

THE PRACTICE AND DYNAMICS OF AUTHENTICITY:
AN ORGANIC RESEARCH STUDY

by

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

Institute of Transpersonal Psychology

Palo Alto, California

May 13, 2004

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Dedication

With tremendous gratitude this dissertation is dedicated to
all my teachers, both formal and informal, but especially

Jack Lane

and

Tom Etten

both of whom, each in their own way, contributed
so immensely to shaping the design of my life path.

Intention:

That all energy that flows into and out of this dissertation
be aligned with and in loving service to the Divine Will.

That all energy that flows into and out of this dissertation be in service
of the Highest Good: of myself, of all connected with it, and of Gaia.

Abstract

The Practice and Dynamics of Authenticity:

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This study focused upon the following compound of concerns: Given the complexity of our nature, what in practice does it mean to be truly authentic, how does one discern *what-is-so*, what motivates the authentic response, and most centrally, what results—both for self and others—when one acts or does not act authentically? Do short- and long-term outcomes support or discourage further authenticity? Guided by organic inquiry, the study interviewed 9 pairs of participants—9 coresearchers plus a secondary participant they each identified as being primarily affected by their authenticity. It explored the coresearchers’ process for discernment and the short- and long-term outcomes of their authentic expression both for themselves and their respective secondary participants. Coresearchers reported similarly on inauthentic incidents, including why they classified them as such, and concluded with what authenticity means to them. Results showed that they generally discerned their authenticity by assessing internal feelings and body cues. A fear for themselves was the primary concern, although internal and external pressures often motivated coresearchers to overcome fears. When authentic, outcomes for coresearchers in the short-term were either life-enhancing or mixed, but long-term outcomes were strongly life-enhancing. Secondary participants reported mixed experiences in the short-term, but consistently expressed long-term outcomes as life-enhancing. Outcomes from self-perceived inauthenticity showed that short-term outcomes for coresearchers were generally life-diminishing, although long-term

outcomes for themselves were mostly life-promoting, as they generally grew from the experiences. Coresearchers mostly perceived inauthenticity outcomes for others as life-diminishing. Overall findings suggest that although fears pose resistance to authenticity, outcomes generally warrant moving beyond the resistance and trusting that the outcomes for all will be the most life-promoting, at least in the long-term and possibly in the short-term also. As authenticity is seen as developmental, rooted in awareness, findings suggest compassion toward perceived inauthenticity, for coresearchers were found to be as authentic as developmentally possible in the moment.

Acknowledgments

To all my coresearchers and secondary participants who made this study possible, whose openness forms the heart and soul of this dissertation,

To my outstanding dissertation committee, true gifts of the universe: William Braud, committee chairperson, who from the very outset, provided extraordinary support and guidance for the outer dissertation, and who so magnificently and compassionately honored my “inner dissertation” as well; Hillevi Ruumet, who blessed me with her deep wisdom, grace, and insightful observations; Paul Roy, who graciously came on board midstream and whose warmth and enthusiasm supported me in ways that truly buoyed my spirits; Dwight Judy, my Expert Outside Reader, who provided vital commentary and deeply appreciated moral support

To Jennifer Clements, who has beautifully shepherded and articulated organic inquiry, and magically brought it into my life at just the right moment

To Genie Palmer, Dissertation Coordinator, who lovingly guided and championed me through the various stages of the process

To ITP’s always resourceful and patient library staff, Peter Hirose, Sharon Hamrick, Katrina Rahn, and Lucy Erman, who unfailingly served with warmth and grace

To Carol Iwamoto and Paul DeLapa, whose invaluable support during the preproposal stage made it possible for the dissertation to actually get off the ground at all

To my dissertation-doing buddies, Diane Schwedner and Mark Kaplan, who consistently sustained me with their deep integrity, rich insights, and solid encouragement

To the truly delightful and caring members of my two dissertation support groups, Shirley Loffer, Lynn Kearney, and Jane Sholem, who nurtured the earlier stages, and Gloria Beaird, Pat Moorehead, and Diane Schwedner, who provided guidance and

inspiration through the middle stages

To my spiritual director, Jim Neafsey, who masterfully guided my discernment of Spirit
at critical junctures

To Carolyn Dawn, who vitally assisted with soliciting coresearchers; Christine Evans,
who graciously supplied transcription equipment; and Lulu Torbet who generously
donated editorial support

To all of my family, especially my sister, Sue Kueppers, who so lovingly and generously
supported me in so many different ways during this lengthy process, and my niece
Lara Kueppers, who inspired me to keep pace with her own dissertation process at
nearby UC Berkeley (she finished a few months ahead of me), and who so heartily
championed my every notable success

To Paul DeLapa, who has provided incalculable friendship and support from my Day
One at ITP, and whose own deep authenticity continues to be a steady beacon for me;
Marilyn Veltrop, cherished soul-sister who led me to ITP, and who, since our days in
Boston, has significantly contributed to my understanding and practice of authenticity
by her exquisite example and reflections; and Christine Sullivan, whose presence,
authenticity, and ongoing friendship has played a major role in this project

To Loren Crofton, Megan Freeman, Peter Hale, Ophelia Lewis, the Debra and Eberhard
Mehling family, Monica Planes, Cynthia Sico, and Lulu Torbet, who have nurtured
me during this project in their own unique and important way

To all of the above, and all those not specifically named who supported me during this
project, I express my deepest appreciation and gratitude.

The . . . point is made by the Hasidic rabbi, Susya, who shortly before his death said, “When I get to heaven they will not ask me, ‘Why were you not Moses?’ Instead they will ask, ‘Why were you not Susya? Why did you not become what only you could become?’” (Yalom, 1980, p. 278)

Table of Contents

Dedication.....	iii
Intention.....	iv
Abstract.....	v
Acknowledgements.....	vii
Epigram.....	ix
List of Tables	xvii
List of Figures.....	xviii
Chapter 1: Introduction.....	1
Focus of Study	2
Significance of Study.....	3
Research Method	5
Invitation to Reader.....	6
Chapter 2: Literature Review.....	7
Authenticity.....	9
The Self.....	16
Challenges to Authenticity.....	36
Will	40
Discernment	46
Discernment Approaches	50
Courage.....	53
Empirical Data	57
Chapter Summary	64
Chapter 3: Method	66

Design and Rationale	66
Process	68
Treatment of Data	84
Chapter 4: Results	89
Portraits	93
Tony	93
Introduction.....	93
Tony's First Cited Incident of Authenticity.....	95
Tony's Second Incident of Authenticity	97
Outcomes for Tony	98
Outcomes for Others: Tony's Perspective	99
Outcomes for Others: Kristen's Perspective.....	101
Tony's Cited Incident of Inauthenticity	104
Outcomes for Tony	106
Perceived Outcomes for Others: Tony's Perspective	107
Nancy	107
Introduction.....	107
Nancy's Cited Incident of Authenticity	109
Outcomes for Nancy	112
Outcomes for Others: Nancy's Perspective	114
Outcomes for Others: Bob's Perspective.....	117
Nancy's Cited Incident of Inauthenticity	119
Outcomes for Nancy	122
Outcomes for Other: Nancy's Perspective.....	123

Donald.....	123
Introduction.....	123
Donald's Cited Incident of Authenticity.....	125
Outcomes for Donald.....	126
Outcomes for Others: Donald's Perspective.....	127
Outcomes for Others: Peter's Perspective	128
Donald's Cited Incident of Inauthenticity.....	129
Outcomes for Donald.....	130
Outcomes for Others: Donald's Perspective.....	131
Anne.....	133
Introduction.....	133
Anne's Cited Incident of Authenticity	135
Outcomes for Anne.....	138
Outcomes for Others: Anne's Perspective.....	140
Outcomes for Others: Peg's Perspective.....	140
Anne's Cited Incident of Inauthenticity.....	142
Outcomes for Anne	144
Outcomes for Others: Anne's Perspective.....	146
Greta.....	146
Introduction.....	146
Greta's Cited Incident of Authenticity.....	147
Outcomes for Greta.....	149
Outcomes for Others: Greta's Perspective.....	150
Outcomes for Others: Ellen's Perspective	150

Greta's Cited Incident of Inauthenticity	151
Outcomes for Greta.....	152
Perceived Outcomes for Others: Greta's Perspective.....	152
Karen.....	153
Introduction.....	153
Karen's Cited Incident of Authenticity.....	154
Outcomes for Karen.....	156
Outcomes for Others: Karen's Perspective.....	157
Outcomes for Others: Janelle's Perspective	157
Karen's Cited Incident of Inauthenticity.....	159
Outcomes for Karen.....	161
Outcomes for Others: Karen's Perspective.....	162
Paul	162
Introduction.....	162
Paul's Cited Incident of Authenticity	164
Outcomes for Paul.....	168
Outcomes for Others: Paul's Perspective	168
Outcomes for Others: Secondary Respondent's Perspective.....	169
Paul's Cited Incident of Inauthenticity	172
Nicole.....	174
Introduction.....	174
Nicole's Cited Incident of Authenticity	175
Outcomes for Nicole.....	180
Outcomes for Others: Nicole's Perspective.....	181

Outcomes for Others: Mark's Perspective	181
Nicole's Cited Incident of Inauthenticity	183
Outcomes for Nicole	185
Outcomes for Others: Nicole's Perspective	185
Outcomes for Others: Mark's Perspective	186
Myself	187
Introduction	187
My Cited Incident of Authenticity	188
Outcomes for Me	191
Outcomes for Others: My Perspective	192
Outcomes for Others: Ben's Perspective	193
My Cited Incident of Inauthenticity	195
Outcomes for Me	197
Perceived Outcomes for Others	197
Portrait Summary Tables	198
Incident-Related Themes	207
Authenticity Stories	207
Inauthenticity Stories	216
Coresearchers' Meaning of Authenticity	222
Introduction	222
Coresearchers' Responses	222
Tony	222
Nancy	224
Donald	226

Anne.....	227
Greta.....	229
Karen.....	231
Paul	232
Nicole.....	233
Bill.....	235
Noted Themes	238
Coresearchers' Meanings of Authenticity	238
Discernment/Validation	241
Chapter Summary	246
Chapter 5: Discussion	247
Changes of Mind.....	248
The Practice	248
Dynamics: Authenticity Incidents.....	264
Dynamics: Inauthenticity Incidents	271
Overall Remarks Concerning Dynamics of Authenticity and Inauthenticity	276
Changes of Heart.....	278
Limitations of the Study.....	286
Future Research	290
Concluding Remarks.....	291
References.....	297
Appendixes	310
Appendix A: The Ignatian Discernment Process.....	310
Appendix B: Description of Enneatypes	312

Appendix C: Announcement at Enneagram Training Session	316
Appendix D: Participant Solicitation Flyer	317
Appendix E: Phone Screening Interview Sheet.....	318
Appendix F: Primary Participant (Coresearcher) Welcome Letter	319
Appendix G: Primary Participant (Coresearcher) Consent Form.....	321
Appendix H: Journal Title Page and Questions for Reflection	323
Appendix I: Pilot Participant Consent Form.....	325
Appendix J: Secondary Participant Welcome Letter	327
Appendix K: Secondary Participant Consent Form.....	328
Appendix L: Letter Sent with Portrait for Approval.....	330
Appendix M: Letter Determining Level of Material for Review and Approval.....	331
Appendix N: Hermann Hesse Poem “Steps”	333
Appendix O: Publisher Permission Letter	334

List of Tables

Table	Page
1. Summary of Coresearchers' Authenticity Dynamics	199
2. Summary of Coresearchers' Inauthenticity Dynamics	203

List of Figures

Figure	Page
1. Assagioli Egg Diagram.....	27
2. Wilber’s Nest Model.....	27
3. Density Constellation of Characteristics in Coresearchers’ Meaning of Authenticity	242

CHAPTER 1: INTRODUCTION

A person is authentic in that degree to which his (sic) being in the world is unqualifiedly in accord with the givenness of his own nature and of the world. . . . *Authenticity* is the term I will use to characterize both an hypothesized ultimate state of at-oneness with the cosmos and the immense continuum leading to that ultimate ideal. (Bugental, 1981, p. 35)

“Authenticity must be a phenomenon whose time has come,” argued Hubert Dreyfus (2000, p. 305). Perhaps so, as the sheer number of popular book titles that have come on the market in just the last decade seems to indicate (e.g., Breathnach, 1998; Levoy, 1997, to name but two). Moreover, being who we are—allowing ourselves to be simply who we are—it sounds simple enough. As James Bugental’s beguilingly simple observation suggests, authenticity is essentially a matter of coming to grips with *what-is-so* in one’s life at any given moment and responding “unqualifiedly in accord with” that what-is-so. However simple it might sound, for most of us such authenticity is by no means simple or easy. As Charles Tart (1987) made abundantly clear, even just waking up to what-is-so—the what-is-so of who we really are—is no minor challenge. In Kenneth Gergen’s (1991) view, the challenge is highly exacerbated in today’s world wherein the modern self is under siege from a surfeit of social connectedness, to a great extent due to the explosion of various communication technologies. If we were relatively simple beings, perhaps the challenge of unearthing our authentic self would not be such a formidable task. Yet given that we are highly complex, multidimensional beings—including, in my view, a transpersonal dimension that amazingly somehow coparticipates with the Divine—highly suffused with intricacies of consciousness and infinitely immense unconsciousness, drenched with cultural overlays, with multiple and often conflicting desires or needs, as well as varying levels of fears and anxieties, it is no minor feat first of all to know what it

is to be authentic in a given situation, and secondly, to respond in that situation unqualifiedly in accord with what-is-so. Even more important, though, as Sidney Jourard (1964) maintained, historically as a society we have not done very well even with what we just perceive to be so:

A choice that confronts every one of us at every moment is this: Shall we permit our fellow men [sic] to know us as we now *are*, or shall we seek instead to remain an enigma, an uncertain quantity, wishing to be seen as something we are not?

This choice has always been available to us, but throughout history we have chosen to conceal our authentic being behind various masks. (p. iii)

In short, interest in authenticity may be increasing, but it still remains a difficult and often avoided choice.

Focus of Study

Consequently, in this study I focused upon the following compound of questions: Given the immense complexity of the givenness of our nature, (a) in actual practice what does it mean to be truly authentic? (b) given our complexity, and the fear and anxiety that so frequently inhibit our authenticity, how does one discern what-is-so and the truly authentic response it calls for? (c) in the face of these fears and anxieties, how does one muster the courage or the wherewithal to act authentically? and finally (d), importantly, what in fact results—both for the individual and for other individuals impacted by such action—when one actually responds or does not respond authentically? More pointedly, the primary intent of the study was to discover whether the outcomes (for self and others) from such experiences support or discourage further authenticity. For purposes of this study, these outcomes, along with the forces inhibiting and motivating the authentic choice or action, I consider to be the dynamics of authenticity. The study's primary intent, however, inherently begged inquiry into inextricably related questions, most notably how one defines authenticity, and how the authentic choice is discerned and

validated. For purposes here, the inner processes related to these questions I construe to be the practice of authenticity.

No hypothesis was established in the study regarding expected outcomes from authenticity because of the inherent problem with trying to control the key variable, authenticity. Indeed, as noted above, a central concern of the study was to determine what it means, in actual practice, to be authentic. Accordingly, this was not only a focus in the data collection with the coresearchers, but was a major concern addressed in the review of literature (see Chapter 2).

In the manner of both Trilling (1972) and Harter (2002a), it is acknowledged at the outset that the issue of authenticity is a big one—to play off the oft-told story of blind persons trying to describe an elephant, it is a huge and rather ungainly creature. Certainly this study’s review of the literature underscores this fact. This present research attempts to provide a meaningful and substantive contribution to the conversation.

Significance of Study

In reflecting upon my own personal experience, I know well the difficulty of sorting through the many layers of myself, and in thorny situations, the great temptation there is to resist not only knowing what-is-so and the authentic response called for in the situation, but the difficulty of actually following through with the required action. This is particularly true if in that situation I fear I will somehow cause pain to myself or another person whom I especially care about. Jourard (1964) well acknowledged such resistance: “I venture to say that there is probably no experience more horrifying and terrifying than that of self-disclosure to ‘significant others’ whose probable reactions are assumed, but not known. Hence the phenomenon of ‘resistance’” (p. 24). “Significant others,” of course, refers comparatively to anybody with whom one has a vested interest. This study,

by its examination of both relevant literature and the experience of several coresearchers, as well as those impacted by them, provides perspectives to facilitate sorting through the various elements that might be involved in a situation, and more important, outcome data to support, or not, acting with greater authenticity. In particular, the study provides (a) data concerning how coresearchers sifted through their various layers to discern what-is-so, (b) data on how, in the face of fears and needs for security, coresearchers mustered the wherewithal to act authentically, and in situations when they felt that they were inauthentic, data concerning what inhibited them from doing so, and (c) important data on the outcomes of their authentic and inauthentic actions, both for themselves and for those impacted by such actions. This last element, data from those impacted by such actions—although in this case, primarily impacted by authentic action—is a unique feature of this study, addressing the assumptive element referred to above by Jourard. Beyond the self-reports from the study's primary participants (coresearchers) regarding outcomes for themselves and for others, secondary participants (i.e., those impacted by the coresearchers' authenticity) provided their separate accounts of the outcomes for themselves.

Although an hypothesis was not established for this study, it was anticipated from both my own experience and observations, and from the results of the longitudinal study of whistleblowers documented by Myron Glazer and Penina Glazer (1989) that the long-term results for authentic action would generally, if not universally, validate such action even when the dangers were real and the prices to be paid possibly quite high. In this study, outcomes were assessed for both short term and long term, and were evaluated as being either life-enhancing or life-diminishing. Although the short-term results from the authenticity incidents in this study were mixed (and often quite adverse in the Glazer

study), the long-term results overwhelmingly demonstrated life-enhancing outcomes for both the coresearchers and their respective secondary participants. In short, the real significance of the study are its findings, from the perspectives of both the coresearchers and the secondary participants, supporting greater authentic being and action, even in the face of fears and anxieties. It must be pointed out, though, that by design, authenticity was not defined by the researcher—its very definition being a central question—and thus was construed variously by the coresearchers. Moreover, because the findings indicate that it is often very difficult to determine when, or more appropriately, the degree to which, someone is or is not authentic, the findings also suggest a case for greater compassion both towards oneself and others regarding one's level of authentic functioning at any given time.

Research Method

Because I maintain that authenticity is akin to an organic process—that is, it is tropistically oriented towards whatever is in the organism's overall best interests—this study was governed by organic inquiry (see Clements, 2002; Clements, Ettling, Jenett, & Shields, 1998b). Importantly, organic inquiry allowed for the study to evolve during the investigation because of influences within the researcher and from the needs of the study. Under this guiding approach, the study incorporated semistructured in-depth interviews (see Borg & Gall, 1989) and elements of the heuristic research approach (see Moustakas, 1990). The research primarily involved interviewing 9 primary participants (coresearchers), one from each of the 9 Enneagram types (see Palmer, 1991; Riso & Hudson, 2000). The Enneagram, a personality typology, was used solely as a device for coresearcher diversity, yet it was especially appropriate for this study. As Sandra Maitri (2000) pointed out, “The Enneagram's deeper function is to point the way to who we are

beyond the level of the personality, a dimension of ourselves that is infinitely more profound, more interesting, more rewarding, and more real” (p. 3). In addition, the study interviewed 9 secondary participants, each one identified by a respective coresearcher as a key person impacted by the coresearcher’s authentic choices or actions. The interview of these secondary participants was geared to determine their perspective regarding what resulted for them from the authentic choices or actions made by the primary respondents.

Invitation to Reader

This report continues first with an overview of relevant literature (Chapter 2), followed by a detailed delineation of the method, processes, and instruments employed in the data collection (Chapter 3), then a presentation of the results, including themes that emerged from the data (Chapter 4), and concludes with a discussion of those results (Chapter 5). Before proceeding, however, it is important to point out one of the attractive elements for choosing organic inquiry as an approach: It fully recognizes that the research only really has value to the extent that it lives within the researcher and reader. Therefore it invites the reader to actively engage with the material, and not only compare it with one’s own experience, but also to be open to being changed by it (see Chapter 3; see also Clements, 2002). In this sense, then, I wholeheartedly encourage you, the reader, to vitalize this research effort by your own active engagement with the presented material as you make your way through it.

CHAPTER 2: LITERATURE REVIEW

This chapter provides an overview of selected literature that I have found both relevant and contributory to this study. The literature reviewed or cited herein is consciously meant to be suggestive of the inherently broad territory that the study of authenticity invokes rather than by any means exhaustive in any one area. This approach was taken because in my own experience, both as a researcher and as an individual striving to be increasingly more authentic, I have become ever more aware of the various elements entwined in the process of being authentic, and I feel a need to point out at least the more prominent ones. Authenticity researcher Susan Harter (2002a) gave some hint (see below) to the breadth of historical concern for the topic itself, but literary critic Lionel Trilling (1972), in the preface to his volume of Norton lectures (at Harvard) perhaps best articulated both the dilemma facing the topic's reviewer and his solution to it:

When I chose as their subject the cognate ideals of sincerity and authenticity historically considered, I could not fail to be aware that no six lectures could conceivably encompass it. . . . Now that I come to publish them, . . . I naturally return to the thought that the subject is so very large, virtually coextensive with the culture of four centuries, that even a merely partial investigation of it might be of some use in suggesting its extent and in remarking a few of the many ironies it generates. (Preface, [no page number])

With Trilling's thought vividly in mind, the schema of this present investigation is as follows: The review first briefly looks at authenticity from the vantage point of a few of its more well known investigators (viz., Heidegger, Bugental, Wade), with Harter (2002a) initially setting the stage with her observations regarding the current literature on authenticity. Then, since any discussion of personal authenticity inherently begs the question, "authentic to what?" the review next looks at various theories of the *self*. As the self is one of the central concerns of psychology, perspectives on the self abound within

psychological literature as well as within philosophical and spiritual literature, both Western and Eastern. For these reasons, the section on the self is the most extensive in the review. Given both the vast material available, but also the assumptions that underlie this study (see Chapter 1), the review covers a sample of psychoanalytic perspectives, then narrows its scope to cover more fully humanistic and transpersonal perspectives of the self. With the major terrain explored, the review then briefly looks at psychological and social challenges to authenticity. Given these challenges, and the consequent dynamics to overcome them, the review considers the notion of will—that is, the degree of the human capacity to make free choices; subsequently we look at discernment, followed by a look at the intangible element of courage, presumably a frequently necessary parent of the authentic choice. Finally, we briefly review a few related studies, both published and unpublished, in which participants dealt with making authentic choices and lived out the outcomes.

The overall aim of this review, then, is to provide not only theoretical and practical structures upon which to frame this study, but consistent with the transformative dimension of the organic method employed, to also provide you, the reader, with resources to further engage in authentic being and action. Nonetheless, in the manner of Antje Fechner (1998), I am very aware that the resources and concepts reviewed herein are mostly drawn from a Western cultural perspective, however much individual authors may have been influenced by Eastern cultural perspectives and experience. Also, in the manner of Bugental (1981, p. viii), my intention here is not so much a formal critique of the ideas put forth by the various theorists, but a recognition that each of them has something complementary to contribute to the description of the figurative elephant. This is especially true regarding descriptions of the self. [Note: This review maintains

capitalization of words as specifically employed by the various theorists, being aware that there are inconsistencies between theorists, and within individual theorists as well (e.g., James). Similarly, the review hereby notes, but maintains, various authors' gender-biased language, with its acknowledged limitations, in favor of fidelity to the original works.]

Authenticity

Authenticity literature overview. Harter (2002a), whose research has focused upon the developmental aspect of authenticity (see Harter, 1999; Harter, Bresnick, Bouchee, & Whitesell, 1997), observed that although “the concept of personal authenticity can be traced back to ancient Greek philosophy, . . . there is no single, coherent body of literature on authentic-self behavior, no bedrock of knowledge” (2002a, p. 382). She pointed out that there are only “unconnected islands that address aspects of authenticity in rather piecemeal fashion” (p. 382). Moreover, acknowledging her own contribution to the *Handbook of Positive Psychology* (Snyder & Lopez, 2002) as one corrective to the situation, Harter noted that “far more attention has been devoted to the *lack* of authentic-self behavior, within the clinical, social-psychological, and developmental literatures” (p. 382). This has also been my experience in doing this research, perhaps best illustrated by Donald Winnicott's (1965) statement that he found no reason to formulate a concept of the True Self “except for the purpose of trying to understand the False Self” (p. 148). Even so, as Harter argued, “for behavior to qualify as false-self behavior, the person must have the phenomenological experience that his or her actions and words lack authenticity” (p. 383). Although the historical concern with authenticity, in whatever guise, goes back centuries, the review here explores the more recent literature, generally modernism and postmodernism, and primarily, although not at all exclusively, from the psychological perspective. As Rolf von Eckartsberg and Ron Valle (1989) observed,

“Psychologists look to philosophers for a clarification of their work. Philosophers ask the more fundamental questions regarding the nature of man . . . , the nature of being . . . , the nature of truth” (p. 287). In that vein, the review first cites the important philosophical influences of Martin Heidegger and Søren Kierkegaard.

Martin Heidegger. A notable—and to my mind, regrettable—omission in Harter’s presentation is any reference to the work of existential phenomenologist Martin Heidegger. Although the reference here will necessarily be brief, Heidegger’s work begs at least to be acknowledged in any discussion of authenticity, for as Abraham Mansbach (1991) pointed out, “the authentic mode of existence is central to Heidegger’s exposition of the Self” (p. 65). Yet more important, as Rolf von Eckartsberg and Ron Valle (1989) argued, “his thinking about the nature of man and the nature of beings and things, and the nature of the ground of being—Being which makes everything possible—provides us with a radically new starting point in philosophy and psychology” (pp. 289-290).

Nevertheless, as large as his influence may be, it is necessary to severely limit the focus here to some very specific elements of his thought. It is valuable to first briefly look at *Dasein*, a Heideggerian German neologism, at least in the sense that he employed it. Von Eckartsberg and Valle (1989) noted that “he chose a multihyphenated term, being-in-the-world (or *Dasein*) to characterize the essential two-way, person-world relationship” (pp. 290-291). According to Mansbach (1991), “the term ‘Dasein’ denotes the structure of every existing individual but is not identical with any actual individual. It is that which makes the individual possible, . . . comprising all the possible ways in which the individual can be” (pp. 67-68). For Heidegger, it is essential to understand *Dasein* before one can understand the individual Self. “Heidegger proposes *Dasein* as a transcendental subject,” argued Mansbach, “defining it as a relational rather than a

substantial entity. Dasein is not a substance which relates to that which is outside itself:

Dasein is transcendence” (pp. 68-69). Stated Heidegger (1978/1984),

Transcendence is rather the primordial constitution of the *subjectivity* of the subject. The subject transcends qua subject; it would not be a subject if it did not transcend. This means that Dasein does not sort of exist and then occasionally achieve a crossing over outside itself, but existence originally means to cross over. Dasein is itself the passage across. (p. 165)

Relatedly, another key element for the purposes here is that, as Mansbach (1991) observed, “Heidegger’s view is explicitly communitarian—authentic Self is fully recognized only in community” (Mansbach, p. 85). In Heidegger’s own words, “It is from the authentic being a self of resoluteness that authentic being-with-one-another first arises” (1953/1996, p. 274). Social philosopher Martin Plattel (1960/1965) sounded this view perhaps even more emphatically with his notion of being-a-person as coexistence. He maintained that

everyday experience seems to suggest that man first exists in himself and then, for the sake of his development, enters into all kinds of social contact with others. . . . [However] the authentic man transcends this limitation. So far as he is concerned, his being-a-person unveils itself in his being-together-with-his-fellow-men. He conceives his relationship to the other as co-constituent of the person. It is only within co-existence that man arrives at existence. His self-consciousness manifests itself as an open co-consciousness. (p. 23)

Finally, for purposes here, two other Heideggerian terms are especially noteworthy: *existentiell* and *facticity*. Although in the development of his ontology, Heidegger employed each term specifically, together both terms connote that to live authentically is to fully enter into, embrace, and embody (*existentiell*), the concreteness, particularity, and limitedness (*facticity*) of one’s being-in-the-world. Moreover, as Michael Zimmerman (1986) pointed out, and in alliance with the organic inquiry principle of transformation that in part governs this study,

An analysis of the “concept” of Dasein is fruitful only if the individual reader

becomes open to the truth about himself *as* Dasein. Hence, while the *content* of *Being and Time* is apparently devoted to theoretical issues, the very *form* of the book requires the reader to undergo dramatic change if he is to understand that content adequately. Heidegger's existential analysis makes an existentiell demand upon its readers. (p. 2)

Søren Kierkegaard. It is not the intent here to review Søren Kierkegaard's perspectives on authenticity—a major theme within both his work and his life—but merely to note his importance as an influence on subsequent theorists, as will be very evident throughout this review. As Pieter du Toit (1998) pointed out, Kierkegaard likely has been avoided by mainstream psychology because his own existential problem and focus dwelt so much on his personal struggle with what it means to be a Christian. However, as du Toit argued,

Kierkegaard's importance lies on many levels—in the expositions, dialogues, disputes and fulminations of his pseudonym authors; . . . in his highly reflective and analytic approach to the puzzles of human consciousness, in the honesty and integrity of his thinking; in the tough-minded analysis of personal problems in the light of an accepted set of values. (p. 158)

Beyond these professional incentives, very influential for me on my own journey of authenticity are the works in which Kierkegaard considers the radical faithfulness of Abraham (1954), and the radical benefit of willing one thing (1956).

Jenny Wade. Moving to the field of transpersonal psychology, Jenny Wade (1996) focused upon authenticity from the vantage point of evolution of consciousness, a useful perspective for purposes here. Readily accrediting her indebtedness to “physicist David Bohm’s version of a post-Newtonian paradigm (1980, 1986)” (Wade, p. 7), she noted that “awareness is a phenomenon that has been notoriously difficult to characterize” (p. 4), and cited “four basic essentials of consciousness” upon which noetic fields such as religion, psychology, philosophy, and neurology converge (p. 4). The first of these essentials is that “consciousness is the experience of being alive. . . . [which] involves the

ongoing and a priori sense of self as the agent who is aware” (p. 4). The second—evocative of both Heidegger and Plattel—is that “consciousness concerns the intersection between private, ‘interior,’ ‘subjective’ experience and [third], the ‘objective or ‘outside’ world” (p. 5). Wade maintained that “transcending this boundary is the crux of mysticism, whereas the interrelationship between ‘what’s in here’ and ‘what’s out there’ forms the thrust of conventional Western development models” (p. 5). The fourth is that “memory is an integral part of conscious experience, binding the moment-to-moment sense of awareness into coherent pattern that provides the sense of personal continuity, the ongoing sense of self” (p. 5).

With this base conception of consciousness, Wade held that “authentic consciousness —[in which] selfhood is undistorted by ego—is characterized by major changes in psychological integration” (Wade, 1996, p. 161), noting that “Maslow ascribes this to the absence of neurotic needs associated with survival at earlier levels (1982, 1971)” (Wade, p. 161). Abraham Maslow, she said, labeled “lower levels of functioning neurotic, not so much emotionally sick, but cognitively wrong” (p. 161). However, in authentic consciousness, “fear and compulsiveness are reduced to minimal levels, freeing energy and conceptual space for a new generativity shown through increased self-determination, self-actualization, and self-definition (Maslow 1982, 1971; Graves 1981; Csikszentmihalyi 1990)” (Wade, p. 162).

Yet for Wade, “the most significant shift in this arena is the disappearance of the fear of death (Wade, 1989), closely associated with the marked drop in neurotic behavior. The ego is at last secure” (Wade, 1996, p. 162). According to Wade, the literature has largely ignored the disappearance of the fear of death “so it is impossible to say to what extent it represents fear of physical or psychological death” (p. 162). Unfortunately, Wade

intentionally did not include the existential perspective on this issue, for Julius Heuscher (1986), who heavily drew upon existentialist Kierkegaard (1954, 1967), clearly maintained that “physical death is mainly a powerful *symbol* of the fragility of each and every aspect of our earthly existence: youth, rank, prestige, family, intelligence, strength, looks, comfort, and so forth” (Heuscher, p. 311). Existentialists aside, yet acknowledging that “total death of the ego is a difficult struggle for nearly everyone,” Wade held that “at a purely intellectual level at least, a willingness to yield up the self seems real at the Authentic stage. People at this level view death as a passage to an unknown adventure” (p. 162).

In addition to this key aspect of “willingness to yield up the self,” Wade, drawing heavily from the work of others, described several characteristics of the authentic individual. Among those characteristics, she noted that the “individual is aware of the conflicting aspects of himself—many of them represented by the small minds—but incorporates them into a coherent whole (Loevinger 1976; Cook-Greuter 1990; Jung, 1985a, 1985b)” (Wade, pp. 163-164). The individual has high self-esteem and high levels of self-integration with low ego-defensiveness. This self-integration includes “both masculine and feminine aspects of the personality, . . . freeing the individual to act androgynously” (p. 163), noting that Ken Wilber (1977) refers to this level of development as the Centaur stage. Moreover, at this stage “there is a ‘superior perception of reality,’ including acceptance of the self, of others, and of the world (Maslow 1982, p. 26), [and] life is appreciated in its complex and ever-changing totality . . . (Cook-Greuter 1990)” (Wade, p. 163). Finally for purposes here, using Maslow’s terminology, she stated that this stage is a time when “Self-actualizers do not need the affection or recognition of others for self-validation since their standards are internal” (p. 163).

James Bugental. Moving from theory to application, the perspective of the existential psychotherapist James Bugental (1981) is useful, for he maintained that all psychotherapy is really the search for authenticity:

In its simplest terms, the main undertaking of psychotherapy is that of aiding the patient in his efforts (a) to discard the distortions of awareness which arose to forestall existential anxiety, and (b) to accept the responsibilities of authentic being in the world. The central concern in both phases is with authenticity. (p. 31)

Clearly affirming his existentialist orientation, Bugental saw the basic challenge of the human experience as fully confronting and responsibly responding to the human “thrown” condition—that is, the givenness of being finite, limited, and incomplete. For Bugental a concomitant feature of this limitedness is contingency, the fact that one never has enough information to make choices with full confident assurance that they will protect that which one loves and forestall that which one fears. This recognition leads to existential anxiety. Rather than being altogether negative though, for Bugental this contingency factor, including its resultant anxiety, also gives rise to choice, freedom, and responsibility. Indeed, as may be inferred from above, it is what one does to both distort awareness to forestall anxiety as well as to disown choice, freedom, and responsibility that results in inauthenticity—with the consequence of even greater anxiety or stress.

Bugental maintained that authenticity is the primary existentialist value, and that a “person is authentic in that degree to which his being in the world is unqualifiedly in accord with the givenness of his own nature and of the world” (1981, pp. 31-32). A very key element of being authentic, therefore, is awareness of the givenness of one’s own nature and of the world: being “fully aware in the present moment, in the present situation” (p. 102).

For Bugental, being truly authentic basically comes down to this:

1. The authentic person is broadly aware of himself, his relationships, and his world in all dimensions.
2. The authentic person accepts and seems to go to meet the fact that he is constantly in the process of making choices, that decisions are the very stuff of living.
3. The authentic person takes full responsibility for his decisions, including full recognition of their consequences. It is here that the terrible threat of authenticity resides. (p. 103)

It is in fact this terrible threat that gives rise to the main focus of this present research effort: With the threat of “disaster” frequently seeming to loom if one acts authentically, how can one muster the wherewithal, the courage, to do so in the face of it, and what actually does happen when one does so? A lamentable shortcoming in Bugental’s work is that although he used the word *courage* in some section headings and included it in a key diagram, he actually said precious little about it, and certainly nothing relating to how one comes by it. As an important corrective, this review addresses courage later.

The Self

As noted in the introduction to this chapter, central to the whole notion of authenticity is the element of “to what is one being authentic”; or to invoke Bugental’s parlance, “what is one’s own nature to which one is to be in accord?” Consequently, this review explores this element in some depth. The review proceeds with observations concerning the self from the psychoanalytic perspective.

Psychoanalytic perspective. James Masterson (1985) noted that “theories of the self have led to more confusion than understanding in the development of psychoanalytical thinking” (p. 10). Drawing upon Bruno Bettelheim (1982), Masterson attributed the confusion to vital deficiencies in English translations of Sigmund Freud’s (1915-1939/1953-1974) writings, primarily Freud’s use of the German term *ich*—whose normal English equivalent is the personal, subjective *I*—but also the mistranslation of other key terms (Masterson, p. 10). According to Bettelheim, who grew up within the same

language, culture, and even city (Vienna) as Freud,

to mistranslate *Ich* as “ego” is to transform it into jargon that no longer conveys the personal commitment we make when we say “I” or “me”—not to mention our subconscious memories of the deep emotional experience we had when, in infancy, we discovered ourselves as we learned to say “I.” (Bettelheim, pp. 53-54)

Bettelheim correspondingly carried out his corrective translation to the rest of Freud’s conception of the psyche’s structure—for example, suggesting that Freud’s use of the German *Über-Ich* be translated as “above-I” or “upper-I” as correctives to “superego” (p. 59). Yet he made a key distinction in how he thought that Freud used the term *ich* or *I* in relating to the psychic structure. Bettelheim observed:

When I say “I,” I mean my entire self, my total personality. Freud, it is true, made an important distinction here. What he called the “I” refers primarily to the conscious, rational aspects of oneself. In a way, we know that we are not always reasonable and do not always act rationally. . . . So, when Freud names the reasonable, conscious aspects of our mind the I, we feel subtly flattered that our *real* I is what we value most highly in ourselves. It gives us the intuitive feeling that Freud is right to name the I what we feel to be our true self, even though we know that we do not always act in accord with that self. (Bettelheim, p. 55)

Moreover, Bettelheim noted that Freud made many references to the soul, and matters pertaining to the soul, and often used the terms psyche and soul interchangeably, but that such references were excised in English translations in preference for much more mechanical terms, such as “mental apparatus” or “the mind” (Bettelheim, p. 71).

Acknowledging that Freud’s “atheism is well known” (p. 77), Bettelheim observed that the German word *Seele*, which he felt Freud consciously employed, “has retained its full meaning as man’s essence, as that which is most spiritual and worthy in man” (p. 76). He further noted that, although Freud did not provide a precise definition of the term “soul,”

in conceptualizing the workings of the psyche, distinguishing the conscious from the unconscious, and distinguishing the functions of the *I*, and the *above-I*, Freud uses the term “soul” to describe what he regards as the overarching concept that takes in all the others. (p. 71)

What was significant for both Masterson and Bettelheim, and is especially notable for the purposes here, is that Freud apparently had a far greater subjective sense of the self than has generally been portrayed in English translations and interpretations of his works, and that such deficiencies of representation have skewed psychoanalytic thinking in conceptualizing the self. Yet, however impacted, theorists whose roots certainly include strong psychoanalytic influences, such as Kohut (1977, 1985) and Horney (1950), formed their own views on the self. I will briefly consider Kohut and Horney here.

Self Psychology: Heinz Kohut. Coming from a psychoanalytic perspective, Heinz Kohut (1977, 1985) focused the bulk of his literary output on the self. However, he admitted that even though his “investigation contains hundreds of pages dealing with the psychology of the self—yet it never assigns an inflexible meaning to the term self, it never explains how the essence of the self should be defined” (1977, p. 310). He maintained that the “demands for an exact definition of the nature of the self disregard the fact that the self is not a concept of an abstract science, but a generalization derived from empirical data” (p. 311). Thus he kept himself open. Nevertheless, Kohut did indeed have specific views concerning the self, maintaining that “we will recognize the existence of different and even contradictory selves in the same person, of selves with various degrees of stability and of various degrees of importance” (1985, p. 10). Such selves are “conscious, preconscious, or unconscious, . . . residing in the ego, id, and superego” (p. 10). Moreover, for Kohut some of these selves can be “experienced as absolute and as the center of the personality. . . . We see these various selves fighting for ascendancy, one blocking out the other, forming compromises with each other, and acting inconsistently with each other at the same time” (p. 33).

Having acknowledged and delineated the complexity of the constellation of selves

within the psyche, Kohut noted that

Among these selves, however, there exists one which is most centrally located in the psyche, one which is experienced by the individual as the basic one, and which is most resistant to change. I like to call this self the *nuclear self*. (1985, p. 10)

Elsewhere, in a more precise rendering of this nuclear self, he stated that

This structure is the basis for our sense of being an independent center of initiative and perception, integrated with our most central ambitions and ideals and with our experience that our body and mind form a unit in space and a continuum in time. This cohesive and enduring psychic configuration, in connection with a correlated set of talents and skills that it attracts to itself or that develops in response to the demands of the ambitions and deals of the nuclear self, forms the central sector of the personality. (1977, p. 177; see also Süsske, 2004)

It is this nuclear self to which this review will return in the discussion of courage later.

Karen Horney. One perspective on the self put forth by Karen Horney (1950) has special relevance because it not only has roots in psychoanalysis but it also has a humanistic cast (see Fadiman & Frager, 1994). Moreover, it is a perspective of the self that has been more recently echoed both by transpersonalist Brian Wittine (1989) and Jungian theorist James Hillman (1996). According to Horney,

There are also forces in [the child] which he cannot acquire or even develop by learning. You need not, and in fact cannot, teach an acorn to grow into an oak tree, but when given a chance, its intrinsic potentialities will develop. Similarly, the human individual, given a chance, tends to develop his particular human potentialities. He will develop then the unique alive forces of his real self: the clarity and depth of his own feelings, thoughts, wishes, interests; the ability to tap his own resources; . . . the special capacities or gifts he may have; the faculty to express himself, and to relate himself to others with his spontaneous feelings. . . . In short, he will grow, substantially undiverted, toward self-realization. And that is why I speak . . . of the real self as that central inner force, common to all human beings and yet unique in each, which is the deep source of growth. (1950, p. 17)

Having defined the real self, Horney made an important distinction between the real self and the “actual or empirical self,” the latter being

an all-inclusive term for everything that a person is at a given time: body and soul, healthy and neurotic. We have it in mind when we say that we want to know ourselves; i.e., we want to know ourselves as we are. (p. 158)

In Wittine's view (1989), Horney's "real self" equated to what he called "the existential self . . . and the 'I-process' or 'essential being' by Bugental" (Wittine, 1989, p. 272).

However, Horney also identified another self that bears noting—the idealized self: "The idealized self is what we are in our irrational imagination, or what we should be according to the dictates of neurotic pride" (p. 158). As an idealization, it is a self that is governed by perfectionism and *shoulds*, whose "inner dictates comprise all that the neurotic should be able to do, to be, to feel, to know—and taboos on how and what he should not be" (p. 65). As a creation of the imagination, it is impossible to actualize, although to the extent of the identification, "the energies driving toward self-realization are shifted to the aim of actualizing the idealized self" (p. 24).

School of British Object Relations. As David Scharff (1992) noted, contributors such as Melanie Klein (1961), Ronald Fairbairn (1952), and Donald Winnicott (1965), among others, were loosely grouped as the school of British Object Relations. One of the major contributions of this branch of the psychoanalytic family was to focus attention upon the view that from birth the development of the self is inextricably entwined with one's relationships with others, who are, in object relations parlance, referred to as *external objects* (Scharff, 1992). For the purposes here, Winnicott is especially noteworthy from this group for his notion of the *True Self* and *False Self*. Although Winnicott, a pediatrician and psychoanalyst, saw little reason to formulate a concept of the True Self "except for the purpose of trying to understand the False Self" (Winnicott, p. 148), he articulated the insight that the False Self arises as a defensive device to protect the True Self. For Winnicott, the "spontaneous gesture is the True Self in action. Only the True Self can be creative and only the True Self can feel real" (p. 148). Nevertheless, as Scharff noted, the False Self is not

opportunistic or false in a moral sense, but . . . represents a caretaker self, mediating between inner needs and the demands of the outer world. In this sense, it safeguards the true self from extinction, doing the best it can to care for the self's inner well being while maintaining the life-sustaining relationships. (Scharff, p. 46)

William James. William James (1890/1950) is a useful transitional figure not only because he is one of the antecedents of transpersonal psychology (Association for Transpersonal Psychology, 2003), but also because of his useful delineation of the self, or Self, as he primarily referred to it. The first major distinction that James made was between what he called the Empirical Self and pure Ego. It is only the former that will be treated here, for even though James entered into a lengthy discussion regarding the latter, he concluded that such metaphysical discussion “carries us beyond the psychological or naturalistic point of view” (Vol. 1, p. 401).

For James (1890/1950), “the Empirical Self of each of us is all that he is tempted to call by the name of me” (Vol. 1, p. 291). Within this Empirical Self, he delineated its “constituents” to be the “material Self,” “the social Self,” and the “spiritual Self” (Vol. 1, p. 292). Stating that “the body is the innermost part of the *material Self*,” he went on to extend that layer of the Self to include all that with which one identifies:

In its widest possible sense . . . a man's Self is the sum total of all that he CAN call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yacht and bank-account. All these things give him the same emotions. If they wax and prosper he feels triumphant; if they dwindle and die away, he feels cast down,—not necessarily in the same degree for each thing, but in much the same way for all. (Vol. 1, pp. 291-292)

According to James (1890/1950), “*a man's Social Self* is the recognition which he gets from his mates” (Vol. 1, 293). For James, this self is no minor constituent of the Empirical Self; for in his view, “no more fiendish punishment could be devised, . . . than that one should be turned loose in society and remain absolutely unnoticed by all

members thereof” (Vol. 1, p. 293). This is the self that grounds one’s self-esteem. Given this recognition, it followed for James that “*a man has as many social selves as there are individuals who recognize him and carry an image of him in their mind*” (Vol. 1, p. 294). In this sense, it might appear that James put the locus of the social selves not within the actual person but in the mental constructs held about the person by other individuals. However, James clearly put the locus of the social selves within the actual person, as is shown by his following observation that “individuals fall naturally into classes,” so that in practical terms a person has “as many different social selves as there are distinct *groups* of persons about whose opinion he cares” (Vol. 1, p. 294). James seems to infer that a person will put forth a particular social self appropriate to the image one assumes is in the mind of the other individual. Yet there are two other noteworthy elements here. First, in James’ perspective it is not just the reduction of selves that one might put forth due to the aggregation of individuals, but that a person can control the amount of selves put forth by the degree of one’s investment in another’s opinion. Given this possible control, “a person may have many or few social selves” (Fadiman & Frager, 1994, p. 295). Second, which self a person shows to one individual might be quite different from the self that the person shows to another, not by any necessary duplicity, but merely by virtue of the multiplicity of selves available to be shown.

Given James’ perspective, it is the layer of the social Self that appears most susceptible, at least at some level, to issues about one’s authenticity. In a statement akin to the perspective of Kohut (see above), James observed,

There results what practically is a division of the man into several selves; and this may be a discordant splitting, as where one is afraid to let one set of his acquaintances know him as he is elsewhere; or it may be a perfectly harmonious division of labor, as where one tender to his children is stern to the soldiers or prisoners under his command. (Vol. 1, p. 294)

Although James did not specifically mention *authentic self* in his delineation of social selves, it appears that he moved toward the concept in his discussion on the “Rivalry and Conflict of the Different Selves” (Vol. 1, pp. 309-317). James observed,

Such different characters may conceivably at the outset of life be alike *possible* to a man. But to make any one of them actual, the rest must more or less be suppressed. So the seeker of his truest, strongest, deepest self must review the list carefully, and pick out the one on which to stake his salvation. All other selves thereupon become unreal, but the fortunes of this self are real. Its failures are real failures, its triumphs real triumphs, carrying shame and gladness with them. (Vol. 1, p. 310)

Even so, as James was referring to social selves, which, in his perspective, one presents outward to the world, it seems hasty to try to pin this “truest, strongest, deepest” social self as the one he might have called the authentic self. He might have reserved that term for the Spiritual Self.

In describing the Spiritual Self, James (1890/1950) stated that “so far as it belongs to the Empirical Me, I mean a man’s inner or subjective being, his psychic faculties and dispositions, taken concretely; not the bare principle of personal Unity or ‘pure’ Ego” (Vol. 1, p. 296). For James, “these psychic dispositions are the most enduring and intimate part of the self, that which we most verily seem to be” (Vol. 1, p. 296). Again, this sounds very akin to Kouhut’s nuclear self. Whereas James saw the social selves as outwardly focused, he saw the spiritual self as being inwardly focused. Although James was pointedly not referring to a “bare principle of personal Unity or ‘pure’ Ego,” he construed the Spiritual Self to be

the home of interest—not the pleasant or the painful, not even pleasure or pain, as such, but that within us to which pleasure and pain, the pleasant and the painful, speak. It is the source of the effort and attention, and the place from which appear to emanate the fiats of the will. (Vol. 1, p. 298)

Moreover, and significant for the present study, for James

this central part of the Self is *felt*. . . . It is something with which we also have direct

sensible acquaintance, and which is as fully present at any moment of consciousness in which it *is* present, as in a whole lifetime of such moments. . . . But when it is found, it is *felt*; just as the body is felt, the feeling of which is also an abstraction, because never is the body felt all alone, but always together with other things. (Vol. 1, pp. 298-299)

As for the precise nature and locus of this feeling, James admitted that he had better not try to generalize, but to speak only from his own experience, which he then detailed as mostly coming from the region of his head. In summing up his experience of it, he wrote,

In a sense, then, it may be truly said that, in one person at least, the “Self of selves,” when carefully examined, is found to consist mainly of the collection of these peculiar motions in the head or between the head and the throat. I do not for a moment say that this is all it consists of, for I fully realize how desperately hard is this introspection in this field. (Vol. 1, p. 301)

Humanistic psychology: Carl Rogers. Carl Rogers (1961), the originator of person-centered psychotherapy, concluded that underneath all of the presenting issues that his clients would surface, was “one central search. . . . Each person is asking, ‘Who am I, *really*? How can I get in touch with this real self, underlying my surface behavior? How can I become myself?’” (p. 108). Though he came to such a conclusion, Rogers did not really attempt to define the self, but merely pointed to some of its chief characteristics. The two primary characteristics of the self to which he seemed most attuned were: (a) that the self is not so much a static entity but is essentially a process, and (b) that within the self, like “in every organism, at whatever level, [there is] an underlying flow of movement toward constructive fulfillment of its inherent possibilities” (p. 7). This latter, of course, echoes Horney, Wittine, and Hillman, as cited earlier. Consequently, although deeply interested in working with clients to “get in touch with this real self,” Rogers focused his attention both upon creating the supportive environment for that “intouchness” to happen, and then upon what happens when one gets increasingly closer to this self, this process. He was convinced from his “own experience that . . . when you

get to what is deepest in the individual, that's the very aspect that can most be trusted to be constructive or to tend toward socialization or toward the development of better interpersonal relationships" (Buber, 1997, p. 80).

Existential psychology: James Bugental. Bugental (1981) found erroneous the assumption that "the words 'I,' 'Me,' 'Self,' and 'person' all point to the same psychological entity" (p. 194), and he attempted to make clear distinctions among them. The focus here will be on the first three terms. For Bugental, "the *I* . . . is irreducibly a unity and invariably a subject. It is . . . the essential being" (p. 201). Underscoring the "pure subjectness of the *I*" (p. 201), he referred to the *I* as the *I-process*, maintaining that the basic process of being (i.e., "fundamental to all else in the human experience" [p. 35]) is *feelingful awareness*, and that "most basically, the *I* is that feelingful awareness" (p. 204). Using the analogy of showing a motion picture, where there is a light source, a film, and a screen, Bugental said that "the light may be equated as the *I-process*, to the individual being. It is undifferentiated and contentless" (p. 205).

In contrast to the *I*, Bugental (1981) construed the *Me* as "pure object and really only an adjective applied to certain perceptual experiences" (p. 194). In his view,

The *Me* includes the physical body, customary patterns of behavior as an observer might note them, the memory of past actions and feelings. The *Me* of itself is inert, unaware, and it cannot make any of the defining statements the *I* makes. (p. 201)

As for the *Self*, Bugental maintained that it is

a word used with some overlapping of meaning with *Me*. The common element abstracted out of many and diverse perceptions of one's *Me* may be named the *Self* (just as we may speak of "tableness" from our experiences of many tables). This makes its significance synonymous with the *Self-concept*, and this will generally be my usage. (p. 201)

Referring again to the motion picture analogy, Bugental likened the *Self* or *Selves* to "various films that may be shown by the projector. They may be very similar or quite

contrasting. The films are highly differentiated and content-laden” (p. 205). Moreover, citing the work of Victor Raimy (1943, 1948), who spoke of the “self as a ‘learned perceptual object’” (Bugental, 1981, p. 205), Bugental held that in a similar fashion, “contrasting learning experiences give rise to contrasting *Selves*” (p. 205). Completing his analogy and summing up his distinctions, Bugental maintained that

since we never see a *Self* directly but only its image as we experience ourselves or one another, the image on the screen may be equated to the experienced *Self* of a given individual at a given time. Thus the image a person projects of himself may be thought of as the product of his being (*I-process*) as “interpreted” by his *Self* (*Selves*) at any given time, just as the image on the screen is the light translated by the being projected through the film. (p. 205)

Central to Bugental’s observation is that “although there is an experienced singleness in each of us, there is also an undeniable multiplicity. Thus we are confronted with the paradox of concurrent unity and plurality in the person” (p. 216).

Roberto Assagioli. Roberto Assagioli (1965) established a model of psychospiritual development called *psychosynthesis*. Although his model contains some elements very reminiscent of Kohut’s, James’, and Bugental’s perspectives on the various selves, namely Assagioli’s concept of subpersonalities, his model overall reflects a clear transpersonalist orientation. In that, the focus here is primarily upon Assagioli’s concept of the self. To depict his understanding of the self, Assagioli developed the “Egg Diagram,” (see Figure 1) as an anatomical representation “of our inner constitution” (p. 16), although he freely conceded its limitations in depicting the dynamic processes. My intent here is not to fully delineate the whole model, but to point out those elements of the model that are important for this particular study. These elements are the “Conscious Self or I” (#5 in Figure 1), the “Higher Self” (#6 in Figure 1), and the relationship between them.

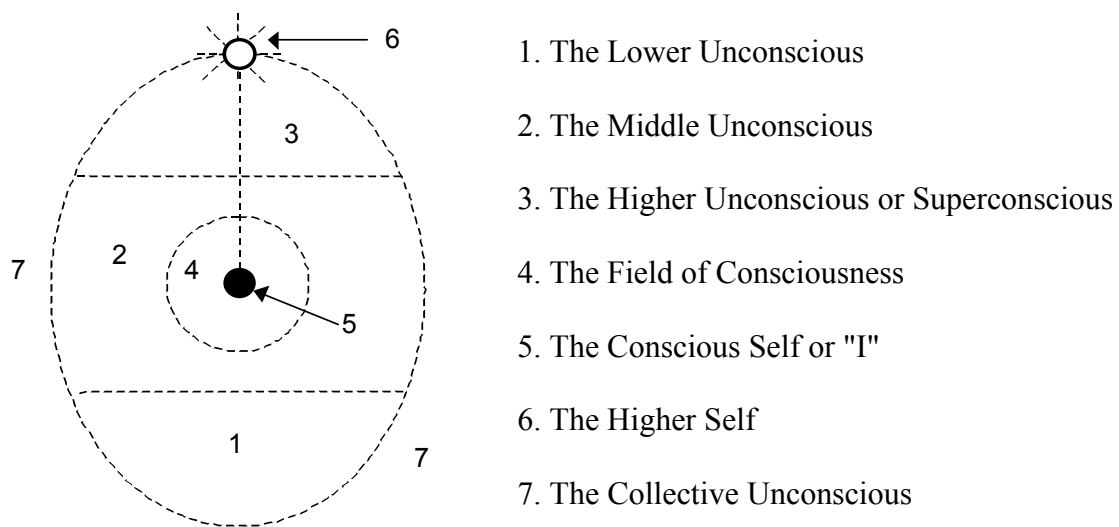


Figure 1. Assagioli egg diagram.

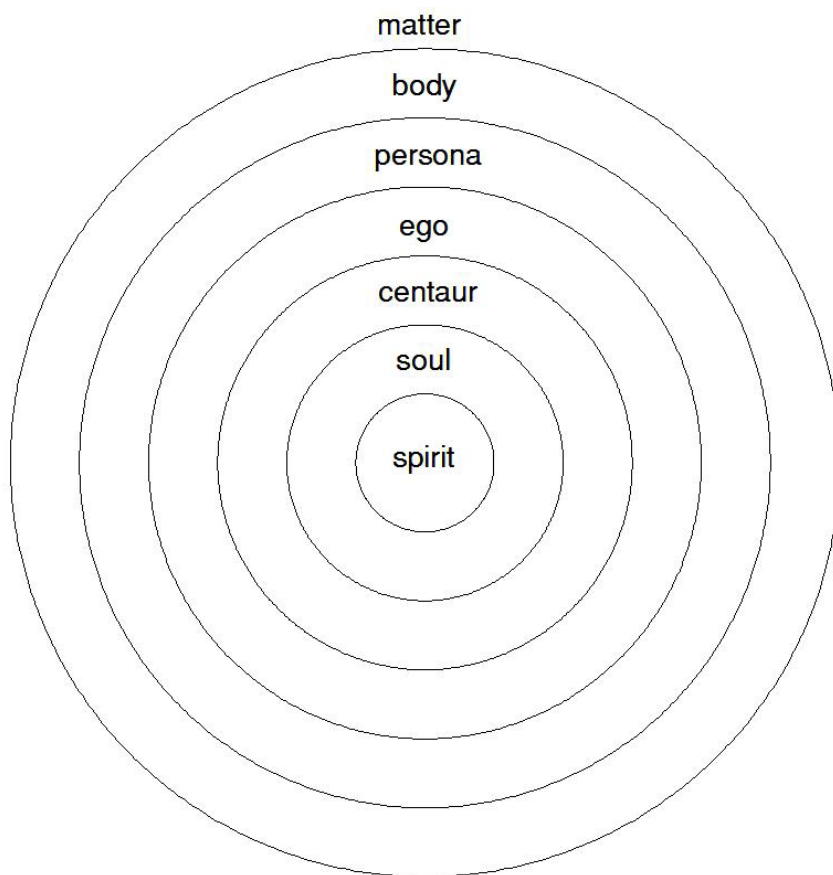


Figure 2. Wilber's nest model.

According to Assagioli (1965), the “conscious self,” the “self” or “I” is “the point of pure self-awareness. . . . [It is not] the changing *contents* of our consciousness, . . . [but] the center of our consciousness” (p. 18). Yet because this conscious self frequently gets submerged in the torrent of changing contents of consciousness, and seems to totally disappear at times, for example, during sleep, Assagioli held that there is a permanent center or true Self (#6 in Figure 1) which is situated beyond or above the conscious self or ego. Moreover, although it might appear that there are two different selves, this is an illusion, for in reality, said Assagioli,

the Self is one; it manifests in different degrees of awareness and self-realization. The reflection [i.e., conscious self] appears to be self-existent but has, in reality, no autonomous substantiality. It is, in other words, not a new and different light but a projection of its luminous source. (p. 20)

For Assagioli, then, what one experiences as one’s self is rarely the true Self, because the true Self is “generally” beyond consciousness (p. 20). As John Firman and Anne Gila (1997, 2002) observed, it is this Self that is inherently connected to, or in some way participates in or with the Divine Self. Thus, if the task of the conscious self is to become an ever more coherent projection of the luminous source, it appears that the participation task of the true Self, the authentic self, is to be “merely” the glass—to use the image of Teresa of Avila (1961)—through which the Divine Light, the Divine Will, flows. Such gives whole new meaning and depth to Jourard’s (1964) notion of the transparent self.

It is necessary to also briefly note how Assagioli construed how one generally experiences one’s self—through subpersonalities. Analogous to James’ *various selves*, Assagioli viewed subpersonalities as the various roles that one plays out in daily life, be it functionally (e.g., work-related roles, or relationships roles, such as mother or friend) or psychically (e.g., “innocent,” or domineering). Assagioli considered it important to

become conscious of the roles one plays—identifies with—so that one can both play the roles and realize that such are just roles and not the essential I-consciousness of one's being. Such awareness is the process of disidentification.

Transpersonal psychology: Ken Wilber. Ken Wilber (2000) tackled the subject of *what is the self* head on, but given the fullness of his treatment, only certain highlights of it can be presented here. First of all, it should be noted that, consistent with Wilber's typical approach, his treatment of the self was heavily taxonomical and oriented from a developmental perspective. Central to his treatment is what he called the "Great Nest of Being" (p. 437), an acknowledged reframing of perennial philosophy's "Great Chain of Being." He used this term to denote the various levels of being and consciousness, but even more so to denote "each senior dimension enveloping and embracing its juniors, much like a series of concentric circles" (p. 437; see Figure 2). Wilber introduced the term *holon* to refer to these various dimensions, a holon being "a whole that is part of other wholes" (p. 439), and he asserted that these holons "exist in nested hierarchies—or holarchies—such as atoms to molecules to cells to organisms to ecosystems" (p. 439). He also variously referred to these holons as *levels*, *structures*, or *waves* (p. 439), depending upon the precise connotation that he wished to convey. By level, he referred to the hierarchical developmental level of the holon, where it fit in the Great Nest; by structure, he referred to how the holon was organized at that particular stage; and by wave, perhaps the most salient of the terms, he wished to emphasize "the fact that these levels are not rigidly separate or isolated, but, like the colors of a rainbow, infinitely shade and grade into each other" (p. 439). In Wilber's view,

There is nothing linear or rigid about these various waves. . . . Individual development through the various waves of consciousness is a very fluid affair. Individuals can be at various waves in different circumstances; aspects of their own

consciousness can be at many different waves; even subpersonalities in an individual's own being can be at different waves. Overall development is a very messy affair! (p. 439)

Within such a developmental context, Wilber (2000) noted that there are two primary experiences of the self, *I* and *me*. The former, *I*, because it is experienced as the observer or witnessing self, he called the *proximate self*, “since it is closer to you” (p. 465); the latter, *me*, because it is experienced as the self that is observed, he called the *distal self*, “since it is objective and ‘farther away’” (p. 465). He referred to “both of them together—along with any other source of selfness—” as the *overall self* (p. 465). For Wilber, these distinctions were essential because

during psychological development, *the “I” of one stage becomes a “me” at the next*. That is, what you are identified with (or embedded in) at one stage of development (and what you therefore experience very intimately as an “I”), tends to become transcended, or disidentified with, or de-embodied at the next, so you can see it more objectively, with some distance and detachment. In other words, the *subject* of one stage becomes an *object* of the next. (p. 466)

For Wilber (2000), then, the proximate self or *I* is a sort of progressively transcending subject, evolving from the infant bodyself to mental self, all the way—at least in terms of possibilities “at the upper reaches of consciousness” (p. 466)—to “the ultimate *I*, which is none other than radiant Spirit and your own true Self” (p. 466). He maintained that the overall self includes all the developmental stages of the proximate self, along with the various subpersonalities that exist or operate within a person at a given time, providing one's “sensation of being a self in this moment” (p. 466), including the Ultimate Witness, which is at the very back of one's awareness. Moreover, with echoes of Assagioli (1965), he argued that “the self navigates through the basic waves of the Great Nest by using the self's capacity to *identify* with each wave and ride it to some sort of completion” (p. 470), at which point it disidentifies with that level, while incorporating it into the next.

According to Wilber, at each level the self “*sees a different world*: it faces new fears, has different goals, suffers new problems . . . [and] has a new set of needs, a new class of morals, and a new sense of self” (p. 470). He referred to such developmental progression as the “*self-related lines or streams*, because they are all intimately connected with the self and its extraordinary journey through the great waves” (p. 470).

Much like Assagioli (1965), Wilber (2000) also maintained that subpersonalities play a dominant role in the experiencing of one’s self. According to Wilber,

Authorities on subpersonalities point out that the average person often has around a dozen or more personalities variously known as parent ego state, child ego state, adult ego state, topdog, underdog, conscience, ego ideal, idealized ego, false self, authentic self, real self, harsh self, critic, superego, libidinous self, and so on. Most of these are experienced, in part, as different vocal or subvocal voices in one’s inner dialogue. (p. 532)

Regardless of any specific delineation of subpersonalities, the key factor is that Wilber saw these subpersonalities both as the way one variously experiences oneself, and as an important element of one’s inner dialogue. Noting above that development “is a messy affair,” for Wilber, a major complicating factor in one’s self-experience and inner dialogue is that each subpersonality can be at a different developmental level, while the self itself is in its own particular developmental level. Nevertheless, whatever be the internal dialogue, Wilber saw “the task of the proximate self is to fashion some sort of integration or harmony in the chorus of voices, and thus more surely wend its way to the Source of them all” (p. 534).

In the mode of his spectrum of consciousness model (Wilber, 1977), Wilber (2000) outlined a quadrant model in which he has mapped corresponding lines of development according to interior and exterior dimensions, and individual and collective dimensions. The left half of the model depicts levels of interior consciousness: the *I*—individual

interior or intentionality—is on top, with *We*—collective or communal—interiority (consciousness and enculturation) on the bottom. The right half depicts their correlate exteriorities, *It*—individual physical structures or exterior behavior—is on top; and on bottom, the *Its*—the collective or social (cultural) structures. The important element of the model to be noted here is that, in the vein of both Heidegger and Plattel, it stresses that “individuals never exist alone; every being is a being-in-the-world” (p. 495). Moreover, the *We*, and the sense of *We*, embedded as it is in social enculturation—with its worldviews, ethos, and myths—is in turn embedded within social structures that ground, formalize, and further condition that consciousness. Consequently, the development of I consciousness is heavily influenced by the consciousness level of the community and social systems within which one lives. Even so, according to Wilber, the development of individual consciousness calls for uprooting from inaccurate, damaging cultural myths and transcending them. For Wilber, the path of individual consciousness is to move eventually from the egocentric *me* to the sociocentric *we*: Yet “no longer just us (my tribe, my clan, my group, my nation) but *all of us* (all human beings without exception, regardless of race, religion, sex, or creed)” (p. 537).

Michael Washburn. In Michael Washburn’s (1988, 1994) bipolar theory, which is drawn primarily from psychoanalytic, ego-development, and Jungian perspectives (Daniels, 2002), the self consists of the *nonegoic core* (Self) and the *ego* (self). These two components of the self are actually systems, with the nonegoic core, or *Dynamic Ground*, as Washburn alternatively refers to it, ripe with potentials. Out of this nonegoic core the ego emerges and to which the ego eventually returns in its then-enhanced state, as part of the psychic developmental journey. According to Washburn’s conception, which he referred to as a dynamic-dialectic paradigm,

the small s self of the egoic stage, the mental ego, is an actually existing self but not a complete self. It is a pole of a bipole, which, as such, is something that possesses real but not self-subsistent existence. True, the mental ego may believe itself to be an independent and complete self, but this is a false pose based upon a repressive submergence of the nonegoic pole of the psyche. Beneath, then, the mental ego's pose of independence there invisibly exists the nonegoic pole, which is at once the mental ego's prior and ultimate Ground, and self, the big S Self. (1988, pp. 38-39)

In Washburn's conception, the egoic stage, while not in any way an illusion, "is a merely partial and distorted reality" (p. 38). However, the ego eventually

sees that behind the surface of ego identity and at the center of repressed depths of the soul there lies a redeemable core, a higher self—a self of spontaneity and generosity, outgoingness and outreachingness—that needs to be elicited into activity and induced to grow. (1994, p. 258).

In short, in contrast to Wilber who asserted that the small s self is really an illusion to be transcended, and in contrast to Assagioli who envisioned the small s self to be merely a reflection of the transpersonal Self, with no real substance by itself, for Washburn both components of the self are real, although one in greater or lesser distortion from the real Ground of the other.

