but adds a comment that supports this dissertation’s thesis: “Without metaphor, energy is locked in repetitive patterns. Medusa traps energy in stone. In the creative matrix, the symbol flows between spirit and matter, healing the split” (1990, p. 28).

The Self demands a reckoning: The ego must recognize what it has so long feared and rejected. Whether we grow or wither in that encounter depends on whether we cling to our ego’s rigid standpoint or whether we choose to trust the Self and leap into the unknown. (p. 105)

Do we follow the *daimon*’s urge to create or wonder what we might have done?

This question parallels Erikson’s crisis of identity development versus identity diffusion, wherein we must have faith in our instincts, skills, and intuition, in the connection between our mind, soul, and spirit to guide us in the right direction to new relationship, learning, or search for meaning. We succeed, fail and move on, or fall into confusion. Hillman responds to the poetic urge that not everyone possesses by addressing mediocrity, an unfortunate label that applies awkwardly to one’s soul or *daimon*: “The middling majority, whether in talent, in opportunity, in background, in luck, in brightness and beauty, are neither born great nor have greatness thrust upon them” (Hillman, 1990, p. 249). Mediocrity means that one lacks distinction in talent or endeavor, but mediocre is not an adjective to describe soul. A soul is warm, wise, old, or sweet. One may have a wounded soul, but not a mediocre soul. The *daimon* may not show itself in conspicuous talent or productivity. It appears in less observable ways: in nurturing others, in reliability, or in eccentric interests that some may feel are odd or negative but that feed a need in an individual soul. As identity develops, the *daimon* shows. One does not fail to develop a personality, an identity, although it may not reveal the *daimon*’s depths.

Hillman offers a way to hold together the contradictory ends that Erikson, Baltes, and other Lifespan Developmental Psychologists portray as dualities. Even Baltes et al.'s (1999) description of a "holistic" approach rings of dualism:

On a strategic level, there are two ways to construct lifespan theory: person-centered (holistic) and function-centered. The holistic approach (Magnusson 1996, Smith & Baltes 1997) proceeds from consideration of the person as a system and attempts to generate a knowledge base about lifespan development by describing and connecting age periods or states of development into one overall pattern of lifetime individual development. An example would be Erikson's (1959) theory of eight lifespan stages. Often, this holistic approach to the life span is identified with life-course psychology (Elder, 1998). The function-centered way to construct lifespan theory is to focus on a category of behavior or a mechanism (such as perception, information processing, action control, attachment, identity, personality traits, etc.) and to describe the lifespan changes in the mechanisms and processes associated with the category selected. To incorporate both approaches to lifespan ontogenesis in one conceptual framework, the concept of lifespan developmental psychology (PB Baltes & Goulet 1970) was advanced. (1999, p. 472)

Each of Erikson's stages contributes to the development of identity, and each stage may be revisited at later times in life as issues arise to be resolved and reintegrated. For this reason, I review each stage to address its role in identity development.

Basic Trust Versus Basic Mistrust

Erikson (1959/1980) describes the first psychosocial crisis of *trust versus mistrust* as "an attitude toward oneself and the world derived from the experiences of the first year of life" (p. 57). It is when "an infant's sense of trust in self and in the world develops from the quality of primary care" (Fadiman & Frager, 2002, p. 234). Erikson (1959/1980) acknowledges that the nature of "quality" care varies vastly from culture to culture, from family to family. He juxtaposes parents who swaddle their babies' limbs in blankets for a year lest they "scratch [their] own eyes out" to parents who let their babies scream until they "literally get blue in the face" (pp. 59-60). The critical factor for Erikson

(1959/1980) is how “a drastic loss of accustomed mother love . . . at this time can lead to acute infantile depression or to a mild state of chronic mourning which may give a depressive undertone to the whole remainder of life” (p. 62). He attaches this stage to Freud’s oral phase and the mutuality of breast feeding between mother and child.

Daniel Goleman (2006) more than echoes Erikson’s observation, going as far as to say that a lack of emotional mirroring can scar a youngster’s ability to develop empathy at all, but that empathy can be learned at a later time during childhood, given sufficient nurturing by others. Woodman adds “Trust leads to surrender. If the surrender has been betrayed, then trust becomes almost impossible” (1990, p. 62). “A mother who cannot welcome her baby girl into the world leaves her daughter groundless,” and people who have a “wounded feminine” seek out partners who mirror this wounding in power struggles within the relationship (1990, p. 74, pp. 132-133).

Woodman (1990) takes this a step further into our Western culture, wherein a wounded feminine Self may develop internalized misogyny, and a wounded masculine Self may embrace ritual brutality, each abusing the essence of themselves (pp. 155-158). In much the same way, a wounded ethnic Self may despise an internal otherness that cannot sing Christmas carols and carries the scars of the Holocaust, as in a self-hating Jew. A wounded Self may accept a second-class role in a culture and have first-class fantasies, preferring to play with White dolls although one’s skin is Black, dreaming not of college and accepting marginalization as the way it is, thus internalizing racism (McGoldrick, 1998). In such cases a dominant culture also tends to misuse archetypes. Jesus is portrayed as a white male throughout North America and much of Europe. However, 12th Century Byzantine art originally from Greece and Egypt shows Jesus as

Black; paintings in Central and South America often show Jesus as brown-skinned. One Ethiopian Jewish tribe is certain that they are descendents of Moses. Indigenous social organization favors local or familiar people over others.

Erikson (1959/1980) describes how the biological imperative causes the psychological effect or how the psychological withdrawal causes a depressive nature. Primary trust engenders the impetus to thrive, to seek out loving support from others, and to reciprocate with one's own affection and interest. "Basic trust" means that we expect others to pay quality attention and that we will give them quality attention, too. "In adults the impairment of basic trust is expressed in a basic mistrust. It characterizes individuals who withdraw into themselves in particular ways when at odds with themselves and with others" (p. 58). He regards basic trust as "the cornerstone of a healthy personality" (p. 58).

Hillman (1996) maintains people are more resilient than this, and draws from Plato's Myth of Er and the philosophy of Plotinus to begin his point. "The soul of each of us is given a unique *daimon* before we are born, and it has selected an image or pattern that we live on earth" (p. 8). At one point, Odysseus is the last soul present to select his next life on earth, and knows he will promptly forget his former life the moment he is born. He selects a boy who will become a common working man with a family who lives a comfortable but unremarkable life. In that child, Odysseus' chosen spirit is what the Greeks called our *daimon* and the Romans our genius, which will not forget the choices made between lives. Hillman asks (1996), "Why not keep within psychology proper what was once called providence?" (p. 13) To Hillman, the *daimon* selects our parents, its fate selects our accidents and challenges, and it guides our instincts, decisions, and actions to

deal with the circumstances into which we are born. We are provided with a *daimon* or genius or guardian angel, but we are not guaranteed the inclination to pay it proper attention. Providence is not scientific, it is based upon faith. If I believe in my musical talent, even if my parents belittle or neglect it, then I may heed my *daimon* when I teach myself to play guitar when I am older. If I allow their disregard to become my own, then I may have failed to attend to my *daimon*'s urging, or it may show itself in my love of jazz or Broadway musicals. Woodman (1990, p. 89) writes, "Memory is imagining qualified by time," but I would rephrase: "Memory is *image* qualified by time." We hold images in our minds, but imagining infers a process rather than something that sticks.

If an uncaring parent and loss of mother love are so crucial, as Erikson (1959/1980) claims, then how do we explain the fortitude and success of Eleanor Roosevelt? Perhaps by digging more deeply into Jungian literature (1959), wherein there are "three essential aspects of the mother: her cherishing and nourishing goodness, her orgiastic emotionality, and her Stygian depths" (Jung, 1959, V. 9, p. 82). Per Hillman's (1996) psychobiography, she "declared herself 'an unhappy child,' who lost a mother who never liked her, a younger brother, and a playboy father, all before she was nine" (pp. 20-21). She lied and stole and threw tantrums as a child, and "all the while '(she) carried on a day-by-day story, which was the realest thing in (her) life'" (p. 21). In her mind, she ran a huge household and traveled with her father, helping him carry out important duties. Was she not already preparing to be the First Lady, to chair committees, and to bolster a president who had chronic illnesses? She imagined herself in an important role, and created a self-image to match it.

Hillman (1996) tells us, “the theory of compensation pulls a lot of weight in psychobiography” (p. 22), and he proceeds to list numerous high achievers who as children were slow in school, slight of build, or socially fearful, including Eleanor Roosevelt, Generalissimo Franco, Erwin Rommel (the “Desert Fox”), and Mohandas Gandhi. While Freud, Jung, and Adler all subscribe to compensation theory, that we over-develop strengths to compensate for weaknesses, Hillman (1999) condemns it, preferring the “one supreme factor that is present in every achievement: motivation” (p. 27).

Despite the respect due Erikson’s (1959/1980, 1982) theories, to limit the establishment and maintenance of basic trust to the first stage of life disregards the experiences and lessons we accumulate during a lifetime. Erikson’s broad generalization of basic trust being gained or lost in the first year of life has merit, but also begs questions. Contemporary Lifespan Development Psychology recognizes that human development is an ongoing process, combining holistic and functional aspects of development to describe the multidimensional, integrated nature of human development. Erikson’s first milestone, trust, if developed, leads to further developmental benchmarks. Trust is placed in every person we encounter—or not. If we learn to trust or mistrust as early as Erikson places the crisis, it is just as suitable to label each of us trustworthy or untrustworthy based upon the same period of life. Lifespan Psychology calls upon us to delve into the depths of our souls on a regular basis to overcome fears and weaknesses. We learn to trust or not to trust other people on an individual basis; we also gain or lose that quality owing to circumstances and decisions we may or may not control. Consider not only intimate relationships and friendships, but workplace allies and political

allegiances. When we consider our ability to trust, Hillman's (1996, pp. 27-29) *motivation theory* holds at least as much credence as caretaking during infancy. Have not all of us, at some point, learned not to trust another? It is probably equally true that many of us have trusted on faith and had that faith rewarded. The decision to trust or not to trust may find its roots in Freud's oral phase, yet I believe we decide whether or not to trust each person individually. Such decisions are based upon motivation and experience, and often, intuition.

Intuitions occur, we do not make them. They come to us as a sudden idea, a definite judgment, a grasped meaning. . . . Because intuitions are clear, quick, and full, and therefore so convincing, they can be wholly wrong, missing the mark just as quickly as they can get it right. (Hillman, 1996, pp. 98-99)

Upon what information do we intuit judgments about others? "Just as we share the physical characteristics of human kind, so we share archetypal motifs in the collective unconscious" (Woodman, 1990, p. 69). Both the experiences we live and the stories we learn provide much of the material in our collective unconscious, that vast treasure of myths and legends and lived experience that informs both our waking and dreaming lives. We live through or observe among others the positive mother and the negative mother, the positive father and the negative father, the patriarch, the matriarch, the trickster, the Savior, the victim, the genius, "cripples, rebels and criminals" (Woodman, 1990, pp. 131-159). Hillman (1996) acknowledges the developmental influence of "odd fellows" found in the family and in the world at large, the infirm cousin whose talent for writing inspires both confidence and curiosity, the unkempt neighbor whose ethnic music sparks the soul more than our parents' top 40 or our friends' alternatives. A mentor, one who recognizes and strengthens identity, is sometimes found in an unusual closet. In terms of bonding with an archetypal person or idea, however, Woodman cautions against the potential of

over-identification to lead astray. In Jungian thought, “the contents of the personal unconscious are . . . the private side of psychic life. The contents of the collective unconscious . . . are known as *archetypes*” (1959, *CW9*, p. 4).

While children inevitably impose archetypal figures and patterns upon their actual parents—and indeed, all children’s literature teaches and encourages them to do this—the failure later in life to differentiate between the personal and the archetypal can have very serious consequences. . . . Psychosis resides in the identification with an archetype. So long as there is resistance, which is to say pain or illness, the individual is able to maintain its precarious differentiation. Pain protects us from psychosis. (Woodman, 1990, p. 70)

Behaviorism crystallizes the concept that both pain and pleasure are powerful motivators. Hillman’s motivation theory, the importance of willfully wanting something and answering one’s calling, segues into Erikson’s next crisis, *autonomy versus shame and doubt*. A person with autonomous will determines what she wants, seeks satisfying experiences, and either enjoys what she finds or learns to avoid what she doesn’t find. Someone who lacks autonomy waits for someone else to provide and accepts their word that what they provide is preferable and that what one wants is not.

Autonomy Versus Shame and Doubt

Erikson (1959/1980) places the crisis of *autonomy versus shame and doubt* solidly in the anal phase, when babies learn to control retention and elimination, opposite qualities both of which are necessary not only for digestion, but also regarding personal decisions and possessions. The desire to stand on one’s own two feet, to control one’s own body, defines autonomy.

From a sense of self-control without loss of self-esteem comes a lasting sense of autonomy and pride; from a sense of muscular and anal impotence, of loss of self-control, and of parental over-control comes a lasting sense of doubt and shame. (pp. 70-71)

Erikson (1959/1980) says that to develop autonomy requires a firmly developed stage of early trust so that one is willing to take a risk in order to succeed. Shame is described as falling on one's face, being caught with one's pants down, wanting to bury one's face, or wanting to disappear. It is being exposed and viewed. Doubt is a lack of faith, the double take that questions surety. Autonomy is having a sense of personal ability which is stronger than shame or doubt. "I am what I will" (Erikson, p. 87).

According to Fadiman and Frager (2002), founders of the Institute of Transpersonal Psychology and transpersonal psychologists who have explored and written about the field for more than 30 years, in this stage

The child interacts with the world in new ways and a sense of autonomy develops with the sense of free choice . . . which develops into an adult acknowledgement of a spirit of justice, manifest in the social institution of the law. (p. 234)

This seemingly large step from the toilet to the courthouse is not as strained as it may appear. According to Erikson (1959/1980), "too much shaming does not result in a sense of propriety but in a secret determination to try to get away with things when unseen, if, indeed, it does not result in deliberate shamelessness" (p. 71). Habits of secretiveness often coincide with wrongdoing, and its flipside, shamelessness, is at least a cousin to conduct disorders and addictions. Each side presents a version of the attitude, "I will do what I want," whether covertly or overtly.

To control one's personal domain is the core issue, and one's motivation is inherent to deciding things for oneself. Hillman (1996) equates motivation with calling, with an inner need to access information, to acquire tools, to pursue that which is one's business. The need to be taken seriously begins with taking ourselves seriously. Erikson (1959/1980) writes that being firm and tolerant with the child will model how they can be

firm and tolerant with themselves, and foster “pride in being an autonomous person; he [sic] will grant autonomy to others; and now and again he will even let himself get away with something” (p. 73). Autonomy may allow one to relax in self-assuredness, but it may also bring with it a sense of being driven and of needing to know and do certain things.

Imagine growing to live within the mythos of David or Ben Franklin or Joan of Arc or Judy Garland. The identity crisis of developing autonomy cannot be relegated only to toilet training. Erikson’s model (1959/1980) falls far short of Hillman’s examples (1996) which tell of when, as children, “Barbara McClintock and Yehudi Menuhin demanded real tools” (p. 29), rejecting miniature versions of pliers and violin. Judy Garland stole the show at age 2½. Joan of Arc had, and followed, religious visions. Hillman shares scores of such stories.

Woodman (1990) seems to agree with both Erikson and Hillman that the seeds of mistrust and self-doubt are sown in early childhood. She writes of

parents whose only source of potency is power over their own children. Fearful of what the neighbors will think, fearful of anything new, they are terrified of their child’s creativity. . . . The child is trapped in fear and boredom, consciously or unconsciously hating the power that has taken away its potency. (p. 133)

However, as adults, injured souls replay their doubts in their choices of partners: “The woman confronts her ravaged masculinity personified in her partner. . . . Equally the wounded feminine in the man will find, as if directed by destiny itself, the castrating woman who was his mother” (Woodman, pp. 132-133). Woodman offers hope in adult therapy, linking spirit to body to soul through metaphor enacted through writing, drawing, painting, sculpture, and drama, “as the split in the masculine and feminine heals, the polarization of good and evil, feeling and no feeling, also heals” (p. 156).

The need for autonomy and the need for others to recognize it begins in childhood and extends well into adulthood. Is not a student teacher ashamed when she ruins a lesson or cannot control a class? Does not the new employee want to make a good impression and feels ashamed when he does not? Nearly every profession from medicine to teaching to auto mechanics has internships and student positions in which newcomers learn from older hands. In California, psychotherapists in training must serve 3,000 supervised hours before they are awarded the opportunity to test for autonomy as therapists. Would not failing the exam bring one to feel shame and doubt? Is autonomy not the goal sought by anyone who starts a business? Failure to gain autonomy, or not to succeed, may not bring shame or doubt to a strong ego, but rather important lessons to apply the next time they try to start a business or take an exam.

Hillman (1989), however, suggests that doubt and shame are more than shadows of the synthesized ego. They are part of one's need to miss the mark as a result of accepting or neglecting the guiding voice of one's soul.

An exam tests more than your endurance, ability, and knowledge; it tests your calling. Does your *daimon* want the path you have chosen? Is your soul really in it? If doing well on the test may be a confirmation, a failed exam may be how the *daimon* lets us know we've been headed wrong. (p. 105)

Initiative Versus Guilt

Fadiman and Frager (2002) summarize that

in the third stage, initiative versus guilt, the basic activity is play, blending the imagination of active fantasy with the purposeful imitation of adult roles as they are imagined. . . . Purpose forms the roots of drama, dance, and ritual in adulthood. (p. 234)

Erikson (1959/1980) writes that at this stage, the child has the ability to “move around more freely and more violently” (p. 78); “his sense of language becomes

perfected to the point where he understands and can ask about many things just enough to misunderstand them thoroughly” (p. 78); and his combined locomotion and language growth “permit him to expand his imagination over so many things that he cannot avoid frightening himself” (p. 78). This is age 4 to 5 or 6.

In simpler terms, at this stage the child *wants* to try doing things unless he is hindered by authority or oppression. It is during this stage that guilt may arise when that which a child *wants* to do, that which he *can* do, and which he feels he *must* do, does not meet the expectations or approval of those people to whom he looks for external authentication: his parents, family members, and teachers. In this stage, direct knowing through movement accounts for much of what children learn and believe about themselves. However, their love of movement is not always welcomed or understood.

The stage is all set for entrance into life, except that life must first be school life. The child here must repress or forget many of the fondest hopes and most energetic wishes, while his exuberant imagination is tamed and he learns the necessary self-restraint and necessary interest in impersonal things—even the three R’s. This often demands a change of personality that is sometimes too drastic for the good of the child. This change is not only a result of education but also of an inner reorientation, and it is based on the biological fact (the delay of sexual maturation) and a psychological one (the repression of childhood wishes). For those sinister Oedipal wishes, in consequence of imagination and, as it were, the intoxication of vastly increased locomotor powers, are apt to lead to secret fantasies of terrifying proportions. The consequence is a deep sense of *guilt*—a strange sense, for it forever seems to imply that the individual has committed crimes and deeds which, after all, were not only not committed but also would have been biologically quite impossible. (Erikson, 1959/1980, pp. 82-83)

Hillman (1996) shares Erikson’s disregard for compulsory schooling. He refers to dozens of accomplished artists, writers, politicians, generals, scientists who “rather than failed at school, were freed from school” (p. 106). They were truant, ignored lessons, failed exams, insulted their teachers, caused trouble, were expelled, and could not or would not learn “gabble by rote” (p. 103). Such children are ready to develop on their

own if adults would only allow them to do so, to help them, or get out of their way. For example, in my Rock Guitar Club, I try to do all three. I give free lessons in beginning and intermediate guitar twice weekly, host jam sessions, connect musicians to form bands, and put together four concerts each year in which high school students can perform before their families and the community. Two of these concerts donate the proceeds to charity; the proceeds of the other two concerts we keep for the club's expenses and award prizes. One recent event, the Songwriters' Slugfest on May 12, 2007, secured a promotional agent for one band and a recording opportunity for another. Many of these students earn Cs in coursework, cut classes, and have little interest in traditional sports or academics. However, they thrive in their musicianship.

The American myth of the self-made man figures prominently in the lack of archetypes in our society. The creative masculine is wounded, abandoned, and sentenced to "psychic prison" (Woodman, 1990, p. 138).

The current American identity as victim is the tail side of the coin whose head brightly displays the opposite identity: the heroic self-made man, carving out destiny alone and with unflagging will. Victim is the flip side of hero. More deeply, however, we are victims of academic, scientific, and even therapeutic psychology, whose paradigms do not sufficiently account for or engage with, and therefore ignore, the sense of calling, that essential mystery at the heart of each human life. (Hillman, 1996, p. 6)

The stage is set for failure. The "No Child Left Behind" act mandates that tests be taken by children in math, reading, and language usage, social studies, and science. High School Exit Exams mandate a certain level of proficiency or no diploma will be awarded. Schools must measure up, which means their students must measure up, and if a school's students fail to attain higher scores every year, forget about painting, ceramics, music, athletics, or anything other than the three R's. No souls or alternative callings allowed.

There are no exceptions or provisions made for English as a second language, special education, poverty, or emotional trauma for families. The frightened souls have to make the grade regardless.

By the time they reach high school, many students no longer bother to try to do their schoolwork. They have become successful at failure and wear it as a badge of honor. Among their failing peers, the ones who appear to care the least are the coolest. For students whose home language and culture, whose broken families, whose special needs, whose financial predicament, cannot be carried with any sort of pride, the entire school system is no more than a holding tank until they can join the poverty they are sure awaits them. Their families have no myth of success to bolster them up to try to succeed, and the school systems offer little incentive to try a little harder if they feel that all the cards are stacked against them. They may be highly intelligent and completely unmotivated.

Modes of creative expression can compensate for these feelings, whether through drawing or painting, dance, music, theatre, photography, or sculpting. Art is the great opportunity, the creative equalizer. Most people are adept with one type of imagery or another. It is a ladder to recognition of talent, a road to success. Despite the fact that schools with the most vibrant arts programs produce students with the highest test scores, failing schools are prevented from having such programs as a punishment until they can raise their students' test scores to predetermined levels (Reynolds & Piirto, 2005).

Industry Versus Inferiority

Erikson (1959/1980) characterizes the fourth stage as simply, "I am what I learn" (p. 87). Fadiman and Frager (2002) write that "it involves a shift from focus on play to a

sense of work. The virtue of this stage is competence based on developing practical skills, general capacities, and a sense of workmanship” (p. 234). Yet, this stage is one that may be revisited repeatedly during a lifetime: One learns that one *can* learn or that one cannot, that one is willing to learn or is not willing, that one is willing to learn only what one chooses—and nothing else at this time. Importantly, Erikson (1959/1980) emphasizes “what play may mean at various stages of childhood and adulthood,” and recognizes that the work of children is play: mastering their bodies, their interactions with others, their imaginations of what they can do and be, and their imitations of adults. Adults, in having learned that “only he who works shall play” (1959/1980, p. 89), often feel the need to quantify and justify play not only for themselves, but for their children.

Grammar school education has swung back and forth between the extreme of making school life an extension of grim adulthood by emphasizing self-restraint and a strict sense of duty in doing what one is told to do, and the other extreme of making an extension of the natural tendency in childhood to find out by playing, to learn what one must do by doing steps which one likes to do. Both methods work for some children at times but not for all children at all times. (Erikson, 1959/1980, p. 88)

In the safe harbor of play, children master toy things, imitate adult roles, practice thinking, emoting, interacting, plus succeeding and failing without the threat of an examination or report card. They learn “mediating, experimenting, planning and sharing” (Erikson, 1959/1980, p. 90). They also learn to produce things through arts and crafts and they develop locomotor abilities through games and sports. They devise challenges to their minds and social skills through games and playing roles; they create bicycle jumps and obstacle courses and imagine countless stories in which they fill key roles.

While all children need their hours and days of make-believe in games, they all, sooner or later, become dissatisfied and disgruntled without a sense of being useful, without a sense of being able to make things of industry. . . . He [sic]

knows and his society knows that now . . . he must begin to be somewhat of a worker and potential provider. (Erikson, 1969/1980, p. 91)

The dangers of inadequacy and inferiority come into play if home life has not prepared the child to adapt to the demands of school, if he wants to stay with mommy, or if the promises of the things he has learned to do well have little or no value to the teacher. Also,

What we shall presently refer to as his sense of identity can remain prematurely fixed on being nothing but a good little worker . . . which may not be all he could be. . . . There is the danger that throughout the long years of going to school he will never acquire the enjoyment of work and the pride of doing at least one thing well. (Erikson, 1959/1980, p. 93)

If one learns to produce happily, satisfactorily, then one feels self-assured about having a solid position among others. One knows what one can do. Without this sense of industry, inferiority and inadequacy can set in. In my current profession as a high school teacher, I witness the sad consequences of restrictive curricula, uninvolved parents, and close-minded policies on the attitudes of students who couldn't care less about education or their futures. They don't know what they want, and if they care, they won't let on. While I have reached the souls of many students and helped them find their calling and escape the trap of inferiority, or at least seek a life beyond high school and their immediate families, I have not reached many others. The pervasive problem of public schools teaching generalized content to bored children who are forced to pass impassive tests, which leads to a dropout rate of roughly one-third, can be addressed, but it won't be easy. Only by thoroughly re-visioning lifespan development and how our schools, teachers, and students are compelled to perform can we hope to reinvigorate a system that is not only dying on the vine, but taking serious casualties.

Truancy, gang affiliations, and flat-line achievement are all symptoms of students who pathologize standardized schooling. Hillman (1991) says “that of its nature the soul pathologizes. . . . It gets us into trouble, it interferes with the smooth running of life, it obstructs attempts to understand, and it seems to make relationships impossible” (p. 6).

The arena of education often lies far from a formal school setting. Children learn much from other children both in and out of class. People of all ages learn from others those things they need to know when they realize or decide what it is they seek. We choose our mentors or perhaps they choose us. Perhaps our *daimon* selects both. “As caretakers, parents cannot also be mentors. The roles and duties differ. . . . The mentor has only one: to recognize the invisible load you carry and to have a fantasy about it that corresponds with the image in the heart” (Hillman, 1996, p. 163). Our mentor fosters identity, maybe before we know it ourselves. It is a lucky child indeed whose mother or father can mentor them toward their heart’s desire, combining an authenticating center with parental discipline. A mentor may also be found in books or traditions or in figures in history. “The second nutrient for the acorn: odd fellows and peculiar ladies. The acorn needs living personifications of fantasy, actual people whose lives seem pulp fiction, whose behaviors, speech, dress carry a whiff of pure fantasy” (Hillman, p. 169). The parade of pseudo-people on television provides some stuff of make-believe, but real people who are really different unlock the door: the drunken uncle you take after and the eccentrics out west who eat vegan and quote Scripture. “They know the password and can provide passage” (Hillman, p. 169). It is imperative for us to acknowledge and treat respectfully the *daimon* in everyone, especially in every child. In the work each person

chooses to do, be it with hands or feet or voice or eyes, may we always acknowledge and respect the heart that goes into that work, their calling.

Identity Versus Identity Diffusion

The fifth stage, developing *identity versus identity diffusion*, is when “the accrued confidence that one’s ability to maintain inner sameness and continuity (one’s ego in the psychological sense) is matched by the sameness and continuity of one’s meaning for others” (Erikson, 1959/1980, p. 94). In other words, either the pre-adult integrates her basic drives with her abilities and opportunities and creates a whole that has a signature quality, which is more than the sum of its parts, or, if the parts do not come together in an integrated, central whole, a split of self-images and a sense of dispersion and confusion upset the sense of centrality. The importance of external authentication in this stage cannot be overemphasized. “The accruing ego identity gains real strength only from wholehearted and consistent recognition of real accomplishment, from achievement that has meaning in their culture” (Erikson, 1959/1980, p. 95). The emerging adult will choose the culture or subculture that most comfortably authenticates her words, her actions, and her spirit.

The adolescent “questions past role models and identifications. During this period of transition between childhood and adulthood, the question ‘Who am I?’ is primary” (Fadiman & Frager, 2002, p. 234). The cultural emphasis on what one does undermines the development of many young people during this time. We have strayed far from recognizing ourselves as human beings and focus more on human doings or worse, on our material things. If the youth does not seek and hold some aspect of math, music, mythology, or science, and turns away from spiritual traditions, he may seek vague

comfort in a lifestyle of meaningless consumerism or spiritless competition for appearances. Thus, many youth gravitate away from homes and schools that fail to encourage their strengths and join others in social milieus of negative identity.

In Assagioli's Psychosynthesis view, external authentication takes the form of external unification, wherein the individual risks survival (of identity or subpersonality) by generating a talent, desire, interest, or predisposition, recognizes it and acts upon it, finds acceptance (or not), and includes this new quality to the extent of synthesizing it into part of their personality, or releases it, or perhaps suppresses it. (Firman & Gila, 2002, p. 73)

Bronfenbrenner (Lang, 2005) views development as a multidimensional field including individual children, families, friends and extended families, school, culture, politics, and economics as influential factors in lifespan development from the cradle to the grave. How true we are to one another, giving authentic support in terms of quality attention, genuine concern, appropriate challenges and rewards, permeates the quality of the people we become.

Bronfenbrenner's (1979, 2004) model of the ecology of human development acknowledges that humans don't develop in isolation but in relation to their family and home, school, community, and society. He extends this model and illustrates the incredible potential it holds for positive development. ". . . To a greater extent than any other species, human beings create the environments that shape the course of human development." (Lang, 2005, p. 24)

Fadiman and Frager (2002) summarize more than the struggles our youth face when they write that "fidelity is the basic strength of this stage, as the individual faces the need to commit to a set of values and a career, forming a cornerstone of his or her identity" (p. 234). The young person must first feel his identity and embrace his unique *daimon*; he must first be true to himself. Values come from *being*, which differs from *doing* a career. At the present time, adults can expect to change their jobs three or four

times and as many as seven times, and may train for new careers twice or thrice before they find what they want or settle for what they've found.

In a prescient passage, Erikson (1959/1980) speaks to a setting that has become pervasive in 21st Century American society, one transfixed by competitive materialism and short-sighted adherence to theological-political dogma. His observation calls strongly for Hillman's perspective and the need for a transpersonal psychology of lifespan development:

In order not to become cynically or apathetically lost, young people in search of an identity must somewhere be able to convince themselves that those who succeed thereby shoulder the obligation of being the best; that is, of personifying the nation's ideals. In this country, as in any other, we have those successful types who become the cynical representatives of the "inside track," the "bosses" of impersonal machinery. In a culture once pervaded with the value of the self-made man, a special danger ensues from the idea of synthetic personality: as if you are what you can appear to be, or as if you are what you can buy. This can be counteracted only by a system of education that transmits values and goals which determinedly aspire beyond mere "functioning" and "making the grade." (Erikson, 1959/1980, p. 100)

Parents, Families, and Partners

Erikson's (1959/1980) preoccupation with profession fails to address the importance of family to the development of adult identity. The psychodynamics of parenting and being parented journey far into family systems and details of individuation, creating agonies of trust and mistrust, autonomy and inferiority, autonomy and dependency, generativity and despair. Families construe primary emotional intimacies, the child with her mother, with her father, with siblings and trusted members of the extended tribe. Well beyond the first years of life, our family relationships tie our identities to others' perceptions of us, and affect how we perceive ourselves and how we judge our friends and intimate partners. As Woodman (1990) describes it:

Those who have been raised by parents whose only source of potency is power over their children will use that same power over their own children. Fearful of what the neighbors will think, fearful of failing to meet conventional standards, fearful of anything new, they are terrified of their child's creativity. They cannot look at the child as it is. They cannot be the mirror in which the child sees itself. Their concern is something to force the child, whether gently or cruelly, to do their will. As a result, the child's feminine beingness cannot trust. Without trust, the masculine thrust to go out into life, to move with the flow of new possibilities, to penetrate with love into relationships, is thwarted. The child is trapped in fear and boredom, consciously or unconsciously hating the power that has taken away its potency, at the same time leaving it crippled, dependent on that power. (p. 133)

Woodman focuses upon the influence of feminine and masculine qualities in the evolution of identity and autonomy. She addresses how women confront their ravaged masculinity personified in their necessary and inevitable partners and how a man with a wounded feminine will find, "as if directed by destiny itself, the castrating woman who was his mother" (1990, p. 133). Our learned helplessness seeks familiar power in our partners.

Think of the men you know whose shadow side delights in beating the bureaucracy or beating the wife, or stories of people who do. Think of the women you know who have fallen in love with the criminal or someone on the fringe of society. (p. 135)

Family myths lend themselves to energizing soul as much as they may drain one's energy. Hillman (1991) articulates four such myths: false identity, relatives and in-laws, family meals, and going back home (pp. 198-201). In terms of the crisis of industry versus inferiority, the first two categories, false identity and relatives and in-laws, yield the most influence:

During childhood, traits of personality are identified and one's identity begins to form partly in accordance with the perceptions of others. . . . Discovering whether these perceptions are true or false, that illusion of finding a real identity independent of the family fantasy, is far less rewarding than is the recognition that within the family a personal myth . . . fit(s) one into the family drama as a recognizable character. Moreover, if there are no pronounced family fantasies, the drama doesn't work, and we flounder about in that strangely loveless limbo that

psychology calls an “identity crisis.” Family love expresses itself by means of these fantasies of “what I want you to become” and “what I am proud of you for.” These fantasies show that someone is noticing traits, habits, styles. Whether a person lives into the myth or rebels against it, there must first be a myth. (Hillman, 1991, p. 198)

“In life, we tend to choose to spend our time with people who do not truly force us beyond our psychological boundaries. When it comes to relatives and in-laws, however, we encounter instead a collection of the strangest folk” (Hillman, 1991, p. 199). Diverse opinions, ways of speaking, grooming habits, personal interests, educations, professions, and adventures of travel and experience endear and delight, enrage and upset. Lest it not be mentioned, the family meal promises both angst and joy, as does going back home, whether it is for an evening or an extended stay.

Hillman (1992) adds another dimension to identity development through the lens of depression:

Through depression we enter depths and in depths find soul. It moistens the dry soul, and dries the wet. It brings refuge, limitations, focus, gravity, weight and humble powerlessness. It reminds us of death. The true revolution begins in the individual who can be true to his [sic] own depression. (pp. 98-99)

Hillman (2004, pp. 50-59) would not have us medicate to relieve depression, anxiety, schizophrenia. He would have us focus upon our pain and make it the center of existence. Allow the pain to bring images and let the images be the pain, let the images be themselves, let the pain be the images. Portray the images on the page as writing or art or music, on a musical instrument, on a stage. Allow the pain to wash through levels of awareness toward integration. Woodman (1990) recognizes that pain often shows itself in aggression, rage, projection and denial, and recommends addressing divine masculine and feminine vulnerabilities by promoting practice in the arts, including martial arts, and

acknowledging that “on some level the wounders and the wounded are one” (pp. 141-158).

Intimacy Versus Isolation

For Hillman (Drob, 1999, p. 58), the soul lies hidden behind our routines, dogmas, and fixed beliefs. It is apt to emerge in those chaotic moments when we feel the confusion or disintegration of our beliefs, values, and security. Repressed psychodynamically or willfully, the *daimon* will out. Hillman believes that in such moments we experience our psyche in its most essential form, and experience images of depth that normally evade us when we are comfortable (1992, p. xvi). He also writes that the soul (a) makes all meaning possible, (b) turns events into experiences, (c) involves a deepening of experience, (d) is communicated in love, and (e) has a special relation with death (Hillman, 1992, p. xvi; 1976, pp. 44-47).

The terms *psyche* and *soul* can be used interchangeably, although there is a tendency to escape the ambiguity of the word *soul* by recourse to the more biological, more modern *psyche*. *Psyche* is used more as a natural concomitant to physical life, perhaps reducible to it. *Soul*, on the other hand, has metaphysical and romantic overtones. It shares frontiers with religion. (Moore, 2001, p. 20)

When we speak of love, of caring, or of tenderness, we use the word, *soul*. She is a kind soul, a tender-hearted soul, or a warm spirit, which is connotative of soul. When we use the words *self* or *identity*, however, the connotation is much different: self-aware, self-concerned, selfish, a strong identity, a weak identity, a mixed identity, and a false identity. Try switching words, and note how *a warm identity* versus *a warm soul* or *a kind self* versus *a kind spirit* roll off the tongue. When we speak of intimacy versus isolation, consider that we speak about soul rather than self (Elkins, 1995).

To Erikson, the sixth stage marks the entry into adulthood.

A sense of adult responsibility develops, along with independence from parents and school. Intimate relationships with others are established. True mutuality with a love partner forms the basis for the critical commitment that generally occurs at this stage. Love is the virtue that is associated with this stage; it manifests itself in true intimacy and mutuality. (Fadiman & Frager, 2002, p. 235)

Erikson distinguishes sexual intimacy from psychological intimacy, “for it is obvious that sexual intimacies do not always wait for the ability to develop a true and mutual psychological intimacy with another person” (1959/1980, p. 101). Yet, he also acknowledges that one’s first intimate partners may have nothing to do with sexual activity and everything to do with sharing intimate thoughts and feelings. Hillman (1999) also addresses this difference, especially as it pertains to people advanced in years far beyond adolescence. Intimacy is not equivalent to sexuality.

Woodman (1990) addresses intimacy with one’s Self, the internal marriage between one’s divine masculine and divine feminine. As the split in the masculine and feminine heals, the polarization of good and evil, of feeling and not feeling, also heals. The healing transcends the opposites.

While at one level we are sloughing off the outworn attitudes we have introjected from our personal father and the masculine side of our mother, we are at the same time activating deeper levels which our parents inherited from the collective. At the core of the onion is the archetypal image of God. (Woodman, p. 190)

Erikson (1959/1980) describes isolation as “distantiation: the readiness to repudiate, to isolate, and, if necessary, to destroy those forces and people whose essence seems dangerous to one’s own” (p. 101). Somewhere between intimacy and distantiation lies a middle ground where one who “does not accomplish such intimate relations with others [may] find, at best, highly stereotyped and formal interpersonal relations (formal in the sense of lacking in spontaneity, warmth, and real exchange of fellowship)” (Erikson, 1959/1980, p. 101).

Erikson's (1959/1980) black and white scenario is disturbing. Many of us develop a few intimate friends, work with many acquaintances, perhaps associate with many people among whom we develop a few close friendships, and avoid people with whom we have little in common or whom we simply do not like. Erikson focuses so strongly on developing the trait of intimacy in early adulthood that it seems to preclude the intimate friendships that one may develop during a lifetime. Although I remain lovingly married to my most intimate partner, whom I married when I was 35, intimate friendships have come and gone throughout the years. Erikson overlooks another key aspect of love in a broader context: community. While his next stage, *generativity versus self-absorption*, appears to allow an extended love beyond one's family and close friends, it is not necessarily like the intimacy that he describes, which involves "talking things over endlessly, by confessing what one feels like and what the other seems like, and by discussing plans, wishes, and expectations" (Erikson, 1959/1980, p. 101). In some ways, his view of intimacy seems to overlook women's friendships entirely.

One profound shortcoming of Erikson's stages is the failure to contrast key differences in the ways that males and females develop in relation to the world around them. Girls are more attentive to developing relationships while boys are more attentive to competing in sports and games. Carol Gilligan (1982) describes how men and women communicate differently, see the world differently, and develop differently. She contrasts women's development of self-sacrifice to goodness and principles of nonviolence to men's stronger call to individuation, and contrasts women's culture of cooperation to men's of domination. Yet, she does not strongly acknowledge the gray areas of cooperative men and competitive women. Western models of development feature

individuation as central to attaining maturity and success, and pay less attention to how we develop relationships in life and how our relationships help us define ourselves.

