THE MEANING OF THE MENTORING RELATIONSHIP WHICH FACILITATES
TRANSFORMATION OF THE PROTÉGÉ

by

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Abstract

This study investigated the question: What is the meaning of the mentoring relationship which facilitates transformation of the protégé? This was accomplished using an existential-phenomenological approach. The study included five adult "co-researchers" who had experienced the phenomenon being investigated and were capable of describing their experience to the researcher. The co-researchers were asked to describe their experience of the relationship with their mentor and to validate the analysis within the context of three interviews. The descriptions were tape recorded and transcribed and used as the data for the study. The analysis was conducted according to the method described by Colaizzi (1978). The themes derived from the co-researchers' descriptions were described and woven into an exhaustive phenomenological description of the mentoring relationship which facilitates transformation of the protégé. The essential structure derived from the exhaustive description was presented in a condensed statement of the meaning of the experience for the five co-researchers.

Twenty-eight themes or dimensions of the experience were identified. The pattern described is a more profound and complete picture of the meaning of the experience of the mentoring relationship which facilitates transformation of the protégé than previously available in the literature.
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CHAPTER I: INTRODUCTION

What is the meaning of the mentoring relationship which facilitates transformation of the protégé? The first mentor was described in one of the earliest surviving works of Greek literature as a character in Homer's *Odyssey*, an heroic poem about the mythological age of Greek heroes. In this poem, Mentor is an old friend of Odysseus, entrusted with the care of his household and guardianship of his son while Odysseus is absent in the Trojan wars. It is in Mentor's form that the goddess Athene disguises herself in order to accompany Odysseus's son, Telemachus, on his search for his father and journey toward adulthood, as a way of aiding Odysseus's return to his home. Our understanding of the mentor role, derived from this prototype—now a man, now a goddess—has become, if anything, less clear than Homer's in recent times, despite a burgeoning of interest in the topic since the mid-seventies resulting in a wide variety of studies investigating a range of different aspects of the mentoring relationship.

The experience of being in a mentoring relationship appears to happen quite frequently, and is considered to be a highly beneficial one for adults, yet to date, no study has presented more than a partial portrait of what the relationship is about. Recent reviews of the literature have pointed out that studies tend to focus upon highly specific aspects of the relationship—predominantly to examine its relationship to success in various occupational fields. No study has, as yet, attempted to explicate the meaning of the experience from the perspective of the protégé. Studies of mentoring have also not focused on an exploration of the degree to which a person can be affected or changed by what frequently appears to be an intense and deeply personal relationship, regardless of its context. The purpose of this thesis is to focus upon the most profound outcome
of the mentoring relationship—personal transformation—and to understand the meaning of
the experience of the mentoring relationship which facilitates transformation of the protégé.
The search for the meaning, or the essential structure, of the experience is accomplished
by studying descriptions of this experience as it is lived. The methodology suitable for
such an investigation is provided by existential–phenomenological psychology.

Rationale for the Study

The most enriching research on mentoring relationships performed to date has
focused not on causes or effects, nor on measurement and comparisons, but upon basic
descriptions of the experience. The nature of the existential–phenomenological approach
provides one of the most rigorous ways to approach a question of the meaning of
experience. It is founded in the experience of the subjects of the study, described as
co-researchers, who are the source both of the data for analysis, in the form of verbal
descriptions, and of validation of the results of this analysis, which is presented in the
form of an essential structure, or meaning, of the experience for the individuals studied.
Existential–phenomenological psychology has as its basis a rejection of the dualistic
conceptions of the normal scientific paradigm, but rather, takes the position that the
individual and his or her world comprise a total, indissoluble unity or interrelationship,
with each co-constituting the other. This formulation cannot regard the researcher as an
unbiased observer, but expects him or her to be fully present to the phenomenon being
studied, with the researcher’s bias made inoperative by drawing out and making explicit
his or her assumptions. In existential–phenomenological research, researchers work
co-operatively with co-researchers to arrive at the meaning of the experience being
studied.
Significance of the Study