Ethnic variations on the self. The concepts of the self thus far presented are primarily Western perspectives—mostly male at that—and are largely oriented toward a sense of individuation. Although such perspectives predominate in the psychological literature, and are consequently the main focus here, they certainly are not the only valuable perspectives on the self. Suggesting an extended notion of self, Christopher Aanstoos (1986) cited the Iroquois notion of the "long body," according to which the body extends beyond the skin, "specifically to the other members of the tribe. They did not mean a merely symbolic contact with each other. Rather they actually experienced each other in and through their own bodies (Lyons, 1976)" (Aanstoos, p. 49). Aanstoos cited Carlos Castaneda (1968, 1974) as having noted similar self-experiences within the Yaqui Indians

of Mexico. Such self-experiences appear to support the communitarian notions of the self articulated above by both Heidegger and Plattel.

Coming from his experience of working in India, Japan, and America, Alan Roland (1988) noted that “the intrapsychic self varies significantly if not radically according to the social and cultural patterns so civilizationally different” (p. 4). One major variation of the self he noted within both Indian and Japanese cultures, is the *familial self*. By this Roland meant “a basic inner psychological organization that enables women and men to function well within the hierarchical intimacy relationships of the extended family, community, and other groups” (p. 7). Describing this intrapsychic organization further, he noted that in such “relationship-centered cultures . . . there is constant exchange through permeable outer ego boundaries . . . [and] a highly private self is maintained” (pp. 7-8). Moreover,

the experiential sense of self is of a “we-self” that is felt to be highly relational in different social contexts; [there is] a *socially contextual ego-ideal* that carefully observes traditionally defined reciprocal responsibilities and obligations; . . . [and] *modes of communication* . . . are always on at least two different levels. (p. 8)

In Roland’s view, this familial self predominated in both Indians and Japanese—albeit with cultural variations—over a sense of individualized self.

Shifting to another continent, Okechukwu Ogbonnaya (1994) described a view of the person and of the self that speaks of community, yet far differently than described by Roland, and far more extensively than described by Aanstoos. Ogbonnaya argued that “from an African worldview the human person must be seen as community in and of itself including a plurality of selves” (p. 75). Although Ogbonnaya described some tribal perceptual and taxonomic differences regarding the various selves within what he termed the *persona-communal*, or person, he claimed a general accord in the African construct.

Reflecting not just a psychology but an overarching cosmology that he saw as an alternative to the “ultraindividualistic orientations of modernity” (p. 76), he stated that the communal principle “insists on seeing the world in terms of fundamental connection and interdependence of all that exists in the cosmos” (p. 76). Although at first echoes of Assagioli’s psychosynthesis might seem to abound in the African construct, Ogbonnaya painted a much more involved constellation:

As Taylor (1963) has pointed out, the person in African worldview should be visualized as a centrifugal force capable of emanating other complex selves that can interpermeate each other as well as other selves generated from other persona-communal centers. This centrifugality of the person reaches into all directions and touches all events that contribute to the full person—the mythical past, the generational past, the ever present nature, and the self in the process of being born. (p. 79)

Stressing that both the persona-communal and society project is one of harmonization (see also the notion of *Sudicism*, in Asante, 1984, pp. 167-168), Ogbonnaya claimed that “no particular aspect of the persona-communal takes prominence in isolation from the others but draws constantly from the strength of the other selves to accomplish the task at hand” (p. 82).

Concept of no-self. This review has proceeded as if the self, however construed and culturally envisioned, is a sine qua non of the human being. Yet it is important to acknowledge at the close of this section of the review, that although the existence of the self is a widely held Western notion, and as noted just above, has variants in other cultures, it is not a universally held perspective. The Buddhist idea of *anatta*, or *no self*, is to be especially noted. As Vietnamese Zen master Thich Nhat Hanh (1995) has pointed out, “some people say that Buddhist practice is to dissolve the self. *They do not understand that there is no self to be dissolved. There is only the notion of self to be transcended*” (p. 185). This notion is also reflected both by David Loy (1992), and Kaisa

Puhakka (2000), who maintained that the self is a mental construct totally dependent upon the thought of the thinker. In an anatta version of the African worldview, Thich Nhat Hanh maintained that what only exists is *interbeing*, in which everything that exists is part and parcel of everything else:

As soon as you know mountains are made of rivers and everything else and rivers are made of mountains and everything else, it is safe for you to use the words “mountains” and “rivers.” In Buddhist practice, what is essential is for you to realize the nature of interbeing and transcend the notion of self and all its constraints. When you touch the reality of non-self, you touch at the same time nirvana, the ultimate dimension of being, and become free from fear, attachment, illusion, and craving. (Nhat Hanh, p. 185)

I acknowledge this latter perception of reality both for its rich concept of interbeing, and to underscore the problematic nature of discussing the self or Self: That even with the extensive literature on the self (or Self), even from just Freud to Wilber, the self seems to defy articulation as to its precise contours, not to mention, as Thich Nhat Hanh and some others contend, that it does not in itself even exist.

Caveat to reader. As the present exploration on the self comes to a close, in my view it is important to remember that ultimately the self, or any experience of self or selves, is an aspect of individual consciousness and consequently of consciousness itself, thus shrouded in mystery and beyond reification. This seems true whether the self is merely a notion to be transcended or a metaphysical reality, as in the following notion of Ludwig Wittgenstein (1921/1974): “The philosophical self is not the human being, not the human body, or the human soul with which psychology deals, but rather the metaphysical subject, the limit of the world—not a part of it” (p. 119).

Challenges to Authenticity

Starting just with Freud’s (1915-1939/1953-1974) notion of defense mechanisms, and psychoanalytic psychology’s strong focus on pathology, literature delineating the psychic

challenges to authentic functioning is voluminous, although it generally fails to specifically address authenticity *per se*. Sissela Bok (1982), in like fashion—focusing not on authenticity but on its opposite, self-deception—pointed out that self-deception is a highly paradoxical human dynamic: the self keeping secrets from itself. She wondered how the self which knows can be both the knower and the deceiver. She argued that “the most sustained effort to overcome this seeming paradox has been that of psychoanalysis” (p. 61), an observation Bugental (1981) extended to all psychotherapy, of whatever form. The challenge of self-deception, of course, is certainly not limited to merely the Western self. However, at least in one corner of the East, the source of the self-deception is seen quite differently than from the West. Tibetan Buddhism’s concept of the bardo state recognizes the immense challenge it is to embrace one’s own divine nature. According to this concept, even after physical death, when we come face to face with our own divinity, we can handle such immensity for only the briefest time and then we turn away from it (Novak, 1994).

Concentrating on the Western perspective, though, and noting that the literature may be rife in delineating individual pathologies, I wish here to provide a brief minitaste of literature detailing some of the challenges debilitating authenticity from the outside. From a microcultural climate perspective, Firman and Gila (1997), drawing from both Winnicott and Kohut, among many others, emphasized the lack of adequate mirroring even as infants of one’s essential self by primary caregivers in one’s life, thus prompting self-adaptations that submerge one’s authentic self in order to perceivably survive at all within the family matrix. Gilligan (1982), Brown and Gilligan (1992), and Lerner (1993) illustrated the subtle but dramatic pressures that adolescent girls and women encounter which foster submerging their true experience and true selves in order to preserve

relationships. Citing women scholars such as Nancy Chodorow (1978), Carol Gilligan (1982), Judith Jordan (1991), and Jean Miller (1986), Harter (2000b) pointed out that

connectedness to others is as essential as the development of autonomy. . . . [R]elatedness with others brings clarity, reality, and authenticity to the self. However, an overemphasis on connectedness and care giving may jeopardize authenticity and the development of one's true self. (p. 86)

Charles Tart (1987) saw other obstacles brought on by relatedness. Just the title of his work, *Waking Up: Overcoming the Obstacles to Human Potential*, suggests that a big part of the challenge is simply waking up from a more broadly, culturally induced trance. Tart, who drew upon the philosophy of G. I. Gurdjieff (see Ouspensky, 1977), argued that even though culture is inevitable, necessary, and has enormous benefits, most of us live in an induced *consensual trance*, an inherent byproduct of enculturation. The consensus trance, with its accepted vision of reality, consists of a whole multitude of established norms, values, and beliefs; yet it frequently “involves a loss of much of our essential vitality . . . [and] is (all too much) a state of partly suspended animation and inability to function, a daze, a stupor” (Tart, p. 85). With such enculturation and consequent conformity, there is tremendous danger of suppressing one's essence, one's “genuine, deepest self” (p. 88). As Firman and Gila (1997) pointed out, this notion is also echoed by Arthur Deikman (1982), Robert DeRopp (1968), and Wilber (1983), the latter referring to the cultural dynamic as *embedded consciousness*.

Also from the macroculture perspective, more pronounced challenges to authentic functioning have been well delineated by philosophers Sissela Bok (1978, 1982) and David Nyberg (1993), both of whom examine the complexities, levels, and dynamics of truth-telling and deception—or in Bok's words, “the more vexing dilemmas of ordinary life; dilemmas which beset those who think that their lies are too insignificant to matter

much, and others who believe that lying can protect someone or benefit society” (Bok, 1978, p. xxi). As their works make quite clear, the deception terrain is extremely subtle, complex—and abounding. Nyberg, who wondered if “there is something about the design of our very nature that accounts for our natural inclination to practice deception of self and others,” (Nyberg, p. 102), pursued a case for varnishing the truth. Stated Nyberg:

Our culture, and other cultures, give us ambivalent philosophical and religious teachings about the morality of truth telling and deceiving. In learning that some deceits are intolerable we also learn that certain others are not only tolerated, even rewarded, but indeed are required. Perhaps this ambivalence enables us to glimpse a large, vague truth about morality: if our sentiments draw us toward whatever is useful and agreeable and not harmful to ourselves or others, then morally we are on the right track. (p. 219)

Like Nyberg, Bok (1978) acknowledged that there are some crisis situations when deceit seems to be the only viable recourse, such as necessary protection of self, clan, or clients, where “silence is so interpreted that the secret stands revealed thereby” (p. 147). Still, she cautioned moral sensitivity to the larger harm that might be done in some cases; and overall, she cautioned against the all too easy slide into deception, with its subtle and sundry levels, and argued for more truth-telling. Unlike Nyberg, Bok concluded,

Must we take these levels of deception to be our lot? Are they somehow immutable? There is no reason to think so. They vary from one family to another, from one profession or society to the next. As a result, there is ample room for change. . . . Individuals, without a doubt, have the power to influence the amount of duplicity in their lives and to shape their speech and action. They can decide to rule out deception wherever honest alternatives exist, and become much more adept at thinking up honest ways to deal with problems. Finally, they can learn to . . . make clear their preference for honesty even in small things. (1978, p. 243)

As a sort of postscript note to the above dilemma of truth-telling, Huston Smith (1995) pointed out that truth can be viewed from a comparative perspective. For example, a primary Western cultural perspective is to focus upon the veracity of statements or assertions in themselves. In contrast, the East Asian view of truth is much more

personally or socially oriented, focusing on how one's words and actions might affect another. Additionally, its view is far more pragmatic, holding that "an act or utterance to be true to the extent that it 'gestalts' . . . a situation in a way that furthers a desired outcome—in China's case, social harmony" (p. 46). Such perspective suggests a wholly different point of view on authenticity than the Western perspective that is generally being explored in this present study. However, it is perspective that warrants noting, and to which this report will return in the concluding chapter.

Will

Implicit in Bok's conclusion above lies the notion that individuals have a choice, that they are capable of making some level of free choice regarding their decisions and actions. This in turn brings up the problematic notion of will, or free will. Wilber (2000), in his discussion of the self, briefly cited the will as that function of the self that makes "choices that are free within the constraints and limitations of its present level" (pp. 468-469), and in doing so, he referenced James, Assagioli, and Rollo May. Because the notion of will directly bears on the issue of authentic choice, their views are briefly presented here, along with Jung's, as precariously misrepresentative as such brevity might be.

James and May. Rollo May (1969) observed that James "struggled all his life with the problem of will" (p. 218). James himself acknowledged (1890/1950, Vol. 2) that the problem of free will cannot be answered by psychology, but only dealt with as a metaphysical question, and even so, he thought that freedom of the will remained a mystery (Assagioli, 1973, p. 239). Yet James (1899/1958) readily affirmed the existence of free will with the simple argument against the fatalists that "if free will *were* true, it would be absurd to have the belief in it fatally forced on our acceptance" (p. 129). Thus affirmed, James maintained that the activity of the will is consciousness, to attend to one

particular idea or impulse versus another (1890/1950 Vol. 2, 1899/1958), noting that consciousness—of whatever form or level—is presented with both impulses toward some action and inhibitions restricting such action. He perceived impulses and inhibitions as competing forces, neither inherently good nor bad by themselves. Central to James' notion of the will is that whatever is held, attended to, or dominates in consciousness—"the so-doing *is* the *fiat*" (1890/1950 Vol. 2, p. 561)—will inevitably lead to action, be it externalized or neurological. He provided the following illustration, which he said "seems to contain in miniature form the data for an entire psychology of volition" (Vol. 2, p. 525):

We know what it is to get out of bed on a freezing morning in a room without a fire, and how the very vital principle within us protests against the ordeal. Probably most persons have lain on certain mornings for an hour at a time unable to brace themselves to the resolve. We think how late we shall be, how the duties of the day will suffer; we say, "I must get up, this is ignominious," and so on. But still the warm couch feels too delicious, and the cold outside too cruel, and resolution faints away and postpones itself again and again just it seemed on the verge of the decisive act. Now how do we ever get up under such circumstances? If I may generalize from my own experience, we more often than not get up without any struggle or decision at all. We suddenly find that we have got up. A fortunate lapse of consciousness occurs; we forget both the warmth and the cold; we fall into some revery [sic] connected with the day's life, in the course of which the idea flashes across us, "Hollo! [sic] I must lie here no longer"—an idea which at that lucky instant awakens no contradictory or paralyzing suggestions, and consequently produces immediately its appropriate motor effects. It was our acute consciousness of both the warmth and the cold during the period of struggle which paralyzed our activity. . . ." (Vol. 2, p. 524)

For James (1899/1958), "voluntary action, then, is at all times a resultant of the compounding of our impulsions with our inhibitions" (p. 121). Moreover, the moral act "consists in the effort of attention by which we hold fast to an idea which but for that effort of attention would be driven out of the mind by the other psychological tendencies that are there" (p. 126). However, James recognized that over the span of one's many activities and endeavors, such acts of voluntary attention are relatively brief and

intermittent. Even so, for James,

It is not the mere size of the thing which constitutes its importance: it is the position in the organism to which it belongs. Our acts of voluntary attention, brief and fitful as they are, are nevertheless momentous and critical, determining us, as they do, to higher or lower destinies. (p. 127)

May (1969) cited the genius of James landing on the notion of attention as central to solving the problem of will, yet criticized his lack of substantiation of the fiat of the will—that is, that attention essentially equates to action—especially given the illustration James provided of deciding to get out of bed on a cold morning. James’ missing element, in May’s assessment, is *intentionality*. Said May, “By intentionality, I mean the structure which gives meaning to experience. It is not to be identified with intentions, but is the dimension which underlies them; it is man’s capacity to have intentions” (pp. 223-224). Having given his overall frame for the term, and more precisely, what he perceived to be a critical dynamic to experience itself, he further defined the term in two stages. The preliminary stage “is the fact that our intentions are decisive with respect to how we perceive the world” (p. 224). In explicating the secondary stage, he drew from the etymology of the Latin stem *intendere*, noting that it includes the notion of “movement toward something—*tend* toward, *tendency*” (p. 229); but with its subroot *tend*, it also refers to “to take care of—we tend our sheep and cattle, and *we tend* to ourselves” (p. 229). With such denotations, May maintained that intention points to commitment and conviction:

The conclusion, therefore, to which our argument points is that every *meaning has within it a commitment*. And this does *not* refer to muscles *after* I get an idea in order to accomplish the idea. . . . You have, rather, a human being *intending* something. And you cannot understand the overt behavior except as you see it in relation to, and as an expression of, its intention. Each act of consciousness *tends toward* something, is a turning of the person toward something, and has within it, no matter how latent, some push toward a direction for action.

Cognition, or knowing, and conation, or willing, then go together. We could not

have one without the other. This is why commitment is so important. If I do not *will* something, I could never *know* it; and if I do not know something, I would never have content for my willing. (p. 230)

Yet for May (1969), the type of cognition that he referred to in intentionality is not just immediate awareness, but “includes spontaneous, bodily elements and other dimensions which are usually called ‘unconscious’” (p. 234). Indeed, May saw the depth dimension (unconscious) as vastly enlarging intention, pushing one past “conscious purpose to the more total, organic, feeling, and wishing man, the man who is the product of his past as well as moving toward the future” (pp. 234-235).

Assagioli. Assagioli’s (1973) conception of the will is also useful to consider here, albeit primarily from a macro perspective. He considered the will to be a person’s most fundamental inner power, and emphasized its training, maintaining that

There are two reasons for this: the first is the will’s central position in man’s personality and *its intimate connection with the core of his being—his very self* [italics added]. The second lies in the will’s function in deciding what is to be done, in applying all the necessary means for its realization and in persisting in the task in the face of all obstacles and difficulties. (p. 6)

He described the will according to three dimensions: aspects, qualities, and stages.

Aspects, the most basic dimension,

represents the *facets* that can be recognized in the fully developed will. . . . Qualities refers to the expression of the will: these are the *modes of expression* of the will-in-action. . . . Stages refers to the *process* of willing, the act of will as it unfolds from beginning to end. (p. 14)

What most concerns us here are the aspects or facets, of which Assagioli cites four in the fully developed human will: the *strong will*, the *skillful will*, the *good will*, and the *Transpersonal Will*. To develop a strong will, he argued that one has to first recognize that the will exists and that one has a will, “and finally that one *is* a will or, essentially, a willing self” (p. 15). Next, one needs to develop the will so that it is “strong enough to be

adequate for its manifold uses in all domains of life” (p. 15). One also needs to develop the skillful aspect of the will so that one can obtain results most efficiently in terms of expended energy, and to develop a good will so that one can choose “right goals” (p. 16).

These three aspects of the will seem to be sufficient for the self-actualization of the “‘normal’ human being” (Assagioli, 1973, p. 17), but Assagioli held that there is a further, transcendent dimension to the will, the Transpersonal Will,

which is *the will of the Transpersonal Self*. It is also the field of the relationship within each individual between the will of the personal self or *I*, and the will of the Transpersonal Self. This relationship leads to a growing interplay between, and ultimately to the fusion of, the personal and transpersonal selves, and in turn to their relationship with the ultimate reality, the Universal Self, which embodies and demonstrates the Universal, Transcendent Will. (p. 18) [See also Figure 1.]

Drawing from Tolstoi, D. T. Suzuki, Einstein, Jung, Frankl, and Maslow, he maintained that as one moves beyond the fulfillment of the basic and intermediate needs, the need to respond to the Transpersonal Will becomes ever more critical. Assagioli held that, “It is both the drama and glory of man that this higher level, most often latent, sooner or later demands satisfaction; it demands to be taken into account and lived” (p. 111). Although the personal will often resists the pull or “call” of the transpersonal will, the action of the transpersonal will is always toward greater transcendence, be it through transpersonal love, transpersonal action, beauty, or self-realization. As Firman and Gila (1997) noted,

This notion seems quite in keeping with Kohut’s (1977) concept that a person’s nuclear program unfolds throughout life as energy flowing between two poles of the nuclear self: between the pole of the nuclear ambitions and the pole of nuclear idealized goals. Furthermore, both Assagioli and Kohut seem here to echo Jung, who saw personal development (individuation) as the response of conscious moral decision to the law of one’s being or vocation emanating from deep within the psyche. In Jung’s words, “only the man who can consciously assent to the power of the inner voice becomes a personality” (Jung, 1954, p. 180). (Firman & Gila, pp. 86-87)

Carl Jung. Carl Jung (1971) construed the self to be the total personality with the ego

subordinate to it (p. 142). However, what is of interest here is Jung's notion of the constraints put upon egoic will by the self. According to Jung, the ego resides within the field of consciousness, and "has, as we say, free will. By this I do not mean anything philosophical, only the well-known fact of 'free choice,' or rather the subjective feeling of freedom" (p. 142). However, for Jung,

Just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self. And just as circumstances or outside events "happen" to us and limit our freedom, so the self acts upon the ego like an *objective occurrence* which free will can do very little to alter. It is, indeed, well known that the ego not only can do nothing against the self, but is sometimes actually assimilated by the unconscious components of the personality that are in the process of development and is greatly altered by them. (pp. 142-143)

By such assertion, Jung appears to posit that the self will not allow any choice by the ego except that which ultimately serves the larger development interests of the self; thus the self, in its unfathomable wisdom, never really allows an ultimately inauthentic choice—a choice that is not in accord with its development.

Daniel Wegner. Given the foregoing perspectives on will, Harvard psychologist Daniel Wegner (2003) raised a cautionary note about assigning to conscious will the cause of action. While not denying in any way that conscious will can often be causative, he pointed out that "cognitive, social, and neuropsychological studies of apparent mental causation suggest that experiences of conscious will frequently depart from actual causal processes and so might not reflect direct perceptions of conscious thought causing action" (p. 65). He cited several studies (e.g., Ammon & Gandevia, 1990; Gazzaniga, 1995; Penfield, 1975; Wegner, 2002; Wegner & Wheatley, 1999) in which causality was perceptually attributed to willed action, when evidence suggested that such perception was either flawed or illusory. Wegner argued that such flawed perception can happen

with consistent pairings of willed action and causally unrelated effects. For example, if a person thinks about turning on a light in a room just before the light comes on, unaware that someone else had switched on the light from the switch on the other side of the room, one might have the illusion that one's willing of turning the light on, actually caused it to do so. With an adequate number of pairings of such experiences, one might easily develop a flawed causal connection between one's mere willing of something as actually causing the willed effect, when in reality the effect had been caused by something else. Noting such experiences, Wegner pointed out that the experience of conscious will can be "a marvelous trick of the mind" (p. 69), and cited the difficulty overall of accurately assigning causation to human acts. Thus he mused, "we should be surprised, after all, if cognitive creatures with our demonstrably fallible self-insight were capable of perceiving the deepest mechanisms of our own minds (Schooler, 2002; Wilson, 2002)" (p. 69).

Discernment

Tart (1989) reported the following incident about his friend Jo Ann and her grandson:

One day Jo Ann's four-year-old grandson Tabor lost a toy in her house. Jo Ann and Tabor looked all over for it. Finally they saw it on the living room rug.

As Jo Ann said, "There it is," and started toward it, Tabor suddenly shouted, "Stop, Grandma! It might be an illusion!"

Taken aback, Jo Ann stopped. Then she asked Tabor how you can tell whether something is an illusion or real. "You pick it and shake it," replied Tabor. "If it's still there after you shake it, it's real, not an illusion."

"Where did you learn about real things and illusions?" asked Jo Ann.

"In school."

"In school?" asked Jo Ann, looking puzzled. Tabor was only four, he didn't go to school.

"Not regular school," Tabor explained, "the school in my head." (p. ix)

Given the nature and structure of the psyche, the issue of *what is real* is exceedingly broad and complex; Jung (1927/1985b), Wilson Van Dusen (1972), Tart (1987, 1989) and William Braud (1998, 2002), among numerous others, have made this abundantly

clear. Yet given May's concept of knowing and willing (cognition and conation), with its consequent commitment (action), it is incumbent here to at least briefly address the issue of how one discerns what one *really*—authentically—wishes to move toward, or commit to; or taking this to the transpersonal level, it is necessary to briefly address ways of discerning the transpersonal will's real—authentic—pulls or calls. Given the diversity and confliction of selves described above, with “various selves fighting for ascendancy” (Kohut, 1985, p. 33), it can be a tricky task discerning “the weak, subtle and delicate” voice (Maslow, 1982, p. 191) of the inner core self, or the transcendent will. Aware of such challenges, a key interview question in this study concerned how the coresearchers discerned what it was for them to be authentic in their cited situations.

As noted earlier, several theorists and researchers mentioned awareness as an integral factor contributing to greater authenticity. Yet as much as awareness is cited, a search of the PsycINFO database in January 2004, for literature going back to 1967 on the term “discernment” in any field, yielded only 118 hits, only a very few of which dealt with actual processes for discerning one's core personal will or the pull/call of the transpersonal will. Moreover, with only a few notable exceptions (e.g., Puhakka, 2000; Welwood, 2000) most of the literature focused on Christian forms of discerning the will of God. Although given the limited focus historically within psychology, such results were not unexpected; still, such meager results seem striking in light of Bugental's observation that “the central concern [of psychotherapy] . . . is with authenticity” (Bugental, 1981, p. 31). Not surprisingly, discernment is more discussed in the domain of spiritual literature, as a search of the ATLA Religion Database heartily attested. Related literature from the humanistic and transpersonal psychologies is emergent, however, for example, in the work of Eugene Gendlin (1981, 1996), Imants Baruss, (1996), A. H.

Almaas, (2002), William Braud and Rosemarie Anderson (1998), and studies by Joan Andras (1993), Linnea Noyes (1999), and Patricia Moorhead (2001).

Before citing specific processes of discernment, it is important first to have a working definition of it. Although phrased from a particular spiritual tradition, Hubert Smith (1983) provided a very transpersonally oriented definition, along the lines of Assagioli's (1973) concept of the Transpersonal Will, and as such, it is consistent with, and useful for our purposes here:

Discernment . . . is the attempt to deal . . . with the sundry emotions, feelings, stimuli, sentiments, mental and emotional states and tendencies, and action-oriented ideas, all of which tend to influence and shape the direction of our lives. Discernment . . . is a sorting of this *mélange* of thoughts and impulses to locate and reinforce those which are leading us to God and to his will . . . (p. 230)

With this starting point, it is next helpful to note Jung's (1921/1971) delineation of psychological types and functions. Although it is beyond the scope of this review to go into fine detail here, Jung distinguished between two basic psychological types, *extraverted* and *introverted*, underscoring key differences in discernment preferences and processes relative to each type. According to Jung, "the introvert is distinguished from the extravert by the fact that he does not, like the latter, orient himself by . . . objective data, but by subjective factors" (p. 229). In short, extraverts find the basis for discernment in data outside of themselves, in the cues of the external world; introverts find the basis of discernment in the subjectivity of their own being, having subjectively taken the data of the objective world into their own being. With this basic predisposition, Jung maintained that each of the two psychological types tends, in varying degrees, to approach the functions of intuition and sensation, and feeling and thinking, characteristically to their type (p. 26).

As for specific data itself, Jung (1921/1971) noted that one of the "most obvious

subjective facts [is] the condition of [one's] own body," (p. 184), noting that the introvert and extravert relate to the data of the bodily differently. Welwood (2000) observed that felt cues from the body are important indicators of meaning and direction:

The term that Gendlin (1981, 1996) used to describe therapeutic movement was *felt shift*—that moment when a change in feeling resonated concretely in the body, revealing a new sense of meaning and direction. In this critical moment of experiential unfolding—which is correlated with various physiological and cognitive changes—an old fixation gives way, like a flower opening, providing a person with a new experience of themselves and their situation. (p. 85)

Welwood's observation seems to echo that of James (1890/1950), cited earlier, that the central part of the Self is *felt*" (Vol. 1, p. 298). In his commentary on validity, Braud (1998) too cited the "well-known *wisdom of the body*. We speak of having 'gut feelings,' of something 'touching the heart,' and of feeling something 'in the pit of the stomach'" (p. 216). Braud, though, like Wegner above, raised a cautionary note, asking, "Can we always trust such bodily indicators? Can the body lie?" (p. 216). Conceding that errors might well be made due to distortions or misinterpretations, he detailed a conditioning experiment in 1952, "selected from literally thousands that could be presented, . . . by E. Sh. Ayrapetyants and colleagues (cited in Razran, 1961, pp. 91-92)" (Braud, p. 217). In short, after a number of conditioned pairings with a stimulus, and then dissociated presentations of the adequate ("real") stimulus versus the conditioned "signal," the result was that

the bodies of these patients were responding to what was not present and not responding to what was present.

Were their bodies lying? The answer seems to be that with respect to the present physical world, their bodies were lying." (p. 217)

In Braud's view,

All instances of conditioning, learning, habit, and memory contain strong elements of untruth. In all these cases, our bodies are not being entirely truthful to the present

conditions. They are being true, however, to the more general context in which the learning took place: They are being true to their *histories*. (p. 217)

Discernment Approaches

Do you have the patience to wait
Till your mud settles and the water is clear?
Can you remain unmoving
Until the right action arises by itself?
(Lao-tzu, n.d./1988, ch. 15)

“Though you travel every road, you will not discover the limits of the soul,
so deep is its legs.” (Heraclitus, *Fragments*, n.d., quoted in Bok, 1982, p. 281)

Given the above notations and cautions, what follows here is a brief sampling of approaches to, or perspectives on discerning the still, small voice—whether that is construed at the self level or the transpersonal level. Construed at the self level, Maslow (1982) suggested a very simplified, pragmatic approach: merely observing the overall thrust of growth, of growth’s innate movement. He observed that “the concepts of self-actualization, growth and self are all high-level abstractions. We need to get closer to actual processes, to raw data, to concrete, living happenings” (1968, p. 44). In reflecting upon children, he asked, “How can they manage, just being, spontaneously, not *trying* to grow, seeking only to enjoy the present activity, nevertheless to move forward step by step? i.e., to grow in a healthy way? to discover their real selves?” (p. 44). In Maslow’s view, the child does not so much search but finds. Thus, Maslow’s answer to the question of growth—and by extension, to discerning one’s true self—

is a simple one, namely that growth takes place when the next step forward is subjectively more delightful, more joyous, more intrinsically satisfying than the previous gratification with which we have become familiar and even bored; that the only way we can ever know what is right for us is that it feels better subjectively than any alternative. The new experience validates *itself* rather than by any outside criterion. It is self-justifying, self-validating. . . . In this way, we learn what we are good at, what we really like or dislike, what our tastes and judgments and capacities are. In a word, this is the way we discover the Self and answer the ultimate questions

Who am I? What am I? (p. 45)

In a similar way, Firman and Gila (2002), although they did not focus on discernment per se, argued that being in touch with one's authentic personality is mediated through others, specifically, empathic relationships, which mirror who we really are:

[E]mpathic relationships over our lifetime allow the emergence of "I" with the ability to include all of our ongoing experience. So mirroring or empathic attunement allows the flowering of I-amness throughout the life span, a "continuity of being," creating authentic personality. It is as if our very being flows to us through the empathic relationships in our lives. (p. 117)

In such perspective, Firman and Gila appear to be in alignment with Heidegger, Plattel, and the psychology of some indigenous cultures (cf. Aanstoos, 1986; Ogbonnaya, 1994), that posit a communitarian reality to the self. However, Firman and Gila maintained, along with Assagioli who spoke "of 'I' as a reflection or projection of Self, and thus 'I' in effect flows from Self" (Firman & Gila, 2002, p. 117), that "these mirroring others in our lives, so crucial to the blossoming of personal being, are somehow conduits, channels, or manifestations of this I-Self connection" (p. 117). Like Maslow, for Firman and Gila, one not so much discerns the self/Self, but arrives at such.

If Maslow's recommended process to arrive at the self—observing what is inherently self-validating—is rather simple and pragmatic, Wilber's (2000) recommendation to arrive at the transpersonal Self was just plain simple. His layered model of the self/Self asserts that "deep within the personal lies the transpersonal, which always takes you far beyond the personal" (p. 538). Wilber maintained, however, that "it is reached by a simple technique: turn left at mind and go within" (p. 539). Conspicuously, Wilber failed to comment on the ease of turning left at mind—where discordant voices from the various selves can compete for ascendancy (cf. Kohut, 1985). Although Wilber did not elaborate, he seemed to imply the simplicity of meditation, of stillness. If so, Lao-tzu

(n.d./1988), cited above, may have suggested a critical factor for success in the process.

Discernment is an issue actively addressed by some spiritual traditions, especially discerning the voice or call of Spirit. Within Christianity, for example, rooted in its scriptural injunction to do the will of God (Toner, 1991; see Jn. 14:21-24; 15:12-14), is the practice known as spiritual direction. Although this practice takes many forms, one of the more sophisticated is the Ignatian Exercises, a highly structured form that follows a construction outlined by the 16th Century founder of the Jesuits, Ignatius of Loyola. Essentially, as works by Jules Toner (1982, 1991), David Lonsdale (1992), and Frank Houdek (1996) well illustrate, the Ignatian Exercises are intended to help individuals discern the call or movement of true Spirit, and what is the will of God for them. Taking as its spiritual model the life of Christ, “the Ignatian rules are concerned with inner, private events, the movements in the individual discerners’ own mind and heart prior to even his own overt acts which flow from these inner movements” (Toner, 1982, p. 11). Describing the overall thrust and principles of the Ignatian perspective, Hubert Smith (1983) said that

discernment of spirits is the passive or intuitive sensing of the most harmonious and suitable response I can give to my present life situation. It is a sensing of the response which would, in the concrete situation, be most true to myself, my God, to my vocation, and my commitments. (p. 239)

Evocative of Kierkegaard’s *Either/Or* (1843/1944), the Ignatian process reduces the choice alternatives to two, discerning one choice over its opposite: to do X or not do X (Smith, 1983). As can be seen in Smith’s concise delineation of the process (see Appendix A), the process is at once prayerful, reflective, and experiential, dealing with both the affective and rational dimensions, with its deciding factor being whether or not, or the degree to which one perceives the particular choice to enhance one’s relationship

with God. Especially salient for purposes here (and not included in Smith's concise delineation), was Ignatius' concern that the decision be validated by its fruits, either *consolation* or *desolation*. He suggested that once one has made the particular decision, to bring it back to prayerful reflection over time, and check to see if there has been an increase in faith, hope, love, joy, and peace (i.e., consolation), or the opposite (i.e., desolation; cf. Houdek, 1996; Lonsdale, 1992; Toner, 1982, 1991)—a process quite akin to Maslow's inherent validation.

Another Christian discernment process, this one from the Quaker tradition, makes use of what is called the *clearness committee* (Palmer, 1988). Rather than being more of an individual effort, the essence of this process is for the individual discernor to draw upon the movement of Spirit within a small group of congregation members through prayer, listening, and the asking of "caring but probing questions" (p. 37). The intent of the committee is not to provide advice, but like the Ignatian process, "to help people remove obstacles and discover the divine assistance that is within" (p. 38).

Courage

Courage is almost a contradiction in terms. It means a strong desire to live taking the form of a readiness to die. (Chesterton, 1949, p. 170)

For facing the God who is really God means facing also the absolute threat of non-being. (Tillich, 1952, p. 142)

The last element to review here is courage—an element hardly least in importance in the practice of authenticity, for as May (1975) declared, courage "is the foundation that underlies and gives reality to all other virtues and personal values" (p. 13). William Miller (2002) talked about the mystery of courage, but sadly, save for the existentialist viewpoint, courage is another area little explored within psychology, as a January 2004

search of PsycINFO revealed (see also, Oppenheim, 1997; Rachman, 1984). Our brief review covers a mix of applied philosophy (Koestenbaum), psychology (Kohut), and theology (Tillich), with a focus upon the essence of courage and how one comes by it.

Peter Koestenbaum (1987, 1991) is useful here because his focus is application, addressing courage primarily from the perspective of leadership. From such, he saw courage as the antidote to self-limitation, which he argued is a deceptive search for security: “Only those who are fully in touch with reality, who hold themselves fully accountable and responsible for the consequences of their actions, and who are willing to display courage have real security” (1987, p. 177). For Koestenbaum, courage is essentially a decision, “the decision to face experience, and live through maximum anxiety” (p. 177). He credited Kierkegaard’s contribution to “the understanding of anxiety and its relationship to authenticity” (1991, p. 192), and overall he reflected the existentialist perspective. Rather than just a painful emotional experience, Koestenbaum classified anxiety as a *cognitive emotion*, “which means that it can reveal the truth about the human condition and, in its special way, provide answers to the eternal questions” (p. 191). In line with that perspective, he asserted that

anxiety is the natural condition of human beings. Anxiety reveals truths that we wish to hide but in fact need for our greater health. Anxiety is the experience of growth itself. How does it feel to proceed to the next stage of growth? The answer is, be anxious. Anxiety must, therefore, be valued, not denied. (p. 192)

In sum, for Koestenbaum (1991), the true meaning of courage “is to choose freely to tolerate anxiety” (p. 193). Regarding how one comes by the ability to choose tolerating anxiety, he was less clear, claiming that “courage is inevitable. It is not really a choice whether or not we are to be courageous. Courage is tied to maturity, is connected intimately with living life fully” (1987, p. 177). Perhaps so, but it seems at least

paradoxical that Koestenbaum also so associated courage with “to choose freely.” For to the extent of its inevitability, the freeness of the choice seems significantly limited, and to that extent undercutting his own definition of courage. However, bolstering his position that courage is a choice, Koestenbaum felt that courage can be cultivated, so he provided a list of affirmations to further that end (see Koestenbaum, 1991, pp. 328-329).

With his focus on the nuclear self, Kohut (1985) defined courage “as the ability to brave death and tolerate destruction rather than to betray the nucleus of one’s psychological being, that is, one’s ideals” (p. 6). For Kohut, who reflected on the lives of both literary (e.g., Hamlet) and historically heroic figures (e.g., Jesus, Nazi resisters), the true test of courage means not surrendering to outside pressures (cf. Haitch, 1995). He attributed, in part, the psychic strength of truly courageous individuals to a falsification of reality: “At certain critical moments or stages of their lives they create imagery concerning an all-powerful figure on whom to lean for support” (Kohut, p. 6). This figure could be a personified god or some other idealized figure. Rather than dismiss these falsifications—what he referred to as *courage-supporting mechanisms*—as pathological, Kohut viewed these as “temporarily necessary as an auxiliary means by which the fulfillment of the nuclear self can be attained despite the most severe anxieties of dissolution to which man will expose himself voluntarily” (p. 8). However, Kohut clearly felt that these mechanisms are not sufficient in themselves to explain courage. For him, the real source of courage rested in the very design of the nuclear self—in its “genetic, dynamic, and structural aspects” (p. 6). Thus he concluded,

So what then prompts [the hero] to move forward, despite intimidation from within and without? He is compelled to proceed on his lonely road, even if it means his individual destruction, because he must shape the pattern of his life—his thoughts, deeds, and attitudes—in accordance with the design of his nuclear self. (p. 9)

Concerned that purported courage was not pathological, Kohut cited three features as criteria for determining the psychic healthiness of the courageous individual: “the presence of a fine sense of humor; the ability to respond to others with empathy, and generally at the time the ultimate heroic decision has been reached . . . a profound sense of inner peace and serenity” (Kohut, 1985, pp. 15-16).

Paul Tillich (1952) clearly expressed a transpersonally existential perspective. In entitling his work *The Courage to Be*, he intended to fuse both the inherent ethical and ontological dimensions of courage. According to Tillich, “the courage to be is the ethical act in which man affirms his own being in spite of those elements of his existence which conflict with his essential self-affirmation” (p. 3). Like Kohut, who cited three criteria denoting the healthiness of purported courage, in effect Tillich had his own criterion—joy. Focused primarily upon the courageous act itself, not pathology, Tillich asserted,

Joy is the emotional expression of the courageous Yes to one’s own true being. This combination of courage and joy shows the ontological character of courage most clearly. If courage is interpreted in ethical terms alone, its relation to the joy of self-affirmation is hidden. In the ontological act of the self-affirmation of one’s essential being courage and joy coincide. (pp. 14-15)

Yet joy was not the lone criterion. Drawing heavily upon Benedict de Spinoza (n.d./1919), Tillich delineated “two cognitive motives which always determine the doctrine of courage: the universally ontological and the specifically moral” (p. 22). For Tillich, this doctrine of courage

has a very significant consequence for one of the most difficult ethical problems, the relation of self-affirmation and love toward others. For Spinoza the latter is an implication of the former. Since virtue and the power of self-affirmation are identical, and since “generosity” is the act of going out toward others in a benevolent affect, no conflict between self-affirmation and love can be thought of. This of course presupposes that self-affirmation is not only distinguished from but precisely the opposite of “selfishness” in the sense of a negative moral quality. Self-affirmation is the ontological opposite of “reduction of being” by such affects as contradicts one’s essential nature. (p. 22)

Tillich (1952) maintained that risk is an essential element of courage, for courage only makes sense in the face of nonbeing. This is true “whether the risk [is] of losing oneself and becoming a thing within the whole of being or of losing one’s world in an empty self-relatedness” (p. 155). Because he saw the threat as essentially that of nonbeing, he argued that the courage to confront this nonbeingness “must be rooted in a power of being greater than the power of oneself and the power of one’s world” (p. 155). Thus, Tillich saw faith as a *sine qua non* of courage, and vice versa, that they were inextricable. Yet, aware of various approaches to the concept of faith, he very consciously struck his own definition. Although faith might include other aspects, Tillich saw its essential meaning as “the state of being grasped by the power of being-itself. The courage to be is an expression of faith, and what ‘faith’ means must be understood through the courage to be” (p. 172). It should be noted that Tillich referred to *being-itself*, *Ground of being*, and *God* rather equivalently (Haitch, 1995). In this sense then, Tillich declared that, without exception,

every courage to be has an open or hidden religious root. . . . In some case the religious root is carefully covered, in others it is passionately denied; in some it is deeply hidden and in others superficially. But it is never completely absent. For everything that participates in being-itself, and everybody has some awareness of this participation, especially in moments in which he experiences the threat of non-being. (p. 156)

Empirical Data

Transitioning now from the theoretical explorations, this section briefly highlights some empirical data related to being authentic. To set the stage, Julius Heuscher (1986, 1987) provides critical commentary on the problematic nature of serious attempts to live an authentic life. He examined the life and thought of Kierkegaard, and like Bugental, Heuscher’s lens was also existential-analytic. He saw the full extension of death anxiety

as a potent force militating against authentic expression—physical death, as noted earlier, being merely “a powerful *symbol* of the fragility of each and every aspect of our earthly existence: youth, prestige, family, intelligence, strength, looks, comfort, and so forth” (1986, p. 311).

He outlined seven reasons why authentic choices often end in seeming failure or are otherwise painful. Most of the reasons describe various ways in which authentic choices demand surrendering some perceived comfort or safety (even the safety of withdrawing into the Self). Yet he cited one reason that especially demonstrated the challenge and complexity of living authentically: “More agonizingly painful can be the difficulties, in any given situation, to evaluate correctly and honestly our authentic and inauthentic *motivations* [italics added]” (1987, p. 27).

Nevertheless, in both of these explorations Heuscher asserted that authenticity, as painful and as frightening as it might be, is the only real alternative if one is concerned with genuine growth. “Genuine growth,” stated Heuscher, “which is always growth toward greater authenticity, occurs only in the commitments and actions of daily life, where the consciousness of one day is experienced as continuous with that of the foregoing and the next day” (1986, p. 313).

Indeed, much of the empirical literature on authenticity focuses upon its development, mostly at the egoic level, such as Chana Ullman (1987) who studied the development of awareness of a “true self.” According to Ullman, developmental research on social cognition suggests that it is during adolescence that “there emerges a new emphasis on genuineness, on ‘being oneself,’ in the person’s relationship to others” (p. 583). Ullman, interviewing 84 Israeli adolescents (ages 12.5-18 years), examined “age-related trends in adolescents’ views of sincerity and honesty toward oneself” (p. 583). The response

categories derived from pretest material to analyze the content suggest the developmental or escalating nature of moving from sincerity to authenticity, and are useful to indicate the subtle gradations of “being authentic.” Ullman’s categories derived for sincerity were:

Objective-External. Sincerity consists of truthfully reporting objective events external to the self. . . .

Peripheral. Sincerity consists of revealing unpleasant facts about one’s situation in life. . . .

Interpersonal. Sincerity consists of revealing private thoughts and feelings about others.

Private. Sincerity consists of revealing true beliefs, ideals and/or thoughts about the self’s own psychological characteristics. . . . (p. 686)

For honesty toward oneself, the categories were:

Monolithic. Honesty toward oneself consists of no differentiation between self-deception and deceiving others. . . .

Conflicted. Honesty with self consists of recognizing gaps between one’s specific goals and/or duties and one’s action. . . .

Reflected. Honesty with oneself consists of accepting the “facts” about oneself as one sees them, or as reflected by others’ agreement. . . .

Divided. Honesty towards oneself means maintaining beliefs and tendencies despite internal or external pressures to conform or to please. (pp. 586-588)

For Ullman (1987), the overall findings tentatively suggest the trend that being genuine during the first part of adolescence consists mainly in disclosing facts that are accessible to others. During the second part it “more frequently implies recognizing and expressing one’s true beliefs and characteristics despite external or internal pressures” (p. 591).

In fact, much of the empirical literature on authenticity, whether using that specific term or not (e.g., Gergen, 1991; Gilligan, 1982; Milgram, 1983, 1992; Reisman, 1950), uses, implicitly or explicitly, at least a close variant of Ullman’s “Divided” category as a sort of benchmark of authentic functioning—the self maintaining its autonomy despite external pressures. For example, Susan Harter and colleagues (Harter, Waters, & Whitesell, 1997) researched the ability of adolescents to voice opinions “across a range of

relational contexts (e.g., with parents, teachers, male classmates, female classmates, and best friends)” (Harter, 2002a, p. 387). Harter was “particularly impressed by the vast individual differences in adolescents’ self-reported ability to express opinions” (p. 387). Unlike Gilligan and colleagues (Gilligan, Lyons, & Hanmer, 1989), their results did not find that girls “in our culture lose their voices when they enter adolescence” (Harter, p. 387); but they did find that “*support* for voice from significant others” (p. 387) played an important role “for both genders and . . . across all relationships” (p. 387). Although Harter did not provide a reason for the discrepancy between her results and those of Gilligan and colleagues, she hinted that one of the reasons might be a difference of mere adolescent cultural shifts between when the different studies were conducted. Gilligan and colleagues did their studies in the 80s, and Harter’s studies were conducted in the late 90s. Noting that “one of Gilligan et al.’s (1989) arguments is that adolescent girls observe and then emulate the cultural ‘good woman stereotype’ of being more sensitive to other’s needs and desires than to get their own” (p. 388), Harter questioned the validity of such argument. Asked Harter, “What proportion of adolescent girls in the late 1990s accept this stereotype as their ideal?” (p. 388).

As noted above, Harter stressed the importance of adolescents getting support from significant others in their lives. Concluded Harter (2002a), “validation in the form of genuine listening and respecting adolescents’ viewpoints is highly linked to authentic self-behavior” (p. 388). Moving beyond adolescents, Harter noted a similar link among “adult relationships in that validation, positive regard, and support for who one is as a person is associated with authenticity” (p. 389), (see also Harter, et al., 1997).

Authenticity within adult relationships was the focus of two recent doctoral studies (Andras, 1993; Noyes, 1999) that have special relevance for this present research. Using

qualitative research methods, both Joan Andras and Linnea Noyes explored the lives of women who made what they considered very difficult authentic choices. Using phenomenological analysis, Andras investigated “the phenomenon of the decision-process of a woman trusting herself in making a spiritual commitment contrary to the wishes of a significant person or persons, thereby risking the loss of his/her love and affection” (p. 1). Having interviewed 9 coresearchers, and guided by the psychospiritual models of Washburn (1988, 1990), Wilber (1980, 1990; Wilber, Engler, & Brown, 1986), and Maria Harris (1989), Andras presented a “phenomenological explication of the particular moment of decision, a window onto that moment of movement from conflict to resolution” (p. 1). To this reviewer it feels almost antithetical to reduce Andras’ rich, full explication of “the moment” to a few summary statements—thus I encourage the reader to explore the original work. With that notation, suffice it here to report that Andras rather starkly summed up the moment by stating:

The moment of trusting oneself is a moment of validation. It is a moment of experiencing the inner world in harmony with the outer world. It is true that there are descriptions of fear, chaos, and confusion. But it appears that these descriptors are “a jump ahead,” a movement back into the rational ego-mind because of the uncertainty of the outcomes—the possible loneliness and/or rejection. But looking at the first descriptors of THE MOMENT, we are witness to the felt experience of trusting oneself. (p. 130)

However, in explicating the moment within the context of “Washburn’s model of repression and reemergence of the Dynamic Ground” (p. 130), Andras in part fleshed out the above:

We see that the struggle is of the painful experience of thwarting the emerging energy of the Dynamic Ground (the spirit, energy and/or soul), not allowing for self-development and self-realization. There is such a degree of turmoil that the situation becomes one in which the individual feels that if she does not “leave” she will die. In the words of Noela, “If I can’t grow, if I can’t go to school, I will die.” (p. 131)

In a somewhat complementary study to Andras’, Noyes (1999), using in-depth

interviews, explored “the journeys of 12 women who were internally motivated to leave marriages in which ‘nothing was wrong’ in order to manifest themselves in a more authentic way” (p. iv). Of particular interest here for its focus on perceived outcomes, was Noyes’ question, “What would your life be like if you hadn’t left?” (p. 286). Noyes summed up their detailed speculations:

Responses were framed in terms of significant costs and very few benefits. Costs tended to be internal and personal, especially focused on physical and mental well-being. Benefits were associated with embracing cultural ideals such as prestigious work or “normal” marriages and included financial security respectively. These somewhat more external rewards were offset by other personal costs such as depth, experience, expression, and satisfaction. It is significant that costs of remaining in the relationship were extracted from the Self, while the few benefits were external rewards that resulted from engaging in culturally sanctioned pursuits and roles. (p. 295)

Focusing overall on their respective transformational journeys, and using Wade’s (1996) holonomic model as a basis for reflection, Noyes (1999) found

three consistent findings: (a) Messages that discouraged self-awareness and encouraged adherence to cultural norms and roles shaped identity during childhood and early marriage, (b) a period of personal change and transformation culminating in the decision to divorce as a more authentic sense of self began to emerge, and (c) women began to align with the self in a congruent manner as they learned to shed the earlier programming and became practiced at making authentic choices in the period after divorce. (p. iv)

Although Noyes’ report demonstrated that each of the women at times was terrified and experienced tremendous pain through their decision to leave their marriages that “met the culture’s criteria of success” (p. 303), Noyes reported that generally “they could see no acceptable alternative to the transformative path. . . . [and were] were more frightened by the alternative to this path (p. 304). One participant reflected, “the most ‘terrifying thing’ [was] to lose a sense of joy, and to become closed off, or inflexible—invulnerable—kind of dead” (p. 304).

In short, the participants and coresearchers in both of these studies rendered, in part,

the decision making process and the perceived outcomes from those decisions, in life-death terms, providing a conceptual link to both Heuscher and Wade in associating levels of authenticity with one's ability to confront the various aspects of death. Further, Andras' finding that "the moment of trusting oneself is a moment of validation," echoes Harter's finding regarding the importance of such. Only in these cases the validation appears to be both from and of the self/Self within, which in turn seems to both echo, and perhaps extend beyond, Ullman's category of "Divided" ("maintaining beliefs and tendencies despite internal or external pressures to conform or to please"). Moreover, in choosing the divided paths that each of the participants and coresearchers took, it might be said that each demonstrated courage, especially of Tillich's formulation—"the courage to be," the courage to follow the call toward greater being.

As both Andras and Noyes investigated following one's deepest sense of self, and because a large portion of this literature review focused on the self or Self, and its development (e.g., Wilber), a related work is briefly noted here. Harris Friedman (1983; Friedman & MacDonald, 1997) saw the need for the development of adequate measures of transpersonal concepts "if empirical work is to proceed in the field of transpersonal psychology" (1983, p. 37). Consequently, in the manner of psychological cartography, he developed an instrument to measure the "level of self-expansiveness, which is defined as the amount of the self which is contained within the boundary demarcating self from non-self through the process of *self-conception*, . . . [and] based on an assumption of the expanded nature of the self" (p. 38). Referred to as the Self-Expansiveness Level Form (SELF), it measures both spatial and temporal dimensions: "The spatial dimension extends toward both an enlarged and contracted sense of identity, while the temporal dimension extends towards the past and future" (p. 39). Friedman asserted that the

instrument has been rigorously developed and validated (Friedman & MacDonald, 1997), and a recent doctoral study (Pappas, 2003) further supported that claim. Given all that has been explored regarding the self, as this review has attempted to impart, it seems fitting to agree with Friedman's hope that the instrument "will contribute to an increase in our understanding about the most fundamental mystery, the self" (1983, p. 49).

Chapter Summary

This completes the general review of the literature. As mentioned in the introduction to this chapter, the review was not in any way meant to be exhaustive, but merely suggestive of the very extensive terrain implicated by the present topic and research. The approach taken was to first consider notions on authenticity, followed by a much more extensive review of perspectives on the self/Self, proceeding on the basis that the primary question implied in authenticity (e.g., Bugental's notion) is "authentic to what?" On that basis, we considered a range of perspectives on the self from theorists whose roots stem from the psychoanalytic school to those coming from the transpersonal perspective. Aware that the perspectives on the self primarily represented the Western cultural viewpoint, we also briefly considered perspectives from other cultures, and even noted the perspective of no-self. Then, cued by Tart's notion of waking up, we looked at some of the considerable challenges that are inherent in the movement toward greater authenticity. Attention next switched to consideration of will, based upon the assumption that the practice of authenticity involves some level of free choice, and flowing from that, we considered discernment of the authentic choice, and the element of courage to make that choice. Finally, we looked at some empirical studies on the movement toward greater authenticity.

In being suggestive of the broad terrain involved rather than in any way attempting to

be exhaustive in any one area, it is hoped that you, the reader, have been provided some starting points for additional explorations, as well as considerations to keep in mind as you reflect both upon the report of this present study and your own practice of authenticity. Attention now turns to the methods employed in conducting and reporting this study.

CHAPTER 3: METHOD

Organic methodology originates with the profound inner experience of the researcher. . . . Coresearchers' stories can be set alongside the core experience of the researcher so that the reader may identify with the material and learn from it. (Clements, Ettling, Jenett, & Shields, 1998b, p. 124)

Design and Rationale

I have long associated living authentically with living organically. Bugental's (1981) observation, cited earlier, that "a person is authentic in that degree to which his being in the world is unqualifiedly in accord with the givenness of his own nature and of the world," supports this view. Consequently, the method that governed this study overall was organic inquiry, a research approach most notably articulated by Jennifer Clements (2002) that has only recently been made available to the social science researcher. In her succinct definition of the method, Clements stated,

In a nutshell, organic inquiry is a qualitative research approach for the study of topics relating to psycho-spiritual growth, in which one's psyche becomes the subjective instrument of the research, working in partnership with liminal and spiritual sources as well as with participants who have had related experiences. (p. 14)

She cited "five characteristics of the approach: sacred, personal, chthonic, related, and transformative" (p. 19), and argued that rather than being discrete characteristics, they are cumulative. As characteristics, they are not so much methodological as they are an approach to the method, processes, and material. For me, each of the characteristics played a role in the study's unfolding and report.

Organic inquiry was especially suitable for this transpersonally-based study on the practice and dynamics of authenticity. First, as Clements (2002) states, "The goal of organic inquiry is to offer transformative change, which includes not only information, but also transformation, calling these two elements changes of mind and changes of

heart” (p. 15). My interest in doing this study was definitely fueled by both types of changes: the changes of mind that offer informative insights, but most especially, the changes of heart that offer “modifications to ego structure” (p. 15). Although I hope this report positively adds to the extant body of literature on authenticity, my greater interest is that whatever insights might be gleaned from this study are in some way egoically transformational for both myself and you, the reader. Second, organic inquiry immensely supported me in drawing upon my own experiences as a researcher, as Clements et al. note above. In this sense, organic research allowed me to fully mine my own experiences of the challenges of authenticity while incorporating the rich experiences and insights of others. In this vein, like its methodological kin, intuitive inquiry (see Braud & Anderson, 1998) and heuristic research (Moustakas, 1990), organic inquiry provides access to the universal experience by a deep plumbing of personal experience (see Anderson, 1998). Third, as a method that honors organic evolving, in practical terms it allowed for both adaptation of the structure and specific procedural processes as the liminal influences upon the study beckoned or dictated. Said Clements, “Although the research begins with responsible intent and planning, it is often called upon to evolve and change over the course of the research because of both spontaneous and intentional liminal experiences” (2002, p. 21). Finally, though, in its unequivocal full honoring of the role of Spirit—Clements entitled her work, *Organic Inquiry: Partnership with Spirit*—it most honors how I experience and hold authenticity itself: that at its essence, true authenticity is partnership with Spirit. Consequently, this form of inquiry provided an ideal overarching framework for the various elements of the study.

Under this governing structure of organic inquiry, the study used semistructured interviews and elements of heuristic research. As a research strategy, the benefit of the

semistructured interview, as Walter Borg and Meredith Gall (1989) observed, is that it “provides a desirable combination of objectivity and depth and often permits gathering valuable data that could not be successfully obtained by any other approach” (p. 452). In such fashion, then, the semistructured interviews provided the raw fertile data of the study. To enhance the richness of the overall data upon which the study drew, the inquiry incorporated the heuristic research elements of *indwelling* and *focusing* (Moustakas, 1990). Indwelling, as described by Clark Moustakas, is the turning inward to seek a deeper, more extended comprehension of the nature or meaning of a quality or theme of human experience. It involves “a willingness to gaze with unwavering attention and concentration into some facet of human experience in order to understand its constituent qualities and its wholeness” (p. 24). Its heuristic sister, focusing, “is an inner attention, a staying with, a sustained process of systematically contacting the more central meanings of an experience” (p. 24). Central to this study, as researcher I drew upon my own indwelling of, and focusing upon my experiences of authenticity as well as those experiences related by the primary participants, or as I will refer to them, *coresearchers*; I also encouraged the coresearchers to enter these dimensions before they were interviewed.

Process

Intention. In a manner and consciousness suggested by Rosemarie Anderson (1998) to help foster a supportive and productive research atmosphere, I created a specific intention to overarch and guide all elements of this research as an integral element of the study. That intention, affixed to the lower frame of my computer monitor, and consciously recited each time I worked on the study, was:

That all energy that flows into and out of this dissertation be in service of the Highest

Good—of myself, of all connected with it, and of Gaia.

In the context of this intention, “energy” included all conscious and unconscious thoughts and efforts that were directed toward this study, as well as all conscious and unconscious results derived from any aspect of it. Evolving organically, during the stage of sourcing and discerning the appropriate coresearchers, I appended to the intention the phrase, “and that all participants are the most appropriate ones for this study.” Evolving still further, later on during the data assimilation phase, I simplified the intention to: “That all energy that flows into and out of this dissertation be aligned with, and in loving service to, the Divine Will,” although I generally included the original formulation as well.

Data collection. As indicated above, a portion of the data for this study came from mining my own personal experience of wrestling with authenticity. I have been actively reflecting upon authenticity—and my own challenges with it—since 1988, when I first presented an address on the topic to a professional organization. Moreover, the opportunity to focus on authenticity from a transpersonal perspective was my primary reason for choosing to study in ITP’s doctoral program. In my view, any meaningful study of authenticity involves a deeply personal investigation; this seems especially true given the types of questions I was researching. Importantly, however, the study incorporated not just my experiences and insights, but the rich data mined from the experiences of others as well.

To gather this “outside” data, the study involved two separate, but integrally related data collection phases: the *coresearcher* phase and the *secondary participant* phase. Although these phases overlapped in the actual data collection process, they are outlined in this section separately. The coresearcher phase was by far the most prominent and involved element of the data collection process and hence is treated here first. The

description of the phase begins with a rationale for the Enneagram (see Palmer, 1991, 1994) delimitation that was entered into the study, and then follows with an overview of the phase itself. Subsequently, there is a description of the sourcing and selection of coresearchers, which in turn is followed by a detailed presentation of the interview questions used to gather the data; finally there is a brief overview of the small pilot study that was used to get feedback on the effectiveness of the interview questions. Having fully described this phase, the secondary participant phase is then delineated.

Enneagram delimitation and rationale. To be included in the study, each coresearcher had to have previously self-identified as one of the nine Enneagram personality types without any classification assistance from the researcher. Prominent Enneagram teacher, Helen Palmer (1994), pointed out that the “Enneagram is an ancient system of human development based on nine personality types and how they interact with one another. Each type is defined by a mental and emotional concern. . . . [and] differ(s) radically in their point of view” (p. 233). As diagrammatically presented to illustrate the interrelationships and dynamics between the various personality types—often referred to as *enneatypes*—the Enneagram plots them as points on a circle, and consequently the enneatypes are also frequently called *points*. (For a brief description of each enneatype, see Appendix B.) Literature on the Enneagram typology abounds—a January 2004 internet search (using the research engine *Google*) on the term *Enneagram* returned 172,000 hits—and its lineage details are variously portrayed. Publications by teacher-authors such as Palmer (1991) and Don Riso and Russ Hudson (2000) are noteworthy at least by their popularity. The interest here is not to delve into the Enneagram’s history or to critique the typology, but to note its employment in this study.

For this study, choosing coresearchers who knew their enneatype had very useful

advantages. First of all, given the limited number of participants who could practically be involved, choosing ones who represent different types from any respected typology offered a certain level of diversity in a reasonably efficient manner. For a study such as this, which benefits from the experiences of a variety of people, the Enneagram provided nine major types, affording approach-to-the-world diversity while still being appropriately limited. Moreover, it was a fitting typology for, as Riso and Hudson (2000) observed, the typology provides a

framework within which we can understand the subtle dynamics that make each of us who we are. Everyone constantly changes, and the very structure of the Enneagram reflects the fact that human nature is in process, always coming into being. (p. 30)

Most important, though, as a personality typology the Enneagram was especially appropriate because (a) the system was primarily created to show the connection between who one is in Essence and who one is egoically (Riso & Hudson, 2000), and (b) it centers upon where people focus their attention—what tends to preoccupy their thoughts and shape their motivations. In Enneagram parlance, these are the *fixations*. For example, as Palmer (1991) indicated, one of the defining preoccupations of enneatype Four is “the search for authenticity” (p. 171). Identifying myself as a Four, I attest to this for myself. Yet for this study to have broader significance beyond the world of Fours required investigating how other people—those who do not share the Four set and level of preoccupations and motivations—relate to and experience the movement toward greater authenticity. As Bugental (1981) clearly implied, the search for authenticity is assuredly not limited to one enneatype. Consequently, this study attempted, in admittedly a very broad brush way, to incorporate experiences and insights regarding authenticity coming from the full circle of personality types as offered by the Enneagram typology. Although a highly complex and dynamic typology, the Enneagram, wrote Riso and Hudson (2002),

“describes . . . nine ways that human nature expresses itself, nine different perspectives on life, nine modes of being in the world” (p. 17).

Possible Enneagram-related bias. To what extent bias may be present from having used the Enneagram as a delimiter is not known. However, it is likely that those who are drawn to study the Enneagram, or at least become aware of their enneatype, are well-educated and predisposed to personal growth interests. Certainly the coresearchers seemed to have shared these characteristics. Such orientation might provided them with a more heightened awareness regarding experiences of authenticity and inauthenticity beyond that of a more general population. (Obviously, such statement does not imply that those with an interest in personal growth and authenticity are only limited to those with interest in the Enneagram.) Although such enhanced awareness might have enhanced the coresearchers’ reports, it might have also skewed an overall perspective regarding a more generalized population’s approach to, and experiences of, being authentic, and outcomes flowing from such experiences.

Having noted the rationale for the employment of the Enneagram and its possible related bias, it is important to emphasize that choosing coresearchers with different enneatypes had the sole purpose here of providing a broader and richer picture. This study was not essentially about the Enneagram typology, nor were the data, with only a single representative from each enneatype, in any way tabulated with respect to enneatype.

Coresearcher phase: Overview. This phase constituted the major portion of the data collection. Its purpose was to elicit in-depth information regarding various individuals’ experience of their attempts to be as authentic as possible in a given situation and what happens when they do so. To be included in the study as a coresearcher, each had to have

previously self-identified themselves as one of the nine enneatype types (reserving enneatype Four for myself), without any classification assistance from the researcher. In this phase, 8 coresearchers, one from each of the enneatypes (except for type Four) were interviewed by the researcher. Representing type Four and completing the full range of the nine enneatypes, I was interviewed by a trusted and experienced research colleague. Besides representation from the full spectrum of the Enneagram typology, effort was made to have gender balanced representation as well. As a result, the coresearchers numbered 5 women and 4 men.

Sourcing and selection of coresearchers. Beyond knowing their enneatype, prospective coresearchers needed to have first identified a challenging situation in which they considered themselves as having been as authentic as possible, and their authenticity in that situation directly affected one key person (secondary participant) who also agreed to be interviewed for the study. I was not concerned with finding coresearchers who might be considered paragons of excellence in being authentic, but those for whom authenticity was a consciously espoused growth value, of whatever history and level of evolution. To find coresearchers I was fortunate to have been assisted by a colleague at the Institute of Transpersonal Psychology, who was very involved in Enneagram trainings in the Palo Alto, CA area. Through use of announcements and flyers at two different Enneagram training sessions (see Appendixes C, D), I was able to draw from a small pool of candidates for each of four enneatypes who responded to the announcements. From this pool I telephone interviewed the candidates to determine the nature and strength of their interest and commitment in being in the study, and the likelihood of their ability to gain the cooperation of a secondary participant (see Appendix E).

To make the particular selection of each candidate from each pool, I first consciously drew upon the intention established for this study as described earlier. However, at this point, in the manner of Sophie Arao-Nguyen (1998), I added the intention, “that all participants are the most appropriate ones for this study.” With this conscious invocation of Spirit each time I wrestled with the selection of the coresearchers, I eventually chose the ones who, in my best estimation, appeared most suitable for inclusion in this study, given the sum of the overall answers to the above questions, and with consideration for gender balance. In addition to the 4 coresearchers selected from the training sessions, 2 others were recommended to me as likely candidates by two separate friends of mine; another expressed interest in being in the study, having heard me talk about it at a social gathering; and one person I invited to be in the study because of our shared interest and many conversations on authenticity. These additional coresearchers were also screen-interviewed in advance against the same criteria cited as above. After the coresearchers were selected for inclusion in the study, their participation was confirmed via phone contact, at which time an interview time was scheduled. They were then sent a welcome letter (see Appendix F) along with a consent form that described the study and their participation in it, which they were asked to sign and return before the interview (see Appendix G). All such consent forms were signed and returned beforehand.

Journal. Included with the introductory material was a specially created *authenticity journal*, in which the coresearchers were invited to jot down notes about their experiences related to being authentic for 1-2 weeks prior to their scheduled interview. The journal consisted of 35 spiral bound sheets of 5.5” x 8.5” regular lined paper, with an inside title sheet followed by a list of the major interview questions (see Appendix H). The main function of the journal was to help the participants, in the style of a meditative practice,

continually return to the focus of the study and jot down any reflections relative to the questions and issues addressed in the study, thereby enriching the subsequent interview with readily available material. In this vein, the journal was to encourage the coresearchers to enter into the processes of indwelling and focusing. As an optional element to assist their own reflective process, the journals were not collected or reviewed.

Pilot study. To ensure that the questions I asked the coresearchers elicited the type of information that I hoped to gather during this phase (see *The interviews* below), and that the questions flowed in a manner that seemed comfortable for the participant, I conducted a brief pilot study with 2 participants, both of whom were known to me. As the intent of the pilot study was merely to determine the effectiveness of the established set of interview questions for coresearchers, the pilot participants were not required to know their enneatype nor to have secured a secondary participant. However, as with all other participants in the larger study, these participants were also treated with the same ethical guidelines, protocols and safeguards (including assured confidentiality), and were asked to sign a consent form specifically tailored for them (see Appendix I).