The psychologists at the Stone Center at Wellesley College (2006) articulate a different model of development, based upon the relational-cultural model, which focuses upon gender, intention, empathy, and communication style:

In 1991, the Relational Model was first proposed by feminist scholars at Wellesley College's Stone Center as an innovative theoretical paradigm for the assessment of women's psychological development and well-being. It was distinguished by its emphasis on gender difference and on the power of caretaking and relationships in women's lives. Since its introduction, the Relational Model has inspired a critical discourse on the model's relevance to women's developmental needs and adjustment, as well as the cross-cultural and cross-gender generalizability of the model. Although these debates have provided considerable theoretical grist backed by compelling case material, more extensive empirical confirmation of the Model has been limited by the lack of validated tools. This project aims to address the need for empirically validated tools that will enable further exploration of the ways in which relationships foster psychological well-being. Its goals are the development and validation of formal assessment tools of the Relational Model. (WCW, 2006)

Hillman (1991, 1996) couches intimacy within the context of the acorn theory, that only those who recognize one's genius, whose *daimon* resonates with one's own roots and growing branches, become fit companions for one's true path. Many partners may share aspects of living, but only soul mates share the intimacies of dreams and doubts and certainties and fears, and of loves and hates and one's true prejudices. For Hillman, the ego must step aside to make room for the soul, and the *daimon* may present many different faces. "New partial personalities spring up with feelings, opinions, needs. A sociologist might speak of subcultures; a political scientist of states' rights and grassroots government. Whatever the category, central command is losing control" (Hillman, 1992, p. 25). If no one is around who understands the person who is developing, to whom he can reach out, isolation can ensue.

Generativity Versus Self-Absorption

Fadiman and Frager (2002) write that the seventh stage includes “concerns with creativity and productivity in work and in personal life, for children as well as for ideas, products and principles. Care is the strength developed at this stage” (p. 234). Erikson (1959/1980) broadens this stage’s scope to include “forms of altruistic concern” (p. 102). Here, Erikson’s preoccupation with the stages’ relation to specific ages becomes all the more bothersome. Often, siblings genuinely care for one another at early ages, as do children who are friends but who are not related. They may be *taught to share* when they are 2 or 3 years old, but the intrinsic drive to care shows itself early on. Perhaps it is related to the first stage of trusting, as Erikson (1959/1980) postulates, but when it comes to personal relationships, perhaps not. Children in school often help one another; they also often belittle, bully, and disagree. However, older children almost always teach younger children; they generate ideas and impart knowledge and experience to the next generation, even if their students are only a few years younger than themselves.

Some children truly stand out. Golda Meir, who would become the Labor Party leader and Prime Minister of Israel, was outraged, at the age of 11, when she learned that poor children would have to do without books because the schools were asking parents to pay for them. “This child of eleven rented a hall to stage a meeting, raised funds, gathered her group of girls, prepped her little sister to declaim a socialist poem in Yiddish, and then herself addressed the assembly” (Hillman, 1996, p. 20).

Generativity need not come later in life than during childhood. If a person has vision and energy, she can show tremendous care for others. However, Erikson (1959/1980) is not wrong in projecting the crisis of generativity versus despair onto older

people, for clearly that is when the crisis often falls: when the years are adding up and you wonder whom you've helped whether or not you've had children of your own. Selfishness is a trait we expect to see sometimes in very young people, and which they should lose if they wish to date successfully, but it is a character trait unbecoming an elder.

Generativity, selfless giving, mentoring, and leading requires letting go of aspects of the self, forgiving one's own faults as well as the faults of others. In a way this could be called surrendering to grounding, "a conscious act of letting go, the sacrifice of ego desire to the imprisoned energy can be transformed into new life. A seed must die, be buried in the earth, in order to bear fruit" (Woodman, 1990, p. 214). While some may say it is the height of hubris to believe that others are succeeding as a result of one's teaching them, seasoned teachers know that while the heart warming thrill of seeing a young person bloom in success is not entirely without ego for the teacher, it is far more egoless than making the grade as a performer on the stage, or being the presenter at the conference, or the writer of the essay, or the recipient of an award. Pride felt for the accomplishments of another differs from the pride one feels for one's own accomplishments. It is watching your roots nourish new blossoms and fruit, not being the fruit itself.

In discussing "the art of life completion," Reb Zalman Schacter-Shalomi and Miller (1995) connect Freud's libido and thanatos, our opposite urges toward living and dying, with Erikson's stages of generativity versus stagnation and Jung's "urge for individuation" (p. 70).

I have renamed libido the Beginning Instinct. Libido isn't so much interested in meaning and wisdom. It's more interested in immersing itself in experience,

exerting itself, riding the wave of its reproductive energy, and establishing itself in the world. Whereas libido has an inseminating, seed sowing function, thanatos has a collecting function, bringing together the fruits of the harvest. Because it's more interested in closure into meaning, I have renamed thanatos the Completing Instinct. Thanatos does not predispose us to seeking physical death. Rather, it acts as a natural magnet in the psyche, drawing together and arranging in patterns of meaning all that we have begun in our lifetimes. . . . If we better understood the role of the Completing Instinct, we could mitigate the extent of the midlife crisis and welcome—rather than resist—the entry into second maturity. However, we have almost no training relating to our depths. (pp. 70-71, 84-87)

Integrity Versus Despair

Fadiman and Frager (2002) describe the eighth stage of *integrity versus despair* as

a time of dealing with ultimate concerns, development of the ability to see one's life as a whole and an increased sense of perspective. Despair may result if one has not attained some sense of self-acceptance. Wisdom is the strength that develops out of encounters with both despair and integrity, in the light of ultimate concerns. (pp. 234-235)

In some ways, Erikson's (1959/1980, p. 104) description of integrity in this stage, "Something that had to be and that, by necessity, permitted of no substitutions," echoes Hillman's (1996) descriptions of calling. It seems quite clear that if people are nurtured toward their callings, if we learn to attend to the *daimon*, the genius, integrity can be ours. Of integrity, Erikson says,

It is the acceptance of one's own and only life cycle and of the people who have become significant to it as something that had to be and that, by necessity, permitted of no substitutions. It thus means a new different love of one's parents, free of the wish that they should have been different, and an acceptance of the fact that one's life is one's own responsibility. It is a sense of comradeship with men and women of distant times and of different pursuits, who have created orders and objects and sayings conveying human dignity and love. Although aware of the relativity of all the various life styles which have given meaning to human striving, the possessor of integrity is ready to defend the dignity of his [sic] own life style against all physical and economic threats. . . . Ego integrity, therefore, implies an emotional integration which permits participation by followership as well as acceptance of the responsibility of leadership; both must be learned and practiced in religion and in politics, in the economic order and in technology, in aristocratic living, and in the arts and sciences. (1959/1980, pp. 104-105)

It seems that with Erikson's (1959/1980) stage of *integrity versus despair*, we come to Scotten et al.'s (1996) description of the transpersonal, "in which the ego remains available but is superseded by more inclusive frames of reference" (pp. 3-4). If this is the case, then transpersonal psychology may be called a psychology of aging, yet aging itself is not enough. Soulfulness and strong character traits come from experience and practice, from risking, from winning, from losing and learning, and from learning and teaching and sharing traditions, contributing to the wisdom of the world, not just taking from it.

Baltes et al. (1999) credit Erikson's developmental positivistic framework and closely echo Hillman's (1999) position that as we age our biological strengths decrease while certain mental, cultural, and spiritual proclivities increase. We seek fewer external goals of growth, wealth, power or attainment of status, for we have plenty of these already, and focus more upon *lasting* and *leaving* (1999, p. 53). What do we yet want to do and for whom do we continue to live? As the years add on and our experiences grow, our goals recede and our comfort with the old and familiar replaces our reach for the new. Eventually, "the move from lasting to leaving changes our basic attitude from holding on to letting go. It is a major paradigm shift, a movement of archetypes" (1999, p. 53). The basic concept of holding on and letting go also echoes early toilet training, the inversion of developing autonomy versus self-doubt.

In our view, the lifespan shift in the relative allocation of resources, away from growth towards the goals of maintenance and the regulation of loss, is a critical issue for any theory of lifespan development (for related arguments, see also Brandtstadter & Greve 1994, Brim 1992, Uttal & Perlmutter 1989). This is true even for those theories that, on the surface, seem to focus only on growth or positive aging (e.g. Erikson 1959, Labouvie-Vief 1995, McAdams & de St. Aubin 1998, Perlmutter 1988, Baltes & Staudinger 1996). In Erikson's theory, for instance, acquiring generativity and wisdom is the positive developmental goal of

adulthood. Despite the growth orientation of these constructs, their attainment is inherently tied to recognizing and managing generational turnover as well as managing or becoming reconciled to one's functional losses, finitude, and impending death. (Baltes et al., 1999, p. 474)

Erikson (1959/1980, p. 102) quotes Freud's response to the question of what a normal person should be able to do well. Freud answers simply, "*Lieben und arbeiten*," to love and to work.

Woodman (1990) focuses less upon what a person may do than upon what a person may be or may become. She focuses on *being* rather than *doing*. She calls upon us to integrate our shadows, our personas, our egos, and our complexes surrounding our parents, to love ourselves enough to honor our ways of feeling and thinking so we can create a true loving relationship with our inner partners. A person should have

a love strong enough to forgive her own shadow and compassionate enough to forgive other human beings seventy times seven. . . . Crucial to this evolution is the realization that the inner partner is not the same as the outer partner, and so long as the inner divinity is projected onto the outer human creature, there can be nothing but illusion, confusion, disappointment and despair, to mention but a few of the heartaches flesh is heir to. While our relationship to the inner bridegroom will influence our outer relationships, he is the presence that accompanies us in our inner journey to totality. Our outer partner shares the earthly path. (pp. 210-211)

The Ninth Stage—Gerotranscendence

In 1997, Erik Erikson's wife, Joan, published an extended version of her husband's seminal work titled, *The Life Cycle Completed*, in which she shared what she had learned about integrity and wisdom and other hoped-for lifecycle virtues as she advanced into her own old age. "To grow old is a great privilege. It allows feedback on a long life that can be relived in retrospect" (p. 128).

A new ninth stage [is needed] to clarify the challenges . . . and understand the final lifecycle stages through late 80 and 90 year old eyes. Even the best cared for bodies begin to weaken. They do not function as they once did in spite of every effort to maintain and strengthen its control, the body continues to lose its

autonomy. . . . as I review the lifecycle, and I've been doing so for a long time, I realize that the eight stages are most often presented with the syntonic quotient mentioned first, followed by the dystonic element second. The syntonic supports growth and expansion, offers goals, celebrates self-respect and commitment of the very finest. . . . We should recognize the fact that circumstances may place the dystonic in a more dominant position. Old age is inevitably such a circumstance.

Joan Erikson then walks us through reversals that people can expect as we approach truly old age.

Basic Mistrust versus Trust: Hope

Elders are forced to mistrust their own capabilities. Time takes its toll even on those who have been healthy and able to maintain sturdy muscles, and the body inevitably weakens. Hope can easily give way to despair in the face of continual and increasing disintegration, and in light of both chronic and sudden indignities. Even the simple activities of daily living may present difficulty and conflict. (p. 107)

Shame and Doubt versus Autonomy: Will

A lack of autonomy in elder years may cause doubt and shame “as they no longer trust in their autonomy over their bodies and life choices.”

When you are feisty and stubborn about arrangements made for or about you, all the more powerful elements—doctors, lawyers, and her own grown children—get into the act. (p. 108)

Guilt versus Initiative: Purpose

To initiate suggests a moving out into a new direction. . . . While once you were full of creative ideas, at 80 plus it's all memorable enthusiasm. The sense of purpose and the enthusiasm are dulled; there is plenty to do in just keeping up with a slow, constant, demanding pace. (p. 108)

Inferiority versus Industry: Competence

The industry that was a driving force when you are in your 40s is a memory that you may hardly recall. You were so proud of your competence. . . . not to be competent because of aging is belittling. (p. 109)

Identity Confusion versus Identity: Fidelity

With aging, you may feel a real uncertainty about status and role. By what names in your old age do you wish to be called? How independent can you afford to be? Who are you at 85 and beyond, when compared with who you were at midlife? To be confused about this existential identity makes you a riddle to yourself and to many, perhaps even most, other people. (p. 110)

Isolation versus Intimacy: Love

Erikson contrasts those who have been lucky in love and share their lives with others to those who have not been so lucky and may

feel very isolated and left out if life has not brought him or her such riches to remember and relish. . . . all elders in the ninth stage may be unable to depend on the ways in which they are used to relate with others. Awkwardness, resulting from confusion about how to interact with someone who is not like everybody else, may leave many elders deprived of potential connection and intimate exchange. To add to the confusion, elders' community of others may shrink or expand depending on circumstance; at the very least it will change frequently. (p. 111)

Stagnation versus Generativity: Care

Toward the end of this demanding period [30 years or more] one may feel an urge to withdraw somewhat, only to experience a loss of the stimulus of belonging, of being needed. At 80 or 91 may begin to have less energy, less capacity to adjust quickly to the abruptness of the changes being imposed by the busybodies all around. Generativity, which comprised the major life involvement of active individuals, is no longer necessarily expected in old age. This releases elders from the assignment of caretaking. However, not being needed may be felt as a designation of uselessness. (p. 112)

Despair and Disgust versus Integrity: Wisdom

In our final definition of "wisdom" we claim that wisdom rests in the capacity to see, look, and remember, as well as to listen, hear, and remember. Integrity, we maintain, demands tact, contact, and touch. This is a serious demand on the senses of elders. It takes a lifetime to learn to be tactful and demands both patience and skill; it is all too easy to become weary and discouraged. It is a serious challenge at 90 just to locate misplaced eyeglasses.

Life in the eighth stage includes a retrospective accounting of one's life to date; how much one embraces life as having been well lived, as opposed to regretting missed opportunities, will contribute to the degree of disgust and despair one

experiences. . . . In one's 80s and 90s one may no longer have the luxury of such a retrospective despair. Loss of capacities and disintegration may demand almost all of one's attention. . . . should you be living and coping with all these hurdles and losses at 90 or more, you have one firm foothold to depend on. From the beginning we are blessed with basic trust. Without it life is impossible, and with it we have endured. As an enduring strength it has accompanied and bolstered us with hope. . . . life without it is simply unthinkable. If you still are filled with the intensity of being and hope for what may be further grace and enlightenment you have a reason for living (p. 113)

Joan Erikson decries American society for devaluing elders and treating them like broken inconveniences. Our culture fails to reap the benefit of their warm wisdom and experience, and they fail to feel the comfort of families that keep them at home, of shared cultures in neighborhoods that don't change very quickly, and of social systems that treat them with respect and respond to their needs, let alone anticipate their challenges and help with them. She fondly recalls old men and old women in Europe, sitting together on benches and porches and gossiping as they watch the world go by. She recalls the reverence that Asian cultures have traditionally shown their elders, and the dignity the Inuit allow their elders, to die on the ice when they can keep up no longer. She speaks of "Gerotranscendence" (pp. 123-129) living through and beyond mortal concerns.

Since beginning this work, I have been blessed with lessons in sacred listening (Lindahl, 2002), in learning to honor the true spirit of someone who's speaking, and in hearing that voice resonate in humanity's collective soul. In their narratives of trials and successes and failures, of births and deaths and traumas and healings, the elders who shared their life stories with me have opened my spirit to possibilities in living. I have learned much about how we think, how we reflect, how we learn, and how we evolve the ways we think and live over time. Additionally, each of the participants voiced a sense of

feeling validated by reflecting upon the interview questions and sharing deep aspects of themselves. They felt they had been genuinely heard and honored.

In a best practices model of transpersonal psychology addressing body, mind, and spirit, we approach people's needs with a broad palette of philosophies and practices, and bring to conversational healing the most effective elements of western and eastern traditions. Salner (1986) analyzes "cognitive and epistemological development in adults," showing how we unfold dualism, multiplicity, and contextual relativism on the path to resolve social and intellectual challenges in developing personal knowledge and understanding "its role in a pluralistic society" (p. 227). As such, the "system" of adult development that I have articulated in this study is a means of notating the real world in a way that may give us "recourse to the authority of gut feelings . . . to rationally understand objective claims to truth" (p. 228) because of truth's relative nature to an individual's experience of cause and effect.

To hear another's truth, to authentically listen, to respond at soul level, and to interpret that truth in a way that is new to the teller yet resonates with their deep sense of being heard, is a true honor. When I began this research, I was a neophyte regarding Carl Jung's incredible contributions to the fields of Analytical and Depth Psychology and knew little more about Archetypal Psychology. I have begun to learn the transpersonal means of relationship these fields have to offer. Archetypal interpretation honors stories. *Freud, Jung, and Hillman—The Stories They Tell*

Jung (1959, 1961) describes the collective unconscious as a cross-cultural, cross-generational collection of archetypal images, and the personal unconscious as the realm within one's mind that pertains specifically to one's own thoughts, feelings, and

experiences. Along this line of reasoning, when aligning archetypes to pivotal times of lifespan development, some collective archetypes may match pivotal times well in some people, while personal archetypes may call for more personal labels. Additionally, archetypal interpretations of key periods of lifespan development allow for reflecting upon past, present, and future influences, circumstances, hopes, and dreams. Archetypes are described and explained in appendix G. As Hillman (1983) tells us:

Freud's plot was absolutely economical: no loose ends. This economy in plot is called elegance in theory. Every Freudian narrative comes out the same way and can be taken apart to show one answer to the question *why* [sic]. The mystery is repression (in one of many varieties), followed by passions, crimes, and miseries (symptom formation), the involvement of the author (transference of the repressed), lifting of the repression through prolonged recognition (psychotherapy) and the denouement of ending therapy. (p. 10)

When Jung charges Freud with too simplistic a causal schema, he is faulting Freud for his plotting. Plots in human lives do not unfold side by side with one's story. The development of my life and the development of its plot are two distinct unfoldings. *Why* [sic] can be answered only by Freud in terms of time sequences, what happened first and what happened after that. (p. 10)

Why [sic] has still other answers than material and efficient causality: it asks also *what for* [sic] (final cause) and *why* [sic] in the sense of what archetypal idea, myth, or person (formal cause) is at work in the story. Jung says we must look at the intentionality of the characters and where they are heading, for they are the main influence upon the shape of the stories. Each carries his own plot with him, writing his story, both backwards and forwards, as he individuates. Jung gives far more weight to individual character than either to narrative or to plot. (p. 10)

As opposed to categorizing all personal narratives into a single mythos, as Freud did with his Oedipal plot line, fitting everyone into one package, archetypal interpretation opens our mental, emotional, and spiritual doors onto a cosmos of storylines that may be Greek, Hebraic, Christian, Asian, or indigenous to other cultures. One archetype found in the collective and personal unconscious is Mother, which also offers the pathologizing example of the Mother Complex. In the psychopathology of the recent past and

occasional present, mother has been held accountable for everything from schizophrenia to homosexuality. It is important to take note of the misogynistic culture in which Jung, as the father (if not founder) of Archetypal Psychology, and his heir apparent in Hillman, sharpened the skills of their psych-craft and passed them on to us. Mother as archetype offers an opportunity to explore not only how she inhabits the collective and personal unconscious, but how she embodies consciousness and how each adult embodies her in consciousness, as well. Jung (1959) tells us,

The mother archetype forms the foundation of the so-called mother complex. . . . Thus if the children of an over anxious mother regularly dream that she is a terrifying animal or a witch, these experiences point to a split in the child's psyche that predisposes it to a neurosis. (*CW9*, p. 85)

Since a "mother complex" is a concept borrowed from psychopathology, it is always associated with the idea of injury and illness. But if we take the concept out of its narrow psychopathological setting and give it a wider connotation, we can see that has positive effects as well. (*CW9*, p. 86)

The positive effects that Jung attributes to this wider connotation in a man include a great capacity for friendship, ties of astonishing tenderness, "an aesthetic sense . . . fostered by the presence of feminine streak. Then he may be supremely gifted as a teacher because of his almost feminine insight and tact" (*CW9*, p. 86). These qualities remind me of research participant Leon Castleman, who was practically abandoned by his mother during his early childhood, but grew up to be very articulate, to exhibit great sensitivity, and to appreciate the arts, especially theatre and music. Later in the same text, Jung states frankly, "in the unconscious of every man there is hidden a feminine personality, and in that of every woman a masculine personality" (p. 284). By positioning these statements in a context of self-discovery, which is surely one branch if not one root of the process of individuation, and juxtaposing that process within a current day

psychotherapeutic culture that specifies an “adjustment disorder” as an initial diagnosis for half the people who seek psychological services, it’s easy to see that what was once considered a “complex” may also be considered emergent aspects of one’s Shadow or anima/animus syzygy in the process of integrative individuation. “*Anima*,” a Greek term for “soul,” and its counterpart, “*animus*,” represent gender-toned inferior functions of one’s dominant gender identity. “*Anima*” is a man’s unconscious or inferior feminine aspect, and “*animus*” is its counterpart in a woman; “syzygy” represents their pairing both in conflict and in integration, an unconscious soul marriage that can influence consciousness with personal reflection over time.

Whitmont (1969) addresses the proportionality of gender functions in the *anima* and *animus*, citing Chinese philosophy as a means to understand how gender identity blends to varying degrees in each person. He describes Wolff’s typology that balances four feminine aspects and four masculine aspects in each of us, “a pair of opposites that function within the realm of the personal and a pair of opposites that function within the realm of the nonpersonal” (Whitmont, p. 178).

Mother is the collective and *Hetaira* (daughter, *puella aeterna*) the individual form of personal functioning. *Amazon* the collective and *Medium* the individual forms of nonpersonal functioning. *Mother* and *Medium* also are forms of the static, *Hetaira* and *Amazon* of the dynamic. (pp. 178-179)

Corresponding predominant traits in the male psychology (are) the *Father*, *Son* or *puer aeternus*, *Hero* and *Wise Man* as forms of expression (p. 181).

Mirroring the feminine aspects, the *Father* is the collective form of personal function, the archetypal leader expressing structure and hierarchical social order, law. The *Son* is the eternal youth, *puer aeternus*, entirely opposite to the ordered rigidity of the father king, expressing personal and individual desires and disregardful of commitment.

The *Hero* is the “dynamic outgoing type of the masculine, oriented toward objective collective values . . . a soldier or ‘go-getter’” (Whitmont, 1969, p. 182). The *Wise Man* relates in a subjective manner as an idea-oriented sage, a scholar, a seer, or a philosopher.

The contents of the personal unconscious are chiefly the *feeling-toned* complexes as they are called; they constitute the personal and private side of psychic life. The contents of the collective unconscious, on the other hand, are known as *archetypes*. . . . The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived, and it takes its color from the individual consciousness in which it happens to appear. (Jung, *CW9*, pp. 4 & 5)

An archetype is a symbolic image infused with emotional energy, a conscious thought illuminated by a divine spark. Therefore in aligning archetypal labels to times of lifespan development, it is reasonable to begin in infancy, when each child born may be considered a gift from God with unlimited potential, an archetypal Divine Child. The Divine Child provides an exemplary model of a collective archetype in an infant’s embodiment to realize the potential available in the world. The Child embodies not only her character, but also the archetypal initiations and struggles between polarities she will undergo as she transforms into more evolved versions of herself. The Child’s archetypal struggles include her link with the past, present, and future; her unity with other children that limits adults’ perceptions of her potential because of her age; and her supernatural potential as a Child God or Child Hero, her potential to be invincible. As the Child risks abandonment or isolation on the path toward developing an independent identity, she faces the forces of darkness in the home, in the school, in the neighborhood and in the world, in the trials of love and purpose which are yet to come, and thus represents both the beginning and the end. The Child represents the starting point of every person and the endpoint of what will be when each person passes on.

The presence of a Child calls upon others to personify the collective archetypes of the Mother, the Father, the Wise Elder or Sage, the loving or jealous sibling, and other companions and foes on the journey through life. Erikson (1959, 1982) described the psychosocial crisis of basic trust versus basic mistrust as being experienced initially during infancy, as the parents, and especially the mother, externally authenticate the child's need for trust which in turn provides foundation for the child to develop the basic strength of hope. A child who does not find this external authentication is more likely to withdraw and fail to thrive. Even at this early time, a child may potentiate into an archetypal Solitary figure, an outcast or scapegoat, as study participant Steven Feldman described himself as a teenager. If he survives childhood despite a lack of external loving sustenance, his instinct to survive may manifest itself as a Warrior, openly battling others to satisfy his needs, or as a Magician, offering a healing presence that resonates potential transformation, or Trickster-like, charming others to place their confidence in him, so he can get what he needs with or without conscious consent or specific knowledge. He may adopt a Solitary role, introspective and self-authenticating, which may present itself as purposeful autonomy in some regards and as shameful inhibition at other times.

Field Dependence and Field Independence— Extroversion and Introversion

The terms “field dependent” and “field independent” describe children who like to work with others and children who like to work on their own. According to Witkin and Goodenough (1981, p. 291), people are described as field independent if they are able to abstract an element from its context, or background field. In that case, they tend to be more analytical and approach problems in a more analytical way. Field dependent people, on the other hand, are more likely to be better at recalling

social information such as conversations and relationships. They approach problems in a more global way by perceiving the total picture in a given context. To imbue this concept with Jungian terminology, field dependent children show more extroversion while field independent children show more introversion.

When we correlate field dependence and independence to Erikson's school age psychosocial crisis of industry versus inferiority, some children develop competence more easily when working with others while some children develop competence more easily when working on their own. To apply Jung's attitude types seems appropriate at this stage, for people show their extroverted or introverted tendencies from an early age, although few people behave exclusively as one or the other every moment of their lives. Regarding competence as Hillman (1996) describes it, some people exhibit it later in life, such as the talented bullfighter, Manolete, who seemed sickly and detached until he reached adolescence and then "nothing mattered but the bulls" (p. 16), or Eleanor Roosevelt, whose rich inner life compensated for the lack of satisfaction she derived from her family and schooling (p. 21) and who blossomed into a socially competent and powerfully independent woman during adulthood. It's the stuff of modern folklore that the genius Albert Einstein was a lousy student in high school, whereas Condoleezza Rice showed gifts with language and music by the time she was six years old.

Not everyone is as lucky as Condoleezza Rice. From an early age, aspects of ourselves may frighten us or seem unwelcome in familial and social situations. We repress these personal qualities to reside in our Shadow, the archetypal dark side of our unrealized desires and fears. While the Shadow shows itself in the forms of alter egos, creative depths, intuitions, and projections, the process of individuation in adult

development calls us to integrate the Shadow into consciousness as part of learning to know one's Self in a unity of body, mind, and spirit. The Shadow carries our Inferior Archetypes, those aspects of self that have received the least amount of conscious development, and in the case of repressions, perhaps no attention at all.

The shadow is what we apparently are not; it is the back side of the coin. It contains inferior—i.e., undeveloped—attitudes and functions, as well as infantile isms and other characteristics that are unacceptable to the ego and even more so, unacceptable to the persona. (Wheelwright, 1982, p. 22)

It is important to distinguish Jung's deep concepts of the personal and collective unconscious from Freud's concept of the subconscious. Whereas Freud's concept deals almost entirely with personal repressions and fantasies, Jung's concept contains more than repressed desires; it also holds unrealized potential and the cosmic breadth of cross-cultural imagery in the collective unconscious. As part of the personal unconscious, the Shadow is a vessel for many personal traits we may draw upon, or that may draw us toward them to bring them into light in midlife or Elderhood. This differs from Freud's concepts of neurosis and personality splitting. The depths of the collective unconscious can potentiate positive growth even if a person chooses not to seek therapeutic intervention.

As youngsters we imitate the roles adults fulfill around us and learn by exploring in playtimes and in our imaginations the ways they behave as Mother or Father, Lover, Warrior, Hero, Sage or Magician or Healer or Trickster, as well as in other roles. We develop personal qualities that define our identities as companions, as students, as athletes, artists, or other professionals, as lovers, as friends, as confidants, and spiritual and political beings. Whereas Erikson (1959, 1982) states that the developmental psychological crisis of identity versus identity confusion occurs during adolescence,

perhaps extending into young adulthood, the question of “who am I” raises itself again and again during the course of adult development, often becoming, “Who do I want to be?” A common example would be the heroic athlete whose teenage years are filled with physical prowess and victory and who later in life finds that he can no longer be a hero. He must learn to share, cooperate, and participate in groups in which he may not lead, and redefine his sense of identity as a small part of a larger team or perhaps develop a negative persona as a defense mechanism and face isolation. He may find ways to stay connected to athletic heroism through sports writing, adult leagues, coaching, or gambling. He may resign himself to armchair quarterbacking and develop other personal qualities to win the game of life in other ways. He may live in the past and never develop new interests or competencies. Will the hero become mediocre? Will he become a sage?

Archetypal roles demand archetypal actions in the form of a quest, a task, an initiation, a journey, a fall from grace, a prodigal return, or a cycle of death and rebirth. In any of these situations a person also faces polar opposites: known and unknown, good and evil, light and dark, heaven and hell, open and closed, masculine and feminine, young and old, living repeatedly the structures of destruction, creation, attachment, and separation.

During a lifespan of development, each participant in this study lived different archetypal roles at different times of their lives. In light of this data, it is uncertain whether the call of the *daimon* can be limited to Hillman’s interpretation, manifesting as a singular call that is strong enough to spark individuation throughout the course of a lifetime. Jung (1961) described individuation as a more involved process than the ancient Greeks and Romans considered as the *daimon*’s domain:

The individuation process is more than a coming to terms between the inborn germ of wholeness and the outer acts of fate. Its subjective experience conveys the feeling that some supra-personal force is actively interfering in a creative way. One sometimes feels that the unconscious is leading the way in accordance with a secret design. . . . But this creatively active aspect of the psychic nucleus can come into play only when the ego gets rid of all purposes and wishful aims and tries to get to a deeper, more basic form of existence. The ego must be able to listen attentively and to give itself, without any further design or purpose, to that inner urge toward growth. Many existentialist philosophers try to describe this state, but they go only as far as stripping off the illusions of consciousness: they go right up to the door of the unconscious and then fail to open it. (1961, p. 164)

Superior and Inferior Archetypes

The data provided by each participant has been matched with archetypal concepts to convey experiences that they described as being important to them at certain times in their lives. Archetypal labels have been capitalized to differentiate them from other terms. People develop Superior Archetypes that dominate their thinking, feeling, and behavior, which are complemented by Inferior Archetypes that reside within their Shadows until such time as they bring them to light and integrate them through the process of individuation. Individuation often requires working through Ancillary Archetypes on the way to and from Superior and Inferior Archetypes.

As examples of how people think, feel, and behave, Jung's feeling functions, rational functions, and irrational functions have given psychologists and reflective laypersons plenty to consider. Assessments like the Myers Briggs Personality Type Indicator, which are based upon Jung's typology, have formed the bases for countless careers. Yet Jung's brilliant and insightful typologies present impressionistic dabs compared to the soulful depths that Archetypal Psychology offers to describe humanity's strivings and feelings.

Marie-Louise von Franz (1971) addressed Jung's concept of the inferior function by juxtaposing the feeling functions of introversion versus extroversion, the rational functions of thinking versus feeling, and the irrational functions of intuition versus sensation.

The four functions—sensation, thinking, feeling, and intuition—each of which can be extroverted or introverted, produce eight types: extroverted thinking, introverted thinking; extroverted feeling, introverted feeling, etc. . . . the rational functions, thinking and feeling are opposite each other as are the two irrational functions, sensation and intuition. (p. 4)

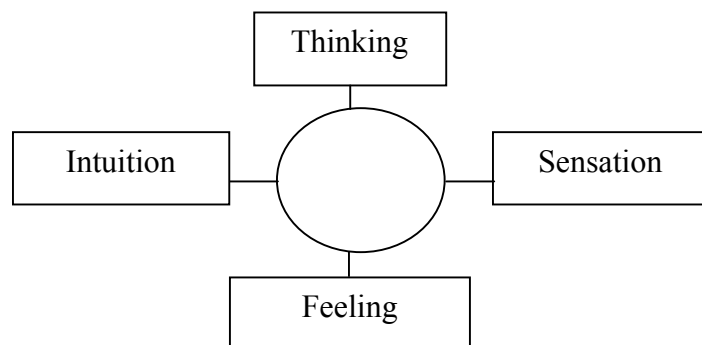


Figure 1. Four functions.

Note. From von Franz, 1971, p. 4.

Von Franz provided numerous examples of people who showed various combinations of these traits and pointed out “the tendency in families to distribute functions: one member is the family introvert, another becomes the family’s practical engineer, a third the family’s seer and prophet and so on” (1971, p. 7).

Some people have trouble in finding out their own type. . . . Suppose a boy is born a feeling type in an intellectually ambitious family. His surroundings will exert pressure upon him to become intellectual and his original predisposition as a feeling type will be thwarted or despised. Usually, in such a case, he is unable to become a thinking type: that would be one step too far. But he might well develop sensation or intuition, one of the auxiliary functions, so as to be relatively better adapted to surroundings; his main function is simply “out” in the milieu when he grows up. (von Franz, p. 6)

While von Franz's perspectives on the role these functions play in personal development align nicely with Hillman's descriptions of the *daimon*'s role in personal development during the course of a lifetime, Archetypal Psychology offers a more soulful perspective on what it means to be human. To be described as an "extroverted sensate" type does not convey the power of the Warrior's heroism; to be called "intuitive" and "feeling" conveys no image of the Artist's genius; the words "feeling" and "extroversion" cannot carry the protection of the Queen's blessing; "intuitive" and "thinking" do not sparkle like the eyes of the Magician's transformative vision; the terms "introvert" and "sensation" do not describe the contemplative mystique of the Healer; and "intuitive extrovert" gives cunning to the Trickster but not a humorous spirit.

Moore (2001) draws heavily from Jung's *Collected Works* (1959), Eliade's writings in comparative religion and religious symbolism (1954, 1959, 1994, 1996), Edinger's studies of archetypes (1972, 1999), and Millon's *Personality Guided Therapy* (1999) to describe "the four tensions in the human self" and "the developmental journey to the Center" (p. 163). He describes these four tensions and the developmental journey as a quaternion involving four archetypes, their domains, their lines of energy, and their definitive qualities. They are the Lover in the garden, the Warrior in the field, the Magician filling a vessel, and the Royal King or Queen reigning in the cosmos.

The Lover archetype includes the varieties of the Divine Child as Innocent or Orphaned or a Bad Seed, as well as the Eternal Child or Puer; the Lover includes Faithful and Unfaithful spouses and partners, including the Caregiver or Nurturer, the Temptress, and the Student; all are capable of bringing joy, intimacy, community, erotic sensuality, within the energy line of affiliation as an embodiment of passion. The Warrior archetype

includes varieties of the Hero, Helper, Beast, Survivor, and Altruist, providing service and protection, focus, discipline, and boundary formation, within the energy line of aggression. The Magician (or Magus) archetype includes the Healer, Teacher, Thinker, Priest, Sorcerer, Visionary, Trickster, and Wise Elder, using the energy line of cognition to teach healing, self-reflection, contemplation, transformation, and sources of wisdom. The Royal archetypes, the King and Queen, Father and Mother, include the Uber archetypes of the Great Earth Mother and the Great Powerful Father, the Senex or Wizeden Elder, and through their energy line of nurturance convey blessing, inclusiveness, centering, calmness, ordering, and provision.

While all archetypes reside in our collective unconscious, only a select few receive the breath of life during our conscious lives. A few others are called forth to serve for periods of indeterminate length, waiting patiently in our Shadows to be beckoned at times of individuation.

In discussing the results of this study, I found it important to develop a method to understand the archetypal internal influences that guide us along the way as we determine our identities anew at times of change during our life paths. My original contribution to this discussion applies the terms “Superior” and “Inferior” Archetypes in a similar manner to the way Jungians apply the terms “superior” and “inferior” to feeling functions. The “Superior Archetype” portrays a person’s dominant characteristics, which may change owing to external circumstances or personal needs. The “Inferior Archetype” portrays a person’s Shadow and anima/animus characteristics, qualities of which one may or may not be conscious, and that may be accessed when facing an intense situation, or that may ambush one’s actions by rising up when least expected. The term “Ancillary

Inferior Archetype” labels those characteristics experienced when working toward the Inferior Archetype to learn its life lessons. After learning to understand aspects of one’s Shadow, and perhaps one’s opposite gender in the Inferior Archetype, people progress through the “Ancillary Superior Archetype” and may return to the Superior Archetype. A person may transcend themselves to embody the Royal function as an archetypal King or Queen, or become a Magician as Wise Elder, portraying the path to personal integration.

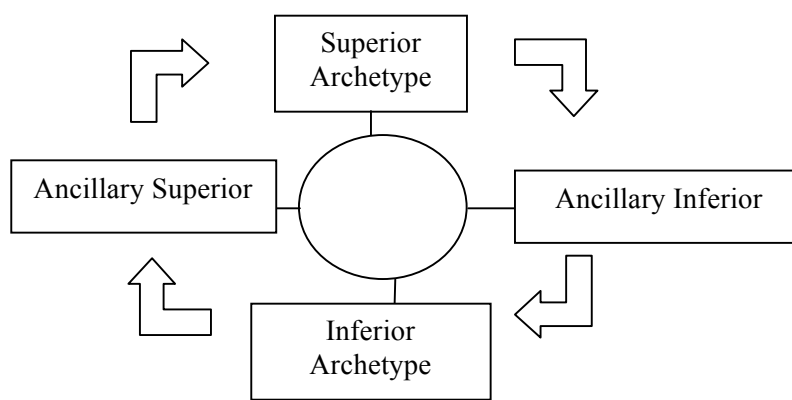


Figure 2. Superior and Inferior Archetypes. (Rooth, this document)

Building from Wolff’s (1995) typology for women that juxtaposes archetypal Mother opposite Hetaira, and Amazon opposite Medium, wherein the two axes cross one another, Whitmont (1969) proposes a system of typology that mirrors my Superior-Ancillary-Inferior Archetype approach:

The structural form that is most germane to the tendencies of the unfolding individuality will, in a way analogous to the basic typological development, be first realized as a main adaptational orientation. Gradually a second form offers itself, but again, as in the typological development of the perception and judgment functions, it will be a form that is not directly opposed to the leading adaption; it will be one of the other pair of opposing forms. That is, for the Hero this would be the Father or *puer*, but not the Wise Man; for the Mother, the Amazon or Medium but not the Hetaira. (p. 183)

In my study of elders, I hope to have learned not only how they have loved well and poorly, how they have grown through their challenges or not, and how they have answered their soul's callings or are still searching, but how I, as a transpersonal psychologist, can help others to grow into the best that elderhood has to offer, and thereby also enjoy my own eldering process. May our love honor *anima mundi*, the world soul (Jung, 1951/1959, p. 142; Hillman, 1991, p. 10), our work encourage creativity and healing, and by honoring "the other side" (Tishby & Lachower, 1989, p. 492), may we carry forward positive, well-balanced traditions.

Chapter 3: Research Methods

General Design or Approach

I used semistructured interviews with 12 elders in this hermeneutical phenomenological study to explore the premise that people generate new aspects of identity while diffusing other aspects of identity, experiencing Erikson's stages of development recurrently during life. In addition to inquiring about ways that we revisit some stages or crises more than once, I asked how people may have experienced a sense of soul or spirituality during periods of crisis, decision, and exploration. I sought to describe how one maintains a spiritual sense of Self amidst obstacles and changes during life and to consider the sense(s) of identity through the lens of archetypal imagery. "Phenomenological research follows the tradition of descriptive science and not explanatory science . . . [It] is not intended to test a hypothesis" (Osborne, 1990, pp. 81-82). A key element of this inquiry is openness to unexpected data. "If seeking knowledge is the yang of inquiry, being receptive to knowledge is the yin" (Coppin & Nelson, 2005, p. 13).

Hermeneutic phenomenology tries to be attentive to both terms of its methodology: it is a *descriptive* (phenomenological) methodology because it wants to be attentive to how things appear, it wants to let things speak for themselves; it is an *interpretative* (hermeneutic) methodology because it claims that there are no such things as uninterpreted phenomena (Van Manen, 1990, p. 180).

To address Van Manen's idea that "there are no such things as uninterpreted data," the standard example is the interpreting of a piece of art, or in the case of this study, anything a participant creates to convey an experience. A nonverbal piece is

already an interpretation when the participant creates it. When I interpret it again, I am interpreting an interpretation.

The study reports on interviews of elders, ages 60-82. Hillman (1999) recommends people age 60 or older. Osborne suggests

an unstructured interview where the interviewer opens with some overall outline of what he's interested in (the phenomenon in question) without giving too much specifics that will function as a demand dimension. One needs to stress to the interviewee that what is wanted is not what s/he might think is wanted, but the actuality of his/her experience. (J. W. Osborne, personal communication, November 14, 2006)

The researcher must take care not to "lead the witness." The interview should not be an interrogation aimed at substantiating the hunches of the researcher. Open ended, minimally structured interviews are more likely to produce data which might otherwise be missed. (Osborne, 1990, p. 84)

I made at least two errors in the first two interviews by trying to assuage my participants' negative feelings, such as sadness over memories. I also erred throughout the study by virtue of one question's phrasing: "Do you feel you have lived your soul's calling?" which was "leading the witness" and conveyed a "demand characteristic." (I addressed this more thoroughly on page 7 of this study.)