Counsellors are agents of social change by virtue of their role as members of the human services professions. They need, therefore, to be aware that as their clients change, these changes impinge upon the world of each client in a variety of ways. As members of the same larger society as their clients, one might expect counsellors to be interested in facilitating not only problem-solving, but personal growth, in these clients, to whatever degree they are able and willing to attempt it. Personal transformation may be seen as the most profound positive outcome of a mentor–protégé relationship, yet only one study (Burton, 1977) is mentioned in all the literature reviewed which examined the role of the therapist as a mentor who facilitated transformation in clients. No description of the study itself could be found. A second study (Hagan, 1971) examined transformation in long–term psychotherapy, but the role of the therapist was touched upon only to mention that it was very important in the process. No study has yet explored this particular dimension of human experience in an holistic way, seeking to uncover the dimensions of the experience in a phenomenological description which is both common to the individuals studied and true to the experience of each protégé. Recent literature on the topic of personal transformation suggests that it is both a topic of great personal interest to people in Western culture, and a foundation for social transformation. Burton (1979) suggests that clients may seek out counsellors and others in the human services professions to perform a mentoring role in relationships which facilitate their transformation. It seems likely, therefore, that an understanding of the meaning of the experience for protégés may prove to be useful to counsellors and to their professional and lay colleagues.
It is the purpose of this study to provide a description of the meaning of the experience of the mentoring relationship which facilitates transformation of the protégé as a way of educating and guiding counsellors in their work, and as a foundation for theory-building and future research on the topic of mentoring relationships and personal transformation.

**Definition of Terms**

For the purpose of this study, a "mentor" was defined as an adult with whom the co-researcher (the "subject(s)" in this study) had had a relationship over a period of time which he or she felt had facilitated a transformation in him or her. Any requests for clarification from potential co-researchers were responded to by saying that the mentor could be anyone, other than a parent, in the person's adult life—an employer, friend, therapist, relative or someone they had not previously known.

Co-researchers in this study are called "protégés," a protégé being a person who has had a relationship with a mentor. This term, derived from the French verb "protéger," meaning "to protect," is the term most commonly used in the literature to describe a person who has been, or is being, mentored. It is for this reason that I elected to use it, although the protective function of the mentor role might not be evident in the findings of my study, and because there was no acceptable alternative in use.

"Transformation" was defined as a radical change in the protégé which is positive and enduring, and affects the meaning of the protégé's life.

A "mentor–protégé relationship" and a "mentoring relationship" are used here synonymously to refer to a relationship between a mentor and a protégé as defined from
the point of view of the protégé at the time it was occurring, or retrospectively.
CHAPTER II: REVIEW OF THE LITERATURE

The Idea of a Mentor

The concept and the role of the mentor have their origins in Greek mythology. In the *Odyssey*, written around 750 or 700 B.C., Homer gives the name "Mentor" to an old friend of Odysseus, King of Ithaca, to whom Odysseus entrusts the care of his household and the guardianship of his son, Telemachus, during his 20-year absence in the Trojan wars. Finley (1977) tells us that "Plato, in his *Republic 606E*, stated that there were Greeks who firmly believed that Homer "educated Hellas and that he deserves to be taken up as an instructor in the management and culture of human affairs, and that a man ought to regulate the whole of his life by following this poet" (p. 15). One should, therefore, recognize the significance of this choice of name, which has now entered the English language as a common noun meaning "a close, trusted, and experienced counselor or guide" (Webster's Third New International Dictionary, 1971).

Since the *Iliad* and the *Odyssey* are the earliest surviving works of Greek literature, the significance of the name Mentor has to be discovered by examining the verbal root and the structure of the word. Mentor in fact belongs to a well-known group of proper names, those that are called nomen agentis, the name of a performer or agent. This fact implies that the name is formed from a verb-stem plus a suffix. The root from which Mentor is formed is *men-*. (The asterisk indicates that the letters spell only a root, not an actual word.) This root appears elsewhere in Homeric Greek, for example, in the verb *memona*, which means "I think, I think over, I plan to do." The same root appears in other words of other languages related to Greek, for example, in the Latin verb *commentor* "I devise, I meditate, I think over," and in the Sanskrit words *mantar-*, "thinker," *mantra-*, "advice, plan," *mantu-*, "advice, adviser."

This comparative evidence makes it quite certain that the name Mentor means something like "thinker, deviser, adviser."