A few procedures were different, however. Most notably, these participants were clearly informed that their responses were not envisioned to be included in the actual dissertation, but that I wanted their permission to use their responses if it served the dissertation to do so. The pilot participants also received the same journal, but only 2-3 days in advance of the interview, so they only had a brief amount of time to reflect on the included questions and their experiences. To experiment with the taping procedures and for possible use of their material, I taped the interviews; however, I later chose not to transcribe them. In order to get their feedback on the structure and effectiveness of the questions and their comfortableness with the overall interview, I asked the following:

- How would you modify the structure of the interview, or any specific questions asked, to make the interview more effective or comfortable for you?
- From your understanding of the intent of this study, what would you suggest to me to do differently regarding the interview or any aspect surrounding it?

Having received favorable feedback regarding the structure of the questions, their overall comfort, and the usefulness of the journal, I determined that the overall format was satisfactory from the participant standpoint. From these pilot interviews I also determined that the structure was suited to elicit the type of data that I was seeking. Additionally, from these pilots I was able to get an estimate of the length of time that I could expect the actual interviews to take—approximately 2 hours—although this duration eventually proved to be on the shorter side, with the longest interview taking close to 3 hours.

“It takes two to speak the truth—one to speak and another to hear.”
(Thoreau, 1963, p. 226)

The interviews. All coresearcher interviews took place in their home (or home office), with mine taking place in the home of my colleague. As noted earlier, the actual interviews were semistructured, meaning that they incorporated a consistent list of questions to elicit similar types of information, but responses were probed for amplification and clarification as necessary. The interviews also were open to germane information the participants freely offered. In line with organic inquiry’s basic premise of partnering with Spirit (see Clements, 2002), I asked the coresearcher to join in a brief silent meditation. The meditation was used both to help center the coresearcher and myself, and as a time for me to silently invite Spirit to guide the interview process.

With permission from each participant granted beforehand, the interviews were tape recorded. In one instance (with a secondary participant), Spirit seemed to have actively intervened. The common procedure was to set up the tape recorder, test it, put it on pause during the brief meditation, then release the pause and run the tape during the interview. To my horror, at the end of one lengthy interview, I discovered that I forgot to release the pause button, so that the all data were essentially lost. The participant graciously agreed to be re-interviewed at a later date, at which time she provided some rich data elements and details not previously disclosed.

Interview instrument. As noted earlier, the data was collected using semistructured interviews. I present here the specific structure of the coresearcher instrument that was used, the rationale for it, and then the instrument itself. The basic structure of the interview was divided into three main sections: (a) the *authenticity story* (cited incident), (b) the *inauthenticity story* (cited incident), and (c) the *meaning of authenticity*, including how the coresearcher generally *discerns* and *validates* being authentic. The rationale for this overall structure was that I felt that it would be easier for the coresearcher to talk about the authenticity incident first, and then after some rapport had hopefully been established, it would be less threatening to talk about an incident which the individual identified as not being authentic. Questions related to the meaning of authenticity, as well as discernment and validation were asked last so that the responses would have the possible benefit of being grounded in concrete experiences, such as just had been described in the interview.

After the brief moment of meditative silence (cited above), the interview began with the coresearcher being asked to describe the challenging incident of authenticity. Then the story was mined for specific details regarding the concerns or issues the individual

faced in the situation, how the authentic choice was discerned, and what motivated the individual to make the authentic choice or action in the face of those concerns and issues. Next, the story was explored regarding specific *outcomes* from the incident, short term and long term, both for the coresearcher and what the coresearcher perceived to be for the secondary participant involved (in some cases, outcomes for others that the coresearcher may have cited were also explored).

Subsequently, the coresearcher was asked to describe an incident in which the individual was not authentic. Similarly, the story was mined for details regarding concerns or issues the individual faced in that situation, then why the coresearcher considered the incident as one of not being authentic, and what prompted the choice or action taken. With these details, the incident was also explored for specific outcomes, short- and long-term, both for the coresearcher and perceivably for key others who might have been affected.

Having mined these stories or incidents of being authentic and ostensibly not being so, the coresearcher was asked to reflect upon the experiences just described, and from that vantage point, to describe what authenticity means, and the general process for discerning and validating actually being authentic in a given situation. The primary portion of the interview thus completed, the session concluded by obtaining background information regarding the selection of the authenticity incident chosen for the study, brief demographic information, and brief information regarding enneatype identification.

Below is the full script of the semistructured interview:

In this interview I will be asking you questions about specific instances in which you consciously struggled with being really authentic or being true to your deepest self, and your decision or action significantly involved or affected at least one other person. The

questions will cover both experiences in which you think you were really authentic or true to yourself, and experiences in which you feel you were not very authentic or true to yourself.

1. First of all, of these instances, describe one in which you think that you were really true to yourself, or were as authentic as you knew how to be, or could be, in that situation.

2. What were the concerns or issues that surfaced for you in that situation?

Probe: What, if any, perceived personal costs were involved in making the decision one way or another?

3. Given those concerns or perceived personal costs, how did you go about discerning or figuring out what it was for you to be most true to yourself, to be most authentic, in that situation?

Probe: What sort of time frame was involved in this discernment process? Or was there some sort of evolution to the discernment process, so that the decision or action just seem to come naturally? Please describe this if you can.

Probe: How did you check out or validate that you were being authentic? That is, what, if any, telling signs helped you to know that by choosing, acting or being one way versus another you would be more or less true to yourself, more or less authentic?

4. Given your concerns, what was it that motivated or inspired you to subsequently make the authentic choice or take the authentic action you did?

5. When you made that choice or took that action, describe what your being true to yourself, your being authentic, in fact looked like when you played it out in the actual experience.

Probe: How congruently did your idea of what you wanted to do actually translate

into what you ended up doing in the real situation?

6. What was the outcome *for you* from that decision, action, or way of being—in the *short* run? In the *long* run?
7. In your perspective, what do you think was the outcome *for others* who were affected by your choice or action—in the *short* run? In the *long* run?
8. Making a transition now, please describe an instance in which you think you were *not* as authentic or as true to yourself as you could have been in the situation.
9. What were the major concerns or issues that surfaced for you in that situation?
10. What makes you think or feel that you were not as authentic or as true to yourself as you could have been in that situation?

Probe: What telling signs did you possibly experience to suggest that you were being less authentic than you feel that you could have been?
11. What eventually prompted or led you to make the choice or take the particular action you did in that situation?
12. What was the outcome of that experience *for yourself*—in the *short* run? In the *long* run?
13. In your perspective, *for others* who might have been affected by your lesser degree of authenticity, what was the outcome in the *short* run? In the *long* run?
14. Finally, to conclude this major part of the interview, I would invite you to take a moment to reflect upon your overall experience of trying to be true to yourself, of trying to be authentic. Using those experiences, and the thoughts, feelings, and insights you just expressed in this conversation as a springboard, what does it mean for you to be authentic or to be true to yourself? In other words, in general, what does it look like for you to be truly authentic or really true to yourself?

15. Although you gave a specific example earlier, how do you generally go about discerning or figuring out what it is for you to be most true to yourself, to be most authentic, in given situations?
16. How do you generally check out or validate that you are being authentic? That is, what, if any, telling signs do you use to help you know that by choosing, acting, or being one way versus another you are being more or less true to yourself, more or less authentic?

Having obtained the critical data for the study from the above questions, the interview then switched to obtain background information, using the following list of questions:

17. How much were the incidents you chose to discuss during this interview conditioned by the outcomes for yourself and for others, knowing that you had to invite a key person affected by your authenticity to be interviewed for this study?
18. Would you have chosen another incident, perhaps one that is more significant to you, to talk about if you hadn't had to involve this secondary person?
19. How much were the incidents you chose to discuss during this interview conditioned by your comfort level in talking about them?
20. On the whole, do you think it is easier for you to be authentic in your close personal relationships, or in your professional or work-related relationships?
21. What age were you when issues of your own authenticity began to become important for you?
22. Although this study is not in any way about the Enneagram, how did you come to identify that you are an enneatype _____ ?
23. What part of your enneatype do you most identify with?
24. What do you consider your profession?

25. Your present age is _____?

Secondary participant phase. As noted earlier, to be included in the study, coresearchers needed not only to have identified a challenging situation in which they were authentic, but also the situation needed to have affected a key person related to the incident who would agree to be interviewed about their outcomes from that experience. This important phase was incorporated into the study partly to cross-check coresearchers' perceptions of the impact their authentic choices and actions had on others. The need for such a cross-check was initially prompted by my own experience of the baselessness of my fears regarding the impact of my authentic actions. I often fear that my authentic actions in some way will result in harm to others, and yet in practice I generally find that my fears do not bear out. Consequently, the inclusion of the secondary participant phase provided an additional perspective on what happens, not just in relation to harbored fears, but as a result of what is essentially a corporate experience (cf. Ogbonnaya, 1994; Plattel, 1960/1965). In short, this phase was designed to supply data on how outcomes for others may foster or discourage further efforts to be authentic.

Hence, during this phase I interviewed the individuals identified by the coresearchers as having been affected by their cited authentic decisions or actions. Again, in my case, the same colleague who interviewed me similarly interviewed my secondary participant. To safeguard the integrity of this possibly delicate phase of the study, the coresearchers were asked, as a condition for being in the study, to contact their respective potential secondary participants to (a) inform them about both the study and the specific incident that the coresearcher would recount for the study, and (b) invite and obtain their willingness to share their experience of the outcomes with the researcher. Having been

assured of such willingness of the invited secondary participants, at the end of each coresearcher's interview I obtained the contact information for the named individual. I subsequently called the person to further discuss details of participation and set up a time for the actual interview. In like manner to the coresearchers, I then sent a welcome letter along with a written description of the study and an associated Consent Form (see Appendixes J, K). Although they did not receive a journal, I did include a copy of the questions (see below) so that they had them at least 3 days in advance of the interview, thereby facilitating their preparation for the interview.

As with the coresearchers, these interviews were also semistructured, and were recorded and subsequently transcribed by the researcher. However, these interviews were considerably shorter, lasting approximately 30–45 minutes. Interviews for 4 secondary participants took place in their home or office setting; for the 4 secondary participants who lived out of the geographic area, their interviews were conducted by phone. The interview with my secondary participant was similarly held in the home of my colleague who did the interviewing. The central questions posed to these participants were:

1. When [Name of Coresearcher] did X, ["X" being the cited action or decision], how did that impact you in the short term? In the long term, or what you envision as the long term?
2. What were your feelings about the impact that decision or action had on you when it happened? Now?
3. You may or may not have liked or agreed with [Name of Coresearcher]'s decision or action at the time. However, considering both your feelings now, and as you look back at how your life has evolved as a result of [Name of Coresearcher]'s decision or action, would you say that, overall, your life was favorably or unfavorably affected by that

decision or action? How so?

4. (The following was asked only in the one instance in which the secondary participant was also directly affected by the coresearcher's cited incident of inauthenticity [Situation Y].) [Name of Coresearcher] also spoke about a particular instance in which [Name of Coresearcher] felt very inauthentic and it involved you, namely [Situation Y]. How did that impact you in the short term? In the long term, or anticipated long term?
5. Is there anything else that you would like to add concerning the impact of the discussed experiences that we have not already covered?

Data collection challenges. The primary challenge envisioned in the data collection phase was the possible resignation of one or more of the coresearchers or secondary participants from the study. Fortunately this did not occur. However, an unanticipated challenge was my difficulty balancing my need for getting the data I felt necessary for consistency and completeness (the conventional researcher in me), and letting the stories organically unfold in the manner that the participants felt drawn to reveal them. Although overall I felt that I obtained the necessary data—responses in line with the intent of the study's questions—it took a while for me to trust the process when the interviews seemed to organically want to go in a direction that I was not prepared for. It was during the last coresearcher interview that I was challenged the most, and I needed to accept the organic process at a whole new level; somehow I got the data I needed, although not exactly in a way I had expected. This was true to a lesser degree in some other interviews as well.

Treatment of Data

For me, one of the enticing elements of organic inquiry is its formal acknowledgment

of the sacredness that surrounds the research. Indeed, the first characteristic of the approach that Clements et al. (1998a) cite is its reverence for the sacred:

The organic approach is grounded in responsibility, reverence and awe for the earth and all her inhabitants as well as for the mysteries of creativity. Doing this work requires honoring ourselves, our collaborators, our readers and the context in which we work, as well as intentionally keeping ourselves open to the gifts of our own unconscious mind and those of the divine. (p. 14)

It is within this context of the sacred, also expressed in the intention that overarches this study, that I continually attempted to hold and treat the data. Even so, there were three different stages regarding the data: (a) transcribing the data, (b) incubating the data, and (c) presenting the data.

Transcribing the data. Having recorded the interviews, I subsequently transcribed them, aided by a transcription machine and voice-recognition software. I intentionally performed this task myself to help foster greater indwelling of the data—that is, to get more connected to, and more immersed in, not only the words being transcribed, but also the subtle nuances contained in the voices, stories, and insights reported. In short, I felt that performing this task myself increased the richness of the soil in which to incubate the data, so that I could draw more fruitfully from it. Another, and much more deeply personal rationale for doing the transcription myself, emerged once I got into the actual process: Transcribing the data not only fostered grounding the data in me, but the sheer nitty-grittyness of the process helped ground me into my body. I became ever more aware of how various aspects of the dissertation's process were entwined in some way with my own transformational process; in this case, more firmly incarnating on the planet—moving out of an idealized world and into the sensate world—loomed large. In addition, being the first stage of the actual data summary, this is when I first started the regular ritual of lighting a candle and consciously invoking Spirit (i.e., reciting the overarching

intention cited above) every time I worked on the data reporting process.

Incubating the data. In line with the wisdom of organic inquiry and heuristic research (cf. Clements, 2002; Moustakas, 1990), my initial design called for letting the collected and transcribed data incubate for a while, perhaps a month or two, take root in the unconscious, and then emerge as it will. It had much more time to incubate than I intended or expected. For whatever reason—and the chthonic element embraced by organic inquiry seemed to play a major role here—the transcription process proceeded at glacial slowness, allowing each strand of the data to seep deeply within. The movement within the next phase, writing the actual report itself, went at a similar pace.

Presenting the data. My original intent was to present the data in the manner suggested by Clements et al. (1998a), that is, to weave the participants' stories and insights (i.e., of both the coresearchers and participants) in and around my own core experience and observations. Additionally, I intended to follow another Clements et al. suggestion of commenting on my personal reaction to the participants' material as well as its similarity to or differences with my core story (cf. p. 187). However, such approach soon appeared to be inappropriate as the data contained too many individual strands that seemed to call for being coherently pulled together for assessment. Consequently, I decided to present the data (stories and responses) as *portraits* of their respective experiences in parallel fashion with the semistructured interview (see Chapter 4). This allowed the weight of the actual data to mostly speak for itself, and be more easily summarized, which I could then comment on later in Chapter 5.

As is normally the case in qualitative research, not every specific datum element finds its face showing up in the data presentation—the researcher must be discerning and selective (see Braud & Anderson, 1998). In this particular case, I again consciously

invoked Spirit to assist in the discerning process, now asking Spirit for guidance in answering the question (affixed to the top part of my monitor), “What’s wanting to be revealed in and through this particular portrait?” Once this special petition had been established, I subsequently created a specially focused question of Spirit for all other elements of this report as well.

To ensure the accuracy of the data, but also to ensure that the intent of the respondents was accurately portrayed, I subsequently sent the transcripts and/or the write-up of their stories and responses, called *portraits*, back to them for review, necessary changes, and approval (see Appendix L). I had previously sent out a letter to the coresearchers and secondary participants (see Appendix M) asking them whether they wished to review and approve both the full transcript and the portrait or just the latter. I was most concerned that they reviewed and approved the portrait material to be included in the presentation of the data. All but three wished to see and approve just the actual portrait material. In the end, 4 coresearchers and 2 secondary participants sent back marked revisions, mostly minor, yet one coresearcher asked for a phone call follow-up to provide a significant update on the long-term outcomes for her (see Chapter 4, “Nancy”).

Having here described the methods and processes used within this study, along with the rationale for the respective components, this report now turns to presenting the data. In the next chapter the portraits of the stories and responses are presented, along with summaries of the themes that surfaced.

Concluding note: I am well aware that having *consciously asked* Spirit for guidance in the many areas of this study and report does not necessarily mean that I was awake to (to use Tart’s [1987] word) or was able to discern such guidance, however much such guidance may have been extended. In my mind, only you the reader will know to what

extent Divine guidance found its way through by the extent that the material presented enlivens you.

CHAPTER 4: RESULTS

Chapter Overview

This chapter presents the primary research data gleaned from the interviews with the coresearchers and their respective secondary respondents. The presentation of the data is divided into two main sections of data, the *portraits* and the *meaning of authenticity*, with these sections generally aligning with the overall structure of the research interviews.

Portraits. The first section consists of portraits drawn from the coresearchers' and secondary participants' stories and responses regarding the cited incidents of authenticity and inauthenticity. Using pseudonyms throughout (with the exception of the primary researcher), the general structure of the portraits is as follows:

- introductory material
- condensed version of the coresearcher's cited incident of authenticity
- relevant inhibiting concerns and motivating forces to overcome those concerns
- perceived short- and long-term outcomes from the cited experience reported by the coresearcher
- perceived short- and long-term outcomes reported by the secondary respondent
- a condensed version of the coresearcher's cited incident of inauthenticity
- determining factors
- coresearcher's basis for classifying the incident behavior as inauthentic
- perceived short- and long-term outcomes from the cited experience reported by the coresearcher

Each portrait introduction provides relevant information about the coresearcher, including age when interviewed, profession, enneatype and what part of the enneatype the coresearcher most identifies with, age and circumstances when issues of authenticity

first became important, whether authenticity is easier in personal or professional relationships, and a brief statement about, and relationship to, the secondary respondent. Introductory information varies somewhat in length primarily depending upon the amount of information deemed helpful to understanding the particular coresearcher's stories, perspective, and responses, and the degree to which the coresearcher provided such background.

Following the portraits are tables citing the key data of the dynamics (i.e., excludes introductory, discernment, and validation material) of the authenticity incidents (Table 1) and inauthenticity incidents (Table 2). These in turn are followed by a summary section citing the various themes that surfaced within these dynamics. A general profile of the coresearchers and secondary participants, drawn from the introductory material, is provided here in a section below.

The second main section of data presents the coresearchers' perspectives on the meaning of authenticity and how they reported discerning and/or validating their own authenticity. Although during the semistructured interviews the researcher generally tried to distinguish between discerning and validating one's authenticity (see Chapter 3), some coresearchers merely reported how they discerned or validated it, while a few cited both. This section does not include tables but does conclude with a summary of the various themes that emerged within both the definitions of authenticity and the ways in which the coresearchers reported that they discern and/or validate it.

Coresearchers and secondary participants. The 9 coresearchers, one from each enneatype, were 5 women and 4 men, ranging in age from 45 to "almost 69" at the time of the interview, and all resided in the San Francisco Bay Area. Although one woman, a former nurse, said she now "has the leisure to pursue the things I've wanted to pursue,"

and I claimed my profession as a doctoral student, the other coresearchers all claimed professional activity of one sort or another: psychotherapist, research manager, performer, writer, management consultant, securities sales, and transformational guide. All clearly identified with one or more generally recognized characteristics for their stated enneatype, for example, doubting and fear are recognized heightened characteristics of Sixes, whereas merging with others is commonly ascribed to Nines. Again, while enneatype is used to enhance the possibilities for diversity within the sample population, and identification data was sought to help clarify that diversity, enneatype is not a basis for data tabulation.

The age at which issues of authenticity first became important to them varied considerably, from age “7 or 8” to 50, with 2 during high school, 1 during college, 2 during their 30s, 2 at age 41. The circumstances at which authenticity became important also varied greatly, although 2 coresearchers said that it was through therapy. As for being easier to be authentic within close personal relationships or business related ones, 4 coresearchers said it was easier within personal relationships, 3 said with business ones, and 2 could not say. When it came to selecting an incident of authenticity for the study, which required that it involved and affected someone else (secondary participant), 5 coresearchers chose to cite an incident that involved a personal relationship, 3 cited an incident in which the relationship was both a personal and business relationship, and only 1 coresearcher chose a business related associate. The secondary participants were also 5 women and 4 men.

Cited incidents. As noted earlier (see Chapter 3), by conscious design of the study, during the interview the researcher made no attempt to formally define the terms *authenticity* and *authentic*, except to use the parallel phrases *being true to yourself* or

deeply true to yourself. Perhaps as a consequence, both the cited incidents themselves and the coresearchers' articulation of them varied greatly not only in terms of detail and clarity but also in apparent concept of what constitutes authenticity and inauthenticity. In some cases, extended details were provided, and to the extent that these details were deemed by the researcher to be helpful in elucidating the nuances, complexity, and outcomes of the incidents, they are included in the portraits. Further, although the incidents might appear to vary in weight, nonetheless all were decidedly meaningful and of import to the coresearchers. The reader is invited to note all the variations, especially the conceptual variations, and to note the degree to which they do or do not mirror one's own conceptualizations. Being open to discover such variations, and to expand one's scope on the meaning and practice of authenticity, are intended components of the study.

Editorial note. When presenting the verbatim stories or responses, two different forms of punctuation are used to denote differences in the types of *breaks in thought* that the speaker may have experienced. While generally such breaks have been edited out, in some cases the breaks seem to suggest nuances to more fully understand the mind of the speaker and thus are left in the presented material. Breaks in which the speaker stops either one train of thought or way of expressing that thought and begins another are presented by a double hyphen "--"; a break in thought that is akin to a parenthetical remark is represented by an em-dash "—."

Portraits

Tony

Introduction

Tony, a 55-year-old professional performer, classified himself as an enneatype One. He said that his sister, a human resources director, told him that he was a One before he investigated the Enneagram for himself: “I looked at all them [types], and saw the general characteristics, and I went back to the One, and looked at it deeper and saw that that was clearly how I come at the world.” He most identified with being “Reverend Tony—I like to be right. It's very important to me—the moralistic part of me.”

He felt that he “always had some drive for authenticity, that probably started when most people start, I think, in early to midadolescence.” In his early 30s he became an active member of the Marxist-Leninist organization, the Democratic Workers Party. “Initially,” he said, “being in an organization like this devoted to a cause, I think, contributed to my being authentic.” However, it was during the falling apart of the organization, when he was 41, that issues of authenticity really first became important for him:

The . . . Party fell apart, and I had to account for myself for why I had chosen to be a Communist for 10 years. And I had to account for what I felt were parts of me that I felt were passive, that gave myself over to an authority figure. And I felt that I had seen that pattern my whole life. And I had to really, really confront that. . . . I had to rebuild myself spiritually, emotionally, physically, all kinds of ways. I was drinking, smoking everything. So that's when I had to confront: Why had I been inauthentic?

Twice married, once briefly in his early 20s and again in his 40s to his present wife, Kristen, he felt that it was much easier for him to be authentic in close personal relationships. It surprised him that it “would be even be a question somehow, that someone would feel it easier to be authentic in professional relationships than with

people close to them.” Nevertheless, Tony, whose face clearly reflects his congenital hemangioma and the effects of infant radiation therapy, readily acknowledged that his professional work onstage is all about authenticity:

Almost all of the shows that I go into, it's . . . like opening people up to my own authenticity. . . . I feel that my gift is to find that in myself—and I show it onstage—and that people find that in their own selves: that it's possible to be authentic by being part of what I do, that it's possible to do it, I think.

Tony noted “that it's difficult for me to look at the whole thing [authenticity] like being born again or transformational moments; I see them just as little nodes on a continuum.” He said,

When I think about being authentic, I think about being authentic over a period of time. . . . So when I come to a particular point like the one I'm about to describe, an instance, it's so clear to me about what built up to it and what flowed out afterwards, it seems artificial to have one instance.

With that observation, he detailed three different incidents of authenticity that were meaningful for him. One occurred when he was a member of the Democratic Workers Party, and the other two involved instigating a major shift in the direction of his relationship to Kristen, at the time his volunteer colleague at a major medical center. Although the Democratic Worker Party incident is referred to during the narrative, it is only the pair of integrally related incidents that are used for this study.

Secondary respondent. Kristen, a professional massage therapist, said she first knew of Tony through a massage class they were both taking. However, she “didn't know him at all,” and thought she didn't really see his face at that time. Nevertheless, it was in that class that she remembered hearing his voice:

I was lying down on the table in the session and I heard Tony's voice, speaking to his partner. . . . It was like my whole system reverberated. . . . It was like my attention was drawn to whoever this person was. And I thought, “he just seems like such an incredible person.” I feel that I sensed his authenticity—we can use that word now—by just listening to him. . . . There was a genuineness in the kind of questions he was

asking his partner, and a directness about someone who when they think something, feel something, they just get it out there. So I recognized that—even though I had never met this man before—and I was attracted to it. . . . So that memory stays with me. I think it stayed in my system.

Kristen did not see Tony for another 3 or 4 months until they were both in the same hospital massage class. Married for 15 years at the time, she said she recognized Tony, “not just because of his face—you know, you can’t help but not recognize Tony, he can never be anonymous—but it was more like, ‘Oh it’s that guy, it’s that guy who has that way of being.’” Although aware that she was married, she said there was “this moment of intimacy that I felt about him and wanted to get to know him.” She and Tony became friends, “and it was very platonic.” She said she was drawn to Tony but was not sexually attracted to him. “I just wanted to be with him. You know how you just want to be with someone.”

Tony’s First Cited Incident of Authenticity

Tony’s authenticity story, the longest of the study, varies from the study’s norm not only because it is the only one that involves two interrelated incidents, but also because, in tandem with Kristen’s story, it also sheds light on outcomes that flowed from its effects upon the secondary participant.

While Tony and Kristen were volunteers at the medical center, “doing massage for the patients and staff there,” they also recurrently exchanged massages with each other. The setting of the first incident that Tony cited involved a particularly potent massage session between the two of them that happened about 6 months into their professional, platonic relationship.

We were both like getting to know each other at a time when we were showing these wonderful, kind, and loving sides of ourselves. She was married to someone else at the time. So I gradually became aware that I was attracted to her, but never had any idea that I could or should act on it. But clearly we were growing closer all the time,

and becoming really good friends. We are both very physical people, touching each other all the time. So things started to get physical, but it was always channeled through massage. But a lot comes through massage, as you may know.

I had been in L.A., coming from my friend Peter as he was dying. . . . That was a very powerful time in my life. He was dying of AIDS, and I was really able to be present for him. I was deeply affected by his death because he was a very dear person to me and also I had to deal with questions of authenticity, because I was with someone who was doing a dying process, you know, being really there and really searching to gather all the love in his life as much as he could. And you started to see, “well, why wait until the last 6 months, you know?” And so I was really wrestling with that. I was working as a programmer, . . . doing something that I basically hated. I had set a deadline by the end of the year to start my massage therapy practice, quitting the job. So I came back, and I was in this totally vulnerable state, having lost a dear friend, wrestling with a lot of internal things, and Kristen came to my house to give me a massage. And we were supposed to do something like she would give me an hour massage, and then next week I would give her an hour massage. Well, she gave me a massage—I was in this totally vulnerable state—and she was like totally new to me. She went into this place where she lost all consciousness of time, and she gave me like a 2-hour massage. It was just like total—[hits his fist]—good. When she finished, I said, “Well, I’d like to give you a massage too,” because I felt that I just wanted to touch her—I had to touch her!

I started giving her a massage and then . . . in about 5 minutes—I realized I just wanted to kiss her—so I just bent over the massage table and kissed her. You know, she knew it was coming; I mean, come on. I was sort of like doing the man's job of being the aggressor, as I see it. I feel that that was really authentic for me to do that, in the face of the taboos. You know, there was no way in the world that I could deny it—no, no way—even though I knew what I was doing was wrong, and not just wrong in an abstract sense. I knew that there were other people involved, particularly her husband; this was not right to do it. But this did not even enter into my mind at all. I just knew I had to follow my heart. So I did. We didn't become lovers at that time, but that set the tone. I had to do it. That's just like the one particular incident, kind of like when I stepped over the line.

Inhibiting concerns. As indicated above, Tony knew at some level, even in the moment, that Kristen was married and what was attendant to that, but that in the moment “this did not even enter into my mind at all.” He later stated, however, that although “on that day there was not a lengthy discernment process, over the previous 6 months there was a lengthy discernment process.” The discernment process clearly centered around his growing friendship and what to do about it, given the concern of her marital situation.

Said Tony,

I knew that I just had a visceral reaction to Kristen, like we both really had this really fantastic connection with one another that was growing. You know, I would let enter into my consciousness that “No, you can't do this.” I could see that Kristen was someone who was like a true-blue person. You know you find ways of sniffing things like this out, but clearly she was not someone who would ever have an affair. You know, you can see it in a certain body posture or look. . . . You could see that Kristen was not someone who played around or was available. So I had to assess what was right and what wasn't right.

Motivating forces. Tony stated that in that particular moment he didn't really have any concerns or issues with which he actually struggled:

By that time, no. I was in such a physical state from having had a 2-hour massage that, you know, I was sort of operating as a whole physical being, instinctive. I was aware of it, yeah, but those considerations had become meaningless at that point. They were rubbed out of me.

Consequently, for Tony the motivation didn't seem so much about overcoming something as it was about flowing with something:

You know, I felt like I was at one with myself. This is colored by memory, obviously, but it was that feeling that I talked about earlier, the physical feeling inside myself of flow, of being at one with myself. And I couldn't deny that.

Tony's Second Incident of Authenticity

Having crossed the line and set the tone, the second incident happened about 3 months later, and followed shortly after they first had sex together.

The first time that we had sex together, the next morning I got up and I wrote a letter to her, saying that I wanted her to get a divorce and marry me. And I sent the letter. I was just like, so sure. And I always have been, you know, from that moment on. That to me was an example of being authentic. That was like a turning point, to state my intentions in writing. It took it really beyond the bounds of having an affair, and saying, like, “You're the one, I want you. Let's do it now.” Of course, it was totally inappropriate—inappropriate even to our relationship in this sense that we had slept together one time. And that was a rash and imprudent thing to do. And I took the risk, not only of doing something wrong, and saying, “Okay, we're not just playing around, I want to have a divorce,” but also, of scaring her off with my intensity too. But again, it was that same kind of thing. I just physically felt it, that it was so right that I couldn't deny it. So that's another example [of being authentic].

Inhibiting concerns. As he stated above, one concern that Tony had in writing the forthright letter was that he might scare Kristen off with his intensity, but he was also concerned how her husband, Jim, might respond:

I felt that I was taking a risk in having her run away; I felt I took a risk in having Jim come over and shoot me or something—not that he was a violent guy. But, you know, I was heedless of the marriage bond between them. . . . I was very aware of that.

Motivating forces. Similar to the earlier cited incident when he “stepped over the line,” Tony was again aware of the concerns but only marginally so, in the face of something that felt “so right” that he “couldn’t deny it.” Moreover, he felt that if he were to be “really true to myself” he had no choice:

I knew what I was doing, and those other considerations kind of came to be rather immaterial to me. I felt like if I were really to be true to myself, I simply have no choice about this. I see it as—at that point we had known each other for about 9 months—I see it as building. And so yeah, I sit down and write the letter; but I feel like it wasn't an isolated moment. Again the discernment came similar to like the massage table.

Outcomes for Tony

Short term. Tony said that “in the short term, I was like casting the die for entering into an increasingly intimate relationship, and I felt like I was putting myself at risk emotionally in that way.” By that he meant that he had “doubts and fears that I had driven her away.” Moreover, he said that “The thrust was a sureness, but there were definitely moments of doubt and fear about that.” He said that he “could conjure up the idea that this was going to go to the people who were working with the [medical center], and say that I was sexually harassing her or something like that.” Yet as he said earlier, it also “set the tone” for what was to follow and develop. He stated that

A week later she called me and asked me out to dinner. And we took a walk, and then, you know, she had specifically said, “I’m married, don’t kiss me anymore.” I ignored that. Because we took a walk up on Bernal Hill, and I forget exactly how it happened, but I remember that I held her and I think I asked her this time—I didn’t

just do it—and it was like one of those full body kisses. So it was like clear that in some way we were going to be intimate. So that was like the short-term impact. I was also very nervous then too, you know, because I felt that was then crossing over the line.

Long term. Tony succinctly stated the long-term outcome for himself from what he put in motion, both from that initial kiss and then the writing and sending of the letter asking her to get a divorce: “Well, here we are—I mean, we’re married. We’ve been together for 11 years now. So that's long term.”

Outcomes for Others: Tony’s Perspective

Kristen. According to Tony, in the short term Kristen

had the counterpart of what I had, because all of a sudden the stakes were raised immensely. And she had to decide how she was going to respond. And I don't know if she knew, really, what got her to go on that walk with me, and walk up Bernal Hill, up those steps across from Mission Street. But she did, so, and that's all I knew.

He thought that his actions brought up the question of authenticity for her, “Was she going to follow her heart?” Then, if she did follow her heart, that would bring up questions of how she “wanted to deal with telling Jim, which was the first issue before deciding around the divorce.” He felt that, being the type of person she was, both a short-term and long-term impact upon her was dealing with her husband “in an ethical way.”

In Tony’s mind, Jim “had not really been good to her, in a lot of ways was disrespectful, . . . was having affairs and stuff like that.” Kristen, Tony said, knew about the affairs, but up to this point had ignored them for the sake of the marriage. Tony explained,

So all of a sudden Kristen was confronting things like that, and her loss of voice and her loss of how she could truly be in that relationship. And here's someone who adores her, and was totally encouraging to her. But she probably had to give up a lot of money and security. And the whole thing was what her friends would think, and her parents, who were really fond of Jim. And she knew she was going to have to deal with all that stuff too. So that was a more long-term impact for her too. And then it grew into separation and divorce. And I was always after her to come on, come on,

live with me.

Here was the real impact to her: Was she willing to enter into a process of individuation? Because she had been under a shadow there in her relationship. And then here's me coming along trying to pry her loose from that. And what I represented was this wholehearted adoration of her, and yet here I am a disfigured guy who has a public persona and stuff, very unusual and not safe—emotionally safe in a certain way, but in other ways not safe. So she had to decide. It was not just going to be in a relationship with me—it was like leaving Jim and being on her own. So she said she couldn't marry me for a number of years, because she had to go live . . . and be on her own. We were always in relationship, but then that became the tension then. Not the tension of her being married, but there was always a certain tension, like she knew she was attracted to me and wanted to commit to me. But knew she had to be on her own too . . . and to decide who she was, you know, to take on her career, to build a career. She hadn't had to worry about paying the rent since she was about 19 years old, and then all of a sudden about 20 years later—well, you know, she got some money from the divorce but not enough to retire on. She had to build her career as a body worker. So that was a big thing that she was facing too.

Jim. Although Jim was not included in the interviews for this study, Tony thought that the long-term impact upon him was very positive, if not very pleasant in the beginning:

This is actually a wonderful story, the . . . impact for Jim. As I say, he has always had a sort of blessed life where he got what he wanted. He always knew that he wanted to be a financial analyst. . . . He always was doing what he wanted and was successful at it. At first he didn't quite take [our relationship] seriously, especially because it was me, and I don't seem like a predator. And then, as Kristen started to get her shit together, she confronted him about his affairs as part of this. Then all of a sudden he was faced with the fact that his marriage really was falling apart, and something terrible was happening and he was losing Kristen, so he freaked. And that was the first time in his life that he really had to take a bad hit. To his credit, and Kristen's, they stayed in integrity with one another—it's mainly to Kristen's credit—she stayed respectful and indeed loving with Jim through this entire process. I'm sure they had their moments, and he had times of anger and that, but they worked out their separation and divorce, and maintained a friendship. As a matter fact, we're still friends, good friends with him and his girlfriend. But Jim had to face up to his own self, and the fact that he had fooled around. He had to come to Kristen and admit that, and apologize for it. They went to several therapy sessions together when it was clear that they were separating and divorcing. And he really grew as a result of it. Many of their friends have remarked about the incredible change he went through. So as he sees it now, it was really good for him. But it was not fun or pleasant or comfortable for anybody.

Deirdre. Although also not interviewed for this study, Tony felt that Deirdre, his

daughter (and only child) from his first marriage, was very much affected by his action.

At the time of the cited events, she was living in Indiana, at a university. Tony felt that his relationship with Kristen was difficult for Deirdre to accept:

She and I would get together once a year and go on vacation. I'd go visit her or she would come to California and visit me. . . . I'm more conscious of the longer term impact upon her. Deirdre and I, except for that geographical separation, have always really been connected and close. Kristen says that we are like old souls together. There is a way in which it has been difficult for Deirdre to accept Kristen. I can just see that there is a way that she wants to isolate Kristen out, even still. But my relationship with Kristen is really the first strong heterosexual relationship that I think Deirdre has been around, certainly from either her mother or myself.

So I feel that the long-term impact upon her is that she has had a good strong marital relationship modeling for her. I'm not sure that she would look at it that way though. It's interesting, because she and Kristen are very much alike in a lot of their proclivities and habits and who they are. It's sort of like there is a sort of archetypal kind of, oh, I hate to say cattiness, but there is some of that between them. So that has been an impact for Deirdre.

Outcomes for Others: Kristen's Perspective

To put in perspective the impact of Tony's cited actions upon Kristen, it is important to first note what was going on within her at the time. As stated earlier, she was very drawn to Tony, but not sexually. She said that the time of the 2-hour massage was

such a poignant moment because there were all these things going on. And I'm such a nurturing person and I think this 2-hour massage was just like feeling the fact that he had just been with his friend, and his friend had died, and there was a lot going on. But part of it was . . . this sexual, sensual attraction for Tony that I wasn't aware of. And I get very intimate with people with touch—I do, it's just who I am. But it wasn't like, “Oh God, I'm kind of like doing this in a way like I can't have sex with him so I'm touching him.” It was more like, “Oh I just got into it, and nurturing him, and enjoyed connecting because he was so receptive.” When someone is real receptive then I can go into all these incredible places. And I just felt all this wonderful joy. And then when the massage was over . . . I just thought we were going to sit together, and just kind of be in reverie about this nice massage and sharing.

Short term. Then she began to sense a shift. “I don't know if it's a woman's intuition or what, you can tell when a guy is kind of shifting [laughs].” Although she intuited that Tony was shifting and sensed that he was going to kiss her, nevertheless her initial

experience was that “it took me by surprise—I wasn't prepared for it.” After the initial surprise, she began to experience several thoughts and emotions:

So in that moment when he kissed me, I could have made a choice: I decided, well, I could just push him away and say “No,” which I did at first. I kind of went, “I’m married, you know.” . . . But then that other side welled up, that decided, “Well, I’m curious.” I was curious just to see what it was like to kiss Tony's face. I mean to be totally blank and honest, having him being disfigured, there was a kind of curiosity. I also started to think about, oh, I felt sorry for him. I had like this array of emotions . . . that came out. I mean, like in 3 seconds I must've had . . . at least 5 different things. I wondered if Tony had much sex in his life, and here he was in this vulnerable moment, and so that sort of codependent side came out; like, it would be really nice for him to have someone be affectionate. I knew nothing about his sex life—I was making up ideas. I was curious that way. And then I just thought, “Well, there's a part of me that's attracted to him.” And then I thought, “Well, my husband has had affairs; I want to do it.” So it challenged all these things inside of me. So I made the decision to make out with him, from that one kiss. It did impact me *a lot*. It impacted my values, and curiosity, and all of that.

Then Kristen began to feel its larger impact: “It was like, ‘oh shit!’ It's like opening a doorway and changing the nature of something. . . . So it *impacted* me because he made that first step.” She described what happened next:

That night I even allowed myself to go even a little further with him. Partly it was like being a witness. It was like watching a movie, actually, like oh, I hadn't done this since I was like 20 years old or 17 or something, where you want to do something but you're kind of numb, you're not really feeling sexually turned on but you're doing it anyway. So I just did it, knowing that there were all these things that could get triggered in my life if I did. And also just feeling like, well, maybe Tony is just a guy and he is coming on, and you do this kind of stuff. So we made out, and went to his bedroom, and I actually let him feel me up and everything. And then I just thought, I've got to stop. I can't do this. I wasn't even erotic enough to do it for the pure physicality of it, you know. And I thought, “I'm married, what am I doing?” So I told him to stop, and I went home.

For that week, that whole week, because of that experience, it really challenged me to really look at my marriage, to really think about, “God, I just kissed another guy and I let someone, you know—I mean, what does this mean? What does this mean to me? Why did I do this?” And so I think that this first week I just kind of let it float around in there a little bit, but then I pushed it away. It's like, “No, there's nothing here, it's just one of those fluky things.” A big part of me wanted to not remember. I don't understand that period between what happened—between the time when he kissed me and we kind of went through that door—and until the next time when he kissed me again, which was a week or 2 later. And then it really exploded.

That second time is when I think I somehow let the lid off. Does that make sense? There must've been some way in which I just couldn't take it all in. That's my explanation for why I didn't feel all those fireworks the very first time I kissed him. . . . But that did challenge me. It totally challenged my life, you know.

Long term. Kristen later more fully described the further ramifications for her and her marriage once Tony initiated opening the door:

It totally changed my life—that one kiss. I mean it's not just a kiss. Once I opened that door and let myself do something that I didn't think that I would ever really do, it like opened Pandora's box. That's what happened. Once I did it once—and I thought, “Oh, this won't happen again”—when I went to see him again, I thought, “Oh, this will just be fine.” But then once I opened that door and everything became like alive in me, it gave my body and everything else permission. So that's what happened. The second time I knew that I wouldn't be able to resist him. So when he asked me to kiss him, then it was like the second half happened, all the hormones started and I was like really drawn to him. And one of the biggest impacts it had on me—how can I explain this—I let myself be honest with myself about this. For a couple weeks after that I thought, “You know, I'm really attracted to this man.” And I started to think about how I was attracted to him right from the beginning. I could tell that something so deep in me was stirred, something so deep was hungering for something, some hungering for intimacy. It was a hungering for intimacy and depth that I wanted to have with another person so much, and could never quite put my fingers on it. Even being married to someone for 15 years, it was always there. And once I got it, it's like, I've got to have it. I mean it's like, I have to have it. I can't turn back. So I actually set my husband down at the dinner table, and got the guts to do this. What it did was, it catapulted *me* into being able to be authentic. It's almost like authenticity kind of had a domino effect for me. And this was only one kiss.

I set my husband down at the table—and I will never forget this moment—and said to him, “I have got to talk to you.” And I did it with such power. . . . I said, “You know, I have to tell you something. I have a crush on someone. I'm finding myself drawn to someone that I met through this hospital massage program, and I kissed him once. We have not had sex, but I can tell I'm really attracted to him.” I was honest right from the beginning. “And I just need to tell you this. We're going to have to go back into therapy, it's something I can't ignore.” And then I said, “I want to ask you a question, and I want you to be 100 percent honest with me,” because I have asked him questions before. But I said it with such power, it's almost like what came through Tony came through me, and I could do it—I get all teary-eyed just remembering it. “I want you to tell me this, I want you to be honest. I don't want you to lie to me. I want you to tell me about *every* affair you've ever had in our marriage since we've been together. And I want to hear the truth.” I get all teary because it was like I had spoken to him and challenged him about this before, but for some reason he would say, “Oh, you are overreacting. What makes you think that?” . . . Something about the way I must have said it. I don't think it was just because I said I was attracted to someone else, but that's probably part of it. I think it was with the power

and the authenticity in which I said it that reverberated in him. And then I said, “I want to know.”

And so he proceeded to tell me about all these things that were going on that I was intuitively feeling for a long time. And it just like bowled me over. I knew something was happening, but I didn't quite know that it was happening at the magnitude that it was happening. So, that one situation, to answer it really clearly, is that it really caused me to be more authentic in a lie that was in our marriage of 15 years. Authenticity breeds authenticity, maybe, whatever [laughs]. It did for me. And I really have to say that with all honesty. And that's only a little part of it.

Jim. Having been ignited by Tony's degree of authenticity, Kristen felt that she then began to be more authentic in her relationship with Jim. In her view, her subsequent greater authenticity with Jim affected him in several ways. While she cautioned that she couldn't speak for Jim, she said,

I bet he would tell you this. I think what happened, in a nutshell, was because I was authentic with my feelings and challenged him about our marriage, . . . we in essence opened it up. We did open the marriage up and started to talk openly about all these things, and tried to stay together while I was even seeing Tony. Eventually I told him it was Tony, etcetera. By me being so true to my own needs, I think that in the long run—Jim and I got divorced—I think it challenged Jim to be more authentic with his desire to not be monogamous. . . . And it challenged him about lying and having affairs in a relationship. So that the woman that he is with now, I don't think he would ever do that to her. He will not do to her what he did to me, which is the lying. . . .

I think by me being honest and authentic with myself, it helped Jim to look at himself to the point where the whole marriage broke up. He had to look at the parts of himself that had neglected the marriage, where he was self-centered, where he lied. He took it to the step where he allowed himself to be brutally honest with his own life for what happened here. And it wasn't only about the affairs. . . . We tried . . . to be as honest and as open with each other, and to work through these things while we were getting the divorce, so that we could come to a point where we realized, you know, I couldn't go back. I just couldn't go back to Jim; I couldn't, even though we tried for a year, we tried for 2 years. And once I moved out, that was the end of it.

Tony's Cited Incident of Inauthenticity

As an example of an incident when Tony felt that he was inauthentic, he recalled the time when Dorothy, a former lover of his, was being expelled from the Democratic Workers Party. Tony said it was obvious that she was going to be denounced, which was

“worse than being criticized.” He detailed the incident as follows:

We had been called to this meeting. I didn't know, but as soon we got there I knew what was going on because of the way this is set up. A number of people, like 50 people, sitting in one room, and . . . Dorothy is sitting up there in the way it's sort of portrayed in the movies, as an object, as though certainly something bad is going to happen to her. As soon as I saw that—it wasn't like I had time to prepare—it was like, come on, you're called to this meeting, and you could see that something was going to happen. . . . And I participated in that knowing that I am venting my feelings of revenge on her for the way that she had dealt with me in our personal relationship, and I'm aware of that as I do it. I definitely felt inauthentic around that. . . .

Dorothy was at my mercy . . . and I had almost an erotic sense of wanting to get her. And I did. I called her [demeaning names], and accused her of, in our relationship, placing sexuality above political correctness (but I'm forgetting the terms that we used back then). But I actually denounced her in that way, basically for being a slut. Even as I say that I knew—it was like the words came out of my mouth with bitterness attached to them; it was just like loaded, even remembering the physical sensation of saying it.

Determining factors. Tony was aware that in this instance he was part of a larger and “highly charged situation.” He acknowledged that “people had been chosen to set the tone for this denunciation. And it came out so hot and heavy that it was clear what was going on immediately. I knew what I was supposed to do to join in.” However, Tony also acknowledged other factors, both intra-and interpersonal, as being involved. He said he

had never been able to say the things that I had wanted to say in the relationship, and they had built up and caused resentment in me. We hadn't been in the relationship for 3 or 4 years, but there was still that legacy. And I had not been able to say them—I can't remember why. It probably had to do with my own lack of being articulate, and to some degree, my lack of courage or authenticity in that relationship. You know, I had judged her as being more at fault in that than me. I felt as though I was the aggrieved one, and had never gotten my due.

Tony's basis for citing action as inauthentic. Although Tony identified that this was an incident in which he was inauthentic, he felt that it wasn't entirely so: “As we start talking about it now, I feel like what came up for me was an authentic part of myself, but one I feel very uncomfortable about.” He said, “How can I say that I wasn't being authentic, because it is really me. . . . The part of me that is sadistic came out.” In

addition, retrospectively aware of what he might have done in the situation, he said,

I could have conceivably stood up and said, “Just a minute. This is all wrong.” But there’s no part of me that could have mustered that up under those circumstances. I was not strong enough to do that. I was dependable in those circumstances, from the party’s point of view, dependable to join in the attack.

Having acknowledged what he felt was an authentic part of himself being expressed, and that “there’s no part of me that could have mustered” up the “character or whatever” to stand up to the group, Tony felt that

the inauthenticity was taking a political situation and using that to settle a personal vendetta. And I was aware of that, and I was aware that what I had to say to her didn’t have anything to do with the matter at hand. But I just felt like that hot [pounds his fist] old stuff come up, that I wanted to get her. And I did. . . . It was safe too, in the sense that the issue was decided. I could get away with it. It wasn’t like sometimes when they weren’t sure with what the leadership thought, and how you are supposed to behave, what was the Party’s true attitude on this. But this was very clear, and even as I did it I was ashamed of myself.

Outcomes for Tony

Short term. Tony said he was “not absolutely sure” how his inauthenticity in the situation affected him in the short term, but he felt that it added to his stature within the organization. He stated that “It gave me a stauncher place in the organization. It gave me some validation, like, ‘Comrade Tony can be depended upon to come through for the organization.’ That would be the short-term effect.”

Long term. The long-term effect, he said, was that he felt he carried the incident “as a regret, as a scar on me, something that I have regretted doing in my life, ever since then.”

He said that the regret is having done

something cruel to somebody who was a decent, fine person, and who I had, and still have, some affection for. I’m sure that I have done worse things in my life, but that’s kind of the one that sticks in there. Sort of like I feel that on judgment day God’s going to say, “Well, remember when that happened in that room at the Institute?” – that sort of thing. “Yeah, I blew it, God.” That’s the sort of thing you feel that you’re accountable for.

Perceived Outcomes for Others: Tony's Perspective

Dorothy. In trying to isolate the impact of his personal attack on Dorothy apart from the whole denunciation process, Tony said, “The truth is, I don't think she was impacted by it.” He thought that she had dissociated “long before I arrived on the scene, and she may have never heard anything that I said.” He stated that they have recently been in contact again, and that he stayed at her house: “And when we have talked about this, she doesn't remember what I said—oh, maybe at some level she does—and that's why I think that disassociation was strong there.”

“Other people around.” Tony thought that the impact upon others, if any, would have been upon those

other people around me who . . . hearing someone who they had thought of as being an honest comrade, go off on this unprincipled personal attack. I imagined in my mind that people were disgusted by what I said, but I don't know that. But that's sort of like my projection of my own shame of having done it.

Nancy

Introduction

Nancy, a 47-year-old psychotherapist, is an enneatype Two. As for her enneatype, she said that she most identifies with “being the helper, being there for others—I mean that was very obvious.” She stated that issues of authenticity began to become important for her when she was “about age 16,” prompted by her educational experiences. Living in Germany at the time, she attended an all-girls Catholic school, “in a progressive setting,” and philosophy and religious studies were “a very active part of the curriculum.” She said she loved philosophy “from the time that we first had it about age 14, and 16 was the time that premarital sex was under discussion.” It was also at that time, she said, “when

we had those discussions in terms of, ‘What is the right path? What is the meaning of life?’” She noted that authenticity was important for her “particularly as a Two, struggling with expressing myself versus misusing the empathic skills to limit usually what I would say to not hurt somebody else's feelings and so on.” Having been in therapy “for 22 years or longer,” she stated that “the attempt to be authentic is one of the key goals, . . . to uncover what is authentically me. . . . It’s one of my living quests that I feel committed to.” Elaborating, she said that

When I watch myself, you know it's a frequent question deeply on my mind: Was that an authentic interaction with a colleague or friend? Was I really expressing what I felt, or in what way was I holding back? Or modifying what I was saying, in terms of my anticipation of what the other person could hear? So it’s one of the active questions of my mind, and never goes away.

Nancy has been married twice and is the mother of two young daughters from her second marriage to Bob. She felt that it is much easier for her to be authentic in her professional life than in personal relationships:

I feel the official role expectations support me in taking a clearer stand. I think some of the professional, ethical guidelines are sort of like pillars. But also, professionally, I’m in the position of authority. It’s sort of like part of the role expectation that I would take the lead in how I see something or how I define something. Interpersonally, it gets sort of mushy at times. And I do too much in terms of, "Is it my problem? Is it something that I have to look at? Am I'm projecting?" Once I am in those questions it is much less clear as to what exactly I'm looking at.

Having said that, it was in fact from within her personal relationships that Nancy chose to describe an incident for this study in which she felt she was as authentic as she could be in the situation—“deciding to get divorced” from her second husband, Bob.

Secondary respondent. Bob, 56, is an inventor, and the father of three grown children from a former marriage. Owner of his own company, Bob was diagnosed with a brain tumor shortly after being engaged to Nancy. From his perspective, the tumor and the ramifications of the related surgery significantly impacted his relationship with Nancy as

well as his business. “So you know, I just got engaged, and we ended up buying a house together, and I was looking at major surgery, and it was really a shock to me.” He said that seemingly he “was in excellent health. And all of a sudden, up comes this thing, and it just like totally, just knocked me flat.” He had the brain surgery after they got married and shortly after their first child was born. He provided some of the context to understanding his experience and perspective pertaining to Nancy’s decision to divorce:

It was very much like here she thought she was marrying someone who was strong and rich—you know my net worth was several million dollars at the time, and I had an ongoing company. She was looking at someone she could really count on, a strong person to be in her life, and I just sort of crashed immediately. . . . So for me, the issue with Nancy and our relationship was that suddenly she’s got a baby, okay, . . . and she had to nurse and take care of me, and that was her initial experience with the connection with us. Instead of getting a strong figure to support her and give her some strength and stability, instead she got somebody else to take care of. . . .

I was in heavy denial even about the effects of the operation. They said it wouldn’t affect my higher thinking, but it wasn’t true. It wasn’t a permanent effect, it gradually started coming back. . . . There was such a demand on me from the company . . . [and] everybody was looking to me for decisions and directions. . . . I couldn’t think straight or whatever, but I didn’t want anyone to know that, so I tried to fake it. . . . So in the same way, I’m sure, even with Nancy, I wasn’t really straight with her, in telling her how much it affected me at that time. I didn’t want her to be so upset. . . . I was still trying to be husband and be there for her too. . . . I had these things that I was responsible for and I was just really not able to function. And so the whole company actually is what got us into bankruptcy. I wasn’t able to do any of these things, and everything just started collapsing. And in terms of my relationship with Nancy, all this time when we could have been building a relationship or whatever—I was trying, but that’s not good enough. I was really failing, in my relationship to her, failing as well in all my other things too.

Nancy’s Cited Incident of Authenticity

Nancy related the following details concerning her decision to get divorced.

Bob is still living here. We have two small kids. Allison is 3 and Kim is 11 months. So my decision is that we will stay together for a while as a family, but that I have decided that this marriage never was a marriage, and that I wanted to have it officially declared a divorce for two reasons. One is, I felt that the marriage never took off 4 years ago when we got married . . . and from my perspective we had never *become* married, even though we *got* married. And the second reason was that the financial responsibility and obligation I began to assume for Bob and his business and the

liability of his business was just threatening all the financial assets of the family. And by divorcing him, the house is mine. I bought the house—it was a small amount of money from him—and that way I can protect the house and the family as such from whatever he is getting into with his business and bankruptcy and so on.

The decision, I would say, was unusual because at the time I made the decision I was 10 weeks pregnant with Kim. So that is not usually a time you would decide. The way that had come together was that since giving birth to Allison, and before Kim was born, I had two miscarriages. And I'd get pregnant each time when Bob had new investors come in, and I miscarried each time when the investment deal fell apart. And the third time, getting pregnant with Kim, was the same thing. At that point, some investor had come along and had offered him \$20 million for his patent. . . . I got pregnant the day we had dinner with the investors. We shook hands, this was going to be the deal, this was going to be a global business, this person had cash available, was a good person. I mean, everything that from my perspective was great. And 6 weeks later Bob canceled the deal by saying that this person didn't have the global vision for marketing that Bob had, and all sorts of slightly paranoid things, where Bob decided rather than going through with that deal, he would take it in his own hands and manufacture the machine by himself. That brought up in me the concern that like the other miscarriages I would have another one. So I was identifying that from my perspective I had not felt safe before bringing a child into the world. And with this third pregnancy it occurred to me that if I did not feel safe bringing a child into the world, what was I doing and where was I feeling safe with him and how he was running business and being connected with him.

Within 3 weeks, it was absolutely clear to me that I knew he would not change. . . . And when I saw him reject something, for everyone was so good-willed and I really didn't see a herring in the deal, . . . it was like a pivotal point where I had enough data, because I had been a part of the negotiations. . . . I saw him in a more objective setting, and I saw that I had nothing in common with this man. I don't feel safe with any business decision he makes—I don't think this man *is even thinking* about making money. He is totally satisfied with thinking about ideas. And what was I doing there? And that this would never change.

Eventually the decision to file for divorce, said Nancy, “was a relatively easy one.”

She said she thought that in many ways she “had been building up to it, you know, from the first months we were married when I could see that what the reality of being together was, [was] very different than the vision he had been able to create about relationship.”

Inhibiting concerns. Even though the decision was “building over time” and eventually became a “relatively easy one,” Nancy still had significant concerns about making such a decision. In regard to personal costs that she would have to face with such

a decision, she stated that it was “very difficult.” She said that for her, an enneatype Two, “the real personal stumbling block . . . was an image question.” She elaborated,

Here I got married, my clients, particularly with having a home office, are seeing the whole home scene, projecting all the wonders of the world on this marriage and relationship, and wanting me to be happily married, and my not feeling that way. And I didn't think it was appropriate to address that with clients, you know, that I didn't think that this was a good marriage. . . . The cost: How will people perceive me as a professional having made that choice?

Besides having to face shattering an important image for clients, she said there was “the cost also in terms of admitting to myself that this was not a good choice, and where was I in making that choice?” Even further, it involved her questioning the effectiveness of her own profession. Nancy continued,

After all the teaching of the couples seminars, and I had 22 years of therapy, and so then picking somebody—it was a major professional crisis: You know, does therapy work? Why were these father issues coming up now that I have made another major life decision? And here, it's like Dad all over again. And how deep does therapy go? I mean, it was an identity crisis for me to admit that this was not working, but as much a professional crisis: That if I had just gone along, and closed my eyes and said, “I'll divorce him in 5 years, and I'll make it look nice, and will keep it nicely together. I know how I feel but I don't have to announce that.”

Another cost for her “was also the whole picture: I had a family, and I loved doing family, I'm good at it, it's easy. Being a mother is the most exciting thing I have ever done.” Finally, she had concerns telling her elderly parents, a concern she still felt.

I have not told my family . . . about getting a divorce. My father died last September after a long illness, and I did not want to have my parents be upset about the whole thing—he was in and out of the hospital. I also didn't want to get their input. I didn't want my mother to get all upset while I'm pregnant: “I'm filing for divorce.” I mean, she would have just snapped—she's 80. And so I have shielded myself from having them know about it.

Motivating forces. Given those conscious concerns, Nancy nevertheless knew that she needed to go forward with the divorce. She stated that she has

always acted on what I know. Truth for me is absolutely important. Once I'm clear on what I see, I have always acted upon what I see. If I see something that I need to do or

should do from my own standards, and I have it clear, I do it. It is really a decision. It's just who I am. And for me to see the whole picture about the marriage, and how it was in the marriage—under stress I go to [enneatype] Eight—when I saw the lawsuits piling up against Bob that were in the wings, that had not yet been filed, but his only property was our house, I acted faster than I might have acted if it were just for me. But saving the house for the kids, and keeping the stability for the kids, and keeping this going—that was like a snap. I can mobilize that real fierceful [sic]—you know, you don't do anything to my kids! So that really threw me into action probably quicker than I might have acted on my own.

Moreover, her good friend, “who is a professional psychic . . . validated me in my perceptions all along.” After Bob’s business deal fell through, she told Nancy that “there are more lawsuits coming than Bob is telling you about—you’ve got to protect yourself.” Although her friend did not tell her to get a divorce, Nancy stated that “when the psychic said that there are more lawsuits coming than Bob is telling you, I made the decision within a week to get the divorce.”

She also listened to her body. She said that

the real trigger point for identifying what my step needed to be was realizing how my body had responded to the uncertainty, the ups and downs, the instability he creates and lives with easily. This was not anything that I could, would want to live with.

Additionally, she cited the significant element of being pregnant at the time. “Being pregnant sharpens and heightens everything, and I thought that if I ever have the stamina to get divorced or push it through, it's either now or in 5 years after I resurface from having small kids and everything.”

Outcomes for Nancy

Short term. Because this incident happened relatively close in the time to being interviewed for the study—the divorce was finalized just weeks before the interview—not much of a distinction was possible between short- and long-term outcomes, and Nancy frequently merged the two. Referring to outcomes, Nancy said she felt “relief—just absolute relief—in the short run and in the long run.” She also said that she felt her

self-esteem recovered after a period of, you know, being married. I made a mistake—why didn't I see it? There was real self-doubt, self-criticism. Making the decision was correcting something I wish I had known before, and doing it in a speedy way, as quickly as I possibly could. And that re-established my self-esteem. So I made a mistake, I took the consequences. . . . Now I have corrected it—I have two kids and a house coming out of this. I am recovering well, and if I didn't get a divorce knowing what I knew, that would have affected my self-esteem in the long run in a bad way.

Nancy also thought that “in the short run, I think it helps me be very clear what the relationship with Bob is about at this point.” She said that they are parents together and have a financial agreement, “And that is our connection. So it is defined and has clear boundaries.”

Long term. Referring to possible longer-term outcomes, Nancy stated that

it feels that I have put another infrastructure in-place that when the time comes when I do want to look at relationship, when I do want to move on, I have done my homework, I have gotten the divorce, it is all filed, it's all finished rather than then starting that process. So I feel that I don't necessarily have to be divorced right now for myself personally in order to start another relationship. That's sort of like homework done. I'm free and available when I want to be free and available. And no messes, and that feels good. Like, I did it.

Nancy said that she also feels “much more compassionate with myself.” Moreover, she stated that it has changed her sense of idealism. She said she loves “ideals, I love potential, and this whole thing has brought me down to, you know, potential is great, but you've got to do it. . . . She stated that she has always had “the standard that anything I talk about, I only talk about it if I know I can do it . . . and that has even gotten stronger.”

Long term revisited. After Nancy read the above paragraphs in the proposed write-up of her story, which was submitted for her review about 2 years after being interviewed, she soon wrote back: “Much unexpected, sometimes brutal court disputes have occurred since then, and in hindsight, I was positive and perhaps naive (in the typical #2 sense) [sic].” At her invitation, she was subsequently re-interviewed by phone for an update, in which she gave follow-up material not only for herself but also for the others for whom

she had earlier provided a perspective.

For herself, she said,

I think that these last 2 years have demonstrated to me that there is a dark side in life existing, and that maybe the dark side is about 50 percent of life anyhow. As a Two, that was a *very* difficult thing to anticipate, or intuitively go there.

She detailed a lengthy list of difficult events that included Bob's exit from the house, lawsuits and messy challenges in selling the house and buying another, restraining orders, child custody battles and related entanglements: "I mean my life has been unbelievable in terms of dark energy. . . . It got so bad because he was just bombarding me, and I didn't know where he was coming from." Summing up her experiences, she stated,

Well, it's like . . . the goal for all Twos is to learn humility. . . . I have a new respect for life, how rough or dark life can be, and . . . particularly in being part of life having children. I got drawn into dark energy in a way I never knew or anticipated. . . . I would say that it was part of my not knowing about the dark side that did bring it in, and attracted it. . . . I got really challenged about . . . if you do the right things that doesn't mean that the dark side will just disappear. . . . At the same time, I really feel that I worked through the divorce and these past 2 years with absolute integrity, using that integrity grid. I had days of just hanging on with my fingernails to that chart. Just knowing that all I can do is come out of this knowing that I didn't go to vengeance; I didn't go to just letting it rip . . . and basically just shattering him.

Finally, regarding the rightness of her decision to get the divorce, she exclaimed, "Oh yeah, I have no question! . . . I see this as the only way I can preserve sanity. If I had not made that choice, the internal lack of authenticity would not allow me to work. . . . It all ties together."

Outcomes for Others: Nancy's Perspective

Bob. In the short term, Nancy thought that her decision and action to get divorced really challenged Bob,

like nobody had challenged him before. Having consequences for what he had said and done—I think that really startled him. I startled him by having him watch me say that I was going to get a divorce, and then doing it, completing it, paying for it. Like, "Wow, she said it, she did it." So I think he's getting very scared when I say

something that it really does happen. I don't think he thought that I would do it, or that it was just another idea. I think it's very confrontational for him.

As for the longer term impact upon Bob, Nancy thought

it will depend. If he is building up to a major financial business success, which he believes he is, should that happen then I think his self-esteem and his sense of being a failure will be lessened. If that doesn't happen, I think he is going to develop some kind of disease, and sort of end, rather quickly, his life. That's what I think. Because there's nothing to live for. It's like, if he doesn't have a business success, nothing has worked. I think he is thinking that he will prove to me that he is able to be wildly business-wise successful, and then I will see his good qualities and then I will rethink the marriage and it will all be great. That's what I think he is thinking.

Outcomes for Bob revisited. With the perspective of all that had happened during the 2 years, Nancy thought that for Bob the divorce and its extended aftermath “just totally shook him to the core. I think it brings him brushing up with authority, constantly, which is, from my perspective, challenging his sense of entitlement.” As for conjecturing whether the fallout of the divorce would overall have a positive or negative effect upon him, she said, “I think it depends.” She explained,

When he just got some money advancement for whatever he is tinkering on, he feels that this was the most direct path to enlightenment and he's sending e-mails out on all kinds of consciousness things. When he feels I'm winning, then he goes to fear and he loses all social frame. And it's money related and winning related. I think it really fluctuates, and it's not consistent. And it's still going on. We have a major family evaluation coming up, and then the judge will decide in court what the custody will be; and if it is not what he is expecting—which I doubt it will be—he's going to either explode or implode.

Kim. Pregnant with Kim while going through the divorce, Nancy “worried” during the pregnancy about the possible effect of the stress she endured upon Kim. She elaborated,

I was . . . doing a full-time practice, and being responsible for holding it together. I think it was the most emotional and stressful time, and I have enough experience in prenatal psychology to be aware of the impact on the fetus. So for Kim, the baby, I'm wondering what the impact is going to be on her, in terms of her whole life experience.

Nancy said that she was in therapy during the pregnancy and that the therapist saved the tapes from those sessions. “I have saved those tapes,” she said, “because . . . I wanted her to have a record of what happened.” She reflected further upon the possible effects:

I felt badly, just intellectually knowing the impact of that kind of emotional stress on a fetus, and I couldn't change it. I mean, it's like, this was the time to do it, and I would be equally distressed if I didn't get divorced, or even more. So this was more like fate: I'm pregnant—this is her first experience. I've gotten her astrology done, and from the astrology it looks like she is going to be [an enneatype] Six, you know, with that basic fear about being in the world.

Outcomes for Kim revisited. Nancy described Kim, who was just about 3 years old at the time of the update, as “very intuitive” and said that she “hates discrepancies. So I feel her being very skeptical about Bob, and angry that Allison is just taking him over. Sometimes she's hitting Bob, and you can also see the ambivalence.” Nancy then described some of Kim’s behavior both of “acting out” and “egging Allison on,” but acknowledged the difficulty of accurately reading what is really going on for her:

When she's not acting out, I kind of get the feeling that it's okay, but I just don't know. . . . She is kind of more poking in the underground, and with that I think it's more difficult to tell what she's experiencing or what she's really going through.

Allison. Nancy thought the short-term impact upon Allison, who was about 3 1/2 years old at the time of initial interview, was that

she was clearly aware of the tension but there was not a lot of fighting, or yelling or anything going on. The moment I was clear I think that that helped her, because I wasn't all over the place. By filing for the divorce, my plan of action has clarified—what my role is, what I want, how I see the picture—rather than waiting for Bob and opening another wound. So I think—this is what I believe—that she benefits greatly from my clarity and not being in the struggle anymore, but having clarified the struggle and giving her a guideline.