While the study focused primarily on participants' *identity versus identity confusion*, I explored nuances of Erikson's other stages—*trust versus mistrust, autonomy versus shame and doubt, initiative versus guilt, industry and inferiority, intimacy versus isolation, generativity versus stagnation, and integrity versus despair*—within a context of inquiries about key events during the interviewee's life, and how they contributed toward developing character and values, during the interviews, when indwelling, and when discussing results. "Practical studies . . . are heuristic: they explore how a person experiences and interprets his or her world" (Bronfenbrenner, 1976, p. 159). I did not

itemize Erikson's crises as if on a questionnaire, but conversed informally and allowed the course of conversation to elicit descriptions of states of consciousness, spirituality, soul, and religiosity. Much as I do in my high school classroom, I bracketed my biases by checking for understanding: I asked clarifying questions to ensure that my participants' images were theirs and not my own, I asked probing questions to have people describe their own deeper motivations and reflections, and I learned to refrain from providing analogies or phrases for my participants, rather to wait for them to explain their own meanings. The questions in this chapter provided a framework to introduce topics and gently probe for details.

When preparing an interview it may be useful to develop two guides, one with the project's main thematic research questions and the other with the questions to be posed during the interview, which takes both the thematic and the dynamic dimensions into account. (Kvale, 1996, p. 130)

The Questions

The following questions reflect Hillman's (1999) and Kvale's (1996) interviewing instructions, plus the results of processing the questions with my dissertation committee and doctoral cohort group. My second committee member, Dr. Osborne, directed me to read and reflect upon Hillman's questions in *The Force of Character*. He has used similar material in his retirement planning workshops. My doctoral cohort shared and processed potential dissertation questions with one another within our online course discussions. This process produced one gem for me, and I thank my classmate Patrick Balthazar for this contribution: "Do you feel you have lived your soul's calling?"

1. What have been the high points and low points in your life? Can you tell me how those experiences affected the parts of yourself you have left behind?

How have they affected the parts of yourself you have added over time? What has remained the same?

2. Do you believe you have truly lived out your soul's calling? Can you tell me how the process felt at different times? If you haven't experienced or lived a calling, does your life's path satisfy you or not?
3. How would you describe your strongest and weakest traits? What experiences have been important in identifying and deepening these traits? Can you describe how they have threaded their way through your life? How have they changed over time?
4. How have you reinvented your sense of identity as part of facing challenges? How have you made changes to bring freshness to living? In what ways have your face and body reflected what you've learned from your experiences? In what ways are you growing more able?

This study offers generalizable credibility owing to the range of ages of the participants and the times and places in which they have lived. The participants were aged 60-82, had lived in Vietnam, France, Israel, and eight of the continental United States along both coasts and several inland areas. All interviews took place in the US. Recruitment for this research study included readily available and varied religious communities: my own Jewish community, my wife's Antiochian Orthodox community in Santa Cruz, plus people from local churches and gyms in Hollister. I contacted Bay Area Blacks for Philanthropy, an organization that maintains a website with links to resources, events, and contacts throughout the Bay area; two Buddhist Temples in Berkeley; the Muslim Community Association in Santa Clara, a hub of Muslim communications; the

Bay Area Indian Calendar, an MSN internet group that provides links to Native American events in the San Francisco area; and for variety, the Silicon Valley Atheists. People from many of these communities did not prove to be willing participants in research. I excluded a few respondents for the following reasons: a lack of enthusiasm for the project, profound hearing loss and its accompanying lack of articulate speech, and emotional instability. No one chose to drop out of the study.

Bracketing and Transferability of the Study

An important part of this process was bracketing my expectations and experiences to separate my thoughts and feelings from my participants' narratives. I reflected upon how I prepared for each interview, conducted it, and processed it afterward. I decided upon a venue other than a hand-written or word-processed journal: I discussed my processes with my wife on three-to-six mile walks two or three late nights each week. We talked about what I learned, what I needed to stop or start doing in my interviews, what my expectations were and how to release them. This tool was invaluable in revealing my biases to myself, and helped me "bracket" my reflections from participants' data and keep observations separate from interpretations (Osborne, 1990, p. 83).

Initially, I expected to ask more of the specific questions that I had prepared. I found that my participants bridged their way to related areas without my prompting them. I had to pay close attention to what they had answered and what they had not. Another initial expectation was that I had to "hold their hands" when they talked about difficult subjects, which proved to be untrue. My compassion was overplayed; they were stronger than I anticipated. Some of my other biases included not expecting a priest to say he had violent nature, not expecting elders to speak of their adult children's unhappiness as low

points of their own lives, and believing someone was a therapist when she had never said she was (and had not attended more than a year or two of college).

As a qualitative study this phenomenological inquiry provides descriptive transferability, interpretations of data that may be validly applied beyond the scope of this study. Active listening and indwelling, “the process of turning inward to seek a deeper, more extended comprehension of the nature or meaning of a quality or theme of human experience” (Moustakas, 1990, p. 52), and meditating deeply upon the interviews themselves provided empathic generalizability. Interviewing for this phenomenological study involved a deeply personal and trusting mutuality, a sensitive and artful give and take between me and my participants. It required me to pay close attention to verbal tones, to body language and nonverbal facial cues, and to be conscious of my own tones and somatic cues.

Phenomenological research is not intended to test a hypothesis. The aim is to understand a phenomenon by allowing the data to speak for themselves, and by attempting to put aside one’s preconceptions as best one can. (Osborne, 1990, p. 81)

Other researchers may replicate this study. However, results may differ owing to having a different researcher or participants. Personal biases of which I became aware, such as knowing some of my participants before I interviewed them, influenced my collection of data in the following ways: I was already a trusted confidante in one or two cases, so participants shared some aspects of their lives more readily, but may have hidden others owing to the same condition of our knowing one another. I carried an acknowledged respect for my participants into the interviews and did not need to meet a criterion of being above suspicion when we started. I may have wanted to avoid angering participants by asking questions that were too personal, yet I don’t believe I held

anything back or angered anyone. People shared deeply personal information with me, much of which is included in the Results section.

One bias I became aware of during the first three interviews was my desire for my participants to feel good about the interview process, which extended to feeling good toward me personally. I realized that I needed to allow my participants to probe their dark experiences as well as their light ones without my stepping in to help them reframe their experiences in a positive growth-oriented light. Another bias I needed to eliminate was my verbosity, to not provide words or images during lulls in my participants' narratives. I learned to gently nudge them forward with reflective listening techniques, repeating parts of what they had said or saying, "That must have felt . . ." and leaving it open for them to fill with their felt experiences. I limited errors and misinterpretations by checking for clarity and understanding with participants. I contacted subjects a few weeks to a few months after the interview to see if they wanted to add anything, and to share the essence of my archetypal interpretations. These second sessions ranged from an hour-long conversation at someone's home to a 15 minute phone conversation. One participant sent a poem to me, a line of which is included in the Results section. I did not record the second conversations. My eldest participant, a Buddhist monk from Vietnam, left the country during the interim, and I could not reach her for a second conversation.

My walks served to allow me to reflect upon my process and help me detect and mitigate biases. My respect for participants' experiences and values, my openness to the elders' mentor-like qualities (which was a bias in itself) and what I learned by working with them influenced both the collection and treatment of data. I learned the following things, among many, during the process: When I started the interviews as a whole, I felt

responsible for helping my participants feel good while they were talking to me about the low times in their lives, like practicing therapy with them as we went along. I stopped doing this after the first three interviews and allowed them to go much deeper into depressing subjects before redirecting their attention with a new question. Sometimes the new question took them deeper into a depressing experience before switching topics. Letting go of this responsibility and learning this patience affected the data in that I collected deeper reflections. This same experience showed that I had been conditioned to consider elders as people needing caretaking when that may not be the case. Just because they're old doesn't mean they can't handle themselves; quite the contrary, I learned that part of their individuation process involves that very quality, learning to handle themselves both in context of their pasts and their present circumstances. One elder was so aggressive with me that I figured she had been a trial lawyer, when that was not the case. The reflections of which questions I asked and how I asked them also proved helpful. Ultimately, I entered each interview holding the same questions, but realized that I would ask only a fraction of them, although the specific questions varied from person to person. Hearing about their lives made me question my own choices, from considering how I might want to join a cohousing group at some time in the future to where I might want to travel sooner rather than later.

Participants

My interview participants were 12 elders, aged 60-82, who between them represented four religions, at least three ethnicities, 30 professions, and socioeconomic classes ranging from a lower class man living on SSI to an upper middle class couple worth millions. While I did not seek a range of expressive to inexpressive people, I

gravitated toward those who seemed enthusiastic about the project and vested in sharing their reflections, were willing to talk about how they had developed “the distinctive qualities of an individual” during their lives (Hillman, 1999, p. xxv). They were two Vietnamese Buddhists, a man age 73 and a woman of 82; two Native American women, ages 60 and 72; two Orthodox Christian men, both age 60; four Jewish women, ages 60, 67, 75 and 76; and two Jewish men, one age 77 and the other “in (his) 60s” who appeared to be 10 years older. I was acquainted with 7 of the participants and had visited only 1 for purely social reasons before the study. Coppin and Nelson (2005) tell us,

Ultimately whether one’s concern is to know the self or to know the world, in the end they amount to the same thing—a point often misunderstood. The pursuit of self-knowledge and realization, which Jung called individuation, does not begin and end with narcissistic, isolated pre-occupation. It leads to wider consciousness, more intense participation in relationships, and the larger stake in the world. (p. 18)

I knew that a few of my participants were strongly involved in their communities, but had no preconceptions about the others. One man I already knew lived what appeared to be, on the surface, a fairly isolated life, yet he felt his spiritual practices were devoted to universal good. I knew that in his way he felt he was involved with “a larger stake in the world.” This preconception revealed another bias that was both verified and made questionable as a result of the interview.

The interview included questions about the most difficult and most gratifying aspects of their lives, whether or not they felt they had followed their soul’s calling, when they felt transformed by experience, and in what ways they had returned to the same questions or issues during their lives. I offered them an opportunity to give poetic and nonverbal representations of their experience, such as drawings or sculptures. One

woman gave me a poem, and another shared portraits on her living room wall, which she had painted herself, of important people in her life.

Procedure

Potential participants were first asked to read and sign the Informed Consent form (appendix A). Each participant was given a code name to use in all correspondence, and real names are known only by the primary researcher and each individual participant. As a screening process, a questionnaire was used as a short homework assignment to determine if applicants would be willing to invest the reflective energy necessary to complete an interview that lasted approximately 90 minutes. The study called for two interviews with each participant. Participants were contacted for a second conversation several weeks following the first interview session to add thoughts or make clarifications if they wanted to. I asked them if my interpretations of their interviews rang truthfully with them and invited them to offer any further response as well.

I also contacted them at a later time to see if my interpretations of their data sounded true to them. I reported discrepancies between my interpretations and their responses and discussed my reflections that arose from meditating on the differences. The postanalysis discussions validated participants' efforts. Each one said that they valued the reflections which participating in the study had called for. Participants were free to withdraw from this research study at any time for any reason, but no one did. If a participant had felt the need for professional therapeutic support, I would have provided them with references to qualified therapists as listed in the ITP handbook. I was also prepared to offer other such recommendations for participants residing in Monterey, Hollister, and Gilroy, had they requested it.

Instruments

Hillman (1999) and Kvale (1996) provided material to create questions that yielded strong results. Openness to what participants said during interviews, listening reflectively, and indwelling with the tapes and transcripts enhanced my immersion and clarity of interpretation and allowed meaningful insights. Although the interview conversations may have included an occasional key word that mirrored Erikson's stages, such as *identity*, participants were not guided toward "stage questions." In this study, Erikson's stages provided an interpretive framework, not a data collection scaffold. Likewise, Archetypal Psychology provided the lens to interpret the data, not to gather or create it. However, I made one significant error with Barbara Woods, when I asked her if she had "always been a fighter." It revealed my perception, exemplifying a demand characteristic question.

The Screening Questionnaire

The screening questionnaire (appendix F) required a one-to-two page written response to the items below to seek self-reflective and articulate participants:

- What have been the high points of your life?
- What have been the low points of your life?
- How did those experiences affect the parts of yourself you have left behind?
- How did they affect the parts of yourself you have added over time?
- What has remained the same?

Strong responses showed a willingness to reflect upon character, to talk about failures and successes, to discuss personal issues, and the ability to compose thoughts in an organized, reflective manner. Some people submitted several pages. This opening set of

questions was offered as a homework assignment to allow reflection before the interview. Participants who responded in a reflective manner during the screening were invited to continue. They were asked to respond to other prompts during the interview and to allow tape recording and transcription. They were assured of complete confidentiality. I was the only person to hear their tapes, transcribe their tapes, and interpret their interviews. Their materials have been stored in a locked file cabinet in my home office, to which I have the only key.

The Interview

The interview required a warm-up exercise in which participants noted on a chart their personal values and character traits as experienced in childhood, adolescence, adulthood, middle age, and elder years. Participants did this at home. I reviewed their responses thoroughly before the interviews, and kept their response sheets in front of me when we talked, so I could ask informed questions

Most interviews took place in participants' homes. One took place in my home, one while walking through Santa Cruz, and two in an anteroom at a Buddhist monastery. I opened inquiries and applied reflective listening, consciously exercised empathy, and asked guiding questions when necessary. During the course of conducting the interviews, I reduced the number of interview questions. I found that the participants intuitively answered many of the questions without being asked, and chose to let the interview flow at its own pace rather than interrupt it. For example, some participants discussed their strongest and weakest traits without being specifically asked, and most referred to lifelong challenges that they continued to work on without being asked about this topic.

Treatment of Data

I copied each interview tape immediately onto a second tape to protect raw data and transcribed each interview myself. I listened repeatedly to the tapes to perform “indwelling,” a deep meditative focus to intuit nuances and develop insights, and read transcripts with an intention to vary the focal depths used when listening (Moustakas, 1990, pp. 24-25). These methods share an important characteristic with *grounded theory*: that of not knowing what data will arise from the interviews or what theories will originate because of them. I approached the elders’ wisdom with a beginner’s mind, and remained open to the possibilities.

I analyzed the data to see what themes arose and how they were compatible or not with Erikson’s schema as well as with Archetypal categories. I organized the qualities of participants’ experiences thematically within each stage or crisis, and found that Erikson’s stages significantly limited discussing many years of adulthood. Five stages in Erikson’s system are devoted to life before adulthood, and adulthood itself is allocated only the three stages of Young Adulthood, Adulthood, and Old Age. As Joan Erikson (1997) stated at age 93, when reflecting upon *The Life Cycle Completed* (1982) and amending the text in hundreds of subtle ways, the period of “generativity versus stagnation” lasts 30 years and often longer than that. Erikson’s eight stages gave generativity versus stagnation a single stage, while childhood received fully five stages.

For this reason, while I organized participants’ adult experiences around Erikson’s concepts and Levinson’s (1978) schemata, which provides 10 periods of growth during early adulthood, middle adulthood, and late adulthood (p. 57), I interpreted

those results from an archetypal perspective that transcends age boundaries. Levinson's (1978) schemata follows:

- Early adult transition, sometime around ages 17-22
- Entering the adult world, ages 22-28
- Age 30 transition, ages 28-33
- Settling down, ages 33-40
- Mid-life transition, ages 40-45
- Entering middle adulthood, ages 40-50
- Age 50 transition, ages 50-55
- Culmination of middle adulthood, ages 55-65
- Late adult transition, ages 60-65+
- Late adulthood.

I listened attentively to the individual nature of each participant's experiences and noted unique experiences and exceptional insights. For each participant, I listened to the entire interview with meticulous attention to detail to transcribe it accurately. Once each transcript was completed, I listened again to make corrections. I listened a third time, indwelling, organizing material by charting each participant's experiences on poster-sized enlargements of Erikson's and Levinson's stages. I listened a fourth time to derive thematic insights by applying archetypal lenses of symbolic associations. I interpreted the data, indwelling again, to look for archetypal elements of the *daimon*, soul, spirit, and Jungian and neo-Jungian archetypes to provide the binding agent for concepts (see appendix G).

I have felt the contributions of Wolff (1995), Woodman (1982, 1990, & 2002) and Woodman and Dickson (1997) most strongly in Archetypal analysis. Whereas Woodman, Dickson, and Hillman (1976, 1981, 1985, 1991, 1992, 1994, 1996, & 1999) work with psychodynamics, analytical psychology, polytheism, and mythology to clarify ideas and plumb greater depths, Woodman shares a stronger affinity with the Romantic poets and Shakespeare's treatment of classical knowledge, and brings a feminine perspective which sharpened and broadened the interpretation of data. What Hillman may interpret as Oedipal, involving Jocasta, Woodman may interpret as Archetypal of Lord and Lady Macbeth. Hillman speaks of the muse and the *daimon*; Woodman speaks more of the sacred and profane. The psyche as muse and as the divine feminine ensouls imagination within the chalice, as the divine masculine ensouls the unconscious within the lance (Woodman, 1990). Woodman means that the soul gives spark to imagination in gender-related ways, to the feminine as container and to the masculine as reacher and penetrator. She's commenting upon qualities people have proportionally, not that men have only one and women have only the other.

I delved into Depth Psychology to develop a clearer understanding of the depth perspective and to develop a Depth Psychology mindset. I read broadly in Jung's *Collected Works* (1959) and *Man and His Symbols* (1964), and other titles, plus valuable studies and lectures by Marie-Louise von Franz (1999), von Franz and Hillman (1971), and Robert Moore (1990, 2001) to develop an archetypal mindset appropriate to investigate my participants' experiences. Undoubtedly there have been times when the whole of these readings has exceeded my ability to connect an individual idea to an individual text or author.

The psyche's multiple and relational dimensions exceed the psychic structures of id, ego, super ego, shadow, anima, animus, and collective unconscious as constructs that allow us to pay attention to phenomena that would otherwise go unnoticed (Coppin & Nelson, 2005, p. 66). The interplay of our conscious and unconscious, our internal states and external demands, our relationships, our losses and desires, create a flux and flow that bring about the best in us and the worst in us, mixed together in a myriad of ways. Data was collected and described at face value and in archetypal terms.

Delimitations and Limitations

Delimitations included the ages of the participants, who had to be 60 or older and live within a few hours' drive of the researcher, and maintaining a manageable number of participants. Interviews were conducted in person because the researcher prefers personal contact to enhance the mutuality of conversational intimacy, although screenings may be done online and subsequent contacts may be made by telephone. One interview conducted by telephone with a participant in Oregon recorded so poorly that a transcript could not be taken from the tape.

Limitations included that some participants might have wanted to stop midway through the process, or asked to be excluded from the study after the interview was completed. Ethics mandated that their wishes be honored, but no one withdrew. Some participants may have been unwilling or unable to answer some questions, such as one Jewish elder who did not reveal his exact age, but answered other questions. If a question caused discomfort and elicited non-responses from participants, and their participation was cooperative otherwise, this would have been significant to the study, for I would have dropped or rephrased the questions. What I found instead was that participants

intuited or anticipated the directions of the inquiries and answered some questions without being asked them. They answered some questions before I asked them.

I under-estimated the number of hours each interview required. When this was the case, then the interview time was extended and the questions were edited to a more easily administered level. Not all questions were asked, for their content was covered by the participants in the course of the interview. Longer interviews called for more transcribing time plus more indwelling and analyzing. Some participants talked in an unfocused manner, but were not excluded by the researcher for this reason after the interview. Also, the interviewer honored Hillman's (1999) reflections on old age that elders sometimes repeat themselves because they enjoy doing so.

The study became more vast and unwieldy than I anticipated, owing to the number of participants and shifting deadlines. It is one thing to select relevant portions of transcripts and their thematic contents and another to cope with an overwhelming amount of relevant material. As a result, my timeline to complete interviews and transcriptions and writing was extended beyond my anticipation.

The process of collecting, indwelling, rereading, analyzing and synthesizing yielded a body of data that describes how participants feel about their life experiences, their sense of calling, their sense of identity and their sense of reinventing self, their sense of satisfaction or lack thereof, and their enduring traits. Archetypal analysis described images of premodern, modern and postmodern living that not only connect us to the *daimon* and our collective past, but also reach into our collective future, integrating, or perhaps denigrating the divine feminine and masculine we carry within us.

Chapter 4: Research Results

The data has been organized according to the key questions used in the interviews, and results are presented one participant at a time. Pseudonyms have been used to safeguard confidentiality. The transcribed interviews ranged in length from 10 to 23 single spaced pages, filled with interesting personal histories, anecdotes, and surprises. I edited the interviews slightly to ensure understandability, not to assure good grammar. Although the actual number of questions I asked each participant varied, depending upon the probing or clarifying or deepening inquiries I made, the key questions became the following:

1. What have been the high points and low points of your life? How those experiences affected the parts of yourself that you have left behind or added over time?
2. Do you believe that you have truly lived out your soul's calling?
3. How are you growing slower or more able?

Esther Levine

"I have no idea what's next, but I know there's a next."

Esther Levine is a 67-year-old divorced mother of three adults, a former Librarian and a retired Psychotherapist who pioneered therapy in the 1960s-70s that focused on women's issues. Esther married and became a mother while attending college. During her marriage to a politically active intellectual attorney, she and her husband invested with other young couples to form a cooperative housing arrangement to experiment with nonsexist childrearing. Today she is a landlord, meditation teacher, and part-time masseuse who once owned a thriving day-spa business until she sold it to finance her

retirement. She declared, "I'm so busy now that I'm retired, I don't know how I ever found time to work."

I conducted the interview while we walked together on a sunny afternoon in Santa Cruz. When asked about the high points and low points of her life she talked about a few childhood memories, birthing her children, and being active in the women's movement during the 1960s and 1970s as being high points.

This is great because I just had a visual memory. I must have been about fourth-grade and there was a radio personality, you know, who did a show for kids, and he was coming to my hometown. And you had to write a short story or something, and unbeknownst to me I was one of the winners. . . . My mother knew, but she never spilled the beans, and I can still remember the excitement of that moment. High points of my childhood include that I won the fourth grade spelling bee.

I remember all of the deliveries very vividly. It's amazing, but I think that that's true for all women. High points. Oh, one high point was definitely getting my marriage and family and child counseling certification, that exam and all of that behind me. That was a tremendous feeling of accomplishment, because I did that while I worked [single parenthood] and my three kids knew that I had the discipline as well as the intellect. That was a very validating experience for me.

We bought a piece of property in the city of Los Angeles and set up a communal living situation in which we raised our children. It was a phenomenal experience. It just broke through so many social myths. And I was very excited about helping to develop that and went around to a lot of different places speaking about how we did it and how we handled it. You know, it was at that time, because it was not your hippy dippy return to the land situation. The men were all professionals, some of the women were, and we did it because we wanted it to experiment with nonsexist childrearing. And we wanted to free up people so they could go out and also to work in the community, because we all were politically involved people.

I was born in 1940. New Haven, Connecticut. That's where I was raised, all through my high school years, and went to college in New York City. I did college in three years by going to summer school, because originally we were going to wait to get married until I finished graduate school. But we got married sooner. We both continued to go to graduate school and work and had a baby and went to graduate school and worked and that was a lot. My first child was born in '61, and that was way before the women's movement, but her dad was very involved in helping to care for her the first year of her life because he was adamant that he did and we didn't have to drop out of graduate school because at first I was somewhat reluctant to have a child at that time, because I really wanted

to finish graduate school, but it worked out. So certainly having a child was a high point, even though it's pretty terrifying, it proved to be a high point.

High points, hmm. Deciding to leave Los Angeles, and not really knowing where I was going to be going. I ended up in Santa Cruz. It was a high point to make that decision clearly and get out of LA. High points were also the births of my other two children, I will say, particularly after the first one, which is always a glorious burst, birthing my third child, which was a son, so I knew I wouldn't have to have a fourth child.

A high point was definitely being involved in the women's movement. And two major things from that [were] I helped set up and staff the first Women's Center on the West Coast and ran that for well over a year. I helped develop its programs and its systems, and that was without a doubt an extraordinarily developing experience for me. Really helped me find out who I was and develop a set of skills that I didn't even know I really had. And out of that involvement, along with five other women. I helped to set up the Center for Feminist Therapy, which was one of the first centers of its nature, and interestingly enough, when I sat down, because we developed a brochure, we were each going to do a paragraph or so of self-description. And you know how you struggle with those kinds of writing moments. When it came to me, it was like, so right on. I described myself as [that] the goal of therapy for me was helping women distinguish between their internal and external limitations. You know, what society was and how it limited women, and then the other self-defeating modes that we also incorporate that had nothing to do specifically with societal limitations. That was a really phenomenal few years; it felt like we were on the brink of discovery all the time.

Esther's transition to midlife included a number of dramatic changes. Her adherence to tradition—getting married and raising a family—was common during her 20s, but after bearing three children and working as a Librarian, she earned her MFCC license in 1965, divorced her husband, and became a single mother. In her 30s she built a successful practice and grew active in feminist politics. At 42, when she experienced her mother's passing, she was ready to create a new life structure. She said, "It felt very powerful to take charge of my own life."

A high point was locating and developing my day spa, the business that I ran here for 25 years. I remember walking in as a customer. They had just opened the place about a year before. I had never been in an environment like that and I felt like I was meeting a lover for the first time. I just felt it. I remember when I finished using the facility and started talking to them about maybe getting on the

massage staff. And then just serendipitously finding out the place is for sale and maneuvering to take it over. And just all of the stuff of taking over a business and running a business and building it up and doing something that was quite successful for good number of years. That was definitely high.

High points include helping to develop and lead Jewish ritual in Santa Cruz, helping the Jewish community grow and expand, and my own grappling with lines of prayer to rewrite them into something that would reflect who I was and who the community could become line by line by line, and the people that I worked alongside doing that, phenomenal excitement, growth. Not just growth of the external skills that you use in the world but deepening the insides, that kind of growth, very exciting and very rewarding. A high point is retiring.

So another high point, actually points I would say, would be my friendship with my friend Sally [that] was certainly a fulfilling and a learning relationship. And from that, because it was through her that I got connected with Jewish renewal, and it was also through her that I got connected with meditation and that has grown and become a pillar in my life.

For Esther, retiring has involved much more than catching up on her reading and tending to her garden. Prompted by her children and others to try computer dating, she has established friendships with men whom she would not have met otherwise, and her self-concept is changing.

Two or three months ago through the urges of my children and another friend, I've started computer dating. And that has been a major breakthrough for me. And it's been, it feels in some ways like it's been a culmination, because fortunately even the first man I met, even though there isn't going to be a romantic involvement, we are developing a very strong friendship and for the first time I really feel like there was a man who saw who I am, respected and appreciated that. And it has changed my self-concept more than I ever thought possible.

Here I am 67 years old. I'm accepting more fully, embracing more fully who I am and I know who that is, and it is a genuinely good person. And having reflected back on the qualities of self that I hope to develop, I wasn't always sure that who I wanted to be was as visible as it is. So I let him know that he will always have a special place in my heart for helping me to see who I am, because it feels different, when it's coming through the eyes of a man than through my women friends. I don't know why, but somehow or other there's a different element to it.

When asked about the low points in her life, Esther refers immediately to "two major separations (that) occurred in (her) early childhood," the challenges that

surrounded her dissolution of her marriage, and the death of her mother. She also regrets not raising her children in a Jewish household until after she separated from her husband, when it had become too late for the children to take hold of the identity she offered to them.

One was I was hospitalized at around age 2 ½. And I have a very vivid memory of being in like a big crib. You know a bed with bars on and my mother visiting me and being fed through feeding tubes. . . . That's very strong, and . . . I just remember how happy I was to see my mother and I have a very strong memory of just looking at her and thinking she's the most beautiful person in the whole world.

The second one may have been a big loss, although it's very hazy for me. My mom had major back surgery, and I don't think I was maybe 10 years old and feeling very abandoned by her. She couldn't get out of bed. She was flat on her back and my mother was my lifeline of the family. You know, my grandfather was the rabbi. He lived with us. He was not to me an accessible person. My father was busy working. He was not to me an accessible person. I don't think my brother and I were very good friends then, so it was clearly my mother that sustained me. And I know without her I had no idea where my feet go down.

I think both of those in some way did shape my strong relationship with women. I know how important they are in my life, and I have always valued strong connected women friends. So that clearly did shape me. I would say the dissolution of my marriage was pretty terrifying. I was not raised to think of being on my own and provide for myself economically, and because it was the height of the women's movement not only did I not get alimony, but we contributed proportionally from our earnings to a joint account to maintain the expenses of the children. So it was a real struggle for me financially and I felt completely overwhelmed and inadequate, and I think those feelings of inadequacy stayed with me for a long time. So it felt like the other achievements . . . if they only really knew (laughs). Yeah. A low point would certainly be the death of my mother.

Right before my daughter turned 16, my oldest daughter ran away from home for a year. Yep. A year. We got one letter from her that she sent through a friend so that we wouldn't even have a postmark. And that was the year that I felt that I was just holding on by my fingernails. And I just kept saying to myself, "She's got a strong core. We gave her a good strong core. If she comes back with an addiction, we can help her with that. If she comes back disfigured we can help her with that. Let her not to come back with a child, because even though we could help her with that, that will transform her life more than anything." And she finally picked up the phone one day and basically said, "I'm ready to come home." So that was a

hard year for me and for her two siblings. They felt the loss enormously. They also felt the loss of their parents in some ways, because I certainly was not as fully present as I could've been during that year (1977). The collective where'd we been spending all these years was about to disband. . . . So that was happening and it meant that they were going to be moving back into a nuclear situation. Their father was with a woman that the kids still call the Wicked Witch of the North, and I'm sure that my daughter did not want to live in a nuclear situation with the two of them.

When I got out of my marriage, we did Hanukkah and we did some maybe interfaith kind of Seder or the Seder was more around the liberation themes rather than the Jews being saved. And there's a sadness that I have that I feel I'd rather that they had a spiritual path that feeds them than what the label is. That's what I know, having been raised in the family I was raised in but was it the best choice? It's a choice. I'm much more of a universalist than a particularist. So sometimes I feel sadder than others. I think the thing that saddens me more than the loss of Jewish identity is probably the loss of the lineage because my daughters do not want children and they're pretty up there to have children and whereas my son used to talk about wanting a family, now that he's 39, it's like he has less and less desire. No, I feel sad at the prospect of not having grandchildren and family not continuing. My brother has daughters. One of the daughters who has family has a girl. So, you know, so I think I feel badly about that and you know, I did come back to it, although for me it was a return, while my children don't have anything to return to.

The interview question that connected the inquiries to one another asked whether or not Esther had lived her soul's calling. When she answered this question she looked not only into her past but also into her future.

I think so by and large. You know, I raised three children that I feel are gifts to society. I was very involved in some very important movements. My soul's calling. I feel like I'm not sure the soul calls for one to do one thing. I think the soul calls to know oneself and a person keeps changing and developing through the course of a lifetime. So the variety of things I've been called to do and responded to the call, I think my soul will continue to call me. I have no idea what's next, but I know there's a next. I know it's more than what [I've done] the past 4 years in that I have not been as politically or socially involved. I haven't committed myself to okay, I'm going to take on abolition of the death sentence or I could take on the right to die the way we choose to die. I haven't been willing to make the commitment of that nature, because I know when I do how consuming those things become for me. But I know there is a next. I'm only 67. I probably have another 25 or 30 years. Who knows? If so, in this sense of following my soul's whispering to me, wherever it has taken me it feels like whatever I did was a logical step for all that preceded what I have already done. You know with my

being a librarian and being a therapist, being a mother, with founding my day spa, my politics.

Partly because the call was for different things and some of them felt like just sliding into home base and some of them felt like climbing a really high peak with a really heavy backpack on. But, you know, both experiences, whether you're sliding into home plate and that exhilaration or whether the experience of getting to the top of that pass with a heavy backpack on, they both have their rewards. So yeah, they have clearly felt different. I mean getting that MFCC license was really just day by day, just hanging in there with these boring texts. And while developing my day spa and the business aspect was terrifying, developing the business as what it was for the community in Santa Cruz just felt like the most natural thing for me to be doing.

I think about going somewhere and teaching English, or maybe going to India at work in the orphanage. I don't know, but whether I will actualize that or whether it's merely a fantasy, I don't know, and quite honestly, I don't spend a lot of time worrying about it. More and more I have this feeling that things in my life have come to me and I've done what is necessary to actualize what came in. But you know what is that expression—don't push the river, it flows by itself? So I'm in it for the ride, and I think that is an attitudinal change. I feel like I'm in it for the ride and the ride has been great. Sure it's had some really challenging white rapids, terrifying white rapids, but by and large the ride has been really good. So, you know, life is full of unexpected things and sometimes they're the better ones than what you planned. I feel very confident that something is still awaiting me. And I think I'll know when the voice is loud enough.

When I asked how she was “growing slower or more able,” Esther needed to process what growing slower really means to someone who has lived life with fervor and clear intentions. She spoke of a “gestation” period following retirement and a new sense of adventure in her travels that show slowness on one hand and new ability on the other.

I really feel like, you know, coming back to Jewish felt in some ways like putting back on skin. And then the meditation and the way in which I just ran with that. Do you know I'm going to India to have 10 days with the Dalai Lama? It's following the path of the Buddha and every year, the Dalai Lama gives a series of 10 days of talks and so the end of the trip will be in Dharmasala with him. So I'm not doing the whole trip with Ariyeh, but I'm going with a friend, this man friend that we're developing good friendship with, and we're going to Delhi for a couple of days and then going to see the Taj Mahal. And then we join the group for Dharmasala and after Dharmasala we'll spend some time in the foothills. We'll stay in the foothills of the Himalayas for another five to seven days. . . . Who knows what that trip will bring to me? It may be a stepping off point. In my other trips,

sometimes when I go to these foreign countries, part of me is looking, is this a place I might be interested in coming for a year?

I have an increased sense of adventure, like my travels have taken me to countries that I didn't think originally were places I wanted to go. Morocco, Turkey and India, non-Western cultures is what I am more drawn to, rather than Europe or places like that. That's definitely a change. Definitely that's been a change, because I think originally my travel choices were much more westernized: Mexico, Canada, places like that. I also started doing yoga and more physical things in my 40s, and then that dropped away for a while and then a few years ago it picked back up.

I would like to add on something else that I feel impassioned about. You know something that really sparks my passion for a while. And I don't mean a person I meet, I mean an interest that would just grab me. I think that's part of my gestation. You know the end of this year will be the end of the fourth year of retirement. I think it's just taken a while to really rest up and consolidate with that transition and what it was about etcetera. So I think I'm getting ready to be open to something new, and I have no idea what that's going to be, none at all, I don't feel that burning about it. When it happens it'll happen. As long as I can stay open to hearing the whispers, so I know when to respond. I don't think I've shut off the whispers. I think they just haven't been loud enough just for me to hear them yet.

One of the things that's changed is that I think I'm a lot less arrogant than I used to be, which of course is the flipside of insecurity. What I left behind? Insecurity and fear. Part of myself that I've left behind is a feeling of insecurity. What's the right word for it—a lacking that I don't measure up in some way. Anxiety, I don't worry. . . . So that's been a nice change to see.

Esther's stance at this stage of life shows a positive attitude, a sense of adventure, confidence, and purpose, a willingness to journey farther and with greater depth than before.

Laurie Reuben

"Give me a country and a secretary. I'll take care of Poland."

At age 76, Laurie Reuben has claimed no professional titles, but she has been in charge of a number of organizations, ranging from committees to help battered women by educating the community and build shelters for them, to transforming 28 acres in the Santa Cruz Mountains from a couple of little cabins beside a creek into a renowned

retreat center and lodging facility. Various spiritual organizations and vacationers ranging from European backpackers to hardened Hells Angels visited her center. The interview was conducted in the living room of Laurie's home in Santa Cruz, surrounded by photographs and paintings she, her husband, and their friends have created throughout the years. When asked about the high points and low points of her life, Laurie's first recollections were birthing her two children, helping her family make it through the Depression, and serving the community when she and her husband moved to California.

The first thing that comes to mind is, the two high points is having the babies. That was a high point. The second high point is accomplishing certain things. Being able to raise a lot of money and educate the community. So I can remember a couple of times when I felt a certain triumph and said, yes, I have done this. Another high point was when I graduated from high school and being able to work and contribute to supporting my family, before I was married, to help my parents and sister. I remember coming home on paydays feeling like I'd done good.

When Laurie talked about growing up in Brooklyn during the 1930s and 40s, she spoke about living in another world. Before welfare and numerous charities helped people of limited means, before she was 10 years old, she began to take responsibility for things around the house. Her descriptions of financial struggles and social struggles showed how her blue-collar parents prepared her to take care of herself in a society that couldn't care less. Undoubtedly these early experiences influenced what would evolve into her social activism during her middle years.

Well, the short version is, my mother and father married during the depths of the Great Depression, and then they had children, and they didn't really want to have children, and they didn't really plan to have children. And economically, it was, I don't know if people now can really get what it was like. But there were a lot of people who didn't have enough food. It was down to that level. So life was a struggle. Both my parents were blue-collar people. My mother came from an immigrant family and my father came from an immigrant family. But they'd both been born in this country so they were citizens, but their families had nothing. My father committed some sort of a minor crime for which he got caught and he went

to jail. And that threw my mother and her two babies, me and my little sister, I was four years older than she was, onto what it was called in those days home relief, which today we call welfare. But there were no food stamps, you know, it was harder. There were always hard times and getting from Monday to Friday was a struggle to keep everything together. So that was the sort of thing I grew up with. Now, I did not feel like it was a struggle. To me that was life. Everybody lived the way we did. And you know, it was my culture sort of. It wasn't a struggle for me.

Of course those years when my father was away, I was the older child and my mother came to depend on me more and more. So I can see in a way that by the time I was eight or nine years old, I was washing the kitchen floor on my hands and knees, and I was packing a lunch and listening to my mother when she felt she had no one to talk to and stuff like that. So you know, by the time I was 14, I was highly trained. You have to be strong. You can't let yourself go under. And you can problem solve; a lot of it was about problem solving, pragmatic stuff, you know? It was—people did not have a lot of conversation about their relationship. We didn't even use that word. We talked about, "I think I can get a chicken tomorrow for dinner." That was the conversation. So I think that's really what did it. You know there are times when I had to take care of my younger sister a lot, so I had a lot of chores and responsibilities and stuff just as part of living, aside from just staying safe on the streets. I mean, now it's called the ghetto, but then it was called the slums.

During the era of Laurie's youth, she fought not so much over games kids played, but over her identity as a member of an ethnic group. It didn't matter that she and her family did not affiliate with a Temple or attend Jewish services or study Torah. They identified themselves as Jews and had to fight with Catholic kids owing simply to that distinction. Her training took place on the streets of Brooklyn.

So as a little girl I remember being carefully taught what to do if someone tries to grab you or if someone sits too close to you what you're supposed to do, whatever. And fighting on the streets, I mean kids fought with their fists. I never used a stick or a knife. I remember, you know, I would get hit and I would hit someone. I mean, it was a normal part of growing up then, of playing on the streets. This is all pre-World War II, pre-atomic age, pre- any kind of government help, and we were Jews. My parents were not very affiliated. In fact they weren't affiliated at all. But when you grew up in New York, and you were Jewish you were clearly identified and self-identified as a Jew. So there was that within all of the fighting part with all of the Catholic Irish immigrants, and there was that conflict, so what I'm trying to say, is, there was also that to get smart about, how to negotiate all of that stuff. And what was expected of you. The same was

expected of you as what was expected of everyone, and that was—you had to cope with it. It was survival. It was all survival stuff.

Laurie married a metallurgical engineer in 1953, and she came with him to Silicon Valley in the 1950s when the first wave of the aerospace industry and the technological surge was growing and demanding engineering talent. She had her son and daughter in 1956 and 1958 and for a few years went back and forth between the West and East Coasts for her husband's engineering jobs. "Engineers were like gypsies in those days; they traveled everywhere looking for work." They returned to California and first lived in Anaheim before moving to Cupertino in 1960. Although she saw herself as being just a normal mother, the definite low points of racism in Anaheim and boredom in Cupertino contributed to her becoming a political activist during the Viet Nam War and remaining engaged in politics during much of her adulthood.