Another name in the *Odyssey*, Mentes, is perfectly parallel in structure and meaning to Mentor. They differ only in the suffix, which, in this case, does not change the meaning. (H. G. Edinger, personal
The majority of studies and articles on the concept and role of the mentor allude to the mythological relationship between Mentor and Telemachus, however, "the currency of the word in French and English is derived less from the *Odyssey* than from Fénélon's romance of *Telèmaque*, in which the part played by Mentor as a counsellor is made more prominent" (Oxford English Dictionary, 1933). In *Les Aventures de Telèmaque* (1699), François de Saligniac de la Mothe-Fénélon, the Archbishop of Cambrai, elaborated on the original relationship between Mentor and Telemachus, filling his story with allusions and indirect criticisms of the régime of Louis XIV in such a way that its publication caused him to fall into disgrace (Larousse, 1948). Clawson (1980) cites two plays about Telemachus, also written shortly after the publication of Fénélon's novel, and a number of literary quotations are offered by the Oxford English Dictionary in which the word "mentor" is used, all of which were written after the publication of the Fénélon work. Thus, we are told that Mentor "acted variously as a teacher, coach, task master, confidant, counselor and friend" and that "the relationship that existed between Mentor and Telemachus was a special one characterized by high levels of trust and affection" (Clawson, 1980). In the *Odyssey*, however, we read relatively little of Mentor himself, because "when Athene, the Olympian goddess, chooses to intervene in affairs on Ithaca she adopts the figure of the human Mentor as a disguise" (H. G. Edinger, personal communication, June 6, 1985). Hence Boston (1976) identified three characteristics of Mentor's role as: a tutor whose function was exercised within the context of a wider range of responsibility, namely, the care of Odysseus's household; a "spiritual guide" and gatekeeper to a larger world beyond, transmitting something that is not exclusively his own, but a tradition or value system to which he has access and for which he is willing to serve as a conduit and speaker; and a companion to his pupil as
he moves toward the responsibility of adulthood, offering encouragement, advice, and the wisdom of the adult world.

A favourite way for Athene to disguise herself, therefore, is to choose a male whose name means "thinker" or "planner," the name indicating her helpful oversight of Odysseus and his son. She is, among other things, a goddess identified with wisdom and her appearance as Mentes or Mentor are in the nature of temporary exhibitions on the human scale of the quality she possesses as a deity. Her role in the first four books of the Odyssey is the foundation of the modern meanings given to the word "mentor." (H. G. Edinger, personal communication, June 6, 1985)

Briefly, then, the meaning of "Mentor" is derived from a human member of Odysseus's household, in whose form a goddess accompanies Telemachus on his search for his father, her main interest being to protect and assist Odysseus because he is her favourite mortal, being, in her eyes, the most like her. Mentor himself is a mature man who knows how society functions, but he does not have a great deal of power, any more than does Telemachus, a young man who is unable to become a true adult until he finds his father (if he is still alive—which Telemachus does not know) and discovers for himself whether he is, as his mother says, his father's son. The appearance of Athene disguised as Mentor takes place when Telemachus is about twenty—it is she who sets the plot in motion by prodding him into embarking on the search for his father and provides him with the guidance and wisdom he requires to accomplish this task, when Odysseus can assume the role of father to the now-mature Telemachus. Mentor/Athene, then, serves as a transitional figure facilitating the figurative and literal journey taken by Telemachus toward adulthood. Meanwhile, Odysseus is being held captive by the goddess Calypso, while his wife Penelope has been attempting to postpone choosing between 108 suitors, all princes, who presume that Odysseus is dead and are feasting and carousing and literally "devouring the assets" of his household in order to pressure Penelope into making a choice. It is not surprising that Telemachus is somewhat reluctant to discover whether his father is dead or alive, since the situation in the household is untenable, for if
Odysseus is dead and Penelope marries again and has a son, Telemachus will no longer be the heir to the kingdom. The relationship of Mentor/Athene and Telemachus, therefore, must be viewed as part of a larger scheme of things involving a complex network of relationships between gods, goddesses and mortals.