Moreover, Nancy thought that due to the fact that she was “no longer in the struggle” herself, she was

more available to Allison as she’s beginning to have her struggles with Bob. I can support her in her feelings about struggling with it, . . . and I don't think that I'm

projecting, but putting a name to her feelings. That allows her to not feel badly about herself or that there's something wrong with her.

Outcomes for Allison revisited. Nancy said that Allison, 5 years old at the time of the update, and whom Nancy had put into play therapy several weeks prior to the update, “is in the midst of the conflict. . . . I have a feeling that since January [start of play therapy], it's getting better, but she was totally getting caught in his emotional needs.” Nancy thought that play therapy was “showing really good signs of getting her to feel more free.” However she observed that Allison’s need

to be right and first and perfect was just hitting an ultimate high. And the question, “Who is right? Is Mom right? Is Dad right? What is right?” And you know, she wants to have one be right. And for her that’s just an unlivable conflict.

Outcomes for Others: Bob’s Perspective

Short term. Like Nancy, the short- and long-term outcomes for Bob were not very distinct because the divorce had occurred so recently prior to being interviewed for the study. Bob said that initially his experience “was a mixture of some disbelief and some sense of relief.” He said that the divorce “didn’t come all at once, and . . . that at first it was more centered around protecting her and the family in case I got into any serious financial, legal problems because of my company.” He stated his business was “going through Chapter 11 and was getting taken over, sort of similar to a hostile takeover from an outside company,” at the same time as the divorce, “so there were a lot of feelings going on, and a lot of people were very unhappy with me.” He said the divorce “initially . . . was more on a protection thing,” and that Nancy “sort of gradually wove in” the divorce “as a real divorce, a real split.”

Bob said that he felt relief because

it had been a struggle, you know, trying to connect, trying to work things out. We went to counselors. For some time she had been saying that she was not happy and

that if we couldn't work things out, she wasn't sure that she wanted to stay together. . . . We had a lot of interactions like that and to some extent it has been like a battle pretty much the whole time we've been together. So that was the relief. It was like, fine, it's over and I don't have to keep struggling with something that's not working.

Besides the relief, Bob stated that he had

a range of feelings, all the way from grief, pain, anger—there's more that I'm trying to find words for. There's a lot of feelings around this. . . . Rejection, definitely a sense of rejection; she's very much rejecting me, and so [I'm] dealing with that, and how that impacts my own sense of myself and who I am. You know, she tells me who she thinks I am, and there's a lot of discrepancy between the two.

Dealing with his feelings of rejection prompted Bob “to really look at” the question of “what was I doing marrying her—what was some of my deeper motivation or unconscious that I wasn't fully in touch with?” He discovered that “of course, it had to do with approval, and particularly a woman's approval, which comes back to mother. So I really got a chance to look at that and see.” Because the rejection triggered him into looking at deeper questions and issues, Bob said that “to some extent some of the emotions” he felt “were really ones of gratitude.”

Long term. Suggesting a long-term impact of the rejection, of which “the divorce was really the culmination of what was going on before that,” he elaborated,

You know the saying that necessity is the mother of invention or something like that. It pushed me into things that ordinarily it would've been a lot harder to get to. But with her actively rejecting me, and this particular woman in my life rejecting me, I really saw how, *one more time*, I was looking to someone else to tell me that I was okay. By her openly saying that I wasn't okay, it forced me to fall back on my own resources, and get my own sense of self again instead of looking outside myself for somebody's approval, and saying that I am okay. . . . This might be a little bit off the subject, but I had some very deep personal experiences within the last year, a sense of waking up and even remembering past lives and all kinds of things, that . . . without all of this stuff I don't know if I would have had access to. The tremendous amount of pressure that was brought about seems to have really put me into a “who am I and what am I doing here” question. . . . That really facilitated that process. . . . It sort of helped to push me over the edge, if you like. I got a chance to remember even deciding to be here in this lifetime, before I was born in this body. And so I'm very grateful for that. . . . I feel just extremely fortunate to have gotten a chance to experience, to actually remember that I actually chose. From my experience, it was

not just New Age anything. I actually had the experience, and still do. I can still remember other lives earlier than this, and all that is now accessible to me.

Bob said that, as he looked back at all his feelings and experiences resulting from Nancy's decision to divorce, her decision/action was "definitely favorable" for him overall. "That's because," he said,

even the negative emotions are still positive in a way. I had most of my life rejected the quote, negative emotions, like anger, or intense sadness, and a whole host of things that were just really taboo for me, and which I spent a good part of my energy just trying to deny. I really saw . . . my way through all of that. It's like, all of a sudden now I'm not against anger. I can acknowledge other people's anger and not feel that there's something wrong with them or that I need to avoid them if they are angry or something. I still have very much a knee-jerk kind of reaction to things, from all my years of practicing certain things. But usually, pretty quickly I notice myself doing that again, and just let it go. . . . So absolutely, I still feel the grief, and the pain, as well as the anger, and all that is still very much there . . . and the joy, and the relief, and all the positive feelings which are now much more fully accessible to me. I was always reaching for them, or trying to be positive. . . . It's like, as I have accepted, really accepted—like I can actually say that I want, and that they are valuable—all my negative feelings, if anything then, that is what has allowed me to feel real, I mean, ecstasy; I mean real joy. Just to be alive, to breathe, to be here.

Long term revisited. Bob, who also had the opportunity to review the proposed write-up of his material, was also contacted by phone after Nancy gave her update. He said that as far as he was concerned, he had nothing to change or update in the write-up of his material.

Nancy's Cited Incident of Inauthenticity

In citing a time when she felt that she was inauthentic, Nancy chose an incident from her professional life that had happened "over a period of 6 weeks" in the previous year. Beside being a therapist, she also did consulting work with businesses. She described the situation:

It was a situation where I was working in a company close by. I had consulted for a year and a half, doing mainly personal coaching for the executives. The owner of the business is an Eight, and [he] came to me and said, "Can you just talk to my 16-year-old daughter? We are having custody problems. She wants me to change custody

arrangements. Can you just talk to her for an hour and see if this is just a passing thing or if this is really something that I need to do something about?" My assumption was that I would see her at the office, where she would come sometimes in the afternoon. I would just talk to her and sort of like get an idea of whether or not this is really serious. Through a series of events, he brought her here to my home office. She unloaded a whole huge amount of pain. I was in the middle of doing therapy the first hour I saw her. I saw her a number of times after that. The father is a very unevolved Eight—highly manipulative, scheming. So in this process, as I was in it I learned that they once had before this enormous custody battle. He had only half-power of custody, and they had a specific agreement that in order for the daughter to see a therapist both parents had to give consent. . . . I mean, it was a mess.

Subsequently the parents had [an expensive] legal battle over the 16-year-old's custody arrangement. There were eight mental health professionals involved. And the mother reported me to the Board of Ethics for unethical behavior for having seen her daughter without her permission. All that happened last year. . . . The daughter was terrified even telling her mother that she was talking to a therapist. I mean, once I was in it there was no good answer. Somebody was getting hurt. . . . I mean, you have a 16-year-old opening up and just sharing, and you know, they don't do that regularly.

Nancy claimed that the real difficulty came when she

had to give a deposition, two depositions. I had never given a deposition before. I naively thought that the deposition would be about the daughter, what I had seen. The mother's attorney put the deposition in terms of: I was the one who enabled the father to initiate conspiracy for 2 years to get the daughter away from the mother, and I was the mastermind behind his ability to pull this off.

She said that during the depositions she "had to constantly maneuver this whole thing and hold the whole story together and keep it innocent and defend myself against the accusations." She also felt the need to protect her client. The need to protect her client prompted her to disguise the truth, and consciously be inauthentic. Aware in the actual moment that she had the option and opportunity to tell the truth about what she knew, she summed up her action: "It's like I basically lied—to protect him, but also to protect me."

Determining factors. Nancy cited several concerns that she was trying to balance, all of which at one point or another seemed to be in conflict. They involved protecting herself, her client, and her client's daughter. As for herself, she said that "when I felt this murky feeling, all I could think was, 'Get me out. This is not the work I do, I don't want

to be involved, I have done my part.” Then, as stated above, she “had to constantly maneuver this whole thing and hold the whole story together and keep it innocent and defend myself against the accusations.” In protecting her client, she said he “was also there sitting in the deposition. I couldn't say, ‘Yeah, this man is a manipulator. You know, I thought I would do this, I ended up doing that.’ I mean, there was no room.” She said she knew in the disposition that she could have “fried him.” She also “felt a clinical obligation” toward the client’s daughter. She stated, “I should have stood up to the father and said, ‘It's my business practice not to do this.’ But that would have violated the daughter saying I don't want my mother to know that I'm even saying these things.” Moreover, Nancy said that she “was torn between the daughter who clearly needed therapy, who needed to be looked at—the daughter is not someone who opens up quickly. She really connected with me.”

Nancy's basis for citing incident as inauthentic. Nancy characterized her experience as “like sliding into the morass,” and as “the worst psychological trap I have ever felt myself in.” In retrospect, she claimed that the “the inauthenticity was not standing up to the father once I was in it, and saying, ‘You know, this is not working. I’m not willing to continue seeing your daughter.’” However, not having taken that stance toward the father, she acknowledged that “once I was in it, there was no good answer. Somebody was getting hurt.” Nancy spoke about when she first began to feel some inauthenticity: “There was a twinge, like, he would say, ‘Oh, by the way, I just want you to know that we can't have this be officially known that I am bringing her [to your office].’” She said the inauthenticity felt “vague initially, in terms of this just doesn't feel right. I mean, it progressed as I saw the daughter four or five times.” Finally, she said she

felt a *wavely*—I don’t know if that's a word—I felt unclear and not being in my own

center. I knew I should be saying something to stay clear, to have it gel. You know, to have been feeling like, I'm saying the right thing, doing the right thing. I didn't feel that. . . . It was socially, and totally, [an] awkward situation, clinically awkward; but the real inauthentic moment, that I experienced as being the most uncomfortable one, was in the deposition with the father sitting there. . . . while I was disguising as much as I could, to lie, I could feel the opposing attorney know that I was lying. I knew I was lying. She kept saying, "Are you sure this is the truth?" I knew it wasn't the full truth. You know, I had plenty opportunity to correct what I was saying. . . . Like the question, "Did you know that the father only had partial [custody], that it required the mother's signature to allow the daughter to be in therapy?" Yes, I knew that.

Nancy said that in the deposition, while she answered, "No, I was unaware of it," she felt that "it would have been stupid for me to say 'yes, I knew,' . . . and at that moment I was aware that there was an option."

Outcomes for Nancy

Short term. Of her responses during the disposition, Nancy said that immediately "I felt terrible. . . . I felt physically sick doing it, like I think close to a panic attack or something. I mean there was a clear physical reaction." She also felt "some fear of getting caught in the lies, because the opposing attorney was a very smart, very nasty attorney."

Long term. As the incident had occurred only a year prior to the interview for the study, Nancy only briefly cited its long-term effects. As for her, she stated that, "one long-term impact is, that having gotten a crash course on law and ethics, [and] having some disillusionment about the profession, [learning] that even good work can be abused." She thought she had done "superb work, clinically speaking" with the daughter, and she learned "how that could be used for whatever intrigue and battle. It has made me more aware of the gray zone of being helpful outside of the office setting and the parameters of the office."

Outcomes for Others: Nancy's Perspective

Client. Nancy thought that the net outcome of her inauthenticity upon her client was that “he was relieved.” She thought that “he appreciated it, that I hadn't lied to him. He knew I could have. . . . In terms of Eight thinking, I think I was still in the camp of the friend rather than enemy, that I was still on his side.” She stated that, “Other than that I don't think he was particularly impacted by it.”

Client's daughter. As for the impact her inauthentic courtroom response had upon the client's daughter, Nancy stated, “I don't think it touched her at all.”

Client's ex-wife. Finally, Nancy thought that the impact of her inauthenticity in the courtroom upon the client's ex-wife was that

it fueled her paranoid fantasies, and substantiated them. If I had gone in there and said, “I'm Nancy, yes, I saw your daughter 4 times. This is what happened: Yes, I knew; sorry I did it.” Fine. Then she couldn't have held onto this whole conspiracy fantasy. It would have been hard.

Nancy thought that her not fully disclosing in the courtroom, in the “short term, served” the client's ex-wife “because that justified her whole rage and everything.” As for the long term, Nancy said that “I think that woman is so sick . . . I think I was like a blip in her pathology at one point. . . . I don't think I have had long-term effects.

Donald

Introduction

Donald is a 54-year-old scientist who, “for the last 15 years or so . . . [has] been managing large scientific organizations.” As for his enneatype, he said he initially struggled with identifying himself as “being a Three or a Four or a Five,” but eventually came to be “pretty sure that I'm a Three.” According to Donald, the deciding factor for

him “was the realization of what an important driver other people's approval is for me, and that is very characteristic of Threes. I think that has been a very fundamental characteristic of my life as long as I can remember.”

Issues of authenticity began to become important for Donald while he was in college, although he did not think he “ever even used the word authenticity, but the concept.” Donald stated that he was “going through a very dynamic period of my life with regard to personal authenticity, and it’s a big issue for me right now.” Having divorced and remarried, he said that his consciousness around authenticity became more focused since being in the relationship with his present wife, Candace, whom he characterized as being “extremely perceptive.” He stated that “almost every single time that I’m inauthentic with Candace, she figures it out right away. It’s uncanny. So as clever as I thought I was, it doesn't work.” Regarding what he referred to as “emotional authenticity,” he acknowledged,

At this late point in my life I think I’m just becoming more aware of the complexities of understanding your own emotions, and getting in touch with them in a way that you are able to know how to express authentically what your emotions are.

He said that it is easier for him to be authentic in professional relationships “because there is less of a requirement in that arena for me to have to color my intellectual authenticity with my emotional authenticity.” In his personal life, Donald said that “if it is going to be a rich personal life, I have to bring up my own emotional authenticity, and that is where the difficulty comes in.” As an example of authenticity for this study Donald cited an incident from his work life in which the professional and personal relationships merged.

Secondary respondent. Donald’s secondary respondent, Peter, is someone he considered probably his oldest friend, “since we were roommates in graduate school in

the 60s.” The friendship was an integral part of the incident that Donald related for this study. Donald stated,

In 1985 I was in Washington and was director of a program working for the Navy. I hired him to work in the department that I was managing, and he was one of about 30 to 40 employees in that group. I thought this would be fun. . . . We had similar academic backgrounds and I thought this would be a great opportunity for us to work together and to reestablish our friendship.

In looking back at Donald’s cited incident and the impact from it, both Donald and Peter declared clear memory of the experience; in looking at its impact they also shared the benefit of over 10 year’s distance from the experience, the greatest perception base in the study.

Donald’s Cited Incident of Authenticity

Donald related the following story:

About 5 or 6 years after I hired him [Peter], an incident occurred. . . . As the director of the program, I was very unhappy with the nature of the interaction and cooperation that my friend was showing toward one of his colleagues, someone he was supposed to have been working constructively with. This was something that had been frustrating me for quite some time, and because of our friendship I had not been authentic with him and had not expressed to him my feelings, and how much I wanted things to change. It finally reached the point where I had to do something about it, and I called both this fellow [Peter] and his colleague into my office. I closed the door—and just went ballistic. It was an unfortunate event, but I just went ballistic. Very angry—I turned red hot. I started yelling and swearing, pounding my table and reading them the riot act about how unprofessional their behavior was, how disappointed I was, and how I essentially demanded that they change their behavior—that it was just unacceptable. So here’s a situation where my authenticity perhaps could have nipped this problem in the bud, if I had been more authentic about it in the first place. Because of that it finally came to a point where my authenticity just bubbled over in an act of anger and almost rage, just reading these guys the riot act, and ripping them up and down. So that’s the event that he will remember.

Inhibiting concerns. Donald says that he had been aware that he was avoiding dealing with the situation for quite some time, and that the avoidance was a conscious decision on his part. He stated that primarily behind his resistance was that, “I knew that I was potentially jeopardizing the friendship” with Peter, “a personal cost” he wished to avoid.

Motivating forces. Eventually, however, because of the mounting pressures of a deteriorating work situation, and to maintain his credibility, Donald felt that he had “no choice.” He stated that Peter’s

coworkers were complaining to me that he wasn’t being cooperative. I felt it was becoming apparent to other people that I was probably playing favorites with him because I would not have dealt with other people the same way. Because of our friendship it was compromising my professional relationship with him. And I think I became aware of these other factors and I felt I just needed—to maintain my own credibility—I needed to act and do something.

Outcomes for Donald

Short term. Donald felt that immediately after the confrontation, he experienced “multiple emotions.” He explained,

Not only did I feel a sense of disappointment in myself for having handled it that way, but I also felt a sense of relief that I had dealt with it, and had expressed my feelings and beliefs and views about the situation.

As for his relationship with Peter, Donald said that,

In the short run it was compromised. What had been a cooled down friendship had now become a very chilly friendship for awhile. And we didn’t talk about it. We pretty much avoided each other socially, and interacted with each other when we needed to professionally, but we really didn’t address the issue until some years later.

Long term. In the long run, Donald said that “it solved the problem that we needed to solve organizationally. And from that point on, that problem didn’t exist anymore.” Yet mixed residual feelings about how he handled it lingered for awhile. Donald elaborated,

I guess I felt that I had confronted a personal, difficult situation that I had to confront, and had been avoiding, and I had dealt with it. I felt saddened that I handled it the way I did because it compromised a valuable friendship; so I lived with the consequences of my authenticity, for awhile. It was an unfortunate outcome, but we got past it.

It did, however, take several years to get past it. “Probably 4 or 5 years, to really get past it, to actually begin to deal with it and talk about it.” Having gotten past it, in the long run Donald thought that the relationship was still strong:

If you take the long run, looking at the 30 years of our friendship, this was, at this point, just a nasty bump in the road. We got over it, we grew and got on with the things in our life. It didn't fundamentally derail our friendship.

Outcomes for Others: Donald's Perspective

Peter. If Donald's authentic expression of what was true for him, however it was expressed, didn't fundamentally derail the friendship, Donald felt that in the short run it certainly caused some ill feelings within his friend Peter, and as stated above, it certainly cooled their friendship for awhile. Moreover, according to Donald, both in the short run and the long, it impacted the way Peter adapted himself within the organization. Donald said,

I think that he walked out of the office feeling somewhat humiliated, probably surprised, if not shocked, that I acted the way I did, and probably a little bitter. I wouldn't be surprised if he were frankly angry with me. And in the longer run, the consequence for him was that, I think it led to a strategy that he had adopted that caused him to somewhat retreat from being as active of a force in the organization as he had been. And I think he still is in that same mode today. He is still in the same organization today, and my guess is that he is just keeping his head down and avoiding conflict, and taking the path of least resistance.

Other individual. As for the impact on the other individual involved, in Donald's perspective, it improved their professional relationship. He stated,

I think in the short run he felt vindicated, he felt that I had stood up for him. I think he felt that when he left that meeting he had won. Even though they had gotten chewed out, the result of that chewing out was that this other guy was dealing with some authority that he wanted that he couldn't get from my friend who wasn't relinquishing that authority, and wasn't cooperating in the reorganization that I had done. So when he left the office it was clear that he now had that authority. . . . So he walked out benefiting from this.

As for a longer term impact upon this other individual, Donald thought

his star continued to ascend in the organization. I think from that point on he began to consolidate a fair amount of support and resources within the organization that made him appear to be a much more successful individual within the organization. I think that that episode was probably a catalytic event in making that happen.

Outcomes for Others: Peter's Perspective

Short term. Peter confirmed Donald's perspective that his first reaction to Donald's authentic outpouring was one of surprise:

You know, it was interesting because it's like someone you think you've known pretty well for a long time and then they respond in a way—a very much more emotional way—than you would have ever expected, and dealing with people in a very, very different way than you would've ever expected. So it just kind of rocks you. It's like, where's this coming from? . . . What was unique about it was the raising of the voice, and the emotion with which Donald displayed his point of view, or made his wishes known. For me, that was the unique part of it. I had known him for a long time and had never seen him get angry in a situation like that. So here were signs of anger—to me, he's pretty well controlled. . . . So it just surprised me, that's all.

For the short term, Peter said that one result of Donald's confrontation was that he had to reexamine the relationship and his sense of his privileged communication with Donald. "I thought we had a kind of understanding about various things, and well, we clearly didn't." The confrontation changed that. Peter said that

it cleared the air—it made it patently clear. I mean, I couldn't kid myself that somehow it was different. . . . It wasn't a change so much as a strengthening of a situation that I perceived to exist, but I thought no, maybe it didn't. Maybe here's an egregious situation where the old rules prevailed.

However, in Peter's view—in contrast to Donald's—even in the short run he felt the impact only really in the work area. He said,

I think, you know, we'd known one another for a long time before that, and we had a lot of other factors in our relationship. So this was one, and it was a change, but it didn't change a lot of other things. It was only work.

Long term. As for the work impact, Peter said that he has no lasting feelings about it all: "I think he made the wrong decision, but you know, that was his decision to make. No big deal." As for the general long-term impact upon him, Peter stated that the incident

probably had very little effect one way or another. Let's assume, for the sake of argument, he had not done this, or let's assume that the statement he made was diametrically opposed to what he did. I don't think my life or my career—or his

career—would be any different. . . . [I]t was a brief but memorable activity, and the long-term effects were really rather minimal in terms of our friendship; but in a very sudden, and very distinctive way, it presented a new aspect of a personality that I thought I knew pretty well.

Donald's Cited Incident of Inauthenticity

In choosing to relate an incident in which he was inauthentic, Donald said that he could come up with “a thousand of them,” but when prompted for one that had happened at least a few years prior, he related the following:

I'll be perfectly frank with you. I had been previously married, and for almost 10 years of that marriage, I was having an affair with someone else, so I was being wholly inauthentic within my marriage, and leading a double life. . . . The marriage itself was a very negative experience. There was no partnership, there was no emotional support, there was no loving—there was just a lot of hostility. In order for me to maintain myself in this marriage, and try to provide the support for my daughter that I felt that I needed and wanted to do, I had to find some other outlet, some other way in which I could get the kind of support—the positive emotional feedback and sexual feedback, and all those things that I wasn't getting in my marriage that I felt that I needed. . . . It finally reached the point where this other woman and I—who was also married—had agreed that we would both separate from our spouses and, after a suitable period of time, we would get married. This was a point now where my daughter was 16, and I felt that she was clearly aware of the difficult marriage that we were in—she had been aware for years—and I just felt that she was able to cope now more effectively with a divorce situation. So I separated from my wife, and a year later we were divorced, and effectively that ended the deception. Now there was no need to be deceptive.

Determining factors. Donald stated that although he knew he “was being inauthentic,” being in the relationship was something that at that time he felt he had to do to survive. He said,

I wasn't either aware enough or strong enough to leave the marriage. I had a child I didn't want to subject to divorce—whether it was the right decision or the wrong decision, at this point, is irrelevant. The choice I made was an active choice to do that, and this was my way of coping with a very unhappy personal situation.

Donald's basis for citing action as inauthentic. Although Donald stated that he “wasn't either aware enough or strong enough to leave the marriage,” and “didn't want to subject” his daughter to divorce, he clearly felt drawn to cite this experience as an

example of inauthenticity, even while noting its complexity:

There were positive things about that experience that I still cherish. But it was all couched in this lie, . . . what was real and what wasn't real? Clearly, inside this living lie was something very real and very authentic; but . . . it was enveloped by this lie. It went through space and time encapsulated by a lie, and that is a strange way to think about a major portion of your life. . . . Yes, it is very complex.

Outcomes for Donald

Short term. In the short term, the outcomes for Donald were very mixed. He stated that,

Well, obviously I saw value in that relationship, I was getting a lot of reward from that relationship and that is why I continued it for so long. I discovered things about myself that were very positive, things about my ability to love and to be loved, and to be engaged in a very rich emotional relationship with a woman, which I had not been experiencing for many years with my previous wife. So yeah, it sort of woke me up to my emotions and made me feel alive and vigorous, and I was much more in touch with my own energy. . . .

I felt on balance that I was doing pretty good actually. . . . I had the best of both worlds: I had my family intact, I didn't have to jeopardize the situation where I might give up time and valuable experiences with my daughter that were very important to me. And I was living this other life, and in some ways I thought, "What a great scam. And as long as I don't get caught, this is fabulous."

On the other hand, Donald said that even in the short term he paid "a very high price" for the double life:

In some ways, I had an inner sense that I was actually winning something. In fact I wasn't—I was paying a very high price for it. . . . I was very aware of the constant price that I was paying for my deception.

He detailed some of that price as

Guilt, a lot of stress, trying to balance all these emotions that were associated with the negative elements of my marriage, as well as the positive emotions associated with this long-term affair—manifesting itself in those biological ways: stress syndromes, lack of sleep. Fortunately, no ulcers, but always an upset, reactive stomach; high levels of anxiety all the time, chronic. Always looking over my shoulder—wondering, did I make a mistake? Did I leave a trail that I shouldn't have? Did I do something foolish that'll get me caught up in some kind of obvious lie? So it was a very stressful time. It took a tremendous amount of energy to be inauthentic—much more energy than it takes to be authentic.

Donald claimed that his double life “probably did” negatively impact his work life, but that he knew how to do the job he had during that time well enough to get by, and that it did not require an excessive amount of energy or attention. He stated, “I could give it enough attention and energy from the amount of reserves that I had left to continue to be successful in my job and no one noticed.”

Long term. As for the long term, Donald cited the affair’s impact upon his previous marriage:

It prevented me from . . . actively exploring how to make my marriage better, because I put no energy into my marriage really once I started this affair—maintenance energy, logistic support, but not emotional energy. And so, by me being inauthentic, it probably short-circuited any possibility of any improvement in the marriage. So I take some responsibility for that. And that had a long term consequence, of course—I got divorced.

Moreover, while he considered himself “a very authentic person at work,” he said that his private life still suffered from the protracted period of the double life. He stated that,

In the long run, for me, it set me up. It created a style, a pattern of behavior that I’m still trying to clean up. It left a trail of debris in my life that I’m still trying to deal with, in terms of what almost became a reflexive inclination to be deceitful in situations [where], for whatever reason or another, I want to avoid a difficult situation or issue. . . . I’m still dealing with this legacy of inauthenticity, and a long duration pattern of inauthenticity that became so natural for me that I could almost do it without thinking about it. It was reflexive.

Outcomes for Others: Donald’s Perspective

Wife. “In the short term for my former wife,” said Donald, “it solidified the barriers between us, and prevented us from putting constructive energy into the marriage that might have led to some repair of the relationship.” Moreover, Donald thought that in the long run his affair hurt his wife “a great deal.” He elaborated,

The long-term outcome for my wife was a very unhappy one. We got divorced and her life changed in many ways as a result of that—it hurt her a great deal. So I think my inauthenticity, my shutting out of any possibilities of trying to repair the marriage much earlier, foreclosed on the marriage. Even though the divorce didn’t occur for 10

years afterwards, fundamentally I foreclosed on the marriage that much earlier, and during that time it was an unhappy time for her. And the divorce was unhappy, and subsequently her life was unhappy after that. I just created a lot of hurt as a result of my behavior, unfortunately. And I regret that. If I had to do it all over again, I would do it differently.

Daughter. In reflecting upon the short-term impact upon his daughter, Donald questioned the bias in his perspective but thought that his double life might even have had a beneficial impact. He said,

I think in the case of my daughter—this might be justification for my behavior, I don't know—I think in the short term my daughter probably benefited from it, because I was there as her dad 100 percent of the time and I felt I could be a part of her life at a critical time during a period when she needed me. I don't know if I am fooling myself or not. I don't know if I am saying that to justify my actions or not. She and I have a very close relationship to this day.

If in the short run Donald thought his double life may have benefited his daughter, in the long term he thought the impact “was pretty negative also,” especially in terms of it diminishing her trust in her father. He stated that,

She figured out that I had been having this relationship—she's a very smart, perceptive young woman. She realized that her dad had basically been a liar for a long time. And even though we are very close, I think she still wonders about my authenticity with her today, because she realizes that I lived a lie with her and her mother for many years, and I think she carries some skepticism about my authenticity today. So that is a long-term legacy that I regret.

Involved woman. Donald's perspective regarding the outcomes for the woman with whom he was involved with was mixed. He said,

She thought it was exciting. I think she was also very anxious about being discovered. She had two children of her own. I think we both found that the illicit relationship was exciting, and as time wore on, it seemed less and less illicit to us. It almost seemed that our marriages were illicit, and that this relationship was the real relationship, because we fell in love. And even though our relationship was not sanctioned, it was the one that was providing us with emotional sustenance during this period of our lives. So I think for her, it was rewarding, as it was for me. She paid a price also.

Donald did not go into details regarding the long-term impact upon her. However, as

he pointed out, “she paid a price also,” and suggested that part of that price is what eventually happened to their relationship. He stated that they

tried to engage our relationship and bring it to where we had hoped it would go, which is marriage. We actually bought a house together and lived together for a while back East. Then it all blew apart. I think we both regret that now. But it is too late now. We have each gone off on other directions and unless we were both to go back and recreate our inauthentic lives again—which I don’t think either of us wants to do—we’re just going to have to live with the fact that it didn’t work out, which I think both of us regret.

As to why the relationship did not work out, Donald was unclear, but he did not think that it was due to the “living lie” years of their relationship. He said,

I don’t think so, but it is hard to know. We tried to figure out why it was that it didn’t work out; we have gone over this and have spent many hours talking about this. I don’t think it had anything to do with the history that we shared, the history of the living lie that we were sharing. I don’t think it had anything to do with the inauthenticity of the relationship.

Anne

Introduction

Anne, age 64, married, and the mother of four grown children, has a professional background in nursing, but now has “the leisure to pursue the things that I’ve wanted to pursue.” After a period of self-imposed isolation, in her 50s, she began studying the Enneagram, and classifies herself as a Five. As for classifying herself, she said “it was very easy.” She elaborated:

As I came to the end of my 5 years of isolating myself totally, in my mind I really had nothing on a day-to-day basis going on particularly. I didn’t answer the phone, and I totally resented any intrusion. If people asked me to do things, I learned to say no very, very easily during that time. . . . When I read the Five, it just made total sense because that is what I had been doing, the description of the Five—the isolation, stinginess about time and space, intrusions. I realized then how much that had—you know, trying to keep things for myself and not be intruded upon—had played a part in my entire life.

In speaking of her identification as a Five, she said that she most identifies with “the resentment of intrusion, and sort of the outsidersness of it all.”

Authenticity began to become important for Anne when she was age 50. Although she claimed she has “always been interested in how people behave—all my life,” she said she “just wasn’t so conscious of myself until 50.” It was at that time “when things really began to become important for me. At that time I was able to start thinking—my day-to-day life wasn’t so cluttered that I could really think about things like that.” On the whole, she said that for her, “thinking of the way I used to be when I did work,” it is “probably” easier to be authentic “in work relationships” as opposed to close personal relationships: “I mean, that’s been the journey all along, is to try and reverse that.” She said that “it has to do probably with trust or something, I don’t know. It has to do with that I would feel more comfortable [being authentic] in some situations where I would feel [professionally] competent.”

The specific incident of authenticity that she chose to detail for this study was in fact an extended episode that blends both close personal relationships and professional competency. The situation concerned her getting involved with the Enneagram on a deeper level, going through an Enneagram professional teacher certification program. A key component to her getting involved at that level had to do with her sister, Peg, whom she invited to be her secondary respondent for this study.

Secondary respondent. While Anne lives on the West Coast, Peg lives in the Midwest. Anne said that of her siblings, Peg “has always been the closest, and yet we had so many areas in which we had difficulties, it seemed like, sibling type of difficulties.” Anne remarked that, compared to herself, Peg “is very outgoing and very involved.” Having gotten involved with the Enneagram because of Anne’s influence, Peg classified

herself an enneatype Seven, and considered herself to be “kind of an idea junkie.” The wife of a Lutheran pastor, she stated that she and Anne “were in sort of average contact for a lot of years, and then just in the last years—largely because of Enneagram—we just had a lot of contact.”

Anne’s Cited Incident of Authenticity

Anne said that even before she had read all the materials for this study, “the first thing that occurred to me as an incident of acting authentically was going for the certification.”

She related the following story:

This has to do with the Enneagram, and my getting involved in type and so forth. I had been involved in it for about 5 or 6 years, at the time, just reading about it. I’m a Five and I just don’t jump into organizations easily. I . . . then heard about a class in Palo Alto. So I took the basic class, and then signed up for what I thought was a continuation. Well, I couldn’t find a really good continuation, and ended up signing up for the professional training, not exactly realizing what I was doing. So I took the first week of the professional training . . . and found it so interesting. I just loved being there, because they do validate each type. . . . Then I signed up for the second week, and took that. And at that point we had to decide if we wanted to be certified.

Well, certification is very involved. . . . It involves doing 20 videotaped interviews with people, to interview them for at least an hour to try to determine or get a feel for their type, plus going back and teaching, actually doing some panel work at the training. For me this was just like, “Ugh, I can’t do that.” So my standard response is always, “I just don’t even know 20 people.” And that was practically true. I just don’t meet a lot of people in my everyday life, and the people I do know tended not to be—I mean, I’ve mostly been involved in social groups playing tennis, and these are people that are not necessarily very introspective. So people that would be interested in actually doing this—I just couldn’t imagine. So I just said, “No, I was doing this for my personal growth.” And I was not going to go on. And I sort of maintained that stance for about 9 months or so until my sister . . . called me.

My sister, compared to me, is very outgoing and very involved. She said, “Why aren’t you doing this?” She was just emphatic. “Here you are out there in the hotbed of all this sort of thing, why aren’t you getting your certification?” I said, “Well, I don’t even know 20 people. I have to get 20 interviews.” She said, “That’s ridiculous! I know 50 people. You can come back here, and I can get you 50 interviews.” And she kept after me, and I really had to dig deep at that point because I was really afraid of getting involved in something that was beyond me, something out of my control. And yet the other side of me really loved the Enneagram. There was somewhere in me that really wanted to be a part of the whole thing, and be certified. And she said,

“You and I can teach if you get certified. . . . I can’t afford to do this, so if you get certified, you can come back here and I’ll set up the classes and we’ll teach together.”

She was very persistent and very persuasive. I had already decided I was never going to do another thing that I was just doing for someone else [laughs], which has to do with my previous experience. So it was a totally fearful situation for me. I was stepping out of myself, out of my comfort zone. Part of the feeling of Fives, as I have learned, is that you always have the feeling that you just don’t have enough energy to really engage people. Doing these interviews just seemed to me draining, in that sense. So I thought very long and hard about this, and finally decided that actually getting involved in the Enneagram—not necessarily just doing what my sister wanted me to do— . . . was more what I wanted in my life than giving into the fear of all these extraneous things.

So I called and signed up to actually do the certification. And as I said, each step was like “Ugh!” [laughs]. I had to really keep digging deep: “Do I really want to do this or do I not want to do this?” In a way it was being counter-instinctive. That was part of the learning in the Enneagram thing, to do things that really are counter-instinctive, in order to get away from the fixation of the type, so to speak. If your instinct says, “This is going to be really scary, and I’m not going to do it,” for that is what I would have normally done, it was to go against that. So at each step I just went against that. And I went to Iowa and I did 40 interviews [laughs]. I felt very comfortable after that. And for me, overcoming these fearful things, are just, I guess, doing it and doing it and doing it, and getting to feeling comfortable doing it. So I actually finished the training and did okay and got through the whole thing. . . . I have really enjoyed the whole process, the whole thing. I felt, in this case, the authenticity part of it was actually digging deep and realizing all the fears that I had in regard to this, and then making a decision on each one.

Inhibiting concerns. Anne had many—and in some cases, deep—concerns. As she stated above, to get involved in the certification program she was “really afraid of getting involved in something that was beyond me, something out of my control.” It was “a totally fearful situation” for her, for she “was stepping out of my comfort zone.” Anne elaborated:

I don’t have a lot of confidence with myself in dealing with other people, and in convincing other people, and selling. I tend to be kind of an observer, stand aside and look at the whole picture. To actually engage people and say, “This is the process. Would you please allow me to interview you for an hour on videotape?” I mean, I would have not even done that a few years before that. So if people had said “no” to me I would have given up. I knew that about myself, that if people said no, I would have said, “Well, just forget it. This is too much. This is too draining, and too much work.”

She also had “a lot of fears of rejection, . . . in feeling inadequate and incompetent.” She stated that it meant putting her sense of adequacy and competency “totally on the line, in this sense of, not only with the person that I was interviewing, but with the supervisor that was looking at me.” She stated that she “always hid incompetencies, and not put them out there if I could possibly do that.” Anne said that she tends “to be a control junkie in that I never put the incompetencies out there.” In this situation, she would “be sitting out there in front of everybody’s eyes,” and a personal cost, she said, was “that I had really no experience or no idea what would happen if I did that. . . . I only did things that I felt that I thought that I could do okay.” Anne indicated that this concern went deep within her:

I do have a thing from childhood which has been very destructive. My mother always said, “If you can’t do anything well, then don’t do it at all.” This I think has been personally destructive, and yet it is really deep inside my psyche.

Another major concern for her—considering that the certification program came on the heels of a “terrible experience” (detailed later) in which she felt she gave in to outside pressure—was her sister’s persistence and persuasiveness. Anne said, “I had already decided I was never going to do another thing that I was just doing for someone else.” Anne needed to know that she was doing this primarily for herself. Wanting things for herself, moreover, seemed to tap into another deep inhibition. She said,

One of the other things that came from my childhood, I think—it seemed to be a belief, and it was kind of pervasive—is that it really wasn’t good to want things. So you tended to sort of hide what you wanted.

She also acknowledged her concern about money:

I tend to be rather stingy, and it did cost a fair amount of money, if we want to include the financial thing. And so I had to think many times about that, and had to say, at my age, “Well, forget that.” And I had to keep telling myself, “At my age, forget the fact that it’s costing you money. If you want it, go for it.” That, I would say, was less difficult than the deeper thing. And then it was the thing if I spent all

this money, and go through this process—it's so difficult—and do nothing with it, is that a waste?

Motivating forces. Given the many, and sometimes deep concerns or inhibitions, Anne found significant motivation to move through them from just her love of the Enneagram. She said she “really loved the system, the Enneagram. I loved it. I loved the type systems. I did the Myers-Briggs first and then this. I spent a lot of time on it obviously. I felt semicompetent in understanding the system itself.” Strong validation, encouragement, and pointed questions from her sister were other motivating forces.

Commented Anne,

I could tell myself . . . endlessly, that I don't know enough, that I need more information, that I need to get more data, go to more seminars. I could tell myself that forever. But my sister kept saying, “You know 10 times more than a lot of people I know.” She was very validating in that respect. And she said, “If you're not going to do something now with what you know, when?” And that was a thought—When? I mean, I toyed with teaching all my life, and never have because I have always felt that I didn't know enough information, didn't have enough information.

Besides this strong encouragement, Anne's fond relationship with her sister greatly contributed to moving beyond the fears and anxiety. She stated, “When I thought of, okay, if we are going to actually be together X number of times teaching these things, it would be fun for me. It would be more fun than the anxiety involved.” Moreover, more motivation came in the form of incremental successes. Anne admitted that “the decision was full of fear, I must say,” but then acknowledged, “at each step it got a little bit easier, and that was a little bit relaxing.”

Outcomes for Anne

Short term. The clearest short-term outcome for Anne for having moved through her fears and going forward on the training program was a sense of accomplishment: “I did get the certification. I did what I set out to do.” She also “had many excellent experiences

with my sister doing groups, teaching groups.” Looking back at her satisfaction, she said,

Today—2 years later—I feel very satisfied with the fact that I have done enough with it, and to have made it worthwhile during the last 2 years. If I never did anything else that would be okay. It’s been joyful to have actually encountered a lot of things here.

Long term. Anne cited several long-term outcomes, or those that are ongoing. As an overall statement, she said, “It has been, for my life, wonderful. It was something that I had not expected of myself.” Becoming more specific, she first cited the impact upon her relationship with her sister. Having acknowledged earlier their “sibling type of difficulties,” she said that

[now] we have a much better relationship—I don’t know if *better* is the word, it’s deeper. We have had a lot of interesting experiences together, which we wouldn’t have had otherwise. We have a lot to talk about, we talk on the phone all the time. We have a common language, because she was very interested in the Enneagram, but she just didn’t have the wherewithal to do any long type of training. I would say our relationship is growing all the time. . . . We will probably do things in the future too.

Another significant long-term impact for Anne was the learning from facing and moving through many of her fears of engaging with people and teaching. Referring to this as a form of competency, Anne stated that one outcome was

definitely a greater sense of competence. I mean, I haven’t overcome all my fears, by any stretch. But I made a big stride, I’d say. It was an exercise in awareness, the whole thing, I think. In order to actually do this, I had to become aware of all these things that were holding me back, and actually face them, which is not easy.

Moreover, she said that the outcome from that particular process of expanding her awareness was that

It’s a habit that I am trying to develop in all areas, to really start looking at my motives. What am I doing here? Why? And weigh the advantages and disadvantages. In other words, being very conscious of little bit deeper things than, let’s say, going by the seat of my pants more or less, functioning sort of unaware, or functioning at a level where I don’t question any of my difficulties. . . . To me, that’s where authenticity lies. I mean, I think each step of the way is authentic. Even though maybe you are just being afraid, is authentic. So authenticity doesn’t mean that you are cured, but each time your awareness might come a little easier to you, each time you exercise that.

Outcomes for Others: Anne's Perspective

Peg. Anne did not separate out the short- and long-term impact of her authenticity upon her sister Peg, but thought that “it encouraged her.” Referring to the Enneagram, Anne said that Peg

did go then to a short-term training in this. She's doing . . . a lot more, on a day-to-day basis, on the Enneagram than I am, in the sense that her husband is a minister and so she teaches lots of small groups in the church and the community. She is doing a lot herself. And I think it was the synergy of us doing this together that got her so involved. And I think she has found it very rewarding to have this as part of her repertoire of the things she does—she teaches lots of things. But I think it has been very rewarding for her.

Anne also thought that “both of us moving forward kind of simultaneously, has been good for us both.” Reiterating the impact upon the two of them in terms of their relationship together, Anne said that it enhanced the connection between them:

We've learned to deal with each other as we are, more than we did in the past. That's some of the advantages of learning about type, learning to deal with people as they are, and not assume that they are going to be like you.

Family. Besides the impact upon her sister Peg, Anne thought that, overall,

it has been important for my family, my own personal family here. My getting into type and sticking with it and getting very involved with it, has been a benefit to each one of my kids, I'd say. They have started to study type or just become a little bit more aware of what they are doing and how they do things. And it gives us a common language, which is something that we needed. So I feel I am getting along much better with my family. And that has to do with my own self-confidence. Say, if I had not done this, if I had let all my hang-ups in place, I probably would have felt dissatisfied in some aspect which then wouldn't have translated into them becoming as interested as they are. So it has had a benefit for my children. . . . And our other siblings have also gotten very interested in type because of us. So that's the immediate sense of the whole thing.

Outcomes for Others: Peg's Perspective

Peg commented extensively about the positive outcomes for her stemming from Anne's decision to follow her interest in the certification training. Generally not distinguishing between short- and long-term impacts, she spoke in terms of her own

professional growth, their professional partnership, and an increased friendship with Anne. Although she admitted that “there was this insidious touch of envy” because “money has allowed [Anne] to do a zillion things that I have not been able to do,” she stated,

I think that, in general, it was *really* positive, because I thought I could leech information. And you know, I don’t have any money, so I could never do those things. And she’s a pretty good recorder of information, mentally and with notes. So I was able to kind of, well, leech off her—that’s the best word I can think of. . . . It opened up a whole new level—and this would be more long term—for us to work together on things, which has been wonderful. We’ve done several—I don’t know, six or seven—retreats, staff retreats, and church groups and so on. I have the contacts for these retreats, and she has the knowledge. . . . If she hadn’t done the certification process, I wouldn’t have had the credentials to do retreats, because she would not have brought the credentials. . . . Because I could say, “I’m a certified spiritual director; Anne is a certified Enneagram instructor.” . . . I give her energy, and she gives me depth, and it works. . . . So we just felt like partners—it was very nice. I kind of like having a sidekick in the things I do, and having someone to hash things over with afterwards, and she’s the best hasher in the world. . . . So it allowed for all those kinds of experiences that we never would have had—I would have never had.

She also echoed Anne’s favorable observation about the increase in contact and strengthening of their friendship because of Anne’s decision:

And then just in terms of the deepening and broadening of our relationship: We were in sort of average contact for a lot of years, and then just in the last years—largely because of the Enneagram—we just had a lot of contact. . . . Oh, I don’t know how even to describe how great it has been.

Given the family connection, Peg said that Anne’s high involvement with the Enneagram allowed the two of them to “to do hours, ad nauseam, of family analysis.” She stated that,

We have spent a lot of time figuring out what type might [our parents] be, and how does that affect this, and how does this effect that, and what went into us becoming who we were. It was all speculation of course, but it was a tool that gave us a pretty good telescoping in, a microscope in, to all of that. . . . And to have a kind of compadre to hash it all out with, has been wonderful.

As an extension of that benefit, Peg claimed that she also benefited in another way:

This is something that is both short term and long term. She developed both the tools and the insight to name things for me that I could not name for myself. So in a sense I got sort of a half-therapist out of it, which I could have never afforded to go to either. . . . And so she gained a new lens where she could see things I could not see. It's been very helpful in terms of when I call her and have a marriage crisis or a kid crisis. She has just become very wise. And we have a common language. And both those things have to be true—you know, if you don't accept somebody's language system, thought system, you can't talk.

Anne's Cited Incident of Inauthenticity

Anne cited the following extended situation in which she felt she was inauthentic, taking on a particular volunteer responsibility:

Well, this occurred about 14 years ago now. . . . I have kind of had this lifelong kind of underlying need—and I did not realize that it was type-specific until I got into type later on—of just having some time to myself. And I really never did. I came from a large family of origin, very chaotic, and I had four kids of my own when I was young. So I was always just fighting to get time for myself with the situations, in a very unconscious way. So when my youngest son went to college—I had a part-time job at the time—and I found that this job was eating into my time for myself, I quit my job.

And my two daughters were very involved in the local dance company. They had moved on but they said, “Mom, you're quitting your job. Will you be on the board of this dance company?” I really hadn't articulated to myself that I really needed this time to myself. So what I was doing here was doing something that they were asking me to do, just to get them off my back, more or less—thinking that I could go to a few meetings, that's that—and not saying, “I'm quitting my job because I need time to myself.” So I said, “Sure, sure, I'll do this,” without thinking it through, and doing it for somebody else and not really looking into the situation. Well, this was a horribly time consuming thing, it turned out. They were in terrible financial shape. They had huge fundraising needs, which I'm awful at. And I just got in way over my head. And it was like a miserable, miserable 6 months. . . .

I had to ask for money, and my circle of friends . . . is not that large to begin with. One of the things about me, at the time which I didn't know, was how I hate being dependent. I just love being independent and I hate asking people for favors. I hate getting indebted to anybody for anything. These are things that I hadn't really sorted out in my own personality, how hard this was for me. So I ended up having to go to all my friends for money for this company. And nothing was working. They were getting further in debt and they wanted us to put up our houses for a bank loan. And I was just sick most the time, physically ill, about this. It was a terrible experience.

Anyway, finally I just quit. I said, “I've had enough. I can't do this. You guys are all nuts, nothing makes sense.” And they kept saying, “Well, no arts thing makes sense.” And well, I just can't handle that [laughs]. Anyway, I ended up with

everybody mad at me, my daughters not really understanding what happened, and not feeling good about me at all. You know, “Why couldn’t you help, mom?” It was a very uncomfortable situation. In looking back at it, it was a very inauthentic thing that I had done at the time, because it was definitely opposed to what I really needed at the time, which was time to myself. At that point, I quit everything. I took no phone calls. I quit this, I quit everything. I didn’t feel very good about myself in doing this, but for me it was a necessary step, I think.

Determining factors. Anne acknowledged that she had several concerns that she was trying to take into account in saying yes to the commitment. First of all, she said that she “will say ‘yes’ in the moment because I do love my daughters.” Then she said that she “was appreciative of the dance instructor who had given them chances, so it seemed nonaltruistic to say ‘no’.” Feeling a sense of obligation, she stated that “I guess . . . that I felt that I owed him, and I hate owing people anything. So I’ll pay him back by doing what they’ve asked here.” Moreover, acknowledging that she had a long background of not saying “no” to things, and rationale for it, she stated,

I had a history of saying “yes” to things, thinking that I could just do enough to get people off my back, and then I would have time to myself. This goes way back to childhood with my mother, and I do that to her all the time, to not saying “no.” Because then she would engage me in some struggle. And I really didn’t want to struggle. It was, “If I do a little bit here then maybe she’ll leave me alone.”

Finally, there was another concern—a fear—that she said helped influence her to say yes in the situation:

I think really underneath, when I think about it now—I mean, I had a huge need for isolation, to just have time for myself—and yet I really did have a fear that I could isolate myself totally. And that this was a way, a forced way, of having to be involved with some people, when I was quitting my job. . . . Quitting my job was leaving a big gap of time, and this was something that I interpreted as a tiny substitute, that would keep me involved, and keep that fear at bay that I could be just nothing.

Anne’s basis for citing action as inauthentic. Aware of all the concerns and factors for why she didn’t say no to being on the board, Anne said that even in the moment she “had a sense” she was not being true to herself. “When I said ‘yes’,” she stated, “I think I

had a sense that this wasn't what I wanted to do, but I thought, 'Well, but just a little bit of something that I don't want to do.'" She said part of the problem was that she "didn't envision the scope of it, what they really wanted from me or from the board in general or how desperate the situation was." Again, there was some history involved: "It seemed like in my life I had always done a little bit of what I didn't want to do," Anne said, "in the hopes that I would get a trade-off of time alone or doing what I wanted to do. It was necessary to have a trade-off somehow." Indicating the complexity of the situation, she stated, "I knew that I wasn't being authentic, but there were enough concerns." Finally, noting her emotional and physical symptoms, she said she knew she was not being authentic because "I dreaded going to the meetings; I dreaded the phone calls from people involved. I get migraine headaches, and my migraines went totally out of control. It was very physical."

Outcomes for Anne

Short term. Anne acknowledged above that as a result of "not being authentic," one of the short-term outcomes for her was physical pain in the form of increased migraines. She said that after she stopped her involvement with the dance company, the migraines "were better off after that." She also stated that "in the short term, I felt very bad about myself." She elaborated:

I mean I could say this was crazy, that the whole situation wouldn't have worked out anyway, you know, this whole dance company. And it actually didn't. But you know, I could say this, that that's why I didn't want to be involved. But I still felt internally that I had failed them, I failed my daughters, I failed myself in some way by just not being able to cope with the situation—not understanding myself well enough or whatever to know what to do. I was mad at myself, I was really mad at myself. I thought, "Here I am, X years old—and I can't remember how old I was then—I've gotten through this much life and don't even know what I want and what I am doing here, and what I'm good at and what I'm not good at."

Long term. As for long-term outcomes, Anne indicated some of its impact by saying

that “it took years before I could even talk about this incident, in the sense that I just really wanted to blot it out of my head, just like it never happened, because it was unpleasant—a very unpleasant thing.” Although she stated that “I really didn’t feel that I had learned anything,” she quickly added that, “but the long-term thing is that I did.” She said she learned “to pay more attention to myself.” Once more, she elaborated:

At the time, if I had really been aware of what I wanted, I would have said to my girls, “No, I just quit my job. I need time to myself without taking on any new responsibilities or any new activities or any new things. That’s why I’m quitting my job.” But I wasn’t aware enough of my own needs at the time, or again, actually expressing them to somebody. I wouldn’t have done that at the time, to actually say that I am just taking time to myself. In retrospect, that would have been the authentic thing to do at that point. But I wasn’t at the level of being able to do that.

In fact, Anne connected the two incidents that she chose to cite for this study because of the learning she eventually pulled from this experience:

Why I connected them was that both things were other people, outside people, telling me what I should do, in a sense, and me having to respond or not to respond to what other people are bringing to my life. In case one, I just did it automatically, it was automatic behavior kind of: “Well, if I do a little bit of this, then the girls will be happy and blah, blah, blah, and nobody will bother me anymore.” But in the case of my sister, and the Enneagram thing, it was having to really face up to what I wanted out of this. I guess what I told myself was that I was never going to do anything that anybody asked me to do again, that some outside person asked me to do. I was only going to do things that came out of myself. But in this case I was doing it, but for different reasons. I had really studied the situation. I was much more aware of my motives, and was able to make something good out of it instead of a disaster. So that is why I connected the two incidents. . . .

It made me really look at what I was good at and what I wasn’t good at, and what I could tolerate and what I couldn’t. I mean, the situation with my sister was different in that it was requiring different skills, and skills that I had always sort of wanted to develop rather than the skills that were needed in the dance group situation. So it was evaluating the situation in terms of actually doing something outside of myself. And if I have a deep connection—I didn’t have a deep enough connection with the dance thing, I had a semiconnection, a sort-of-connection, it wasn’t good enough—but I did have a deep enough connection to the Enneagram thing, because I felt that it really helped me personally. And so I had a deep enough connection to that, that I felt that I could withstand some of the ups and downs. Whereas that was something I hadn’t evaluated in other situations in my life: Do I have a deep enough connection to what is being required here?

Outcomes for Others: Anne's Perspective

Daughters. Speaking of the incident's short- and long-term impact on her daughters, Anne acknowledged that at the time they "were not happy with me." She then added, "But they are willing to forgive and forget. . . . I'm sure they were over it within a couple of months." Addressing the long term, she stated that "at this point" her daughters "had moved on," and that "it was not a long-term difficulty with [them]. . . . It was a short-term [difficulty], and it was uncomfortable. . . . It required some repair work on my part."

Dance Company Board. Anne did not elaborate upon or distinguish between the short- and long-term impact upon the dance company board of what she perceived as her inauthenticity in the situation. However, she admitted that "they were not pleased with me. I don't feel good about how I handled it, to this day. They probably don't feel good about me either, but I don't have any connections in everyday life with those people." Summing up, she said, "Everybody was mad at me. I was just in the wrong place at the wrong time. . . . It was a very difficult dynamic."

Greta

Introduction

Greta is "almost 69," and identified herself as "a writer—I write textbooks," but also characterized herself "as a teacher . . . and as an artist." She identified with enneatype Six, saying that [Enneagram pioneer] Claudio Naranjo first classified her as a Seven, but later changed his mind because "I never had that 'I'm okay look.'" The Six element she most identified with is "the doubting—that I will have this wonderful insight and then doubt it the next day, and not put it into practice, or make a decision and then doubt it." She also acknowledged "a basic fear of people. . . . It's pretty fundamental, on an infant

level. From infancy, I would say, I've been scared of human beings."

Issues of authenticity first became really important for Greta once she "went into therapy at around age 41," at the time of her divorce. At this point in her life she said, "I demand it in my personal relationships—I have to be as authentic as I can, which is not perfect," yet she shied away from saying that it is easier for her to be authentic in personal relationships over professional associations. Moreover, she stated that "most of the people that I have as colleagues are friends too. . . . It's just like a major commitment overall. I blame myself when I fall short of it, but . . . it's a criteria [sic] more or less that I can be authentic." Consistent with her statement above, Greta chose to cite an incident of authenticity that involved her colleague and friend, Ellen.

Secondary respondent. Greta said that at the time of the cited incident, Ellen, whom she has known for about 12 years, "was a counselor in this center we were both involved in." She characterized their relationship as one in which Ellen "was a friend and a counselor, and I sometimes played the role of her counselor at this center where we worked together." Greta acknowledged that

It was a tumultuous time that I was supervisor there, and there were times when we were on very good terms and there were times when we were not. I was there a little over 2 years. It was really a rough time, and she and I were more and more apart. I remember in particular that there was a time—my job was to negotiate her salary that she would be paid—she went to work with these people on the East Coast, and they agreed to pay her a certain amount, but it wasn't our regular rate, it was less. And I felt that when they wanted her again, I could ask for more money. She advised me against that, but I persisted in doing it. I think they agreed, but there were bad feelings as a result of that. And that made it harder for her.

Greta's Cited Incident of Authenticity

In thinking of incidents to discuss for this study, Greta had several that she wanted to talk about. However, it was because of the requirement for a secondary respondent that she chose to invite Ellen. Greta said she

thought particularly of that time of the renewal of our relationship after I left the Center in 1992. . . . I remember being with her on her porch, talking, going over papers with her, planning with her, things she wanted to do. . . . I can't remember specific words or the moment, you know, [of telling her] that I had made so many mistakes at the time that I was in that supervisory capacity, that I was still learning from those mistakes. . . . When I mentioned this interview [to Ellen] . . . I said that I had told her—she didn't correct me if I didn't say it—you know, that I had made mistakes, and that I hadn't always treated her fairly. But that was the gist of it. . . .

We were able to review it. I was moving back again from the supervisory persona level, to the friend level—that was the thing about it. Now that may not be perfectly within the framework of what you want, but for me, I can't say pure friendships are always authentic either but it's particularly hard for me when I'm in a teacher capacity or a supervisory capacity. . . . But we were back, at that point, to pulling a plow together, capable of pulling a plow together, working together creatively as well with one another interpersonally, helping one another, you know, in deep spiritual issues.

In looking back upon what was the actual authenticity of the conversation, Greta acknowledged that “it just wasn't one dramatic statement that I can remember.” She said that what made it an important incident of authenticity for her

was moving from judgments of her [Ellen] to being with her in the moment as a person. And I can get strongly into judgments and name-calling. I don't remember what judgments I put on her. . . . In many of the cases I can give you . . . I can remember the instant where there was a shift. But in this case, I'm sorry that that's murky, I can't.

Inhibiting concerns. Rather than having any inhibiting concerns, Greta said,

No, I felt I had nothing to lose because I felt kind of a grief of the loss of this closeness that I've had to a lot of people that I worked with for some time. I mean after being angry and leaving them, I felt bad. . . . I felt as though I had more to gain by trying to heal that.

Motivating forces. Healing the relationship and restoring an authentic connection with

Ellen provided Greta with her primary motivation:

I just know that for me when I can be authentic with a person, I feel so much better—it's a whole body feeling. And the ease and safety of it. And when you've had it with a person, and then you've lost it and then get it back, it feels so good. So that's the motivation. . . . I've always tried to work to heal every relationship. And there have been instances where I've been authentic and I've lost a relationship too. I can tell you about those too. But I'm totally convinced that that's the best thing. If you can't

be authentic then it's not a relationship. I only regret that I couldn't have done it sooner.

Without specifically referring to the cited incident, she indicated that there were other forces promoting the healing work as well. Greta said that what helps her be more authentic is “giving up withholds, and having the courage to give up withholds.” However, to come up with that courage, she cited both her body and her longing: “My body discomfort pushes me to it usually. . . . the discomfort of not doing it, and the longing for that intimacy too.”

Outcomes for Greta

Greta did not distinguish much between short-term and long-term outcomes of her conversation on the porch with Ellen. She initially just said, “It’s just that a shift happened, and the shift was permanent, permanently positive,” indicating that the short-term result had lasting effects. When probed, she elaborated slightly on the shift, saying,

I can only remember being back into pulling the plow together, that we had the same feeling again restored that we had some years before, and the way that that felt good, . . . working together creatively as well with one another interpersonally, helping one another, you know, in deep spiritual issues.

She also put the conversation on the porch within the larger context of the history of her relationship with Ellen and what she has learned from it:

I guess with Ellen I learned more about the dynamics of friendship, I mean more realism about the dynamics of friendship. A lot of my upsets with people is that I tend to idealize them first when I meet them. And then when I see the shadow and see the little betrayals that happen and the little wonderful moments and all that whole figure—I’m Don Quixote—sometimes I get into judgments of wanting to punish them because they didn’t meet my initial idealistic assessment of them. And with Ellen, there was just a progress. We were just intensely together, working together, knowing each other for some years, and it was just seeing all the ups and downs of that and willing to pull back sometimes, and sometimes to move closer. It’s just like the way relationships are. And even as I talk to you about authenticity I seem to be pressing with an ideal, you know, on me an expectation too, that I should be authentic all the time.

Outcomes for Others: Greta's Perspective

As for speculating upon possible outcomes for Ellen because of her authenticity with Ellen, Greta clearly had a positive impact in mind. However, she merely stated, “It did change our relationship—I guess that’s significant impact on her.”

Outcomes for Others: Ellen's Perspective

In reflecting back upon that conversation on the porch, Ellen focused not so much upon Greta’s specific authentic sharing regarding their relationship, but on what she considered Greta’s overall authenticity in the conversation. She focused particularly upon Greta’s sharing of her pain resulting from her relationship with a man.

Short term. In referring to Greta’s sharing that day, Ellen said that

What her authenticity did, it permitted me to really connect to who she is essentially. I think there are times when we connect to an identity of who somebody is. You know, they might project, “I’m a doctor,” “I’m a mother,” “I’m a teacher, or writer.” But what I connected to was her pain, her real-life experience that was given to me so genuinely. So connecting with those other identities just fell by the wayside. I think that is what I find very moving, when that happens.

She elaborated upon how rewarding such unobstructed connection was for her:

I think when there is a connection with real sharing, I find that that is nurturing to me. It feeds me, there's a sustenance that's involved in that, even if that sharing involves pain. I think what it is, is that there’s a giving, a person is giving a part of themselves. I feel included, I feel needed, I feel validated.

Long term. Ellen said she thought “the long-term impact was that I knew that Greta would be in my life pretty much forever. You know, there was a bond between us that could never be, in any way, threatened. It was very strong.” She thought that “what I felt with Greta is that the bond was so solid at that point that I did have that sense that, ‘Ah, this is something that I want and need in my life.’” Moreover, she cited the central value authentic connection has for her and tied that observation to what is most important to her about her work:

The primary exchange is that authenticity, that giving of a person's genuine feelings and thoughts—that connection. . . . I suppose it gives me hope about life, you know. That life can be hard at times, but if you have connection you can ride the storm. Not only for myself but for my clients. I think that one of things I get from it—is that there's hope, that there's hope in difficult times.

Additionally, again placing the experience into the larger context of her work, she stated that because of

that experience with Greta—and with others around that time—it became very important to me and very real to me, that all I needed to do in my work was to allow the client to be authentic. And the more that I could create a space for authenticity, the better the work went. So in terms of my work, it was very important.

Greta's Cited Incident of Inauthenticity

Greta spoke more generally about her experiences of being inauthentic and only briefly cited a particular instance. She also spoke of inauthenticity more in terms of subtle ways of being: "When I'm inauthentic it's back to the persona, you know, the teacher—the defensive mode," and stated that when she is in that mode, she feels "terrible, but I stay into it." What prompts her to stay in that defensive mode, she said, was "fear—I think fear really sums it up; and anger—because fear of my anger too." When she gets into those moments she said that the fear "blames the other person . . . but it's really the inner critic or something, that I'm not doing enough or I've got to get more hard or demanding, or not being taken advantage of."

As an example of such instances, Greta talked about when she was the supervisor at the Center and took a particular stance with Ellen. She said,

In my situation I wanted to try to have us show a profit, and I was making a point of my surveillance. . . . I was judging her and being hard on her, trying to squeeze blood out of a stone. . . . We had a lot of tension over a program that we developed there [at the Center] . . . on Friday evenings, which she [Ellen] did. She was very dedicated—she really did a lot, . . . maybe she missed once.

Greta then reflected upon how she handled the situation:

I was right in being on top of things for being there. But it was like doing my job kind of thing. I mean, it's very much the Six kind of pompous—being the pompous colonel or something, a Prussian officer. It's fear based.

Outcomes for Greta

Short term. Greta stated that even in the moment in that situation, she was both aware of acting out of the persona level and being inauthentic, and its effects upon her: “Yeah, of course; I had rigidity in my body, a sense of alienation.” She said further that in such situations,

I'm alienated from myself too. I'm not relaxed, and I'm not real. It's part of that thing. It's the swings—the Six swings between being the warm Six and the defensive. That's inauthentic too—the warmth. When I'm scared of people, I'm either warm with them or caring, and it's inauthentic then. . . . So I'm really alienated from myself and I'm alienated from other people. It's quite a lonely place. . . . I get really wooden and depressed, particularly right here [points to her chest]; I don't have any feelings. I get like a wooden board, and I don't know what's wrong. I'm numb, and not feeling anything.

Long term. Although she did not specifically address the long-term outcome of what she called her inauthenticity with Ellen—when she was “back to the persona” level with her—Greta generalized and said,

If I keep it up . . . well, [the alienation] just gets worse and worse. And that's what was happening in the Center there, toward the end before I resigned. I was more and more in that mode and more people were pulling back.

Perceived Outcomes for Others: Greta's Perspective

Again, Greta did not specifically address the incident with Ellen, nor did she distinguish between short-term and long-term outcomes for Ellen or others. However, she did provide her general perception of what happens for others when she operates out of a persona, what she classified as being inauthentic:

They don't like it either. No, they don't. I never get positive feedback. If I'm doing it in my awkward, ego way, they are grateful for that. But when I am being judgmental and being formal and tense, it shows on my face—my face always shows me, a lot of tension in my face. People certainly don't like it.

Karen

Introduction

Karen, age 45, is married and is self-employed as a management consultant. Regarding her enneatype, she said that she “spent a year thinking that she was a Five, because someone had highly suggested it.” However, when someone suggested to her that the Seven “looks more like you,” she “started doing some thinking about it.” Then someone in her Enneagram class who was “training to be [an Enneagram] trainer . . . put it out there that he thought I was a Seven.” At that point, even though she claimed, “I don’t fit the personality stereotype of a Seven,” she “started developing the basis for a Seven. . . . When I really looked at motivations, and I really looked inside at motivating behaviors, I really matched up.” The facet that Karen said she most identified with is the “the greed, unfortunately—the fear of missing out.”

She thought she was “about 33, early 30s” when issues of authenticity began to become important for her. She thought “there was a triggering event, although I was leading up to being ready for the event.” She elaborated:

It was a family issue, and interestingly enough, it was a health crisis—the first one in my family—and no one was authentic. I didn’t know it, but I knew it at some level. I was knowing it by however you know these things when it is nonmental. And it started me down a journey of authenticity, because again it was related to a whole set of belief systems that I had about the family and my place in it, and it just wasn’t true; but no one would say it.

Karen said that it is easier for her to be authentic in “close personal relationships,” but that she is “working towards having it be the same” in professional relationships as well. She said she “insists on” authenticity in her personal relationships:

I just have to have people around me that I can be authentic with. And I’ve had to trim away people who I can’t be [authentic with] over the years. It is purposeful, so I can practice. The more I practice in my personal life the more I can do it in business, and then just be really authentic, consistent in my life.

The specific incident of authenticity that she chose to cite for the study concerned a “small group of women . . . that have small businesses also—it’s a support group and information exchange group.” A group of five, including herself, she said she meets with them in her home “on a regular basis.” The situation, which happened just a few months prior to being interviewed for this study, involved her making a decision to reveal something very personal to the group. Karen invited one of the members of that group, Janelle, to be the secondary participant for this study.

Secondary respondent. Karen said she “singled Janelle out—there were two out of the four there at the time—because she had been a client, and to me at that time that seemed the scarier, and more vulnerable, of the two people.” Janelle said that of the women in the group, she had known two of them for 15 years or more “so I have had that level of sharing for many years with them.” In contrast, Janelle stated that

Karen was new to the area and none of us knew her. It was like one woman met her in a business situation and invited her to participate in the group with us. So I knew her least of all to begin with, and still do.