So traveling from east to west coast in those days meant enormous changes. Not only moving the family back-and-forth, but when I moved to Anaheim, I moved at a time when the population of Anaheim was 14, 000 and it was the home of the American Bundt and the home of the John Birch Society. So there I was a little Jewish girl from Brooklyn with the goyim big time from the Dakotas who had never met, people would say, "I have never met a Jewess before." So that was a lot of change just around being Jewish and being from New York City. Okay, so there was a lot of that stuff. My father had never been politically involved. He worked. He was a garage mechanic. He was a welder. He was a cab driver. Now, my mother, my mother was a communist. She was young, radical and I know that I'm certainly very much like my mother in those areas. So, I was already putting myself in situations of conflict in Anaheim and Fullerton being the Jewess and listening to the crap about the John Birch Society. So I was writing letters to the paper, and neighbors were saying, "I'm not to let my kids play with that Jew's kids." And stuff like that. So that was another whole situational thing.

We end up in Northern California. My husband is working in Silicon Valley, and I'm living in a suburb in Cupertino. I have two very smart kids who'd gone to New York City schools, nothing like the schools in Cupertino. In the 1960s the grade school was like a little country school. And that of course is also when the 60s started. So I got a lot of training and in two areas: one, the Vietnam War. I affiliated myself with the San Jose Peace Center doing some counseling with these young guys [who] didn't want to get drafted. And (my husband) was very

involved in work all the time, and I was detached from the place [where] I was living at the time.

The multicultural vibrancy of New York was a far cry from the mono-cultural setting Laurie found in California. Although her husband was well-employed and she was busy as a homemaker and mother, the cultural landscape in Cupertino offered her little variety, and Laurie and her husband sought new experiences with the counterculture that was gaining attention and popularity at Esalen in Big Sur.

There really wasn't much going on, aside from being a den mother and closing the street off for fireworks on the fourth of July. There was nothing there for me, so I was not happy. At the same time, Aaron was into alternative experimentation. Always, since he came back from the war. He always hung out with black guys, you know, when a lot of whites didn't do that. Stuff like that and you know, that was true when I was growing up as a teenager with my friends. We would hang out in Greenwich Village with a lot of artists and writers and Bohemians and stuff like that. So we fit well together, with all that stuff. In Cupertino, I was dying. It was sterile for me. It was so white bread and sterile. So it ended up we bought some property in Santa Cruz County, and we ended up moving from Cupertino to the property. We moved there in 1970. Now, between 1967 and 1971 or 72, together and separately we started going to do a lot of different stuff at Esalen. Gestalt stuff, like body work and a lot of different kinds of stuff, which was sometimes very good and sometimes not so good, but it certainly opened a lot of doors.

What changed at that time was that I was not totally focused on my family. Some of my focus shifted from the totality of that I was here on earth for my husband and children to pieces of I was here on earth for other than them. . . . And you know, this gave me a chance to exercise other parts of myself. I think I was just ready. I read a notice in the Sentinel that a few women had done thus and such and needed some help. I think it wasn't that it was just the issue, but I think I was ready to step away from life as a mother a little bit.

I raised money to educate the community about battered women and revamp the criminal justice system. This was in Santa Cruz County, around 1976 or 1978. I think I started getting involved in the community, I think it was 1976 or 1977, and I continued until after 1982, when there were terrible storms in this county and I was locked in. And it was very interesting for me. I think at that time I was the oldest woman involved. I was involved with a lot of college students. And there were maybe three women who were married and had children and were a great deal younger than I was.

This was before there was an actual shelter, so there were a lot of pragmatic goals. Cooperating with and sort of educating the District Attorney's Office, Art Dannen, may he rest in peace. And speaking to the police and talking about legislation and the county Board of Supervisors and as such to make changes happen, like stepping on the gas pedal. I educated myself. I mean, I did a lot of reading. So, I was careful about the sources, because it was always good to quote the FBI. You know, crime statistics and sources that would be reliable. And I got a little better at public speaking. I got a little better at listening to people, some people who are quite prejudiced and try to turn them a little. So I got much better functioning in public and developing relationships with people who, you know, were Big Fish. I mean, you know, in the small County of Santa Cruz, they were important people.

As Laurie became more involved in local politics and social activism she learned that other people did not see her as she saw herself. She was developing a reputation whether she liked it or not.

And I was called a name. One name, I was called the Women's Mafia, (laughs) which I heard way later. Another thing I heard about myself because I was on the Women's Commission, and I was on the board of an alcohol rehab organization in Watsonville. And that was a no-no, I mean, we didn't go to Watsonville. So I was considered pretty radical for doing what I thought was a good thing to do.

I always thought that was a very conventional person. It always surprised and sometimes astonished me when I've learned that people thought I'm very unconventional. You know, I cooked, I cleaned. I was a Cub Scout den mother and a member of the PTA. My daughter was in Brownies. I was a den mother with the Boy Scouts. You know, I did everything that everybody else did. I just did a few other things alongside that, and one of my son's complaints about me to this day, he has serious bad feelings about it, is that I was never like the other mothers. He very much wanted me to be like the other mothers. He didn't want me to talk so much. He didn't want me to do things that were unusual. I never baked cookies. You know when this happened to Hillary Clinton, just on the cookie thing I really felt sorry for her. She didn't have a clue. She did not have a clue as to what she was dealing with 'cause she probably thought she was a regular wife and mother. So (laughs) we have very strict rules in this country about what regular mother is, what regular woman is. So he was not happy with some of the things I did.

If you ever go up there our house was the log house in the big space before you make the right turn to go in there. That house was my house. Lived there for almost 25 years. So that was a major, major change. The way we lived, my daughter was okay with it, my son was not. And you know, I swear I have become such a huge believer in genetics, because they, my children anyway, they

just are who they are. They're 21 months apart in age. They lived almost the same life. My daughter is a poet; she's been a published poet. She's made her mark with poetry and writing. She's a singer. She's Miss Sensitive.

David made a lot of money in the computer business. David was the kid I argued with when he was going to UCSC, saying, "You can't just take math and physics. You have to take a writing course. You have to take an art course. You can't have such a narrow focus." "Okay mom okay." Of course, the college made him take a few other courses. So, Lisa got her master's in literature and writing. David graduated with a double major in math and physics. David is extremely conventional. He married a practicing Catholic woman who's a little holder that he is, he's had four children. He is extremely conventional. He lives in the mansion on the Hill, and he's pissed off at me. The reason he's been able to articulate is, "you always liked Lisa more than you like me," which always reminded me of the Smothers Brothers.

During her middle-age, Laurie's interest in politics compelled her to assume positions of responsibility on a number of different committees and commissions. She attributes her sense of responsibility and the leadership style she developed to the work ethic she developed as a child in New York.

Some of these board meetings and some of these commission meetings and all of that, because nobody else would do it and I would always take the draw, I was often the committee or board chairperson. Because I was okay with responsibility, because I grew up in Brooklyn and I worked while I was in high school and in those days in New York City, you didn't, you couldn't fool around. You know, if you were in a bad mood or you had a headache or in some crisis, you know, you would hear, "We don't care. We pay you for this time, and you have to perform." So I was brought up with that, with those rules. You have a job and you have to do it. And if you don't like it, tough, you know? If something else is going on, it's your life (meaning your choice). And something else I heard was about how I ran meetings and put together agendas, and what I heard it made me feel bad. This really made me feel bad. I felt hurt and misunderstood. And I think I understand really what it meant was that it was my style. There was something about my "style" that intimidated a lot of the women. I was Hitler (laughs). I don't know what I was. I didn't think I was demanding, but I guess so, so I guess I was. I mean, when someone said, oh yeah I'll write this report, so four weeks later at the next board meeting where's the report? What do you mean you didn't do it? So yeah, I'd call them on it, if not by words by vibes. I guess. So I got a lot of respect, but I didn't get a lot of happiness.

When asked about whether or not she has lived her soul's calling, Laurie said, "No, what I have said occasionally is I need someone to give me a country to run. Give me a country and a secretary. I'll take care of Poland." The theme of responsibility connected every aspect of her narrative, doing what needs to be done. It extended beyond bringing up children and becoming strongly involved in politics to maintaining her marriage despite the challenges that it faced, and developing and then rebuilding the retreat facility after first mudslides and then an earthquake all but destroyed it in two separate events during the 1980s.

I married a guy who some years down the line in our marriage developed the symptoms of post traumatic stress. He was in World War II. It was called battle fatigue, nobody suffered from it for very long. Until these weird things started to happen like 10 years later. So as Aaron went along, he developed some more problems in life, and it took many years for me to understand that it was not personal, it was not a marriage problem, that he was just wacko. So that was one very major shaping thing. And I can also see that the reason our marriage has continued for 54 years is because I was raised—I don't know if it was a culture at the time or my family in particular, or me—but it has to do with, you don't give up. You don't just walk away. You do what you were supposed to do and you fight for what you want and what you need. These days, if I take my marriage and put it in the, you know, shifted everything 40 years later, I probably would be divorced. So that's just to explain some of the major forces. So, okay, Aaron still continues to suffer from post traumatic stress disorder, but what's made it a lot easier is that it's been diagnosed and there are symptoms and all that stuff. And there is medication and all that helps.

So, anyway, there we are at the retreat center now for 25 years. I have my own organic garden. I am the sergeant at arms for everybody and anybody who came by, whether they're jazz physicians playing in San Francisco and staying in one of the cabins or somebody Aaron brought home from Big Sur or whatever, and I would lay down the rules. We're a family. There are kids that live here. You cannot do this, this, this, and this. Dinner is when I tell you and you better be here at the table. Those were the rules. Okay! Everybody—and if somebody was a little flakey, somebody else would talk to them and say she won't like it.

So I became "She." I'm not sure of all the facets of "she," but I know that people were calling me "she." Not even my name, but she. I just never went there, Tom, to ask myself, who is she? I knew it would suck and frequently, you know, I felt like I was the one who would crack the whip and say, "no, you're allowed to this

but you can't do that," to some extraordinary people. But there were some people who lived on the edge, who sometimes were so interesting. I had this one period when there were some Hells Angels, and they sat at my table. They remembered who raised them and how they were expected to act. And you know what? They loved it. Everybody loved it.

That was one of the most startling things to me, the variety of people, from the guy who is 19 and thumbing his way across the country. You know, one who wants see the Redwood Empire or whatever history was to a Hells Angel, who was in foster care as a kid, to Mr. Psychedelic, whoever, they were told they were participating in a family, and that was with love. They loved sitting down in a dining room at a table, and me dishing out the food. So that was one of the things that I saw about people. I learned really that, I mean, I have yelled at some people that normally you would not yell at. And they're like, "yes ma'am." So that was very touching in some ways. So anyway, there was that stuff going on. What happened, fast forwarding a few years, was around, it was I before the earthquake. Aaron had something of a meltdown. Aaron—there's just so much to tell about Aaron. I don't know how much I want to do that.

1982 was physically terrifying. I remember the day when the wires came down, when I was calling Aaron at the law office telling him, "You must get here *now*." I think he was the last person to walk over that bridge. It was serious. So anyway, this had an effect on him. He started going downhill, psychologically and emotionally, whatever for a while. So it came to pass. We had been married over 30 years by the time. There had been a lot of changes already and then there was this horrific storm. We have seen the mountain moving. And let me tell you if you've never seen a mountain move, it is something that makes an impression. The mudslides and the water all of a sudden pouring out of the side of the mountain, becoming a river.

So it came to pass Aaron was not doing well and I suddenly realized that I had to make some money. I'm trying to remember the sequence. I don't remember exactly what happened then but Aaron moved out. I helped him buy a condo in Capitola. He denies to this day that he ever talked about divorce, which is okay. Maybe it wasn't real for him, he may have different memories. I'm sure that's true for him. But he moved out. I helped him buy a condo. I helped him move, helped him get set up in his life. He was working then, so he kept working and I lived on the mountain.

So, I lived there alone for four years. When 1989 came around, I saw that driveway, extraordinary, my concrete driveway buckling before my eyes. So anyway I lived there [rebuilding it] for four years and when Aaron moved out and it must've been in 1988. It was before the earthquake. So I was there with the crew rebuilding, you know, I had to design the entire place. If you go in there and you look at the fireplace, you'll know it was my design. I didn't design the whole retreat, but if you ever go up there you'll see the facilities on the right and my

house is on the left. It's the only house there made out of logs. So I did the reconstruction, learned a lot. In 1982 I learned all about how you place a bridge, and what that's about. For my next life, I'll know about bridges. And then I finally sold the place. The place had been up for sale, and actually, on the day of the earthquake, it was on the cover of the real estate magazine, as the featured house on the cover. And that was it, my house, on the day of the earthquake. So needless to say it didn't sell.

When asked how she was growing slower or more able, Laurie said she is growing in her ability to enjoy each day, to enjoy animals and children, and to enjoy nature. She wasn't sure that she is becoming more able, but was certain that she is slowing down physically. She described herself as becoming more tolerant and understanding people better than before.

I appreciate much more. I appreciate you know, the time I will take a walk, and how the sky looks. I appreciate life more. I'm more aware of what a miracle it all is really, how little time we really get to spend living. I think I also have come to believe that overall, we're very connected and that if you're alive, you have as much pain as you have pleasure, if not more. And I always enjoy, I've always enjoyed animals and my boyfriend lives right up the cul-de-sac. A great big black dog, who I am just crazy about. And with him, you know, I'm aware that may not be love. It may be Gravy Train, but I don't care. (Laughs). I'll take it any way that I can get it, and if it's Gravy Train, so, what? I can't imagine what some of the neighbors think about me. But I remember when I lived in the East, and I was much younger and I used to do this too. I'd go right out on the street and play with my German Shepherd in the snow. Or if a couple of the kids are out there I'll play with them. So I get more joy out of very small things. I will hide from the cat sometimes and say to myself, don't ever let anybody see you do this. (Laughs) because they'd think I have a screw loose.

I've realized that lately I'm trying to work on being an okay old person. Because it has only recently occurred to me, believe it or not, it was my 76th birthday, but I really got that I'm an old person. Oh, I'll be 80 soon and that confirmed to me, that's old. That's age. So the last few months I've been trying to incorporate that kind of, although there's a lot of times I'm annoyed with myself because I get tired. And I think what the hell am I tired for? I didn't do anything all day. And I realized that's probably age. I used to you know, out on the ranch I was extremely physical. I was strong. Now I've had a knee replacement and hip replacement and I've had this and I've had that and another thing. It gets in my way. I find it boring. I mean, I know people who are all wrapped up in medical shit. I mean, you know, I've had my share, but you do it and it's over, you know. But I've learned that I'm a little bit of a prisoner in my body, because no matter what they

tell you it's never 100%. Never. So I've fixed a lot, but the seam has been welded. It'll hold, but it's not the same. And if it keeps working you're good.

Another thing that I'm discovering about myself is that I like to spend a lot of time alone, because I need it to be quiet. Especially if I'm really involved in doing something, because that's what'll make it satisfying, I can do this job, and it will exhaust me or fatigue me.

I have become more tolerant, I think of myself and the world. I think I have clearer understandings and vision of things, people and situations. So I think I've accumulated experience and what comes along with experience. It's like, you know, sometimes Tom, I have felt like there are really only six or seven people in the world and we are just little variations of those people. And after a while, you get the drift, oh yeah I know her, you know? (Laughs). Someone told me that it's a very Jungian attitude, but I don't know. I don't know about Jung very much. So you know you cope with a certain amount of people in certain situations and problems and stuff. And after a while it's like, oh yeah. Okay, I know what this is like. And this is what might work with it. So I've changed in that way. It's a lot of racking up credits, I guess.

Chris Davidson

"I was always harnessing the demon for that purpose."

I interviewed Chris Davidson in my living room one afternoon when he was in Hollister for other business and I had the house to myself. He is a 60-year-old Orthodox Christian priest who has been married to his loving wife for nearly 40 years. The father of two healthy adults and grandfather of three youngsters, he is a retired chiropractor and wildlife biologist who is still trying to create a family business he can pass on to his son, most recently making biodiesel and trying to create an Internet car parts business. When asked about the high points and low points of his life, Chris addressed the low points first.

His elder brother was killed in a car accident only a few months after coming home from the Vietnam War. They were very close and he looked up to his brother. Not long after that he cut his hand while unloading cases of beer from a box car. He didn't

think much of it and went surfing with his friends, only to find barely 12 hours later that a blood infection and gangrene might call for the amputation of his hand. The same day he was hospitalized, his girlfriend told him she was pregnant. Earlier that day he learned that he had been kicked out of college for having a low grade point average. He had been fired from his last two jobs.

They were giving me massive antibiotics and so on, and they said if it doesn't clear up in the next few hours we're going to have to amputate because gangrene was starting to set in and swelling was coming up the arm, and it was one of those transformational things overnight. It was just miraculous. The hand drained. And of course I should probably include some background with all that. We had just found out that Jenna was pregnant. We were just dating at the time, so that was a major thing. No one else knew at this point. We hadn't even gotten around to telling her folks or any of our friends. She just got the results back a few days before that. So all of these things were happening at once: I was unemployed, I had lost my job too; I had just lost my previous job, that was a better job, and here I am in the hospital; so she's pregnant and I'm out of school. The world was caving in, you know, so that was a real low point.

Offsetting these low points, Chris decided to transform his lifestyle into one of responsibility and fatherhood. He married Jenna, got back into school, earned a Master's of Science in ecology, and became a licensed professional in more than one occupation: science teacher, wildlife biologist, EIR consultant, park forest Ranger, shift supervisor in a semiconductor manufacturing plant, and chiropractor, to name a few.

Another low point presented significant challenges during his young adulthood. His first born son was brain-damaged and quadriplegic. In those days fathers were not allowed in the delivery room, Jenna had been heavily drugged, and nobody told them that their baby had been born with hypoxia, the umbilical cord choking him blue. Their pediatrician passed away before the baby was six months old. They tried their best to care for the child but he was completely unresponsive. When Jenna became pregnant with their second child, the decision to institutionalize the first was not difficult to make.

Chris admits he has anger issues. When he talked about his childhood, he shared a sense of shame about his father and irritation toward his mother that developed into the root causes of his anger.

My father was a very, very gentle meek man. He was very kind, mild-mannered and was always one to give in rather than fight. So much so, that even as a young child, I saw people taking advantage of him, mechanics and other people, you know. I was probably no more than eight or nine, and we had a car that broke down in Lubbock, Texas, in the middle of the night. And I remember him going in to talk to these mechanics, and I remember them, just seeing it in their eyes. I can obviously see that they were working him over, that they were going to make him pay way more than he should have for the repairs that needed to be done. I took him aside and I said, "Dad, it's not right! It doesn't look right. I think they're taking advantage of you." And my dad told me, "Be quiet. It's okay." He would always do that. It was just his nature. Turn the other cheek, you know, be meek be mild, and I said to myself, I am never going to be that way.

So part of that is of fighting his battles for him. I'm not only fighting my own, but his as well. And now I see I'm doing the same sort of thing for my son, who is a lot like my dad, and in some cases, other men in the church. For guys to have that same character as my dad did I find myself trying to defend them against whatever, their wives, I don't know what, whatever else, the same thing. The same feeling of anger comes up, you know, as what my dad was being taken advantage of. So there is some deep seated stuff there. And my own feeling towards dominant women has a lot to do with tying in there, too. Maybe it's all tied in there together because my mom was very strong and dominant and of course, she was manipulative, very manipulative, which is also why when I turned 17, I decided to get the heck out of there, and went out to be on my own. There's a whole lot of issues in there all tied together. (Chuckles) That's really where it started, I guess, probably when I was just 10 years old.

Chris remembers his coach in junior high school getting the boys riled up by having "hate sessions" before football games which fed his inner anger and encouraged him to unleash his rage at his opponents on the field. In adulthood he continued to be driven by his anger.

I'm really trying to leave anger behind, because I have always been a really angry person, quick to lash out. Some of that started in sports. We had a coach in junior high who would use anger. He would have us in "hate sessions," he'd call them. I was always a pretty little kid. I always had to fight to survive anyway. And then when he brought that idea out, I said yeah, I can use that, so even in football, we

would have sessions before football games in junior high school in Colorado Plains, full contact football. I was one of the smaller kids to play defense, but became this maniac on the football field like . . . what was that TV show when the guy turns green and goes crazy? The Hulk. I was just this miniature Hulk, and went out there and literally cracked ribs and really injured people, because I was in this flaming rage like a demonic thing. I was really good at sports that didn't require a lot of finesse and coordination, but sheer brute strength and ferocity like wrestling and football primarily.

So I was always harnessing the demon for that purpose. Anger was a huge part of my persona, you know. In the work environment, using anger with people. In teaching, unfortunately, I have to say, I used it in teaching, I would just intimidate students, you know, just unmercifully. I couldn't get them, by golly, you couldn't touch them. But, oh baby, I could sure blast them with anger, just to the point where the poor kid would just be driven to tears, tears squirting out. It was a very powerful feeling unfortunately, and I would have to say there were some demons involved.

Despite his self-reported anger, Chris has lived his adult life according to his ideals. In graduate school he organized a communal living situation where he and his growing family shared housing with other married couples with children, a Christian rock band, an Eastern Orthodox priest, and several single people all on the same property. "We were overachieving hippies trying to be what we were never going to be." He tried his best to create a true commune, where everybody split the labor evenly and everybody ate well and treated each other decently. But the rock band would play loud and late and keep the children from sleeping. The kids would seek revenge by sabotaging the band's equipment during the day when they were in class. Chris and others invited homeless people to stay there in exchange for doing some work, but as soon as he put a broom in their hands they were walking down the road.

Chris and Jenna have always been devout Christians but they differ in one key way: he comes from a large family and she does not. Chris knew 45 cousins in his Midwestern family, and often saw 30 of them at a time during extended family weekends.

His mother had 13 siblings and when everyone got together they lived by the conciliar approach of fighting over everything until they got it right or got worn out fighting. Throughout his adult life he has consistently strived to live with lots of people whether in a communal situation or by creating a family compound. He describes himself as a “patriarch” today, with his daughter and her kids living with him and Jenna since she left her husband, his son back at home since his wife left him, a married couple from the church who have lived there since falling on hard times, and his father-in-law, too.

Chris said he has always been goal driven, independent, stubborn, and persistent, but describes his soul’s calling “to become a better listener, more forgiving, more calm, to learn to be meek without being weak.” He has come to acknowledge this calling only in the past few years, following a series of traumas that are among the low points of his life. Five years ago his two-year-old granddaughter got into her mother’s van, turned the key and made the vehicle move. She got scared and jumped out of the driver’s side only to slip and fall, her head crushed beneath a rolling tire. Chris was in the house and heard his wife screaming. Jenna was less than five feet away when it happened. Chris performed CPR but knew the little girl’s brain was dead, and the paramedics and the helicopter and the doctors in the hospital couldn’t change that. It was an event that contributed to his daughter’s divorce.

A trauma he talks about more readily is the breakup of his church, when the former priest of his church, about eight years ago, defied the bishop’s orders and led half the congregation to open a renegade church down the street. They emptied the church’s coffers and took the keys with them, abandoning people who had been faithful friends for decades.

Another really low point was the split of the Church. People who we thought we were going to be friends for life and raise our kids together. By that time most of our kids were in high school or older, and we had known them since 1975 when this happened, until seven or eight years ago now. So that was a real, real serious low point.

I guess there is a new cynicism there that perhaps we could be more careful about friendships and look more deeply at some of the friendships and relationships we thought were deep that weren't so deep. I didn't really know these people as well as we thought. A part of ourselves that we've left behind in this sense that we are being much less trusting now and more guarded than we were then. So there was an innocence that was lost there. That's something which in the last 2 or 3 years I have really been working on with Father Beck, is trying to deal with that with the anger, those anger issues. Particularly with those folks who were on the other side of us in the schism. I've had full color dreams of doing serious physical harm to this fellow who took these people down the road, and with good grounds as I was talking earlier. It's a matter of public record, what happened there. Quite apart from that we have to forgive them. But until about the last two years it was almost impossible for me to forgive them. I'm still working on it.

You know, I need to be slow to speak as the Scripture says: slow to speak, slow to anger and quick to hear instead of the converse of all three of those. You know, that's for me. It's probably the most important journey I need to be on for the next 20 years or whatever I have left. If I could do those three things I would be a happy person. It's a real goal, that's for sure.

Regarding growing slower and more able, Chris said he has grown slower to show anger and more able to show forgiveness. He wants to have "strength under control," and is exercising better parenting skills with his grandchildren than he did with his own son and daughter. When his own children were growing up he was constantly working two jobs or attending graduate school or somehow always busy and uninvolved in their academic and extracurricular lives. Today he attentively encourages his grandchildren to build up their skills and strength to succeed in athletics without anger. He strives to show more benevolence to everyone around him but still has issues rebuilding trust.

Jan Nguyen

"I am the oldest in the family, so I don't go to university."

I met Jan Nguyen at a Buddhist Monastery in a small community high in the oak hills, its grounds adorned with a dozen enormous Buddha statues. We sat in a small room off the foyer in the monastery's main building, where I learned she had escaped from the Communists three times: first in 1955, when her family was forced to move from Hanoi to South Vietnam; in 1975, when the Communists overran South Vietnam and they hid with friends; and in 1978 when they sailed to America.

When we moved to the South we had 100 days left because we had 100 days to prepare from Hanoi to Haintow and then to the South. We had friends who had 100 days to prepare. I go to Hanoi so I go to the South. So I have 100 days to prepare everything to leave. I know a lot of people there, because I had a good childhood. When I lived with my parents and brothers and sisters, and we call it, what we were, a rich family. We have many things, we have a big house. We have a very good time. We don't work too hard. We go to school. We have servants, many servants. So I have a beautiful childhood. When I leave the north and go to the South. I bring with me some jewelry, something from the north to the south. So we were able to bring our jewelry.

So we have jewelry and gold. So we bring with us from the north to the south. So when we moved to the South, my father and brother was a pharmacist. We had gold so we opened a pharmacy. So we opened a pharmacy in the South. So we have a good life and don't have to work hard, and all my little brothers and sisters go to school.

One brother [is] a pharmacist so he opens a pharmacy and I have two brothers, and they become medicine doctors. Two brother medicine doctors, one brother pharmacist, and I have three sisters who go to medicine school to become pharmacists too. I am the oldest in the family, so I don't go to university. So I always stay home with my mother and take care of my other brothers and sisters, all eight. Only me, I stay home and take care of brothers and sisters. So all of them become doctors and pharmacists and go to school, all very good. I like to have my mother and to take care of my brothers and sisters. I am very proud of it. So I only think of my brothers and sisters and my big goal was to take care of my brothers and sisters.

After this short conversation, a Buddhist chaplain assisted with translation. Jan Nguyen was born in North Vietnam in 1925 and grew up under the same roof with her grandparents, her parents, and her eight brothers and sisters. As the eldest daughter, by tradition, she was responsible for helping her mother take care of the rest of the family, and she joyfully lived up to that traditional responsibility. She said she came from a rich family, so she didn't have to work a lot, but made sure that her brothers and sisters kept up with their studies and behaved properly, which was a highly respected position in her culture. Throughout her childhood, adolescence, and young adulthood, she felt pride and purpose, and described her early years as a high point for life. When she was about 25 years old, however, her situation shifted into what she called a low point of her life. Her family compelled her to marry a man she didn't want to marry, and as dictated by custom, she moved into his family's home and was immediately placed in charge of managing her husband's and his brothers' business.

At the time, this choice did not fit her like the first choice to sacrifice for her family and take care for brothers and sisters. This didn't fit her. She was really happy before because she got along with everybody and she liked it. But this time was not like before.

When she was in her own family, because of the position she [as] the eldest of the family and she was the more capable one, when she went to her husband's and his brothers' family, she became a big personality because they gave her a very high position in [their] business and all the responsibilities they gave to her and she became another big personality.

Jan was very successful as the family's business manager and enjoyed the respect that the entire family showed her. Although things were not like they were before in her parents' family, with less warmth and kindness than she had been accustomed to before, she held significant power in her husband's family and became accustomed to wielding power to build wealth.

She did not feel any difference between her old family and her husband's family because she was very successful running the business of her husband's family. And they all were respecting her a lot and that respect fits her and she didn't miss the love and the warmth that much.

Jan went through a significant transition at age 30. In 1955, when the French took over the North, both her married family and her birth family immigrated to South Vietnam. Yet, because her families took jewelry and gold with them, they were able to open new pharmacies and doctors offices and prosper for 20 years. In 1975, when the Communists took over South Vietnam, she and her family went into hiding for 3 years while they planned and provisioned their escape by boat.

In her late 50s Jan became involved with a British religious organization that captured her attention because they did not believe in one single faith, but in all faiths and the good that they could do for the children of the world. Her faith in God had been tested more than once, not only during the evacuation from Hanoi in 1955 when her family reestablished itself successfully in the South, but when she and her family escaped arrest by the Communists again in 1975, and again on ocean waters in 1978, when they were picked up by a friendly British Navy vessel. Her entire family was saved. She decided to transform her life and applied to become the Director of an orphanage that was on the brink of failure and closure.

She decided to change. One day she heard about an orphanage going into bankruptcy and they need a new director. And there were some kinds of hearings and she heard about that meeting [and] that they were looking for a Director and then they said that they need a million of the Vietnamese money to fix all the problems and get the orphanage back to its original state. And then she was thinking about taking on that responsibility because of the miracles that had happened to her before. She said, this time she would take that big challenge, and she really believed that somebody who was Vietnamese would help them, because to rebuild an orphanage is a big mission, and it is a spiritual mission, and it calls for spiritual help and she really heart fully believed in that spiritual help.

So she took the director's job. And right after that, because they need money, they need \$1 million of money, and her family was very rich and they really have a lot of money and she was telling herself in case she didn't get the spiritual help, her family had enough money to cover that amount that the orphanage needed. So she accepted it knowing that she had money to back her up. So when she took the position, right the same day, a friend called her and said that she knew the kind of person she was looking for and that she could get her that money so that she wouldn't have to worry about it. Right after that she really truly believed in miracles.

Jan described a few small miracles at the orphanage such as the delivery of milk for the children when there was no milk to be had and that young men at the orphanage found jobs when there was little work to be found. She said she ran the place on faith and rarely had to write a check from her own account. At age 70 she felt that her family was secure and she wasn't sure she wanted to work anymore. She heard about a 10 day long Buddhist retreat, and spontaneously decided to go.

One day, then she heard about the retreat, a Buddhist retreat of Vietnamese people in America, and when she heard about it, suddenly she decided to try the retreat. So she went to the retreat for 10 days and after that retreat she felt transformed, and decided there was another kind of life, a community life that was even better than the family. And then she stopped to think about leaving her daughter and her son to go to a monastic temple to try a new life, which was very attractive to her. She said when she moved to this place to become a nun, she found new life, more exciting attractive here and the attraction is that she can meet *really* different people. And that the routine is really not a routine the way it looks outside. The routine is still routine but it's not as boring as family life.

When asked if she feels she has followed her soul's calling, Jan said that in some ways she has, in her service to others. She recalled her service to her birth family and her traditional role as the eldest daughter, the ways that she helped the orphanage, and her life as a Buddhist nun. However, she has had some regrets and shared a few words of advice, as translated by the chaplain:

She would live more fully by learning more of things and also to be more compassionate to other people, to be less selfish and to listen more to things around her. Because, if that young person missed that thing that she did miss

when she was young, a person becomes someone like her who is 82 years old and thinking about all the things that she did not claim herself, she did miss and feel very sorry and regretful. And she especially regrets greed. She would tell the young person to be less greedy, because the greed has, you know, was big in her life in business, you know. When she was younger, she did not understand those things that she does regret now. Most of all the greed, being a hypocrite, being selfish, and discriminating against rich people, poor people, educated and uneducated people, white, black, or colored people, um, religion also, like a Buddhist or whatever religion, is different from us. She did not know, and nobody taught her the way that we can fully live with those differences. Now, because of her old age and because of becoming a nun, all of those years suddenly have more meaning, to look back at her life and see all of the things that young people should know that she did not know.

Roland Cheng

“If I were not caught by the prison, by the VC, I don’t realize the vision I’ve got.”

Roland Cheng is a 74-year-old Vietnamese Buddhist Monk who first trained to become a math teacher and was recruited as an officer into the ROTC. I interviewed him at the same monastery as Jan Nguyen. He attended colleges the United States, earning degrees in mathematics and electrical engineering, and spent several years working at Cameron Bay, a harbor shared by South Vietnamese and American military interests, managing utilities and construction. This was before the Viet Cong conquered the South in 1975 and imprisoned him for seven years in a “Re-Education Camp.” He said that those years in prison were the worst time of his life and he was treated very badly. When he was released in 1982, the Viet Cong captured him and imprisoned him again; but then he began his journey into the best time of his life.

In ‘75, the North Vietnamese took the south and the eradication of the VC at the worst time. I was in prison until ‘82, [and when I was released I had] no job and no shelter. The house I had was confiscated. And I had no family, no house, no shelter, and it was fine. I tried to escape by boat but I was caught. (laughs) In prison again! At the time, I practiced their words, but now I give the Buddha surrender. Then I have time to go back and study the Buddhist teachings and the real word. Yeah, and by praying and seeking for help from the Buddha, that helped me plenty times. Plenty of time to study and practice Buddhist traditions.

Now I totally understand the life of the ephemera, that everybody, every people must obey the law of cause and effect.

One of five sons in a family of nine, Roland spent his childhood working the family farm several miles from the city. He attended elementary school, showed promise in science and mathematics, and attended two high schools, first a Christian high school and then a public school. When he attended a Christian high school, he prayed fervently every day, and he asked his father if he might attend this school full time and live with a Christian family in town. His father told him that if he turned his back on his family he would not be welcomed home again. Roland decided to attend public schools.

His gifts with mathematics enabled him to attend colleges in both Vietnam and in the United States, and he felt purposeful and competent, self-assured in both his technical expertise and his ability to lead others. But years later, after his second imprisonment and devoted study of Buddhist texts, his heartfelt repentance for the greed he had shown in his earlier life caused him to forego work in engineering and instead serve lepers. He worked at a Buddhist temple part-time, and eventually took his vows to become a monk in 1999.

If I were not caught by the prison, by the VC, I don't realize the vision I've got. I will go right now like an engineer and work work work. And do lots of bad things and die. We follow all the mistakes. But because of the prison and that treatment from the prison, I got a lot of benefit. (Laughs)

I vowed to be a full time leper person, but due to family, I worked part-time and worked in the temple part-time. I done the work, everything for a leper a person can do. When I come to this country in 1990, I worked 10 years to get Social Security benefits. After that I go to France to get more better, practice and study.

Roland said he could not control his anger for a long time and that it wasn't until he offered heart felt repentance and surrender to Buddha that he was finally able to begin to understand the Buddhist philosophy of cause and effect. He responded to the question

about whether or not he has followed his soul's calling by saying he works now to serve a higher purpose which may save him from reincarnation.

Good teachers come to me to teach me how to treat myself good, how to practice the Buddhist teachings, how to minimize suffering, how to help some others, how to propagate the Buddha's teachings, and more usefully, how to get out of reincarnation. Yes, we can do it. I believe, according to the law of cause and effect, if I try to correct myself and with the help of the Buddha, the universe will respond.

I see most of my friends die already. I come live here. I listen to Buddha who tells me to do something to help somebody. Understand it's not Buddha's teaching, but the true path to be erased or to minimize our bad actions. If you strongly will him to do so, the Buddha will listen to you. And that is the way to get out of reincarnation. That's the most important one. The teaching of Buddha is to help all the suffering people.

Rose Cazadora

"We were normal people having an abnormal experience, which is PTSD."

I interviewed Rose Cazadora in her country home that had been "the last stage stop before Monterey County 100 years ago," with original plank floorboards underfoot and a small wood stove beyond dating warming a room filled with her paintings and portraits. Born in 1934, Rose is a woman of Mohican descent who grew up on a chicken farm in Connecticut. Her mother had little money, but her family regularly captured and collected eel, clam, and lobster, and she was raised to be responsible. Her mother kicked out her father, an alcoholic, when she was four years old, and the separation left a deep impression. "As the product of a legal separation," she said, "I would do everything I could in my power to make a marriage work."

My mother showed no demonstrable love. She showed it through her cooking, cleaning, and sewing. It wasn't until I was much older that I learned her own mother died when she was 28 years old and my mother expected the same thing to happen to her. She didn't want to become too attached.

When asked about the high points and low points of her life, she remembered being happiest during high school, when she worked as a nurse's aide in the local hospital, sketched portraits, and dreamed of becoming a professional artist. She also dreamed of becoming a pilot when she read about the Powder Puffs, a team of women stunt pilots. When she graduated from high school, however, her mother couldn't afford to send her to college, and Rose decided to join the Air Force, thinking she would be an air hostess. She was trained as a medic and triage nurse.

It was at the end of the Korean War, when they were bringing in downed pilots to the base hospital. And that was my job at 19 years old, fresh off the farm, having no idea that I was going to do anything in the medical field, although I was and had been a nurse's aide at 16 at the local hospital in Connecticut. You know, I thought I would go in and be an air hostess on the airplanes. And that didn't happen. Really the only time that anything happened regarding airplanes would be when I would go on an Air Evac in a vehicle driven by a male airman to Kelly Field, where these downed pilots, these injured men were triaged in Korea and flown to Kelly Air Force Base. Some would go to Brooke Army base, which was the burn center.

Rose described one high point of her life as the births of three healthy babies, all the product of her first marriage. She married an airman at age 22 and stayed with him for seven years, until his alcoholism and violence became too much for her.

At 22 I married an airman in the service. He is the father of my three children. He was a beautiful young man and when he went overseas, it was also the end of the Korean War. He was an Air Policeman. He came back from service overseas, alcoholic, and I experienced battering from him. It was a harsh, harsh marriage and I lived a very frightened life. And he would just leave the house and go to the bars and come back. And then if I said anything, I got hit. So I found a way to eventually make my escape with my kids and the clothes on my back, so I've experienced that. Therefore I'm an advocate for battered women's shelters.

Rose tried marriage three times but each time was demonized by more than her husbands' drinking or violence or affairs. Each of her husbands was a combat veteran and could not explain their paranoid delusions, their hypervigilance, or their aggressive

tendencies. She also suffered from PTSD symptoms, bolting straight upright, terrified in the middle of the night, with flashbacks and memory lapses and chronic depression.

While divorcing her third husband, whom she had loved and battled for 17 years, she was sent to VA Mental Health, where she was the only woman in the PTSD clinic.

I just felt I needed to be divorced and I was disappointed in that it wasn't what I would have wished it to be, to continue on, but for him to be monogamous. So I was very disappointed. And I was seeing my primary veterans' doctor at Fort Ord Monterey VA clinic, and I just sat there and wept. And he was a wonderful, wonderful doctor and he said, "You know I'm going to send you to the mental health department." And I said, "Is that all there is now? It's come to this?" I just thought that's it. That's the bottom line. So I was chronically depressed. Not only for that, but I had terrible, terrible flashbacks, ever since the Korean War time, since my duty. And I never knew what it was. In fact, it was my neighbor who was a Vietnam War veteran, and he was talking [about it]. My former husband and I were out in the front yard here, because he used to hear us screaming at each other and it wasn't always that, we would make up because we dearly love each other, but we didn't know what was wrong with us. We were normal people having an abnormal experience, which is PTSD.

So my neighbor said, "You guys, you have PTSD." And we say, "What's this?" And he said, "You know, it's from the war. It happens to you, it gets into your mind and you don't think about it because it's so horrible. So it comes out in your dreams or in flashbacks in the day, in the night time, whatever." And I said, "You know what, I bolt in my bed every night. I sit upright and it's like pure terror." And he said, "You have to go to the clinic, and you're going to have to peel an onion and you have to peel it all the way down and have to go and talk about everything that happened to you." And I said, "There is no way I'm going to go back and relive that, it's too, too horrible." He said, "You have to, otherwise you're going to live a life of constantly, you know, not knowing how to live. You can live. You can manage." And so, when I did that I was at my bottom. And they sent me into mental health. They put me in a clinic for PTSD, and I was only woman in that clinic. And the reason I felt comfortable is because the men said, "You're a medic, we understand you." And I said, "I wasn't in combat," and they said, "Yes, you were."