The humanization of the gods was a step of astonishing boldness. To picture supernatural beings not as vague, formless spirits, or as monstrous shapes, half bird, half animal, for instance, but as men and women, with human organs and human passions, demanded the greatest audacity and pride in one's own humanity. Then, having so created his gods, Homeric man called himself godlike. The words "man" and "godlike" must be stressed sharply. On the one hand, Homer never confused "godlike" with "divine"; he never crossed the line between the mortal and the immortal. . . . On the other hand, there were no local, regional or national dividing-lines of genuine consequence among men. Neither in matters of cult nor in any other fundamental aspects of human life did the poet distinguish or classify invidiously. Individuals and classes varied in worth and capacity, but not peoples, neither between Achaeans and others nor among the Achaeans themselves. This universality of Homer's humanity was as bold and remarkable as the humanity of his gods. . . . (Finley, 1977, p. 135)

Having lifted the incubus of unintelligible and all-powerful natural forces, man retained a consciousness that there were powers in the universe which he could not control and could not really understand, but he introduced a great self-consciousness, a pride and a confidence in himself, in man and his ways in society. . . . (p. 139)

It was . . . (Hesiod) who organized the individual gods into a systematic theogony and made justice into the central problem of existence, human as well as divine. From Hesiod a straight line leads to Aeschylus and the other great tragedians. In those succeeding centuries the miracle that was Greece unfolded. Homer having made the gods into men, man learned to know himself. (p. 141)

Before moving, then, to contemporary ideas of the meaning of a mentor, we are faced with the difficulty that the prototype of the mentor–protégé relationship is part of an heroic poem created by a Greek poet concerning a mythological heroic age and culture—a culture which is substantially different in morals and values from our own, and probably in some ways also from that of Homer's society. In addition, the original Mentor is actually two separate entities: the man in charge of Odysseus's household, and
a goddess. The term "mentor" came into common usage following the publication of the novel by Fenelon, a seventeenth century French mystic at odds with both the Pope and his king, and several plays written about Telemachus in the eighteenth century. It is hardly surprising, then, that contemporary writers have volunteered such a wide variety of definitions and descriptions of the term (Merriam, 1983).

The Role of the Mentor in Adult Development

A recent burgeoning of interest in the concept of a mentor stems largely from research conducted in the late 1960s by Levinson, Darrow, Klein, Levinson and McKee (1978) who conducted biographical interviews with forty men in four different occupational groups in order to "create a developmental perspective on adulthood in men" and to "set forth a systematic conception of the entire life cycle, while paying primary attention to the major seasons of adulthood" (p. x). From the data collected using this open-ended approach, a number of significant themes emerged. One was the discovery that "... the life structure evolves through a relatively orderly sequence during the adult years. The essential character of the sequence is the same for all the men in our study and for the other men whose biographies we examined. It consists of a series of alternating stable (structure-building) periods and transitional (structure-changing) periods. These periods shape the course of adult psycho-social development" (p. 49). A second theme was the idea of the Dream: "Many young men have a Dream of the kind of life they want to lead as adults. The vicissitudes and fate of the Dream have fundamental consequences for adult development" (p. 91). A third theme was the existence of the mentor: "As the novice adult tries to separate from his family and pre-adult world, and to enter an adult world, he must form significant relationships with
other adults who will facilitate his work on the Dream. Two of the most important
figures in this drama are the "mentor" and the "special woman" (p. 93).

Uncovered as an aspect of a study examining comprehensively what could be
learned about the lives of adult men, the role of the mentor described by Levinson et
al. is one of the most comprehensive to be found in the contemporary literature. It is
worth including this definition here because it was Levinson et al.'s research that provided
the impetus for a wide variety of subsequent studies of the phenomena of mentoring:

The mentor relationship is one of the most complex, and developmentally
important, a man can have in early adulthood. The mentor is ordinarily
several years older, a person of greater experience and seniority in the
world the young man is entering. No word currently in use is adequate
to convey the nature of the relationship we have in mind here. Words
such as "counselor" or "guru" suggest the more subtle meanings, but they
have other connotations that would be misleading. The term "mentor" is
generally used in a much narrower sense, to mean teacher, adviser or
sponsor. As we use the term, it means all these things, and more. . . .
(p. 97)