Janelle said that “it was subsequent to us knowing each other through this networking group—that meets monthly—that I became her client, and likewise she became mine.” Janelle also acknowledged that she knew Karen’s husband: “I knew him in two very different arenas because we had interacted socially—we had gone sailing together—and he was also a client of mine. And both of those were kind of surface relationships.”

Karen’s Cited Incident of Authenticity

Karen described the specific incident as follows:

I became aware, actually fairly early on in the group, that this authenticity issue was going to be an interesting one in this group. You know, we probably use one another for referrals, and you’re trying to present an authentic self there. It’s a safe place to be, but you also hope that someone refers you or hires you also. And I had indeed had this person as a client, this person I have already identified. I had an incident this

summer that was an emotional incident for me. It had just happened, so it was very intense and very personal. I was managing it, but like anybody, I was having my ups and downs with it. We have a norm of checking in, and our check-in is only about our business. It has evolved to “How are you as a whole person?” also. I struggled with, “What am I going to say?” when it’s my turn. It was sort of revisiting the issue of authenticity that I had thought about during the year: “Gee, just how real or authentic am I going to be with these people?” Because yes, I really believe in that and I want to be; but also, what kind of model am I? Even though I know that just because I can express—I might express some angst in relation to something in my life—that doesn’t mean that I can’t coach somebody or that I am unstable myself. I know that, but I was wondering, “Do other people know that?”. . .

So here I was facing a dilemma within a dilemma: Am I going to model the fact that I can, in front of these people, be not so together, be not the perfect [model]. I was literally carrying both of those thoughts. Yet at the same time I said, “Yeah, I’ve got to—I’ve got to, because that’s really what I’m about and what this profession is about.” And yet, what I was struggling with was a little bit of distrust of what they might do with it, which would be logical for anybody. So I decided to disclose it. And that really is the issue. . . . For me it was really a major emotional issue, something that had happened to me, and I was in the early stages of dealing with it. . . . It was a relationship issue. . . . It was involved; it happened to me, but I was a part of it; like relationships are just never clean.

Inhibiting concerns. Karen said she was concerned about “image. . . . Something had happened to me, and that was a piece of it, and then, of course, it’s, ‘What am I doing as a result of that?’” Exploring what might have been behind the concern about image, Karen said,

probably the essence of it [was] a competency issue . . . because what will they think if something like this happened to me, who might have headed it off, because “she is a relationship guru—could she have done something about it? How can she be coaching?”

Exploring further, Karen said that if she were “not seen as competent, then this is a dead-end; no one will refer me, and where will my business be?” This question brought up for her “the fear of not enough, . . . not having enough.” She said that if she traced that fear back, “it’s a fear, ultimately, of death.” However, exploring the intermediate fears even more, she stated that if she did not have enough,

then I would have to struggle. I *have* struggled. I’ve done it at age-appropriate times,

“and-I-don’t-want-to-do-it-again” kind of thing. As I’m getting in touch with that, part of me is going, “Okay, so you struggle in plenty of areas and that’s okay; in fact, you like the challenge.” Somehow I hold that rationalization at the same time that I go into that place of “not enough” and then—well, we all know *then*, if I don’t have enough—then I will *worry* more. And I would like to stop worrying too: “I don’t have enough.” Because, gosh knows, I’m in charge of myself. There’s where it goes too: There isn’t anyone else. Yeah, actually, that’s a big piece of where it goes. That would explain the struggle part, because I don’t go to “there are other people out there”—then it wouldn’t be a struggle [lets go a big breath]. Okay, I’ve got that.

Motivating forces. Karen said that “the lead-up over the previous couple days” prior to the meeting, she thought about “whether I’m going to tell them or not.” Given her acknowledged concerns, she said one thought motivating her past them was, “If I can’t be real with these people, then I’m not living . . . my life the way I say I want to live it.” She also said she had

some experience with risk-taking that works. It usually works out for me when I take risks. And these kinds of risks, I’ve had some practice, I think, in my OD training, and my coaching training 10 years ago. But you do these things a little bit at a time, over and over—and you know what?—you’re okay at the other end. And you’re not only okay, but things are often better.

In addition, she said that in the actual situation her

whole body was feeling it; it was such a present state of mind. . . . I was under no illusions that this was totally unsettling me for right now. I wasn’t able to concentrate on anything else. I wasn’t able to accomplish anything else. I just had to be with it and take care of myself. . . . Also, as a coach I promote holistic living, and it would be inauthentic of me to not put this out there when it’s such a major thing.

Outcomes for Karen

Short term. In the immediate short term, Karen said that, just physically, she “felt energized . . . but in a different way. It’s a difference between a tension, holding a tension, holding something back, and now energy being released. It was a new kind of energy.” She said that after she did it, “I didn’t think about what I was potentially worried about before.” Karen also felt “vulnerable, vulnerable to being helped. I wasn’t looking for help that I knew. . . . I found myself very vulnerable to suggestions, coming from

other people's authenticity, their authentic need to take care of me, in their way."

However, she said that she didn't really notice this vulnerability "until a couple of hours later. . . . I noticed some actions and thought processes I was buying into. . . . It was just one of those times in life where there's not a lot to be done, action-wise, and doing-wise, within yourself."

Another aspect she noticed was that "I now had people concerned about me," which she characterized as "good news." She added that she

also realized I was in such an emotional roller coaster that the danger in all these well-meaning people was updating them at any given time if they wanted a snapshot as to where I was. It could be really different in a short time. And that would be a management issue. . . . And then there was a point where I didn't want to talk about it anymore. So it was a mixed bag.

Long term. As the incident occurred just a few months prior to the interview, long-term outcomes were difficult to assess. She said, though, that "I haven't seen any change—where I would see it would be in my relationship with these people. And I haven't seen any change, plus or minus." Nevertheless, she did acknowledge that she felt an increased connection

with the two people who were there, but it's an internal feeling. As for evidence in my behavior, I haven't seen any behavior change. I feel closer to them. . . . It's so funny this, this feeling domain, I just don't always go there. Yes, I feel closer.

Outcomes for Others: Karen's Perspective

Karen stated that in the short term, the outcome of her sharing with the two women who were there was that "they took care of me, and I think that it was really genuine." As for their relationship toward her, she thought that "they feel closer to me." However, as for long-term impact upon them, she said "I just don't know."

Outcomes for Others: Janelle's Perspective

Short term. Because of Karen's level of authentic sharing within the group, Janelle

stated that her immediate response toward Karen was “compassion.” Said Janelle, “I knew her in a certain way, and this revealed another aspect of, not only her, but her life and something difficult and painful that she was experiencing that I wasn't aware of.” She added that she felt “also a little bit of anger—this was a friend of mine who was having this experience.” As for her relationship with Karen, Janelle said, “I think we became closer, because this was an intimate subject, and she and I had not really talked on that level of intimacy prior to this situation.”

Long term. As noted earlier, the incident happened just a few months prior to the interview, so “long-term” outcomes were difficult to assess. Nonetheless, given Karen’s reason for inviting Janelle to be interviewed for the study—Janelle “had been a client, and to me at that time that seemed the scarier, and more vulnerable, of the two people”—Janelle did acknowledge that she and Karen no longer see each other in reciprocal client relationships, and that Karen’s sharing “may have” had an effect upon that. However, she cited a broader context relating to that shift:

I hadn’t thought about this before but I think there was a level of, because she is a coach—that is her line of work—there was a level of separation that I would have preferred to have with a coach, that had now been broken down. Now there was more intimacy and friendship. Hmmm, it’s sort of that childish, unrealistic, you know, wanting to put someone on a pedestal. If I’m going to someone and looking for guidance in my life, in some ways I don’t necessarily want to know them too intimately. . . . You know, it is hard for me to say. I hate to go to that one incident and say that that was responsible, that that was the reason. I think it was more than that one incident. It’s also because we are in this other group together, which is only five women, and there is a fair amount of personal sharing that goes on in that group as well around many topics. And I do think that knowing both the ups and downs of her personal life impacted how I view her as a coach for myself. So yes, that incident may have played a role, but I don’t know that I would pinpoint that as the reason.

As for long-term impact upon their personal relationship, Janelle said that Karen’s level of intimate sharing on that occasion,

definitely deepened our friendship and I think it opened a door for us to communicate

with each other at a deeper level. I feel more free to ask her about certain intimate things in her life as she does with me. So yeah, I think that is a long-term impact. I think it changed the tone of discussion that we have, in a positive way.

Janelle added, though, that she and Karen “haven’t had a lot of one-on-one contact since then. . . . Well, it could be just circumstance, but we haven’t had that level of intimate sharing since that event, for whatever reason.”

Finally, referring to the ripple effects of that event, Janelle stated that the biggest impact upon her had to do with her looking at her own personal tendencies and learning from that reflection. She said,

I think the biggest thing for me was that . . . I immediately made judgments and assumptions that I later realized were wrong, and so the biggest impact upon me personally was for me to take another look at my tendency to do that. You know, I wanted for her to be right and him to be wrong, and you know my immediate instinct was that she needed to set boundaries and protect herself. And then as more information unfolded, that really wasn’t the right approach. And I have my own negative history with relationships that were not only coloring how I perceived the story that she was telling me, but seeing the struggle that she was going through, who as someone very much like me, waited until late in life to get married, and is struggling with what it means to be married late in life. And I learned a lot from her as she worked through it. She served very much as a mirror for me, because there were a lot of ways in which we were alike, and how we looked at things. And as she was able to get perspective, it also offered me perspective. I absolutely learned as much from our discussions as she did, if not more.

Karen’s Cited Incident of Inauthenticity

Karen chose to cite an example also of a present experience in her life that she felt was inauthentic:

There’s something going on in my life right now, my business life. It concerns a business partner, someone who professes to be a business partner for the last 2 years . . . I have cards with the name of the business on it. He’s a sole proprietor, and we are kind of associates, one or two of us. And I had sort of an expectation that I would learn how to market, never having been out on my own business. . . . I knew I brought a lot to the partnership, but I also knew that I’d probably have to prove it. And I just feel like for 2 years I’ve been writing proposals, and I go to meetings, and I’ve only gotten two or three thousand dollars worth of work. And I feel that—I *know*—I haven’t been authentic with my exasperation at who we are: Who are we as a group, as a consulting group? Am I in or am I out? . . .

I think the answer is, he is really independent. And I'm not learning anything. And now—actually, I've got a little coaching on this because it boils down to vulnerability again. When I first moved here 2 years ago I was more vulnerable. And now I'm just getting out there on my own, and I'm making contacts, and I'm getting work. *I don't want to work by myself.* I've said that from the beginning. I don't want to work in a company, but I'd really like to work with several passionate people about this work. And it's turning out that I'm doing it alone. And I'm sort of still pretending to be a part of this group. And he's pretending—I don't know where he is in pretending because we haven't had that conversation. . . . And I noticed I—right from the beginning 2 years ago—I said, "I'm not on the website. How can I give out a card if I'm not on your website?" So a year went by and he says, "Well then you redesign the website—take charge of that project." And I said, "Okay." But I never got clear on: "Well, do we pay for it? Who pays for it? Are you funding all the projects? Or should we chip in, if we're part of it? Who's in the group and who's out?" He said, "You do it—you design it, and do the copy, and everything." I was feeling a little, a little bent out of shape about that, 'cause, okay, I don't mind managing the project, but if we all are really a set of three people—two or three or whoever we are—why can't anybody else? We don't like details—I know none of us like details. *I don't like them* any better than anybody else does [laughs].

I found myself dragging my feet on the website, and I was thinking, "What's that about? What's that procrastination?" You know, it's not feeling part of the group. So I went from trying to hire somebody—I don't know how much money I'm talking about—so I finally said, "I'm going to do it." So I got the software; and I have been putzing around on it for months now, and now he's getting antsy: "Where's that website? Where's that website?" And I say, "Okay, it's coming, it's coming." And all the while I've been exploring with myself, "What *is* taking so long? Why is it I'm procrastinating on this?" Again, I just haven't had that conversation. I guess I feel I contracted, in a verbal contract, to get this website—at least one version of it—up on the Web. And when it's there, I've got to have a conversation. But that is a fairly recent thought of mine of how I'm going to handle it.

Determining factors. Karen stated that her resistance in having the conversation revolved around her sense of fairness. She stated that "he's not meeting some of the expectations that I have, a lot of them," while she thought she had "met quite a few of his, so I have satisfied that competency issue." She felt "very strongly about the give and take [hits her fist]. It doesn't have to be . . . equal for it to be useful for me. All it has to do is to meet the minimum expectation." She acknowledged that "in this one area [finishing the website] I know that I've fallen down on his expectation of me," and thought "there is probably a fear there." She said she was "trying to get in touch with it"

and thought initially that it was not about competency but “more around fairness. Like, I don’t really want to go into this conversation until there’s more of a level ground.” She acknowledged that “It [the website] is so late. It’s clear I have not met his expectation, and getting it done won’t erase that. But it feels—maybe it is competency.” Later she elaborated: “I’m not willing to be vulnerable yet, by saying that ‘you’re not meeting my expectations’ without shoring up my side and making myself less vulnerable. That’s probably what’s happening.”

Karen’s basis for citing incident as inauthentic. Karen felt that the inauthentic part was “*because I feel strongly about it, and I’m not saying it. . . . I’m not saying my truth. . . . I’m not talking about my frustration—yeah, period. That encompasses a lot, my frustration around our processing.*” She felt especially sensitive to not sharing her truth because, as she put it, “Here we are, OD consultants, and we can’t even model in ourselves what we are helping our clients to do.” She said she knew she should be having the conversation because of the resistance she felt: “When I feel more resistance to doing more work, resistance to doing what I know is all the background work that you do with a business, the stuff you don’t get paid for directly.”

Outcomes for Karen

Given that the experience was so immediate to the interview, stated outcomes were necessarily limited to the very short term. For Karen,

The outcome is that there is less to the relationship than there could be. Something is missing in the relationship that could be there. Because there’s that elephant in the middle of the table. And it might only be in my mind—I’m not sure that he feels that way. . . . There could be another level to the work relationship, I think, that’s missing, because of this, right now. I look at it as an evolution. It’s one of those things, that until you have of those hard conversations, you may not be able to get there with someone.

Outcomes for Others: Karen's Perspective

By not having the conversation, the outcome for the others—especially the cited business partner—she “would imagine that . . . it’s eroding some trust.” Although she did not think that the business partner was aware of her need to have the conversation, she thought that by not having it, “It’s making it worse because I’m continuing in passive resistance to some work.” However, because of her partner’s lack of awareness, she said

The primary effect on him if he does not have the conversation with me is that he probably says, “Where the heck is that web site?” So that just stops both of our authenticity. If I hadn’t opened the Pandora’s box of authenticity, then we’d keep it [the whole issue?] shut.

Paul

Introduction

Paul, age 61, was self-employed as a real estate broker before he recently switched into his present work of “selling securities, some insurance.” He said that he first learned that he was an enneatype Eight from his wife who “had been involved with the Enneagram . . . 2 or 3 years . . . before I went to a session with her.” When he read the chapter on Eights, he “thought, ‘Oh my God!’ There are a lot of things that we all have in common. This was too many things—too many things.” He readily acknowledged that he most identified with “the anger! Absolutely! The hardest thing I’ve had to deal with all my life is my anger.” Having said that, he was mystified: “I cannot figure out for the life of me, what the hell do I have to be angry at? I can’t think of why the anger is there.”

Paul said that issues of honesty and integrity became important for him when he was “about third grade, [age] 7 or 8.” He said it was triggered when his teacher found out that he had stolen some money from his mother’s purse and bought a pencil box. While he

said no specific issues around authenticity presently came to mind for him, he stated, “I never liked the feeling of having something that I didn't earn. And maybe when that teacher wanted to know where I got that pencil box, that kind of hit home.” What was striking him at the time of the interview was his observation regarding his selfishness and possible authenticity:

I am somewhat selfish, and I'll be the first to admit that. I have always thought that it has served me well, but I'm not so sure that it has served me well anymore. I have always justified—maybe this is authentic—I have always justified being selfish just thinking that if I don't take care of myself I can't take care of others.

Paul combined his childhood experience, his self-proclaimed selfishness, and his desire to feel good about himself, and related them to his drive toward his version of authenticity. He said that

Enriching myself at somebody else's expense always would feel uncomfortable. Always! Because I didn't earn it. Again, it's a selfish part of me. It's more about me then about the fact that I took something that belonged to somebody else. It's like, I took your five dollar bill. I don't care about you. That made me feel so crappy, I didn't want to take it. So I don't know if that's genuine honesty or integrity, or just pure selfishness, but I don't want to feel bad.

Regarding whether it was easier for him to be authentic in personal relationships or in business situations, he said “I don't know that it makes a difference . . . I don't try to snow anybody.” However, he did draw a difference when it concerned his wife, Monica.

He said with her

the only difference is that—I talked about her security needs and her comfort needs—I don't want to say that I'm faking it, but I'm giving her what I think she needs. Some of it I genuinely—I don't know. So I'm giving her something that I'm not really sure of myself, just to make her feel good. Where with the people I work for, I don't care. I just tell them like it is. Otherwise you can't grow. But you see, I don't sleep with them. They're not in my life 24 hours a day. When Monica's unhappy, I'm unhappy! So some of it is to try to get past this little glitch. Sometimes you do things just to get you through the night, or like I said, or get over the hump.

Because the experience that he cited as a time of being authentic had consequences

upon his relationship with Monica, he invited her to be the secondary respondent.

Secondary respondent. Paul and Monica have been married for 35 years, and they have one grown daughter. At the time of the interview, she had been working for a large computer technology firm for many years, and was the primary wage earner in the relationship. The fact that she had been so for several years prior to the incident Paul discussed was significant to the cited incident itself, her involvement in it, and her reaction to it. The cited incident tapped into Paul's and Monica's different needs regarding financial security, but tapped into other key needs as well.

Paul's Cited Incident of Authenticity

After being self-employed as a real estate broker for several years, Paul suffered a major business reversal which resulted not only in a financial drain but in a prolonged personal depression as well. Of that time that "took a couple of years," he said, "that's the first time I ever had anything go wrong, and I ended up on a couch. I mean it devastated the living daylights out of me. I never had a failure." Related to his emergence from that difficult time, Paul cited the following extended experience in which he felt he was being authentic:

I got involved with an organization that's part of . . . the largest financial corporation in the world. I got in it because, initially what I wanted to do was to market securities to people my age who own real estate like I did at one point in time, that that real estate is now going to be transferred to their children in the form of an estate or whatever. And I wanted to take that real estate out of real estate—which is a hard asset to sell especially when somebody passes away—before they pass away, put it into a security which their heirs can distribute easily. And that's how I got involved with this company, and then other things started to – well, they started asking me to do other things. I became an expert on retirement plans. . . . That was kind of fun. The problem with it is that there is a learning curve, and I wasn't bringing in any money. Now that in itself isn't an issue. But when I'm not bringing in any money and I'm spending money *and not being home*, one or the other had to go. I either had to be home more or bring in money, or one or the other. And I thought, well, from a selfish point of view, "Why should I? I'm not going to do that. I'm 61 years old and I'm going to do what I damn well please." And that became the issue with my wife. I don't

know if it was a security issue with her, if it was an issue with me not being here, out of the picture or whatever. But whatever it was, she wasn't getting what she wanted.

. . .

Well, for the first time, after years of not working with anybody and saying that I didn't want to work with anybody -- I never wanted to be employed, that came from my parents' need: Be self-employed if you possibly can. In my particular case it meant that I only worked with a handful of people who are just like myself. And when I got involved here, the fact that I couldn't do it was one of the things that was attracting me, that I couldn't work with other individuals, that I couldn't communicate the skills that I had. I never learned how to do it. I always did it myself, or did it with a bunch of people who were, as I said, just like me. I probably should have walked away and just not even bothered with it, but I couldn't stay away. My wife says it's like a cult. I mean I want to see if I can do this. . . .

The authentic thing that I did in the first place was to not give [in]. When Monica said that this is worrisome, or this is bothersome, or this frightens me, I genuinely believed that it shouldn't be that way. There was no real reason for it to be that way, in my own heart of hearts, when in reality there was a reason. Because when I went into therapy, I looked at it a little bit differently—me leaving the house and not being here, in addition to me not bringing in any money, in addition to me spending some of the money that we have, our assets, I never gave that one moment of thought because it's something that I have done all my life. I have never had to rely on a paycheck. I never thought about it in those terms. I thought I was being genuine and authentic. I was defending my position.

[The situation he described was more fully detailed by Monica during her interview, especially concerning the depth and manner in which she felt Paul got involved in the company. Consequently, her added details immediately follow here in order to help elucidate both Paul's perspective on his authentic involvement and the eventual consequences from the experience.]

Monica stated,

Some of the impetus for Paul joining [the company] was my demand . . . that he become a viable financial partner. That even though I had proven myself capable of supporting us financially, by myself, that that was not something I was happy doing, wanted to do. And I really put pressure on him to really get moving and earn some money. . . . And it wasn't a matter of, you know, we can survive without it. I wanted that. And he had been working on some direct-mail concepts from home, and he made a commitment that if those were not bearing fruit by, I think, the following summer, that he would go back and do stuff that he hated to do and sell real estate, and sell properties and make money. In looking back, I realize that he only saw two

options: one, to make what he wanted to happen, happen, or two, do something that he hated to do. . . .

He got involved with [the company] because it looked like it was a way to realize his direct marketing concept. . . . He had some really outstanding business, probable business, concepts that he wanted to put into place. And he got a call from [the company], and he went to a meeting just to learn about what their products were, what their investment products were, thinking he could incorporate this into his business idea. He stayed and got involved, not because he wanted to do business the way they did, . . . but to see if there was some way that he could do business and just sell the investment vehicles that he was interested in. . . . And he got very involved with helping people in the business. So not only was he investing our funds and something that he didn't take a lot of care to make sure that we would have a short-term return, but he started helping financially another person, a young man in particular. . . .

But what was very hard for me was that he wasn't really interested in understanding the commission structure, initially. And so clearly I knew he couldn't be thinking, or analyzing how big an investment do I need to make: "How will I know that there will be a reasonable return on whatever investment I'm making, and when will that return start to be realized?" I realized that he wasn't really attending to that, because he would just get really irritated when I would talk about the commission structure. . . . So he just really didn't attend to that. And it started making me nervous. . . .

His desire to help other people though, was really triggered. . . . [The business] attracted a lot of really nice, but really needy people. . . . He got very involved with [one person], and went way over the limit as far as providing the young man with support, and financial safety nets—to the point where I really came to, not just resent [the person], . . . [but] to realize that I wasn't supporting just Paul, I was supporting Paul and [the person]. And that was just not going to fly. That just felt so wrong to me. That just felt like I had been put into the position that I was betraying myself. So to make a long story short, we had some real knock-down, drag outs about this, and when was Paul going to net money, and when was he going to bring it in.

Inhibiting concerns. Paul said his "big concerns" for continuing to stay involved the way he was, were that,

If I'm successful in doing this, then that means that I have to manage a bunch of people and do a lot of stuff that I wasn't quite sure that at my age I wanted to get involved with. I mean it's like creating work for myself. I still question that. . . . If this is as successful as it possibly can be, I'm going to have a job. And I don't want a job! I want to be able to take off when I want to take off. I don't have that much time left to take time off. Right now that's a bigger concern than anything: What on earth do I do if I grow this thing? So I am excited about, "Can I?" And then it's like, "What if?"

He said that he was not aware of any other concerns or personal costs until his wife “shined the light on this. She said, ‘You can go down, and if you don't stop doing this, or if you don't start bringing in money—if you do this for 15-20 years we’re going to be broke.’” However, far more importantly for him, he said that “the personal costs to my relationship with my wife were that if I didn't get it squared away, I wasn't going to have a wife.” He said,

That's the light that really went on. It's the first time in all our married life that she actually -- we butted. There wasn't any question about it: “You're either going to go to therapy, and you’re going to change a little bit here, or we’re going to see lawyers.” . . . My wife told me, “I don't have to live this way either. I can do what I want.” My wife can do what she wants to do, she's quite comfortable. So there was no reason for her to put up with this BS anymore. “We’re not raising children anymore, and if this is what you want to do—there's the door.”

Motivating forces. Paul stated that “initially what caught my eye was that it looked like it was a lot of fun and was something that I had kind of thought about doing, . . . I'll try to solve a problem that I know is out there.” However, he said that “the hook was, can I do it? Can I do it?” He stated that in his previous work as a real estate broker he primarily worked independently and did not have to work with groups of people, which was the case and the driving challenge in his present situation. He said,

That's what I am up against right now: Can I do the people thing? I can do all the other stuff. Can I do the people thing? And I guess, do I care enough about the people to do the people thing? And a couple of the people, I actually do. I'm afraid I will be real concerned if they're not successful. . . . But it's that involvement where you feel you have a loser, if they're not successful. I'm good at solving problems, but I've always drawn the line about if I get emotionally involved with the situation—at least the people. The project is easy to get involved with, but not the people. And by avoiding that, I haven't learned to work with people; I haven't learned how to help people grow themselves. So that's the challenge. And can I do it? I think I'm so smart, I have done most things fairly well. I've had my share of failures, but how smart am I? How good am I? I'm going to find out.

Discernment process: As for discerning whether or not to get involved with the company, he indicated that his process was quite minimal. He said he

never gave it any real thought other than here's a goal that I'd like to try. . . . I think I can do this within the confines of the company. I never gave any of the other stuff a second thought. They kind of pulled me in, and I kind of volunteered because I kind of liked what I saw. But I don't check myself often enough, that's for sure.

He acknowledged, though, that at some point he was assisted in the process

through my wife, helping me take a better look at it, seeing what was good for me and what was good for the company. I was relying a lot on the integrity of the company, which is very hard, but that doesn't necessarily mean that it's good for you. This might not be a fit for you. And I relied on her judgment to figure out what I wanted out of it, and what would work for me, as opposed to just going in there and messing it all up and seeing what all will shake out.

Outcomes for Paul

Paul did not separate out short- and long-term outcomes, but talked about outcomes that easily fit into both categories. It needs to be noted that the first outcome he cited is likely to be as much a result from not only his own authentic action, but as he observed, because his authentic action triggered such a powerful reaction from his wife. He related that,

One of the outcomes is that it helped me take a better look at my marriage situation and my incredible selfishness. And the reason that was important is that hopefully Monica and I will spend the rest of our lives together. . . . We hope to have grandchildren in a couple of years. But we need to make sure that we are both on the same page, if we spend the balance of our lives together.

He said that regarding his involvement with the company, "it's still a big challenge. I'm pursuing it, and I hope to pursue it even more. . . . It holds my interest. Like I said, it's something that I get out of bed for in the morning to do." Regarding the impact overall, he claimed that "Nothing that's not positive, I would hope."

Outcomes for Others: Paul's Perspective

Paul also did not clearly distinguish between short- and long-term outcomes for others, but the results he cited suggest that they combined both short- and long-term.

Monica. Alluding to his emergence from his period of depression, he thought one

result for Monica was, “seeing me happy and not miserable, which makes her life happy.” The other outcome he perceived for her likely resulted not only from his own action, but because his action also triggered a powerful response from her. He thought that his continued involvement with the company affected her

hopefully only in a positive way, because I have already made a commitment not to spend any more household money. So anything I make is for the good. So to the extent that that would impact her, that would probably be a good thing I would imagine.

“The people that I can help.” Referring to how his involvement in the company might affect others, he said, “Well, I don’t know.” Claiming that he “never considered” himself a leader, he stated that,

If I can develop those skills and pass on what I know, the real ramifications will be for the people that I can help. I'm working with a lot of people who are kind of like buying dreams. They're smart enough to get the licenses. But when you are self-employed, there's a certain amount of, I'd guess, tenacity or stick-to-it-ness. In starting any business, it takes a while, it takes 4 or 5 years to get up to the point, in most businesses, where there is a positive cash flow, and where you can actually generate a decent living. And I'm working with people—I'm trying to help them get over that gap, and help them realize that if this is what you really want to do, this is the price that you're going to have to pay, unless you know something that I don't. . . . The only thing that I bring to it is the fact that I get it.

Outcomes for Others: Secondary Respondent's Perspective

Short term. Monica detailed the complexity of her initial experience as a result of Paul's original decisions and actions regarding his involvement with the company. She said she

was very excited, initially, that he was involved. And very, very supportive. But some events . . . quickly made me -- well, they didn't make me realize then, but later I realized that this was selfish. He was doing what he wanted to do, but the impact upon me was that I was disappointed. I saw it as selfish. I saw it as not checking to make sure that what he chose to do met his commitment to me to start being a financial partner. It didn't make up to me. It wasn't a step that was designed to make things up to me, to make things right with me. So in many respects I thought it was a very selfish and self-centered action on his part, because he didn't look around to see, “Oh, is this option going to be good for my wife and good for our relationship, or

good for my ability to help build some security that my wife finds important?" He thought that there was a long-term financial viability, but he really didn't check to see, in the short term, that it would do what he had committed to do, which was that he would start being a partner. But I didn't really look at it that way initially. I mean I was really so excited that he was off the couch and that he was doing something and that he was really happy. I was nervous because, most of what he described was how he was going to do it differently than their model. . . . It was just great to see him up and have something that made him want to get up in the morning. We had both kind of adapted to him not having anything that made it worth getting up in the morning. So that was wonderful.

As indicated above, Monica cited the positive elements in a broader perspective that overall saw the short-term results for her as "not good, not good at all." She said,

Short term for me, it was worse than him not going into business because, not just financially, but those initial gains of him, you know, being kind of back to the guy I used to know—being capable, being vibrant, being interested in something, not just sitting on the couch yelling at the news, but actually being out in the world—those gains sort of disappeared pretty quickly when he got overly involved with helping someone else and not thinking that I needed any assistance, any help. And not making me feel that my needs, and my fears, were respected. . . . The problem was when I reminded him of my needs. They didn't register in a way that was helpful. I think he just felt like, "Well geez, isn't it enough that I have something that I enjoy doing? She's going to take it away from me." And that's how he behaved, as if I was going to take away a life-preserver that he had just found. And that's really how he expressed it to me later. And that's what our life became for, I would say, well over a year: Was him feeling that I was trying to snatch away the only thing that was making him feel OK again. When in reality, what I was trying to do, was say, "You know, this isn't working for me. It's got to work for both of us, and I'm scared. I don't want to see us end; I don't want to see you unhappy. But, you know, I've got to count here too." . . . We had just a real crisis about that. So short term, it was not in my benefit.

Emphasizing that "it really reached crisis proportions," Monica acknowledged that Paul "made some really hard decisions to listen to me, and to think about whether there was room, even though he couldn't see what that might be [laughs], for something to work for him and to work for me."

Long term. Having recognized that, Monica then cited longer-term implications and eventual results for her once she clearly spelled out to Paul how his decisions and actions were affecting her. She said,

Because if it wasn't working for both of us, there wasn't going to be, you know, there wasn't going to be a marriage. So longer-term, where we are now, well, it's been 4 years since he's been in business, but the first 2 years he really wasn't using the model that's been successful for people in [the company]. And so it's only been in the last 2 years that he has really kind of gotten onboard with that. And even then, it's been more money going out. . . . It takes time to build something, but now he's building it according to their tried and true model. . . . So he is starting to make money to cover expenses, and to pick up one of our household obligations. He's gained so much from his association, from all the growth that he has experienced, through all the trouble that we had. He is able to say "no" to people, he's not coming to their rescue. He's able to just hang in there and be with them while they're kind of struggling, instead of rushing in with a bunch of money and paying their bills, and you know, rescuing them. He's also able to negotiate more with them and with me. So he's really gained real good skills for not just being in business, but being happier and living a richer life. So long term—well I guess this is kind of medium term—there's a lot of positives. But finances is not one of them yet [laughs].

Monica also elaborated upon a more deeply personal outcome for her from Paul's initial way of being involved with the business, an outcome with both short- and long-term implications. Although initially painful, it ended up being very positive and important for her and it helped trigger the positive changes she referred to above:

One of the real blessings for me, which I'm sure didn't feel like a blessing to him at all—it scared me—was that I really found, I think, my voice and a lot of strength that I didn't have to stand up to him. Because what he was doing was wrong. It was really not right. The way he was going about making his life work was at my expense. And that was just wrong. And what happened for me is, in the process of just kind of being at my wits' end and not able to stand the situation anymore, especially when he was more supportive of this young man, . . . both emotionally and financially and with his goodwill, than he was with me—I just hit my limit. There were also a couple of very, very ugly incidents where Paul really just crossed a line. I mean I should have personally had a line that was [laughs] much higher than the one I had, but he even crossed a line with me, and treated me in a way that even I couldn't pretend was acceptable. And so the benefit to me was that I found respect for myself and my life, whether or not it included him. I was not going to be treated this way. I was not going to allow his actions to have this kind of impact on me. That if he wanted to do this, he needed to know that it was having this impact upon me, it wasn't okay, and make his choices. And I was going to live with whatever choices those were. Because I wasn't going to live like that anymore. I wasn't going to be treated like that. So, this has been a real long-term benefit for me. . . . I kind of found my bedrock. You know, I don't always operate from there, but at least [laughs] I know it exists. So that's terrific. That's just been an opening for me just to have a much happier life.

Paul's Cited Incident of Inauthenticity

Paul initially said that he could “not think of any” time when he was incongruent or inauthentic. He said that he never tries “to fake it because I'm not good at faking it. It's like telling a lie—I don't lie because I know eventually you're going to get caught, and one leads to another, so don't even do it.” However, he allowed that “there are times when you actually do have to fool yourself to get something done. I mean you have to think you're more than it, otherwise you won't go through the door. It's like having to get yourself ‘up.’” For him, these experiences brought up for him the whole question regarding what is authentic. He said that he

can relate it to people who I have heard interviewed who do theatre production. You have to stand on the end of the stage and run in place for about 10 minutes to get up your courage to get out there and do it, even though you want to do it. And so, is that really you out there, or did you create that person in the last 10 minutes to go out there and do that? One of the things that I can do, because I learned how to do it over the last 35 years, is that there is almost nobody that I'm afraid to talk to—except socially I'm a wallflower. I don't like big crowds and big groups. But I'm not afraid to walk into any place. And I think that's a skill, that is certainly not anything I came by naturally. So I don't know what's authentic. The fact that I created that person who could do that, because I needed to learn how to do that? When you're sitting down and talking to somebody and you either want to sell them a property or buy a property or get them to do something, you have to create some magic to do that, and you have to have some belief yourself. So you do a lot of self-work that way. Is that me or is that a product of textbooks and motivation—what is that? Is that authentic? Am I now authentic because I created it out of something I learned? Because it certainly wasn't me naturally. . . . Sometimes I don't know who I am.

When asked whether he ever felt that he experienced being incongruent, of having the feeling of “this is really not me,” Paul replied, “No, I don't think so.” Even so, he allowed that,

Sometimes when I have done something, because I wanted to accomplish something, I know that that's not the real me. I've done that because I needed to close a sale, or needed to do this. It's not anything that I think of as *me*—that part of it. Is that what you mean?

He claimed that he “honestly [did] not think” that he ever misrepresented something or

fudged what he knew to be true, “because by the time that happens, I've gotten myself to a point where unconsciously I guess I believed that I belonged there or I believed that that was genuine.”

The lone area of his life that he identified feeling a little inauthentic or incongruent was in specific situations with Monica: “I think probably in the early years, because of her need for security, to try to make her feel as secure as I possibly could.” With some hesitancy, he elaborated:

My wife . . . always wanted to be her own person. I always appreciated it—it's one of the things that attracted me to her. I didn't ever want to be responsible for another human being, and that includes my wife. I mean I wanted to make sure that she is capable of surviving. Well, she's much more capable than I am, as it turns out. But all along, all throughout those years, even today, when it hits the fan—I have a feeling that it's a female thing—when all is said and done, they want you to put your arms around them and protect them and hold them and let them believe that the world is safe. And I've always done that, and I'm never sure that the world is safe. So it's probably the one time, with a lot of consistency, that I'm trying to reassure her that everything is all right. I don't know if everything is all right. I was never worried about Russia and the bomb—none of that crap ever scared me—but I don't know what is going to happen from one day to the next. And I don't want to lie to you. But I want to make you feel comfortable. That's what you obviously want. I don't know how much of that is crap. The world—we don't know what is going to happen from one day to the next. I don't ever recall her wanting me to crawl up into her arms to tell me that the world is safe, so it may be a male-female thing. And that still goes on to this day. And like I said, my wife can take care of herself just fine and dandy. And has taken care of me. But it's still, “Tell me it's all right, tell me things are going to be all right.” Sometimes I feel like I'm faking it, because I'm holding her and wanting to take real good care of her, and rolling my eyes around in my head—how do I know? [Laughs] I want you to feel good, and I guess I'm telling you what you want to hear. Because the answer is, “*I don't know. I don't know!*”

Paul acknowledged that, although in business it was easy for him to say, “I don't know,” he said that with Monica, “Not that easily. No, I don't know that I can. In some cases I've been able to.” Nevertheless, he stated that he was not aware of feeling any incongruence with himself in such instances when he was not able to do so: “I don't know, because I don't think I have ever really thought about it. I might have gotten down

to the point where it's a habit and just a part of my everyday life.”

Nicole

Introduction

Nicole, 51, is married and considers herself “a guide to others on their transformational journeys.” She said she first identified herself as an enneatype Nine when she “attended a weekend program on the Enneagram, and then read the write-ups on the different types. . . . When I looked at the Nine, it just felt really right for me.” She later attended a program for “just Nines” and discovered that, of the common threads among the participants, “one of the biggest ones was losing myself in relation to others.” Connecting this common issue for her enneatype and the importance of authenticity, Nicole said,

This is part of why authenticity is such a huge issue in my life. My core issue is to lose myself. So it's a soul imperative for me to really learn to honor my own truth, my own needs. And it feels like lifelong work.

Issues of authenticity “particularly came up” for Nicole at “around age 30.” It was “during the latter stages of my first marriage,” she said, “when I was involved in therapy for the first time, and was starting to see myself as an independent person and asserting what was true for me.” She acknowledged that “it wasn't easy at all at that point, and it wasn't very consistent, but those were the early stages of it.” She stated that “at this point in my life” authenticity is “probably easier in personal relationships than in professional situations.” She said that was partly because she feels “very much in transition professionally, and there's a lot of vulnerability around that which tends to affect how I come across, what I do to protect myself in that situation.”

Secondary respondent. As a challenging incidence of authenticity, Nicole chose to

discuss an early experience in her incipient relationship with Mark, with whom she is now married. Nicole had met Mark at a conference.

Nicole's Cited Incident of Authenticity

Nicole detailed the experience as follows:

The situation was right after Mark and I met. And it feels important to give a little backdrop to the meeting, because it's pertinent to the context that I was holding at the time after we did meet.

I, for some years, . . . had been longing for a life-partner. In the last couple of years that I was in [New England], and then leading up to the first year out here [in] California, I was really feeling a sense of urgency around this, or imminence—like it was meant to happen—and also some *real* frustration that it wasn't. . . . When I came out to California, I really vowed . . . that whatever stood in the way within me of having the kind of partnership I wanted, I really wanted . . . to clear and do whatever work I needed to for that to be possible. So I did a lot of work that first year when I was out here, and a lot of insights came to me in that process.

Just before . . . meeting [Mark], I had been on a vision quest. . . . For the vision quest we had to prepare something like 500 prayer ties, with a prayer in each one. . . . And believe me, many of my prayer ties had to do with my life partner—that was very, very important to me. . . . During the vision quest I got this message out of the blue that said, “Okay, you’ve made your point. Now let it go.” . . . That really reverberated in me. I knew that there was a way I was grasping at this. I had put in my prayers, and it was time for me to let go. And something really shifted energetically for me in that vision quest, something really did let go.

Well, 10 days after that vision quest, I was attending a community building workshop. . . . Mark and I . . . were aware of each other at the beginning. I was helping to sign people in. But it was really when we went to break out into smaller groups to address various special interests, and both of us went to the business group. I sat down in this circle, and it turned out that there was a seat available next to me. This very tall man came over who was striking to me. I found myself drawn to him. He ended up coming and sitting right next to me on a little love-seat bench. We went around the circle and shared about what had really drawn us to be in this particular workshop, and some of what was really up in our lives. As we heard what each of us was saying, it was, “Whoa!” There was such resonance around what was up in our lives and what was important to us, and what we saw ourselves here to do. And so . . . immediately after the small circle . . . I said, “We need to talk.” So we did talk then. There was a lot of energy, and yet I also found myself thinking, “Gosh, he's older than I would be interested in.” He's too old, so to speak, was part of what came up. But I felt this draw to him, this very strong draw to him. So anyway, we had a lovely connection.

The next morning, as I was there early getting set up in the room, he showed up early as well, and came over immediately and asked me to dinner that night. I was surprised, and pleased, and I immediately said “yes.” I thought, “Great”—I was so drawn to get to know him better. We did go out to dinner that night, and . . . he asked me, basically, my life story over dinner. And I had never had anyone so attentively and so generously listen to, and draw out, who I really am. I didn't find myself holding back anything, and felt very energized in the process. I didn't hear a lot about his life that night, but a little bit, and I was curious. I really wanted to hear more. . . . So there was some real strong energy there.

By this time I was already starting to deal with the, “Yeah but, you know, be careful.” . . . I had had a fair amount of experience with jumping into situations where there was a strong attraction, jumping in with both feet, arms, everything, very quickly, and then having it burn out very quickly. I had gotten this message about letting go, and by this time I knew his age and that there was a 19 year age difference between us. I had never dated men more than a couple years maybe, at the most, older. . . . So this was out of my box. And yet there was so much about him that I felt really drawn to, both on a personal and a professional level. So I was sitting with that: What do I do? . . . He described his home to me. I was drawn to that too. And he said, “You'll have to come over.” That immediately raised the conflict for me, because I thought, “Whoa, I'd better be careful here. I don't want to lead him on to thinking that this is something that it isn't.” I was feeling very wary about giving out any signals of a romantic kind of relationship. And yet at the same time, man, I really wanted to get to know him better, and so forth.

By the time the workshop ended we discussed the fact that he would be in touch, and that he wanted to invite me to come over and visit sometime. . . . This wasn't just going out to dinner; I'd be staying over at his house. . . . So I knew this was coming, and I felt all churned up about that, I remember, as we left. I thought, “How am I going to deal with that? I want to go, but I don't want to give any expectations. I want to be real clear that this is not about a romantic relationship.” . . . Anyway, he ended up calling, literally Monday morning, first thing, after the workshop. I was having breakfast, I think, when he called. By then I had been sitting with this dilemma, and thinking how am I going to respond to him. I'm not sure that I had even at that time fully come to terms with what I wanted to do when he called. I didn't expect him to call so quickly.

So in many ways this was a situation where when he called it almost forced me to come to a clearer position for myself, because I knew I couldn't go forward with coming for the visit, without having some clarity between us. . . . It wasn't that I felt I was prepared, that I was ready. But somehow when he called I was. When he called, there I was . . . immediately feeling this comfort. There was an ease that was present between us right from the beginning, and yet there was this thing in the background that I knew I had to get settled to free me up to just be able to explore things together.

. . . I don't even recall all of the sequence of what happened, but clearly he was wanting to explore a romantic relationship. I don't remember how he worded that, but

he was putting out the question of wanting to explore what our connection was about. There was something in the clarity of his question or the situation that had me just know, in that moment, that I have to address this, and I had to say to him, “You know, I’m really, really drawn to get to know you. I really want to explore a relationship with you, and I want to be real clear that I don’t see this as a romantic relationship.” It was really hard for me to do that at the time, especially given that I had been wanting that so much. But I just . . . knew that I couldn’t go to visit him without clearing this issue up. The truth is, he, from the beginning, was so many of the things that I had said that I wanted, but I had been clear about age range, too—and he didn’t meet that. So it was like the thing that was having me, literally, put a big boundary around that. . . . I don’t think I ever before this time had so forcibly had to deal with that choice [of being true to myself]. I think it was literally a life turning choice for me. I had done that in other situations, but none that had the implications that this did.

Inhibiting concerns. Nicole acknowledged that she had strong concerns in stating the limitations to the friendship in that early phone conversation. Foremost, there was the very conscious concern of losing the possibility of any sort of relationship with Mark:

I felt really conflicted: Here’s someone I really want to be with, and I don’t want to lose this opportunity. I felt like, “My God, if I flub this up I may lose this opportunity to know this wonderful man, and with whom I share so many professional interests as well as personal.” . . . It felt like it was risking, . . . if I wasn’t interested in the kind of relationship he wanted, then I was going to lose the whole thing.

For her, that concern had some solid history to it. She said her experience with her husband in her “first marriage had been that when I asserted my wishes, counter to what he wished, it was a total disaster.” Although she acknowledged “some compatibilities” in that relationship, she said that “to have peace in the relationship at all, I was often having to put aside my needs.” Moreover, beyond her first marriage experience, she said,

Several . . . important relationships since my first marriage had literally ended very quickly when there was something that came up where I was asserting myself in some new way. It would be the end of the relationship. So I associated that with an incompatibility between asserting my needs and being in an intimate relationship.

Then there was the concern about how to bring up the issue of the age difference. She stated that “in my Nine-ness, I could imagine the potential pain that he might [feel]” in her bringing that up. Her ability to identify was also “part of the awkwardness; like, how

do I say this, or how do I -- you know, the vulnerability” of expressing the age difference as a factor.

Motivating forces. Nicole stated that “somehow because of the age difference, I had to set a boundary for myself, to be true to myself, at the time.” Because of her boundary, she said she did

not want to get into a situation of the expectations, and the pressures around sexual involvement or romantic involvement, when I really was not wanting that then. Not that I wasn't wanting it at all, but I was feeling like I did not want it in this situation.

Moreover, although now being sorely tested as a motivating force, being “true to myself” had become the primary value in her life. She elaborated on the choice-point:

Given how important . . . being in an intimate relationship . . . was to me, this was a huge test. Because the truth is, is that I had also made a commitment, some years earlier, that the most important thing for me was to be really true to myself. . . . My integrity, my being true to myself, was a fundamental choice that I was making in my life. . . . This was a coming together of my longing for partnership and my commitment to being true to myself. I didn't realize it consciously, but the two, in my belief system, were not compatible: You can't have an intimate relationship and be fully true to yourself—sorry!

To resolve the conflict, she said, “I had to not push through it, but to confront this conflict of beliefs for it to be possible.”

Nicole also acknowledged the role that the message during the vision quest played in the process, and in her decision:

Ten days earlier in the vision quest, I got that message about letting go. That was an important part of the preparation. Because yes, I needed to do that in order to free up because there was too much investment in a partnership, and it would conflict with the choice of being true to myself. I needed, in this situation, to have that be first and foremost, *dominant*. So that there was no compromise on that.

Part of what motivated her too was her awareness of one of her patterns that she definitely wanted to change:

As a Nine, the issue of losing myself, especially in an intimate relationship, was my history: . . . I always put the other person first. And I would get lost in the process. I

wasn't willing to do that anymore. That wasn't the kind of relationship I wanted. . . . As much as I dealt with loneliness at times, or with the sadness of not being in a relationship, I had come to really appreciate myself in that way, but also to live my life in alignment with what was important to me. On my own, I didn't have to compromise anything for anybody else. And as a Nine, that was a huge thing. I had for a number of years been learning what it was like to live according to my truth—and I liked that! I liked it a lot!

Overall, Nicole thought she got the wherewithal to make the choice she did because of “the work I had been doing on my own, both the personal growth work, the therapy, the school, the spiritual work—all had been about strengthening my sense of myself.” In addition, she said that her value of being true to herself “had been tested in a number of other kinds of situations, and I had come through each time.” Acknowledging that “a lot revealed itself much more in looking back than what I was at all conscious of at the time,” she said that “I just knew that it was a huge risk to do this, and that I had to do it. . . . I wouldn't have felt like I could have lived with myself if I didn't.”

Discernment process. Nicole had developed her own discernment process, which she called “my inner traffic light, . . . about when I'm being true to myself or not,” and used it in this situation. Saying that the time-frame involved in this case was “certainly no more than 48 hours—it was relatively short,” she described the process:

I learned that it was my body that really told me when something was right or not. And when I'm literally experiencing . . . a lot of turmoil and churning, often that is during what I call the yellow light period. The inner traffic light is a visceral kind of feeling that I have. The red light is when I get to the point where I have a very clear “no” to a situation. The green light is when there's this flow of energy and it's moving, there is no obstacle. It is just this breathing easily, this fluid kind of energy experience. But often preceding the red or the green is a period of not knowing yet, and I call it the yellow light—churning, confusion, self-doubt. I often go through self-doubts in the process—things like, “Why do you have such standards? Why can't you just settle for something less or whatever?” The self-doubts are all part of that struggle period. So I'm familiar with that place, and I was dealing with a lot of that conflict when I thought about this. Because I was feeling this real green light to pursue, to explore the relationship, to get to know him—I mean, this real draw, a very clear draw. And yet . . . I had already decided in my mind that he was too old for me, . . . that the age difference was too much for this to be feasible, appropriate, or right

for me in terms of a romantic relationship. So . . . the age factor served as kind of a black and white criteria [sic] on which I could come to a clear statement of red. I could say “no” because of this age difference; I’m not . . . going to pursue the intimate relationship. And yet I had this green light to pursue a relationship, to get to know him and so forth. So the conflict came in, how do I resolve those? . . . I suspect that if he'd delayed that call I would have churned a whole lot more. There is a way in which I had already been sitting with the dilemmas in myself long enough. And I think the prework that I had done, even years before, of really making the choice of being true to myself, somehow in this moment it was like . . . I have to speak my truth here.

Outcomes for Nicole

Short term. Some short-term outcomes were immediate. Nicole said that, “When I was in the middle of the conversation, it was very clear to me how relieving it was once I got it out.” She added that,

There was this flow of energy again. It was such a relief when I did it and found out that I didn't lose the relationship. . . . It was this huge weight lifted . . . like receiving a huge gift—that I can actually get to know this man and explore this relationship, and he's not angry at me or resentful that I'm saying no to something. Right off the bat!

While fully acknowledging that Mark’s statements and responses integrally contributed to her experience, she said “the boundary that got set allowed a freedom that I had never experienced before in a relationship with a man like that, . . . to be able to share, and to feel—like I could share all of who I was.”

Long term. When she first began to talk about the long-term outcome, she smiled and said, “Well [pause],” thereby acknowledging that she and Mark were now married. She thought that the authenticity and openness on both their parts in the initial conversation

set the stage for our whole relationship. . . . and not only in that 4-month period of becoming really wonderful friends. But then when it was time to shift the relationship into a romantic level, we were both, within the 24-hour period there, able to shift to a level of commitment to each other that I had never been able to make before. Because it came out of an incredible foundation of authenticity—of each of us. . . . It was the foundation of the relationship, of really supporting each other in being fully alive, and becoming fully who we are. And that's what I wanted. I didn't have many models in my life at all of that being possible, but I just held it, the vision. And it wasn't until that test, in a way, that it really became possible. Ironically, by pushing it away,

letting go, like my vision quest said, “Let it go! Let it go in order to have it, in a way that you really want it.”

Outcomes for Others: Nicole’s Perspective

Short term. Nicole thought that the outcomes for Mark from the authenticity of the initial conversation had “a lot of similarity” to her own experience. Implying the short-term outcome, she said that

in a way, it freed him up as well, to explore this open-endedly in terms of a relationship, and not be invested in what was at stake. And I think maybe my being willing to state that quite so plainly to him . . . may have been part of the stage setting. He and I did go back and forth on this in different ways, [each of us] reinforcing speaking our truth right from the beginning. So I think it set the stage for doing that with each other, that conversation, right off the bat.

Long term. Speaking of “the long run,” she stated that

the foundation that we established during that 4-month period created a level of trust and a level of confidence to make the commitment that we made right after it did shift. . . . Long term, I think he recognizes, as I do, because we started that way, we were able to move into a whole other level of commitment to each other, when it was time, with the strongest foundation that either of us had ever imagined.

Outcomes for Others: Mark’s Perspective

As Nicole indicated, her authentic communication in that phone conversation, even though it is the primary focus here, was not the only such authenticity being put forward. Mark too had been very forthright from the very outset of the conversation about what his interests were, with “no games.” He said,

I kind of surprised myself by expressing a -- you know, I had been a long time not involved romantically, and that I was really open to exploring that possibility. And so it was a little bit unusual to do that before we even had a date. But I put that out there, and she was . . . fairly clear that that wasn't where she was.

Consequently, to some degree his perspective of the outcomes of Nicole’s authenticity in the conversation included as well his own contribution to the whole conversation.

Short term. Mark cited that one short-term outcome for him was that he “felt good.”

He thought that he “felt kind of cool about being as forthcoming as I was, and having gotten the clarity at this stage in the relationship. That was really the first exploration of connecting together.” He said,

I felt that we were both open, and we were both forthright. And even though there was an offer and a rejection, that didn't get in the way of exploring a different kind of relationship. So there was a sense of feeling pretty good about myself, for my part of that. Some pride.

Given Nicole's response, he acknowledged that “there was some disappointment,” but also said that “that was not the dominant feeling.” He stated that he

saw in Nicole someone who was really interesting on a lot of dimensions, a lot more than I had experienced in anybody that I had connected with. . . . So the interest in connecting was not dimmed by the restrictions that she placed.

As noted earlier, Nicole had brought up in the conversation the issue of the age difference between them. He said that her stating that as a concern was “not really” a problem for him: “It made sense to me that that would be, . . . could be a concern. It's also a little bit presumptuous to say, ‘Hey, just because I'm 19 years older, let's play anyway.’”

Long term. Although decidedly circumspect about putting too much emphasis upon one interaction and attempting to make a correlation with the unfolding of subsequent events, Mark nevertheless acknowledged the possible long-term impact of the “truths telling” of that initial phone conversation:

I think it potentially had a really big influence. It's hard to say. But it was a kind of clean, clear, no-fault truths telling. In one of our early subsequent encounters, she had a project to do, a biography, so I went to her place to tell her my life story, if you will. And I found myself revealing aspects of that, . . . laying it out with the level of truth telling that was without precedent for me; it was like a no holds barred. And that, that level of disclosure, I think was noteworthy. And it could be that this initial level of openness and truth telling over the first telephone call, was somehow foundational to that being the way we would be with each other. I think my relationship with truth-telling was a long and slow learning process. I came out of an alcoholic family, so there was a level of denial. I came from a Catholic background, so there was a lot of kind of secrecy and guilt. That was a part of, and still is, a part of my personality. So movement toward that kind of openness has been a slow process, and it reached a

new level, I think, with Nicole. And it was interesting that it came forward as quickly as it did in that conversation. And it's also even more interesting how revealing she was with me and I with her in just several weeks down the road from that first meeting. . . . The level of forthrightness or truth telling that we both showed at that initial encounter could well have helped kind of catalyze that particular path.

Nicole's Cited Incident of Inauthenticity

Nicole cited the following incident in which she felt that she was inauthentic:

There is a situation where I had gone along with having somebody come and stay at the house when I really wanted just to be quiet and private. . . . I was needing to establish myself in this new setting. And it was also my process at the time. . . . I was needing a lot of space. Mark had been used to, when he was on his own, having people often come down here and stay overnight—friends, colleagues, authors he would connect with, professionals. That was a natural thing for him to do. . . . When I lived on my own, I didn't have house guests . . . Except for rare occasions, . . . I hadn't done a lot of that. So I felt a real conflict around that when I was first setting those boundaries. The truth is that I did set the boundaries in numerous situations and it was okay. But I would get to the point where I'd say, "I'm really selfish, and it's not fair to him, and I'm really a hermit. I feel antisocial." All the judgments that would come up for me. There were a couple of occasions that I could think of, where I gave in when it was not really appropriate, what was true for me.

I'm thinking of one situation in particular, where someone came who I had not met before. Most of the people who came, actually I really enjoyed. . . . [Mark] was very good about honoring when I really did say clearly "no." But it was me starting to feel guilty; me starting to think, you know, "I've done an awful lot of that. It's time that I kind of --." Well, in this one situation that I'm thinking of, someone came to visit and stayed over. . . . I had . . . seen some of the things he had written before, and I had an expectation in my mind of who he was. My experience of him when he came was quite different, and it was jarring to me. But the bottom line, I think, was that I was really not in a place to want to deal with this. . . . So there was resentment; there was real anger around it. I remember the resentment about him being in my space. Had it been someone else, it wouldn't have been so blatant. But in this situation, it was forcing the contrast, and it was really painful for me. . . . It felt like a violation of my space. My home has been so sacred to me, and had been for many years since I had been on my own. It was my sanctuary. And so to have someone in my sacred space who I don't resonate with, and who's actually staying over and sharing meals—it's one thing to be here for a meeting or something. But this was overnight. And to sit through a dinner—it was really hard. Really hard. So that's the situation.

Determining factors. Although Nicole "had gone along with" the decision to have the guest over, she said she "had some concerns, because . . . I knew I was really wanting a lot of privacy." She explained the strands of that concern:

It was more an issue of the timing for me, of whether I really needed the time to myself, and whether I had a right to keep asking for that. I was also dealing, in the early years especially, with the sense that I had come to Mark's house. . . . I marveled how he just kind of opened it to me, to be our house, right away. . . . But in the early stages, it was harder for me to feel like I had a right to claim my space as much as he did. He had his own patterns in this house. And I was disrupting them. So it was a concern that I wasn't being fair to him—that I was, again, selfish, and all that.

Nicole's basis for citing action as inauthentic. Nicole stated that the inauthenticity “wasn't something I was conscious of beforehand or I wouldn't have done it.” Her sense of being inauthentic, she said, “comes out of my experience of being in it, . . . out of realizing that ‘*I do not like this one bit!*’ when I was in the middle of it.” She explained that she has “come to have a sense, energetically, of when something feels right, or when it's sort of right, or when it's really not right. And this is one of those—this does not feel good to me at all!”

Nicole said she had had cues before she had gotten into the situation—“the inner voice that really had been wary of doing these things to begin with”—and tended to partly judge her inauthenticity on not honoring that “inner voice.” However, she also acknowledged that she was “not sure if there was a whole lot of difference” between the cues of this particular experience “and other times when I was wary too, and we'd discuss it . . . and it ended up being fine.” She said part of the inauthenticity here came when

I realized I allowed myself to stay engaged longer, . . . of not being able . . . to retreat from the scene once I realized that I wasn't comfortable. I did ultimately do that. But I waited. . . . Part of what was inauthentic was—once I knew this does not feel good—my inability to take care of my need in a timely manner. So as a result it had really built up by the time I escaped from the situation.

The signs telling her that she was being inauthentic in that moment were “the knot in my stomach, . . . it was real strong, visceral . . . almost like a heat. . . . And the silence also. And then finding myself withdrawing. . . . I can feel myself pulling away—I'm no longer in this.”

Outcomes for Nicole

Short term. Although Nicole ended up “creating some real space for myself at a certain point,” she said the outcome

in the short run . . . was a lot of turmoil, anger, and resentment. I found myself angry at Mark. . . . It was like wanting to just push the whole situation away. I literally felt like a caged animal. There is something about once it reaches that level, to have it be in my home, it's just very jarring, very upsetting.

Nicole also stated that

it was a challenging thing initially for us to talk about it, because this was someone Mark thought highly of. And it became very clear to me, I didn't want this person in my house again. That was really hard for Mark to hear, because he was someone who he envisioned doing some work with. So at first it was very challenging.

Long term. Nicole stated that since then, the person “hasn't been around,” as Mark initially found ways to work with him “that didn't involve him being in the house and later discontinued contact with him altogether.” She said,

The truth is that the long run has been authentic now. I mean, it's been true to my need to set a boundary. . . . And there has been an honoring, even though it conflicted with some of what Mark . . . wanted in terms of working with him.

Outcomes for Others: Nicole's Perspective

Short term. Nicole stated that for Mark, “some of the immediate impact was my anger.” She said she “literally felt violated in that situation,” and she thought “there was a certain amount of lashing out, at that point, anger at him for putting me into the situation. . . . I wasn't so much blaming him as such, but my anger was definitely spilling over toward him.” Additionally, she said that in “the short run,” since Mark “had a different sense of this person, . . . it was a source of some tension between us, because we so often agree about those kinds of things. . . . So it was a source of conflict and anger and frustration.”

Long term. She thought that the long-term outcome for Mark

may have to do with him being more wary in general of when he brings somebody new into the home . . . and not knowing ahead of time whether it's really OK or not. Because this time we agreed on something and it turned out that it wasn't OK for me. So I suspect there's that. You know, "Can I really trust it?"

Outcomes for Others: Mark's Perspective

Short term. While Mark did not directly mention any of the anger that Nicole had talked about spilling onto him, he said that "fully appreciating the degree to which she was uncomfortable, wasn't that clear until after the fact." However, he acknowledged that in the situation itself there was "a feeling of 'not-quite-all-rightness' on my part."

Summing up the immediate outcome for him, he stated that,

In general it was an awkward, kind of energy depleting, life-reducing experience. . . . It's like some of the spontaneity, some of the potential out of the interactions was dampened by a unconscious sensing that things weren't okay with Nicole, [although] I wouldn't have been able to put my finger, or use that language at that time.

Long term. Regarding the longer-term effects, Mark said that "as I listen to my own feelings and what I'm saying here, I think there was residual." He explained further:

You know, I don't think I have expressed that there was resentment around the curtailing of possibility, if you will. There was a loss there, a feeling of loss, and a feeling of less sureness, or less flexibility, less ability to be kind of openhanded with the people around sharing space. So there was a loss there, that I think that I didn't fully express, and I think still is a carryover.

However, he said that he found it difficult to tease apart the precise source of the residual resentment. He thought it was "more from the saying 'yes' but not really following through on that commitment, than the subsequent discussion" they had on the matter. In summing up the longer-term effects, he said,

So there's a bit of adjustment on my part that I need to make, a little more consciousness that I need to exercise just around being cautious in this area. But there's also some loss in confidence in her yes's around things like that.

He said that he considered the latter "factor," the "confidence in her yes's," to be the more significant one.

Myself

[Note: Because this portrait comprises the researcher's own story, it is written in the first person, and as such, consciously departs from normal APA style regarding the use of contractions. This choice is in favor of a more personal, organic flow, to enhance the connection with the reader.]

Introduction

At the time that I was interviewed for this study, I was 56, and in the middle of my doctoral research for my Ph.D. in transpersonal psychology. I had previously been an organizational development consultant for 10 years prior to returning to school. Although I was aware of the Enneagram before I came to ITP, I first studied the Enneagram as part of my doctoral program. I identified myself as a Four, mostly because authenticity is a major concern for Fours, as is the matter of abandonment. The latter concern I trace to a profound family tragedy shortly after I turned 3, when my 17-year-old sister was killed in a plane crash while my mother was in extended critical condition in the hospital after giving birth to a stillborn; the former, I trace to age 5 or 6 when I was severely reprimanded by my mother for lying to her. That incident resounded within me, and very likely merged with the abandonment experience of my mother's extended critical illness and my sister's death. Both aspects of Maitri's (2000) observation seem to readily apply: "a Four will experience his or her mother as abandoning or shaming" (p. 17). Moreover, two incidents when I was 16 or 17 propelled me into a greater consciousness around authenticity, even if I might not have formally used the term at the time. One of the incidents I cite as my inauthenticity story, which will be detailed later. The other concerns a moment in the corridor of my high school while talking with a teacher and a couple of students. I looked at the tall, portly janitor with his big suspenders who was

standing nearby, and for some reason I just deeply recognized him as a profoundly good man. Aware of my father who was a prominent lawyer—and a truly good man also—I was deeply struck with the insight that “it doesn't make a bit of difference what one does in life. It's who one *is*.” From that point on, and especially after coming across, shortly afterwards, Shakespeare's line in *Hamlet*, “This above all: To thine own self be true” (I. iii. ln. 78), success in life for me was primarily about quality of being—being “who one is,” being true to oneself and living authentically.

When I was interviewed I was not able to clearly claim that it was easier to be more authentic in personal relationships versus business ones, but my sense now is that it is probably easier within close personal relationships, where there is a high level of trust. Yet the authenticity incident that I chose to relate for this study concerns a very challenging experience with a very close friend, an experience that for me tested the trust.

Secondary respondent. Ben and I became friends quickly upon our introduction to each other in the Ph.D. program. After his solid support following an acutely painful experience I had had involving several other classmates early on in the program, I clearly counted him as a most trusted friend and ally. Having left my close friends behind in New England, Ben especially, along with a few others, became like a treasured island of community in a climate that I initially experienced overall as not very welcoming and supportive.

My Cited Incident of Authenticity

My incident of authenticity concerns the time when, at the beginning the third quarter of the first year of the program, Ben and I checked out an apartment together. Ben and I had been talking about sharing a place together for several months, and he found a fabulous apartment in San Francisco. He absolutely loved it, everything about it. I really liked it too, although as I looked at it, I increasingly began to feel my resistance to moving to San Francisco versus moving closer to school. The apartment was a very large stand-alone unit above a quiet mom-and-pop video store in a slightly

upscale neighborhood. So there was nobody above it, and nobody below it after 8:00 p.m. It had windows on all four sides, with views of the bay and the Golden Gate Bridge. It had a huge amount of space, with three large bedrooms, beamed ceilings in the large dining room and living room, and a massive, bright kitchen. And the price was so right—it was \$1100—a true “find.”

However, I found myself struggling with whether or not it worked for me to live in San Francisco. Ben definitely wanted to live there and seemed to need to immerse himself in the city. He was tired of living in suburbia. I had been living in Alameda, and was really tired of the commute. Generally the commute to school would only take 40 - 45 minutes if there were no traffic snafus on 880 or 101, but the snafus were becoming more and more frequent, and the drive more stressful. The drive home always took considerably longer because of the rush hour traffic. But at least as importantly, I was longing to be geographically closer to the school and the school community, and moving to San Francisco certainly didn't fit that bill.

So the struggle was: Do I take this apartment?—it's a fabulous apartment, and it would be really great to live with Ben. That was the pull, just on the apartment side. Yet I also knew what Ben's situation was. I knew that he had no place to go. If this fell through—and I knew he couldn't afford it on his own—there was nothing else that I could see that was opening up for him. I couldn't see any resolution for him, where he was going to go, what might happen. He was feeling very desperate: “I don't know where I'm going to go. Kueppers, look at this place! What's not to like?” So here's a guy I dearly love, and I felt that if I didn't take the apartment I'd be leaving him totally stranded.

But I could feel that I just didn't want to do the commute. And it wasn't only the commute. I needed to be closer to school; I needed to feel more connection with it. The first year I felt so unattached to school, for so many reasons. I felt that I was connected there only by a thread because of what had happened in one of my earliest experiences there, almost the first time I opened my mouth. So I needed to feel more connected. I was not feeling part of the community at all. To be up in San Francisco was not going to serve me, at least as far as I could see. Ben certainly was a connection, but I really wanted—I really needed—to be immersed in the experience of being in school. So I began to grapple with the how much the apartment didn't work for me, but I didn't know what to do around telling this to Ben. All I could imagine is that he would be really ticked. He was so counting on it.

Inhibiting concerns. Although it was getting increasingly clearer what my deep inner truth was around accepting the apartment, my primary concern was that I really didn't know how Ben was going to survive if I didn't do so. The place where he had been living with his former partner was no longer available to him, and although he did some periodic house-sitting, he was running out of options except for sleeping in his car, which

he would sometimes do. I couldn't see any escape hatch for him, and felt that my choice not to take the apartment was going to leave him high and dry—totally stranded. So the cost for making the decision was seeing my friend Ben in the street—that's literally where I envisioned him—on the street, in his tiny car. I didn't know where else he was going to go. I felt a sense of shame around what seemed like betrayal, of totally abandoning him, and choosing my interests over a close friend's basic welfare. To some extent I may have feared losing the close connection and trust that I had with him, but this was not a very conscious fear, and certainly was not forefront. However, I did think of the probable lost opportunity of living with Ben, and that was unsettling. I also winced at the thought of letting go of such a great apartment, and the fact that, financially, I felt that I'd never find that such a great deal anywhere else.