Her journey toward healing, which she called her "Redemption," eventually took her to the VA Stanford PTSD National Research Center in Menlo Park. In 2003, 50 years after she was honorably relieved of military duty, she was recruited for a clinical PTSD

program with six other women, where she peeled the onion of her condition and learned techniques to reduce her suffering.

Despite the disappointment of being unable to attend college after high school, Rose drew and painted throughout her life. At age 33 she attended both Ventura College and Hartnell College to earn her A.A. degree in art. A high point in her life was winning a national competition in the National Veterans Creative Arts Festival in 2003, when she submitted a portrait she'd painted of a dear friend.

As a divorced mother raising three children on her own, she sometimes held as many as five jobs in order to make ends meet. Her varied employments took her to Salinas, where she found the opportunity to learn to fly.

Flying was my balance in life, and I would take my kids flying with me, and we just flew in a single engine. I was poor financially but not spiritually, and I hadn't the funds, but I had a job at the F field base of operations at Salinas Airport. And as a receptionist they gave me free flying lessons. It was wonderful. So I would say my first solo was a high point in my life.

In 2006, Rose had a total knee replacement and following surgery, she was sent to the physical therapy clinic. When she found herself amidst crippled young men, missing eyes and limbs and other pieces of themselves, it was like going back to the Korean War duty again. Tearfully she asked to see a PTSD counselor, afraid she would not be able to do her physical therapy there. Then, as part of her own physical, emotional, and spiritual healing, she began to teach painting at the Veterans' Center, which she continues to do this day.

Getting them to express themselves, whether it's about their families and their childhood or the war and what it did to them, I know it's good for them. It's good to get it out, to get it all out.

Barbara Woods

“When ceremony stops, so does the earth. . . . I’m living my dream by honoring my ancestors.”

I met Barbara Woods on a December afternoon in her large self-built cabin, heated by a wood stove, deep in Indian Canyon where her “great-grandfather got 156 acres in trust in 1911 from President Taft.” Indian and ranch regalia adorned the walls. We sat at a large rough hewn oak table, polished smooth by years of use.

When I asked about the high points and low points in her life, Barbara told me, “Literally every day is a high point of my life and the low points have been when people have lied.” During our conversation she gave little time to talking about the low points, briefly mentioning the few years she spent living in Los Angeles and working as a stockbroker for a small firm on Wilshire Boulevard.

It was two blocks from where I lived in Beverly Hills. It worked for me at that point in time. I had difficulty with greed, big time. I had a lot of difficulty with it. I converted my clients over into a computerized commodities trading program, and this was in the early 70s. It was just when that was coming up, so we got a good return.

Most of her comments centered on the rewarding aspects of her life as a teacher of Native American history and spiritual ceremonies, as a facilitator for ceremonies that bring together students from across the country and indigenous peoples from around the world, and as an advocate for Indian water rights, Indian burial rights, and personal and tribal recognition from the federal government.

The high point is being alive and being a California Indian today. Today is the best time for California Indians since contact. And it is primarily due to people being open and realizing that there are many points of view, and discovering all of them, and/or as many as we can. I have found that youth, we have a lot of college students who come to the Canyon, they’re taking Native American classes, and also fourth-graders who are studying California Indian history and quite a number of private schools every year. We’ve had Proctor Academy here from Andover,

New Hampshire to have an outdoor classroom, which is really quite spectacular. They come up for three days, and they're high school students and they're a lot of fun. But whether they're from San Francisco State or from UCSC or from De Anza College or JFK University, they are open to the realization of what they are reading. A culture of what they are being taught becomes alive when they come into the Canyon, because they do partake in ceremony and they realize that it's real and that we are still here. That connection when I see it take, actually take place in the moment, for me is the reason for living.

My mother believed when ceremonies stops, so does the earth. I too believe that. An example: I had one gentleman, a medicine man. . . . The feather planting gentleman was Hopi. He was from the southwest, and I met his sister when I spoke at a college, and she asked if her brother, who had never been off the reservation with the exception of when he was in the military and he was visiting her, if he could visit here. She said, "He needs a place to do ceremony when there is a full moon." He was staying with her for four months, but when there's a full moon, he has to do a planting feather ceremony. He goes to the park, but in the middle of the ceremony people are just curious, and they stop and ask him what he's doing. And he is so polite, he takes the time, he explains exactly what's happening and they walk on and then he has to start over again. And so he found when he planted a feather, which is dressed incredibly beautifully, he found that it could not transpire the way it was meant to. And so I said, "That's why we're here." He came up with a friend of his. They went to the waterfall and then up the hill. They had their ceremony and when he came back down, he was so excited he was laughing. He was the joy, and the aura about his body was such that he just said, "I was able to do it in the proper manner, and the way in which it should be done." That's an energy that connects with me when I see that take place, there's nothing like it.

About a half mile down the road was a house where I grew up. And now we're building a big Tukimtuk room, which is our round house. I wanted to build it in 1980. I wanted to build on the site right here and I had our property, and we inherited the survey, and I realized where I wanted to build was not on the inherited property. And so I figured that I could just go ahead and petition for public auction and at that time, it fell into the jurisdiction of the Bureau of Land Management, which is part of the Department of the Interior, and at that time they were not having any petitions for public auction. And so I said, "Well, how about the Indian Allotment Act of 1887?" And the law was still on the books. They looked it up. They said it's a 100-year-old act. You have less than a 3% chance of meeting the requirements just to show that you can generate revenue via grazing without irrigation. And I had no idea. I figured well, if it was meant to happen, the Spirit is here, it will help it along. And so I had no idea it would take eight years of jumping through hoops, once that was accomplished. And there were many steps along the way. There were many little high points in what I found, that was truly a high point that I would never do this again, but the experience of seeing a lot of the older ranchers and farmers come out and help both physically and

financially, supported in so many different facets. Those are really highlights. . . . And so, I'm talking about genuine farmers that are on the tractor a lot, and the backs of their necks are really red from the sun beating right on them and having them come to me. They came and asked if they might be able to help or have an idea and/or suggestions. Those were truly highlights big time. It was because of the respect my mother and my father had, that they had for them and certainly vice versa I'm sure. Those are truly genuine highlights. Accomplishing these hurdles that the Government placed on reclaiming this ancestral land, they were highlights for the people who worked on them, that helped make it happen.

When asked about her strengths and weaknesses, Barbara told of her weakest trait, which is "being stuck in the present." She spoke of it getting in the way of meeting deadlines for government paperwork in petitions and negotiations to reclaim ancestral land and water rights.

Working with the government, there is always a time limit and in that time limit, I became an expert at asking for extensions. (Laughs) And really there is the need to ask for an extension. If you are not as present as I was there would not have been a need. That's how I considered it a weakness. Does that make sense? . . . But I just love being present. It's a reason for living.

Barbara left the Canyon as a young adult to pursue her individual goals in the city of Los Angeles, but she always felt that the Canyon provided her with a safety net. After she tired of dealing with the questionable ethics of Los Angeles stockbrokers, Barbara returned to the Canyon. She spoke of the earth and plants and water with a strong sense of connectedness and true calling in her love for nature. She began her advocacy for Indian rights over issues surrounding water that was going to be blocked by a landowner upstream.

I can't tell you the energy. My computer is in the sunroom and in February, the Buckeye leaves are just starting to come out and then every day I'm watching them get bigger and open up until they're a five figure umbrellas and they're just so beautiful. And then the blossoms start to bloom. Literally every day I can see, oh my God, like four more blossoms on there and how many more there are today than there were yesterday, and it just gives me energy. When I pick mugwort, because a lot of people who come up here will catch poison oak and if you take mugwort and squash it up in your hands with some water and rub where the

poison oak may have hit you, it will remove the majority of the oil . . . before it breaks out. It'll remove the majority of poison oak, so the likelihood of catching poison oak is not that great. Before I pick the mugwort, I will offer tobacco, acknowledge that plant and explain exactly what is going to be used for. And after that acknowledgment and I'm offering the tobacco, I can literally see the mugwort kind of straighten up like it's saying, "You are welcome." It's beautiful.

I went through 18 months of litigation protecting the water that comes to this canyon from our upstream neighbor, who put a dam in the creek. And I let Ketchem, Ken, Brown and Doyle represent us, and was that an education. Literally my hair turned white. One day I went up to the waterfall. Just like when I was a child. When I was feeling sorry for myself, I would go to the waterfall, and sometimes it was like, I would forget why I was feeling sorry for myself. And right when I was thinking why am I going through this, there had to have been 100 or 200 gallons more water come down at that very moment, and I said, "Excuse me. I understand why I'm going through this. I'm protecting the water that runs through this canyon." In our language, water is "re-mah." Re-mah is not just H₂O, it's the movement of the water as the sound of the water is the creek that contains the water. They are one and inseparable, and it is also the blood of the earth.

For me to go through 18 months of litigation and going up to the waterfall and ask myself why am I doing this. And just connecting with the water flowing so much more, and as it continued and I said, "Thank you," it went back to its normal flow. And so there are times when I guess I consider it a weakness, and there are times when I consider it very positive.

When I asked Barbara how she had reinvented her sense of identity as part of facing challenges, she replied, "I'm not sure if I have." When I asked, "Are you a fighter?" she replied from her heart of advocacy.

I don't know if a "fighter" is the correct term, but I'm very vocal with what I believe to be just happens to be fair. And the eight years it took jumping through hoops to make the requirements to reclaim this land, I literally experienced what I believe the majority of the Native Americans experience here in this country in one form or another. One reason I like it when a really bright minds come up here, and sometimes there are maybe just 30 or 40 and sometimes there are 160 180, I share with them a reality in that the American Indians in this country, from a legal point of view, in many situations are invisible. An example is that at one point in time during the litigation, we were giving consideration of adjudicating water to all the water people downstream. And if you, if the State Water Resource Control Board has its formula, have so many acres of grapes or walnuts or pears or so many heads of cattle, you are delegated so many gallons per acre feet. And everything was based upon income. If it makes money you get more water. I said,

“We have ceremonies, literally thousands of ceremonies take place in this canyon. Water is the blood of the earth, and water is the reason for the ceremonies.” But it doesn’t make money. No water is allocated for ceremony. And so I share with the students that when you’re in a position to make law, I said, the Native American perspective has to be given due consideration because it doesn’t exist right now. With trust land you deal with the Indian law and that is substantially different. It’s its own.

Yeah, I figure I have two more good fights in me and my networking out is pretty good. And just go forward. I like the realization of a truth when it connects and they get it. An example is, the coastal Ohlone people, their territory extends from San Francisco down to Big Sur, from the Pacific Ocean over to the Mt. Diablo Range and no one in this area is fairly recognized tribally. We are fairly recognized as individual Indians, because we were recipients of the California lands claim settlements. But tribally we are not recognized. And 50% of all California Indians are not fairly recognized, it least tribally.

We continually have to give testimonies to make sure the wording is in such a manner that we’re not totally invisible. An example is NAGPA, the Native American Graves Protection Act. Universities and museums had to return burials and the sacred items to the tribes that they came from. And so right now, the University of California at Berkeley has in excess of 12,000 burials, and in addition cultural items that were buried with those individuals. My mother believed that when a burial is disturbed, the spirit of that individual is wandering until that individual is reinterred ceremonially. I, too, believe that. But because we are not fairly recognized, and NAGPA happens to be a federal law, we are considered culturally unidentifiable. Our burials are considered culturally unidentifiable. . . . I monitor archaeologically sensitive areas, with an archaeologist. You know, the Bay Bridge is being replaced right now. That Bay Bridge was built in 1933. One of the piers went into a Native American cemetery when it was built. And that particular pier is going to be removed, and so half of the property is on federal property, Coast Guard property, and the other half is on Caltrans property. The individuals that were removed that were on the Caltrans property have been ceremonially reinterred not far away from where they were unearthed. Individuals that are on Coast Guard property are still sitting in boxes, and we wrote letters to the NAGPA Boards of Appeal to see if we could get them reinterred, and also UC Berkeley. . . . But what really was very painful, was the boundary between state and federal property. We are talking about something 4500 years old, before the present and three burials, a man a woman and a child may well have been a family. Two of them were on Caltrans, so they got reinterred. One is still sitting in a box. And so it’s very frustrating working with the government when you are not federally recognized tribally. The legal opinion in Washington, DC, is that if you’re not a member of a federally recognized tribe, you cannot hold land in trust.

Barbara has become increasingly involved in hosting and organizing Indian storytelling events for several years. What began as a ritual to honor Ohlone elders has developed into an international colloquium of celebrations to honor the cultures of indigenous peoples.

Every year we put on the California Indian storytelling event. We have quite a number of amazing storytellers and they share their stories. And now it seems as though we are having more international storytellers. This year, we had an aboriginal woman from Australia, and I'll be going over there in March for a women's initiative ceremony that she's having. Sharing the wisdom of Native peoples, people that are connected to the earth and in this case here connected or they have always been, generation after generation, century after century. That has an identity that I believe you are part of the environment. . . . There is something that transpires that is a form of communication, even going down the road here, and we need some more rain, but I'm watching little finger fringe starting to come out. When I drive by them, I know it's just the wind that comes up, but it's with a wave like they're saying goodbye. And if I'm abroad, or even in the Bay Area or, when I wake up in the morning, I'll smudge myself and I'll ask the ancestors whose land I am on to guide me so that my words and my actions will be that which will honor them, the ancestors whose land I am on. And I could be anywhere, wherever I may be. I'm living my dream. And that's honoring my ancestors.

In the year 2005, I had two Maori elders from the indigenous people of New Zealand come up here to ask permission to come into Ohlone territory and to San Francisco Bay with their waka with an art show at the Yerba Buena Center. And I said that I was so honored that we would love to host a sunrise ceremony when you come in. This was June 4, 2005, and there were perhaps 1,000 people in the audience. My daughter and I came out, and I was working, I was monitoring, I believe, Brisbane, and I had somebody cover for me. We welcomed them and they came in with their waka, which is the traditional carved canoe oar boat, which is so exquisitely beautiful. And there were perhaps 20 or 30 paddlers.

It was so incredible. My daughter and I get up there and it's about 4:30 in the morning and we couldn't find a parking place. And I went, oh my God, go get Chuck, who did the majority of the arrangements with who has written eight books about the natives of California. We said, "Tell him that we're here so he won't freak out." They were bringing in the Queen, Gavin Newsom was there, and a thousand people in the audience. And I'm asking people, when we finally found a parking place, where are you going? Oh, we're going to the Ohlone Maorian gathering. How did you hear about it? Oh from a friend of a friend of a friend of a friend. And it was exquisitely beautiful. It was absolutely spectacular. For me it was just a dream come true to welcome indigenous people from afar to

our homeland. . . . Anyway, their art show at the Yerba Buena Center, 10 days, they had in excess of 20,000 people go through their art show, there wood carvings, and their basket weavings. It was absolutely spectacular. And then from San Francisco went to Portland into the Burke Museum in Seattle and then up into Canada.

Then they asked us to New Zealand to welcome the art pieces back home. And so it was a truly spiritual journey, really quite spectacular, from Auckland we went down to Wellington, and I was a houseguest of Juana. From Wellington, we went out of Christchurch, where we welcomed the art pieces back to a museum. But while I was in Wellington I met a gentleman, a Maori gentleman who is half Irish and half Maori. And I had forgotten what it was like for a man to find me attractive. And it was so much fun. I asked him if he was going to Christchurch, which is in the South Island, the following Thursday. He had a big dinner at his house. So I met up with him there, and I had just forgotten what it was like. I was acting really like a teenager. And we e-mailed back and forth for quite a while and he wanted me to come over [but] I told him maybe for a week or two, and you're welcome to come over here for a couple of weeks. I said in the winter time it gets cold, so maybe I could visit in your summertime. So it really might work out that way. But I said I'm really very much in love with Indian Canyon, and he was looking for a partner.

I asked Barbara how she is growing slower and more able, and she spoke of her uncertainty about being able to live up to the expectations her people hold for elders. She isn't happy that her memory is not like it used to be, but she is trying to develop the grace to "stop bitching about it. That's being graceful. I'm not there yet." She said that she is becoming more capable in her work with Indian law, but she spoke much more about ceremonies and spiritual connection to the earth's energies, her true callings.

When people come up to this canyon, I tell them there is an imaginary burden basket by the cattle guard. When you come here you leave your imaginary burdens in the imaginary burden basket and then when you leave, you can pick up those imaginary burdens and take them with you or you leave them there and they will just dissipate. And because when there is negativity, even with the thoughts, it is literally harming all the life and the environment that surrounds you. And I don't want to hurt what is here any more than what it has been. I will tell you with ceremonies, I mean, there is basket sedge growing where it's never grown before. You know all that lives just around of these different areas can feel that energy.

I had five scientists up here, and I got a call from a native gentleman who's been up here several times for sweat lodges, for his vision quests for four days, up on

the hill, and he said, "My brother is in town. Do you mind if I bring him up? And I would like to purify myself by the waterfall." And I said, "Of course that's why we're here." He said, "But will you join us?" And I said, "I have company right now." He said, "Well, they may want to join us." And so I said, "Let me ask." They were eager and excited, just wiggling like puppies, it was so funny. And so they came up, and I introduced everyone and then we went up to the waterfall, and everyone purified. We were in a circle, and then after everyone purified themselves. I said some words on the occasion. I just asked the person to my left, because we're going clockwise so to stay present; when we go counterclockwise that's always go back to our ancestors. And so the person to my left I said, "Do you mind with the eagle feather and the abalone shell and the sage, would you mind sharing some words that you feel with your heart?" Then the brother I just met who came up and he's had ancestors of this canyon, he said, "Thank you so much for allowing me to see a vision of my brother on the way coming up to the cabin." The gentleman to my left gasped and said, "What? You saw him too?" He goes, "Did you see him?" He said, "Right when the fox ran in front of our car." They both saw the same vision at the same place at the same time, but did not think to mention it to each other until we shared the ceremony.

I feel as though all my ancestors are my guides. I feel very protected. . . . And all the life that surrounds me. When I go outside, I thank all the life that surrounds me. When I'm in a foreign place, I give thanks to all the life that surrounds me. And usually I'm referring to the natural life. It's a beautiful world.

Ernest Miller

"What I'm trying to do in my life . . . is to bring personal warmth into the relationship."

Ernest Miller is a home-school science teacher in Portland, Oregon, whom I interviewed by telephone. He was an Orthodox priest for 20 years, but was dismissed from service by the Bishop when he took the wrong side in the divisive split of a congregation he had called his spiritual home for 31 years. He described himself as a short, 60-year-old man with red hair and freckles. He talked about being told that he was too open with other people, that he shared too much of himself, or showed more interest in others than they would care to have him show. He has trouble with relationships.

I've always gotten along well with women. Well, I should say perhaps not "well." But with many women, I should say that as a short freckled guy in this culture I don't pose too great a threat.

Ernest said that during childhood, “conversation was basically absent, especially with my father,” and he wondered aloud if this absence of contact with his father caused his “manifesting social retardation.”

The Mormon friend across the street and I spent lots of time together. That was a bit of a balm to my relationally stressed social psyche, but after leaving the area, I never had contact with him again. I now wish that I had maintained that, but I had no idea how to keep a friendship across geographical barriers. My family did not model that one very well. My dad’s life was a big secret, and my mother modeled getting bitter toward friends and never trying to set things right.

He remembered one high point in childhood when he was 12 years old and his mother held him during the middle of the night in a rocking chair when he had an ear ache. Another high point during his youth was when his father came home early from work and took the four kids on a hike, “a wonderful experience.” Ernest said that a recurring low point throughout his life has been an inability to maintain friendships: he gets too personal too quickly with too many people.

I have a few very dear friends, and it’s not like I don’t think I’m going around divulging all my personal baggage to anyone who wants to listen. Talking about personal things, what I mean by that, I’m talking about what’s true to my personal core, but it seems like most people aren’t attuned to talking about that sort of thing. I’ve never done well with the guys who never get beyond football games and their cars. . . . Those guys can’t seem to talk about anything more than their 22s. And it’s the same thing with politics. I want to talk about my personal truth there, too, but nobody seems to want to go there.

I remember one time when I was in eighth grade, and I was hanging around with this friend of mine and I asked him if he was going to church, and he said, “Aren’t you getting kind of personal?” And that really threw me for a loop. I didn’t think that was that personal a question, just asking if he’s going to church or not. In high school and junior high, friends were hard to come by. I had youth group at church, but no one from there attended my very large high school. I hid in a group of nerdy types, but even they did not accept me. I moved for my senior year where I met a couple fellows in my Spanish IV class. At one point, they made it clear to me I was getting too close, assuming I was becoming a part of their twosome. That was quite painful.

Ernest described his early adulthood as a “source of very fond memories.” He met people in college that he lived with in the dorms for four years and whose lives also had a Christian basis, like his, and they remained friends despite moving to different places. He stayed in his college town for seven years. He fondly recalled announcing his engagement, his graduation, and his wedding, and starting his teaching career in the summer of 1968.

After college, I thought I had made considerable progress in the area of relationships, only to find that I had been offending people without them telling me, usually by either joking too much for speaking my opinions too freely with an air of trying to convince them to agree with me.

As I began teaching, my first principal was a boss, a role model, and even a friend. We did some things together. He warmly filled the holes left in my upbringing. My father did not have a childhood, nor did my mother have a good one, and he gave what he had to give, but it was not enough on a daily basis.

Other high points Ernest mentioned include “three of the best days of my life (were) bringing my three sons home from the hospital after their births.” He said that being a father suited him, and he loved watching his sons grow into independent adults, each establishing his own path toward maturity and fleshing out his dreams. One major decision that Ernest made was to leave Southern California and move to the Santa Cruz area to be with a church community, a decision he never regretted. But doubts lingered: he said, “When I was 30 years old, I did not feel comfortable calling myself a man.”

I became active in our church and was made an elder and then an Orthodox priest, fulfilling a desire to be someone important. Lasting friendships were formed in the next 31 years. Not been able to work with the leadership of the church, a trend and discovery that unfolded over a period of 15 to 20 years, was one of my greatest disappointments. . . . During the early years in Santa Cruz, I grew from seeing myself as a nobody, to someone of relative abilities when I was asked to become an official in the church.

One low point of Ernest's life followed the split of the church congregation, when he was dismissed by the Bishop. It was so devastating that he packed up his family and moved to Portland, but he doesn't fault the Bishop or anyone else, only himself. "I have struggled with identity my whole life."

When I asked him if he had been true to his soul's calling, Ernest said that aside from service to the church, he has found that his soul's calling is to learn to bring more warmth and authenticity into relationships.

I think what I'm trying to do in my life, what I'm trying to learn, whether it is in the capacity as a parent, a teacher, a friend, a counselor, advisor, is to bring personal warmth into the relationship. My personality is such that I've had a lot of difficulty with that with people that I've cared for.

This has developed into a full-blown self-consciousness that plagues me every minute of every day. I have wondered what would have happened in this area of my life had I never been fingered for a position in the church community I was part of.

The net result of not having conversational relationships early on is that, though the adjustment is difficult, having moved away from a community I lived in for 31 years, I am having to start over; but since that is not working very well in terms of establishing new friendships, I am having to come to grips with just being and doing and becoming less dependent on having another or others in my life.

I think what has shaped me more than anything is my religious experience in the Orthodox Church. Its emphasis is the life of prayer and repentance, actions I have submitted to taking part in whether I like it or not. Some days I have a more positive view than others. Losing hope in this life and gaining a mindset of hoping in the future eternal life have been my focus by conviction if not by desire.

I now have a spiritual guide in conjunction with the Orthodox Church . . . a force in my life that pressures me to become the person God made me to be. I cannot blame others for my shortcomings and struggles. I have to own them as my own and face them each day.

Steven Feldman

"I would go audition . . . , but there weren't many places that wanted to hire an autoharp player who played Jimmie Rodgers songs and yodeled."

Steven Feldman is an Orthodox Rabbi with advanced emphysema. He has made his livelihood as an artist—a painter, jeweler, and musician—and as a teacher, although he said he lacks the energy to do any of these things lately, other than play one of his Middle Eastern stringed instruments. He appeared to be in his mid-70s, but he said he was 60 years old. Often, his voice trailed off inaudibly, with many long, reflective pauses in his answers. I interviewed him in the galley kitchen of his one bedroom apartment, his jeweler's tools neatly arranged on his bench in the dining nook. Academic reference texts in Hebrew, Aramaic, and English lined his living room walls.

When asked to describe the high points and low points of his life, and how they have affected the parts of his identity he has consciously released or added on over time, Steven talked about academic and spiritual experiences during his teens, including leaving home and living on the streets with various Hare Krishna cults in Los Angeles and Berkeley. He fathered a child at 16, and tried marriage in his early 20s. He attended Yeshiva twice as an adult before accepting ordination as a Rabbi six or seven years ago.

A high point in my life is feeling God leaning towards me in actual divine existence, which was loving, and which I first was made aware of when I was around 16 years old. I'd been reading books about spiritual beliefs of the various traditions before that, and found that it was nothing like the actual experience. After that experience, my understanding with what I learned or heard from other people, it transformed what I had learned before. And to some extent, that has reoccurred during various parts in life that dramatically influenced what I decided, I mean, changed.

I was invited to leave high school. My principal thought he was doing something bad to me, punishing me or something like it. That set a course in my life full of anguish, of course. I started traveling some and I started falling into an exploratory way of living. I ended up not far from where my parents were from, in Oxnard, about 60 miles north of Los Angeles. And I ended up for a while in Los Angeles, and I lived on the street. Things were sort of unfriendly with the people I was with. . . . I was just sort of fairly aimless, wherever I was at the time of this occurrence I was talking about. I was sitting in front of the county art

museum, and trying to meditate, but I was never a very successful meditator. So possibly getting out of a situation which I found extremely troubling and oppressive, that is, my home life and family members, and certainly my life as a student at least, it was certainly a liberating feeling. Not eating regularly any more was also a liberating feeling. Occasionally taking drugs and probably taking them more often than I knew considering the environment I was in. And that's what was going on. All in all it was probably an environment conducive to a certain mobility of consciousness, or craziness, one or the other. Perhaps I couldn't say.

When I asked Steven if he felt that he had followed his soul's calling, he replied with a definite, "Yes." I asked him to elaborate and tell me about his life's path into his 20s and early adulthood.

I guess since early adolescence, and maybe before that, I had been enthralled, I guess, with the idea of, I mean, a religious life, I guess. I really don't know what you'd call it, a vocation maybe, of being a servant to God, something like that. And I was having a hard time deciding what religion that was. It didn't really seem to be of much importance. If that was what was propelling me, I guess, and that was part of the reasons I felt good about being on the streets, being without things, I guess. Making it even more intense than it had to be by getting rid of things that I could've kept, but I wanted to be free of material concerns. And I was young enough to be brave in that way, which I would not be later, and not now. So I felt like I was living some sort of vocation in that way. I was a slave of God in poverty.

So I sort of made some futile attempts at religious sorts of organizations that my age and lack of any sort of education and probably my appearance, as an anemic sort of wanderer, and they were accepting all applicants (laughs). This was when I first began to have the suspicion that life in books and life on the ground were not necessarily co-terminus. People I was meeting as monks were just not the same as the people I was reading about in books. So that was out obviously.

So then I had this sort of bode toward joining something that had no standards, which was the Krishna consciousness people. They were sort of anti-standards. So I briefly, well, I went through a few phases with them. I stayed with some of them on and off and they were kind of nice to run among, ex-Catholic seminarians who sort of looked like monks. What they were doing was awfully bizarre, but it was just a few of them and it was in Berkeley and what people were saying about us was on the radio. We went to all the demonstrations. So it wasn't anything organized. It was just a few of them at that point in Berkeley.

They were just kind of nice befuddled young men and women. I was pursuing people sexually, too Celibacy was never something that I approved of. Anyway, I went to Los Angeles, and went to live where it was sort of the main

West Coast place of the Hare Krishna consciousness at that time. They built their empire there. That was a pretty large place. In fact it was a huge place, 30,000 square feet, lots of families. So I think I lasted maybe less than a week. It was like being in the army. Plus when they found out I was an artist, they wanted me to make these horrible pictures they have in their books, imitation Indian paintings which were just atrocious. And I wouldn't do that. So I thought, "This is not burning corpses on the banks of the Ganges." So I left, and the big Batyu there, I think he told me that I would regret this for the rest of my life, that I would kill myself soon, or that I would be killed by the demonic forces in the world.

Lots of people told me over the years that when I left it was the right thing to do, sort of travel with happenstance. I always sort of resisted the idea in order to maintain at that point. My sense as an artist and I'd say, a servant of God, has the purpose to have faith in what is carrying me or what is propelling me and in a position that's causing me to act, and I tried to do my best to put that kind of fear away. And it wasn't until very lately that that stopped working. I mean, that always worked for me previously. . . . My being able to resist the imputation of something bad happening because I was going against proper conduct. Now, when something bad in fact is happening, it is harder to keep that conclusion at arm's length. I mean, I still, I don't believe, but it takes more effort to say, no it's all right.

I went for the next religious organization which had absolutely no standards, which of course was Chabad. So they shipped me off to Brooklyn. (Laughter) Baruch Shalom was supposed to shape me up, but it didn't. So that didn't take too long either, but it was more interesting than the Krishna consciousness people. It reconstituted something that I had started thinking about when I became a Bar Mitzvah I guess and started seeing little pieces so hard that they were incomprehensible to me. These people in Chabad wouldn't explain it to me.

So when I came back out here again, various things that just rolled. I ended up married briefly. I wasn't married to my son's mother. I decided to go to yeshiva, so I went back to New York and struggled with that. I was still very young, 19, 20, 21. My wife stayed here. She's a Gentile. So that was too much to ask of her. So that fell apart, but the consequences I felt were quite traumatic emotionally. I just didn't accept it. She would not remain committed to me even though I was wandering all over most of the earth. I must have felt I had almost nothing to contribute anyway. That was a very low mantle in my development of character.

So I had this challenge, I guess you could say, with the breakup of the marriage. And I guess you could say simultaneously pretty much my failure in the yeshiva, although I crawled along with it, but I was still unable to really function in a school situation, especially with a lot of people who I didn't really get along with very well, the other students. They found me to be really bizarre and I found them really reprehensible in a lot of ways. In the yeshiva, the first time, I didn't, I learned Halacha, but I didn't take the test to be ordained. I learned some

Gamorra, but I pretty much came out without anything particularly in terms of society or something to show for it.

I guess I didn't want to believe the things were quantifiable like that, that they were more romantic or something. If the value of it was in itself not in what somebody would tell me it was. It was measuring me against others and I was intensely noncompetitive. Now who I am, I question that position quite seriously now. But that's the way I was, hiding in noncompetitiveness. Anyway so there was that and then I lost anything and everything, and I sort of just fell apart completely. I started drinking, and I continue to drink, and it became sort of part of my romantic persona. This was my immediate and fairly long-term response to the challenge, was to become a tragic drunken poet and artist, the tragic drunken artist, which I was pretty good at, at least the drunken part.

I'd been working in New York at a home for the exceptional children of families that lived near the yeshiva. I wasn't qualified for it, but it was an orthodox place, and they liked it for the parents to see somebody working there in the black suit and hat. Anyways I worked there for awhile, and in those days you could collect unemployment for a long time. And I collected unemployment for about a year, maybe a couple of years. . . . I really was pretty crazy, but some relatives let me stay with them for awhile, and then my cousin did. And then I got on SSI when everything else failed.

But eventually, I was trying to work, I would go audition at places, but there weren't many places that wanted to hire an autoharp player who played Jimmie Rodgers songs and yodeled. Bikers loved it up in the Sierras when Truckee used to be a real town, and I was a big hit in Truckee. They gave me a job.

Eventually after some years the drinking began to show its effects in a negative way, DTs and blackouts and being absolutely unconscious. Then at some point, I was hospitalized after a blackout and they gave me some kind of antipsychotic that put me into seizures. I went into seizures for awhile because I had been drinking for so long. So that sort of set off something. It became obvious that it was the wrong project or lifestyle that went along with it. It took me a while to stop, but I did and eventually I got a divorce and went back down to Oxnard and stayed with my parents. And somehow from the mercy of God, I came back here to San Francisco and decided to stop. I lived in the Tenderloin, near St. Monica's church and St. Anthony's dining room. I started volunteering there. It was something to do as an alternative to being drunk all the time.

I lived in one hotel there for about eight years. I worked at St. Anthony's for 12 years. Eventually, I guess after about a year, they offered me a job but I took it only if they wouldn't pay me. At that time I was collecting SSI. That's what I lived on while I was working there. And I didn't want them to pay me.

Also there was at that point there was a wonderful man, I don't know, Shalom, who worked there at the rectory when I was there. Father Timothy, who used to stand outside on the sidewalk, I don't know, for five hours a day maybe, and would just make himself available to these people who, who, who were kind of wild people. I mean, I was one of them. People had a variety of difficulties and he met us. He was there and he was very kind and very nonjudgmental, and he just wanted to have somebody there who was that way. In the cold, in the wet, he was relentless. That's about as close as you can get to the books from what I could see. He was a wonderful person. I didn't realize how much it cost him at the time. Later I realized that he would be gone for weeks at a time, off in a hospital somewhere being medicated.

As I was working there and I met a woman there, and we started having a relationship. I already had a job, and so that sort of helped things a bit. It was just accidentally that I had stability for once, which gave her a false impression in a way. I mean, she was a very sweet person. (Groans) Of all the people I've known, I wouldn't really know them, really *know* them, in fact, that was kind of like a fiction, an imaginary category that somebody had come up with.

So we started living together, and she was the office manager there, at the place where I worked. And we wrote wonderful projects together. I was in charge of the visitations when we were visiting old people and things like that. We were romantic at this point. And we delivered milk to indigents. We delivered milk to 1200 people. Anyway, she went along and she decided she, she was already in her 40s, she was older than I was, she'd never been to college. She was divorced. She was married when she was 18. She decided she wanted to be a nurse. Fortunately I was working so I could support her.

So she went to school. First, she went to City College, but then, she transferred to Dominican. She went for an R.N., she got a bachelors of science. They are very tough programs, and especially for somebody in her 40s who hadn't been in school since she was in junior high school. So I helped her with the academics. I helped her do homework, helped her write her papers and stuff. So about, as long as there was a project or something for us to work on things were okay, because we didn't really have a lot in common. But if you can imagine, she was actually normal. We were together for 14 years.

She also was Catholic. And I pressed the point, at some time or another, that she converted, I guess. That was wrong for me to do that. And at the same time I was becoming more and more involved than my own studies as my head began to clear. I began to read the Prophets and books by the ancients and practice, and she was very supportive, but she wasn't able to participate for herself, I mean it didn't do anything for her. It was all for my benefit.

At some point, and finally she had graduated and gotten her license, at which time I went to Israel to yeshiva again for a couple of more years. But she was also supportive of me. She stayed here. My best friend whom I worked with at St. Anthony's, someone whom I also got involved with intimately, came down with AIDS while I was in Israel, so I left to come back here to take care of him. And so he moved in. We took care of him for a year. As he was dying I was being pulled in two different directions, between her and what I was trying to do. Eventually it was time and I contacted my teacher and talked with him to figure out what I should do. Eventually she married again and was very happy. And I went on with the intention of concentrating on the practice and studies in the arts. Which is just what I've done until quite recently, of course, baruch HaShem.

I'm a hopeless romantic, I mean in the sense of how I understand what serving God is, it is the most romantic sort of relationship I can imagine, the lover and the beloved. That's certainly one way. The struggling poverty-stricken genius, who's unrecognized by producing timeless works of art. That's a fairly romantic image to be lugging around, an image which I've had in my coat pocket that I could pull out when things got uncomfortable. I could always go to that and say, well, this fits. (Laughs)

A sense of calling, that's the art also. I mean, I really believe it's hard to separate the two. They're really one thing. At least they are complementary to the extent that it's hard to see them as separate. The weak points, certainly making this inner sense of this kind of knowing or vision that I had into something, um, concrete or something preserve-able. Preserving myself. The weak point, I guess is in manifesting in this world the kinds of things I was experiencing. Outside of a work of art or in art, in other words, it never was my experience in what I was pursuing, it never seemed to lend itself to setting up a movement or teaching weekend workshops or any of those things that people do to get along in the world. I mean, I can look at it from a vainglorious kind of way, and say, well I guess I just had too much integrity. But I kind of don't really know that that's really the reason. I think I'm just not willing . . . if I needed a reason it probably wouldn't have happened any other way. I'm just not practical beyond what I can do with my hands. Long term social, I've never had any long-term social abilities that felt right.

For the most part, the tools that I used, it's like there's a sense of accomplishment and in some way it's the same as with learning. There is a kind of ecstatic feeling the moment that, and also with that becomes, I mean, I know in my heart that it's a redemptive act on my part. This is the thing I can do to help . . . regain God and creation. And I know it's not much but this is the kind of thing that I can do. So in that sense, it's a satisfying. . . . I guess it's childish, is like the child that just wants to play. You still want to do these things, because they're a source of joy, and also because you feel that's what you can do for the world.

I asked Steven, "So what would be the Shadow side, the dark side to that?"

Hmm. Well, I guess for one thing, self-obsession. Well, a peculiar kind of self-possession. An obvious self-obsession of being taken with one's feelings, that it's so important that these feelings just take precedence over anything else. My ethical life that I'm living takes precedence. A less obvious part of it is, I guess, being perhaps so attached to another person beyond all reason over a long period of time, over decades, in a whole kind of Bounty-esque way, which could really be construed as just being completely self-centered. There is nobody there at the end of the day; it's just me just projecting something. It's not like having an actual relationship with another person that requires sacrifice or effort. It's a romance. Like I said I'm not so sure. I don't really believe that, but I'm telling you that I don't really know if it's untrue. I believe, on the face of it what it is. And that's the grand and noble thing to do, to carry on these beliefs. The pain of love is actually one of the spiritual foundations of suffering. It's a way of easing suffering when one encounters it. I guess another negative is sort of a Peter Panism.

I asked Steven if he's satisfied with the path he's taken during his life.

My satisfaction is rather tethered in a way to a feeling of dissatisfaction that it's over. And when it's completely over I guess maybe I'll be able to look at it and say well, okay, but at this point, I'm still too frustrated for it to be satisfying. I mean in a sense, I'm kind of artificially formulating that I must be in the middle of a crisis I don't necessarily see, but it certainly seems to be that way. So it's probably not the time for me to feel satisfied. I would probably be suspicious if I felt satisfied. I think I did the best I could. I mean, sometimes I'm satisfied with it, but I would have loved to have done better with it, but given what I have to work with, I think I did as well as I could.

I asked Steven how he is growing slower and more able.

I feel I'm a little more childish and in my relationship with God, which is probably a good thing. If I can't do a lot of complex things I want, like my art or meditation, then I always have God. (My meditations) are not like a Buddhist method with more relaxation. They're pretty high energy, like Tibetan Buddhism. It's kind of like that, you know, keeping a lot of things in the air at the same time. Sometimes when I try to do it I just fall asleep. So I chant, and I daven and in a way, I think it's, if it's real, then God doesn't mind. I mean, over the past few years I've gotten more and more archaic. I have more of a feeling of Shekinah's suffering [the feminine aspect of God on the earthly plane], and that's because of what's happening in Palestine, plus the wild and dangerous politics that are going on. It constitutes such a general blow to human beings on the soul level that it must be a blow, too, to the mother of all beings. It must hurt Shekinah in her body. So in a sense it really doesn't matter how screwed up I get. I think I'm pretty well aligned with what's going on. It's how I can participate in the suffering. Hopefully my meager efforts possibly mean something.

One way in which Steve felt satisfied was in obtaining S'micha, ordination, as an Orthodox rabbi. He acted as lead teacher for himself and two other men who traveled to Jerusalem together for their oral exams with a panel of Orthodox rabbis. One of these other two men became Rabbi and Director of Jewish Campus Life for a branch of Hillel; the other is a retired social worker and serves the Jewish community as a Board member for several Jewish organizations. Steven neither pursued nor was recruited to lead a congregation or serve in any formal capacities. As his emphysema has progressed, he has become incapable of creating the jewelry, holiday cards, paintings, and posters by which he has made his living for many years. He recently applied to receive state disability benefits.