Commenting that mentoring may take place in a work setting or evolve informally
with a friend, neighbour or relative, Levinson points out that: "Mentoring is defined not
in terms of formal roles but in terms of the character of the relationship and the
functions it serves" (p. 98). He adds that the mentor:

may act as a teacher to enhance the young man's skills and intellectual
development. Serving as sponsor, he may use his influence to facilitate the
young man's entry and advancement. He may be a host and guide,
welcoming the initiate into a new occupational and social world and
acquainting him with its values, customs, resources and cast of characters.
Through his own virtues, achievements and way of living, the mentor may
be an exemplar that the protégé can admire and seek to emulate. He
may provide counsel and moral support in time of stress. The mentor
has another function, and this is developmentally the most crucial one: to
support and facilitate the realization of the Dream. The true mentor, in
the meaning intended here, serves as an analogue in adulthood of the
"good enough" parent for the child. He fosters the young adult's
development by believing in him, sharing the youthful Dream and giving it
his blessing, helping to define the newly emerging self in its newly
discovered world, and creating a space in which the young man can work
on a reasonably satisfactory life structure that contains the Dream.
The mentor is not a parent or crypto-parent. His primary function is to be a transitional figure. . . . The mentor represents a mixture of parent and peer; he must be both and not purely either one. (pp. 98–99)

Levinson's findings concerning the importance of the mentor in adult development were supported by a longitudinal study begun in 1938 of 95 Harvard graduates to discover how some of the nation's outstanding men coped with the major events and stresses of their lives (Vaillant, 1977). The men Vaillant judged to be the "best outcomes" had had mentors, described as master craftsmen and father figures, who were relinquished by age 40, at which time they became mentors themselves. Consistent with the underlying premise of the study—based on Freud's definition of maturity as the capacity to work and to love—these men were capable of "sustained relationships with loving people" in both career and personal life (p. 337), while those considered to be the "worst outcomes" had not had mentors and were "least clearly willing to assume responsibility for other adults . . . They were able to give less to their children . . . . Finally, to the extent it can be measured in dollars and cents, they gave less of themselves back to the world" (p. 350).

Concerned that most research on adult development was being conducted by men studying men and, like Levinson, motivated by a need to understand her own experience, Sheehy (1976) began by seeking guidance from him. She then collected 115 life stories of men and women, many of whom were couples and all of whom were members of "America's 'pacesetter group'—healthy, motivated people who either began in or have entered the middle class" (p. 23). She saw these people as the "carriers of our social values" and "the exporters to other classes of new life patterns and attitudes" (p. 24). Sheehy's goals were to understand the inner changes of adults, to compare the developmental rhythms of men and women, and to examine the "predictable crises" or "passages" for couples. Sheehy found that women, like the men in Levinson's study,
considered mentors to be important, but when she first raised the question of mentors, "most of them didn't know what I was talking about" (p. 189). She found female mentors to be particularly scarce, and felt that "when a man becomes interested in guiding and advising a younger woman, there is usually an erotic interest that goes along with it" (p. 190). Sheehy concluded that: "career women who haven't had a mentor relationship miss it, even if they don't know what to call it" (p. 190) because of the difficulty of career advancement when one is not connected into the grapevine or informal structure of the mentor system. Those women who were successful in their careers, she found, were almost all at some point nurtured by a mentor.

In a study of men and women between the ages of thirty and forty, defined as the transition to young adulthood, Burton (1977), a psychoanalyst, described a new set of adult peer experiences which he felt were highly significant to adult fulfillment and individualization. He reported that those individuals who had a mentor were "more confirmed in their adulthood, ... more symptom free, and ... generally more content with life." They were also "better able to accept success and failure" (p. 117). He found that "the total absence of a mentor is associated with an existential vacuum in clients and a neurotic search for meaning in life" and concluded that "adult adjustment, therefore, not only depends upon a proper mother/child relationship base but a proper peer development in young adulthood of which mentoring is an important component" (p. 117). In a related (1979) article, Burton claimed that most middle-aged people (approximately 35 to 45) seek or have sought "a charismatic person who can help with difficult life transitions and transformations in a manner different from the average" (p. 509). He contended that "children are raised in a world of inhibition and that developmental mastery constitutes the freedom and approval to proceed to whatever adult behavior is indicated" and that, therefore, "we all overtly or covertly seek permission to
be adults and to experience freely the adult world. It has therefore seemed to us that the mentee seeks a 'meta-blessing', which we may define as the permission to proceed into full creativity, that is, to love and to work, and to have fun" (Burton, 1977, p. 118). Burton's definition of a mentor departs somewhat from Levinson's, being "a person with a phenomenological presence" whose "mentoring influence is never merely the sum of his biology and psychology." He is clearly older, more experienced, more powerful, more creatively productive, more intuitive, more sexual and charismatic. He is obviously a "comer" or has already achieved success, and he is either a master of the symbol, of words and images, or of persuasive action of some kind. But above all, on the unconscious and preconscious level, the mentor is psychologically dissociated from the Father, the relationship cannot be Oedipal, and Jung's wise-old-man archetype does not describe him. The mentor is an adult companion who stands as the model not of rebellion but of a socially useful and fully creative life . . . (1977, pp. 117-118)