Motivating forces. Although I dreaded the thought of what my not taking the apartment might do to Ben, I just couldn't see myself being happy living up in the city when I felt that I needed to be down closer to school. I envisioned the drive down from San Francisco, and the traffic both ways, and could almost bodily feel anger and resentment rising: "I don't want to be doing this!" With those feelings, I increasingly knew that if I didn't honor myself, it just wouldn't work for either of us: That if I'm feeling resentful, it will come out and poison the whole thing. Although sorely tested, I had a strong belief in my own premise around what I call *radical authenticity*—that if I really honor my own deepest truth, then somehow things work out best not just for me, but for the others involved also, even if I can't imagine what that might look like.

Discernment process. Because we had to let the owner know in just a couple of days, I didn't have much time to sit with things, as I needed to get back to Ben beforehand. My discernment process was pretty much my norm: I got an internal, gut-sense assessment of

my true feelings. I went deep inside and closely, honestly, tracked my feelings from the moment Ben told me about the apartment until that present moment. I noticed my subtle ambivalence even from the start, from Ben's initial question about my interest in exploring living in the city at all. Even though I felt the excitement of living in the city, living with Ben, and the gloriousness of that apartment, I could also feel the heaviness, the *not rightness* for me of living in the city at that particular time—a time when I felt that I so needed to be closer to school, not farther away. When I envisioned the drive to and from school, and could feel my anger and resentment rising, I was quite clear about what my decision had to be, that I had no other choice, even sensing the possible price. Essentially, even though I couldn't see how it was going to work for Ben, I just had to trust that, in making that decision, somehow it would work—for both of us. It was really an act of faith.

Outcomes for Me

Short term. The initial outcome for me was that I felt very good about having made the cleanest decision I could, and honoring and speaking my truth in my conversation with Ben. Yet I also felt the suspense of not knowing what was going to happen to Ben. It didn't take long for that shoe to fall, however. I had the phone conversation with him early on Monday morning, and when he didn't show up for classes that afternoon I was a little concerned. When he came down the next afternoon and withdrew from school, I first felt both surprise and some real responsibility for triggering this major decision. Although we had had several conversations regarding his ongoing question of whether to stay in the program, I certainly didn't anticipate that response to my decision. Afterward, I had to deal with my deep sense of loss of the closest and truly treasured friend I had in the school community, my primary lifeline in it.

Long term. The long-term results for myself turned out to be pure magic. First of all, even though Ben left school, we have continued to stay very close friends, which is an incalculably rich blessing. He's been very aware of my theory regarding *radical authenticity*, and we've had several long and fruitful conversations tracking his life's course of events stemming from my decision. The magic of how both of our lives unfolded also seemed to validate my whole premise regarding authenticity. As for me, in quite magical fashion—totally out of the blue—I got asked to live with a wonderful family in their dramatically lovely home in Portola Valley. Although I had never heard of Portola Valley before moving out here for school, this was virtually the *exact* spot that—when I was back in Boston about 6 years prior, long before I knew what would bring me out to California—I somehow had imagined myself living, the hills behind Stanford. I stayed there for 3 years before buying my own condominium. To my surprise, the family I lived with provided a great sense of community, and though I no longer live with them, they still feel very much like family to me. It also felt so much better to be living so close to school, especially for those years in which I was still taking classes. I consciously sighed with relief at not having to make that long drive from the East Bay. While living closer still didn't connect me with the school community as much as I had envisioned, it made a big difference; I certainly felt a lot closer to the school and the people overall.

Outcomes for Others: My Perspective

Short term. I imagined that Ben, immediately after I shared my decision, went into some level of panic mode, possibly exclaiming, “Oh man! Oh man!” wondering what he was going to do next. He told me that he took my decision as the last straw of evidence telling him to leave school, that even though he didn't know what he was going to do, he knew he couldn't spend any more money going to this school. Having no place to stay,

really, he drove almost immediately to Oregon to spend some time with a friend there, and in the magical mystery of Life, that trip set him on a whole new trajectory—working with communities and organizations. That’s what he really wanted to do even while he was at school, but he didn’t know how to get there—and he’s still doing that work to this day. I suspect that for the first year or so, though, it was quite challenging. He had no place to really call home, and was often either living out of his car or house-sitting, before venturing off to yet another intentional community in some part of the country to stay and connect with people associated with this organization in which he got involved. He would call me from all over the country or I would call him at some designated number. He’d give me his latest update and say, “So how many notes are you taking? You’ve got a whole dissertation here, don’t you?” always with good humor. That first year after he split, he truly lived an unfolding mystery, not really knowing much in advance where he was going to stay and or how he would come by money.

Long term. In my view, the long-term result for Ben is that he now seems to be pretty much right on target, doing the work that he long talked about doing. After his first year on the road, he got clear that he wanted to get a master’s degree from the organizational learning program at a school in the city, and he did so. Although he took on more debt, he knew it was for the right program, and he found a studio apartment on Telegraph Hill that was an absolutely perfect place and deal for him—an amazing deal. He went from that incredible find to another one, now his own home, overlooking the San Francisco Bay.

Outcomes for Others: Ben’s Perspective

Short term. Speaking of the short-term effect my decision had upon him, Ben said,

I had no clue [about what I was going to do]. Initially, I mean just initially, I was really frustrated because up to that point Bill had indicated -- and you know he had gone and seen the place, and they had liked us, and we could have gotten it, and it

was for like a ridiculously low price for a huge flat, in a wonderful area. So initially it was a great disappointment—and not without some level of understanding—but a big disappointment [sighs]. . . . Well, the impact was clear, because I was seeing a pattern in my own universe, so to speak, where a lot of the things—all the things—that I was moving toward, were not meeting me. I was not getting a “yes” response back. There were like four major things in a row. . . . And this was the last one. And it was the last one, because then I took a giant step back and said, “What do I need to be moving toward,” because the things that I have been moving toward, which included the school, which included jobs, which included living in the Bay Area, were not meeting—I did not feel met. And so I was very frustrated, actually. And I took it, eventually, internal: Then okay, . . . I need to stop these impulses and wait for one that is more true

Literally within a day of his decision, and my realizing that I had no means to take the apartment, and no one to turn to, to take it with, I dropped out of school and I left the Bay area. . . . I might have spent another week because I was house-sitting in San Francisco at the time, but after that I hit the road [chuckles]. . . .

It actually wasn't hard for long after that happened. That's an interesting thing. . . . It was hard during the month right before and after that decision when I was house-sitting in San Francisco. And the minute, basically, that I left and got to Oregon, which is where I went, I fell into a path that just kept unfolding in the most amazing and beautiful way. And I remember driving across the country and . . . have vivid images of sitting in rest stops and stuff, where there are picnic tables, and I'd be paying my bills and writing postcards, and I felt completely in a flow, you know. . . . The entire year wasn't like that, but there was a lot of that happening. I went to Oregon, I ended up in Colorado, then I was in Texas, then I was in Missouri, and then I was in Virginia, Tennessee, and then I was back in California, then I was in Washington state, and then I ended up back in the Bay Area. And there was a lot of flow in that, not every moment, but a lot of flow, and a certain amount of ease, even with the not knowing where it was heading.

Long term. Ben said that

In the longer run, after a year of transit and travel and searching, literally all over the country and all inside myself, I did come back to the Bay Area. I house-sat, and eventually found a very cheap, wonderful little apartment right in San Francisco on Telegraph Hill—I mean, in the newspaper, just out of a whim to just go ahead and check the newspaper and see if I could find anything, and let that be a sign of whether I was supposed to be in San Francisco or not. . . . Within a couple months of that I was in another graduate program, different college, and in a career path that felt more aligned with what I was really interested in than the other college that I let go of, within days of the decision—a program that was more suited to my interest in working with groups of people than individuals, or working with individuals within a group context. So that was a more longer-term impact. And you know, obviously a continuing friendship—very important, vital, and essential friendship, based on, I guess, some respect for our mutual abilities to go deep and find out what our truth is.

Having stated what the short- and long-term outcomes were for him, Ben was reluctant to say how much or whether my decision favorably or unfavorably affected him, or whether it was *his response* to my decision that mattered most. He said that

It's a weird thing, because I don't think it's possible to really evaluate quite that way. I guess I believe . . . that I would have made the most of whatever situation. Now whether Bill's decision facilitated something happening sooner—certainly it facilitated something happening in some way. As I say that though, you know, I never looked at it as a negative impact. For me, in a sense, Bill's decision was an affirmation, which continued in the sense of the affirmations that were saying, “No, this isn't what I'm supposed to be doing.” You know, . . . all the things that were happening at that time, letting go of the relationship with [former partner] and all. So the question is, was it a positive thing? . . . I wouldn't say it that way. And if I had to say it in those terms, I guess I would say that *I chose* to see it favorably. . . . I was either at my last straw or ready enough to see the needs, that I took it as the way I did, and chose to act on it as quickly as I did.

Again indicating the challenge of citing results from an action and then ascribing responsibility for them, Ben nevertheless noted “something about trust” still lingered for him:

Well, this is complicated, and feels risky to say. But I think there is something, something that stays in the field between myself and Bill, or that's present in the field for me, and I'm aware of this with other people as well. And this may be way more based on my upbringing and history and psychological constellation and all that stuff. But there's something about trust in here that remains. On one hand there's a deepening of trust, out of this experience, of Bill making a choice that he felt was absolutely authentic for him and its impact on me. And on the other hand there's something else, which I wouldn't label as distrust. There aren't the right kind of subtle words. “Caution” isn't quite the right word, but it's like—I don't know really how to explain this. I think it's something that I'm growing to understand. But when someone else does what's absolutely right for them, and it doesn't necessarily take care of my needs—how do I feel about that, you know? And how do I feel about trusting that person, at some level in some way, in the future? And in the present. Am I cautious about the kinds of things I will set up as potential shared commitments?

My Cited Incident of Inauthenticity

Although it goes back about 40 years, the incident of inauthenticity that I feel drawn to cite involves one night when I was 16 or 17—I think I was a junior in high school. I was with a group of friends from school—there were probably about eight of us. It was dark out, perhaps around 9:00 p.m., and we were on the lawn of a house across

the street from where a very popular girl lived, trying to get her to come out. Somehow we made enough commotion to have this girl's father come out. I don't remember what anyone else of our group may have said other than asking if the girl could come out; and I forget exactly what he said, but it was something akin to telling us it's time to leave. Then, for whatever reason, out of the group, and full of bluster, I shouted out, "Hey, do you want to rumble?" and he shouted back, "Who said that? Yeah, I'll rumble. Who said that?" He probably said that a couple of times.

I didn't say a word. I sat there cowering inside the group. To my surprise, no one said, "Hey Bill, fess up." No one said anything to me. I was probably one of the smallest guys in our group, most of whom played football, and I was conscious of my small size. In that moment I felt so much smaller, totally feeling my embarrassment and cowardice, my reluctance and unwillingness to come forth. I was too afraid to own up to what I had done. Although I probably didn't use the word inauthentic at that time, that's certainly how I felt. I couldn't own that it was my voice that said that—that *I* said that, not just my voice—and that I couldn't match up and come forth in that moment, couldn't own my own actions. I don't remember what, if anything, else was said, but we soon got into our cars and left, with none of my friends ever saying anything to me about the incident, not even that night while driving home. What they may have said to one another outside my presence, I have no idea.

Determining factors. The primary factors compelling me to remain silent were plain embarrassment and raw fear. I was embarrassed because I had been caught so openly by the father without anything to personally back it up—there was certainly no way that I was going to take the guy on in a fight—and because I felt my bluster had jeopardized both my whole group of friends and my status with them. As for fear, without question I knew that I was no match for a tangle with the father. To a lesser extent, perhaps, I also didn't want to be discovered for fear of losing whatever standing I may have had with his daughter and her friends.

My basis for citing action as "inauthentic." While a case can well be made that I was being authentic to my embarrassment and fear—that's a real part of what was true for me at that moment—I cite this as an incident of inauthenticity because that is exactly how I felt in that moment, *very inauthentic*. I could painfully feel myself cowering from the truth—the larger authenticity—that was being asked to come forth, the owning of my

actions, my words, my voice.

Outcomes for Me

Short term. The external short-term result is that we soon left, without any scuffle; so I left with my arms and body—if not my psyche—intact. As noted earlier, no one ever said anything to me about the incident, and I never brought it up. However, internally, I immediately felt my embarrassment and shame for having been first so blustery and then so cowardly, and these feelings lingered for quite awhile. Looking back on it now, I can see that I was pretty hard on myself, judging myself quite harshly for not owning my actions. Yet prompted by those lingering feelings, shortly thereafter I began to look consciously at myself in relation to courage, and that part of me that withdraws from owning my “gaffes.”

Long term. For the long term, I consider this incident, braided together with the janitor experience cited in the introduction to this portrait, as a major catalyst for my own search for authenticity and personal growth. I have long tied manhood, real masculinity, with courage, and this particular incident seems to still glare from afar, reminding and goading me into taking the courageous path, to stretch as far as I can in the direction of courage.

Perceived Outcomes for Others

Neither in the short- nor the long-term, do I have any idea how this incident might have affected others, for example, any of my friends or the father, or even the girl. I can imagine that in the immediate short term the father made some judgmental comments to himself, and perhaps his daughter, regarding “those boys out there,” but other than that, I really don’t have a clue as to any other outcome, short or long. Even though the incident lacks that particular design element of the study, I cite it here because it is by far the most

defining incident for me regarding an experience of my own inauthenticity.

Portrait Summary Tables

The following tables (pp. 199-206) provide a summary of the primary research data of both the authenticity and inauthenticity incidents. Data on discernment and validation are omitted from these tables as they are included in the section, *Coresearchers' Meanings of Authenticity*.

Table 1

Summary of Coresearchers' Authenticity Dynamics

Research Pair	Inhibiting Concerns	Motivating Forces	Coresearchers' Outcomes:	
			Short term	Long term
Tony / Kristen	"No, you can't do this"; what was right; scare her away; husband's reprisal	Physical state; instinct; "could not deny it"; "true to myself"	"A sureness"; at risk; doubts and fears; set tone for relationship	"We're married"
Nancy / Bob	Shattering of images; difficult admissions and questionings; parents	"Always acted on what I know"; self-protection; body responses	Relief; regained self-esteem; clear about relationship; law suits, related entanglements	Compassionate with self; new respect for life and its dark side
Donald / Peter	Jeopardize friendship	No choice; mounting pressures; image	Many emotions; relief; chilly friendship	Organizational problem solved; good friends
Anne / Peg	Fears of rejection, competence; not for someone else	Enneagram itself; support, questions from, and bond with sister; small successes	Sense of accomplishment; good experiences	"Wonderful for my life"; sense of competence

Table 1: *Summary of Coresearchers' Authenticity Dynamics (Continued)*

Research Pair	Inhibiting Concerns	Motivating Forces	Coresearchers' Outcomes:	
			Short term	Long term
Greta / Ellen	"Nothing to lose"	Heal authentic connection; a whole body feeling	"A shift happened, permanently positive"; relationship restored; more realism re: friendship ^a	
Karen / Janelle	Not seen as competent; image; dead-end; death; not having enough; will worry	If not real, not living the way I want; positive risk experiences; whole body	Felt energized; vulnerable; felt others' concerns as a mixed bag	No change in relationships; felt increased connections
Paul / Monica	Success means doing undesired tasks; not going to have a wife	"Lot of fun"; challenge: "Can I do it?"	"It helped me take a better look at my marriage and . . . my selfishness"; "It holds my interest" ^a	
Nicole / Mark	Losing possibility of any relationship; age difference	True-to-self; vision quest; experiences; "had to do it"	Relief; allowed freedom	"Now married"; set stage for relationship
Bill / Ben	How Ben would survive; fear of losing friendship, trust	Felt rising anger; not honoring of self won't work; belief in authenticity	Felt very good; suspense; surprise; loss	Stayed friends; great living situations

Table 1: *Summary of Coresearchers' Authenticity Dynamics (Continued)*

Research Pair	Outcomes for Others: Coresearcher's Perspective		Outcomes: Secondary's Perspective	
	Short term	Long term	Short term	Long term
Tony / Kristen	Challenged her: to respond authentically, deal with her husband, to individuate	Divorced and remarried	Surprise; many emotions; challenged the marriage; “challenged my life”	“Totally changed my life”; more authentic; “I can’t turn back”
Nancy / Bob	Challenged him like nothing before; see consequences of his actions; startled him	“Shook him to the core”; depends on experiences of winning, losing; fluctuates	Disbelief; relief; range of feelings; sense of rejection; examined motives; gratitude	Greater self-awareness and access to feelings; new sense of self; feel real, joy
Donald / Peter	Humiliated; surprise; bitter; cooled friendship	Retreated from being active force at work; still friends	Surprise; reexamined the relationship; cleared the air	No lasting feelings; very little effect
Anne / Peg	Encouraged her; very rewarding to have this in her repertoire; enhanced the relationship and connection ^a		Professional growth and partnership; increased friendship with sister and family insights ^a	
Greta / Ellen	“It did change our relationship” [in a positive way] ^a		Permitted real connection to who Greta is	Strong bond with Greta; hope about life

Table 1: *Summary of Coresearchers' Authenticity Dynamics (Continued)*

Research Pair	Outcomes for Others: Coresearcher's Perspective		Outcomes: Secondary's Perspective	
	Short term	Long term	Short term	Long term
Karen / Janelle	"They took care of me"; "they feel closer to me"	"I just don't know"	Compassion for Karen; anger; became closer	Deepened our friendship; look at my assumptions
Paul / Monica	"Seeing me happy . . . makes her life happy"; "anything I make is for the good, that would . . . be a good thing" ^a		Excited; disappointed; "not good at all"	Lot of positives; found her voice, respect for self
Nicole / Mark	"Freed him up"; helped set stage for truth telling	[High] level of trust, confidence, commitment	"Felt good"; strong interest to still connect	Possibly foundational to how we relate
Bill / Ben	Panicked; left school; had no home; set on right path	Doing the work he wants; has had perfect homes	Disappointed; frustrated; left school; "flow"	Good home; aligned career path; continued friendship

Note. This table includes the primary research data of the authenticity stories. Data on discernment and validation are omitted in this table as they are covered in the section on *Definition of Authenticity Themes*.

^aData for outcomes that bridge both short- and long-term columns indicate that the coresearcher or secondary respondent made no substantive distinction between the two.

Table 2:

Summary of Coresearchers' Inauthenticity Dynamics

Courschr	Determining Factors	Basis for Classification	Coresearcher's Outcomes:	
			Short term	Long term
Tony	"Highly charged situation"; pent up resentment	Using political situation for personal vendetta; aware	Added stature within group	Lingering regret, scar
Nancy	Protection of self and both of her clients; clinical obligation	"Not standing up to father"; "I knew I was lying"; "aware there was an option"	Physically sick; fear of getting caught	Disillusionment with profession; more aware of gray zone
Donald	Way to survive, protect daughter	Relationship was "all couched in this lie"	Rewards from relationship; high price: guilt; stress	Short-circuited marriage; it created a behavior pattern
Anne	History of saying <i>yes</i> ; obligation; fear of isolation	"Had a sense this wasn't what I wanted to do"; body and emotional symptoms	More migraines; "felt very bad about myself"	Wanted to blot it out; learned to pay attention to myself

Table 2: *Summary of Coresearchers' Inauthenticity Dynamics (Continued)*

Corsche	Determining Factors	Basis for Classification	Coresearcher's Outcomes:	
			Short term	Long term
Greta	Defensive mode; fear and anger	Persona mode, feel terrible	Rigidity in body; alienation, not relaxed	Alienation gets worse
Karen	Expectations not met; sense of fairness; fear; "not willing to be vulnerable yet"	"Feel strongly, and not saying it"; aware of resisting work	"Less to the relationship than could be"	[None available]
Paul	[No clear incident of inauthenticity cited]			
Nicole	Wanting a lot of privacy; concerns of not being fair, of being selfish	"Experience of being in it"; not honoring inner voice; "I waited"	Turmoil; anger; resentment; "a caged animal"; hard to talk about	Person not around; authentic now; an honoring
Bill	Embarrassment; fear	"I could feel myself cowering from the truth"	No scuffle; felt embarrassment, shame	Catalyst for search for authenticity, personal growth

Table 2: *Summary of Coresearchers' Inauthenticity Dynamics (Continued)*

Courschr	Coresearcher's Perspective for Others	
	Short term	Long term
Tony	Dorothy: Too dissociated to be impacted by it ^a	
Nancy	Client: "Was relieved"; appreciated that he was not fried	Client: Not particularly impacted; actions favorably impacted him
Donald	Wife: "Solidified the barriers";	Wife: "Hurt her a great deal"
	Daughter: beneficial; Woman: rewarding; paid a price	Daughter: diminished trust in father Woman: relationship did not work out
Anne	Daughters: were not happy	Daughters: have moved on
	Dance Board: not pleased	Dance Board: probably don't feel good about me; no more connections with them
Greta	"People certainly don't like it"	

Table 2: *Summary of Coresearchers' Inauthenticity Dynamics (Continued)*

Corsche	Coresearcher's Perspective for Others	
	Short term	Long term
Karen	Business partner: "Eroding some trust"	[None available]
Paul	[No clear incident of inauthenticity cited]	
Nicole	"My anger"; "a source of some tension between us"	More wary of bringing new people into home; "Can I really trust it?"
Bill	Imagined judgmental comments	No idea

Note. These tables include the primary research data of the inauthenticity stories. Corschr = Coresearcher.

^aData for outcomes that bridge both short- and long-term columns indicate that the coresearcher made no substantive distinction between the two.

Incident-Related Themes

Authenticity Stories

Incidents described. Because a critical criterion for inclusion in the study stated that the cited authenticity incident needed to have involved and affected someone else, by mere definition all related incidents involved relationships of one sort or another. Of the nine stories recounted, four of them involved authentic actions that either threatened or were instrumental to a divorce (Tony, Nancy, Paul) or were, in the coresearcher's estimation, instrumental to an eventual marriage (Tony, Nicole); in Tony's situation, both divorce (Kristen's) and marriage were cited outcomes. Of the other five stories, four involved friendships in which there was some level of business or professional connection (cf. the stories of Donald, Anne, Greta, and Karen), at least at the time of the cited incidents. In Anne's case, there was also the strong sibling connection. Only in Bill's case was the relationship solely a friendship, albeit an important one.

Inhibiting concerns. Except for Greta, who quickly and succinctly said that she "had nothing to lose," all other coresearchers at one point or another dealt with some concerns regarding their being authentic in the respective situations. Although obviously in all cases the operating motivational forces (see below) overwhelmed the concerns at the time of the actual action—Tony: "those considerations had become meaningless at that point; they had been rubbed out of me"—that is not to say that concerns did not play any part at some point.

The dominant theme that runs through all the concerns, at least in part, is a fear for themselves, a fear that somehow they might lose something if they were to be authentic in the situation. For example, Donald, Nicole, and Bill all feared the possibility of losing a friendship, while Tony, in the second cited situation, feared scaring away Kristen, who

he hoped would be his marriage partner. Although each used slightly differing language, 3 coresearchers (Nancy, Anne, Karen) mentioned concerns about how they would be perceived by others—in short, they feared a loss of image. Nancy, whose authenticity involved the decision to divorce, also dealt with the shattering of her own self-images: “The cost of . . . admitting to myself that this [marriage] was not a good choice and where was I in making that choice.” In addition, she questioned the effectiveness of her own profession in which she had invested so many years as both client and professional. Said Nancy, “It was an identity crisis . . . but as much a professional crisis.”

Three coresearchers, providing a minor subtheme, named concerns regarding how their authenticity might negatively impact the other person. Nancy worried how the divorce would affect her elderly parents; Nicole was concerned about Mark being hurt by both setting limits to the relationship and citing the age difference; and Bill struggled with how Ben would survive if he [Bill] did not go in on the apartment. Although Donald was concerned about how his confrontation would affect his friendship with Peter, he talked about that concern more in terms of his own “personal cost” rather than as a cost of Peter’s. Whether or not he was concerned about the cost for Peter was not made specific. It must be acknowledged that other coresearchers might also have had concerns for others, but failed to specifically mention them in the interview or add them later.

Motivating forces. The motivating forces for being authentic varied more than the concerns inhibiting it. The two strongest motifs to emerge are variations on the theme of undeniableness, which 5 coresearchers experienced in their own ways, and relatedly, variations on the theme of physical-body dynamics. Regarding the first theme, Tony said it outright—“I couldn’t deny it”—but the sense of feeling compelled to act the way they did also ran through the experiences of Nancy, Donald, Nicole, and Bill. However, within

the theme of undeniableness are the subthemes of inward and outward pressures that compelled the authenticity. These subthemes might be envisioned as being opposite ends of a *source of pressure continuum*: On one end of the continuum, Tony's "it" was clearly an internal force welling up, whereas in Donald's case of "no choice," it was plainly the mounting external pressures within his organization that finally compelled his action. Appearing to fall more in the middle of the continuum were the pressures behind the choices of Nancy, Nicole, and Bill. Within their situations, in which each faced considerable external pressures *to do something*, they also felt compelled by strong internal forces to act in their self-described authentic ways. In Nicole's words, "I just knew that it was a huge risk to do this, and that I had to do it. . . . I wouldn't have felt like I could have lived with myself if I didn't."

Physical-body dynamics, unique to each one, also played important motivational roles for 5 coresearchers (Tony, Nancy, Greta, Karen, Bill), with 3 of the coresearchers citing undeniableness also overlapping on this theme. Although in very different contexts, one like a stick and the other as a carrot, both Karen and Greta cited the "whole body." Where Karen "was under no illusions" of the need to self-reveal because her "whole body was feeling it," Greta found motivation in the physical rewards: "When I can be authentic with a person, I feel so much better—it's a whole body feeling." Moreover, Tony said he "was in such a physical state from having had a 2-hour massage that I was sort of operating as a whole physical being, instinctive."

Just slightly less in density is the theme "being-true-to-myself," a motivational force that varied in its expression, but inspired 4 coresearchers. Two coresearchers (Tony, Nicole) expressed the theme very directly, while Karen was more oblique: "If I can't be real with these people, then I'm not living . . . my life the way I say I want to live it." Bill

expressed the theme from the obverse side, saying he knew that “if I didn’t honor myself, it just wouldn’t work for either of us.”

Finally, for 4 coresearchers, the theme of previous positive experiences also emerged, directly or indirectly, either as a motivational force itself or as a support for being authentic in their respective situations. Karen and Nicole both clearly stated their positive previous experiences as part of the motivational dynamics in their situations. For example, Nicole said that her value of being true to herself “had been tested in a number of other kinds of situations, and I had come through each time.” Bill based part of his belief in authenticity, which supported his decision, because of his past experiences, while Anne, although not directly citing experience as part of her motivation to get through her fears, did acknowledge that “at each step it got a little bit easier, and that was a little bit relaxing.”

Outcome themes: Overview. First of all, to reiterate, *outcome(s)* refers to the experience(s), response(s), or adaptation(s) of the coresearcher or secondary participant following the cited authentic decision or action of the coresearcher. Second, it needs to be noted that 2 coresearchers (Greta, Paul), and 1 secondary participant (Anne) did not make a distinction between short-term and long-term outcomes; consequently, their outcome assessments are reflected in both categories. Third, Nancy and Karen’s cited authenticity experiences happened relatively close to the time of their interviews, so their long-term perspectives are necessarily limited. Fourth, because of the uniqueness of the various coresearchers’ respective situations, outcome themes are primarily presented in the broad categories of being either life-promoting or life-diminishing, or mixed assessments. Where additional themes emerged, they are so noted. Fifth, in cases where coresearchers (e.g., Tony, Nancy) cited outcomes for others beyond their chosen secondary participant,

those outcomes are not represented in this summary.

Coresearcher outcomes: Short term. Two coresearchers (Anne, Nicole) indicated unequivocally that the short-term outcomes of their incidents were life-promoting. Said Nicole, “There was this flow of energy again. It was such a relief when I did it and found out that I didn't lose the relationship. . . . It was . . . like receiving a huge gift.” In addition, although neither Greta nor Paul distinguished between short- and long-term outcomes, both indicated that overall their outcomes were life-promoting. In the case of Paul, although he was clearly challenged by his wife because of his choices, he said that the overall effect of that was positive because “it helped me take a better look at my marriage situation and my incredible selfishness.”

The short-term outcomes for the other 5 coresearchers (Tony, Nancy, Donald, Karen, Bill) were mixed. Although Nancy's initial perspective of the short term indicated life-promoting outcomes, she later reported some particularly painful experiences resulting from her decision and action, and said of her earlier assessment, “in hindsight, I was positive and perhaps naïve.” Donald, who felt “multiple emotions” after his confrontation, said he felt “disappointment in myself for having handled it that way I did, but I also felt a sense of relief that I had dealt with it and had expressed my feelings and beliefs and views.” In fact, relief is the one additional theme that emerged in the short-term outcomes. Besides being cited by Nicole and Donald, it was also mentioned by Nancy, and alluded to by Karen, who talked about “a difference between a tension, holding a tension, holding something back, and now energy being released.”

Coresearcher outcomes: Long term. With the lone exception of Karen who was guarded in her assessment, all other coresearchers consistently cited long-term outcomes in life-promoting tones. Two coresearchers (Tony, Nicole) noted the obvious, that is, that

their actions started a chain of events that eventuated in their being married to their respective partners. Nancy, whose decision to divorce led to some very painful experiences, was also very clear about the overall life-giving nature of her decision: “If I had not made that choice, the internal lack of authenticity would not allow me to work.” Anne said that her plunging into the Enneagram training was “wonderful for my life.” However, Karen, whose experience happened just a few months prior to the interview, was more guarded about the outcome, stating that “where I would see it would be in my relationship with these people. And I haven't seen any change, plus or minus.” Nevertheless, she said that while she has not “seen any behavior change, . . . I feel closer to them.”

Outcomes for others: Short term—coresearchers' perspective. With the exception of Donald's perspective, life-promoting is the theme that, in varying degrees, runs consistently through the coresearchers' perspectives of the short-term outcomes for others. Nicole said that her authenticity “freed Mark up,” and that it helped set the stage for truth telling in their relationship. In a small subtheme, both Tony and Nancy mentioned that one short-term outcome of their authenticity was that it greatly challenged the other person to more authenticity. Nancy saw her action as challenging Bob “like nobody had challenged him before.” Although Bill's perspective saw mixed results for Ben in the short term, sensing that his decision put Ben at least temporally into a panic situation and left him without a home, he saw the overall short-term effect as helping to trigger Ben onto a path that seemed very life-promoting for him. Only in Donald's perspective did the short-term outcome for his secondary respondent, Peter, appear diminishing. In Donald's view, his “cooled down friendship” with Peter “had now become a very chilly friendship” as a result of his action. Donald thought that right after

the incident Peter “walked out of the office feeling somewhat humiliated, probably surprised, if not shocked, that I acted the way I did, and probably a little bitter. I wouldn’t be surprised if he were frankly angry with me.”

Outcomes for others: Long term—coresearcher perspective. In looking at the long-term outcomes for those whom they affected, coresearchers again voiced a strongly life-promoting theme. Although Karen could not provide a long-term perspective (“I just don’t know”), and Nancy’s perspective for Bob was that “it depends,” and “it fluctuates,” all other coresearchers, except Donald, saw the long-term outcomes as at least generally life-promoting. In Bill’s view, the long-term outcome for Ben, in contrast to the short-term, was not mixed; he saw that Ben “now seems to be pretty much right on target, doing the work that he long talked about doing,” and that after finding “the absolutely perfect [housing] place and deal . . . went from that incredible find to another one, now his own home overlooking the San Francisco Bay.” In Greta’s view, without distinguishing the short and the long term but clearly with a positive frame, her authenticity in her conversation with Ellen, “changed our relationship—I guess that’s a significant impact upon her.” Donald alone saw the long-term outcome as obviously life-diminishing. He saw that for Peter, “it led to a strategy that he had adopted that caused him to retreat from being as active of a force in the organization as he had been. And I think he is still in that same mode today.” He guessed that Peter was “just keeping his head down and avoiding conflict, and taking the path of least resistance.”

Outcomes for others: Short term—secondary’s perspective. When the secondary participants shared their perspectives of their short-term outcomes, they largely painted a picture of mixed emotions. Six of the secondary participants (Kristen, Bob, Peter, Janelle, Monica, Ben) mentioned experiencing at least two emotions as short-term outcomes, with

2 participants saying that they experienced many different emotions. Said Kristen, “I had like this array of emotions . . . that came out,” while Bob said he had “a range of feelings, all the way from grief, pain, anger—there's more that I'm trying to find words for. There's a lot of feelings around this.” A third of the group (Kristen, Bob, Peter) said they experienced surprise or disbelief, and with minor overlap, a third (Bob, Karen, Monica) stated, at least at some point, that they experienced anger. Two (Monica, Ben) mentioned being disappointed.

Beyond being emotionally mixed, however, the short-term outcome picture they painted was nowhere as mixed in *overall* terms of being life-promoting or life-diminishing. Three (Peg, Ellen, Mark) unequivocally assessed the short-term outcome for themselves in terms that indicated a life-enhancing effect. Mark, even though “there was some disappointment” regarding Nicole’s limits on the relationship, stated that “that was not the dominant feeling,” and said that “the interest in connecting was not dimmed by the restrictions that she placed.” Of the remaining six, only Monica appeared to classify her overall short-term experience as life-diminishing. Monica was clear: “Short term, it was not in my benefit . . . not good at all.” Whereas three (Bob, Janelle, Ben) mentioned experiencing emotions that might be considered life-diminishing, for example, anger or frustration (Ben), none of them spoke of their overall short-term experience in life-diminishing terms. Even Bob, having been divorced and with his acknowledged anger and “sense of rejection . . . and how that impacts my own sense of self,” said he felt “relief. It was like, fine, it's over and I don't have to keep struggling with something that's not working.”

Outcomes for others: Long term—secondary’s perspective. As for the long term, the themes are even clearer. With the lone exception of Peter who said there were no lasting

feelings about the event and that overall it “probably had very little effect” upon their relationship, all other secondary participants expressed the overall long-term outcomes for themselves in life-enhancing ways. Peg, Ellen, and Janelle all cited a deepening of their respective relationships because of the coresearchers’ authenticity. Speaking very buoyantly, Kristen said that “it totally changed my life—that one kiss”; referring to the “intimacy and depth” she was “hungering for” and then experienced with Tony, she said, “Once I got it, it’s like I have to have it. I can’t turn back.” Monica, who said that in the short term the outcome was “not good at all,” expressed that in the long term there were a “lot of positives.” For her, not the least of those positives was finding “my voice and a lot of strength I didn’t have to stand up to him.” Said Monica, “I kind of found my bedrock. . . I don’t always operate from there, but at least I know it exists. So that’s terrific. That’s just been an opening for me just to have a much happier life.”

Monica’s forthright response to Paul indirectly occasioned one of the most potent themes to emerge, the questioning of the whole notion of causality of the outcomes. However, the theme was directly expressed, each in their own unique way, by both Mark and Ben: Who is really responsible for the outcome? According to Ben, who cited life-enhancing long-term outcomes, “I would have made the most of whatever situation.” Although Ben clearly acknowledged the triggering event of Bill’s decision, with equal clarity he assumed responsibility for his response to it. Moreover, Mark was very cautious about placing the causality for the events that unfolded solely in the initial phone conversation and even more on just Nicole’s role in it. He said, “I think it *potentially* [researcher emphasis] had a really big influence. It’s hard to say. . . . It *could be* [researcher emphasis] that this initial level of openness and truth telling was somehow foundational to . . . the way we would be with each other.”

Inauthenticity Stories

Incidents described. Unlike the authenticity incidents, there were no restrictive criteria used for the inauthenticity incidents the coresearchers were asked to relate. Although there was no criterion concerning relationship impact, 6 coresearchers cited an incident that directly affected at least one other person. However, with one exception, there was no follow-up with anyone affected by the incidents. The lone exception is the case of Nicole whose husband Mark was interviewed for the authenticity incident, but who was also directly affected by her cited inauthenticity incident. Understandably, in general the inauthenticity incidents were more difficult for the coresearchers to relate, as such incidents tended to reveal a more vulnerable side of the coresearchers. On the other hand, Anne learned so much from her particular inauthenticity incident that she wanted to start off the interview with that incident to illustrate how the learnings from it provided the ground for her authenticity incident. Finally, although Paul is the only coresearcher who did not relate a specific inauthenticity incident, saying that he could “not think of any,” he shared instead related experiences which for him raised the whole question about what is authentic.

Determining factors. If fear was the dominant theme in the concerns for the coresearchers in being authentic, not unsurprisingly it surfaced as a key factor in their cited incidents of inauthenticity. Of the 8 coresearchers who related incidents, all but Tony cited some form of fear or the need to protect as at least one determinant prompting their inauthenticity. Although Karen said that she was “trying to get in touch with” the particular fear about not being more forthright with her business partner, Anne was clear that a fear of isolation was at least partly behind her getting involved with the dance company: “I really did have a fear that I could isolate myself totally.” Greta was quite

clear that what prompts her to get into or stay in the persona mode was “fear—I think that really sums it up.” The need to protect—another face of fear—was especially important for Nancy who felt she needed to protect, at varying stages of her “morass,” either herself, her client, or her client’s daughter. Donald too wanted to protect his daughter, saying that he “didn’t want to subject” her to divorce.

However, as prevalent as they were, fear and protection were not the only factors. A sense of fairness was cited by both Karen and Nicole as playing a role. According to Nicole, she went along with having the house guest because she had “a concern that I wasn’t being fair” to Mark if she did not. There were other factors too, some that played a major role, that were unique to the individual. For Tony, the “highly charged situation” itself was an important factor, providing a timely opportunity for him “to say the things I had wanted to say in the relationship and . . . had built up and caused resentment in me.” Moreover, in Anne’s view, her long history of saying *yes* and deep sense of obligation combined to play no minor role in her taking on the unwanted position.

Basis for classification. While Paul considered himself as never being inauthentic, and poignantly raised the whole question of what is authentic, all other coresearchers were clear why they deemed themselves inauthentic in their cited incidents. Each one talked about either feeling or knowing, at least at some point, that they were being inauthentic in the situation, regardless of whether or not they felt that they could do something about it. In terms of *how*, they largely spoke of their awareness—through either body *feeling* or an intellectual *knowing*—the balance was mostly on the feeling side. Nancy, Donald, Anne, Greta, Nicole, and Bill all appeared to have primarily felt or sensed their inauthenticity from their body. Greta said very succinctly, “Yeah, of course; I had rigidity in my body and a sense of alienation,” whereas Bill “could feel myself

cowering from the truth.” Tony and Karen spoke more of an intellectual awareness. Said Tony, “The inauthenticity was taking a political situation . . . to settle a personal vendetta. I was aware of that, and I was aware that what I had to say to her didn’t have anything to do with the matter at hand.” Lastly, Nancy provided an example of how the two modes sometimes mixed. Although she spoke primarily of feeling her inauthenticity, she said that in the deposition, a “totally awkward situation, . . . while I was disguising as much as I could, to lie, I could feel the opposing attorney know I was lying. I knew I was lying. . . . I was aware that there was an option.” Nevertheless, beyond these clear assessments, Paul’s question of *what is authentic?* was a theme that kept resurfacing through the mind of the researcher as all the coresearchers related their self-reports of inauthenticity.

Coresearcher outcomes: Short term. Although the coresearchers mostly reported short-term outcomes that were life-diminishing for themselves, 2 coresearchers cited mixed results, and 1 coresearcher reported only life-enhancing short-term outcomes. Regarding the latter, Tony was unequivocal. He thought that his behavior within the meeting gave him “a stauncher place in the organization . . . some validation.” Donald and Bill provided mixed assessments. Even though Donald later conceded that “I was very aware of the constant price that I was paying for my deception,” he acknowledged upfront that, “I was getting a lot of reward from that relationship and that is why I continued it for so long. I discovered things about myself that were very positive, things about my ability to love and to be loved.”

Still, a life-diminishment theme very much predominated. While Karen thought that because she was not disclosing what she was feeling, “there is less to the relationship than could be,” Nicole felt “a lot of turmoil, anger and resentment . . . [and] literally felt like a caged animal” for not being more forthcoming with Mark. Sounding an important

subtheme, 4 spoke of a physical toll: Nancy said of her responses in the deposition that she “felt terrible . . . physically sick doing it . . . there was a clear physical reaction”; Anne spoke of the increased migraines; Greta of the “rigidity” in her body: “I get really wooden and depressed, particularly right here [points to her chest]”; and Donald of the “stress syndromes, lack of sleep . . . always an upset, reactive stomach; high levels of anxiety all the time, chronic.” Although not quite as strong, another noticeable subtheme also emerged: a diminished sense of self. Anne and Bill spoke directly of it. Feeling that she had failed the dance company, her daughters, and herself, Anne stated, “I felt very bad about myself.” Bill said he “immediately felt . . . embarrassment and shame for having been first so blustery and then so cowardly.” Sounding the theme just slightly less directly, Donald spoke of feeling “guilt,” while Greta said generally of the times when she is inauthentic, “I’m really alienated from myself and I’m alienated from other people. It’s quite a lonely place.”

Coresearcher outcomes: Long term. Although Karen had no way of assessing the long term, Nancy, Anne, Nicole, and Bill mostly cast the long-term outcomes in life-promoting terms. That is not to say they always cast them as pain-free. The dominant theme of their long-term outcomes is one of learning or growth in consciousness, however painfully such may have come. For Nancy, it was a disillusionment with the profession and becoming “more aware of the gray zone of being helpful outside of the office setting.” Although for Anne, “it took years before I could even talk about this incident,” she claimed that “the long-term thing” stemming from the experience is learning “to pay more attention to myself.” Both Nicole and Bill spoke of their long-term outcomes either as prompting greater authenticity (Nicole) or as catalyzing the quest for it (Bill). On the other hand, while Tony and Donald may have grown from what they

learned in their respective experiences, they tended to describe their long-term outcomes in life-diminishing terms. Many years afterwards, Tony still felt that he carried the venting incident “as a scar on me, something that I have regretted doing in my life.”

Donald’s assessment of the long-term outcome of his affair was stronger. In addition to saying that “it probably short-circuited any possibility of any improvement in the marriage,” Donald acknowledged that

it created . . . a pattern of behavior, . . . a trail of debris in my life that I’m still trying to deal with, in terms of what almost became a reflexive inclination to be deceitful in situations [where], for whatever reason or another, I want to avoid a difficult situation or issue. . . . I’m still dealing with this legacy of inauthenticity.

Coresearchers’ perspective on outcomes for others: Short term. On the whole, the coresearchers found it difficult to address the short-term outcomes for those who were affected by their cited times of being inauthentic. Of the 7 who addressed the question at least at some level, 2 (Tony, Greta) spoke only generally of both short- and long-term outcomes. Regarding Dorothy, whom he verbally attacked, Tony said succinctly, “The truth is, I don’t think she was impacted by it,” imagining that she had dissociated “long before I arrived on the scene, and she may have never heard anything” that he had said. However, such assessment was not the general rule. With only the exception of Nancy, and to some extent Donald, overall the coresearchers saw the short-term outcomes for others as clearly life-diminishing. Nicole stated that for Mark, “some of the immediate impact was my anger . . . definitely spilling over toward him”; moreover, she said “it was source of some tension between us.” Karen thought that by not having the conversation, it was not only “eroding some trust” with her business partner, but also stopping “both of our authenticity.” Anne summed up her assessment with, “Everybody was mad at me,” and Greta, speaking in general terms, said that when she is inauthentic, “people certainly

don't like it." Yet in Nancy's case, she claimed that her client "was relieved," adding that "he appreciated it, that I hadn't fried him." Although Donald cited diminishing results for his wife, and mixed results for the woman with whom he had had the affair, he thought that in the short term "my daughter probably benefited from it, because I was there as her dad 100 percent of the time and . . . could be a part of her life at a critical time during a period when she needed me."

Coresearchers' perspective on outcomes for others: Long term. For the long term, the coresearchers had even less to say, with only 4 addressing it directly. However, with Nancy once more standing apart, the coresearchers again assessed the outcomes in life-diminishing terms. Nancy thought that her client, other than being "relieved" in the short term, was not "particularly impacted" by her inauthenticity, and did not think that "it touched [the daughter] at all." Yet, for the long term, Donald saw no positives for any of the others: For his wife, besides the fact that in the short term the affair "solidified the barriers between" them, he said "the long-term outcome for my wife was a very unhappy one"; for his daughter, he said the impact "was pretty negative also. . . . She realized that her dad had basically been a liar for a long time. And even though we are very close, I think she still wonders about my authenticity with her today." Nicole thought that the long-term effect of her incident also had to do with trust: that Mark would be "more wary in general of when he brings someone new into the home . . . 'you know, can I really trust it?'"

Coresearchers' Meaning of Authenticity

Introduction

After the coresearchers had responded to the questions regarding their cited incidents of authenticity and inauthenticity, they were then asked to define what authenticity means for them. Following that, they were asked how they generally discern and validate when they are being authentic. In responding to this second set of questions, some mainly focused on one just one or the other, that is, either discernment or validation. This section, divided into two parts, reports on their responses. The first part reports on their actual responses, providing an extended constellation of characteristics around the meaning of authenticity, its discernment, and validation, whereas the second part summarizes the themes that emerged through the characteristics.

Coresearchers' Responses

Tony

Meaning. Tony said right at the beginning of the interview that he did “not feel that there is ever anything like really 100 percent authenticity.” He later amplified that by saying he saw authenticity “as a developmental thing—that life is like a growth in authenticity. You know like, God does not ask, ‘Were you a good psychologist?’ No, God says, ‘Were you a good Bill Kueppers?’” For him, authenticity centered around his belief “that everybody has a unique way of being, has a unique message, and they need to find their voice, and express it,” and that “this is sort of like a basic charge of what life is all about.”

He said that in practice, authenticity is that “feeling that I described.” He had stated earlier,

Somehow the way I perceive the times when I'm able to be authentic as when there is something that wells up inside myself that can't be denied. You know, it's kind of like in the gut. You know, maybe now that I have gotten more New Agey, it's really something that flows up. That's the kind of thing, when I'm able to be authentic, at times of crux situations, that's the feeling.

Tony added that to be authentic also means “to be present for somebody else,” by which he said he meant, “to tell the truth, to be honest.” Yet his strong inflection and several references “to being present” suggested that for him he was referring not just to honest self-revelation but of letting go of fears and entering a profound quality of “being with” another. He very clearly suggested this when he talked about doing his show:

It's a microcosm of a larger process of losing the fear. And it means being present with people. It means being present and being comfortable in the fear, to knowing at first people are staring at me. They don't know if I'm funny; they don't know what I am doing up there. And to be in that, and to get to that place is a more comfortable authenticity. So a lot of my stories are about that, about seeing that it's possible to be authentic even though you're feeling you're disfigured. And that feeling is that same kind of feeling of comfort, and relaxation here, of letting it flow out like this. It's not just words, but there's some other kind of energy that goes on there. And it means it's going into an altered state—an altered state with other people, is when I feel it the most.

Discernment/Validation. As for how he generally goes about discerning what it is for him to be authentic in a given situation, Tony said he had

two things to say about that. One is that internal feeling, when I can start and I go down, to lower down in my body, and I can search and find a physical feeling of, like it clicks in, you know, and there's comfort and it flows. That's the best I can describe that, I think. But the other thing is, I have these morning prayers where I basically, I feel like I have to do things every day to make that happen. So it's not just finding that inner feeling. I wake up just about every morning in a place of fear and anxiety, so I have to take steps every day to correct that. And it's prayer.

However, as he explained more about his prayer, he revealed more about his process of being present to people—an integral component of his concept of authenticity. Even if this process does not constitute discernment in the typical sense of the word, it shares with discernment the critical preparatory element that allows him to be more authentic, or

in his words, “more present,” with people. He shared that as part of his

prayers as I head into the day . . . I think of people in the day: “Who am I going to meet? . . . Who are you going to be present for? Well, Bill. I’m going to be present for Bill.” It’s just kind of like bringing that intention. So I feel like I have to work at authenticity [punctuates his statement by pounding his fist]. And I’m using that word and applying it to everything here now. Presence is sort of the way I’d say it, but it’s the same thing. And consciously, I really try to do that all the time.

As for validating when he is authentic, he said the “light in other people’s eyes, is one way. And my own internal feeling. And to choose to be around people who are loving and supportive, and primarily that’s Kristen. So, being in a situation where people will check me.” He also said, “I ask for feedback,” and gave an example of preparing for a very important coming performance:

I realized, I’m scared. I realize that I’m trying to package myself to be acceptable. . . . So what I do, I ask people. I say, “Look, I’m going through a period of fear about this. I’d like you to hold me in your prayers and I may ask you for some counsel.” So I try to expose myself, because the fear and anxiety is a kind of place that will make me like put forward some kind of false image, because I feel like I have to protect myself.

Nancy

Meaning. Nancy thought that, “overall, being authentic—that would be coming into my own, and expressing who I am. It’s sort of like my life purpose. That’s my path, that’s my life seeking.” She said that many years ago she was introduced to a model of authenticity that has stayed with her and defined for her what it means to be authentic. She described the model as a grid with four quadrants, in “the upper left, feeling, and the upper right, thinking, and the lower right, speaking, and then the lower left, acting. And when those four things are congruent, that is authenticity. And the feeling that goes with that is strength.” She stated that “this congruency, even if people don’t agree with what action is chosen, is perceived by others clearly as congruent, and with that, gets respected.”

Discernment/Validation. While further elaborating upon the model as a definition of authenticity, Nancy described how the model's inherent discernment process might flow for her in practice. In terms of being truly authentic, she made what was for her an important distinction between the speaking and the acting:

I would let the feeling arise or get bigger to even notice it, because I can repress easily [laughs], and not even notice that I am feeling something. Once I feel it then I conceptualize, I think about it. What is it that would be helpful, what do I need to do? You know, it might have some active thought process, trying to solve something. Then the next step would be that I tell a friend, or talk to my therapist about it. You know it's so interesting because nobody demands that the action is authentic. It's like, people stop with the telling. And it's only when all four come together then that the feeling of strength occurs. Because the action is really the commitment.

Having named "action" as a critical component of her model and definition of what it means to be authentic, Nancy nevertheless held a developmental perspective on authenticity, and, citing her own experience, she used a different yardstick to measure someone's authenticity depending upon where one was in life chronologically:

When I look at my life, therapy helped me in my early 20s and 30s to do the speaking. But it was not at all clear to me that authentic action had to follow. I was so satisfied with the speaking. I mean, that is where therapy often gets stuck. You know, you get this thing out and you have shared it with one person, but okay, big deal. What are you going to do about it in your life? And the acting piece was just not of interest to me because—it wasn't [laughs]. The older I get the more it has become my focus also to measure people. With people under 40 I can say, "Okay, if they just say what is on their mind, it's OK." But over 40, I hold them more accountable. It's like, anyone can say anything really good, but what are you doing with it, how does it really translate?

As for validating whether or not she is being authentic in a given situation, Nancy said,

The first signal really is an internal, felt sense. And it isn't a particular body part, but an overall feeling of, I'd say, queasy when I don't fully express myself or I'm holding deliberately back or I'm modifying what I'm saying to make an adjustment for how I would anticipate it would be received. I would say that I'm very aware of those moments, and it's a choice point at this point.

She said that when she experiences being queasy in a situation, she "could go conceptual,

and then say, ‘Okay, what is not in place here?’” She provided an example of her process using a very present situation:

Right now I’m in a situation with Bob where I know I need to say something but I’m not yet all clear what to say because once I say it then the action has to follow. Right now I’m clear in my feeling, and clear in my thinking, so it’s like it’s stuck. I feel the congestion, and it feels incongruent for me and inauthentic to be feeling something and thinking something but not yet saying it. So while this is not withholding just because I need some data I’m waiting for—so it’s not a withholding because of an emotional reason—but just that I need a few more days to clarify things before I can speak clearly.

She added that generally,

As a Two, because I do know about the high influence of others just on how I feel, the moment I’m alone I know exactly how I feel, which I might not know that clearly in the presence of anyone. Even if I go to the bathroom, you know, and just stepping aside, and just tuning in, and then my own signals are very clear.

Donald

Meaning. Donald thought that “there are different levels of authenticity. I think there is a factual level—just tell the truth.” At this level, he thought that “there may be reasons at times,” to “distort the truth,” but he stated that “in general I think it is better not to do that.” He said the other level, which he referred to as “emotional authenticity,”

is being true to yourself—and that means, understanding and being in touch with your feelings, and knowing what it is that you want and like, and need, and don’t like, things that are important to you, that are less important to you, and weaving all that in some way so that you are consciously aware of your actions in relationship to your feelings.

He stated that authenticity at this level “is probably more complex, . . . where not only are you in touch with your own feelings, but are able to express and reflect and communicate those feelings authentically.” He added that it involves “your willingness to express what you feel with other people.” He stated that “you can color your expression of your feelings in many ways—you can make it fairly dry, intellectual, or you can let your feelings color your thoughts.”

Discernment/Validation. For Donald, discerning or validating one's authenticity depended upon what level is involved. He stated that at the factual level it involves "making sure that you are conveying and portraying accurately the facts as you know them in a situation." He thought that at the factual level, "it is pretty black and white. I mean, facts are facts and you convey them truthfully or not, and you are usually aware of whether you are being truthful or not, very easily." Using himself as an example, he said,

Usually when I'm being deceptive it is purposeful. I mean, if I'm going to be deceptive it's not usually something that happens accidentally and then I become aware of it—it's purposeful, it's premeditated. If I'm going to be deceptive, then I know, and I choose to be deceptive. I don't think I accidentally become deceitful, and then become aware of it after the fact. I think it is a conscious decision to be deceitful.

However, he thought that "at the emotional level it's much cloudier than that."

Although he thought that "some people are very close to, and aware of, their emotional states and know when they are being authentic or not, almost as though it's factual," he said that for him "it's much more difficult to know my emotional state. Sometimes I'm just not aware of things that are going on emotionally, and therefore it's harder for me to know that I'm being authentic or not authentic." As a final statement regarding discerning his authenticity, he said "in short, no, I don't know how to do that very well and I am still learning."

Anne

Meaning. For Anne, authenticity "means to become aware. It's an awareness, first of all—what am I thinking, what am I feeling, what do I want to have happen here—all those things. And then choosing a path with all those awarenesses." She added that for her, she does not "necessarily act on all of them, on my feelings, or on my thinking. But at least being aware of what they are. I think that that is authenticity." She thought that what is authentic "is a little different for each type," and emphasized that just being aware

was authenticity. To illustrate, she said she has a friend who

feels that authenticity was the expression of your feelings, of your real feelings, being real. And that's partially true. But I think you can know what your real feelings are and not express them, and I think that's just as authentic. . . . I think it would be a sad world if we'd all express our feelings constantly.

Anne said that being authentic also included, as part of that awareness,

paying attention to these, what I would sort of call, visions or omens or intuitions or what, that keep coming back. Maybe it's just a fleeting idea or image or something, but it keeps coming back and coming back—you know, is this something important to me and how can I use it in my life?

Moreover, she thought that “authenticity can change from awareness to awareness. As your awareness gets deeper, what's authentic to you changes.” She stated that “in Enneagram talk, it would be getting your head and heart and belly all lined up, getting them all going in the same direction at the same time. That to me is authentic.” Anne provided an example of what she called “a higher aspect of authenticity” that combined awareness/paying attention, lining things up, and changing course as awareness changes:

If some situation presents itself and I say, “No, I don't really want to do that at this time,” and yet it keeps coming up again in my consciousness or in the outside world or things seem to line up in that direction that I said no, being authentic to me at that point is to reevaluate and not to say just because I said, “No, that that's too much for me,” or whatever is the reasoning, that I can leave myself open to changing my mind about this, depending upon whether things seem to go in that direction. And that's very subtle. I don't know how to exactly say that. I always thought, in the past, that standing up for myself was just to say “no” and mean it, and leave it that way [laughs]. And that's part of it. But it's also that subtle thing of being able to reevaluate those things. I think that that's a higher aspect of authenticity.

Discernment/Validation. Similarly, awareness, feedback, and reevaluation were critical elements in Anne's discernment and validation process. She said that an

authentic strategy is to really realize what you're feeling, and then make conscious decisions. . . . But if I have made a decision about something, and I see that maybe it's not going well, I allow myself to make new decisions, because I was the one that decided in the first place to go in this direction.

She stated that for her,

whether it's going well or not is totally determined by what the thing is, or what my expectations are. . . . If I'm doing something for other people, if I'm doing something because somebody else wanted me to do it, I have found that I have a much harder time with that. If it isn't turning out well then I get really angry at myself for getting involved, at the other people—I just don't do well with doing things for other people unless I have really thought it through.

Paying attention to her migraines was another element of her discernment process, which she partly associated with overextending herself. She said she “used to just drug them and forget it, and pretend that I didn’t have them.” She said that she “really [has] to keep evaluating getting drained by situations” and that she has “learned to develop more balance . . . and admit that I do get drained by things.”

Greta

Meaning. Greta held that “there's a lot of dimensions . . . of authenticity,” and described authenticity slightly differently depending upon the context of the situation. She noted that “one is in relationship to yourself, and the other is in relationship to other people.” She claimed that “being authentic with yourself, I think I’m pretty good at. . . . I just have a basic fear of people.” Having this basic fear of people, and speaking in practical terms, she said that for her being authentic with people

means when I can overcome that basic fear, and trust. . . . For me, being authentic is to be able to confide in someone, to be able to tell them how you’re actually feeling, or you’re judging, or just let it all pour out, and you feel that they’re not judging you or they won’t use it against you or whatever. Or if they can ask you what you think of someone, or of whatever advice, and you can give it to them. . . . And those are absolutely delicious moments. That's entering into the portals of heaven. It happens, but it’s not as constant as I’d like.

Then, speaking of authenticity from a very different angle but still in relationship to other people, Greta said,

But I know that there are other ways of being authentic where you suddenly stop a pattern that you’re habitually in, and you kind of break through that. And that barrier has to do with some kind of boundaries that maybe you’ve agreed on, like something you know they might be touchy about you bringing up. And so you begin to avoid it,

and kind of build your relationship out of those avoidances. Or something that you know that the person is blind to in their life, and there's no need to, you know, to discuss it or press it, even though maybe . . . there'll be this moment where they'll say that they realize it or share it with you. Those are special moments too. And then you're glad that you didn't, that you didn't have a definition of being authentic that you were pushing them [pounds her fist against her hand] on that, . . . that every time you felt it [pounds her fist again] or you thought it, or judged it.

Providing an example of what she meant, Greta talked about a time of being with Ellen and making a critical remark about her husband. Said Greta, "She certainly didn't need me to judge him or her. Although I was authentic in that moment in expressing my judgment, it was uncalled for and hurtful."

Moving from practical definitions to more a transpersonal one, Greta said that being authentic means

when you're really out of ego, when you're in a peak state; . . . when you just are, you are [laughs]. I mean, it's like there's grace there, and there's spontaneity there, and there's no fault there. It just is as it is, and there's no judgment there too. And you just are, and you're with yourself too. You're not separate from yourself, you're with yourself. . . . Then there's not that dividing line between inauthenticity and authenticity—there's just "is." . . . I have this idea that [authenticity] should be constant. I've not come to terms with it, with the reality of it being in and out.

Greta acknowledged that "it takes a lot of . . . something, like going through a lot of breath work, or a session, or a long vacation, . . . or after meditation . . . to keep me for longer periods in that state."

Discernment/Validation. Outside of those peak states, Greta said she often turns to her body to help discern whether or not she is being authentic:

I ask the body to tell me, you know, when I can't do it with my mind, or don't trust my mind. There are so many levels to reach wisdom, and the body is the final arbiter, really. I have learned to do that. I used to always just use my head, and I made a lot of mistakes. I mean major decisions like buying a house or relationship or things like that.

One significant discernment challenge for Greta concerned what she referred to as her "strong inner critic." She stated that "if I'm less than perfect, or less than right, and

[being] authentic has become one of my standards, the critic can use [that] against me.”

Yet, discerning between her inner critic and just allowing herself to be with what is, she said,

That's a battle—it's just not easy. The critic fools me most of the time, and I go through critic attacks for days. And I'm working on that. You know, best is if I can be it in the moment and succeed being authentic, then it's all over with. But if I don't succeed then the critic is merciless with me. Of course, I can rise above it in meditation or doing yoga, or get out of it, but it can really get me in a spin. I guess there is just a turning point when you've had enough therapy or something, where you feel incongruent when you're false. You're no longer comfortable when you're false, and then you have to deal with that dissonance that you feel, and how to learn to deal with that wisely, and being self-accepting too. . . . The inner critic doesn't allow me slack [laughs]!

Karen

Meaning. In Karen's view, to be authentic

means that I say what my truth is, and hopefully having enough emotional intelligence to have the right timing and lead in. . . . But that I say and act consistently—consistency in my thoughts and actions—that I'm not conscious of a lie; I'm not consciously telling, in any way, shape, or form, a lie of omission or commission.

For her, consistency was central to what it means to be authentic, consistency “between what I believe, what I stand for, how I act—consistency in a lot of areas of my life.” She gave the following example:

I can say, “I care about the environment” and then . . . if I want new hardwood floors, do I look into the kind of hardwood floors that are environmentally friendly? Until somebody brings that up, I go, “Whoa, if I say that, and I hadn't thought of that, that is who I am. Yeah, okay, all right, I will go there, because that is who I am.” Rather than, “Well, that is who I am, but not today.” Or, “That's too expensive,” or some other rationalization. But that's really what I stand for. That's as much as saying what I believe. It's honoring myself enough to have the internal consistency.

Discernment/Validation. In general, to discern whether or not she is being authentic, she said “I need quiet periods. I notice that this knowingness just comes when I'm alone.

I'm not necessarily not doing anything, but I'm not terribly focused in what I am doing. I

need space and time.” Yet she also acknowledged that “I don't always know. I need . . . new information, to remind me—or not to remind me, but to pique my awareness. There's always awareness to be increased.” To get that new information she said:

I stay open to, I go after, lots of ideas, and they come in through people, and books, and all kinds of things. An idea will come in, and it will be [hits herself on the chest] like a piece of Velcro there: “Yeah, that's consistent. I hadn't thought of that little compartment, but that's what I believe in and what I stand for, and it's an action that goes along with what I stand for.” . . . It hits my heart. It grabs me. I get excited about it.

To check out the authenticity and consistency of her pending decisions, Karen said she uses

a set of people that I have called my corporate board, my Board of Directors. And I will actually call and at least run it by them, one or two or something. They tend to be people who will hold a mirror up to me. They're not the ones giving advice—it's just the right way that we interact. They'll say, “Okay, I hear you now, but you realized that 5 years ago,” . . . and it gives me a chance to say, “Okay, I know that but,” or, “Oh yeah, all right.”

Finally, once she gets the feedback, then

a lot of it is observing myself. If I do something as result of talking to them or don't do something, I watch and I say, “Wow.” Because I'm always judging myself. So I'm trying to work on not judging myself and just being with whatever I'm doing: Is it moving me toward something or away from something? What am I avoiding or what am I going towards? And I watch that a lot. I do a lot of self-observation, meditating, journaling. . . . If there's something that's really hitting me that is authentic, all of a sudden I am very energized.

Paul

Meaning. Paul thought that authenticity means “honesty and integrity” and then elaborated. He said he does “a lot of self-examination,” and made a distinction between how he is with his business decisions and how he is with himself:

When it comes to my projects, I either like them or I don't, and I go ahead and do them. And after I've made my decision to do them, they either fail or they're successful. But with myself . . . I want to know, “Am I BS-ing myself?” I want to know if I have just sold myself a bill of goods because I want to do it, or do I genuinely believe it. . . . I don't like to kid myself. I don't feel comfortable that way. I

don't like to lie. And it's not because I'm saintly. It's just that it's an entrapment, it just builds on itself. It's not pure and clean and simple. And if there is an issue where I would have to lie, I just won't say anything. I will avoid it. I won't deal.

Discernment/Validation. Paul further elaborated upon why he chooses not to lie, and about his process:

I don't care what you think of me. I care what *I* think of me. And I have always cared. I don't want you to think ill of me unless I have done something bad to you or caused some pain—then I deserve for you to think ill of me. But I have never wanted to garner anybody's pleasure or opinion or whatever. It has just never interested me. But what I think about me, has always interested me: “Can you do more? Are you honest with yourself?” When I started meditating, I just did it the traditional way of lighting a candle, look in the mirror, and just sit there. When I first started, I meditated with no clothes on, because I didn't want any obstructions. I wanted to look at me. Look at yourself and don't tell yourself any damn lies. Be honest with yourself and try to see how honest you can be with yourself.

As his main way of validating whether or not he is being honest with himself, he said, “I look in the mirror, and talk to myself. I talk to myself a lot. How much of this is BS and how much of this is genuine?” He stated that he determines that

just by thinking about what it was that I did, and seeing if I'm on the right track, . . . thinking about it over and over again, and just looking at it, making sure that you're looking at it from all sides. I thought I was on the right track with my wife, and I wasn't even looking at it. I didn't even have to look at it from all sides. I just had to confront it, and knew damn well that I wasn't on the right track. But that was one of the things that I avoided doing. I didn't want to look at it. So I didn't. But the stuff that I want to look at, to make sure that it is not stopping me from going forward, I'll look at a lot: Is this what you want to do? Is this the right thing? Just keep looking at it, looking at it, and looking at it, like you would a project with a pencil and paper and a calculator. . . . Sometimes it's a gut reaction, sometimes it's pencil and paper. Sometimes I want it to be right, but I need to take another look at it. So is it right on pencil and paper. It's not intuitive, it doesn't come to me. It doesn't feel right or wrong, but it doesn't feel right enough to go forward, so let's take another look at it. I do that.

Nicole

Meaning. In talking about what authenticity means for her, Nicole said that “it has to do with really being in touch with the deepest part of myself, my soul or essential nature in a situation, and speaking or acting in accordance with that, that reality, that truth.” She

explained that “when I get really still, there's a clarity and there's a truth there.”

Discernment/Validation. In discerning “that truth,” Nicole earlier described her inner traffic light, that “visceral kind of feeling that I have” that has

a red light, which is when I get to the point where I have a very clear “no” to a situation, [and] the green light, when there is this flow of energy and it’s moving. There is no obstacle. It’s just this breathing easily, this fluid kind of energy experience. But often preceding the red or the green is a period of not knowing yet, and I call it the yellow light—churning, confusion, self-doubt. I often go through self-doubts in the process—things like, why do you have such standards, why can't you just settle for something less or whatever? The self-doubts are all part of that struggle period.

She also cited the role that journal writing played in her discernment process: “I find it really helpful to journal on a daily basis. And I find that sometimes things, truths, reveal themselves to me just as I'm writing.” She said, however, that “sometimes the process . . . involves, like if it’s a difficult issue . . . almost like an emotional catharsis . . . as part of clearing resistance to my coming to this truth.” She elaborated:

My biggest angst, and what probably pulls [me] toward more inauthenticity, is when I think I’m supposed to be somewhere, where I'm not; or [I] think I'm supposed to be feeling something differently, or be in a different state of being. It comes out of some expectation or some role or some “should” that I'm putting on myself, and that creates inner turmoil. When I'm in those conflict situations—it's inner conflict—and there's sometimes a catharsis, there's a lot of emotion that needs to come out initially, and it clears the space. . . . It's emotions clearing a space for hearing [spoken very softly] the truth that I wasn't able to access before, a deeper truth. It's like I needed to get the noise and the resistance out of my system to access my deepest truth.