Dora Castleman

"I learned my lessons but sometimes it took five or six decades."

I met Dora Castleman at her home, nestled in the Santa Cruz Mountains, overlooking acres of her family's vineyards. She is a warm and vigorous 75-year-old Jewish woman who has focused her life on her marriage, her family, and social activism. She is married to one of the other research participants, whom she met and wed in college, and is one year younger than he. They are the only married couple in this study.

When I asked about the high points and low points of her life that have gone toward developing her character, Dora first mentioned her 55 year relationship with her husband being "the highest point in (her) life, the good life" that they have enjoyed together. "It's been a good life together, we treasure each other, and we treasure the opportunity to share so many decades together."

Dora's childhood during the 1930s and 40s encouraged independence and self-determination. She and other children her age walked, took buses, or took streetcars to the places they wanted to go. "Our parents weren't concerned about our safety. They trusted us." She had many different friends in elementary school, including children whose parents were "the real movers and shakers . . . the elite of Los Angeles."

Dora said her lowest points revolved around not doing the right thing when she knew the difference.

I guess the things in my lifetime that nag at me were formed from ignorance. In one case not doing what I knew was the right thing to do and the small things.

I was home from Stanford one year and my dad had prejudices. It's a funny thing, a dark skinned, dark eyed, dark-haired person being prejudiced. The Jews have prejudices as well as everybody else. . . . I had two friends from India, dark skinned, and they were coming to Los Angeles for the first time, and I said I'll come to the Farmer's market with you. And my dad was totally against that and we went back and forth on it and I did know what to do and when they came to the house. . . . I should've just ignored him and not turned them down. It hurt them and that was a humiliation for me at that time, and I still remember it.

She described her early childhood in Spokane, Washington, as a little bit unusual because she felt separate from her siblings who were 8, 10, and 12 years older than she. Dora saw her grandparents only a few times when she was very little before they died. During her first experiences of friends dying, her "dearest girlfriend" when she was only 21 and another friend in early middle age, she said she couldn't believe she didn't understand death.

It was so stupid of me and maybe because in some sense I'm thinking about this now, in our family, at least on my mother's side of the family, I have a sister who is 10 years older than I am. So I was in the younger set. So maybe I just wasn't old enough to have a close contact with those who were of dying age and death was foreign to me.

I should've left school and come down to see Susie (her friend). I saw her during vacation, but I should've left school to come down and see her, but I didn't and

she died and I regret not doing that. . . . And my friend Barbara, we had been friends since the seventh grade, and her mother died of cancer and then Barbara died of cancer, and the last time I came to visit her, which is a small thing that occurred that I regretted, that I needed to embrace her, and I didn't. Small, but I remember it. I needed to understand that this would be it, in understanding that this was the last time I was going to see her, but I didn't understand. I didn't know what I know now about dying, what the needs are and what compassion means and outreach to those who are in that situation.

When Dora spoke of the low points of her life and what she learned from those experiences, she said, "I think the two most difficult . . . situations for me, one was my mother, and one is my son Steve, who was born hyperactive. We had never heard of that." Dora, who called her mother "her inspiration," spoke at length about her mother's upbringing, marriage, and ailments, and how they affected Dora.

Dora's mother was born in 1895, and grew up at a time when women usually didn't go to college, even if they showed conspicuous academic promise. Because her mother was gifted in math, she was required to keep the books for her father's business. Stuck in Spokane with few marital prospects, her grandfather introduced her mother to Dora's father. She was wooed by his athletic youth and poetic skills, "But in the long term, they weren't a good match."

My mother was a strong-willed person and it must have been hard for her, seeing my dad with TB, because everybody was dying, and she saved his life through sheer determination. She was determined and stubborn. The two poles (laughs). Stubborn to me is sometimes the negative aspect of that quality and determination is the positive quality. And he did experimental treatment, he endured it. And when the needle plunged into his lung to let it rest in his rib cage, then they plunged it into the other lung to make it rest because they didn't have the medication in those years and he survived.

They came to Los Angeles in 1931 at the bottom of the Depression as the story goes, and the doctors told them that they should have another child. So here I am. I'm a prescription baby.

Dora described her mother as “a charitable person” who gave to numerous organizations. Her mother went through various forms of physical and emotional decline. When her menopause began she was diagnosed with hypertension, her depression that was prescribed “awful” shock treatments, and eventually she had a stroke, all of which happened while Dora was “on the periphery” of her mother’s suffering because the family “didn’t talk about it back then.” She said her father did his best, but that he wouldn’t offer the physical comfort her mother needed.

Then she had a stroke and it was horrible. She was paralyzed on the right side . . . I didn’t understand the extent of it . . . how devastating it is on the right side. And I was a stubborn disciplinarian, you’ve got to do this, you’ve got to do that. And she loved showing compassion, and understanding and tenderness, and you know I remember her telling me, “I’ll tell you what my mother told me. Someday you’ll understand.” And it’s true.

The second of Dora’s lowest points involved how she raised her son, “not understanding hyperactivity, not knowing what to do.” In the 1950s and 60s people didn’t understand hyperactivity or attention deficit disorder, which included the school counselor and the child psychologist she took him to see. Her son was “very sociable . . . always wanting to do exciting things, and could never sit down for the quieter things.” Yet he became a teacher and an avid reader in adulthood, “a very articulate person,” although he has had some marital problems. She feels was too strict with him, and if she had approached him differently, perhaps he would not have suffered so many bouts of depression and lack of direction during his life.

Dora said that she regrets the problems that her daughters and son have faced in their marriages, their professions, and raising their children, things that she and Leon haven’t suffered. Her daughters are a psychologist and a doctor who also teach at

universities, while their son teaches in an inner-city high school. Their spouses have various disabilities and their children have selfish attitudes.

When I asked about her soul's calling, Dora talked again about her marriage to Leon, her community interests, and their shared social activism. She said she feels very fortunate to have found the true soul mate for her life, that their shared interests, purposeful traveling, social activism, and involvement in the community have made her life fulfilling and interesting.

I've been very involved in the community. I've been on lots of boards. I worked, I learned, I knew, I wish I had continued my teaching, but I didn't. But you know, I got involved here in property management and development with Leon. He thought it was important that I get involved in the business aspects of our lives.

I was very involved in a project in Los Angeles I had this idea when we moved back there, to have a Junior Museum. I worked with the American Association of University women, and we started talking about it. Five of us began working with the county to develop a Nature Study Center. It was a battle but we made it happen. I can be very proud. Even today it is still going and we're still in touch with them, and we feel good about that.

We have had our ups and downs as apple farmers here. And we failed, and some of it was a little bit difficult and embarrassing, but we learned a lot. I learned a lot. I feel good about that, about the property. I guess a highlight in my life is living in Santa Cruz, Leon and I love Santa Cruz. We love the communities that we've been part of. We love the diversity of friendships, compared to growing up in a homogeneous group. We love the beauty of Santa Cruz, yet it has its problems like anyplace else.

I get frustrated wishing I could do more, but I think Leon and I both feel we have been contributing members to our society to the extent at least that we could. Of course now we are kind of getting to a point where just want to retire and relax. I think I wasn't the best mom, but I think I was a decent mom. I can think of the things that Tammy said. She said, "Samantha is going to be on KUSP and I am going to record it. I was on the Dinah Shore show and you didn't record that." So there are things we didn't do. I hear those things. How I was a bad mom.

Soul's calling. I really do have to speak in terms of my relationship with Leon and how we really feel that we have fulfilled our spiritual and physical and mental callings in our relationship with one another. We have been very lucky. It doesn't happen that often, we just have been a really wonderful fit. We talk a lot, our

pheromones are good. It's all good, we touch a lot, you know, we like to touch a lot, because we've seen couples where one wants to stay here and one wants to go there and they don't really. Their interests don't come together and we've been very lucky that way. Our interests melded. The things that I was interested in that he became interested in and vice versa. So we're very content.

I always remember this. I think I wrote about it. I was about 45. It just swept over me that it's okay, my mortality. And I'm not afraid of the end-of-life. I'm not going to cling to it. I've made my mistakes, and I failed in some ways, or I won't say failed maybe, but I've miss the mark in some ways, and I wish my immediate family were closer, but I can really enjoy and appreciate the friendships and the community and the place where we have lived, and what we have been able to do. These have been life altering experiences for us.

Dora named several life-altering experiences surrounding her involvement with the Temple. She chaired the first social action committee, which became very involved in feeding the poor in ways ranging from handing out sack lunches to starting a soup kitchen that evolved into a homeless shelter. She became integrally involved in the Sanctuary movement, which helped rebels and social activists in South and Central America find refuge and support in the United States and elsewhere, impelling her travels and her involvement with social action organizations throughout her adult life, including the Integrity Foundation and Habitats for Humanity. Also, she influenced the design of the new temple, drawing strongly from her favorite course in college, titled "Modern House," in which she learned about Frank Lloyd Wright.

She described this college course as having a profound impact on her entire life, leading her help design a Nature Center in Los Angeles, assist in the designing of the new temple, design their home, and led them to vacations that took them to place influenced by Wright's modernist architecture and philosophy, such as Chicago, Taliesin of the West and Taliesin of the East.

But my real life altering experiences have been as social action chair. The Rabbi said to me one time, somebody has been taken into sanctuary, and they are at a

big church, and do you want to go? I said yeah, I'll go, and it turned out to be a secretary of the labor union in Guatemala who had fled for his life. I think he did some things that weren't holy. Basically, he was very frightened and it was very bad at that time. And I really got interested in that. I got involved in the sanctuary movement, and it was very, very important.

Dora got involved in the Sanctuary Movement, assisting activists who opposed military regimes in Latin America. She joined the Integrity Foundation, and traveled to Nicaragua and Peru to help women learn to build better homes and self-sustaining businesses. She joined Habitats for Humanity and built houses in several Latin America locations, and was involved in creating Necesitar and Capacitar, social service organizations in third world nations. She and Leon have gone to some places to help others that could only be reached by using Cuban pilots.

“Capacitar” means to empower. People who are so poor, and they are so gracious and so generous and share their homes with you and during the holiday will make something to give to everybody who goes by. It was a life altering. The whole experience was poignant, it was life altering. So, '89, '91, '93, and meeting some of the leaders of the country and having amazing experiences, just flying over a hurricane devastated area to the Caribbean coast. Being with the people there and seeing how at that time, people were just helping them rebuild and flying back. Because our plane didn't come to pick us up, we were flown out by Cuban pilots on a Russian cargo plane.

When I was asked what my inspiration was in the sanctuary movement, I always quoted Isaiah, that story, that part when he is saying to give bread to the hungry. You clothe the naked and you lift up the fallen and on and on it goes. That was my God. That was my spiritual religious guide.

When I asked Dora how she is growing slower and more able, she said she is ready to slow down, that her memory isn't as sharp as it used to be, and that Leon will retire from his law practice within a year or two. They are both still going strong in their mid-70s. She wants to bring their children and grandchildren to their home and choose their favorite things to have in their lives now, rather than wait for the days of Dora's and

Leon's deaths. They are downsizing and moving into a condo downtown so that they can walk almost anywhere they want to go.

This is important, something a lot of us have learned, Leon and I have learned. Our parent's generation didn't know how long they were going to live. They did not do it well. And it was a great burden for all their children to go through all their stuff, to support them at the end of their lives in so many different ways that we weren't made to support a parent. It was in St. Louis that this, this idea first began. . . . We were in an area that was rehabilitated and we noted that it wasn't the big downtown, but it was a little commercial area where there were restaurants and markets and theaters and things and people lived upstairs and we thought, isn't that nice?

So I think that a lot of people in our age group now are making plans. They are returning to urban areas and in Boston there's a group on Beacon Hill. They didn't want to give up their homes, and they formed a nonprofit, rented an office, and they hired two people to be at their beck and call whenever they need them. So the idea of going downtown and downsizing, maybe giving some of what we have that our family would be interested in it and having, not when they're in their 60s and 70s, but when they're in their 40s and 50s. . . . But just doing that, getting all that stuff together and taking care of it and getting ourselves down to the basics that we need for a condo and not having our kids think oh my gosh, what am I going to have to go through someday? So doing that and feeling really good about this. And quitting driving when I feel like it, not waiting until somebody takes my license away, like what happened to my dad. At age 97 he got a 4-year renewal, and then we had to go to work on that.

I'm in awe of the universe and the beauty of nature. I can't believe when I look out at the butterflies and the birds and the flowers and the sunrises, how it can all be so beautiful, how it can all be put together. It's evolved, I've evolved, we've evolved, all of this evolved from something that we can't even see. Spirituality is a very hard work for me to define. But I think it has to do with love. . . . Soul is an aspect of our being. You can feel it [in your heart] more than up here.

Leon Castleman

"In living my soul, I think I've grown my soul. So it's not just living your soul, but giving your soul heart and meaning and fullness."

Leon Castleman is a 76-year-old attorney who grew up in Los Angeles, but called his move to Northern California one of the best decisions he ever made. When we met for this interview, he described his home's setting as "like living next to a national park." We

had a stunning view of a forest on the hill behind the house, a vineyard stretching across the glen, and the Pacific Ocean only a few miles away. When I asked him about the high points and low points of his life, I learned that he agrees with his wife, that their marriage is the highest aspect of their lives, but that traumatic low points have stricken him in childhood, in midlife, and as recently as last year.

I would say the highest point is finding Dora and marrying her and creating a life together. Another high point was when we decided to, after creating a nature center in Newhall, we left the San Fernando Valley and moved to Northern California. Another high point would be the life we created here, including the Cabrillo Music Festival and Jewish Renewal, which added a whole new facet. When we thought we were rather complete in full relationship, we found a whole new level of spirituality, which has enhanced us tremendously.

The low point or the low points would be . . . what I would call an undernourished childhood due to the divorce of my parents and the impact it had on my relationship with my mother and father. Particularly my father, who distrusted me because he thought I was the same as my mother, who he thought had abused him financially and in other ways. And then of course the lowest point is what happened recently, when after 20 years of dedicated service to the family, I discovered upon the death of my father's widow, that I had been deceived and was left out of the estate, and my half brother, who supposedly is to be treated equally, ended up with an awful lot of money and I ended up with zero. Not that the money matters because I have enough to take care of my family, but it's just the deceit and the lack of appreciation for the service that I had rendered. . . . It would've been nice to be respected in the family trust and to receive something, but I'm fine, but to be deceived for years and years and to work so hard in a dedicated way. I mean, I would say through my efforts the property in Beverly Hills has much, much more income than my father was able to do when he operated it. To be disrespected and dishonored is not a fun thing. He totally ignored me.

Leon told me that he was "shunted off" to live with his aunts when he was little, so that his mother could pursue her career as a movie extra. Soon after she married her second husband, a screenwriter and songwriter, his mother sent Leon to a private military boarding school from 5th through 10th grades. Leon credits his stepfather with teaching him about writing and sparking a lifetime passion for the written word, as well as for

political activism, but he died when Leon was 13. He told me that his bar mitzvah was “a farce” that followed only six weeks of study. Leon felt acutely “the lack of a close parental relationship.”

It’s because of the breakup of my parents when I was very young and their stated dislike and disdain and almost hatred for each other. It was very disturbing to me. I think I developed a sort of a sense of abandonment.

His mother’s third husband was a radio and early television personality, a gifted speaker who also mentored Leon in writing and public speaking. Leon fondly recalled editing the school newspaper and listening to Arturo Rubinstein play piano at lunch time in the boarding school’s dining hall, but he left the boarding school to attend Beverly Hills High School during his junior and senior years, and enthusiastically embraced extracurricular activities. Not only girls and dating, but also running for offices, editing the sports section of *Highlights*, working on the yearbook, becoming senior class president, and speaking before his graduating class. He developed a relationship with his birth father, a pharmacist and real estate developer, around this time, and worked for him at construction jobs, operating an elevator, and stocking and delivering liquor for his Beverly Hills liquor store.

Leon’s life began to open for him when he attended Stanford University. Owing to his love of writing, he majored in journalism, but he decided to attend law school after he earned his bachelor’s degree. “In those days, \$50 a week is what a reporter was going to make in the newspaper business and that didn’t look very good for supporting a family.”

He met Dora during his first year of law school when she was a senior majoring in both Spanish and English. Although they had attended the same high school only one year apart, and had many mutual friends, they had never met.

It was very strange meeting after all those years, and even in high school we had many mutual friends but we had never met. So that was very, very lucky that we both ended up at Stanford and that we met. This led to a very happy life. I would also say that having overcome a very bad opinion about marriage and divorce and the problems it causes and the problems it caused me, probably the most important thing for me as a goal was to have a successful and happy marriage and that we have achieved in spades. I feel incredibly lucky. On the other hand, we both have the idea that a happy marriage doesn't just happen. You've got to work at it and we worked at it constantly. We've almost spent too much time talking about it. We can talk forever, but it has been a very important key to our success. We talk things out and work things out.

The social actions they initiated together or joined together include conceiving, finding the funding for, and building a Nature Center in Southern California, founding the sponsorship of the Cabrillo College Music Festival, becoming deeply involved in the Sanctuary movement to save the lives of many Latin leaders, joining the Integrity Fund, traveling with Habitats for Humanity to build homes in at least four Central and South American nations, working with the Democratic Central Committee, and fostering the growth of the Jewish Renewal community in the Santa Cruz area.

Leon's life in Northern California contrasted his life in Los Angeles in a number of ways. He switched from practicing personal injury law to doing estate planning and real estate law. He and Dora designed and built their home in the country rather than buy a home in the city. He got his hands dirty by growing apples on his acreage, and though he failed as a farmer, he learned a lot about agriculture, which has served him and Dora in working with a younger couple to grow a vineyard on their acreage for the past several years, producing a gold medal winning Pinot Noir.

I asked him if he feels he has lived his soul's calling. He replied:

Have I lived my soul's calling? That's a very serious question, a very heavy question. I would say, as best as I know my soul. I mean you never know for sure. Hopefully, I do have a good soul, if I reviewed my life up to this point. Yes, I would think as well of life satisfaction and warming, I have lived my soul. But in living my soul, I think I've grown my soul. So it's not just living your soul, but giving your soul heart and feeding and fullness. I think in that sense I have been successful. . . . I feel that that's probably the most important success in my life, fulfilling my soul, growing my soul.

I would say for most of my life up until maybe the last 10 years, I would never say it that way. I was just growing and fulfilling a career, doing things, having a family and all that. But of late when I think it through, I guess, Richard Nanas told Dora and me about Reb Zalman and we went up to Fort Racine and heard him lecture on age-ing and sage-ing and it was our first introduction to him. It was an amazing performance, and from there we have developed in the Jewish renewal minyan here, and it was sort of that; maybe it was Zalman himself, I don't know, maybe for the first time I think I've been introspective about other things, but I was not so introspective in that, I think about that time. That was the motivating incident or not, but I think I've been doing more soul searching. I've seen the death of my parents and how they died and how they faced death; sitting with the deceased as we have done many occasions, until the burial. It's caused some introspection examining one's soul. Are you happy with your soul? Are you soulful? I think that those are the things that come later in life during Elderhood when you start doing that or least that's when we started doing that.

Leon said he learned to admire his mother by the way she faced death. When she learned that she had terminal stage cancer, the doctors wanted to keep giving her treatments, and she kept asking if the treatments would cure her. When the doctors told her that her cancer was incurable, she denied all further treatments. Leon and Dora took her home for Hospice care, and Leon said she died easily and bravely.

That my mother was married five times probably orchestrated my father's assigning promiscuity and a careless lifestyle to her. I didn't have a very good opinion of my mother. But then when she died, she died very bravely, like I would like to die. . . . It was an inspiration to the whole family. We were there during the last few days and then reviewing her life. She did a heck of a lot and she had several businesses. I don't know if she finished high school, but we attended UCLA summer school together when I was in high school and she did amazingly well. She was very active in politics. She did a lot with her life.

The deaths of his parents showed Leon other life lessons as well. When he and Dora took their whole family to the memorial service for Leon's mother, the Cantor and others officiating the service behaved as though his side of the family never existed. Their names were not included among those who would speak, and their names were not included among those who had been important to her. When the Cantor tried to end the service without allowing anyone else to speak, Leon's daughter rose and delivered her eulogy. Leon followed her. When he rose to speak, his brother's wife left the sanctuary and slammed the door. Leon was very proud of his daughter and all his adult children, for keeping their poise and behaving maturely even in the face of such disgraceful conduct.

I asked Leon how he is becoming more able.

I think that neither of us is more able, but I think that seeing what is happening to others, seeing what is happening in the world, seeing what is happening in the United States as far as ignoring values and giving priority to producing weapons and making a few people very rich and most people very impoverished, I think we're developing more compassion.

I also think the thing that's interesting is that we spend time that other people should do, but I don't think other people do, thinking about end-of-life. We're not afraid of it. We live here in an almost national park setting. You look out the windows and it's terrific but we're very prepared to leave here and to move downtown. So, you know, we can walk to the library, walk to the market, walk to the doctor. We're not afraid of this change. Some people think we're totally nuts to give this up, but we don't want to become a burden to our kids or to our friends. So we're perfectly willing to do that. I think grappling with end-of-life, not being afraid of it, taking the necessary action to make it work well is something that's new to us.

We're dealing with it . . . but mostly it's just talking to one another, observing what's happening to parents, to Dora's parents, to my parents, what's happening to friends, the messes that people leave. I see a lot of them through my practice, and you know we're lucky we've gotten to point, to a place in life, where we would miss one another terribly, but we're prepared to. We feel we've gotten a lot out of life and we know that life ends, and we're in a position lucky for us that whenever it ends, we'll be satisfied and have no regrets. And we do have a group of friends of like age or, you know a little older or a little younger, and we're planning to buy together some condo units downtown in Santa Cruz. The project

is underway. They've cleared up the property, but they haven't started the actual construction, and we're going to live together. Hopefully, there will be enough of us to occupy a whole floor in this building, and we will share life experiences and if some of us need help, we would jointly get out and help. When none of us are capable of driving to San Francisco, we can make arrangements to be driven to San Francisco and will share end of life experiences together.

I asked Leon if he had words of advice to offer me, a man 25 years younger than he is. He touched on several topics including the importance of a good marriage, having financial sensibility, not reaching beyond one's grasp, and being willing to try new things.

The key to a happy life is, as I tell people, the most miserable people are those who are unhappily married. People who are happily married have the best of life, and it's better to be not married and not in a bad relationship than to be in a bad relationship. From my experience it's not a crapshoot as to whether or how your marriage works out. . . Other relationships, professional relationships, I think that if you have a good relationship in marriage or otherwise it involves hard work. You have to be very honest. No pretensions, no indiscretions, no false pretenses, honesty at every level. You can't care about the relationship without that.

Being diligent, do what you enjoy doing, work hard at it, whatever the career is. I think also some financial conservatism. I have a lot of associates and friends who never had large incomes but they managed well with what they made and they ended up being well off, well enough off that they can have an enjoyable retirement. On the other hand, I know a lot of people who make tons of money and they never have anything. It's poor choices and not planning and creating good goals and objectives and planning for them is key.

Then, I think being yourself, being true to yourself, self-assessment and not overreaching. That's a big mistake, if you assess yourself and you feel you're capable of doing something that's fine. But I think it's a terrible mistake to overshoot, because unless you're very, very lucky you're going to fail. And that's in every respect, relationships, happiness and success of all kinds.

I think it's very important to be of service of whatever kind of service to your fellow man, to your community, whatever is very important, because things work better when people are serving others.

I asked, "How have you made changes to bring freshness to living?"

We never dreamt of having a vineyard or having an interest in a winery and sort of fell into it and it's an amazing thing. We started about five years ago, and Dora,

who's a very modest person, all her life tremendously successful and capable, but very modest. She's gotten just a tremendous kick out of Dora's Block, the wine made from this vineyard, and the notoriety it's achieved is like a whole new dimension. And it's very, very sweet, very cute. . . . It's the sort of the crowning the crown at the end, this wine thing. How long it's going to run we have no idea, but it's been very exciting.

Helen Goldman

"I wasn't allowed to make or break or fail or not fail on my own merits or my own impulses. . . . But that's a sense of accomplishment too. It has nothing to do with what my parents' household, my birth household, had set in motion. It was what I had set in motion, and that was good stuff."

Helen Goldman is a 60-year-old homemaker who has devoted most of her life to serving her family and her community. A few years ago she was recognized as a Woman of Valor. When I asked about the high points and low points of her life, and how those experiences affected the parts of herself that she had left behind or added over time, Helen told me that she "was thrilled to be a mother." She has felt joy in her marriage and motherhood and traveling with her husband, and fulfillment in her role as a teacher via her Judaica shop at the Temple and as a ritual artist through her association with women's groups. We conducted the interview in her quiet and comfortable living room. She suggested meeting at the Temple, however, I knew if we were there, the interview would not receive her undivided attention.

As a child, she "felt safe and loved" at home and she always enjoyed good health. She told me that her family moved a lot during the first 10 years of her life, which limited her opportunities to make friends. Her parents stabilized their location when she was about 10 years old, in the San Diego area. She spent most of her time with her parents and her younger siblings, and her parents' rules circumscribed what she could wear, what

she could eat, and how she was allowed to speak. She was taught that these differences were superior to what the world chose to do. She said,

Rather than feeling superior, I resented some of this, and chafed at the less logical restrictions. I had the paradoxical sense of being isolated, even though my high school class was large—nearly 900 students graduated with me. . . . I was Jewish in a Christian world, financially poor in an upwardly mobile white collar neighborhood, and socially ill at ease.

She said she spent much of her childhood in a state of depression, although at the time nobody would have recognized her condition. She went to school, she got good grades, she played with and took care of her sisters, and she did what she was told.

I was disappointed that I didn't have more of a typical social life in high school. You know, dating or whatever it was that was the idea of the moment. I see it differently now, but at the time, I thought I deserved different. I was disappointed when I wasn't allowed to take a job that I had been offered based upon some achievements. . . . I understood my mother to say that I don't want you to be obligated or working outside the house. It was a retail job at the dress store and I had won it by some work I had done, and it was offered as a kind of a prize.

I understood her reasons for my not taking it. I understood what the dark side was; she was also implying that I was incapable of doing my schoolwork and being committed to a job. She wanted me to be committed to it honestly, if that's what I was going to do. But as she didn't think I should or could, she was making decisions for me. I was disappointed. I was a junior in high school, I think.

At the same time my father said I shouldn't do this, I think, for a different reason. He felt that if I wanted to work retail, then I should fly back to the Midwest where our family's store was and I should work in the family flower shop, which actually I ultimately did and I totally loved, and I do retail to this day because I really love it. But they didn't know it then. His thing was, why schlep for some anonymous thing in the fashion industry that had no pertinence to what he envisioned for me.

A little later, two or three years later, I asked permission to take a drivers license, and there was absolutely no question. I burst into tears because I was frustrated and angry, and my mother turned around and said, "See? I told you, you are emotionally immature. You can't possibly be driving on the road. Look! You'd fall apart. There is no point in discussing this." I was not happy. I did ultimately get a drivers license when I was 21. So I got a drivers license. But it wasn't my doing. I wasn't allowed to make or break or fail or not fail on my own merits or my own impulses. And I think that that's the route I mean, if there were any such

great disappointments, that would be part of it. The times I was prevented from doing that I was inspired to do.

Helen wasn't allowed to have a job when she was in high school, and she wasn't allowed to drive. When she graduated, she attended the closest college, which was about half a mile away. This disappointed her because she wanted to go away to school, she had the grades and the ambition, but her parents wouldn't hear of it. Both her parents were American-born, but were from another era. Her father was born in 1907 and grew up in a blue collar setting in Chicago; her mother spent her early years in Hawaii, and attended college in Los Angeles. Her father was quite a bit older than her mother, was 40 when she was born. "So in a sense, when I say father, if you were thinking grandfather, you'd be right in terms of moral expectations and understandings of the world."

I went to college, but those years (18-21) were not particularly happy ones. Perhaps due to my constrained teen years, I experienced different growth in college. As I was not encouraged to develop skills outside of academia, at home, I had a lot of catching up to do. Yet, as a commuter, still living at home, I mingled only superficially with students. The dorm experience, for example, was foreign territory. Ditto the challenge of adjusting to a new part of the world, or travel alone, which other people attained by 21.

Yet in college, Helen's leadership skills emerged. She joined several clubs and found that "if you show up, show some initiative, and have some follow through," people will ask you to do things.

I knew I could write. And the odd jobs I took for pin money were editing, proof reading, copy writing. Loved it, it was painless. I corrected papers for English professors. That was fine. So that was a piece of good direction. It was good feedback for something that I chose to do and did. And that's important. And then the work with the various clubs, people listened to what I said. Someone I knew rather casually asked me if I wanted to be on another committee that was a bit off the beaten track for me. So I said, yeah. And I then discovered that I was then the head of the Student Voice of the Arts and Cultural Council of the campus, which meant that it was pretty much up to me, and I was given a raw budget, I think it was 12 or 15 thousand dollars It was huge, to choose the scheduling of all of the visiting arts things that were coming to the campus.

So I got these brochures from the impresarios, and I saw that those guys were priced way out of our price range, but we could get a pianist, we could get a rock concert, we could get a dance festival thing, art exhibits. And this was certainly good. I knew about classical art, classical music, classical dance, modern dance. It was good. I'd been exposed to these cultural things.

So I was working with the administration a little bit, working with something that pushed my limits and having the authority to do something. Hey, that was all good. So it turned out I learned if you show up and you're willing to work and you have some sense of follow through, hey. I was on the editorial board of the student journalism magazine. . . . I did lots of interesting things that I discovered that I could do. None of which worked into a job, but I didn't really need one . . . but it helped the wings grow.

A high point of Helen's time in college came during her senior year, when her uncle offered to pay for her to live off campus. She convinced her parents by telling them she couldn't live with them forever, and proceeded to start looking for an apartment to share with some other girls. Both joy and sorrow would mark this experience.

It happened that I was going around answering the ads for people who were looking for roommates and finding inappropriate setups. I was standing on a street corner, and there was a gaggle of Asian girls trying to figure something out. And I asked if I could be of help, and it turned out that they needed one more roommate to make this particular thing work economically. They were part of the first transport of Vietnamese orphans sent to the United States and were part of a group of 18-20 who had been sent to San Diego State University for their academic achievements. They were orphans of the state because their fathers had been killed in military action, and they literally had no family at all. They had all passed with superb scholarship and all these tests, and they weren't just anybody who just happened to be there. Of course, I didn't know that at the time, but they were some perfectly lovely freshman. They were 18 year olds, and I knew a little more than they did. They were new to San Diego, they were new to struggling in English, let alone a college environment, let alone understanding how to pay utility bills for an apartment. What they needed was a big sister who knew those things and could handle those things, who had a checking account and by then, who had a little VW bug and a driver's license. It was a marriage made in heaven. I am friends with these girls, these Asian women, what were girls and young women, to this day. In fact, I have a wedding invitation there on the counter from the son of one of the gals.

It was an intense cross-cultural education. I learned to live with pork in the house, and they very carefully picked pork out of the mixed dishes that they made. And I

wasn't about to quibble, because this still wasn't kosher, because they were making a real effort for me. We had a good time. I learned a lot.

These girls had no fathers, and within the eight month period of time that I was living with them, I, too, lost my father. He was killed. He was hit by a truck, and most unexpectedly. He was there one day and not the next. But in a funny way it bonded them to me. It bonded them to me and my family even more. They came to our house, and they had met my mom, had been in and out of that house a hundred times, my house was less than a mile from the apartment, and they wept (tearful) because of their own fathers and relating to their mothers' widowhood in a way, excuse me (crying), in a way that was amazing and freeing and very moving to my mother at the time we spoke of it. She said, "I know these girls, Viet and Phun, Bien, Tran, Doh, they all came to the house, a bunch of them, to pay their respects." One, they knew their manners. Two, they wept again for their recent enough loss of their own fathers. And apparently, although some of them had only met my father, very briefly, they got what was up the road for me not being fathered.

Who knew? Would that have happened if I had not stood at that the particular street corner looking for a roommate and they were looking for a roommate? The night my father was killed, the house, you can imagine with somewhat chaotic. My various sisters from their various places were all brought into the house and Eli came over, I called Eli.

Eli had lost his mother to suicide less than two years earlier, but he was there and he held my hand and he did what he could. He was a stabilizing influence, as he is. We'd been dating. He had met my parents and they seemingly approved of him, in general, in theory. Nobody had ever discussed anything permanent or you know, beyond that, and he turned to me and he said, "I think we should get married." And I said, "Okay." And that was that. It was settled.

Although I asked Helen if she felt she had lived your soul's calling, her answer to this question interwove itself through our conversation. Through her Judaica store, her love of selling retail blended with her love of connecting with the Jewish community in a positive way, and has allowed her to teach, although she never got her teaching credential and never followed through with her original idea of becoming licensed to do social work. "I just do it without a license," she said. When she was younger, her mother told her she was "too kind hearted and too tenderhearted, too easily influenced" to enter either nursing or social work. For the past 10 years, she has become involved in Jewish

women's ceremonies regarding maturity. She has also earned the long-term trust of her four sisters, all of whom have various psychological disorders including dysthymia, bipolar depression, and obsessive-compulsive disorder.

For my 60th birthday, [my dear friend] anointed me, crowned me a Crone. It was definitely a year of transition, it was a great ceremony. She said that I was a storyteller. But hold the Crone for a second. The last thing . . . is about the feeling that I'm coming into my own as a person as a good person. I'm intending it to be said over the years I have been able to forge this relationship with my siblings even though they don't trust each other. They do all understand and trust me and know that I don't judge them for what they do. And that is not the achievement you get some kind of public accolade for, but it's an important one. Not so common.

Thanks to a group of us at the Rosh Chodesh Circle who have developed these things for our own use, that's a whole other fun outlet for me in a new direction. They didn't start until I was 50. I didn't see myself as a ceremonial artist. I mean, boy, that's some highfalutin strange term, but I see now that a lot of what I do, or other people do too, it is ceremony for a reason and ritual for a reason. That ritual and ceremony are almost interchangeable in a religious context is understood. If you remove some of the religious stuff, what you have left and when you have it and why you have it can pull people into those nonreligious things, back into the fold of Judaism in my case or Catholicism for someone else. We're saying, look again at those rituals. Who made them and what were they serving at the time?

I asked Helen three questions to conclude our interview: First, if I were to ask you by what myth or myths you have lived your life, how would you answer? She replied, "The Ugly Duckling," the perennial story of the late bloomer.

Second, I asked, how are you growing slower?

I have been blessed with a great deal of physical energy, but at this point, growing slower means physiologically not always able to sustain running at full tilt 16-18 hours a day. I can't do it anymore. And I shouldn't do it anymore even if I could. I shouldn't, it's not good for mental and spiritual health. It isn't.

Third, I asked how are you growing more able?

I know I can call my friends and their huge network of support within the political realm of the physical realm where I live. People, books, you know, the Internet, there are many ways that I can call for help. I don't have to do it all myself. And that's a good thing, both for being able and for slowing down. I know where to

ask for it. I don't know that I've ever been afraid to ask for help but I know where to ask for it. It's almost a point of pride that I have so many resources.

I look at other people who feel literally helpless. Why are they feeling helpless? They have as much out there that I've got: the same blue sky and the same ocean. But they don't see it that way. They see some things as threats or as impositions or who knows. And I don't have the modesty or the caution to limit myself if I'm even an acquaintance, not even a dear friend, but an acquaintance that might have something to offer or build or help or want to be brought in on a project, I ask them. And it doesn't bother me if they say no. That's okay too. But that's part of that connectedness thing before. Bring them in and don't hold them out.

Chapter 5: Data Analysis

Reliability and Validity

Osborne (1990) tells us, “phenomenological research aims at the elucidation of meaning and understanding of human existence from an individual’s point of view” (p. 86), and that “reliability is always context bound” (p. 87). The same questions asked of the same elders by a different researcher might yield different results, for no conversation is perfectly repeatable. However, Osborne also writes,

different interviewers of different co-researchers produce situations which are never repeatable but which provide multiple perspectives which can lead to a unified description of a shared phenomenon. (p. 87)

This study shows reliability in that its questions yielded strong results with all participants. No one answered a question with impertinent data. Participants shared openly and provided appropriate information. Two exceptions were the Native American elder who had no recollection of a fairytale or children’s story that influenced her life, and the time I asked one participant if she had “always been a fighter,” which created a demand characteristic to meet my expectation. These exceptions did not invalidate the interviews, and provided learning opportunities for me as a phenomenological researcher.

I checked with each participant about the accuracy of my interpretations, and found that my results resonated with each of them. I presented “a deep structure of meaning rather than surface linguistic structure . . . unearth(ing) archetypal structures” based upon the context of their life reviews (Osborne, p. 85). This confirmed the study’s validity. “Phenomenological research focuses upon meaning rather than facts. Stable meaning can transcend variable facts” (Osborne, p. 87). The meanings of the questions, including “have you followed your soul’s calling,” evoked authentic responses.

The data analysis transfers to other people who would reflect upon the courses their lives have taken. By presenting key portions of the participants' biographical narratives, the study allows reader to relate to the details of the lives that have been shared, and recognize wherein they see themselves mirrored—or not—by the study.

I applied an Archetypal lens to analyze the data. To address validity, I asked participants if my interpretations seemed appropriate or not, to sort their intended meanings from my interpretations and to discover if my interpretations resonated with them or not. In one case, I thought a participant had suppressed her animus, not unlike suppressing her Lover energy, owing to her lack of male companions for many years, but she corrected me. She had consciously and assertively lived her masculine qualities as a business owner and social action leader. In another case, my participant disagreed with my label of “Orphan” to describe his tale of “an undernourished childhood” owing to his mother's career interests. His two stepfathers literally stepped in, teaching him much about writing and public speaking when Leon visited home from boarding school.

Some data called for me to qualify or combine images and explain my reasoning, such as the Nascent Lover in one man. Although he felt very close to God, he had failed to successfully commit to a human relationship during his lifetime. To derive valid thematic commonalities from such interviews is the heart of “empathic generalization,” as Osborne (1990) describes in his article, “Some Basic Existential-Phenomenological Research Methodology for Counselors.”

Analyses of the Data—Portraits in Motion

Esther Levine: The Pioneer. Esther Levine lived her Divine Childhood very close to her mother and felt self-assured of her accomplishments in school. Her father was a

hard working attorney. Her grandfather, who lived with them, was the community's Rabbi. She remembers sitting at the kitchen table with her parents in 1948, counting United Nations votes to establish the state of Israel. Her household carefully observed Jewish customs, and her parents were active in the Zionist movement. As she emerged from her Divine Childhood into her double digits and teen years, she showed initiative and the personality of a Warrior when she led Jewish children in elementary school in a silent protest against being compelled to sing Christmas carols in class, and her mother supported her protest when meeting with the principal. Esther showed fidelity to tradition as she went to college. Although her mother and father were demonstrative in their affection for one another, she felt much closer to her mother than her father. She felt no confusion about her identity in her family of origin, and attended college close to where her high school boyfriend and future husband also went.

During her childhood and young adulthood, Esther largely lived the role of the Traditionalist. She accepted her parents' rules and directions and acceded to roles assigned to her, although she did question some of the Jewish traditions with which she was raised because "they were something (she) did rather than something (she) felt." Although she didn't consider herself to be passive during her childhood, it was when she graduated from college that she began to shape her world according to her own lights.

During her college years her Pioneer archetype began to emerge. In college she began to break away from tradition. "The first time I wrote a paper on Shabbos, I wondered if my hand would burn off or if I would disappear in a wisp of smoke."