Burton (1979) claims that people seek mentors first among friends and lovers, then among famous people (which seems to suggest some confusion with role models, with whom, unlike mentors, one need not have a personal relationship). They are also sought often in universities and churches and, "finally, among those who offer themselves as healers" (p. 509). He believes that psychotherapy contains an indigenous mentoring component which has been overlooked; that "when the analytic work of therapy is mostly over but the treatment not yet completed, a new form of relationship succeeds the transferential one; mentoring describes it better than any other model heretofore available" (p. 515).

In a review of the literature, Merriam (1983) points out the apparent paradox in the findings of the above studies: that mentoring is both crucial to healthy adult development and relatively rare. This would suggest that one must conclude that few adults develop, which would be inconsistent with other findings of Levinson, Sheehy and others. Merriam adds that even Vaillant's unmentored "worst outcomes" were nevertheless
very successful men by most people's standards. It seems appropriate to suggest here that perhaps "most people's standards," as exemplified by the literature on mentoring research, may, in fact, have somewhat more to do with material achievement than with the qualities Vaillant claimed for his mentored "best outcomes."

A further comment on the role of the mentor in adult development is that a large number of writers (Kram, 1980; Levinson et al., 1978; Sheehy, 1976; Taylor, 1984; Vance, 1982) consider that becoming a mentor is one way in which mature adults address the issue of Generativity vs. Stagnation in the stages of adult life proposed by Erikson (1950), whether they feel they can advance no further in their own career development or, more broadly, because they simply wish to pass on the accumulated wisdom and experience of their maturity to the upcoming generation. Across a wide variety of studies, individuals who have had mentors claim either to be mentors to others, or wish to be.

In order to obtain an understanding of the range of different conceptualizations of the mentor which exist in recent studies, I reviewed an annotated bibliography on the topic (Noller & Frey, 1983). The studies described could quite easily be divided, with few exceptions, into two broad areas: mentors in the occupational field, and mentors in educational settings, with some studies, generally those focusing on mentors for high school and college students, combining aspects of both. Underlying virtually all of these studies is an understanding that, in addition to what the mentor and the protégé actually do together, the relationship itself will have significant effects on the protégé, and likely on the mentor as well. Of interest in these studies is the source of the mentors: some studies simply ask respondents to identify individuals in their lives who have served as mentors. Others, either by choice (in an informal mentoring relationship) or by definition (in a formal relationship), declare mentors to be a specifically designated group of people,
for example, senior managers in business, clinical supervisors for marriage counsellors, faculty members for college students, university students or professors for gifted/talented elementary and high school students, or successful business women for re-entry women at community college.

Studies of the former type, those which ask respondents to identify who their mentors are, seem to be performed more in the spirit of Levinson and others. These see almost any adult in an individual's world as being a possible mentor and view his or her impact on the individual in terms of adult development in general. The latter type of studies, wherein the source of the mentor is formally designated, appear, particularly in the business literature, to have been designed more on the understanding that having a mentor facilitates success. In these, the populations of protégés chosen suggest that, if the outcome of mentoring is success, then we should explore the phenomenon by studying successful people. The problem is that it is far from clear whether career success is the direct outcome of a mentoring relationship, or a by-product of a more profound and comprehensive change in the individual facilitated by the relationship.