Saying she was “moving more out into the world” now that she had completed her doctoral program, Nicole described her discernment process in that facet of her life:

It's very difficult for me to know in advance all of what situations professionally are right for me or not. So I'm having to do a certain amount of experimentation, and step into situations and discover from being in them whether they are right or not. . . . What it brings me up against is the part of me that wants to do it right, that wants to be perfect, and wants to know in advance what's true for me, and not step into situations that I then have to back out of. That's what I'd like to think. But it isn't that way. . . . Some [situations] I know beforehand, like our [group] that we started last weekend. The energy around that has been so clear and direct right from the

beginning. There has been no resistance or fears or real barriers that have come up. So things like that, it's a clear channel. Other things are more fuzzy now, and because I'm in new territory, I'm having to do a certain amount of trial and error again. But then it's a matter of tuning into, once I step in, "Is this right or not?" In several situations recently, I've had to back out afterwards—at some cost. . . . In each situation where I have stepped in recently and found that I had to pull back out afterwards—"No, this is not right"—I encountered fears again, "Oh my God!" I mean, that's the part of the emotional catharsis: "Look at what I'm doing to Mark; look at what I'm doing to the client, how can I do this?" The judgments and all of that. The truth is, once I allowed myself to come to that truth and then act on it, first with Mark, and then with the client—even if there was some disappointment or whatever—in both cases, there was a sense of their totally honoring this shift.

As for her way of validating when she is being authentic, Nicole cited her body as her primary feedback instrument:

I think being true to myself is so ingrained for me now, that when I'm off of that, even slightly at this point in my life, I get major feedback from my body. I don't think my body or my soul tolerate me venturing too far or too long off of that. I do get off track, but I get real feedback from my body. That's how I know. It's that tension, that tightness. It's the restriction of energy through me. And it's different from just the angst when I'm working through trying to come to clarity about something. When I'm actually acting off course, it's tightness, it's constricted energy, it's not breathing well. Whereas when I'm being true to myself, it's a sense of flow, it's an organic flow.

Bill

Meaning. The two primary ways in which I refer to true authenticity are: fully claiming and honoring my own voice, and fully claiming and honoring my own truth. Both refer to the same core reality, and in no way exclude each other, but to me the manifestations or experiences are different. Fully claiming and honoring my own voice refers to my own beingness as an instrument through which my egoic self totally merges with or surrenders to the larger transpersonal voice expressing itself through me. Clear examples of this are artists of whatever sort who give unfettered expression to that which is moving through them, like vocalists who do not merely sing the song, but become more the instrument of the song expressing itself through them. This is the mode of authenticity called for in the very act of expressing these thoughts, writing these very

sentences: to get out of the way as much as possible in the service of that deepest voice that is desiring to express itself through me.

On the other hand, fully claiming and honoring my own truth refers to coming to grips with the fullness of *what-is-so* that is relevant to and accessible in a given situation, and then acting in total congruence with that. This means owning every relevant type and level of my experience—feelings, thoughts, concerns, desires, hopes, and fears—that I can access. Moreover, it also includes recognizing and compassionately honoring the full relevant external context of my situation, that is, whatever external realities and possible ramifications that must be considered. Such fullness requires a willingness to tune into all the awarenesses and signals that are coming at me, however they might be coming. Finally, it further means acknowledging and respecting my limits and present developmental level, that is, the present level of my ability to respond in the given situation, plus any call to move beyond those limits. One metaphor that I find useful to describe this complete dynamic openness is the image of the stack of plates at the beginning of a cafeteria line, in which when one plate is removed then another one pops up, then another one, and so on. To fully claim and honor my truth means owning, or being willing to own, all the plates down to whatever last plate might be in the stack, and then acting accordingly. For me, intellectually if not in practice, not the least of those plates is my inextricable interconnectedness with all beings and the very Source of Being. As a brief example of the above, for me to be authentic in my experience with Ben meant that I had to own all the images and all the feelings that came up for me in regard to that situation. I had to recognize and honor my concerns and fears about what might happen for Ben, and to also own the strength of my sense of resentment if I had just honored those concerns and not honored the depth of my felt need to be nearer school.

Obviously what I have described in both facets are idealizations. For me, authenticity is really a dynamic continuum upon which one is continually operating to a greater or lesser degree.

Discernment/Validation. For me, discerning what is being called for in a challenging situation or major decision is often not easy. Much of the time it involves struggling through the fog and getting as clear as I can, sorting things out; sometimes it requires just plain patience in allowing things to settle out. Likewise, it also often requires fully accepting and surrendering to the organic processes of unfolding and growth, however painfully such might go against the grain of my ego-based desires and expectations, or those based upon the social and cultural norms in which I am so rooted. However, if I can muster the patience, and acknowledge and befriend my egoic self without letting it have the final say—perhaps only ever done in varying approximations—my discernment process is relatively simple and is essentially, and often very consciously, a form of prayer: First, I get as still or quiet as I can and become as present as possible to whatever awarenesses I am experiencing in each unfolding *now-moment*; then I note as best I can whatever impulses are stirring most prominently and feel most true, sorting by feel the life-nourishing impulses versus the life-draining ones. To help do the sorting, in tandem with asking the Divine Spirit for guidance, I often ask the question, “What feels like the most productive or most loving thing to do in this situation?” This is the process I used to discern what to do in the situation with Ben. Similarly, for me validation is simply staying alert to whatever feedback signals I am experiencing that affirm or contraindicate my ongoing course of being and action. Discernment and validation are basically two components of a highly interrelated process of constant monitoring of what is going on within me in the now-moment. Depending upon the situation or decision to be made, the

process can take anywhere from a matter of moments to many months of feeling my way through inch-by-inch until something definable emerges.

Noted Themes

Coresearchers' Meanings of Authenticity

Signaling some of the breadth of the responses, it is useful to note that in their attempt to define authenticity, 4 coresearchers distinguished between different levels, dimensions, or types of authenticity. Donald distinguished between factual and emotional levels of authenticity; Greta said that “there’s lots of dimensions” to authenticity and distinguished between authenticity with one’s self and that with others; Bill noted the difference between honoring “my own voice” and “my own truth”; and Anne thought authenticity is “a little different for each type.” Given that starting point, what emerged from the coresearchers was not so much a crisp definition of authenticity as an extended constellation around the concept. Although no single element in the constellation around authenticity was cited by all coresearchers, four elements stood out for at least 4 of them. However, it needs to be pointed out that just because an element was cited by a certain number of coresearchers, it does not necessarily mean that any or all of the other coresearchers would not have included that element had they thought of it at the time. The four dominant themes are presented here in terms of their logical flow rather than in order of diminishing density.

Awareness/Being in touch. One of the two strongest themes, cited plainly in one form or another by 6 coresearchers (Tony, Nancy, Donald, Anne, Nicole, and Bill), is that authenticity involves “awareness of ” or “being in touch with” one’s feelings, thoughts, desires, or needs. A theme that might be seen more as a continuum, Donald reflected one

end of it with his statement that emotional authenticity means “understanding and being in touch with your feelings, and knowing what it is that you want and like, and need, and don't like, things that are important to you, that are less important to you.” Tony expanded that notion considerably with his perception of the times when he is authentic as “there is something that wells up inside myself that can't be denied.” On the far end of the continuum, Nicole and Bill perhaps amplified the notion to its fullest extension. According to Nicole, authenticity “has to do with really being in touch with the deepest part of myself, my soul or essential nature,” while Bill, in his analogy of the cafeteria plates, included honoring his connection to the “very Source of Being.”

Self-revelation. Two of the themes, *self-revelation* and *congruence-consistency*, are strongly related, but they were not routinely cited together by the same coresearchers nor, as Anne's comment below points out, necessarily entwined. Yet, for 4 coresearchers (Nancy, Donald, Greta, Karen), once one was aware, authenticity involved sharing that awareness with appropriate others. Said Donald, “Not only are you in touch with your own feelings, but [you] are able to . . . communicate those feelings authentically . . . [and] your willingness to express what you feel with other people.” Karen put it very simply, stating that authenticity “means that I say what my truth is.” For Greta, however, who well acknowledged her “basic fear of people,” the element of authentic self-revelation was especially meaningful:

To be able to confide in someone, to be able to tell them how you're actually feeling, or you're judging, or just let it all pour out, and you feel that they're not judging you or they won't use it against you or whatever. . . . those are absolutely delicious moments. That's entering into the portals of heaven.

Congruence-consistency. While strongly related to the element of self-revelation, 5 coresearchers (Nancy, Donald, Karen, Nicole, and Bill) specifically sounded the theme of

congruence or *consistency*—that disclosure and behavior must be consistent with what one is feeling and thinking. Both Nancy and Karen expressed this element strongly and vividly, noting that the self-revelation and following action must be congruent. Nancy, referring to her quadrant model, clearly noted that some “people stop with the telling,” and said that it is when the feeling, thinking, speaking, and action “are congruent, that is authenticity; . . . the action is really the commitment.”

Because Anne came at congruence from a different angle, she is not included in the above group. Nonetheless, she talked about “getting your head and heart and belly all lined up, getting them all going in the same direction,” which can be seen as a form of congruence and consistency; but she seemed to stand apart from the others with her view that “you can know what your real feelings are and not express them, and I think that's just as authentic.” Moreover, although they did not explicitly sound the theme, both Tony and Paul inferred a form of congruence or consistency. They talked of authenticity, at least partially, in terms of honesty. Said Paul of his self-scrutiny, “I want to know if I have just sold myself a bill of goods because I want to do it, or do I genuinely believe it. . . . I don't like to kid myself.”

Developmental. The other strongest theme to emerge, cited in various ways by 6 coresearchers (Tony, Nancy, Donald, Anne, Greta, Bill), is authenticity's *developmental* element. In the words of Tony, “Life is like a growth in authenticity.” Nancy expressed the theme similarly: “Being authentic—that would be coming into my own, . . . that's my path, that's my life seeking.” She also expressed it in terms of how she measures or holds people accountable depending upon their age. Anne spoke of this developmental element as “a higher aspect of authenticity.” Saying it was “very subtle,” important for her was the element that, “I can leave myself open to changing my mind . . . depending upon

whether things seem to go in that direction.” Although Greta did not directly articulate a developmental element of authenticity, she appeared to have implied it when she referred to her struggle with her “idea that [authenticity] should be constant. I’ve not come to terms with it, with the reality of it being in and out.”

Lesser themes. While slightly less in density, two other themes in the constellation should also be noted for the importance they held for 3 coresearchers. The first theme, *unique voice or message*, cited by Tony, Nancy, and Bill, was fundamental to their whole concept of authenticity and to life itself. It was Tony’s strong belief, and the basis of his performing work, “that everybody has a unique way of being, has a unique message, and they need to find their voice, and express it.” For Tony, “this is sort of like a basic charge of what life is all about.” In Nancy’s echoing words, authenticity is “expressing who I am. It’s sort of like my life purpose.” Moreover, Bill expressed the theme as one of the “two primary ways” in which he refers to authenticity: “fully claiming my own voice.”

The second theme to be noted is *beyond ego/altered state*. Articulated differently also by 3 coresearchers (Tony, Greta, Bill), this theme refers to a quality of being when one is truly authentic. For Greta, it means “when you’re really out of ego, when you’re in a peak state; . . . when you just are, you are. . . . It’s like there’s grace there, and there’s spontaneity there, and there’s no fault there. It’s just is as it is.” Tony, who, like Greta, also talked about letting go of fears, spoke of something similar that happens for him when he is authentically “being present” with people: “There’s some other kind of energy that goes on there. And it means it’s going into an altered state—an altered state with other people, is when I feel it the most.” Figure 3 presents an illustration of this constellation of themes.

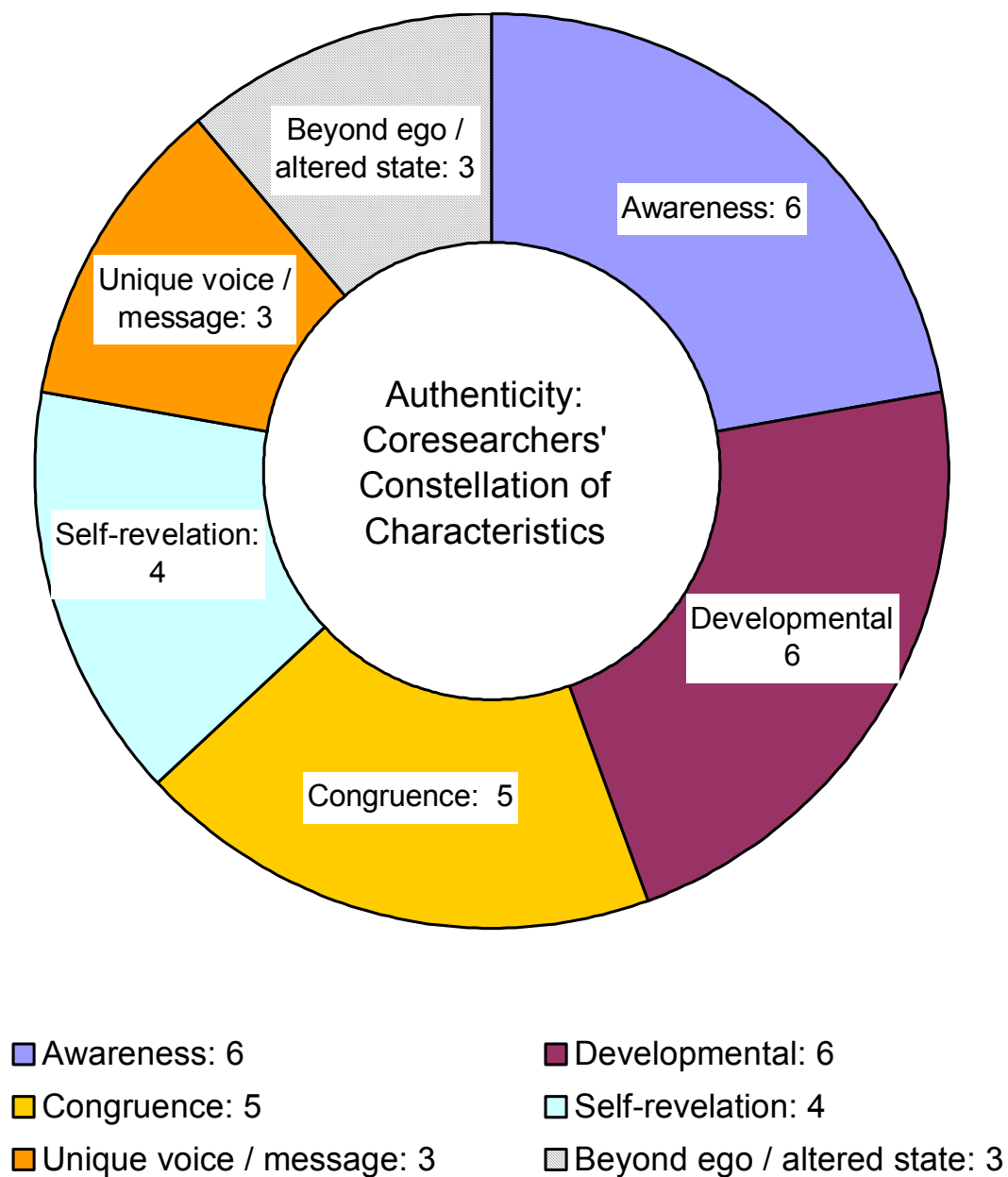


Figure 3. Density constellation of characteristics in coresearchers' meanings of authenticity. Chart denotes the number of coresearchers who cited the listed elements as part of what authenticity means or involves. This chart lists only those elements cited by 3 or more coresearchers.

Discernment/Validation

First of all, as is evident from the responses, the distinction between discerning what it is for them to be authentic in a given situation, and then how they actually validate that they are being so, was a subtle differentiation not always made by the coresearchers. In fact, only 5 coresearchers (Tony, Nancy, Paul, Nicole, Bill) made the distinction, and even in these cases the actual processes they used to determine both discernment and validation were typically very similar or interwoven. Moreover, the validation process was most often cited not so much as confirming when they were being authentic, but when they were not being so. Consequently, the themes noted here surfaced across the two processes, with distinctions made only as warranted. Secondly, although Donald thought that discernment at the factual level “is pretty black and white,” he was alone among the coresearchers in not offering a process of discerning his authenticity at what he called “the emotional level”; he said he was “still learning.” The processes outlined by the other 8 coresearchers varied greatly in degree of expressed details, with Nicole’s being the most detailed. All of the processes, however, involved considerable self-observation. Taking the processes as a whole, four major themes emerged, one with subthemes; one minor theme also emerged.

Internal feelings. By far, the most dominant theme to emerge is the tapping into or reading *internal feelings*, a practice that all of the 8 coresearchers cited in some fashion or another even though they may employ other strategies as well. Nicole expressed the theme vividly when she described her “inner traffic light.” She referred to it as the “visceral kind of feeling I have” that has “a red light, which is when I get to the point where I have very clear ‘no’ to a situation, [and] the green light, when there is this flow of energy and it’s moving.” In addition, Tony spoke of “that internal feeling, when I can

start and go down, to lower down in my body, and I can search and find a physical feeling of, like it clicks in, . . . and there's comfort there." Greta said that "when I can't do it with my mind, . . . the body is the final arbiter."

For 4 coresearchers (Nancy, Anne, Greta, Nicole) internal feelings or the body played a specially important role when it came to signaling or "validating" that they were not being authentic in the situation. Although not fully cited in her earlier remarks, Nancy talked about "an overall feeling of, I'd say, queasy when I don't fully express myself or I'm holding deliberately back or I'm modifying what I'm saying to make an adjustment for how I would anticipate it would be received." Moreover, Anne talked about paying more attention to her migraines as possible indicators that she was overextending herself; and as Nicole noted, "when I'm off . . . even slightly at this point in my life, I get major feedback from my body."

The mind. A parallel theme to emerge is the use of the *mind*. Although the mind is undoubtedly employed at some level in the discernment and validation process by all coresearchers, its active employment was only specifically cited by 5 coresearchers (Nancy, Anne, Greta, Karen, Paul), slightly more than half of those that cited internal feelings. If Greta, as she noted above, goes to her mind first, Nancy, reflecting her quadrant model, reversed the process: "Once I feel it, then I conceptualize, I think about it." Paul especially spoke in terms of thinking. As part of his process of determining "how much of this is genuine," he said that he determines that "just by thinking about what it was that I did, and seeing if I'm on the right track, . . . thinking about it over and over again, . . . making sure that you're looking at it from all sides."

Alone time. Whether they primarily tuned into their internal feelings or used mental processes, 6 coresearchers (Tony, Nancy, Karen, Paul, Nicole, Bill) in one way or

another referred to using *alone time* as part of their process. Both Nancy and Karen were very direct in citing its importance for them. Said Karen, “I need quiet periods. I notice that this knowingness just comes when I’m alone,” whereas Nancy stated, “Even if I go into the bathroom . . . and just stepping aside, and tuning in, . . . then my signals are very clear.” Within this theme, two minor subthemes also emerged: *prayer/meditation* (Tony, Paul, Bill), and *journaling* (Karen, Nicole). Illustrating the former, Tony said that in order for him to “correct” the “fear and anxiety” that he wakes up to “just about every morning,” and find that “physical feeling . . . [where] there’s comfort and it flows,” he has to “do things every day to make that happen. . . . And it’s prayer.” The time alone for Paul in meditation was time to “to try to see how honest you can be with yourself.” Illustrating the latter subtheme, Nicole, who acknowledged journaling “on a daily basis,” stated that “sometimes things, truths, reveal themselves to me just as I am writing.”

Questions. The final major theme to be noted in the process of discernment and validation is the use of *questions*, a practice to some extent cited by all reporting coresearchers except Anne and Greta. Nancy, Nicole, and Bill asked similar types of questions, focusing upon what was best in the situation: “What is it that would be helpful, what do I need to do?” (Nancy); “What feels like the most productive or most loving thing to do in this situation?” (Bill). Karen and Paul posed more internally focused questions. Karen asked, “Is it moving me toward something or away from something? What am I avoiding or what am I going towards?” Tony, reflecting one of the forms of authenticity that was very important for him, that of “being present,” asked a very different type of question: “Who am I going to meet? . . . Who are you going to be present for?”

Involving others. One minor theme that emerged—minor in density but not

necessarily of importance for the respective coresearchers—is that of *involving others*, a practice cited by Tony, Nancy, and Karen. A theme with only modest variations, Tony said that he might ask for “prayers” and “for some counsel,” and Nancy might “tell a friend, or talk to my therapist.” Karen, as part of her discernment process of an impending decision, said she uses her “corporate board . . . [to] at least run it by them.”

Chapter Summary

This section concludes the chapter on the reporting of the data gleaned from the interviews with the coresearchers and their respective secondary respondents. Portrait stories of the coresearchers’ experiences of authenticity and inauthenticity have been presented, as well as the experiences of those who were primarily affected by the coresearchers’ authenticity. Themes that surfaced from these stories and experiences have also been presented. Following that was a presentation of the coresearchers’ meanings of authenticity and how they discern and validate it, concluding with the themes that emerged from those perspectives and practices. The next chapter discusses the implications of these findings.

CHAPTER 5: DISCUSSION

Chapter Overview

Having presented the data and a summary of the findings in the preceding section, in this chapter I discuss these findings in line with the dual transformational goals of the organic approach (see Chapter 3, Method): changes of mind and changes of heart (Clements, 2002). Incorporating the perspectives and insights of theorists previously encountered in the literature, plus the perspectives of a few newly introduced here, the first segment of this discussion, *Changes of Mind*, looks at the various elements more in terms of theoretical constructs and implications. The following segment, *Changes of Heart*, similarly aided by the literature, delineates how the various elements played out in me personally as a result of this study, while where appropriate noting how the elements played out in the stories of the coresearchers. It is within both these sections that you the reader are especially invited to note not only your own theoretical observations, but also how, or the extent to which, the various elements play out in your own life, thus in effect adding your own results and discussion to this inquiry. With the major findings having been discussed, the limitations of the study are then acknowledged, followed by suggestions for possible further research that might extend what was initiated here. The report concludes with some final remarks regarding implications and applications of the results of this study. [Note: In the following discussion, when referring to myself as a coresearcher I use my name; when referring to myself as the primary researcher I use self-reflexive terms such as *I* or *my*, which will be the dominant case in the section, *Changes of Heart*.]

Changes of Mind

To recall, the primary intent of the study was to discover what happens when one is authentic and inauthentic, and more precisely, whether the outcomes (for self and others) from such experiences support or discourage further authenticity. These life-enhancing or life-diminishing outcomes, along with the forces inhibiting and motivating the authentic choice or action, I consider to be the dynamics of authenticity. The study's intent, however, inherently begged inquiry into inextricably related questions, most notably how authenticity is defined, and how the authentic choice is discerned and validated. For purposes of this study, the inner processes related to these questions I construe to be the practice of authenticity. Consequently, whereas the flow of the findings presented in Chapter 4 started with the dynamics of authenticity (following the structure of the interview), in this section the flow is reversed. I first discuss the constellation of the themes that emerged around the coresearchers' meaning of authenticity, and how they discerned and validated it—the practice; then I discuss the outcomes that stemmed from such—the dynamics.

The Practice

Characteristics of authenticity. As noted in the previous chapter, coresearchers did not so much define authenticity in crisp terms but, with varying densities, provided a constellation of its characteristics. One of two most often cited characteristics (by 6 coresearchers) is that authenticity is *developmental*, that is, one grows increasingly more authentic (cf. Tony), or is so more of the time (cf. Greta). The other equally cited characteristic (6 coresearchers) is that authenticity depends upon awareness or being in touch with, on the near end of the continuum, one's feelings, thoughts, needs, and desires (cf. Donald), and on the far end, being in touch with one's soul (cf. Nicole) or the very

Source of Being (cf. Bill). Slightly less in density, 5 coresearchers cited *congruence* or *consistency*, that authenticity depends not only upon one's degree of awareness, but one's ability and willingness to respond to, or act with, that awareness (cf. Nancy). Related to congruence, but cited to a lesser extent (4 coresearchers), is that authenticity involves *self-revelation*, that one reveals to others what one's truth is (cf. Donald, Karen, Greta). Although cited in even less density, but of major importance for 3 coresearchers, is that authenticity involves contributing *one's unique voice or message* to the world (cf. Tony, Nancy, Bill), that doing so is "a basic charge of what life is about" (Tony). The last characteristic thematically cited referred to an expanded quality of being, that when one is truly authentic one has moved *beyond ego* or into an *altered* or *peak state* (cf. Greta). Of these noted characteristics, I will discuss the two most cited ones here, developmental and awareness.

Developmental. It is conspicuous that the coresearchers cited authenticity's developmental and awareness characteristics in the most preponderant densities. Indeed, the most salient insight for me in the whole of the research concerned authenticity's developmental nature. Although in itself not a novel insight to me, the perception of it penetrated to a new depth, with potent new insights regarding the very nature of the developmental project. The developmental aspect was brought out, of course, by Ullman's (1987) research, and by several theorists, from Bugental (1981) who framed authenticity as an endless continuum moving toward an ideal, to Wade (1996) who delineated consciousness and saw authentic consciousness as "the height of most conventional developmental theory" (p. 159); plus, the developmental aspect is obviously the basis for Wilber's (2000) development of the self. Yet for me, the cognitive tectonic shift concerned the nature of the developmental struggle, a shift surprisingly catalyzed by

Horney's (1950) delineation of the three selves:

I would distinguish the actual or empirical self from the idealized self on the one hand, and the real self on the other. The actual self is an all-inclusive term for everything that a person is at a given time: body and soul, healthy and neurotic. We have it in mind when we say that we want to know ourselves; i.e., we want to know ourselves as we are. The idealized self is what we are in our irrational imagination, or what we should be according to the dictates of neurotic pride. The real self . . . is the "original" force toward individual growth and fulfillment, with which we may again achieve full identification when freed from the crippling shackles of neurosis. Hence it is what we refer to when we say we want to find ourselves. In this sense, it is also (to all neurotics) the *possible* self—in contrast to the idealized self, which is *impossible* of attainment. (pp. 157-158)

As will be noted from above, Horney distinguished between *knowing* ourselves as we are—the actual self—and *finding* ourselves, that is, reclaiming our real self.

Thus, given Horney's perspective on the selves, the authenticity developmental project appears to be threefold: (a) growth in awareness and acceptance of the full reality of who we really are developmentally at any given time—body and soul, healthy *and neurotic*, (b) death to who we are not—our idealized (or fictionalized) self (or selves), and (c) reclaiming, realigning, and re-identifying with our real self. None of these projects are minor ones. Indeed, it is project "a" above that prompted the exploration on the self in Chapter 2, such exploration, of course, being merely an initial focusing point for the *nature* of who we are as "soul-full" beings. Within that, who each of us is in our particular configuration of being healthy and unhealthy (i.e., Horney's neurotic), is a whole other matter. Furthermore, Horney argued that the idealized self—a compensatory self construction—operates within the unconscious, and unearthing the fact of it and releasing its hold is no minor project (see Horney, 1945, 1950).

In relation to the quest for greater authenticity, this idealized self appears to assert itself in the most insidious ways. For Horney (1950), the idealized self—the grandiose and neurotically constructed perfection fantasy of who one is or ought to be—is

characterized by its driving sense of shoulds: I should be this way; should do this, not do that. Horney unfurled a lengthy list, a sampling of which is: “should be the utmost of honesty, generosity, considerateness, justice, dignity, courage, unselfishness. . . . Able to endure everything, should like everybody, . . . should not be attached to anything or anybody. . . . Should always enjoy life . . . be spontaneous, . . . control feelings” (p. 65). As a result, with its tyranny of shoulds, the idealized self plays an insidiously derailing role in the authenticity project: “*the energies driving toward self-realization are shifted to the aim of actualizing the idealized self* [italics added]” (p. 24). In short, incorporated within the very quest for greater authenticity can be an unconscious should system of the idealized self co-opting the endeavor.

In the previous chapter, the impact of this idealized self came through not so much in the coresearchers’ authenticity stories but in accountings of inauthenticity. In her incident with her client and his daughter, Nancy stated that “I should have stood up to the father,” and in her deposition with the opposing attorney, “I knew I should be saying something to stay clear, to have it gel. You know, to have been feeling like, I’m saying the right thing, doing the right thing.” Anne, regarding her getting involved with the dance company, said that “it seemed nonaltruistic to say no,” and that “I guess . . . I felt like I owed him.” Greta talked about “pressing with an ideal . . . that I should be authentic all the time,” and about her “inner critic” that was “merciless.” Regarding his high school incident, Bill talked about the impact of feeling a sense of shame, judging himself quite harshly for having been so cowardly. Yet perhaps Nicole insinuated the intrusion of the idealized self most directly:

My biggest angst, and what probably pulls [me] toward more inauthenticity, is when I think I’m supposed to be somewhere, where I’m not; or [I] think I’m supposed to be feeling something differently, or be in a different state of being. It comes out of some

expectation or some role or some “should” that I’m putting on myself, and that creates inner turmoil.

In contrast, Tony was quite clear regarding the limits of his development within his inauthenticity story. Besides the fact that he felt that his verbal lashing of his friend was an authentic part of himself being expressed, he acknowledged that “I could have conceivably stood up and said, ‘Just a minute. This is all wrong.’ But there’s no part of me that could have mustered that up under those circumstances. I was not strong enough to do that.” In this instance Tony appears to have exemplified, at least in some measure, a release of the idealized self, and acceptance of the developmental level of his actual self. Additionally, Tony’s acceptance of his level of development evokes St. Paul’s woeful admission, “I don’t do what I would like to do, but instead I do what I hate” (Rm. 7:15 [*Good News for Modern Man*]; cf. Rm. 8:19 [*Revised Standard Edition*]), an acknowledgement of being prey to the dark side of his nature. Edgar Allan Poe (1845/1982) graphically depicted this experience in his poignant tale, “The Imp of the Perverse.” Indeed, Nancy characterized part of her growth from the pain of the aftermath of her divorce as greater appreciation of the dark side of life. In sum, though, it is obviously no small matter to break through all the subtle should tendrils of the idealized self, especially given exacerbating cultural overlays—to face one’s shadows and come to a forthright appraisal and equanimous acceptance of one’s actual self.

Awareness. As noted earlier, the other characteristic of authenticity cited with equally strong density was awareness—awareness of one’s thoughts, feelings, needs, and desires, or even of one’s soul and connection with one’s Source of being. Cited strongly as well in the literature survey (e.g., Bugental, 1981; Jung, 1985b; Wade, 1996; Wilber, 2000), awareness appears as a sine qua non of the developmental nature of authenticity: one’s

degree of authenticity is contingent upon one's level of awareness (although in Nancy's perspective, not merely awareness alone). Of course, growth in awareness—or as it is often referred to, consciousness—is the very heart of psychological exploration, from psychoanalytic and depth psychology to transpersonal psychology. It is the heart of all intrapsychic work to reduce the barriers of resistances and allow the unconscious into consciousness: to face and own the dark, unsavory elements in our psyche as well as—according to the transpersonalist view—our essential nature rooted in the Divine (cf. Watts, 1972; Wilber, 2000). In other words, to wake up to the full gamut of what-is-so, is a lifetime project, as Hillevi Ruumet's (1997) helical model of psychospiritual development delineates, and Jung's (1963/1989) stunning autobiography makes patently clear. In the study, for me the most poignant observation regarding the breakthrough into awareness is Donald's reflection on his 10-year affair:

There were positive things about that experience that I still cherish. But it was all couched in this lie, . . . what was real and what wasn't real? Clearly, inside this living lie was something very real and very authentic; but . . . it was enveloped by this lie. It went through space and time encapsulated by a lie, and that is a strange way to think about a major portion of your life.

(For a very dramatic example of facing one's worst fears and allowing the unconscious into consciousness, see Jung's account of the effects of entering the cathedral square in his youth, pp. 36-40 in the work cited.)

It seems inherent to the notion of consciousness that how one cognitively constructs one's world (cf. Kelly, 1955; see also Puhakka, 1994) has paramount implications for how one construes what it means to be authentic. I want to explore here the possible implication of this notion of awareness as demonstrated both by the reviewed literature on the self and the authenticity reports of 2 coresearchers and their secondary participants.

In the reviewed literature, there is a wide gap between views that limit the self to being individual in nature—such as the psychoanalytic perspective (cf. Kohut, 1977, 1985; Winnicott, 1965)—and those that maintain its essential communitarian nature, such as the transpersonal perspective (cf. Ogbonnaya, 1994; Plattel, 1960/1965; Wilber, 2000). In this study’s authenticity stories there is a noticeably wide span between Paul’s expressed approach to authenticity—“I have always justified being selfish just thinking that if I don’t take care of myself I can’t take of others”—and Bill’s cafeteria plate metaphor that “to fully claim and honor my truth means . . . being willing to own all the plates down to . . . my inextricable interconnectedness with all beings and the very Source of Being.”

The implications of one’s essential conception of the self and one’s operational form of authenticity seem to come into play most dramatically in the process of discernment: What data and reference points play influential roles in determining the authentic choice? If one sees oneself as the only significant reference point, then one type of choice is made; if one sees oneself as essentially embedded in communitarian reality, then a quite different choice might possibly be made. In the authenticity stories of the coresearchers cited above, by his own account Paul clearly made his decisions regarding involvement with the investment company based solely upon his own reference point: “The authentic thing I did in the first place was to not give [in]” to Monica; in Bill’s case, he clearly struggled with how not taking the apartment would impact Ben.

Related to the above, I want to note a further implication of awareness: that the degree of expanded awareness that one brings to the authentic choice qualitatively affects the outcomes that flow from that decision. Although a larger discussion on outcomes of the authenticity and inauthenticity incidents will come later, it at least seems interesting

to note here the respective outcomes of the incidents referenced above. In Paul's extended story, the short-term outcome for Monica, "was not good, not good at all." Monica was upset, not because Paul went into business (which she encouraged him to do), but because of his way of going about it, and that he did not take her deeply felt concerns into account. Reported Monica: "I saw it as selfish. I saw it as not checking to make sure that what he chose to do met his commitment to me to start being a financial partner. . . . You know, I've got to count here too." In Bill's extended story, initially Ben was greatly disappointed that Bill decided not to take the apartment, though "not without some level of understanding"; but then Ben "fell into a path that just kept unfolding in the most amazing way." Although the stated longer term outcomes for Paul and Monica were limited, certainly, by both of their reports, an expanded sense of awareness—the need for Paul to take Monica's interests into account (which largely came through therapy and the possibility of divorce)—in itself produced "positive" results. Correlating expanded or more inclusive awareness with quality of outcomes stemming from such awareness or inclusion is not of itself very striking. The intriguing part for me was seeing the correlation seemingly play out so congruently with what one might expect.

Digression: Narcissism and this study. Because Paul openly referred to his selfishness (with Monica providing her own perspective of it as above), and Nicole acknowledged feeling some sense of selfishness in her inauthenticity story, a short interjection seems warranted here. The focus of this study has very concertedly been on authenticity and elements attendant to it, and the review of literature stayed within that focus. However, at times looming in the background of this exploration has been the element of narcissism. Pulver (1986) pointed out that the term was originally coined by Havelock Ellis in 1898, but as a clinical term with a convoluted history, it now has a confusing variety of

meanings and connotations, a term overused and abused. *A Glossary of Psychoanalytic Terms and Concepts* (Moore & Fine, 1967) defines narcissism as “a concentration of psychological interest in the *self*. This may range from healthy self-esteem and normal concern about oneself to pathological forms of brooding, and to such severe degrees of self-preoccupation as that of the schizophrenic . . . ” (p. 62). This definition obviously spans a broad continuum. As Ruth Redington (1999) argued, “inasmuch as all people share the task of managing their self-esteem and developing healthy self-love, narcissistic issues are endemic to the human condition” (p. 11). More pointedly, in her description of authentic consciousness, Wade (1996) observed,

Consciousness at this level is characterized by paradox, especially on the individual-social dimension (Maslow, 1971, 1982; Loevinger, 1976; Graves, 1981). Acts are simultaneously selfish and unselfish: the individual is equally concerned with his own personal growth and with the welfare of all human beings. The Authentic person pursues what he desires, but never at the expense of others, and in such a manner that serves the greater good, not his alone. He is committed to his own pursuits and does not suffer fools gladly, often feeling hampered by less evolved people when they impede his personal progress. (pp. 163-164)

If narcissism, as “a concentration of psychological interest in the self,” is measured on a continuum, much in the manner of the continuum for authenticity as suggested by Bugental (1981), it certainly was not, and is not, the position of this researcher to assess where any one of the coresearchers might fall on either such continuum. Although developmental variation among the coresearchers might be presumed, it seems prudent to recall Wilber’s (2000) observation that “individual development through the various waves of consciousness is a very fluid affair. Individuals can be at various waves in different circumstances. . . . Overall development is a messy affair” (p. 439). In such light, the only meaningful developmental variations are within each individual, not between them. Given these notations, my intention of singling out the above pair of incidents and

outcomes is meant solely to highlight possible differences of expanded notions of the self, and the possible ramifications of those differences if operationally applied within attempts for authentic expression (see Friedman, 1983; Friedman & Macdonald, 1997).

Discernment/Validation. To recall from the previous chapter, only 5 coresearchers made the subtle distinction between discerning what it is for them to be authentic in a given situation, and actually validating that they were so. Even in these cases, the processes were often similar or interwoven. One coresearcher (Donald) said he was still learning about discerning what he called “emotional authenticity,” and did not delineate his process for doing so. Taking the processes overall, four major themes emerged (one with two subthemes), plus one minor theme.

With Donald excepted, all 8 coresearchers (cf. especially Nicole, Tony, Greta) cited getting in touch with or reading *internal feelings* at least as part of their discernment/validation practice. For 4 coresearchers (cf. Nancy, Anne, Greta, Nicole), noting internal feelings or body signals especially comes into play in validating when they are *not* being authentic. Although the *mind* is undoubtedly employed at some level by all coresearchers in the discernment process, only 5 specifically cited it as a key component of their process (cf. especially Paul, Greta, Nancy). Expressed variously, the need for *alone time* for the discernment process was cited by 6 coresearchers (cf. especially Nancy, Karen), and as part of that, *prayer* or *meditation* was important for Tony, Paul, and Bill, whereas *journaling* was important for Karen and Nicole. Also cited by 6 coresearchers was the use of questions, some focusing on the needs of the situation itself (cf. Nancy, Bill), whereas others focused more internally (cf. especially Karen, Paul). Finally, a minor theme in density, but again, not necessarily of minor import for 3 coresearchers, was *involving others* in the discernment process (cf. Tony, Nancy, Karen).

With the above recollections, it is also good to recall that Chapter 1 noted the immense depth and complexity of the human being, a topic then explored at some length in Chapter 2. Given such complexity, for me one of the striking features of the reports on discernment and validation is the relative simplicity of the processes the coresearchers cited: noting the body with its resident inner feelings, or assessing things mentally. Indeed, even the comparatively sophisticated Ignatian discernment process (cf. Appendix A) depends, to a great extent, upon those two basic discernment instruments, which appear to be our primary instruments for making our way through the world. One critical element of discernment, however, is how finely tuned those internal sensing instruments are. Donald's acknowledgment—which perhaps speaks for most of us—that at times he was “not aware of things that are going on emotionally” evokes Howard Gardner's (1983) notion of *intrapersonal intelligence*, and suggests that honing such intelligence is a major area for development of authenticity. Gardner maintained that the core capacity of intrapersonal intelligence is

access to one's own feeling life—one's range of affects or emotions: the capacity instantly to effect discriminations among those feelings and, eventually, to label them, to enmesh them in symbolic codes, to draw upon them as a means of understanding and guiding one's behavior. . . . At its most advanced level, intrapersonal knowledge allows one to detect and to symbolize complex and highly differentiated sets of feelings. (p. 239)

Daniel Goleman (1995) advanced a more succinct notion of the same idea, *self-awareness*, stating that it is “an ongoing attention to one's internal states, and “is akin to what Freud described as an ‘evenly hovering attention’” (p. 46).

An inherent factor of increased self-awareness is what one can or does allow to register within awareness. Earlier we noted that psychological growth involves reducing the barriers of resistances. Arthur Hastings (2002) pointed out that even in the face of

preponderant evidence, people will often still resist the thrust of evidence and logic. In Chapter 1, I acknowledged my own resistance to facing and owning various elements, various what-is-so-ness, of my psyche. Several coresearchers also acknowledged their resistances, although Paul was the most explicit:

I thought I was on the right track with my wife, and I wasn't even looking at it. I didn't even have to look at it from all sides. I just had to confront it, and knew damn well that I wasn't on the right track. But that was one of the things that I avoided doing. I didn't want to look at it. So I didn't.

However, beyond our resistances of whatever magnitude, Bugental (1976) argued that “each of us is invisibly crippled. I believe quite literally that each of us is a handicapped person, diminished in vitality, and intuiting, either acutely or vaguely, that our nature holds unrealized potentials” (p. 2). Equally as literally, Goleman (1995) pointed out that physiologically we all naturally have a blind spot, that “gap in our field of vision that results from the architecture of the eye” (p. 15). During the time of this research study, I went through a program in vision therapy in which I was introduced to my ocular blind spot. It proved to be a potent awareness for me. In Goleman’s description,

At the back of the each eyeball is a point where the optic nerve, which runs to the brain, attaches to the retina. This point lacks the cells that line the rest of the retina to register the light that comes through the lens of the eye. As a result, at this one point in vision there is a gap in the information transmitted to the brain. The blind spot registers nothing. Ordinarily what is missed by the one eye is compensated for by the overlapping vision in the other. (p. 15)

For me, what is especially striking about this physiologic fact is that it takes both eyes to compensate for the blind spot; it takes both eyes working in consort to enhance depth perception also. Translated to purposes here, on several occasions during the research and reporting of this study, when I internally wrestled with a particular approach, I discovered the benefit of reaching out to others for information to make the best decisions about how to proceed. Being personally predisposed to self-referencing (being monocular, one might

say, common to enneatype Fours), I found that only through involving others who were affected by my decisions would I get the full information to make what appeared to be the most life-enhancing choices for all concerned. Although among the coresearchers seeking outside help as part of the discernment process was only cited by Tony, Nancy, and Karen, and thus surfaced only as a minor theme in the data tabulations, it now seems far more important as a factor in making truly authentic choices. Moreover, the need to go outside one's insular self—the need to go beyond the plural selves of the persona-communal of Ogbonnaya (1994)—to the binocularity effected by involving other selves, suggests Plattel's (1960/1965) notion of being-a-person as coexistence, and implicates the whole notion of communitarian reality. In this light then, it appears that authentic discernment involves not just plumbing one's internal depths, but necessitates the depth of field effected by first taking into active account the full relational and contextual circumstances in which one finds oneself. Both Nancy, who heavily considered the long-term impact upon her children in her decision to get divorce, and Nicole, who was very concerned about Mark taking offense in the early setting of boundaries and about noting the age difference, demonstrated this broader contextual stance. Given the earlier observation regarding differences in discernment styles (cf. Chapter 2), seeking outside vision might be the natural predisposition of Jungian extraverts, and a growth edge for introverts.

Although I have focused here upon the awareness aspect of discernment/validation, specifically the benefit of binocular vision as effected by the perspective of others, it is good to recall that 4 coresearchers cited self-revelation as a key aspect of what it means to be authentic, and 3 coresearchers cited the need to contribute one's unique voice or message to the world. Both of these characteristics address the binocularity referred to

here: Not only does authenticity seem to require that one go beyond one's own self-referencing to get the necessary extended information to make a more life-enhancing choice (especially when others are directly affected by the outcome), but reciprocally, authenticity seems to require expressing one's unique vision or voice to others so that *they* might have the benefit of binocularity—or perhaps more appropriately, “multiocularity”—in making their choices. To the extent that *I* withhold my perspective from you, I deprive *you* of a fuller perspective, a more complete awareness. In the words of Jung (1993), “Ultimate truth, if there be such a thing, demands the concert of many voices” (p. xiv). [Note: It seems likely that to the degree that one expresses one's perspective with an egoic disinterestedness similar to the eye that just sees and does not judge, increases the possibility for full reception within the hearer. Such, of course, is the basis for using I-statements when sharing one's perspective. Examples of I-statements include: “I feel . . . ,” “I think . . . ,” “I see . . . ,” and so on, staying within the focus of one's own experience.]

One mode of discernment that did not formally surface in the self-reports is that of intuition, a special mode of knowing that warrants inclusion here. Frances Vaughan (1998) described four levels of intuitive awareness: physical, emotional, mental, and spiritual. The first three of these might be considered refined self-awareness or intrapersonal intelligence as referred to above. For example, according to Vaughan, intuition at the physical level allows one to “sense danger when there are no sensory clues of its presence” (pp. 185-186). At the emotional level, intuition includes “instances of immediate liking or disliking with no apparent justification, or a vague sense that one is inexplicably opposed to do something” (p. 187). Nicole's stories, both the authenticity and inauthenticity incidents, exhibited strong evidence of this level of intuitive

awareness. In Nicole's authenticity story, she was immediately drawn to Mark, and yet in her inauthenticity story when the guest arrived, the "experience . . . was jarring." Tony's cited actions advancing his connection with Kristen certainly appear to be another example. Vaughan held that "intuition on the mental level refers particularly to those aspects of intuition related to thinking . . . often associated with problem solving, . . . and scientific inquiry" (p. 189). However, Vaughan's depiction of spiritual intuition is of special interest here, partly because it seems to have been demonstrated within at least one of the coresearcher stories (Greta), but also because it points to the advantaged moments of deeply authentic knowing and being:

Pure, spiritual intuition is distinguished from other forms by its independence from sensation, feelings, and thoughts. In a discussion of intuition in spiritual psychosynthesis, Assagioli considers intuition as an independent psychological function which is "synthetic" in that it apprehends the totality of a given situation or psychological reality. Assagioli says: "Only intuition gives true psychological understanding both of oneself and others" [Assagioli, 1965, p. 220]. In its purest manifestation, Assagioli maintains, intuition is devoid of feeling, and as a normal function of the human psyche, it can be activated simply by eliminating the various obstacles to its unfolding. (pp. 191-192)

Perhaps spiritual intuition might be inferred as an essential part of what Greta referred to when she talked about her authenticity experience with Ellen as being "back to pulling a plow together" and "moving from judgments of her to being with her in the moment as a person." In this sense, spiritual intuition seems to infer Tony's concept of authenticity as presence.

As Vaughan (1998) observed about Assagioli's views on spiritual intuition, "paradoxically, the cues on which intuition depends on other levels are regarded as interference on this level" (p. 192). However, what seems to be interference on even the other intuitive levels, is the degree of resistance (at whatever level of unconsciousness) one has to being aware at all, a phenomenon cited earlier. One antidote to resistance, of

course, is trust, and Vaughan pointed out that “learning to trust your bodily responses is part of learning to trust your intuition” (p. 186). Bodily responses played a key role for the coresearchers, as the following section on discernment criteria indicates.

So far this discussion on discernment has focused upon modes of awareness. I now wish to highlight a critical element of the discernment process: the criteria against which the awareness is gauged. Although to some extent embedded within the last chapter’s summary of themes, the criteria did not get specifically isolated out as such. Tony implied that for him the discernment criterion is finding “a physical feeling of, like it clicks in, you know, and there’s comfort and it flows,” and for validating his authenticity, he checks the “light in other people’s eyes.” Anne noticed physical symptoms, such as whether she was feeling drained or getting migraines, and Greta noticed feeling “incongruent” and “no longer comfortable.” Nancy, Karen, Paul, Nicole, and Bill often expressed the criterion as a question, such as Nancy’s “What is it that would be helpful?” Karen’s, “Is it moving toward something or away from something? What am I avoiding or what am I going towards?” Paul’s, “How much of this is BS and how much of this is genuine?” Nicole’s, “Is this right or not?” and Bill’s, “What would be the most productive or loving thing to do?” Nicole also noticed fears and resistances and whether something felt like a clear channel or not; Bill also monitored life-nourishing impulses versus life-draining ones.

Although one might question further the criterion behind “helpful,” “right,” or “most productive or loving,” to infer from Maslow (1982), that criterion resides within the lived experience of the situation: “The new experience validates itself rather than by any outside criterion” (p. 45). It is also of interest to note that the coresearchers’ expressed criteria, although not so pointedly stated, seem to be broadly congruent with the Ignatian

criterion: impact upon one's felt relationship with God: "Do I feel closer to you or more distant from you? Do I sense that you are pleased—or displeased? Do I feel increased peace, joy and consolation, or an onset of unrest, sadness and desolation?" (Smith, 1983, p. 241; see also Appendix A). Such relationship was foremost for Kierkegaard (1847/1956), whose approach to expressing the criterion for deep authenticity was succinctly stated in the very title of his book, *Purity of Heart Is to Will One Thing*. For Kierkegaard, that "one thing" is "the Good," and the Good is the will of God. The above thread, from the criteria of the coresearchers' questions to the criterion of Kierkegaard, suggests to me that it is the same impulse or current, variously expressed, running through all: the Divine Spirit. It is the current that the Sufi poet Jalāl al-Dīn Rūmī (n.d./1940) seems to have had in mind in his line, "Not only the thirsty seek the water, but the water seeks the thirsty as well" (*Mathnawi* 1:1741), an idea that I have long inferred into Michelangelo's famous Sistine Chapel painting of the outstretched arms of Adam and God (cf. Coughlan & Editors of Time-Life Books, 1966).

Dynamics: Authenticity Incidents

Inhibiting concerns. As noted in the summaries of the previous chapter, the dominant theme that runs through the concerns about being authentic in the cited situations, at least in part, was a fear for themselves, a fear that they might lose something. Some feared losing a friendship (cf. Donald, Nicole, Bill), or in the case of Tony, scaring away a desired marriage partner. The loss of image, how they would be viewed by others, was a major concern for 3 (cf. Nancy, Anne, Karen), plus the shattering of one's own self-image (Nancy). One minor subtheme surfaced, a concern for how their authenticity might negatively affect others (cf. Nancy, Nicole, Bill).

Clearly Jourard's (1964) statement, that "there is probably no experience more

horrifying and terrifying than that of self-disclosure to ‘significant others’ whose probable reactions are assumed, but not known” (p. 24), played out in some measure for most of the coresearchers, although obviously there was a broad range to the measure. In the more pronounced examples, Donald put off having the conversation with Peter for 2 years, at which point it finally vented in dramatic form; in Nancy’s case, although she did indeed get the divorce, she acknowledged at the time of the interview that she still was not able to tell her mother about it: “I mean, she would have just snapped—she’s 80.” Whether or not Nancy’s nondisclosure to her mother would have been appropriate given Nancy’s serious concerns in envisioning a dire impact upon her mother, the point to be made here is that the nondisclosure was based upon an assumption—however justifiable—not known data. In this case such data might have been achieved only with direst results. Yet by the same token, such nondisclosure might also prevent a deeper I-thou relationship (cf. Buber, 1970) with her mother, a prospect one might assume to have mutual benefit (cf. Karen’s assessment of the effects of not having the conversation with her business partner). Weighing such real concerns and possible benefits seems to be the crux of the authentic challenge beyond issues of courage and personal safety.

One major impetus behind this whole research effort was to explore the basis for our assumptions and fears. Heuscher (1986) related all such fears to concerns about death: “Death is the ultimate source of anxiety, since it is an ever-present threat to all that we are, own, and cherish” (p. 311). Karen explicitly cited the ultimate connection to death regarding her own fears, but certainly the other coresearchers felt a threat of losing something that they cherished, even if they did not make Heuscher’s ultimate connection to death. With Heuscher’s contention, it seems important to remember James’ (1890/1950) notion that “the body is the innermost part of the *material Self*” (Vol. I, p.

292), but by extension that layer of the Self includes all that with which one identifies, “not only his body and psychic powers but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works . . .” (Vol. I, pp. 291-292).

Nestled in James’ list of what a person identifies with, is reputation. As noted above, 3 coresearchers were concerned about image, how they would be viewed by others (competence being a major concern). This was a surprisingly low density, although I sense the age demographics of the coresearchers (40s to 60s) played a part in that. The degree that a concern for image is a factor for the other coresearchers in other situations, is not discernable from the stories shared here. It may or may not be. Yet I know in my case—and I did not cite image as a factor in my story—concern about what others might think has often restricted my authenticity. Although it was not a notable factor in *this* case, and as an overall factor in my life it seems to be lessening, it certainly was a factor in my inauthenticity incident (I was also 40 years younger at the time). Anne and Karen pointed out that their concern for image was directly tied to a fear of rejection. This is no minor fear, as James (1890/1950) noted regarding the social self, “no more fiendish punishment could be devised . . . than that one should be turned loose in society and remain absolutely unnoticed by all members thereof” (Vol. 1, p. 293).

It was also surprising to me that only 3 coresearchers cited the fear or concern about how their authenticity might negatively impact others; again, however, others may have harbored such concern at some point but failed to acknowledge it during the interview. It was surprising because for me such concern was, and is, a major consideration, and major resistance factor, in choosing what personally feels like the most authentic choice or action. Visioning Ben stranded out on the street was the central angst of my decision process, and chief threat to what felt like the most authentic choice. How much of such

concern was, and is, rooted in genuine altruism toward another is another matter, of course. Just considering James' notion of the extended material self, and Heuscher's notion that anxiety around death includes all that we cherish, it seems impossible to claim that my concern for Ben was not in some way a concern for myself. Yet on the other hand, as the cited communitarian and transpersonalist theorists infer (cf. especially Ogbonnaya, 1994; Plattel, 1960/1965; Wade, 1996; Wilber, 2000), the more authentic one is, the more one functions from the authentic or core self, the more questions about altruism become moot: The transpersonal *We* reigns. In Wilber's (2000) words, "the more we go within, the more we go beyond. In the extraordinary archeology of Spirit, the deeper the level, the wider the embrace—the within that takes you beyond" (p. 538).

Motivating forces. The motivating forces to be authentic in the situations varied more than the inhibiting concerns. However, *undeniable* internal and/or external pressures—appearing almost as a *source of pressure continuum*—along with *physical-body dynamics*, surfaced as the major themes (5 coresearchers). Of course, the two themes were often connected: Internal pressures included *physical-body dynamics* and also the need to be *true to oneself* (4). The theme of *previous positive experiences* of being authentic surfaced as a motivating factor for 4 coresearchers, a fact of special note to me: As has been stated earlier, a primary impetus behind this whole research effort has been to discover whether the experiences of authenticity encourage or discourage further authenticity.

Undeniableness as a major motivation for authenticity was one of the most surprising results of the entire study. Perhaps in some naïve, idealistic sense, I expected all the authentic choices or actions to have been more distinguished by summoning of courage to follow one's authentic pull or call in the situation in the face of concerns or fears. I

refer especially to the type of courage that Koestenbaum (1991) talked about, “to choose freely to tolerate anxiety” (p. 193), or that Kohut (1985) defined as “the ability to brave death and tolerate destruction rather than to betray the nucleus of one’s psychological being, that is, one’s ideals” (p. 6). Clearly this form of courage was indeed evident, for example, in Nancy’s decision to get divorced; in Anne’s dealing with her anxiety about stepping outside her comfort zone; in Karen’s risking her professional stature; in Nicole’s setting of limits to the relationship, and admitting the age difference factor, and thereby risking the end of any possibility of friendship with Mark; and in Bill’s choosing to live with anxiety around Ben’s fate.

However, if Koestenbaum’s (1987) paradoxical notion about the “inevitability of courage” (p. 177) is taken into account, then courage played a larger part than I would normally grant from undeniableness as motivating factor: Their sense of undeniableness, whether sourced from internal or external pressures, seems very akin to what I take Koestenbaum to mean by his phrase inevitability of courage. To understand Koestenbaum’s phrase, it is important to take into consideration his extended notion on that score, that “courage is tied to maturity, is connected intimately with living life fully” (p. 177). In this sense, Tony, with all concerns rubbed out of him, apparently dove into life more fully with his bold advances; Nancy did what she had to do to have, in her mind, a more life-sustaining situation for herself and the children; external work situation pressures finally came to the point where Donald had no choice but to have the conversation he was avoiding if he were to save his department; Bill did what he had to do to feel more connected to the school community, not more alienated from it. Koestenbaum’s notion makes increasingly more sense to me: even if one ultimately has to take the risk, it still takes a mustering of courage “to suck in the gut,” as it were, and

leap. In this sense, Koestenbaum's notion marries well with that of Moustakas (1956) who argued that

The organism has different potentialities, and because it has them it has the need to actualize or realize them. The fulfillment of these needs represents the self-actualization of the organism, a constant emerging of self, of one's "nature" in the world. . . . Thus, the goal the individual most wishes to achieve, the end which he knowingly and unknowingly pursues, is to become himself. All reality is this process of becoming, and all life is one, a constant urge to become. (p. 273)

Moreover, Moustakas' contention seems to put more context around Jung's (1971) declaration regarding the limits of free will:

The self acts upon the ego like an *objective occurrence* which free will can do very little to alter. It is, indeed, well known that the ego not only can do nothing against the self, but is sometimes actually assimilated by the unconscious components of the personality that are in the process of development and is greatly altered by them. (pp. 142-143)

Authenticity outcomes: Coresearcher and secondary participant. As stated in the introduction to this report, and reiterated in this chapter, a primary concern of this study was to discover if outcomes, both short- and long-term, from authenticity and inauthenticity encourage or discourage further authenticity. I was interested in outcomes not only for the coresearcher but also for the individual most affected by that authentic choice or action. I will presently focus on the outcomes of the authenticity incidents.

To recall from the Chapter 4 summaries, from the authenticity experiences, outcomes for all coresearchers in the short term were either life-enhancing (2 coresearchers) or of mixed assessments (5 coresearchers); in the long term, the outcomes were consistently life-enhancing, and in two instances, short- and long-term outcomes were not distinguished. Both Anne and Nicole unequivocally indicated that their short-term outcomes were life-enhancing (Nicole: "It was such a relief when I did it and found out I didn't lose the relationship"); Greta and Paul, who did not distinguish between short- and

long-term outcomes, stated overall outcomes as life-promoting. Examples of mixed assessments are Nancy, who initially reported life-promoting outcomes, and later reported very painful experiences resulting from the divorce; and Donald who felt “multiple emotions” after his confrontation. One of those emotions was relief, a theme that ran through 4 coresearchers’ reports, a theme perhaps to be expected when pressure—whether internal or external—was cited as a dominant motivating force. For the long term, all coresearchers except Karen, who guarded her assessment, consistently expressed life-promoting outcomes for themselves. Tony and Nicole stated the obvious, that respectively they each had married as a result.

As a result of their authenticity, the coresearchers, with the exception of Donald, who saw primarily diminishing outcomes for Peter in the short term, generally cited life-promoting or mixed results for their respective secondary participants. Both Tony and Nancy noted that it challenged the other person to greater authenticity. For the long term, with the exception of Karen who could not determine such outcomes, coresearchers envisioned primarily life-promoting outcomes for the secondary participants.

The secondary participants themselves largely reported experiencing mixed emotions or missed experiences in the short term, but mostly expressed the long-term outcomes in life-enhancing terms. The short- and long-term outcomes for Kristen and Bob, although via highly contrasting authenticity incidents, involved the break-up of their respective marriages, a painfulness whatever may have been other life-promoting elements. Like the coresearchers, though, overall the secondary participants also expressed long-term outcomes in strongly life-enhancing terms.

Three secondary participants (Kristen, Bob, Paul) cited similar outcomes that especially deserve noting: They were challenged to be more authentic themselves.

Kristen emphasized that Tony's authenticity not only challenged her, but also her husband, Jim:

It catapulted *me* into being able to be authentic. It's almost like authenticity kind of had a domino effect upon me. . . . That one situation . . . really caused me to be authentic in a lie that was our marriage of 15 years. Authenticity breeds authenticity, maybe. . . . I think by me being honest with myself, it helped Jim to look at himself to the point where the whole marriage broke up.

Bob said that Nancy's decision "forced me to fall back on my own resources, and get my own sense of self again. . . . It sort of helped to push me over the edge." He saw it all as a good thing, because he was able to move past his denial and face "the negative emotions" which he had rejected throughout his life. Paul's case seems particularly interesting because his way of being authentic, by his own assessment, was to be selfish. In so doing, he triggered a very strong reaction from, and a surprising blessing for, Monica:

One of the real blessings for me . . . was that I really found . . . my voice and a lot of strength that I didn't have to stand to up to him. . . . I found respect for myself and my life, whether or not it included him.

Dynamics: Inauthenticity Incidents

Determining factors. Of the 8 coresearchers who related inauthenticity incidents (Paul being unable to remember such an instance), all but Tony cited some form of fear for themselves or the need to protect someone as at least one determinant behind their own assessed inauthenticity. Given that the need to protect is another face of fear, fear showed up in various guises, such as Anne's fear of isolation, Bill's fear of a fight with the girl's father and of losing standing with friends, Donald's wish to protect his daughter, and Nancy her client. Beyond the fears, Karen and Nicole cited a concern for fairness as well.

That coresearchers experienced themselves being inauthentic in the face of some of their legitimate fears and the need to protect was not surprising. Indeed, as Nyberg (1993) suggested, and even Bok (1978) allowed, perhaps "being inauthentic" at times might

even be appropriate. If at times varnishing the truth is appropriate as Nyberg suggested, it does raise the good question of whether such perceived inauthenticity is actually inauthenticity at all. Huston Smith's (1995) observation cited in Chapter 2 regarding the comparative nature of truth comes to mind, particularly the East Asian view of truth that holds that "an act or utterance to be true to the extent that it 'gestalts' . . . a situation in a way that furthers a desired outcome—in China's case, social harmony" (p. 46).

The issue raised above is a provocative one, and I will implicate the issue in the following section. First I want to note the concerns about fairness that Karen and Nicole cited. Such concerns seem rooted in genuine caring for another, indeed, sourced in healthy identification with the other, and a sense of we-ness. Yet given the earlier discussion on the developmental aspect of authenticity, *to the extent* that a "should" system is operating and derailing authentic self-expression, then such restriction upon the real self might also indicate the ascendance of an idealized self.

Basis for classification. The interview question asking coresearchers to explain why they classified their incident as inauthentic was the last question added to the interview schema. It was the result of conversations with my dissertation committee and colleagues over the haunting question: Is one ever *really* inauthentic? The coresearchers generally classified their inauthenticity incidents as such because they were aware, via body-feelings or just intellectually, that they were being inauthentic in the moment—whether or not they felt they could have acted differently in the situation. This was true of myself as well.

Since I include myself in the above experience, I will take this opportunity to present my current perspective of the dynamics of the *experience of inauthenticity* in light of Horney's (1950) delineation of the three selves—real, actual or empirical, and idealized. I

construe these selves as three separate psychic realities of the self, each with dimensions akin to Wilber's (2000) *structures, levels, and waves*, and all three seem to be operating in the experience, in greater or lesser ascendancy. First of all, there is the actual self. To recall, for Horney, "the actual self is an all-inclusive term for everything that a person is at a given time: body and soul, healthy and neurotic" (p. 158). The actual self is doing the acting, and is likely doing the best it can in the situation, within its particular level of psychospiritual development, with its felt conflicting needs, desires, and privations. It is full of what-is-so-ness, at whatever level of consciousness of such. Acting within this empirical self is the real self, providing impetus for moving toward the most authentic response possible in the situation *relative to the psychospiritual level of the empirical self and the dictates of the situation*. It is the self of unfettered alignment, oneness with, or pure transparency to, Source (cf. Assagioli, 1965; Teresa of Avila, 1961), thus fully aligned with higher consciousness, carrying the potentials for the fullest authentic expression allowable in the situation. Being in alignment with or transparent to Source, it provides impetus and direction but does so without judgment; to reiterate a line in Chapter 1, it is tropistically oriented towards whatever is in the overall self's best interests. The idealized self—that adapted and adopted self of egoic functioning, "what we are in our irrational imagination" (p. 158)—exerts its influence with its dictates about what *should* be done in the situation *according to a fictionalized level of developmental perfection*. It directs always toward an ideal that is impossible to achieve for the actual self's present level of development. Aware of such failure relative to achieving the fantasized behavior, it inflicts such judgment within the overall psyche according to its comparative level of ascendancy within the psyche and the fantasized import of the situation itself. Thus, with its energies focused on an idealized authenticity, it is always

the idealized self that exerts the sense of inauthenticity and resultant guilt, and not the real self which is devoid of self-judgment. To the degree that the idealized self has been transcended or the situation at hand is of little import to the idealized self, it is possible for the actual self to feel out of touch with, or off in alignment from, the real self, and not feel any sense of guilt—but just feel “off.”

Similarly, to the degree that one is authentic, that is, to the degree that the actual self is in alignment with the energies of the real self and the idealized self is in abatement, there is merely the experience of presence and no judgment. It is the experience suggestive of *flow*, as described by Csikszentmihalyi (1990); even more notably, it is the experience inferred by Bugental’s (1981) sense of authenticity as being “unqualifiedly in accord with the givenness of [one’s] own nature and of the world” (p. 35). It is interesting to note, as a possible illustration of the above, the two stories of Greta. Greta stated that what characterized her incident of authenticity with Ellen is that she (Greta) “was moving from judgments of [Ellen] to being with her in the moment as a person.” In contrast, Greta characterized her time of inauthenticity with Ellen as “judging her and being hard on her, trying to squeeze blood out of a stone.” Moreover, Greta’s authenticity example evokes Tony’s characterization of authenticity as presence, “being more present” with people.

Inauthenticity outcomes: Coresearchers and secondary participants. The 8 reporting coresearchers commonly cited short-term outcomes for themselves as being life-diminishing, often using very visceral or physical descriptions, such as Nicole’s “a lot of turmoil, anger, and resentment . . . literally felt like a caged animal,” and Greta’s “I get really wooden and depressed.” Donald and Bill reported mixed results, Donald “getting a lot of reward from that relationship,” and yet “very aware of the constant price” he was

paying for the deception.” However, only 1 coresearcher (Tony) reported only life-enhancing short-term outcomes: “A stauncher place in the organization . . . some validation.” In contrast, though, Tony was the only coresearcher to cite a life-diminishing long-term outcome from the experience: “lingering regret, a scar.” The other reporting coresearchers cited long-term outcomes for themselves mostly in life-promoting terms, as they generally grew, however painfully, from the experiences and process. For Anne, “It took years before I could even talk about this incident,” and yet the experience taught her “to pay more attention to myself.”

Although the coresearchers commonly had difficulty in addressing short-term outcomes for the others (only 7 coresearchers tried), they mostly perceived those outcomes as life-diminishing. For Karen, not having the conversation was “eroding some trust” and stopping “both of our authenticity.” Yet 1 coresearcher (Donald) cited mixed results, and another (Nancy) perceived only a life-promoting outcome (Nancy: “He was relieved”). Although only 4 coresearchers addressed long-term outcomes for others, and even then generally gave brief responses, they largely perceived those outcomes in life-diminishing terms also. It is interesting to note that Donald, who cited mixed short-term results for those affected by his relationship outside of his marriage, saw no long-term positives for anyone.