Table 1

Esther Levine: Pioneer

<u>ARCHETYPES</u> DEVELOPMENTAL STAGES	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Senex/Sage) Earth Mother Great Father Provider Ruler Generator Nurturer
<p>Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i></p> <p>Late Adulthood 65+</p> <p>Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i></p>				<p>Listening for her next calling</p> <p>Travels to Eastern Countries</p> <p>Sold spa and became landlord</p>
<p>Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+ <i>Erikson: Generativity vs. Stagnation</i></p>	Fidelity w/ women	<p>Revised prayer books</p> <p>Civil rights activism</p>	<p>Yoga and Meditation Teacher</p> <p>Bought day spa Moved to S.C.</p> <p>Feminist Tx Center</p> <p>Therapist</p>	<p>Employed 20 at day spa</p> <p>Chamber of Commerce</p> <p>Charitable works</p>
<p>Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25 <i>Erikson: Intimacy vs. Isolation</i></p>	<p>Mother Marriage College Boyfriend</p>	<p>Single mom Divorcee Co-housing</p>	<p>Earned MFCC</p> <p>Librarian</p>	
<p>Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises.</p> <p><i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i></p>	<p>Jewish intellectuals</p> <p>Successful school</p> <p>Close to Mother, not Father</p>	<p>XMAS Carols Protest</p> <p>UN vote watch</p>		

Like many young people in 1961, she married her high school sweetheart, a culturally educated but unobservant Jewish man who was well on his way to becoming an attorney. She became pregnant with their first child soon after they were married, firmly following Erikson's stage of genitality in young adulthood, and while they both pursued their graduate degrees, she firmly embraced the archetypal role of Mother, living the Queen-like functions of Lover to her man and Nurturer to her children. She became a vessel of homemaking and child-rearing while completing her Masters in Library Science. The growth of the women's liberation movement and the protests for equal rights and civil rights opened her mind and sparked her to renew her identity during her 20s. Her Pioneer Spirit showed as she became the leader of a cooperative housing venture she established with her husband and others, dividing labor and sharing the household. At the age of 31 she divorced her husband, "who didn't know a feeling word," and entered graduate school to become a psychotherapist. This initiated a Rite of Passage that would carry her through her next decade.

Esther spent the years 1973 to 1976 earning her marriage and family counseling certification while she worked in the college library. As an active builder of women's community, she established one of the first feminist therapy centers in Los Angeles, embodying several more subarchetypes, like subpersonalities, within her Pioneer persona: She disciplined her Warrior-Amazon energy to focus on providing service and protection to women in the field, and she exercised her Lover energy to establish fidelity and friendships with other strong women in the healing community. Her professional role as a therapist matched the archetypal image of the Healer, and in that role she was an agent of transformation. Firmly exercising generativity, in many ways she took risks into

the unknown to pursue her vision to create the Feminist Therapy Center and to build community among professional women in the healing arts, which matched the archetype of the Hero. However, her roles as Healer and Hero were ancillary to her Pioneer calling. The Pioneer archetype is a visionary who seeks new experience, shows courage and independence, and Esther epitomized these qualities.

Often we envision the Pioneer as a man viewing a valley from the top of a hill or crossing a vast plain because we are culturally conditioned to view pioneering actions as masculine. Von Franz (1999) restores the psychological context but drops the socioeconomic one:

In the present-day women's liberation movement, the animus plays a very prominent role. Often the tyrannical boss that women are struggling against is not so much an external man as the tyrannical animus within themselves, which they have projected onto him . . . suppressing their femininity. (von Franz, 1994, p. 248)

Toni Wolff (1995) offers a different perspective. She sees women as embodying their Mother energy through their professions when they choose to work rather than wife:

In the case of maternal professions, the home is replaced by an institution or organization that benefits the public. Notable personalities (Elizabeth Fry, Florence Nightingale, Mathilda Wrede, etc.) have accomplished pioneering work in their fields. Apart from marriage or a profession, there are outlets for maternal activity in countless other types of human relationship. (p. 81)

To Wolff (1995), this is opposite to the Hetaira, the woman who lives for relationship, usually with a man. She would probably assign Esther to a third type, the Amazon, who is strongly independent, living "in relation to objective cultural values as well as to human objects" (Wolff, p. 84).

Esther lived her own ideological and socioeconomic vision. She built a successful therapy practice and business in Los Angeles. When her mother died in 1981, Esther

decided that 9 ½ years of providing psychotherapy was enough. Without knowing what she would do or how she would support herself, she moved north to Santa Cruz and developed a day spa which consistently employed more than 20 people for 25 years. Even in Santa Cruz such a business was considered suspect by locals who were quick to label it a house of ill repute. However, Esther countered their attitudes and remarks by becoming extremely active within the Chamber of Commerce. Not only did she join the Chamber of Commerce, she organized social actions to promote literacy, affiliated with other women to assist the poor, to help victims of disaster, and to provide healing to victims of domestic violence. By pioneering respectability of the day spa in American culture, she became a respected member of the community. She cohabitated with a man for 10 years, roughly 1992-2002, however, she chose not to remarry.

During her late 40s she began a meditation practice which led her back to Judaism through Jewish Renewal, an ecumenical blend of Jewish practices that combines Hasidic music with Orthodox and Reform prayer practices, but that retained patriarchal language used by the forefathers. Esther organized with other women to revise Jewish prayers to be more inclusive of feminine perspectives and to honor genders equally, to publish the prayer books, and to have them used consistently by the local Temple, where she also became a member and has led meditation classes for years. Her ideology manifested itself in generativity, creating and leaving a legacy. “In the woman is the animus, a derivative of the father image. It manifests negatively as prejudices, rigid opinions, traditional spiritual patterns . . . positively as buoyancy, creativity, and steadfastness of character” (von Franz, 1994, p. 233)

Esther creatively integrated aspects of her subconscious, her shadow and animus, into her conscious awareness. When I shared my archetypal interpretation of her adult development with her, she said that her life showed connection to her animus as she tapped into her masculine side to build businesses and community relations, and to shape the world around her to suit her preferences. It may be that the idea of an unconscious opposite gender, the anima or animus, is a culturally conditioned chauvinist archetype against which she consciously rebelled. She has consciously always preferred the company of women, especially strong women. In retirement she has decided to begin dating, to reconnect with her femininity, and to release aspects of her shadow. Her Pioneer Superior Archetype is visionary but recognizes the Innocent Child in her Shadow, her Traditionalist Inferior Archetype that follows accepted rules and finds comfort in certainty.

Laurie Reuben: The Warrior Queen. Laurie Reuben began her Divine Childhood in a state of innocence with her parents and younger sister. She loved to read and gobbled up library books five or six at a time. Then she was called to develop survival instincts by the time she was 10 years old. She was eight or nine years old her when father was sent to jail for “a minor crime,” and she grew into autonomy, began to do chores around the house, pack lunches, and keep an eye on her younger sister while her mother earned a living to support their family. She looked forward to getting a job during her teens so she could contribute to the family’s well-being. Even her early training as a Caregiver groomed her to be a Warrior.

The thing that saved me as a child was I learned how to read at an early age and I read all the time. And I read fairytales . . . that taught me a lot. It was all of those fairytales, which have so many layers of messages in there, you know, that took me away from the pain and the ugliness of my life then and sort of fed me.

Growing up tough came with the territory and the traditions she grew up with developed her work ethic. She established boundaries early, and knew who belonged to other tribes. She focused on survival and helping her mother and sister. “To me that was life. Everybody lived the way we did. And you know, it was my culture sort of. It wasn’t a struggle for me.” In fact, it was a high point in Laurie’s life when she graduated from high school and was able to go to work to help her parents make ends meet. She worked during the day and went to Brooklyn City College at night to learn office skills so she could get a better job. Referring to Erikson’s stages of identity development, Laurie showed initiative, industry, and confidence, as well as fidelity to her family and her ethnic identity. In high school and college she learned that she had some talent for art and music but did not consider pursuing her talents as a career.

In some ways Laurie’s childhood matched the archetype of the Orphan abandoned by her parents and who needed to learn to survive on her own. When her father went to jail her mother went on Relief and worked for whatever low wages a woman immigrant with limited English could earn. Laurie focused on keeping her sister and herself on track and served as her mother’s listener. She learned the role of the archetypal Caregiver, one who nurtures those in need and sacrifices herself without a second thought. The Warrior also is a sacrificial archetype, risking all to attain or maintain a vision.

My mother was a suicide. She was 53. And it wasn’t until I was in my 60s and with my daughter that I realized I was brought up by this woman who was very depressed and committed suicide. . . . I remember coming home on paydays feeling like I’d done good. That was between 1949 and 1953. I got married in 1953. I lived in my parents’ house until the day I got married.

Table 2

Laurie Reuben: Warrior Queen

<u>ARCHETYPES:</u> DEVELOPMENTAL STAGES	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Senex) Earth Mother Great Father Provider Ruler Generator Nurturer
<p>Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i></p> <p>Late Adulthood 65+</p> <p>Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i></p>	<p>Playing with animals and children</p>		<p>Grown contemplative</p> <p>Launched lots of others' careers, served on Boards</p>	<p>"a tiny memory of the sea" Reduced volunteer work</p> <p>Sold Retreat Center</p> <p>Emotionally supported absent husband 4-5 yrs.</p>
<p>Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+</p> <p><i>Erikson: Generativity vs. Stagnation</i></p>	<p>4 year separation</p>	<p>Women's Shelter</p> <p>Weathered 2 major natural disasters Political activism</p>	<p>Became "She" at the Retreat Center</p> <p>Redesigned and rebuilt center twice Built Retreat Center</p>	<p>Ruled the Retreat Center</p>
<p>Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25</p> <p><i>Erikson: Intimacy vs. Isolation</i></p>	<p>Mother</p> <p>Marriage</p> <p>Brooklyn College one year</p>	<p>Move to SC mountains</p> <p>Political activism</p> <p>Bi-coastal moving</p>	<p>Masseuse</p>	
<p>Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises.</p> <p><i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i></p>	<p>Worked to help family</p> <p>Family first</p> <p>Dad jailed</p> <p>Avid reader</p>	<p>Protected self and sister</p> <p>Depression era "slums" and fighting with the Irish</p>		

It's impossible to tell how much of Laurie's Warrior tendencies were inherited from her parents and how much she developed owing to her environment. In *Adulthood*, Erikson (1978, p. iv) reminded us that an ancient attitude toward the child was that if it survives at all, it must be fashioned in the adult mode. While Erikson championed childhood as a period encompassing several developmental stages, Jung viewed the growing child as

an active preprogrammed participant in the developmental process. For him the slate was not blank: much was already inscribed on it before the lessons began, and it would suffer only certain forms of information to be recorded on it; most of all it was capable of doing much of the recording itself. (Stevens, 1983, p. 44)

Laurie embodied or recorded a strong need to be responsible, to protect her boundaries, and to serve others, all qualities of a wife and archetypal Mother. Yet, she also felt isolated and the need to affiliate with others. Life in California was nothing like the life she had known in New York or Connecticut, and she felt confined. Laurie's Warrior energy expressed itself in social rebellion, writing letters to the editor to oppose the political positions of the John Birch Society, getting involved in the peace movement against the Vietnam War, and joining counter culture people experiencing alternative experimentation at the newly formed Esalen Institute in Big Sur, creating patterns of cooperation and competition.

The land where they moved in the Santa Cruz Mountains became the answer to her prayers. The property had two cabins, fresh water, lots of timber, and few restrictions on how they could use it. By drawing on the talent and eager investors she had met at Esalen, Laurie was able to build her retreat center from the ground up. She recruited teachers from Esalen to lead workshops and bartered massage sessions and lodgings and meals to recruit a steady stream of laborers. Groups of Buddhists lived there for periods

of time to participate in building the retreat center, and the guests ranged from backpacking soul seekers to Hells Angels riding through the hills.

Laurie the Warrior had fought her way into the mountains, and as she developed her retreat center, her transformative Queen energy came into power. She welcomed everyone, was inclusive and caring. The Land became a place of healing massage, Vedic medicine, spiritual retreat, and psychological counseling. She kept order, made sure of provision, kept open lines of nurturance, felt countless blessings, and, nobody questioned that she was the undisputed ruler.

Heavy rains and flooding brought the hillside down in 1982, destroyed the bridge to the road, and isolated the property. It traumatized people and required major rebuilding, and the earthquake in 1989 again destroyed the driveway and half the cabins had to be rebuilt. Her husband's PTSD symptoms returned chronically after the landslide engulfed their house in 1982, and Laurie lived on the property alone from 1988 through 1992, redesigning the entire place after the earthquake destroyed it. By this time, both of her children had grown and were living on their own. Her daughter had enjoyed living in the mountains, embraced nature, and became a singer and poet, but her son resented the isolation and his mother's openly left-wing political views.

Her son's estrangement is a source of sorrow for Laurie. She rarely sees her son or his children and has resigned herself to phoning him only occasionally. To her this is opposite of the way she was raised and the way she believed she was raising him, to be faithful to family and never turn your back on loved ones. Her daughter focused on her professional aspirations and has given her no grandchildren. After her children had grown and gone, Laurie's husband left her for a number of years. Even as he left she was the

Caregiver Queen, buying him a condo and helping him move into it. She admits that had her marriage taken place 30 or 40 years later she probably would have divorced him, given the mores of contemporary society. In her late middle adulthood, her family rejected her authority and generativity.

As an Amazon Queen, focusing on objectives, Laurie lived to care for others and provide them with the means to find their callings. She described only two weaknesses of which she is aware: a fear of not performing well, which she outgrew by midlife, and the fact that she never had a professional career of her own. When she tried to go to college 40 years after leaving Brooklyn, both Cabrillo College and UCSC made it difficult for her first by declining her transcripts and then by refusing to permit her to take entry exams without her transcripts. Nonetheless it was her vision and energy that built a renowned healing retreat, her vision and energy that guided college students and housewives to create the first shelter for battered women in Santa Cruz County, her research and testimony that educated Santa Cruz District Attorneys about the importance of protecting women who are in abusive relationships, and her friendship that led many younger women to seek careers by pursuing a college education. Throughout her 60s and 70s Laurie has continued to serve on countless boards and committees, and only in the past year or two has she decided to start doing less of that and focus on her internal aging process.

Laurie's Shadow carried much of the Self she repressed. She integrated it into her life in the archetypes of Caretaker for her mother and sister, Mother to her own family, Warrior in her social rebellion, Queen when she built and managed the retreat center, and Sage in serving the community. Although she was not able to obtain a higher education,

on the day of her interview the authors she was reading included Carol Gilligan and Jorge Ferrer, and both of her children graduated from college with more than one degree and enjoy professional success. As a tough woman she may have repressed some of her femininity, but focused her animus—Wolff would say her Mother and Amazon—to fight for the rights of teenage boys not to go to war and for the needs of battered women to have safe shelter and due process against their abusers. She has embodied the Wise Elder by guiding many small organizations toward establishing clear visions of their purposes and firm foundations, and now prefers quiet time alone to “think about death like a great tidal wave . . . my life less than a molecule—a tiny memory of the sea.”

Chris Davidson: Patriarch/Warrior. Chris Davidson’s Divine Child developed a Beast-like alter ego from an early age, channeling his anger into terrifying rages to punish opponents on the athletic field and on the schoolyard. He described himself as a “beast” on the football field and the wrestling mat, responding to his coach’s “hate sessions” and compensating for his father’s timidity. Yet trust was not an issue for him and he grew up to be a man who values family and friends more than any material wealth.

My most important relationship is of course with Jenna, and my parents taught us when we were young that relationships are the most precious thing we have. Of course the Scripture tells us that friends are more important than gold and I’m a firm believer in that, by golly.

Chris did well enough in high school to be accepted into college but became a party animal and got kicked out of school for having a low GPA. The “Beast” in him had taken over and he was living what he called “a hedonistic lifestyle.” He left home at age 17, exchanging innocence for experience, and at 19 during the course of a few weeks was fired from his job, dismissed from school, learned his girlfriend was pregnant, and nearly

Table 3

Chris Davidson: Patriarch Warrior

<u>ARCHETYPES</u> DEVELOPMENTAL STAGES	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Sage/Senex) Earth Mother Great Father Provider Ruler Generator Nurturer
Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i> Late Adulthood 65+ Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i>			Patriarchal role at home with 4 family generations and financially challenged friends Communal housing	Emerging Great Father gentleness Provider
Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+ <i>Erikson: Generativity vs. Stagnation</i>		Communal housing	Deacon Chiropractor Communal housing	
Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25 <i>Erikson: Intimacy vs. Isolation</i>	First child w/ brain defect Young father Early marriage College	Some jobs reflect his love for the earth Communal housing	Teacher Ranger Semiconductor industry	
Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises. <i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i>	Trusted brothers and cousins Mother was manipulative Father was timid	Left home at 17 “Beast” on football field and wrestling mat		

lost his hand to amputation when a cut developed gangrenous sepsis. It was during his hospital stay that he decided it was time to transform his life and he entered his early adulthood transition. He married his girlfriend, got back into school, became goal oriented, and has been employed ever since, often running his own business and working for somebody else at the same time. In adulthood, Chris described his mother as being “manipulative” and “dominant,” his father as “weak” and “timid,” and his rage as attributable to “demons.” Jung (1951/1959) offered insightful and articulate comments on such matters:

The mother is the first feminine being with whom the man to be comes in contact, and she cannot help playing, overtly or covertly, consciously or unconsciously, upon the son’s masculinity, just as the son in his turn grows increasingly aware of his mother’s femininity, or unconsciously responds to her by instinct. In the case of the son, therefore, the simple relationships of identity or of resistance and differentiation are continually cut across by erotic attraction or repulsion, which complicates matters very considerably. . . . Since a “mother complex” is a concept borrowed from psychopathology, it is always associated with the idea of injury and illness. If we take the concept out of its narrow psychopathological setting and give it a wider connotation, we can see this has positive effects as well. Thus a man with a mother complex may have a finely differentiated Eros instead of, or in addition to, homosexuality. This gives him a great capacity for friendship, which often creates ties of astonishing tenderness between men and may even rescue friendship between the sexes from the limbo of the impossible. . . . Often he is endowed with a wealth of religious feelings, which helped to bring the *ecclesia spiritualis* into reality; and a spiritual receptivity which makes him responsive to Revelation. In the same way, what in its negative aspect is Don Juanism can appear positively as bold and resolute manliness; ambitious striving after the highest goals; opposition to all stupidity, narrow-mindedness, injustice, and laziness; willingness to make sacrifices for what is regarded as right, sometimes bordering on heroism; perseverance, flexibility and toughness of will; a curiosity that does not shrink even from the riddles of the universe; and finally, a revolutionary spirit which strives to put a face upon the world. (pp. 85-86; 87)

Chris was always aware of the angry Beast in his Shadow, but his anima, his unconscious vessel of feminine traits attributable to his relationship with his mother and his ideas about women that he projects onto others, has not been an area of great personal

reflection for him. He left home at 17 to get away from his dominant mother and timid father, and found a Christian girl who didn't want to dominate him, rather wanted to share her life with him. She shared his strong ideals about protecting the Earth and remaining true to Christian spirit, and she willingly shared his bed which led to their youthful marriage, establishing a fidelity which has lasted nearly 40 years.

Chris's childhood Beast evolved into an adult Warrior, fighting for his belief that people should live in a communal setting in a commitment to protect the Earth and make the world a better place. Rising to the Eriksonian stage demands of fidelity, generativity, and affiliation, he organized and managed several such communities, epitomizing Erikson's binding of ritualization and cooperation. He described himself as a "stubborn, hardheaded Swede" whose professions have included several devoted to serving others, yet he admitted that his anger has been one of the primary tools he has used to manage other people. As befits the Warrior archetype, he has lived to serve and protect, establishing boundaries and providing focus and discipline, but his aggression has interfered with his Kingly or royal Patriarchal functions, making his caring too hot, his listening impatient, and his judgment too strict. Filled with care, he may be quick to reject, and is evolving in his authority.

My daughter had a friend that she grew up with, who used to come over occasionally and spend the night. She brought up something when she was visiting last year. They both have children now and they were visiting. . . . Somehow the whole fasting thing came up with regard to what we were doing back in those days, 25 years ago, when we were first here and part of the church. And we got very idealistic and she reminded us of how one time, she was at our house, and I would not let anybody have anything but just whatever simple faire we were having.

I'm not a good listener, not as good listener as you should be in spite of taking tons of classes. . . . There is a real skill, and many people have that, but I'm not one of them, you know, to have a high degree of compassion. And I remember

thinking. You know, this patient, what they really need is a 2x4 right between the eyes (laughs). Just slap ‘em, you know?

That’s part of the reason I finally sold the practice. I just didn’t have the patience and whatever doctors have to be there and to be with the patient.

As Chris individuates, integrating his unconscious characteristics into conscious living, he speaks of life being short and joyful and how he needs to be more careful and focused in his relationships with others. He is consciously working on his ability to forgive, to remain calm, and to develop the spiritual purity he believes is incumbent upon him in assuming the role of a Patriarch in his family and church community. The death of his granddaughter and the split in his church exacted heavy tolls in anger and recriminations. His Royal energy to provide inclusiveness and order is growing stronger, and he is working on his communication skills and interpersonal sensitivity to develop into the best man he can be for those he loves and others who need him. In his growing sense of authority as a patriarchal figure, he wants to let go of his exclusivity regarding the people who left the church and now want to come back.

There was a very bitter stage that we went through for probably . . . two or three years for me and maybe there’s still some left, a lot of anger and bitterness. I am slow in forgiving. I’m learning to forgive people . . . and I have a lot of character development to do in that area. . . . So that is something in fact, the last two or three years, I personally have been really changing a lot on. I’m really trying to leave anger behind.

Chris’s Superior Archetype throughout his adult life has been the Warrior, an aggressive defender that supported his vision of truth, established boundaries, defended his position, and protected those weaker than him. In childhood his Ancillary Inferior Archetype, the “Beast,” defended smaller kids in school and became a raging animal on the athletic field. He entered adulthood as a young father and organizer of communal households and church groups, and tapped into his Warrior energy to form appropriate

boundaries and to focus upon the discipline he thought everyone should follow. His Ancillary Positive Archetype, the Magician as Healer, shown in his profession as a chiropractor and avocation as church leader, was empowered by his shadowy archetypal aggression for decades. It wasn't until tragedies traumatized his sense of self so severely that he became able to open his Warrior boundaries and to allow unconscious material to initiate his individuation process.

Chris's Inferior Archetype, the Lover, embodies the joy and intimacy of his innocent Divine Child, and has been in his Shadow for most of his life. His Shadow, like Cerberus, has guarded his consciousness from embracing unconscious elements in his anima such as the feminine qualities of patience, gentle listening, and speaking softly. As his Shadow has repressed his mother's domineering and manipulative qualities that he associated with femininity, his mature process of individuation is now allowing the nurturing aspects of his Inferior Lover Archetype to ease into consciousness as gentleness and sensuality as opposed to guardedness and aggression.

Jan Nguyen: Lover Warrior. Jan was raised to be a Caregiver, a firmly established role in the Archetype of the Lover. As the eldest daughter, her mother's helper, the Lover/Altruist was Jan's Primary Archetype for the first part of her life. Up to the age of 25 she helped her mother manage a large household and raise seven siblings, successfully sending all of them to college to earn medical and pharmaceutical degrees. Wolff's typology would have characterized her as a Mother archetype, and Erikson would have emphasized her loving and cooperative behavior within the affiliation of her birth family. She described her childhood and young adulthood as a "high point" in her life, and her marriage to a man she didn't want as a "low point."

Table 4

Jan Nguyen: Lover Warrior

<u>ARCHETYPES</u> DEVELOPMENTAL STAGES	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Sage/Senex) Earth Mother Great Father Provider Ruler Generator Nurturer
Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i> Late Adulthood 65+ Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i>			Director of Vietnamese Children's Orphanage	Buddhist Nun
Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+ <i>Erikson: Generativity vs. Stagnation</i>		2 Escapes from VC Communists Family's business manager	Very successful business manager as refugee	
Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25 <i>Erikson: Intimacy vs. Isolation</i>	Young adulthood serving primary family	Arranged marriage		
Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises. <i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i>	Eldest daughter raised to be Caregiver for siblings, happy with role			

Her early adulthood (25-40) brought a circuitous path that involved accepting an arranged marriage, escaping from communists, and moving to other countries to start all over on more than one occasion. To adjust to the demands of her new role as wife and business manager and eventually mother, Jan transformed out of her Superior Archetype as a Caregiver/Altruist and entered her Ancillary Inferior Archetype, the Warrior (Wolff's Amazon). Her Warrior role called for her to discipline her service to protect the family's boundaries to keep them together and to focus her assertiveness in the field of business competition. In doing so she helped her family rebuild their wealth and establish personal power in South Vietnam, and she said that she did not miss the loving warmth of her birth family. In Eriksonian terms, she had moved from love to exclusivity. She told the translator that

she did not feel any difference between her old family and her husband's family because she was very successful running the business of her husband's family. And they all were respecting her a lot and that respect fit her and she didn't miss the love and the warmth that much.

However, later in life, after attaining business success and wealth, Jan and her family again became refugees, and she began the transformation that would return her to her Superior Archetype, the Lover/Altruist, by way of her Inferior Archetype, the Queen, the energy that had provided vision and leadership during their escapes. She had been successful in business and now wanted to provide order and calmness, to exercise discernment in allocating not only resources, but also kindness, and to confer blessings to those deserving. In Erikson's schemata, she would be considered highly generative. In archetypal terms, she was growing more transpersonal. She had experienced many miracles, and had lived to reconnect with her transpersonal affiliation. She had dramatic escapes from the Communists in Vietnam. She had managed to keep her family together

and guide them to prosperity despite difficult challenges. Acknowledging these miracles, she desired to return to a life of caretaking by saving and rejuvenating an orphanage.

In this way she entered her Ancillary Superior Archetype, the Visionary, and led the orphanage from the brink of closure to become a safe and secure home for hundreds of Vietnamese children who were orphaned by the war. She provided a place of healing and transformation and a school for the children to imagine and build their futures.

During these years she remained close to her family, but as time passed she wondered if her life might bring yet another role.

When she decided to become a nun, it was not following a voice or direction from above or anything She decided there was another kind of life, a community life that was even better than the family.

In her 70s and 80s Jan Nguyen has come full circle in her individuation process. She began her life in the Superior Archetype of the Lover/Altruist, lived fully in her Ancillary and Inferior Archetypes as Warrior, Queen, and Visionary, and integrated her assertive animus, her royal function, and her capacity for generativity into a complete and peaceful, transpersonal perspective. In the winter of her life, she has become the Senex Queen.

Roland Cheng: Repentant Philosopher (Magician). It is not uncommon for people in prison to experience spiritual awakening; however, Roland Cheng was not a criminal in the sense of behaving violently or stealing. He was a prisoner of war, a Vietnamese military engineer who spent seven angry years in a “Re-Education Camp,” awaiting his release. Upon gaining his freedom, penniless and homeless, he tried to escape from Vietnam by boat. He was captured, sent to prison again, and while serving his second sentence, he surrendered himself to Buddha and began to study Buddhism in earnest.

Table 5

Roland Cheng: Repentant Philosopher

<u>ARCHETYPES</u> DEVELOPMENTAL STAGES	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Sage/Senex) Earth Mother Great Father Provider Ruler Generator Nurturer
Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i> Late Adulthood 65+ Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i>		Buddhist docent	Buddhist Philosopher Repentant Monk	
Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+ <i>Erikson: Generativity vs. Stagnation</i>	Studied Buddhism recaptured released Imprisoned	Tried to escape from Viet Nam by boat		
Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25 <i>Erikson: Intimacy vs. Isolation</i>		Military Engineer	Advanced degrees Teacher training	
Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises. <i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i>	Farm boy		Gifted math student	

He began his path in the Magician Superior Archetype, seeking even in childhood to transform his life through education, from life as a country farmer into a life of worldly learning. The initial religious vision of his youth, to join a Christian family in the city and attend a Christian high school, was thwarted by his father's ultimatum. Rather than pursue his initial calling toward a spiritual education and life path, he focused on mathematics, first to become a teacher as he tried to stay in touch with his Superior Magician Archetype, and later as a military officer, a persona of the Warrior archetype, his Ancillary Inferior. He earned several degrees and professional respectability, yet this transformation ultimately fated him to serve time in a Viet Cong prison. He conformed to society's expectations, channeling his competence, industriousness, and education into a mainstream affiliation. For his efforts he was imprisoned by the invaders, and returned to his spiritual calling only after much anger and waiting.

Feeling orphaned by a society he had genuinely tried to serve, his Inferior Lover Archetype opened his line of embodiment to affiliate with a new community. He returned to the Student nature of his inner Divine Child, his Superior Ancillary Archetype, and devoted himself to studying the potential joy and intimacy available to him through the enlightenment of Buddhism. He integrated his achievements and suffering to return to his Superior Archetype, the Magician in the form of a Repentant Philosopher. "If I were not caught by the prison, by the VC, I don't realize the vision I've got."

Roland Cheng released the power of professional and personal expectations and instead embraced the Four Noble Truths and the power of nonattachment. In his vision, by following the Buddha's teachings, he lives the cosmic philosophy of cause and effect to bring his spirit to a state of transcending reincarnation.

Rose Cazadora: Magician Warrior. Rose Cazadora called herself a Warrior during our interview, “because (I) fight the good fight.” Her perseverance and persistence have consistently served her vision, whether it was to learn to fly a plane, to succeed as a painter, to be a competent surgical scrub nurse, or to work on her marriages. When I asked about myths or archetypal stories that she may have lived by, she spoke of Joan of Arc, Hildegard of Bingen, and White Buffalo Calf Woman, the last of whom defeated her foes through the power of spirit. Rose’s Superior Archetype may have been the Warrior throughout much of her adult life, but today she displays the Magician’s characteristics: healing, contemplation, and transformative vision. As a surgical scrub nurse she was involved in healing, although surgery often may have felt like a battle. As an artist she has been contemplative, following her vision throughout her life, central to the Magician’s line of cognition. As such, while her superior Warrior and inferior Magician appear to have fed one another with consistency, her Shadow carries her Lover qualities: the sense of intimacy she often failed to achieve, “I never felt close to anyone,” and her joy of being in nature, literally running with wolves during her third marriage, aspects that emerge in her poetry, story writing, and art. She published a book in December, 2007, in Sweden, a love story based upon two wolves that she and her third husband played with in the hills for several years. “They were our babies,” she said. In her striving for intimacy she was always isolated.

It may be that in the winter of her life, Rose has found her way into her Royal functions, feeling inclusive with other PTSD sufferers, and generativity, providing art lessons to soldiers in therapy at the VA Hospital, and finding calmness for the first time. She was a Warrior who became a Healer, a direct persona of the Magician Archetype.

Table 6

Rose Cazadora: Magician Warrior

<u>ARCHETYPES</u> DEVELOPMENTAL STAGES	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Sage/Senex) Earth Mother Great Father Provider Ruler Generator Nurturer
Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i> Late Adulthood 65+ Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i>	Third divorce	PTSD referral	Artist and Storyteller PTSD treated at VA Stanford	Teaches art to PTSD vets Provides home for granddaughter
Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+ <i>Erikson: Generativity vs. Stagnation</i>	Marriage 3 without intimacy Marriage 2 without intimacy	PTSD Surgical scrub nurse	Pilot	
Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25 <i>Erikson: Intimacy vs. Isolation</i>	Marriage without intimacy Mother	PTSD Korean War triage nurse		
Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises. <i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i>	Artist Mom kicked out dad for drunken violence		Artist	

Barbara Woods: Refuse-to-be-Invisible Magician/Spiritual Warrior. Barbara's strong connection to the earth and to her ancestors has strengthened as she has aged. Although during her early adulthood she pursued an autonomous path of individuation by moving to Los Angeles to attend college and to work as a stockbroker, she retained her connection to her homeland and returned to her affiliative roots there.

When I was in Beverly Hills, and there were times when I made a lot of money and times when I learned how to budget, I learned that I never had a fear of lack of money because I knew if that was ever the case, I always had the canyon. It gave me a security that I think many people don't have.

Barbara began her active advocacy for Indian rights during her 30s, yet her willingness to battle for water, for rights to land, and for proper respect to be shown for Indian burials, has always been informed by listening to Spirit and honoring her ancestors. Because her advocacy has consistently focused upon transforming laws to protect the Earth and her ancestors, and has been balanced by teaching Native American history and hosting ceremonies for both indigenous peoples and outsiders, her Superior Archetype is The Magician, which operates as a vessel of visionary transformation along energy lines of cognition. She wants to change how people think and how they practice their relationship to the earth and diverse peoples. In Wolff's typology, Barbara moves between Amazon and Medium, working toward objectives based upon intuitive direction. Barbara showed her sense of The Magician when she described the ways in which she listens to and hears the messages of the earth and her ancestors. During an 18 month battle to stop the upstream damming of the creek that feeds the Canyon, she visited the waterfall and asked herself and Spirit, "Why am I doing this?" The answer was a surge of hundreds of gallons over the falls. She knew that she had to continue fighting to protect the water in The Canyon, which she calls "the blood of the earth."

Table 7

Barbara Woods: Magician Warrior

<u>ARCHETYPES</u> DEVELOPMENTAL STAGES	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Senex/Sage) Earth Mother Great Father Provider Ruler Generator Nurturer
<p>Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i></p> <p>Late Adulthood 65+</p> <p>Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i></p>				<p>Emerging Earth Mother</p>
<p>Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+/- <i>Erikson: Generativity vs. Stagnation</i></p>		<p>Protects burial sites through colleges</p> <p>Advocate for Earth, water rights, burial rights</p>	<p>Change agent for how people think</p> <p>Teacher of Native Am. culture</p> <p>Ceremonial leader</p>	<p>Earth advocate</p> <p>Ceremonial Leader</p>
<p>Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25 <i>Erikson: Intimacy vs. Isolation</i></p>		<p>Stockbroker</p> <p>College</p>	<p>Commune with nature</p>	
<p>Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises.</p> <p><i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i></p>	<p>Grew up in the canyon with mother</p> <p>No mention of father or husband</p>			

As an evolution of her battles for Indian land and burial rights, she has consulted for the archaeology departments at several universities. In this capacity she has worked through her Inferior Archetype, the Amazon/Warrior, to serve and protect indigenous peoples in the field. It has been part of her advocacy to untangle contradictory laws that have denied Native Americans their tribal identities, as well as their rights to inhabit and use lands that have been their birthright for hundreds if not thousands of years. Her Warrior spirit fights to defeat the boundaries that oppress Native Americans and to defend those boundaries that federal laws disregard.

The American Indians in this country, from a legal point of view, in many situations are invisible. An example is . . . the State Water Resource Control Board has its formula, have so many acres of grapes or walnuts or pears or so many heads of cattle, you are delegated so many gallons per acre feet. And everything was based upon income. If it makes money you get more water. I said, “We have ceremonies, literally thousands of ceremonies take place in this canyon. Water is the blood of the earth, and water is the reason for the ceremonies.” But it doesn’t make money. No water is allocated for ceremony . . . the Native American perspective has to be given due consideration because it doesn’t exist right now.

My mother believed that when a burial is disturbed, the spirit of that individual is wandering until that individual is reinterred ceremonially. I, too, believe that. But because we are not fairly recognized, and NAGPA (the Native American Graves Protection Act) happens to be a federal law, we are considered culturally unidentifiable. Our burials are considered culturally unidentifiable.

Barbara’s sense of intimacy with the earth and her devotion to the spirits of her ancestors shows her Ancillary Archetypes, both to and from her Magician and Warrior Archetypes, to be the Lover. Her Lover archetype conveys her unwavering commitment to community and her line of embodiment through the joy she shares with nature. In the best transpersonal tradition, Barbara defies the categories of strictly Eastern or Western sensibilities. She is both—and at the same time. Yet, Barbara’s Magician Archetype has one more very important quality: it is an active embodiment of the transformative change

agent, refusing to accept legalistic definitions of fair recognition of Native American tribes. This Magician refuses to be invisible.

Ernest Miller: Orphan Child. Ernest's Superior Archetype is the Lover, embodied in his affiliation to the Orphan Child, which he expressed repeatedly by referring to his parents, especially his father, as not talking to him when he was a child. "Not having a conversation with my father—ever—while growing up shaped me." The Orphan Child's trait towards dependency, the need be accepted and liked, the need to be authenticated by reciprocal joy and intimacy, has been central throughout his life. He has had difficulty forming and maintaining relationships, especially with other men. "I've never done well with the guys who never get beyond the football games and their cars. . . . those guys can't seem to talk about anything more than their 22s."

Ernest said he is happy in his marriage and feels fulfillment as a father, but in the culmination of middle adulthood and entering his late adulthood transition, he chose to follow the divisive path of his church's charismatic leader rather than accede to the Bishop's orders to work to keep the church together. Because of his role in the split, he was sanctioned and retrained. As part of his punishment by the Bishop, he left his home of 31 years, surrendered his priestly collar, and with it, his friends. His industry, his generativity, and his integrity were taken from him. He is trying to rebuild his life.

I've only been living here for about a year. For sure it was a problem when I was living in California. So I've got a backlog of having problems with relationships and it's making me kind of back off when I meet people now. But up here, I figure the jury is still out on this one.

Ernest's openness to reflect upon his difficulties is contemplative, and reflects the Magician's energy line of cognition. However, his desire for transformation has grown

Table 8

Ernest Miller: Orphan Survivor

<u>ARCHETYPES</u> DEVELOPMENTAL STAGES	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Sage/Senex) Earth Mother Great Father Provider Ruler Generator Nurturer
<p>Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i></p> <p>Late Adulthood 65+</p> <p>Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i></p>	Orphaned by Father's, church's, and friends' rejections	Remains faithful to church	Envisions his faith saving him after life, but has doubts	
<p>Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+</p> <p><i>Erikson: Generativity vs. Stagnation</i></p>	Followed Church's Charismatic Leader	Keeps his faith in leader but sacrifices his collar	Very reflective, Very self-conscious	
<p>Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25</p> <p><i>Erikson: Intimacy vs. Isolation</i></p>	Father Marriage College	Survives lack of friends	Clergyman Primary school Teacher	
<p>Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises.</p> <p><i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i></p>	Father never spoke to him, Mother not much warmer		Strong church affiliation	

cyclical and he has internalized it so greatly that he may fall into despair unless he can redevelop his senses of industry and generativity, which are central to his identity.

Steven Feldman: Nascent Lover /Magician. Steven has lived his life in a constant state of transformation. He transformed himself into a student of different religions, into a drunken minstrel, into a misunderstood artist, into an altruistic sober social worker, and finally into a mystical Rabbi who has no congregation and only a small following of devoted learners. Steven has embodied his energy in the Magician Archetype. For 15 years he earned his living transforming gold into beautiful spiritual jewelry and canvases into portraits of divine love or divine names, and was a student of wisdom traditions, but remained detached from other people. In Eriksonian terms, he remained in isolation even when he was in relationship. While he developed his love for God ever more deeply, his abeyance in relationship to others kept him on the fringes of mainstream society.

(Groans) Of all the people I've known, I wouldn't really know them, really *know* them, in fact, that was kind of like a fiction, an imaginary category that somebody had come up with.

Steven spoke about his romantic notions, his self-absorption, and his feeling that his art is a divine calling. "The calling and the art, they're the same thing." Many of his self-depictions portray his Inferior Archetype, the Lover, but in the form of the Self-Orphaned Child: He left school and home at a young age to wander through religious cults in California, sired a child when he was only 16 and married when he was 19, only to leave his wife behind and travel the world alone. He attended yeshiva three times and thrice chose not to graduate, but finally obtained ordination when he was well into his 50s. He spent his 20s and 30s as a drunken minstrel and painter, his 40s as an unpaid social worker at St. Anthony's in Berkeley, preferring to receive SSI rather than a salary.

Table 9

Steven Feldman: Nascent Lover Magician

<u>ARCHETYPES</u> DEVELOPMENTAL STAGES	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Sage/Senex) Earth Mother Great Father Provider Ruler Generator Nurturer
Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i> Late Adulthood 65+ Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i>			True to self and his romance with God	
Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+ <i>Erikson: Generativity vs. Stagnation</i>	Self- absorbed by love of God	Social worker without pay; received SSI	Rabbinic ordination Jeweler, painter, and Kabbalist	
Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25 <i>Erikson: Intimacy vs. Isolation</i>	No true Intimates Separated at 21 Married at 19 Sired child at 16		Drunken minstrel and painter Dropped out of Yeshiva 3 times California cult sampler	
Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises. <i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i>	Self - Orphaned when kicked out of high school and ran away from home			

Repeatedly, he set up himself and his relationships for failure, even the one long term relationship that might have made it had he not demanded that his Catholic partner convert to Judaism. He sent her away, unable to give his Inferior Lover a Superior role. Although Steven lived by his romantic notions, he was unable to commit to truly share his life with someone else. Resonating with Rumi's obsession with "my beloved," Steven said,

I understand what serving God is. It is the most romantic sort of relationship I can imagine, the lover and the beloved, [but] there is nobody there at the end of the day; it's just me just projecting something. It's not like having an actual relationship with another person that requires sacrifice or effort . . . It's a romance.

In these ways, he has been the Nascent Lover, always emerging but never fully arriving. The Lover's energy line is the embodiment of affiliation, and while Steven has lived much of his life as an instrument of joyful moments, with his consciousness attuned to God, he has generated successful affiliations in only very specific ways: in his process of creating art, in his devoted prayers, and in finally earning his ordination. His energies have worked in a binary manner, with little influence of the other archetypes to balance them. If he experienced the influence of an Ancillary Archetype, it could have been his inner Warrior, punishing his spirit and erecting boundaries within and around his Self. In the end, he has arrived at his Superior Archetype, the Magician, with his commitment to God and his relative isolation, his own form of integrity, the final testaments to his will.

Dora Castleman: Altruist Queen. Dora Castleman grew up in a stable home, and was raised with trust and loving kindness between herself, her parents, and her siblings. Her aunt and her mother modeled lifestyles of tenderness and affirmative social action, and Dora grew up confident in her abilities as an organizer and leader in student

government. Her mother was an inspiration to her throughout her youth, and Dora was encouraged to attend college after high school, even though her mother's health became questionable at that time. Following her mother's lead, she developed the Queenly qualities of inclusiveness and caring, but resisted understanding death, and her fear resided in her Shadow during her early adulthood.

By growing up in circumstances that encouraged her to embrace the qualities of duty and desire as a source of personal balance rather than as a source of classic conflict (duty vs. desire), Dora's Superior Archetypal Warrior wore a Lover's smile, serving and protecting the community with joyful focus and discipline. Her assertiveness on the field of political action and her affiliation with community, an Amazon active in generativity, was balanced by her Motherhood.

In midlife however, her Shadow begin to influence her Superior Archetype, and she treated her mother, who was struggling to regain strength and balance after a series of strokes, with too much demanding discipline and too little compassion. Her unconscious drew her attention toward death and dying, but her Warrior energy battled it, unsettling her Archetypal Lover-Warrior balance. Wolff would say that Dora's Medium energy, the inner feminine lens toward the shadow, was unsettling her Amazonian sense of duty. Her Warrior may also have dealt too strongly with her son's ADD condition, and in the culmination of middle adulthood, her emerging Ancillary Archetypes, the Magician and Queen, began to carry her to a place of emotional healing, transformation, inclusive caring, calmness, ordering, and provision.

Table 10

Dora Castleman: Altruist Queen

<u>ARCHETYPES</u> DEVELOPMENTAL STAGES	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Senex) Earth Mother Great Father Provider Ruler Generator Nurturer
<p>Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i></p> <p>Late Adulthood 65+</p> <p>Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i></p>			<p>Jewish Renewal</p> <p>Travels with purpose</p>	<p>Purposeful Downsizing</p> <p>Nature love</p> <p>Vintner Age-ing to sage-ing thru Jewish Renewal</p>
<p>Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+</p> <p><i>Erikson: Generativity vs. Stagnation</i></p>		<p><i>Lots of social action</i></p> <p>Too strong with mother's recovery from stroke</p>	<p>Habitats for H. Integrity Fund Sanctuary movement Temple design Moved to SC Nature Center</p>	
<p>Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25</p> <p><i>Erikson: Intimacy vs. Isolation</i></p>	<p>Mother</p> <p>Married soul mate Stanford</p>	<p>Too strong with son's ADD</p>	<p>Developed Nature Center</p>	
<p>Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises.</p> <p><i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i></p>	<p>Active childhood</p> <p>Close to Mother</p> <p>Fear or ignorance of death</p>	<p>Mother and Aunt modeled social action</p>		

She did not so much move through individual archetypes as she evolved from one pair to another pair, from the Warrior-Lover axis to the Queen-Magician axis.

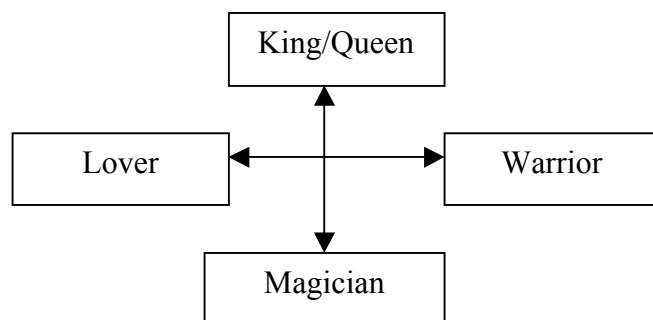


Figure 3. Axes of movement.

Note. Adapted from Moore, 2001, p. 164.

Leon Castleman: Orphan/Warrior Altruist. All but abandoned by his mother and sent to live first with two different aunts, then shipped off to boarding school when she married her second husband, Leon Castleman's Divine Child bore the Superior Archetype of the Innocent Orphan, a subfunction of the Lover archetype. He felt the "lack of a close parental relationship" throughout his childhood, although his two successive stepfathers taught him about writing and public speaking, and he took great pains to win his birth father's respect, beginning in late adolescence and continuing throughout his adult life. Although his parents' contempt for one another scarred his attitude toward marriage, he was bright and personable and had no trouble making friends. His Lover archetype's sense of community proved to be much stronger than the potential victim nature of the Innocent Orphan, perhaps even heroic. His transformative talents, the calling of his Ancillary Inferior Archetype, the Magician, grew strong at an early age. When he attended public high school for his junior and senior years,

Table 11

Leon Castleman: Orphan /Warrior Altruist

DEVELOPMENTAL STAGES	<u>ARCHETYPES</u>	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Sage/Senex) Earth Mother Great Father Provider Ruler Generator Nurturer
<p>Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i></p> <p>Late Adulthood 65+</p> <p>Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i></p>	Disinheritance		Age-ing to Sage-ing Jewish Renewal	Purposeful Downsizing Vintner Provider to entire family, managing investments, planning for everything	
<p>Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+</p> <p><i>Erikson: Generativity vs. Stagnation</i></p>		Began to manage Stepmother's Finances and Real estate Estate and Probate law	Habitats for H. Integrity Fund Sanctuary movement moved to SC area		
<p>Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25</p> <p><i>Erikson: Intimacy vs. Isolation</i></p>	Fatherhood Married true Soul mate Stanford law Stanford journalism	Personal Injury law Interned at LA DA's office			
<p>Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises.</p> <p><i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i></p>	Jr. & Sr. years of public HS Military academy Lived with aunts		Public high school let him become a leader		

he worked on the staff for the school newspaper and yearbook, rose to sports editor, and addressed his graduating class as senior class president.

In terms of Erikson's psychosocial crises, despite the blows to trust that his early childhood dealt him—or perhaps because of them—he developed autonomy, initiative, and a strong sense of industriousness. This was perhaps owing to the teachings of his two stepfathers in writing and speaking and social activism.

Leon's identification with the underdog reflected his Divine Child, the Innocent Orphan who needs protection. His Inferior Ancillary Archetype, the Magician, which transformed his unconscious need into political awareness and action, urged his Orphan into his Shadow until his very recent disinheritance brought it into the light again. As his Child transformed into his Inferior Archetype, his Warrior energy took the helm as Superior Archetype to protect the disadvantaged and underprivileged, first in the DA's office, then as a specialist in personal injury law. Leon was blessed with the rare good fortune of finding a true soul mate in Dora, which freed his Lover energy to feel joy and intimacy and erotic sensuality in a mutually caring and supportive relationship. His Innocent Orphan found a home, and his Warrior was freed to focus his protective will.

In his early adulthood, he helped found a nature center in southern California, and in his midlife and later years his social action has taken him to half a dozen nations in the Sanctuary movement (e.g., Habitats for Humanity, and the Integrity Fund). In his middle adulthood, Leon evolved into an Altruist Warrior, focusing assertiveness to provide service and protection to the innocent, and blending the Lover's sense of community with the Warrior's focus and discipline.

In midlife, although his sense of spirituality took shape more slowly, he shifted his professional focus to estate planning, probate law, and real estate. In helping people to build their futures rather than clean up their misfortunes, his Ancillary Superior Magician began to take him toward his Royal functions, his kingly role to confer blessings, and into his Eriksonian generativity to provide more for those who follow him than he found when he arrived. In late adulthood, he has become an Archetypal Elder.

As an Elder, Leon's experiences as an Altruist Warrior, informed by his Divine Orphan, have led him toward great inclusiveness and caring, calmness when facing outrageous behavior, and nurturance of order and provision. Even the recent insult of disinheritance serves as a bookend to his experience, bringing his Innocent Orphan into consciousness again as he transitions into late adulthood. His sagacity is based on experience with winds of change, nutrients of the earth, love denied and redeemed, spirituality reclaimed, and the integrity of always being honest to a fault. Leon becomes Senex, the embodiment of the Wise Elder, built upon a lifetime of the plays of opposites.

Helen Goldman: Innocent Queen. Helen's Divine Child was an Innocent, dependable, and dependent child who, though quiet, had thechutzpah to make the journey. Her family moved frequently when she was a youngster. She brought few playmates home from school; when she came home she helped her mother care for her younger sisters. Helen didn't know that her mother thought she was introverted and she innocently bore her parents' opinions about every aspect of her life well into her young adulthood. Her first Superior Archetype was the Lover as Innocent Child, totally dependent and embodying affiliation.

I think kids are very much influenced by the way their parents label them and what they see them as, what they call them. Hey, you're the stupid one, the jerk,

the clumsy one, the princess or the frog. You start with that and you'll either move toward it or insist that it's not you and prove otherwise. So it's interesting when I look back at how I was perceived by my mother, primarily that I was extremely introverted, very shy, very tentative, and apprehensive. In fact . . . I came across something that she wrote in her diaries—she feared that I would never let loose of the apron strings. I'd be hiding behind her, and indeed, I understand where her perception came from, but she did not know the correct label for what was going on.

Helen believes that she endured childhood depression owing to her parents' circumscription of her life. She recalled being only 5 when she brought up the subject of suicide to her mother, saying she wanted to die. Her mother's response was to make light of the subject, not to take her seriously.

The next day my mother had put several little packages of the Ritt Clothing Dye on my mirror, you know, just propped up against a little shelf space. In other words, she was making light, making a pun. . . . But anyway I got the label, and indeed often was quiet for days or months or years at a time.

Archetypal Psychology (Hillman, 1996; Jung, 1959; Moore, 2001) addresses the importance of recognizing the *daimon* in every child, and Helen's quick witted extroversion and contemplative healing nature went unacknowledged by her parents. Even when she won a contest in school, she was not allowed to collect the prize. Woodman (1990) warns us repeatedly about parents whose worldview is limited to exerting power over their children, fearful lest they embarrass the family with their creativity or unexpected behavior. As Helen enters her late adult transition, it is clear that she has integrated many aspects of her Shadow into conscious living. Helen's extroversion waited patiently in her Shadow, and began to show itself more strongly when she became involved in extracurricular activities in college. Never exactly rebelling against her parents' injunction that she not work outside the home, she took on little jobs correcting papers for professors and editing papers for students, and found community as

Table 12

Helen Goldman: Innocent Queen

<u>ARCHETYPES</u> DEVELOPMENTAL STAGES	<u>LOVER</u> Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	<u>WARRIOR</u> Hero Beast Battler Protector Manager Survivor Altruist	<u>MAGICIAN</u> Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	<u>KING/QUEEN</u> Wise Elder (Senex/Sage) Earth Mother Great Father Provider Ruler Generator Nurturer
Old Age & Very Old Age 80+ <i>Erikson: Gerotranscendence</i> <i>Reversal: Dystonic vs. Syntonic</i> Late Adulthood 65+ Late Adulthood transition 60+ <i>Erikson: Integrity vs. Despair</i>	Trusted by siblings, which is no small accompl.		Ceremonial Artist Woman of Valor	Unlicensed Rabbi and Pastoral Counselor
Culminate Mid-Adulthood 55+ Transition into 50s 50 Enter Middle Adulthood 40+ Transition into 40s 38+ <i>Erikson: Generativity vs. Stagnation</i>	Continued to care for Siblings and other Family when Mom died	Social action for lots of charities	Guest Lecturer at colleges Judaica store	Emergent Queen with Trust of Sisters and Uncle
Settling Down 35+/- Transition into 30s 28-31 Enter Adulthood 20-25 Transition to Adulthood 18-25 <i>Erikson: Intimacy vs. Isolation</i>	Mother Marriage Local college	No T. Cred 2 degrees Big sister Vietnamese students	Writer & Editor Lots of College Clubs	
Childhood and Adolescence may embody a number of archetypes as a young person strives to establish a sense of identity and resolve psychosocial crises. <i>Identity vs. Identity Confusion</i> <i>Industry vs. Inferiority</i> <i>Initiative vs. Guilt</i> <i>Autonomy vs. Shame and Doubt</i> <i>Basic Trust vs. Mistrust</i>	Oppressed by parents; Depressed as a result Eldest daughter, cared for siblings			

a volunteer on countless boards and committees. Through her devoted volunteerism, in addition to her classes, she learned that she was capable of doing a great deal. It was through one of these clubs that she found her future husband, and through her dynamism that she helped 20 young adult Vietnamese orphans make California their home.

Helen's Superior Archetype, the Innocent Child, was transformed through her Ancillary Inferior Archetype, the Magician, into a stronger version of the Lover, first as Elder Sister and then as Mother. Helen evolved from being Elder Sister in her birth home into Elder Sister for "a gaggle of Asian students" looking for a roommate and a place to live. It was while she was sharing housing with her Vietnamese friends that her father died unexpectedly, when she was 21, and on the same day her boyfriend proposed to her and she agreed. She resided with her Asian girlfriends for only 8 months between living under her father's roof and then living with her new husband.

When she and her husband moved to San Jose, his salary freed her from working in a regular job, and she found meaningful positions as a writer and publicist in the Jewish community and as a program creator in public radio broadcasting. At first, "mothering and housekeeping . . . kept (her) physically exhausted." In some ways, Helen was obsessed with living up to or exceeding her own mother's housekeeping expectations. Also, her husband traveled for work a great deal and even when he was home, he was "not a hands-on dad until the children were much older."

With experience came maturity and grace, and Helen's line of affiliation in her Lover's Superior Archetype was transformed through her Ancillary Superior Archetype as Mother into her emergent Queen, wherein her natural nurturing qualities created inclusiveness for her dysfunctional sisters.

I help care for my uncle and my four siblings, all of whom come to me as the matriarch since mom passed away, as the banker, as the one who might have a family history so you can kind of shortcut straight into a resolution to a problem.

Helen's nurturing inclusiveness has also influenced the Jewish community, local colleges, and women's groups. Using her Judaica store as her base, Helen works tirelessly to raise funds for charities, to advocate for social action, and to bring people together as partners in education, friendship, family, and community.

In school they gave you these tests about what you do when you grow up, what are your strengths, and those aptitude tests. . . . They all said that I belong in the clergy. And of course I said that's silly because women aren't rabbis. That was then. . . . I do all this stuff without specific credentials. If you put all those skills together . . . it's not very much far from being a clergy person. . . . I would not reject that the people sometimes do ask if I'm a Rabbi, and I would say . . . that I execute a great deal of what I do in the spirit of what a religious leader should or would do. So that's what I do and that's my calling, and it doesn't have a name. I don't have much of a business card and I don't think I care much anymore. I'm happy to just do it.

Conclusion

This study shows that people renew or reinvent their identities in ways I did not anticipate. The results support having used a phenomenological approach to discover, describe, and explain what my participants have experienced and learned during their lives. Examining elders' narratives from an Archetypal perspective, their feeling-toned roles in life, has revealed ways that the *daimon* shows itself at different times and in different circumstances, and how people grow their souls at in different ways at different times of life. Hillman's notion of the *daimon* may bear expansion: more than one hand may direct one's soul toward more than one path during a lifetime. While fully half of the participants had lived lives evoking the Archetypal characteristics of the Warrior, half the Archetypal characteristics of the Lover, and half the characteristics of the Royal functions, two-thirds have lived or are emerging into the characteristics associated with

the Magician. They have become healers, teachers, and agents of transformation. This result calls for further inquiry to better describe holistic aging in a variety of settings with different populations.

Never did I imagine that I would know so many Magicians, people whose personal power transformed their lives and the lives of others by virtue of their vision and their willingness to offer a healing hand. Never did I imagine that I would meet so many Warriors, who battled society for more than professional respect, but for their very identities and to protect our sacred Earth. I did not expect to meet the Lover in so many forms, as children and parents and Puer Aeternus, or the Divine Children in the Elders who rose from Shadows to inform and inspire. I could not have anticipated the depths of altruism I encountered, the Kings and Queens of nurturance and inclusion.

Walking into my middle adulthood, I am inspired by my participants' integrity and generativity, by their authentic generosity and their willingness to share their intimate goals and failures and their core, heartfelt callings. They have helped me recognize the amazing energies that surround and permeate body and mind and soul, energies that can potentiate healing relationships and external successes. They provide hope for healthful and spiritually fulfilling elder years.

The kernel of the idea that started this research arose from my belief that, as part of meeting challenges, we revisit who we are and revise our identities throughout our lives. For some of my participants, this proved to be true; for others, it did not.

Table 13

Participants' Archetypes

ARCHETYPES	LOVER	WARRIOR	MAGICIAN	KING/QUEEN
PARTICIPANTS	Divine Child Innocent Student Caregiver Mother Father Bad Seed Puer Aeternus Tempter	Hero Beast Battler Protector Manager Survivor Altruist	Healer Visionary Contemplative Thinker Teacher Transformation Agent Trickster	Wise Elder (Senex) Earth Mother Great Father Provider Ruler Generator Nurturer
NUMBER WITH SUPERIOR ARCHETYPE:	Jan N. (Ch & LA) Ernest M. (all) Steven F. (ChEMA) Dora C. (Ch&EA) Leon C. (Ch) Helen G. (Ch)	Laurie R.(E-MA) Chris D.(Ch-EA) Rose C (E&MA) B. Woods (EMLA) Dora C. (MA) Leon C. (EMA)	Esther L. (MA) Chris D. (MA) Rose C. (Ch&LA) Roland C. (Ch&LA) B. Woods (M-LA) Steven F. (LA) Leon C. (ELA) Helen G. (MA-ELA)	Jan N. (LA) Laurie R. (LA) Chris D. (ELA) Dora C. (LA) Leon C. (LA) Helen G. (ELA)
TOTALS	6	6	8	6
NUMBER WITH INFERIOR ARCHETYPE:	Esther L. (Ch) Laurie R. (Ch) Leon C. (LA) B. Woods (M-LA)	Jan N. (EA & MA) Roland C. (E&MA) Steven F. (EMLA)	Rose C. (EMLA) Ernest M. (EMLA) Christ D. (EMLA)	
TOTALS	4	3	3	
NUMBER WITH ANCILLARY SUPERIOR OR INFERIOR ARCHETYPE:	Rose C. (ELA)	Esther L. (EA) Steven F. (E-MA) Helen G. (EA)	Roland C. (EA,ELA) Laurie R. (ELA) Rose C. (ELA) Leon C. (ELA) Dora C. (ELA)	Esther L. (LA)
TOTALS	1	3	5	1

Note. One's Superior Archetype and Inferior Archetype often change during a lifetime, often via an Ancillary Archetype. The following key to abbreviations serves to clarify when a person experienced one archetype or another: Ch = Childhood; EA = Early Adulthood; MA = Middle Adulthood; LA = Late Adulthood; ELA = Early Late Adulthood; EMA = Early Middle Adulthood; EMLA = Early, Middle, & Late Adulthood.

The largest Superior Archetypal grouping is the Magician, with 66.6% of the participants experiencing this phenomenon, showing a trend in Middle and Late Adulthood. For some it was their Superior Ancillary Archetype when they transformed toward Royal function.

A trend in aging is to evolve into the Royal function, a Superior Archetypal group with 50% experiencing this phenomenon. It appears to occur more often in Late Adulthood. 66% of this subgroup is over the age of 70.

50% of elders experienced the Lover and Warrior Superior Archetypes, the Lover most often during Childhood and the Warrior most often during Middle Adulthood. One elder never left that Superior Archetype, and one elder stayed there until Early Late Adulthood.

The chart on the previous page counts how many participants experienced life energy within a given archetype during some time in their lives. The most prominent is The Magician, involving being an agent of change in the form of Healer, Teacher, or Visionary, among others. Eight, or two-thirds of the participants are counted there. The other three columns—the Lover, the Warrior, and the Royal functions—each included half (six) of the participants.

Other details of the results that readers may find interesting include the following:

- Half of the participants sought, created, or are creating communal or co-housing arrangements.
- Three did not attend college. The rest attended college to some extent. Three earned Associate degrees, two earned Bachelor's degrees, four earned a Master's degree or higher.
- One remained unmarried throughout her life. Ten married their life partners, and one divorced twice.
- Three of the seven women went from their father's home to their husband's home without living on their own.
- Ten have lived politically/community active lives; four have operated on national and international levels.
- Half are retired, half are not ready to retire.
- Only one spoke of having not much of a spiritual life, and two found their spiritual callings during midlife. The rest have felt spiritual affiliations for most of their adult lives.
- Half work as spiritual leaders in some capacity in their communities.

To be individual means to be peculiar, to be peculiarly what one is, with one's own odd patterns of archetypal responses. So we shall not lock the mess away in an inner asylum nor work daily at self-treatment. The peculiarities can be let into life to be enjoyed; and life may even enjoy them. They are, anyway, not mere quirks of the little person trying to hold his life together but are openings downward into collective dimensions of mythical patterns. We are never only persons; we are always also Mothers and Giants and Victims and Heroes and Sleeping Beauties. (Hillman, 1960/1999, p. 7)

Archetypes for the 21st Century—Implications for Further Study

This study calls attention to questions that were not asked, people who were not included, and variables that would deliver different results. These questions arose as I worked to qualify its direction and destination, and included the following:

- What are the qualities of the human spirit, especially if someone doesn't believe in or understand the concept of one's soul? What is one's soul?
- To what personal qualities do people remain true throughout a lifetime? Which of those qualities are dominant characteristics among people in which cultures?
- What personal characteristics will future generations consider to be more valuable than those they choose to leave behind?
- How do some elders create places and lifestyles of long-lasting personal value in a society that increasingly emphasizes youthfulness and impermanence?

Each of these questions could provide the premise for a substantial explorative study in psychology, sociology, or comparative cultures.

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Appendix A: Informed Consent Form

Informed Consent Form

To the participants in this research:

You are invited to participate in a study that asks about your personal development of character during your lifetime. It involves a written response to a short questionnaire which will take about 20-30 minutes, a short focusing exercise, an initial 90 minute interview with the researcher plus a follow-up interview of another 60-90 minutes; and permission to tape record and transcribe these sessions. All interview sessions will take place in a neutral location. Follow-up contacts may take place by telephone.

You will be asked to share personal experiences about how you developed your identity or character at certain times during your life, how you reinvented your sense of identity as part of facing challenges, or made changes to bring freshness to living. This process may bring many emotions to the surface, and may prove to be invigorating, tiring, perhaps both. All sessions will take place in your home or in a neutral location where you feel comfortable and can speak freely.

To protect your privacy your name will not be used in the study. All information you share, including other people's names and locales and so forth will be kept secure, confidential, and at least disguised. Verbal, visual, and other expressions used in relation to this research will be processed with the same strict degree of confidentiality and kept in a locked file cabinet. Interviews, tapes, and transcriptions will be kept strictly confidential. The researcher will word process all transcriptions personally or use a transcription service that abides by a Transcriber Confidentiality Agreement. Names will not be used with transcription material. Data and pictures or writings may also be used anonymously in future publications pertaining to the psychology of lifespan development, and some data collected may not be reported in the dissertation, or it may be processed for future research.

Your participation is voluntary at all times. The exercises we will do in sessions are expressly to enhance your process, and you may choose not to participate in any exercise at any time. Benefits of participation may include learning more about your reasons for decisions you made during your life, and how they affected both you and others; deepening your understanding of your feelings regarding family members and friends; feeling more acceptance toward aspects of your identity and personality; and knowing that, by sharing details about times when you made the right choice or missed the mark (at least as it looks from this moment in time), you will help others to understand themselves better during the course of their lives, and assist individuals who work in the helping professions. After the data is analyzed and drafted into a dissertation, you will be invited to participate in a session about findings.

This study, like all studies, may have drawbacks. Some remembrances may be difficult or painful, considering the self-revelatory nature of the study, and the issues that arise may be surprising and challenging. The researcher may not address some questions that arise

adequately enough to suit you. This study is designed to be integrative, reflective, and healing. However, if at any time you feel the need for additional assistance coping with an issue that has come out of participation in the study, the researcher will offer, upon your request, referrals to licensed psychologists, marriage and family therapists, or spiritual guides from a list ITP provides to graduate students, or with whom the researcher is personally familiar.

If you have any questions or concerns, you can contact me at 831-636-6714, or the chairperson of my dissertation committee, Judy Schavrien, Ph.D., at 650-493-4430, x 243, jschavrien@itp.edu, or Fred Luskin, Ph.D., the chairperson of the Institute of Transpersonal Psychology's Global Research Ethics Committee for Research, at fluskin@itp.edu, or Ana Perez-Chisti, Ph.D., the Global Program Chair, at aperezchisti@itp.edu.

If you decide to participate in this research, you may withdraw your consent and discontinue at any time during the conduct of the study and for any reason without penalty or prejudice.

You may request a summary of the research findings by providing your mailing address with your signature.

I attest that I have read and understand this form and had any questions about this research answered to my satisfaction. My participation in this research is entirely voluntary; no pressure has been applied to encourage my participation. My signature indicates my willingness to be a participant in this research.

Participant's signature

Date

Researcher's signature

Date

Mailing address (if you want to receive a summary of the research findings):

Researcher's signature

Date

Thomas Rooth

2175 Teakwood Court, Hollister, CA 831-636-6714

Appendix B: Recruitment Flyer for Gyms and Houses of Worship

Graduate student seeks the wisdom of elders

Are you age 60 or older, and willing to participate in an anonymous study that asks the following questions:

- **How would you describe your most enduring character traits? When have you felt transformed by experience?**
- **What have been the most difficult and most gratifying aspects of your life?**
- **In what ways have you returned to the same questions or issues during your life?**
- **Do you believe you have truly lived out your soul's calling? If so, what has that process felt like at different times? If you haven't experienced a calling or lived it, does your life's path satisfy you or not? Are you still longing for certain experiences?**

Your requirements:

- **Age 60 or older;**
- **Read and sign an informed consent document;**
- **Answer four questions in writing, about 20 minutes;**
- **Do a short homework assignment, a chart, about 20 minutes;**
- **Participate in two interviews, each about 90 minutes long, and allow for them to be recorded so I can transcribe them for research purposes.**

My commitments:

- **All aspects of the interview process will be coded anonymously.**
- **Strict confidentiality will protect every aspect of the research.**
- **I will share and check analytical insights with you at a later date.**
- **The results will be used strictly in my dissertation and related academic research writings and presentations.**
- **I will honor your decision to withdraw from the study.**

All participants' identities and responses remain strictly confidential.

Please contact tom_rooth@yahoo.com or phone Tom Rooth at 831-637-5831, extension 266.

Respondents will be provided all ethically required information that pertains to participating in this research.

Appendix C: Recruitment Version for Public School E-mail

Dear colleagues,

Are you willing to discuss the ways you have felt transformed by experience, and what has been important in building character traits during your life?

For my doctoral dissertation, I am researching the developed character of elders, people aged 60 or older.

The purpose of this study is to examine how people build character and develop distinct individual qualities during their lives.

Your requirements:

- Age 60 or older;
- Read and sign an informed consent document;
- Answer four questions in writing, about 20 minutes;
- Do a short homework assignment, a chart, about 20 minutes;
- Participate in two interviews, about 90 minutes long, and allow for them to be recorded so I can transcribe them for research purposes.

My commitments:

- All aspects of the interview process will be coded anonymously.
- Strict confidentiality will protect every aspect of the research.
- I will share and check analytical insights with you at a later date.
- The results will be used strictly in my dissertation and related academic research writings and presentations.
- I will honor your decision to withdraw from the study.

All participants' identities and responses remain strictly confidential.

Please reply to this email or contact Tom Rooth at extension 266.

Respondents will be provided all ethically required information that pertains to participating in this research.

Appendix D: Recruitment Version for Personal Religious Community E-mail

Dear Chevre,

Are you willing to discuss the ways you have felt transformed by experience, and what has been important in building character during your life?

For my doctoral dissertation, I am researching the developed character of elders, people aged 60 or older.

The purpose of this study is to examine how people develop distinctive individual qualities during their lives.

Your requirements:

- Age 60 or older;
- Read and sign an informed consent document;
- Answer four questions in writing, about 20 minutes;
- Do a short homework assignment, a chart, about 20 minutes;
- Participate in two interviews, the first about 90 minutes long, and allow for them to be recorded so I can transcribe the for research purposes.

My commitments:

- All aspects of the interview process will be coded anonymously.
- Strict confidentiality will protect every aspect of the research.
- I will share and check analytical insights with you at a later date.
- The results will be used strictly in my dissertation and related academic research writings and presentations.
- I will honor your decision to withdraw from the study.

All participants' identities and responses remain strictly confidential.

Please reply to this email or contact Tom Rooth at 831-636-6714.

Respondents will be provided all ethically required information that pertains to participating in this research.

Appendix E: Recruitment Version for ITP Community Web and E-mail

Graduate student seeks the wisdom of elders

I am a Ph.D. candidate reviewing Erik Erikson's stages of development through the lenses of James Hillman's and Marion Woodman's archetypal psychology.

If you are age 60 or older and willing to participate in a confidential study that interviews elders about developing character during the course of a lifetime, please contact me at tom_rooth@yahoo.com or at 831-636-6714.

Questions include the following:

- Do you feel as though you have lived faithfully to your true soul's calling? If so, how is that process felt at different times?
- How have you reinvented your sense of identity as part of facing challenges or made changes to bring freshness to living?

Your requirements:

- Age 60 or older;
- Read and sign an informed consent document;

- Answer four questions in writing, about 20 minutes;
- Do a short homework assignment, a chart, about 20 minutes;
- Participate in two interviews, the first about 90 minutes long, and allow for them to be recorded so I can transcribe the for research purposes.

My commitments:

- All aspects of the interview process will be coded anonymously.
- Strict confidentiality will protect every aspect of the research.
- I will share and check analytical insights with you at a later date.
- The results will be used strictly in my dissertation and related academic research writings and presentations.
- I will honor your decision to withdraw from the study.

All participants' identities and responses remain strictly confidential.

Please reply to this email or contact Tom Rooth at 831-636-6714.

Respondents will be provided all ethically required information that pertains to participating in this research.

Appendix F: Warm-Up Exercise

Considering five times of life and describe five roles you have lived. You may add more than five if you feel you should do so, and you may be more specific about a time of life, is you wish.

Please answer the following questions as you describe the roles:

- What have been the high points of your life?
- What have been the low points of your life?
- How did those experiences affect parts of yourself you have left behind?
- How did they affect parts of yourself you have added over time?
- What has remained the same?

Childhood

Adolescence

Young adulthood

Middle adulthood

Elderhood

Appendix G: Jungian and Neo-Jungian Archetypes

The Persona, Ego, Personal Unconscious, Shadow, Anima/Animus, and Collective Unconscious are central concepts in Jung's archetypal analyses, and range from the face we consciously present to the world, the persona, to deep unconscious depths of which we are hardly aware, if at all. Because identifications and definitions of archetypes differ among different authors, this list is not meant to be exhaustive. Robert Moore's (2001) "structure of the psyche" (pp. 162-165) brings together Jungian Archetypal figures with neo-Jungian images in the conscious and unconscious, delivering the images of the Warrior, King and Queen, Lover, and Magician, who embody other archetypes within their spheres of ideation.

Persona—The face we present to the world is a conscious external personality or social mask. Sometimes, the persona reveals aspects of the shadow, repressed or forgotten desires or personal qualities, that surprise us. The simplest to recognize is the blush.

Ego—"A feeling-toned group of representations of oneself that has both conscious and unconscious aspects and is at the same time personal and collective" (Hopcke, 1999, p. 79).

Personal Unconscious—Basically similar to Freud's conception of the unconscious, "in this layer of the unconscious lay the memories of everything that an individual had experienced, thought, felt, or known but that was now no longer held in active awareness, whether through defensive repressions or because of simple forgetting" (Hopcke, 1999, p. 14).

Shadow—Jung considered the shadow an aspect of the collective unconscious, since everyone’s ego casts a corresponding shadow within the psyche, but he also acknowledged that the character of an individual’s shadow is highly influenced by personal and cultural factors. The shadow is not a problem to be solved but rather an inner entity to be explored (Hopcke, 1999, pp. 84 & 85).

Anima/Animus—An Archetype of the Collective Unconscious, Jung’s postulate of a recessive maleness in woman (animus) and recessive femaleness in man (anima): maleness and femaleness are determined not by an absolute but by a relative predominance of one set of characteristics over the other; the recessive set—femaleness in men and maleness in women—merely operates out of sight, from a relative background position. Jung’s postulate has become analogous to findings in biology (Whitmont, 1969, p. 177). Jung considered these to be contrasexual guides to the unconscious (Hopcke, 1999, p. 92).

Collective Unconscious—The vast treasure of myths and legends and lived experience informing both our waking and dreaming lives. We live through or observe among others the positive mother and the negative mother, the positive father and the negative father, the patriarch, the matriarch, the trickster, the savior, the victim, the genius, “cripples, rebels and criminals” (Woodman, 1990, pp. 131-159).

Mother—Mothers’ many attributes, companions, and relationships include chthonic Earth Mothers who gave birth to the world; the Sky Mothers whose overreaching containment holds and directs the world; the Fertility Goddesses who nourish the world and feed all its people; and the Dark Mother Goddesses who swallow and clutch, devour, and restrict (Hopcke, 1999, p. 101). However, the Dark Goddess simultaneously symbolizes the mystery of birth since time beyond memory and the “eternal daughter or sister . . . address(ing) herself to the shadow side . . . oblivious of sociological concerns” (Whitmont, 1969, p. 179). The collective images of mother transfer wholly into personal symbolism, and affect us in our struggles to individuate, to relate to mother without losing ourselves in the process. In some cases, the Mother’s excesses bring forth the *Puer Aeternus*, an eternal child. The Mother Archetype also may also contain the Queen, who provides blessing and provision, or alternately, darkness and privation. Her opposite is *Hetaira*, the *puella aeterna*, “instinctively oriented toward the individual and tending to be oblivious of sociological concerns” (Wolff, 1995, p. 179).

Father—Father conveys the same chthonic and spiritual qualities that are attributed to Mother, including kingship, plus aspects of the Warrior and the Wise Old Man addressed more fully below (Hopcke, 1999, pp. 105-106).

King and Queen—“The mythic images of the King and the Queen represent an instinctual line having to do with nurture and centering. . . . the royal line of development. . . . This royal energy of inclusive nurture and centering is . . .

about achieving sovereignty” (Moore, 2001, pp. 163-164). The Royal archetypes, the King and Queen, may include the Uber archetypes of the Great Earth Mother and the Great Powerful Father, the Senex or Wizeden Elder, and through their energy line of nurturance convey blessing, inclusiveness, centering, calmness, ordering, centering, and provision.

Wise Old Man/Crone—The Wise Old Man is a universal figure in world religion and mythology, a psychic personification of what Jung identified as spirit, especially spirit as knowledge or wisdom. “Like the Hero, the Wise Old Man is not a figure restricted to men’s psychology alone but may appear for a woman as the incarnation of a certain side of her . . . positive animus, the helpful, hidden strength of her inner wisdom and spirit” (Hopcke, 1999, pp. 117-118). However, in the 21st Century, it feels misogynistic to restrict the “Wise Old” to one gender. The counterpart to the Wise Old Man is the Crone, whom men have always suspected of bearing more mystery than they dare understand (Woodman, 2001). I prefer to use the term, Wise Elder.

Divine Child—Jung distinguished between the *Puer* and *Kore*, the masculine Eternal Youth and The Maiden, yet they embody many of the same characteristics: the Divine Child is a symbol of future hopes, the potentiality of life, and newness personified. However, the *Puer* is more than mere child. He is also divine and represents the forerunner of the hero, the small child possessed of astounding gifts as well as frivolity and pleasure. However, he may also grow into a superficially entrancing, immature child-man who is incapable of commitment or generativity. The *Puer* has a close connection to and dependence upon Mother (Hopcke, 1999, pp. 106-108). The *Kore*, literally the Maiden, plays a multiplicity of roles in the Greek underworld: virgin, daughter, bride, and queen. She is the companion to the *puer*, his feminine counterpart, the *puella aeterna*, and she shares with the *puer* all his playfulness, potentialities, and heroism-to-be. She represents the archetypal force of the feminine, especially in its transformative and mediatory ways (Hopcke, pp. 110-111). Additionally, varieties of the Divine Child include the Innocent or the Orphan or the Bad Seed. A Hero may arise from either gender as well, and in many ways, Daddy’s girl mirrors Mama’s boy: over-protected and under-generative.

Hero—Jung’s examination of various heroic legends showed common characteristics across cultures: the Hero’s divine, and perhaps secret, birth; his descent into the underworld or journey into perilous areas; his heroic acts, calling upon his gifts to defeat powerful foes or perform dangerous feats; his use of helpful companions, sometimes male, sometimes female, sometimes animal; and the motif of defeat, death, and rebirth. His defeat may mean the death of an identity, from which he emerges with his consciousness transformed into a magician-healer or royal aspect. “Jung saw that the Hero, as one manifestation of the archetypal masculine, need not always be a symbol of ego consciousness. For women, the animus, or unconscious masculine side, often fits the archetypal mold of a heroic figure

struggling toward consciousness and effectiveness, a struggle every bit of the storm and stress of so many myths” (Hopcke, 1999, p. 115). The gender bias of Jung’s era carries forward into modern and postmodern times, even as women serve in combat zones and earn the Silver Star. “Girls in our society share in the masculine hero myths because, like boys, they must also develop a reliable ego identity and acquire an education” (Henderson, 1964, p. 128).

Warrior—The Warrior archetype embodies varieties of the Hero, Helper, Beast, Survivor, and Altruist, providing service and protection, focus, discipline, and boundary formation, in the energy line of aggression. Defined by duty, the Warrior defends or extends the vision of security or conquest. A feminine aspect of the Warrior is the Amazon, competitive, individualistic, culturally and goal oriented, more involved in objects and objectives, less involved in relationships.

Lover—The Lover embodies desire and emotional connectedness. This archetype includes faithful and unfaithful spouses and partners, including the Caregiver or Nurturer, the Temptress, and the Student; all are capable of bringing joy, intimacy, community, erotic sensuality, and the energy line of affiliation as an embodiment of passion. Like the Hero’s hubris, if over-proud and too confident, the Lover may be blind to observations that do not confirm the Lover’s intentions. This archetype leads with the heart rather than the head, often to ultimate demise.

Magician—“Mythic images of the Magician, high priest or priestess, represent the cognitive line of development” (Moore, 2001, p. 164). The Magician archetype includes the Healer, Teacher, Thinker, Visionary, Trickster, and Wise Elder, using the energy line of cognition to teach healing, self-reflection, contemplation, sources of wisdom, and transformation. Another element of this archetype may be found in the Medial woman, of light or dark ilk, detecting “the unconscious, embryonic background of a person, a situation, or a period, and is molded by them . . . her cultural task to find and express the full meaning of the collective unconscious in which she is totally immersed, and in so doing, to fulfill a life-supporting compensatory function” (Wolff, 1995, p. 89). She can bring a companion to their inner darkness or light.

Trickster—The Trickster is one who turns the tables on the high and mighty, playing jokes to source reversals and consequent transformation and change. Associated with thievery, with upsets, with shape-shifting, with foolishness and inanity, the Trickster is borrowed not only from the Greek Hermes and the Native American Coyote, he is also Shakespeare’s Fool, the Jew’s schlemiel, sometimes the innocent child who doesn’t pretend to see the Emperor’s new clothes. The Trickster plays off the shadow to upset the balance of ego-dominated consciousness, gives lie to conscious intentions and lofty self-importance, and does so at any and all social levels (Hopcke, 1999, pp. 121-122). Tricksters are usually male, although women assume a Trickster role by donning men’s attire.