Given the above, there are two elements that most stand out for me from the coresearchers’ reporting of outcomes from their inauthenticity experiences: the painful but sometimes bittersweet tone in which they shared those experiences, and the long-term transformative element of the outcomes. The two are related. The tone came through not only by both the oftentimes visceral words they chose to describe the incidents, but also by the actual tone of their voices, indicating that they still had some emotional contact

with those experiences. Indeed some of the incidents, especially that of Karen, were quite proximate to the time of the interview. However proximate in time, Nancy and Nicole seemed especially close to the pain of their experience. Yet, if the pain was the bitterness of the experience, then the sweetness was the degree that they felt they learned from those experiences. Anne seemed to have especially felt that sweetness, as she wished to relate her inauthenticity story first (reverse the process) to dramatize how what she learned from that experience had been so transformative for her, in fact, had been a key inspiration and catalyst for her authenticity story. Donald, Nancy, Nicole, and Bill also variously expressed that their experiences were sources of growth or transformation — even if just transformation through disillusionment.

Overall Remarks Concerning the Dynamics of Authenticity and Inauthenticity

When looking overall at both the short- and long-term outcomes for authenticity and inauthenticity, and specifically whether the outcomes for both self and others affected by these choices and actions encourage or discourage further authenticity, the results in this study overwhelmingly seem to encourage further authenticity. The implications from the reported experiences suggest that while fears and concerns may pose resistance to being authentic, outcomes for both self and others generally warrant moving beyond the resistance and trusting that the outcomes for all will be the most life-promoting, at least in the long term but more than likely in the short term also. The findings acknowledge, however, that one or more persons affected by such authenticity might well experience some short-term pain. Moreover, this finding does not mean to suggest that legitimate concerns such as expressed by Nancy regarding the ability of her mother to handle news of her divorce without severe consequences, be over-ridden. Indeed, the findings of this report suggest that authenticity implies full consideration of envisioned impacts upon

others, enlisting the perspective of others as appropriate.

One final note, in the form of questions, must be made regarding the outcomes from both the authenticity and perceived inauthenticity incidents: Are outcomes dependent upon the *actor*, or the *receiver* of the action who at that moment is in turn the actor of his or her own life? Is it really legitimate to assign life-enhancing or life-diminishing causality to somebody else's authenticity (or inauthenticity) as both Ben and Mark questioned? I propose the following: Regarding authenticity, merely from the evidence of this study alone, there is strong reason to suggest that the initial actor plays a vital (in the root meaning of the word) role in the outcomes experienced by the receiver. I contend, however, that what really initiates the response within the other is the degree of connection with the Source of Being that flows through the actor and becomes an open invitation for the other (receiver) to respond in kind. This is what I think Kristen referred to when she said, "Authenticity breeds authenticity, maybe It did for me." In Kristen's view, Tony's degree of authenticity (which I interpret here as contact with Source Self) was such a strong invitation for her, affecting her so strongly, that she in turn became potently authentic with her husband Jim, and in so doing, invited him to open up. On the other hand, regarding the receiver, just because someone stands in open invitation, however strong, does not preclude the other from refusing the invitation. Moreover, such as seemingly demonstrated in the cases of Mark and Ben (and others as well), the receiver might already be functioning authentically, so the causative role becomes less clear; but clearly in such instances there is an enhanced flow of life-promoting energies in the mutual invitation and exchange of authenticity.

Changes of Heart

And it did not take long to realize that the question about ministry was intimately related to the question about the spiritual life of the minister himself. (Nouwen, 1971, p. xv)

The breeze at dawn has secrets to tell you.
 Don't go back to sleep.
 You must ask for what you really want.
 Don't go back to sleep.
 People are going back and forth across the doorsill
 where the two worlds touch.
 The door is round and open.
 Don't go back to sleep.
 (Rūmī, n.d./1995, p. 36)

An important, and for me, attractive element in the organic approach is its interest in not just changes of the mind, but in changes of the heart: how the research fostered change of being-in-the-world. I hope this study, with its literature review, coresearcher and secondary participant accounts, reported findings, and discussion might somehow affect the life of the reader. However, in this section I will explore how the both the process of the study and data themselves affected my life. I will begin with the mere process of the interviews first.

For me, one of the most challenging elements of the interviewing process was when either the coresearcher or perhaps Life itself wanted to go in a direction that I seemed not to be able to control. In one case, the coresearcher even sensed as much, when she appended to her cited incident of authenticity the remark, “Now that may not be perfectly within the framework of what you want.” As I was doing my best to keep the coresearcher focused on answering the questions presented, I was conscious of one or two previous interviews in which I felt myself almost struggling to get the type of data in line with the study’s interest and design. Pulling from such experiences, in this situation I

especially tried to balance the objectives of the interview and its focused questions, with the organic approach, an approach that I intentionally chose and that allows for the coresearchers' stories to unfold in their own unique, organic way.

However, it was not an easy process for me, for intellectually and emotionally I was invested in my agenda of staying with the interview's intended flow and focus: Letting go and trusting in the organic process was easier said than done. Like Nicole who initially put up boundaries around her relationship with Mark because of age—"This was just like out of my box"—I had a difficult time getting out of the rigid box I had created regarding how the interview *should* flow (evidence of an ascendant idealized researcher). I kept asking within myself what for me is the essential question of authenticity, "What's really wanting to happen here?"—in this case, keep pushing for my structured questions or just accept where this seems to be going, and not going?" Although it was not totally an either/or situation, for me it was the essential question for each moment of the balancing act that I felt I was in. With some chagrin, I frequently felt as though I had no real option but to accept the organic flow (Koestenbaum's [1987] inevitability of courage comes to mind), as seemingly skewed from the intended flow as it was, hoping that I would get something close to the material sought, if not in the manner I had anticipated.

In the end, I was able to gather rich, useable material relative to the study's focus and design, even if much of it flowed outside of my firmly constructed box. I tried to weave as much of that material as possible and relevant to the study into the narrative. The real learning and value for me, however, was not so much in the important material itself, but in the transformational process of letting down my rigid constructs. This was especially challenging given my consciousness that the study is in the context of scientific research, and my desire to maintain "scientific" consistency and credibility. In short, it is now

clearer for me at a deeper level that just as science and research needs to always come to grips with “what-is-so,” and assent to that reality over any preconceived notions or constructs, so do I. Although particularly dramatized within this one interview cited above, letting go of my firmly bolstered constructs in service of deeper realities was an integral part of my own transformation fostered by this study.

That this dissertation has finally reached the point of being submitted for approval and for closure of my formal program for the doctorate degree, is evidence of at least some personal transformation. I say this with respect to at least two accounts. First is that I came out to ITP for the primary purpose of doing research on authenticity, well aware that I would likely only do such research within the structured environment of a dissertation process. However, as I got into the actual dissertation process, I became increasingly aware that my self-concept had an *extremely* difficult time accepting the notion that I would ever, *could ever*, be a person with a Ph.D. I not only wanted, indeed, felt drawn, to do research on authenticity, but I wanted to become more authentic myself in the process. In fact, before even beginning this formal research process, I put respective values on those desires, making a clear statement to myself that I would rather *be* authentic than write about it, if the values ever came into conflict. In a place deep within me, having the end product be a Ph.D. degree felt horribly inauthentic, horribly fraudulent: I *am not* a Ph.D. type. In short, I was painfully caught in the limitations of my personal construct around my sense of self. Although it is not appropriate here to go into detail, in Kelly’s (1955) personal construct theory, one construes or interprets events, and anticipates future events based upon past experiences, regardless of objective reality and circumstances. In my case, I had developed some very strong personal constructs, with potent images, around the Ph.D. degree. My own self-concept was not even close to those

images. According to Kelly,

When the person begins to use himself as a datum in forming constructs, exciting things begin to happen. He finds that the constructs he forms operate as rigorous controls upon his behavior. His behavior in relation to other people is particularly affected. Perhaps it would be better to say that his behavior *in comparison* with other people is particularly affected. It is, of course, the comparison *he* sees or construes which affects his behavior. (p. 131)

In Kelly's theory, personal constructs vary in their malleability, but the closer they get to one's core structure, especially one's sense of self, the less malleable they are. As Puhakka (1994) noted, "The core structure is highly resistant to change and gives expression to the person's basic outlook on life" (p. 400). Whatever the case, I moved slowly, very slowly through the various processes of the research, presumably in some form of unconscious resistance to the inevitable outcome of completion, and brick-by-brick dismantling of this deeply held self-construct of mine.

It should be noted that struggling with letting go of something deeply enmeshed within the psyche did not seem to be just my experience. Some likeness of this experience runs through the story of several of the coresearchers, most notably Nancy, who talked about her identity crises; Anne, who talked about getting involved in the certification program as "a totally fearful situation for me, out of my comfort zone," and struggled with letting go of her limited sense of self; and Nicole who was so deeply drawn and convinced of her call to be in committed relationship and yet was asked to let go of it at the same time, and then when the real opportunity for such a relationship came, to surrender her image of what it would look like. It is, of course, the experience most dramatically illustrated in the biblical story of Abraham and Isaac (see Gen. 21-22), in which Abraham is asked by God to sacrifice his Isaac, the one conceived so miraculously and foretold through whom would flow the Israelite nation. To live authentically seems to

involve this practice of continually letting go of the known to the pull of the unknown, even if in the face of that one does so at one's seeming peril (see Heuscher, 1986; Kierkegaard, 1954). However, the study's data suggest that although peril may be one's envisioned outcome, the actual outcome is one's more fruitful unfolding, and more than likely also leads to favorable long-term outcomes for those affected by one's authenticity.

My process in this struggle to let go was very akin to what Anne described:

I was stepping out of myself, out of my comfort zone. . . . Each step was like, "Ugh!" I had to really keep digging deep. "Do I really want to do this or do I not want to do this?" In a way, it was being counter-instinctive.

In my case, I would sometimes use Anne's exact question, but often it was phrased, "What's the authentic flow here? What's really wanting to happen?" in some form of attempt to access a deeper sense of flow, to get beyond, get beneath, the limitation of my self-concept. I would direct the question—prayer—to what I call my Source Self.

Such questions were especially relevant during the many and prolonged periods of doldrums. One of the most striking pieces of literature I read during this study was from a website on the nautical doldrums (see Doolin, n.d.), a phenomenon poetically depicted in Coleridge's (1798/1950) "Rime of the Ancient Mariner" that prevails at the equatorial belt of both the Atlantic and the Pacific oceans. The article graphically illustrates how, at several places in the equatorial belt, for some mysterious reason, the winds become very light, almost nonexistent. Then unexpectedly, a mighty squall can erupt, and then just as suddenly dissipate to calm for days at a time. For a sailor without motor power, this can be a most frustrating experience. Such a phenomenon was my experience in writing this research report: the inspirations would be flat for a long time—months—then a squall, then flat again. I relate this here as an introduction to the following early morning journal entry (for April 30, 2003) that describes the mysterious gifts latent within these often

very perplexing doldrums (left pretty much intact from the liminal stage outpouring):

I am awaking with the awareness of the infinite value that I, Bill Kueppers, have—that *everyone* has—just by the mere fact of being a person on the planet. And the operative phrase here is *infinite value*. That I have social value in terms of how other people perceive me and think of me—like William James and his delineation of the social selves—that’s *only* my social value. But I have begun to experience today, upon waking up, that I have value—immense, infinite value—whether or not I finish the dissertation, that I have infinite value *just by being—just by being!* My own struggle with authenticity is so very much a function of my perceiving my value only in context of the social value. That is the struggle that keeps me from being authentic: when I see my value and my self-worth in terms of only, or primarily from, the social context. So operationally, essentially authenticity is often a function of self-concept, self-worth; and perhaps I can only really be authentic to the extent that somehow I am in touch with the deeper value, or am moved from a deeper place beyond a self-concept based primarily upon this socially accepted self.

One of the gifts of the extended period of time that this dissertation is taking me is that it is pushing me against the wall of my own self-concept, and almost forcing me to go to a deeper level of self-cognition, my own personal self-cognition, tapping into the deeper source/Source of who I am and finding my value—finding my being and my value, *just in my own beingness*. I have felt guilty and ashamed—in other words, not valuing myself, and feeling myself not as valuable—because I have not produced in a way that I perceive (or have perceived) others, and myself perhaps, as expecting me to produce. Therefore I have begun to devalue myself as I perceive others to devalue me. This has been part of the pain of doing this dissertation: because the wind of the Spirit has not blown (that I can see at the egoic level) for me to do this dissertation in the manner (including timely manner) in which I had envisioned it to be done. So I have introjected others’ perceptions of how quickly it should be done, partly by the sense of the school, and partly from comments from others, expressions from others: “By God, aren’t you done yet?” or “Are you just there?” or “You’re doing just that only now?” Those are the types of comments that I have taken in as self-judgment and allowed to affect my self-value. All these are critical factors in my own journey of authenticity. And one of the gifts of doing the dissertation at this pace, this slow pace—not by any conscious intention on my part, or what I would have willed to have been this pace—is that this pace has forced me now to go to this deeper level of my sense of self.

How one comes by this deeper sense of self is still an unknown for me. Whether it comes from gift of the Spirit, or how one inculcates it, I don’t know. It certainly was not in the design in this dissertation that I answer that question. But it is one of the fruits of my own experience of doing the dissertation that I began to experience this level, or this cognition, this dimension of being authentic. . . .

Courage, it seems to me, is not just egoic willingness to push through, to plow on, but it is the willingness and the choice to stay with the ship of the Spirit, to follow the Spirit as best it can, through the doldrums, staying with the doldrums, staying in the

darkness, and not running away—staying with the feelings of inadequacy, and staying through the storms of the feelings of inadequacy as much as much as possible, to the best of one’s ability, and to assist in that. For me personally, it takes prayer, and takes a willingness to surrender to the deepest part of my being, and trusting, trusting, or having faith that this is the only way of real authenticity, the real way of success in life: to live one’s truth from the deepest place, even when it flies in the face of all expectations from all others, and even those expectations which I have introjected into, or projected from within, myself. . . .

I am becoming more and more convinced that I could have never come to these deepest insights about what the dynamics are for me personally regarding being authentic—for me what it means to be authentic—had I not been “forced” into these doldrums, had I not been led into the deeper, windless waters where I’ve had to confront my own perception of failure, my own experience of judgment against myself, by myself, and what I have projected onto, or introjected, from others. The power of this projection/introjection dynamic is primarily a function of the degree to which I value certain others—certainly among those are my committee, the expectations of the school, my family, and [names cited].

I mentioned earlier the brick-by-brick dismantling of my self-construct. It is probably an apt metaphor for what has been happening through this whole research effort.

However, how it has actually felt is totally another matter. In the later stages it has sometimes felt like nothing other than death—literally!—that as soon as I finish this very report and doctoral program, I literally die, poof! exit off the planet; my work is done in the world. Although I certainly do not know what will happen when this project actually is formally approved, as I write here in the waning moments of this long effort, I have since come to accept that such finality might be the case; but I also greatly look forward to being surprised by wonder, and having a whole new life here on the planet. (For a poem that richly speaks to this last item, see Hermann Hesse’s (1943/1969) “Stages”; see also Appendix N for my friend Nancy Wright’s noncopyrighted translation of the original German.)

Actually “completing” this dissertation takes me to the second transformational process at work here: surrendering this dissertation while, in my mind, it is still

incomplete, unfinished, imperfect. I feel like there is so much more that I would like this study's report to include. Yet if I were to try to include all that is in the idealistic realm of my psyche, I sense that I will be at this far longer than is authentically appropriate for me to remain in the cocoon of the student role. It is time to re-emerge back into the world, if that is what I am allowed by the great mystery of life. It is one of the gifts to me that this school instituted a 10 year limit on being in the program. This became a critical part of the structure I needed, and yet often resisted. In the process I have had to become, at least to some extent, what I refer to as Winnicottian—drawing upon Winnicott's (1965), expression and affirmation of the “good enough parent”—and accept that what I offer here is “good enough.” (Lazarsfeld [1991] provided additional support, noting the need to have courage for imperfection.) For some people this might be a nonissue; for a recovering enneatype Four, with strong proclivities toward Platonic idealism, this is tantamount to shifting the root orientation of my psyche. At a fundamental level, then, the transformational element at work here is about authentically coming to terms not just with this particular time limit, but more fully embodying the whole reality of finiteness, limitedness, and imperfectness—in short, the whole element of what it means to be human, to be incarnated in defined, limited, idiosyncratic particulars, and term-limited flesh on the planet. This is why the Heideggerian notions of *existentiell* and *facticity* (cf. Chapter 2) resonated within me so deeply. These are certainly issues that Heuscher (1986) raised, and Becker in his classic work, *Denial of Death* (1973). Yet it seems to be stepping on or crossing over the threshold of hubris to take too much personal credit for whatever transformation might be at work here, for it seems to be not so much an egoic surrender as an element of the very inexorability of the Transpersonal Self making its inevitable claim: As Death spares no one, so too, given the Teilhardian notion of the

inevitable upward spiraling of all planetary life (and yet again, Koestenbaum's [1987] notion of the inevitability of courage), Life, too, seems to eventually spare no one. In the impassioned expression of Pierre Teilhard (1965),

Let us ponder over this basic truth till we are steeped in it, till it becomes as familiar to us as our awareness of shapes or our reading of words: God, at his most vitally active and most incarnate, is not remote from us, wholly apart from the sphere of the tangible; on the contrary, at every moment he awaits us in the activity, the work to be done, which every moment brings. He is, in a sense, at the point of my pen, my pick, my paint-brush, my needle—and my heart and my thought. It is by carrying to its natural completion the stroke, the line, the stitch I am working on that I shall lay hold on that ultimate end towards which my will at its deepest levels tends. (pp. 83-84)

On the other hand, not to take any personal responsibility whatsoever for some of the transformational process seems to step on or cross the threshold of determinism, with its denial of free will, personal choice, and personal accountability. As Assagioli (1965, 1973) and James (1890/1950, 1899/1958) implied, somewhere along the line free choice also enters into the picture. Although exactly *how free* undoubtedly will forever remain an open question, it is at the very core of this study on authenticity to assume that some level of free choice is integral to “the givenness of our nature,” to use Bugental's (1981) expression. With that assumption clearly in mind, I take responsibility, at whatever level that assumption renders, for both my choosing and not choosing to be as authentic as possible, not only in the research and writing of this study but also in the degree that I have been a faithful steward of the time and talent that I have involved in this effort.

Limitations of the Study

There are several limitations to the study that I wish to address here. The first concerns what this study was not. For purposes of setting the proper context of what is involved and what issues need to be acknowledged in the study of authenticity, there was an extended review of literature. However, it is critical to point out that this present study

was not essentially a theoretical exploration, but a deeply personal and experiential one. As such, its intent was rooted not only in changes of mind, but in changes of heart. With that clarification, I will proceed to cite specific limitations of this present research.

A primary limitation in this study concerns the selection of participants. The overall number of study participants was limited to 9 coresearchers and 9 secondary participants. Although an appropriately manageable number of participants, it is an admittedly modest sampling. A further limitation is the fact that all of the coresearchers had to self-identify as one of the nine Enneagram personality types. Although the purpose of employing the Enneagram typology was to increase the possibility of representing different personality types and ways of being in the world, it is acknowledged that this criterion also delimited the study to coresearchers who had studied the Enneagram at least to some extent. Indeed, the coresearchers sometimes described their actions and way of being in the world according to Enneagram terms, concepts, and characteristics commonly associated with their enneatype. To what extent such framing enhanced or diminished their self-reports is impossible to say, but it notably shaped some of the reporting of experiences. As noted in Chapter 3, it is likely that those who are drawn to study the Enneagram, or at least become aware of their enneatype, are well-educated and predisposed to personal growth interests. Such orientation might have provided a heightened awareness regarding experiences of authenticity and inauthenticity beyond that of a more general population. (Obviously, such statement does not imply that those with an interest in personal growth and authenticity are only limited to those with interest in the Enneagram.) Such enhanced awareness might have enhanced the study's self-reports, but it might also have provided a skewed perspective regarding a more generalized population's approach to, and experiences of, being authentic and outcomes flowing from such experiences.

Similarly, it must be pointed out that the study's participants, beyond being generally well-educated and having some possible bias related to Enneagram awareness, were also, by all appearances, middle-class or upper middle class in terms of social-economic status. Also by appearances, they were Caucasian, and came from a Western cultural perspective, a perspective that is heavily oriented toward individualism. I assume that these factors alone skewed the types of experiences considered to be authentic or inauthentic, and consequently skewed the self-reports; this seems especially true in light of the different cultural perspectives on the self and the nature of truth, such as was reported by Asante (1984), Roland (1988), Ogbonnaya (1994), and Smith (1995). Moreover, within that perspective, the ages of the study's population ranged from 45 to "almost 69," suggesting a possible shift in perspective as to what is important in life as opposed to a younger population, especially in terms of concerns restricting authenticity.

Another major limitation to the study was its stipulation that the coresearchers select an incident that involved another person closely affected by the authenticity incident, and that this person would agree to be interviewed for the study. This was indeed a limitation as at least one person who wanted to be in the study was automatically excluded because she felt uncomfortable inviting the appropriate secondary participant. How many others automatically excluded themselves on a similar basis is not known. Although the selected coresearchers generally stated that the selection of the authenticity incident they chose to discuss was not largely affected by the comfort level in inviting the secondary participant, it is difficult to assess what unconscious factors might have been operating in their choice of incidents.

Related to the incidents the coresearchers chose to report and discuss is the limitation stemming from the outcomes, both short- and long-term. Although there was an

expectation that there would be a clear distinction between the two different types of outcomes, in practice there often was not. This was most clearly evident in Nancy's and Karen's instances, with Nancy needing to update even the short-term outcomes. Part of the problem was that no minimum long-term delimiter (e.g., 5 years) was explicitly defined in the study's design. Although I consider this particular lack of distinction one of the major limitations in interpreting the results of the study, it must be noted that the whole notion of short- and long-term outcomes is itself extremely relative and problematic: what constitutes long term? In the schema of a self that is ultimately described as transcending space and time, even an arbitrary criterion of 10 years appears pretty paltry!

Finally, a limitation was necessarily imposed upon the study due to the limitations of the instruments involved—self-reporting coresearchers and secondary participants. The results reported herein are necessarily limited by the quality of their self-observation and self-reporting. Their self-observation and self-reporting, impacting the very core of the study, was dependent upon each participant's level of sophistication and acuity in self-observation, as well as their willingness and openness to self-report. Moreover, the limitation of the instrument includes not only their cultural, social-economic, and age-related biases as cited, but also a host of experiential factors shaping their experience and viewpoint (cf. Kelly, 1955). All these limitations certainly pertain to me, of course, and I was not only a coresearcher reporting my own incidents and experiences, but also the primary researcher who compiled and assessed these results. Although I can attest to having tried to do my best to report the coresearchers' and secondary participants' cited experiences and perspectives as faithfully as possible, I am well aware of my own limitations both as researcher and chronicler. With that awareness firmly in mind, and in

the vein that has threaded through this report, I again invite the reader to be an integral part of assessing the results of this study and, more to the point, their import for your own life.

Future Research

Related to the focus of the present study, further research on authenticity might well focus upon the experiences of ethnic minority populations in the United States, especially those within intact cultural environments. Roland (1988), Ogbonnaya (1994), and Smith (1995) reported on cultures such as, respectively, Indian and Japanese, African, and Chinese, and given those reports, it would seem likely that those cultures hold exciting prospects for studies on authenticity. However, the United States, especially within large urban environments, is extremely rich in cultural diversity, with extensive possibilities for cultural research. Whether such research were focused within a particular culture or cross-culturally, it would be useful to learn various perspectives and approaches toward the practice of authenticity, and the outcomes that flow from that practice. In all cases I would suggest using a model similar to the one used within this present study, wherein not only are the experiences of coresearchers investigated, but where possible, the experiences of others affected by the actions of those coresearchers. Similar studies on authenticity might also be done within strong ethnic cultures within the native land of that culture, for example, studying Japanese cultural experiences inside Japan. The anticipated benefit of such research is insight into the degree of universality that people experience when they are more, or less, authentic, or when another person is authentic with them.

Beyond ethnic diversity, one might explore the practice and dynamics of authenticity within or between different age populations, such as Ullman's (1987) research. Given the developmental characteristic of authenticity that came out so strongly in this present

study, I think it would be especially useful to note the differences between authenticity as viewed and practiced among chosen age levels, from adolescence through later life stages. I can envision a delightful encounter if two very different age segments, for example those in their teens and those in their 50s (or later), were brought together to discuss their respective experiences and viewpoints.

Finally, to counter the weak link in this study that had to deal with long-term outcomes—a link that will inevitably be problematic for reasons stated above—I recommend research of a more formal longitudinal nature such as that engaged in by Myron and Penina Glazer (1989). Such effort would obviously be beyond a single dissertation effort, but perhaps it might be instituted by a professor at a given institution with the original coresearchers revisited periodically over a number of years. Of a more immediate nature to counter the long-term outcome weakness experienced here—which could also be used as a starting point for the above—one might institute well-defined criteria controls regarding the incidents to be reported.

Caveat. I envision that all the above suggested efforts would hold great promise for enhanced understanding of authenticity and its dynamics, with benefits that would accrue from such understanding. However, whatever research effort and direction one might wish to pursue regarding the study of authenticity, the research will most likely engage the researcher in very visceral ways, in ways not easily foreseen. I would encourage the researcher to not only be fully apprised of this possibility, but also to be fully open to this transformative possibility.

Concluding Remarks

Authenticity reconsidered. Given the foregoing research into the practice and dynamics of authenticity, with input from both literature and coresearchers attempting to

live more authentically in real world situations, it is incumbent here to revisit what I now think authenticity means. To recall, during my own interview I stated that,

The two primary ways in which I refer to true authenticity are: fully claiming and honoring my own voice, and fully claiming and honoring my own truth. Both refer to the same core reality, and in no way exclude each other, but to me the manifestations or experiences are different. Fully claiming and honoring my own voice refers to my own beingness as an instrument through which my egoic self totally merges with or surrenders to the larger transpersonal voice expressing itself through me. Clear examples of this are artists of whatever sort who give unfettered expression to that which is moving through them, like vocalists who do not merely sing the song, but become more the instrument of the song expressing itself through them. This is the mode of authenticity called for in the very act of expressing these thoughts, writing these very sentences: to get out of the way as much as possible in the service of that deepest voice that is desiring to express itself through me.

Fully claiming and honoring my own truth refers to coming to grips with the fullness of *what-is-so* that is relevant to and accessible in a given situation, and then acting in total congruence with that. This means owning every relevant type and level of my experience—feelings, thoughts, concerns, desires, hopes, and fears—that I can access. Moreover, it also includes recognizing and compassionately honoring the full relevant external context of my situation, that is, whatever external realities and possible ramifications that must be considered. Such fullness requires a willingness to tune into all the awarenesses and signals that are coming at me, however they might be coming. Finally, it further means acknowledging and respecting my limits and present development level, that is, the present level of my ability to respond in the given situation, plus any call to move beyond those limits.

Obviously what I have described are idealizations: For me, authenticity is really a dynamic continuum upon which one is continually operating to a greater or lesser degree.

Even after reflection upon the literature and the coresearchers' reported experiences, there is nothing in the above statement that I would now recant. However, I would now greatly emphasize that the above statement describes more the ideal of authenticity, the far end of the continuum. As stated in Chapter 1, the intent of this study was to focus upon "in actual practice what does it mean to be truly authentic?" I now have a far greater appreciation for what Horney termed the actual self—the self in whatever developmental and consciousness state it is in at a given time—and a greater appreciation for the

messiness of development (e.g., Wilber's [2000] notion); and, like Nancy, I have a profound new appreciation for the dark side of life, the dark side of our being (cf. Tony's story of inauthenticity, the cited line from St. Paul, and Poe's [1845/1982] "Imp of the Perverse") as a real part of our "what-is-so-ness." By "dark side" I refer to those aspects of ourselves that we like to keep in the shadows, as well as those elements that however or wherever they are sourced, seem to be rooted in the perverse (to use Poe's word) or the less than noble. As I see it now, to be fully authentic means to fully acknowledge and accept—yes, however difficult, even embrace—this dimension of our being. In addition, though, I more fully appreciate and concur with Bugental's (1981) statement: "Authenticity is the term I will use to characterize both an hypothesized ultimate state of at-oneness with the cosmos and the immense continuum leading to that ultimate ideal" (p. 35). It is this continuum that I would like to more fully describe here.

Again, influenced by both the reviewed literature and the coresearchers' accountings and reflections, the authenticity continuum I envision has both vertical and horizontal dimensions. However, as Wilber (2000) observed, these dimensions are inextricably functions of each other: "The more we go within, the more we go beyond. In the archeology of Spirit, the deeper the level, the wider the embrace—the within that takes you beyond" (p. 538). In my present perspective, one is always operating somewhere on the authenticity continuum, and thus one is always authentic to—acting in accord with—some aspect of oneself (cf., again, Tony's accounting of his inauthenticity story).

Although the *experience* might be of inauthenticity (as delineated earlier using Horney's three selves), for me the issue is no longer authentic versus inauthentic, but degree of being authentic. Thus, in some situations above I referred to *perceived* inauthenticity. Given the continuum, the more *in the moment* one operates from the shallows of "fear-

based” ego (cf. Greta), egoic concerns only, or unembraced shadow elements, the less authentic one will be. The more one, *in the moment*, functions from embraced shadow elements, from beyond fear, beyond egoic concerns only, and surrenders to, embraces, and flows from the deepest truth and the transpersonal Source of one’s being, the more one is authentic.

As noted earlier, a primary interest in this study was to discover if the outcomes of authenticity and inauthenticity encourage or discourage further authenticity. In other words, do experienced outcomes have real-world payoffs that encourage moving further toward the far end of the authenticity continuum—embracing or surrendering to the deeper layers of one’s truth, and by inextricably linked dynamics, more fully embracing the horizontal dimensions of one’s real world situation. As has been reported earlier, although at times there were some real mixed results, the study’s overall life-enhancing outcomes from authenticity, for both coresearchers and secondary participants, clearly support further authenticity; clearly validate moving beyond resistances and following the deepest authentic impulse. Moreover, the degree of life-diminishing outcomes from being less authentic also encourage movement toward greater authenticity.

With my increased appreciation for the continuum delineated above came a major awareness that shall serve as a most fitting closure to this report. Clearly in both the cited authenticity and (*perceived*) inauthenticity incidents there is a strong sense that the coresearchers were doing the best they could under the circumstances and given their own consciousness or development level at the particular time. Yes, in the situations that they identified as inauthentic, they may have felt at some level that they were not being as authentic as they might have wished to have been in the situation, or like Tony, may even have been fully committed to their particular way of being in the situation (Tony,

who could not stop himself: “I wanted to get her”); nevertheless, to this researcher, they each appeared to be authentic to their situation and/or where they were developmentally at the given time. Without the distortion of hindsight, in each case it is difficult to imagine that the coresearchers might have acted differently. For this reason, for me, of equal import to this study’s strong evidence supporting further authenticity, is the study’s basis for a hearty call for compassion, a withholding of judgment, of those (including ourselves) whose choices might seem less authentic than one would wish or expect. In this vein, it seems not at all mere coincidence that one of the most poignant moments in the whole dissertation process was the experience that I recounted in my Christmas card for 2001:

Sometimes Christmas comes early. In a strange way, this year it came for me at the end of summer. After a several week break from working on my dissertation, I was very eager, anxious even, to finally progress again. I woke up on the Monday morning, looking forward to having a great productive day. But when I got out of bed, something felt very strange: I felt a peculiarly strong draw to just be still. It felt weird. My mind so wanted to chart great progress; yet something within drew me to just be still. Very still. Although my mind was frustrated by this peculiar impulse, I followed it. I laid down on the bed, fully awake but lay as still as a knife on a table. Finally about 4:30 in the afternoon, I drifted off into sleep.

I awoke an hour later, got up, and picked up the phone and took it with me as I sat on the couch, thinking I should make contact with someone. But continuing to be drawn toward stillness, I put the phone down. Next to it was a book of poetry by the Persian poet, Hafiz, *The Subject Tonight Is Love*, translated by Daniel Ladinsky. I picked it up. Although I had read the book’s introduction several days before, I gently glanced at it again. Then, from the depth of my mysterious stillness, I read with piercing freshness the paragraphs:

Of the many stories over the years I have heard about this Persian poet, Hafiz, there are two I try to keep very close in mind whenever working on his verse; these stories I view as a conductor, and each poem a musician. One tale goes: Once a young woman asked Hafiz, “What is the sign of someone knowing God?” Hafiz remained silent for a few moments and looked deep into the young person’s eyes, then said, “Dear, they have dropped the knife. They have dropped the cruel knife most so often use upon their tender self and others.”

Drop the knife. Those are profound words to me, for they encapsulate and

distill the essence and goal of spiritual aspirants, and anyone who has entered a recovery program. [2000, pp. vii-viii]

From the depths of stillness, “Drop the knife!” thundered through my being. I sat riveted. Only by dropping the knife can I know God . . .

. . . A self-castigating comment or judgment? Drop the knife.

. . . A negative judgment/word against another? Drop the knife.

. . . A nip (small/large) at whomever for whatever? Time to drop the knife.

Of all the wonderful gifts and blessings I have received this year, this beautiful mantra stands out. It is my epiphany.

It is Christmas:
Time to drop the knife,
To wake up to and embrace The Tender Self,
Emmanuel
—God-with-us—
God within each of us.
God’s eternal and most wonder-full present.
O how amazingly lucky we are! Time to celebrate!

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Appendix A

The Ignatian Discernment Process

As guided by the Ignatian process, Smith (1983) provided the following concise description of the general discernment steps:

Whether the elements of the discernment process are operative explicitly or implicitly, all authentic discernments follow basically the same structure as I will describe here.

To better perceive the discernment process, let us divide it into: A) The Preludes; B) The Actual Discernment.

A) *The Preludes.*

- 1) A confusion of mind arises as to the right course of action, because both thoughts and feelings are ambiguous.
- 2) I begin to reflect on the issue.
- 3) I spend the requisite time gathering the information necessary to clarify the issue and formulate the various alternatives.
- 4) I try to reduce the alternatives to two: I will follow course of action X; I will not follow course of action X.
- 5) If I am aware that my feelings are enslaving me to one course of action so that I am not free to make a true discernment, I begin a program of spiritual exercises designed to help me break free of my addictions and uncontrolled affections (*The Spiritual Exercises of St. Ignatius* are admirable for this purpose). Only when I am free do I go on to the actual discernment.

B) *The Actual Discernment.*

- 1) I seek the presence of God just as I do in my ordinary prayer.
- 2) I try to become consciously aware of who I am in my grace identity and personal Christian history: of my basic way of relating to God, and my fundamental way of going to God through my state of life, responsibilities, personal religious experience and attractions, etc. (just in a global sense: no particulars).
- 3) I try to sense my I-Thou relationship with You, God (I don't try to *reflect* on it, I try to *experience* the relationship which makes you and me *us*: experience it about the way I do in my normal prayer).
- 4) In Your Presence, I bring forward the first alternative. I try to make its effect on me and on us as concrete as possible. I offer to You the alternative and its effects on our relationship.
- 5) I attend to the consequences. What emotions, affections, thoughts and impulses are stirred? Do I feel closer to you or more distant from you? Do I sense you are pleased—or displeased? Do I feel increased peace, joy, and consolation, or an onset of unrest, sadness and desolation?
- 6) After carefully attending to these effects, I now offer you the other (contrary)

alternative, and once again note the effect on our relationship. Does this alternative produce reverse effects?

7) Thus I try to *experience* which proposed course of action makes me grow into a deeper, happier relationship with you—and which interferes with our relationship. Our grace-filled relationship itself should tell me, for grace does break into consciousness (cf. Gal. 5:22-25).

8) If one alternative clearly enhances our relationship, and the other disturbs it, I have discerned which to adopt, and which to reject.

9) If I feel either alternative equally enhances our relationship, I can securely put either into practice.

10) If neither alternative enhances or disturbs our relationship, I am not able at present to settle the matter through the discernment process. It may be that neither alternative is right. I have to go over the possibilities, perhaps gather new data, and so forth.

11) If I discern one course to be the right one, I choose it and act on it. Should the results show that I seem to have made a wrong discernment, I must first discern this new supposition, and not readily abandon a decision I have so carefully made. Only when the evidence that I have made a mistake is more compelling than the evidence of the original discernment, should I bring the original discernment under review by repeating it in the presence of the new evidence. I may then learn:

- a) that I am simply growing tired of sticking to the right course;
- b) that the course has now to be modified but not abandoned;
- c) that new circumstances require a new course;
- d) that my original discernment was deceptive because I was the slave of some passion, or blinded by some bias, or careless in collecting the information necessary before I could draw up the real alternatives. I correct the disorder as best I can, and repeat the discernment. (pp. 240-242)

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Appendix B

Description of Enneatypes

There are many variations in the descriptions of each of the enneatypes, depending upon the particular orientation of the author(s); but even with these differences each enneatype is recognizable from one author to another (cf. Almaas, 1998; Palmer, 1994; 1995; Riso & Hudson, 2000). The following descriptions are taken from Palmer (1994), and are used here because, as part of her treatment, she succinctly delineated each type's focus of attention. These extremely brief sketches, with the title Palmer gave each type, are solely meant to provide some sense of the differences of attention of each type, and aid in understanding the diversity element attempted in this study. In no way are they intended to communicate a complete portrayal of the enneatypes, nor indicate the complex structure of the Enneagram system and its dynamics. For more in-depth treatment of the types and system the reader is encouraged to consult one of the works cited above, or any of several others available.

Enneatype One—Perfectionist.

- A search for perfection. Avoiding error and evil.
- Conscientious. An emphasis on ethical and moral character
- Think Right. "Should, must and ought to."
- Do Right. Emphasize the practical virtues: Work, thrift, honesty and effort.
- Be Right. Severe internal critic. (Palmer, 1994, p. 244)

Enneatype Two—Giver.

- Gaining approval. Adapting to please people. Avoiding own needs.
- Pride in being needed. Being central in people's lives. Being indispensable.
- A sense of having many different selves to meet the needs of others. . . .

- Self presentation alters to meet the needs of others. (p. 245)

Enneatype Three—Performer.

- Achievement, product and performance. Goals tasks and results.
- Competition and efficiency. Avoid failure.
- Poor access to emotional life. Your heart is in your work. . . .
- “I am what I do.” . . .
- Learning to “do” feelings. Doing the look and learning the lines. . . .
- Self-deception. You begin to believe your own public image. (p. 245)

Enneatype Four—Romantic.

- Wants what is unavailable, far away and hard to get. Avoiding the ordinary. . . .
- Amps up ordinary life through loss, fantasy, artistic connection and dramatic acts. . . .
- Feelings of abandonment and loss. But also lends itself to:
- Emotional sensitivity and depth. An ability to support others during crisis and pain. (p. 246)

Enneatype Five—Observer.

- Preoccupied with privacy and noninvolvement.
- Stores knowledge and essentials of survival. Avoiding emptiness.
- Tightens the belt to maintain independence. Do with less.
- Values emotional control. . . .
- Compartments. Keeping the departments of life separate from each other. . . .
- Values analytic systems and special information. Wants to find the keys to the way the world works. (p. 247)

Enneatype Six—Trooper.

- Prognostication. Thinking replaces doing. Avoiding Action.
- High goals, often with a history of incompletes. . . .
- Authority problems. Either submitting to authority (phobic) or rebelling against the power structure (counterphobic).
- Suspicious about other people's motives, especially authorities. . . .
- Skepticism and doubt. . . .
- A recognition of the motives and hidden agendas that influence relating. (pp. 247-248)

Enneatype Seven—Epicure.

- Stimulation. New and interesting things to do. Optimistic. Avoids pain.
- Maintains multiple options. Hedging commitment to a single course of action. Fears limitation.
- Replacing deep or painful feelings with a pleasant alternative. . . .
- Charm as a first line of defense. . . .
- Ability to find connections, parallels and unusual fits. (p. 248)

Enneatype Eight—Boss.

- Control of possessions and personal space.
- Concerned about justice and power.
- Excessive self-presentation—too much, too loud, too many.
- Poor impulse control—hard to set limits.
- Difficulty in recognizing dependency needs and softer emotions.
- Boundary issues—learning the difference between self-defense and aggression.

- Denial of other points of view in favor of the “truth.” . . . (p. 249)

Enneatype Nine—Mediator.

- Replacing essential needs with inessential substitutes.
- Comforting self with secondary pleasures. Avoids conflict.
- On the fence with personal decisions. “Do I agree or disagree?” Seeing all sides of the question. . . .
- Hard to initiate change. . . .
- Can’t say “no.” Hard to separate. . . .
- Controls by becoming stubborn. Do nothing. Wait it out.
- Paying attention to other people’s agendas. (p. 250)

Appendix C

*Announcement at Enneagram Training Session***WANTED: Enneagram-Typed Research Participants****A Study of the Practice and Dynamics of Authenticity**

Bill Kueppers, as part of his proposed doctoral research on “The Practice and Dynamics of Authenticity” for the Institute of Transpersonal Psychology (ITP), pending approval of the project, is seeking participants *who know their Enneatype* and are interested in exploring and sharing their experience of being authentic.

Although this study is not about the Enneagram per se, this study calls for representation of one person from each of the nine Enneagram types, except for Type Four which is being represented by the researcher.

According to Bill, participation in this interview-based study has the potential for being a personally very rewarding experience through:

- Learning important information regarding your way of being-in-the-world that is ultimately the most satisfying for you.
- Contributing to an important study that may foster greater authenticity in both your own life and the lives of others. It is possible that participation in this study may contain seeds for transforming the life of the participant.

The Requirements of Participation are as follows:

Attend an approximately 3-hour orientation session; reflect upon own experience of authenticity for two weeks (journaling is encouraged but not required), respond to a 2-hour interview; invite one person who was affected by your authenticity to respond also to a few questions. *Participation in this study is entirely voluntary, and participants may withdraw at any time for any reason without prejudice or penalty; all responses shared in the study will be strictly confidential.*

If you are interested in knowing more about participating in this study, please contact: Bill Kueppers at (510) 522.2270 between 9AM - 9PM.

Appendix D

*Participant Solicitation Flyer*WANTED: Enneagram-Typed Research Participants**A Study of the Practice and Dynamics of Authenticity**

As you explore your Enneatype . . .

- Would you also like to explore . . .
 . . . what happens when you are authentically YOU?
- Would you be willing to share . . .
 . . . your experience of being authentically YOU?

As part of proposed doctoral research on “The Practice and Dynamics of Authenticity” for the Institute of Transpersonal Psychology (ITP), participants are being sought ***who know their Enneatype*** and are interested in exploring and sharing their experience of being authentic.

Although this study is not about the Enneagram, this study calls for representation of one person from each of the nine Enneagram types. Please note that Type Four is already being represented by the researcher.

Benefits of Participation

Participation in this interview-based study has the potential for being a personally very rewarding experience through:

- Learning important information regarding your way of being-in-the-world that is ultimately the most satisfying for you.
- Contributing to an important study that may foster greater authenticity in both your own life and the lives of others. It is possible that participation in this study may contain seeds for transforming the life of the participant.

Requirements of Participation

Reflect upon own experience for two weeks (journaling is encouraged but not required); respond to a 2-hour interview; and invite one person who was affected by your authenticity to respond to a few questions. *NOTE: Participation in this study is entirely voluntary, and participants may withdraw at any time for any reason without prejudice or penalty; all responses shared in the study will be strictly confidential. This proposed project is subject to approval, which it is anticipated to receive.*

~ For more information contact: Bill Kueppers at (510) 522.2270 ~

Appendix E

Phone Screening Interview Sheet

1. Please share a little bit about your interest in being a part in this study?
2. As you know, one of the requirements for being in the study as a primary participant is inviting someone who was impacted by your authenticity, and gaining their cooperation to also be interviewed for this study. How were you able to fulfill this requirement?
3. Are there people you would have wanted to be a part of the study, but you weren't able, or you know that you would have not been able, to get their cooperation? Explain.
4. How open do you think that this person is to being interviewed about the incident that you have chosen, and agreed upon, to discuss?
5. How available are you and the other person to be interviewed? In other words, do your schedules permit being interviewed in the next month to six weeks?

Appendix F

Primary Participant (Coresearcher) Welcome Letter

Doctoral Dissertation Research for
 Institute of Transpersonal Psychology, Palo Alto, CA
 ❖ ❖ ❖
 William G. Kueppers
 1311 Webster Street, E309, Alameda, CA 94501 510.522.2270

Date _____

Address _____

Dear _____,

It was great to talk with you recently. Thank you very much for your interest in my dissertation study, “The Practice and Dynamics of Authenticity,” and I would like to welcome you as a primary participant. I hope you will find it a very rewarding experience.

It is my understanding that according to the Enneagram typology you are self-classified as an enneatype [Number]. If this is not correct, or if you have any questions regarding this classification, please do not hesitate to contact me.

You will find enclosed a Research Participant Consent Form. This form outlines the specifics of the study and your participation in it, and addresses the issue of confidentiality. I ask that you read the form over, and if everything meets with your approval, to sign it in the space provided. Please feel free to call me if you have any questions regarding any element of the form or aspect of participation. I will need the form to be signed before the interview, and I will return a signed copy to you.

As you are aware, a prerequisite for you being a primary participant in the study is that you must *in advance* identify, invite, and obtain the voluntary cooperation of a person who was directly affected by an authentic decision or action you made in the past and which you will describe during your interview. It is important that this secondary participant understands beforehand that his or her participation is totally voluntary and will involve answering questions that relate to the same occasion that you will describe. These questions will be asked in a separate interview lasting about an hour or less. I will ask for the name of this individual at the time of our interview, but this person may, at any time, contact me with any questions about the study. This person need not be local, and if not, the interview will take place by phone.

-2-

Also enclosed is a journal containing some “Advance Reflection Questions.” In order to prepare for the interview, I ask that you please reflect on the questions so that your responses might incubate for a week before the actual interview. Although not a requirement of participation in the study, nor will it be read or collected, you are encouraged to use the journal (or one of your own choosing) to record your observations of your own experience of dealing with authenticity over the next several days.

I will contact you shortly to confirm that you have received these materials, and that you have been able to identify, invite, and gain the voluntary cooperation of a secondary participant. At that time I will also try to set up a time and place for our interview. If you have any questions, please do not hesitate to contact me at 510.522.2270.

Once again, thank you so much for volunteering to significantly contribute to this study by being a primary participant—a coresearcher. However, especially as this is a study on authenticity, *if at any point* you decide that you no longer wish to participate, please know that you will be fully supported in your decision.

Sincerely,

Bill Kueppers

Enclosures

Appendix G

Primary Participant (Coresearcher) Consent Form

RESEARCH PARTICIPATION CONSENT FORM

Primary Participant: _____

Dear _____,

You are invited to participate in a study to examine the practice and dynamics of being personally authentic in the world. Specifically, this study will look at the following questions: (1) What in practice does it mean to be truly authentic; (2) how do people discern what is most true for themselves and the truly authentic response it calls for; (3) how do they then muster the wherewithal, the courage, to act authentically in the face of competing concerns; and (4) what in fact does result—both for the individual and for other individuals impacted by such action—when one actually responds or does not respond authentically.

Participation in the study will involve for you the following activities: (1) consciously monitoring your own experience of being authentic/inauthentic over a one (1) week period (writing for 10-20 minutes/day in a journal provided to you [or using one of your own] is highly encouraged but not required); (2) being interviewed by the researcher for approximately 2 - 2½ hours about your experiences of being authentic and inauthentic; (3) reviewing and approving a subsequent transcript of that interview, a process that is expected to take no more than 2 hours; (4) as a precondition for participation, inviting and gaining the voluntary cooperation, for also inclusion in the study, someone who was directly affected by an authentic decision or action you made in the past and which you will describe in the study. It is understood that this secondary participant knows that, in an interview lasting approximately one (1) hour, she or he will answer questions that relate to the particular occasion that you will describe in your interview. Your interview will take place in the privacy of your home or office, or in some other mutually agreed upon location that supports both your emotional safety and comfort, and the confidential nature of the interview.

For the protection of your privacy, all information received from you will be kept confidential as to source, and your identity will be fully protected. All information will be secured in the researcher's files. No one will have access to identifiable information, with the possible, though unlikely, exception of a professional typist who might be used to transcribe the recorded interview. As fictitious names will be assigned to each participant, all identities will be protected. In the reporting of information in published material, any information that might identify you will be altered to ensure your anonymity.

RESEARCH PARTICIPATION CONSENT FORM - Page 2

Participation in this study has the potential for being a personally very rewarding experience. The primary anticipated benefit is that concertedly reflecting upon how you are authentic or inauthentic in given situations, and what happens as a result, may provide you with important information about what mode of being and acting are ultimately the most satisfying for you, and what you might do to optimize your experiencing of that mode.

This study is designed to minimize potential risks to you. However, it is acknowledged that it is possible that some individuals may encounter some discomfort as they discuss previous experiences of being, or not being, authentic. The interviews will be conducted with great sensitivity to this possibility, and every effort will be made to ensure your emotional safety.

If you have any questions or concerns at any time during or after this study, I will make every effort to discuss them with you, and if necessary, will inform you of outside options for resolving them. You may call me collect at 510-522-2270; or you may call Robert Schmitt, Ph.D., who is both Chairperson of the dissertation committee, and head of the Ethics Committee of the Institute of Transpersonal Psychology, at 650-493-4430. The Institute of Transpersonal Psychology assumes no responsibility for psychological or physical injury resulting from this research.

If you decide to participate in this research, be assured that you may freely withdraw your consent and discontinue your participation at any time during the conduct of the study, and for any reason, without prejudice or penalty.

You may request a summary of the research findings by providing your mailing address with your signature.

I attest that I have read and understood this form and had any questions about this research answered to my satisfaction. My participation in this research is entirely voluntary. My signature indicates my willingness to be a participant in this research.

Participant's signature

Date

Mailing address (if you want summary of research findings):

Researcher's signature

Date

Appendix H

Journal Title Page and Questions for Reflection

*Doctoral Dissertation Research for
The Institute of Transpersonal Psychology
Palo Alto, CA*

*A Project by
William G. Kueppers
1311 Webster Street, E309,
Alameda, CA 94501 510.522.2270*



This Journal Belongs to

Advance Reflection Questions for Coresearchers

Think of specific instances when you consciously struggled with being really authentic or being true to your deepest “self,” and your decision, action, or way of being significantly involved or affected at least one other person.

Of these instances, think of one (or more) in which you think that you were *really true to yourself, or were as authentic as you knew how to be, or could be* in that situation. Use this journal to record your reflections on the following questions or for recording any observations you might make on your experience of authenticity over the next several days.

1. What were the major issues or perceived personal costs that surfaced for you in that struggle?
2. How were you able to eventually make the authentic choice or take the particular authentic action you did in that situation?
3. How did you know that you were being authentic? That is, what telling signs helped you to know that by choosing, acting or being one way versus another you were being more or less authentic?
4. What was the outcome *for you* from that decision, action, or way of being?
5. In your perspective, what do you think was the outcome *for others* who were affected by your choice or action?

Now think of one of those instances in which you think you were as NOT *as authentic or as true to yourself* as you could have been.

1. What were the major issues or perceived personal costs that surfaced for you in that struggle?
2. What eventually prompted or led you to make the particular choice or take the action you did in that situation?
3. Why do you think or feel that you were not as authentic or as true to yourself as you could have been in that situation? What telling signs did you experience to suggest that you were being less authentic than you feel you could have been?
4. In your perspective, what do you think was the eventual outcome *for yourself? For others?*
5. Based upon all your experiences, reflect on what personal authenticity means for you.

Appendix I

Pilot Participant Consent Form

RESEARCH PARTICIPATION CONSENT FORM

Pilot Study Participant: _____

Dear _____,

You are invited to participate in a pilot study of a research project to examine the practice and dynamics of being personally authentic in the world. Specifically, this study will look at the following questions: (1) What in practice does it mean to be truly authentic; (2) given fear and anxiety that so frequently inhibit the desire to act authentically, how do people discern “what-is-so” and the truly authentic response it calls for; (3) how do they then muster the wherewithal, the courage, to act authentically in the face of these fears and anxieties; and (4) what in fact does result—both for the individual and for other individuals impacted by such action—when one actually responds or does not respond authentically.

As a participant in this pilot study, the procedure will involve for you the following activities: (1) for 2-3 days prior to being interviewed, reflecting upon a set of questions provided to you by the researcher and consciously monitoring your own experience of being authentic or inauthentic (2) being interviewed by the researcher for approximately 2 hours about what authenticity means to you, and about the monitored experiences, and other significant experiences regarding authenticity that happened in the past that you feel are relevant to the study; (3) providing feedback to the researcher regarding the effectiveness of the questions and processes of the interview; (4) allowing that this interview be taped, with the understanding that all information will be kept confidential. This interview will take place in the privacy of your home or office, or in some other mutually agreed upon location that supports both your emotional safety and comfort and the confidential nature of the interview.

For the protection of your privacy, all information received from you will be kept confidential as to source and your identity will be protected. All information will be secured in the researcher’s files and no one will have access to identifiable information. It is to be understood that information provided in the interview will most likely not become part of the actual study, but will be used, in consultation with the chairperson of this study, to determine the effectiveness of the questions and processes so far established for the study. However, it is also to be understood that the researcher leaves the option open for choosing to incorporate in the findings pertinent information provided in this pilot study interview.

Participation in this study has the potential for being a personally rewarding experience. The primary anticipated benefit is that concertedly reflecting upon how you how you are

RESEARCH PARTICIPATION CONSENT FORM - Page 2

authentic or inauthentic in given situations, and what happens as a result, may provide you with important information about what mode of being and acting are ultimately the most satisfying for you, and what you might do to increase the likelihood of continuing in that mode. It is hoped that such information will provide the seeds for life transformation of each participant.

This study is designed to minimize potential risks to you. If at any time you have any concerns or questions, I will make every effort to discuss them with you and inform you of options for resolving your concerns.

If you have any questions or concerns, you may call me collect at 510-522-2270, or Robert Schmitt, Ph.D., who is both the Chairperson of the dissertation committee, and head of the Ethics Committee at the Institute of Transpersonal Psychology, at 650-493-4430. The Institute of Transpersonal Psychology assumes no responsibility for psychological or physical injury resulting from this research.

All participation in this study is totally voluntary. If you decide to participate in this research, you may withdraw your consent and discontinue your participation at any time during the conduct of the study, and for any reason, without prejudice or penalty.

You may request a summary of the research findings by providing your mailing address with your signature.

I attest that I have read and understood this form and had any questions about this research answered to my satisfaction. My participation in this research is entirely voluntary. My signature indicates my willingness to be a participant in this research.

Participant's signature

Date

Mailing address (if you want summary of research findings):

Researcher's signature

Date

Appendix J

Secondary Participant Welcome Letter

Doctoral Dissertation Research for
 Institute of Transpersonal Psychology, Palo Alto, CA
 ❖ ❖ ❖
 William G. Kueppers
 1311 Webster Street, E309, Alameda, CA 94501 510.522.2270

Date _____

Address _____

Dear _____,

Thank you for your willingness to contribute to my dissertation study, “The Practice and Dynamics of Authenticity.”

Enclosed you will find a Research Participation Consent Form. This form outlines the specifics of the study and your participation in it, and addresses the issue of confidentiality. I ask that you read the form over, and if everything meets with your approval, to sign it in the space provided. Please feel free to call me (510.522.2270) if you have any questions regarding any element of the form or aspect of participation. I will need the form to be signed before the interview, and I will return a signed copy to you.

I look forward to meeting you on [date].

Warm regards,

Bill Kueppers

Enclosure

Appendix K

Secondary Participant Consent Form

RESEARCH PARTICIPATION CONSENT FORM

Secondary Participant: _____

Dear _____,

You are invited to be a Secondary Participant in a study to examine the practice and dynamics of being personally authentic in the world. Specifically, this study will look at the following questions: (1) What in practice does it mean to be truly authentic; (2) given fear and anxiety that so frequently inhibit the desire to act authentically, how do people discern “what-is-so” and the truly authentic response it calls for; (3) how do they then muster the wherewithal, the courage, to act authentically in the face of these fears and anxieties; and (4) what in fact does result—both for the individual and for other individuals impacted by such action—when one actually responds or does not respond authentically.

As a Secondary Participant, partaking in this study will involve being interviewed for up to one (1) hour about the impact upon you of a particular action or way of being by the individual who initially invited your participation in this study. It is to be understood that the interview will be tape recorded. Consequently, you also will be asked to review and approve a subsequent transcript of the interview, a process that is expected to take no more than one (1) hour. The interview will take place in the privacy of your home or office, or in some other mutually agreed upon location that supports both your emotional safety and comfort, and the confidential nature of the interview. In case an in-person interview is not feasible, the interview will be conducted by phone.

For the protection of your privacy, all information received from you will be kept confidential as to source, and your identity will be protected. All information will be secured in the researcher’s files. No one will have access to identifiable information, with the possible exception of a professional typist who may be employed to transcribe the recorded interview. All identities of the participants will be protected as fictitious names will be assigned to each. In the reporting of information in published material, any information that might identify you will be altered to ensure your anonymity.

Besides contributing to research on the practice and dynamics of authenticity, participation in this study has the potential for being a personally rewarding experience. The primary anticipated benefit is that reflecting upon and understanding what ultimately results from authentic being and action may provide you with important information as to what mode of being and acting are ultimately the most satisfying for you.

This study is designed to minimize potential risks to you. However, it is acknowledged that it is possible that some individuals may encounter some discomfort as they discuss

RESEARCH PARTICIPATION CONSENT FORM – Page 2

previous experiences. The interviews will be conducted with great sensitivity to this possibility, and every effort will be made to ensure your emotional safety.

If you have any questions or concerns at any time during or after this study, I will make every effort to discuss them with you, and if necessary, will inform you of outside options for resolving them. You may call me collect at 510-522-2270; or you may call Robert Schmitt, Ph.D., who is both Chairperson of the dissertation committee and head of the Ethics Committee of the Institute of Transpersonal Psychology, at 650-493-4430. The Institute of Transpersonal Psychology assumes no responsibility for psychological or physical injury resulting from this research.

If you decide to participate in this research, you may withdraw your consent and discontinue your participation at any time during the conduct of the study, and for any reason, without prejudice or penalty.

You may request a summary of the research findings by providing your mailing address with your signature.

I attest that I have read and understood this form and had any questions about this research answered to my satisfaction. My participation in this research is entirely voluntary. My signature indicates my willingness to be a participant in this research.

Participant's signature

Date

Mailing address (if you want summary of research findings):

Researcher's signature

Date

Appendix L

Letter Sent with Portrait for Approval

Date

Address

Dear _____,

Hi there . . . It certainly seems like a long time—alas, it has been several months—since I have been in touch with you. As promised, I am finally returning to you my proposed write-up of your interview with me to be included in my dissertation study on authenticity.

Because of ITP's length limitations on dissertations, I necessarily have had to heavily edit my interview with you, and have attempted to come up with a "portrait" of your experiences and salient reflections, using your words as much as possible/appropriate. The short section after your portrait includes what I am proposing as your contribution to the discussion on the meaning of authenticity. I would ask that you read through the enclosed pages to see that I have accurately portrayed your experiences/reflections. Please feel free to correct, add to, or delete, or otherwise modify any section whatsoever, especially noting whether the proposed pseudonyms are suitable (you are invited to substitute your own offerings), and areas that might need amending for anonymity reasons. I encourage you to note changes on the pages or to contact me (see below) if you'd wish to discuss them in any way. NOTE: Please know that in the final edits I may have to further condense material, so if you see anything that readily pops out at you as inconsequential, please don't hesitate to delete it.

If you have any modifications, you may mark-up the pages in any way that works for you. I'd ask that you return either all or just the modified pages in the enclosed envelope. If you have no modifications, you may return the pages with a brief statement to that effect, or more simply, keep the pages and just email me at billkueppers@attbi.com stating that such is the case. I would appreciate it if you could return the materials to me within the next two weeks, but if you need more time, no problem. If you have any questions, concerns or comments, please feel free to contact me either by email or by phone.

Again, I want to express my deep appreciation to you for your significant contribution to this study, and sincerely thank you for your continued efforts with this very important component.

Warmest regards and appreciation,

Bill Kueppers

Enclosures

Appendix M

Letter Determining Level of Material for Review and Approval

Date

Address

Dear _____,

Greetings! I wish to express again my heartfelt appreciation for your generous participation in my doctoral research study, "The Practice and Dynamics of Authenticity." The information you provided in your interview is tremendously valuable to the project.

As I realize it has been quite some time since I have been in contact with you, I wish to update you regarding the present status of the project. Although progress has been far slower than anticipated, at this point I have finished and transcribed all the interviews and am now in the process of condensing each of the interviews, distilling and weaving together those portions of individual responses that most apply to the heart of the study.

One decision point that has surfaced is whether or not participants are interested in reading/reviewing the whole of their transcribed interview or just that portion that is anticipated being included in the final write-up of the results. Initially, and as stated in the agreement for participation in the study, I intended to return to you a complete transcript of your interview for review and approval, with a chance to provide any corrections or additions. As the study has progressed, however, it has become evident that the more critical review and approval needed is for the distilled material expected to be in the final write-up. I am finding the distilling and weaving to be a tricky process, and I want to make sure that I have accurately captured your words and meaning.

Since the raw transcripts of the primary respondents range in length from 17 to 49 single-spaced type-written pages, I do not wish to overtax anyone with extra reading or an unwanted deluge of paper. Consequently, given my special priority that the condensed material for the final write-up meets with your approval, and to avoid unnecessarily burdening you with a second review/approval task, I now propose that I just send you the condensed material, with the much lengthier raw transcript being an additional option always readily available to you whenever you choose to receive it.

Right now I anticipate that all the write-ups will be completed by sometime in October, at which time I will send your condensed material to you for review and approval. Upon your review, you will be free to make any corrections, additions, or deletions you deem appropriate. At this point I am hoping that two weeks might be sufficient time for you to review the material, make any corrections, and return the material to me. This time frame, of course, could be adapted to accommodate your needs and situation at the time.

-2-

Unless I hear from you either by email (billkueppers@home.com), regular mail (return postcard included) or by phone (510-522-2270), I will assume that you are fine with this proposed modification in material being returned to you. If so, again as noted above, should you ever desire the full transcript, I will happily mail that to you whenever you wish. Whatever be the case, many, many thanks again for your very valuable contribution to the study. If you ever have any questions whatsoever, please feel free to contact me.

Warm regards,

Bill Kueppers

Enclosure

Appendix N

Hermann Hesse Poem, "Steps"

Steps

A blossom wilts.
 Youth gives way to age.
 Thus, each of Life's moments,
 each wisdom, each virtue,
 blooms in its own rhythm.
 And none is permitted eternity.
 Our hearts must stand open
 to every beckoning of Life,
 ready to bid farewell and begin afresh,
 courageously and without mourning
 be bound by new lifelines.
 For, Wonder, our protector and supporter,
 inhabits all beginnings.

Brightly, let us stride
 through each room of Life without lingering
 as if any one were our home.
 The Eternal
 does not wish for us to be bound or chained,
 but rather wants to lift us at each step
 and expand our very beings.
 Only those who stand ready to break and move onward
 will escape paralyzing habit.

The threshold of Death, even,
 may give birth to new rooms for us to explore.
 Life beckons unceasingly.
 So, dear heart, bid farewell and be healed.

Hermann Hesse
 ["Stufen" - Translated from the German
 by Nancy Wright, Charlotte, VT, 1992.
 Used with gracious permission.]

Appendix O

Copyright Permission Letter

William G. Kueppers 1311 Webster Street, E309 • Alameda, CA 94501 • 510.522.2270

March 23, 2004

David L. Fleming, S.J.
Editor
Review for Religious
Editorial Offices
3601 Lindell Boulevard
St. Louis, Missouri 63108-3393

RE: Request for Permission to Quote Material

Dear David L. Fleming, S.J.:

I am in the process of completing my doctoral dissertation, "The Practice and Dynamics of Authenticity," for the Institute of Transpersonal Psychology (ITP), Palo, Alto, CA. A few weeks ago I called your office for permission to quote the following material, and I was verbally told that such permission was granted, with nothing further needed from you. I greatly appreciate that verbal permission. However, the school, as does UMI, the company that makes dissertations available both electronically and in print, needs formalized permission. Consequently, I would like your formal permission to include the following citation (716 words) from the Herbert F. Smith, S.J., article, *Discernment of Spirits* (1983, pp. 240-242) as an appendix in this dissertation to the material I am including on discernment:

Whether the elements of the discernment process are operative explicitly or implicitly, all authentic discernments follow basically the same structure as I will describe here.

To better perceive the discernment process, let us divide it into: A) The Preludes; B) The Actual Discernment.

A) *The Preludes.*

- 1) A confusion of mind arises as to the right course of action, because both thoughts and feelings are ambiguous.
- 2) I begin to reflect on the issue.
- 3) I spend the requisite time gathering the information necessary to clarify the issue and formulate the various alternatives.
- 4) I try to reduce the alternatives to two: I will follow course of action X; I will not follow course of action X.
- 5) If I am aware that my feelings are enslaving me to one course of action

so that I am not free to make a true discernment, I begin a program of spiritual exercises designed to help me break free of my addictions and uncontrolled affections (*The Spiritual Exercises of St. Ignatius* are admirable for this purpose). Only when I am free do I go on to the actual discernment.

B) *The Actual Discernment.*

- 1) I seek the presence of God just as I do in my ordinary prayer.
- 2) I try to become consciously aware of who I am in my grace identity and personal Christian history: of my basic way of relating to God, and my fundamental way of going to God through my state of life, responsibilities, personal religious experience and attractions, etc. (just in a global sense: no particulars).
- 3) I try to sense my I-Thou relationship with You, God (I don't try to *reflect* on it, I try to *experience* the relationship which makes you and me *us*: experience it about the way I do in my normal prayer).
- 4) In Your Presence, I bring forward the first alternative. I try to make its effect on me and on us as concrete as possible. I offer to You the alternative and its effects on our relationship.
- 5) I attend to the consequences. What emotions, affections, thoughts and impulses are stirred? Do I feel closer to you or more distant from you? Do I sense you are pleased—or displeased? Do I feel increased peace, joy, and consolation, or an onset of unrest, sadness and desolation?
- 6) After carefully attending to these effects, I now offer you the other (contrary) alternative, and once again note the effect on our relationship. Does this alternative produce reverse effects?
- 7) Thus I try to *experience* which proposed course of action makes me grow into a deeper, happier relationship with you—and which interferes with our relationship. Our grace-filled relationship itself should tell me, for grace does break into consciousness (cf. Gal. 5:22-25).
- 8) If one alternative clearly enhances our relationship, and the other disturbs it, I have discerned which to adopt, and which to reject.
- 9) If I feel either alternative equally enhances our relationship, I can securely put either into practice.
- 10) If neither alternative enhances or disturbs our relationship, I am not able at present to settle the matter through the discernment process. It may be that neither alternative is right. I have to go over the possibilities, perhaps gather new data, and so forth.
- 11) If I discern one course to be the right one, I choose it and act on it. Should the results show that I seem to have made a wrong discernment, I must first discern this new supposition, and not readily abandon a decision I have so carefully made. Only when the evidence that I have made a mistake is more compelling than the evidence of the original discernment, should I bring the original discernment under review by repeating it in the presence of the new evidence. I may then learn:
 - a) that I am simply growing tired of sticking to the right course;
 - b) that the course has now to be modified but not abandoned;
 - c) that new circumstances require a new course;
 - d) that my original discernment was deceptive because I was the slave of some

passion, or blinded by some bias, or careless in collecting the information necessary before I could draw up the real alternatives. I correct the disorder as best I can, and repeat the discernment. (pp. 240-242)

Citation source:

Smith, Herbert F. (1983). Discernment of Spirits. In David L. Fleming (Ed.), *Notes on the Spiritual Exercises of St. Ignatius of Loyola* (pp. 226-248). St. Louis, MO: Review for Religious.

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