The Mentor in the Occupational Field

Much of the excitement about mentoring stems from a study conducted by Roche (1979) surveying 4,000 top executives listed in the "Who's News" column of the Wall Street Journal. The executives were asked: "At any stage of your career, have you had a relationship with a person who took a personal interest in your career and who guided or sponsored you?" (p. 19) Of the 1,250 executives who responded (only a 31% response rate, of whom less than 1% were women), two-thirds reported having had such a
relationship and one-third had had two or more. Compared with executives who were
not mentored, Roche found that those with mentors earned more money at a younger
age, were better educated, were more likely to follow a career plan, sponsored more
protégés, reported being happier with their career progress and derived somewhat greater
pleasure from their work.

In 1977, the publication of Hennig's study (Hennig & Jardim, 1977) of 25
top-level women executives stressed the importance of mentors to women in business,
although the word "mentor" was not actually used. Hennig found, through in-depth
interviews, that all of her subjects had had a mentor, in each case, a male boss. Each
woman developed a deep friendship with the man for whom she worked, likening him to
her father as supporter, encourager, teacher and strength in the company, while she acted
as his student, helper and admirer. He used his reputation to develop hers and his
support to help develop her confidence and to reinforce her own sense of the importance
of competence. Kanter (1977), in her book *Men and Women of the Corporation* reported
that those women who rose to the top of the corporate world were aided by high-level
sponsors she described as "rabbis" or "godfathers." This study is illustrative of the
gradual shift of research focus from the intimate, emotional and intense mentor–protégé
relationship to the less personal sponsors acting as teachers or coaches. Similarly,
Alleman (1982) comments that "recent career advice books and articles urge ambitious
occupational entrants to find a mentor as a method of career advancement . . . and
impute to mentors an almost magical quality. Like the Magi of old, these powerful
beings confer rich gifts on the young future rulers" (p. 1). It is perhaps worth
commenting here that in Mentor's relationship with Telemachus, and in a number of
other well-known mentor–protégé pairs, it is the protégé who rises to "stardom," while
the mentor's name is hardly known at all.
Shapiro, Haseltine, and Rowe (1978) proposed a continuum of advisory/support relationships which facilitate access to positions of leadership, authority and power for women in traditionally male professions. On one end of the continuum is the "peer-pal" relationship which is egalitarian, accessible and responsive to need, and on the other are "mentors"—defined as "the most intense and 'paternalistic' " (p. 55) in which an individual takes on the role of both teacher and advocate. "It is intense and usually charged with emotion and has a basically parental dynamic structure. . . Describing the end points of the continuum of patron relationships in bold strokes, the mentor–protégé relationship is restrictive, comes with strings attached, and, in the final analysis, can result in the greatest boost toward success" (p. 56). On the continuum between "peer-pal" and "mentor" are "guides," "sponsors" and "patrons," each with an increasing degree of power to promote and shape the protégé's career.

Viewing mentoring from a somewhat different perspective, Dalton, Thompson and Price (1977) proposed a model of career stages which arose from a need for ways to guide the career development of employees, and was developed from interviews with over 1,000 individuals. The four-stage model begins with apprenticeship, a dependent stage in which the apprentice works with a mentor to learn the system, performance expectations and specific skills. Stage II sees the employee as an independent colleague who develops a specialty and becomes a competent, contributing employee. In Stage III the employee is a mentor who provides guidance and assistance to others as he or she is broadening his or her own capabilities, and the fourth stage is that of the sponsor, who influences policy and direction in the organization.

In an article which takes Dalton, Thompson and Price's research a step further, Collin (1979) proposes that the mentor's role must "derive from the performance of the manager's task and, indeed, is integral to it. . . . It is strictly functional and when its
function no longer exists, it ceases" (p. 12). Stating that the role is by definition a one-to-one relationship between a more experienced person and an inexperienced person until the latter reaches maturity, Collin suggests that "the role of mentor serves to match the needs of the individual with those of the organization . . . . the mentor acts as the leading edge in the process of socialization in which the individual adapts to the needs and ambiance of the company, whilst retaining his own individuality and, thereby, achieves his own style of managerial development" (p. 12). Collin claims that "it is the mentor who personifies the company's 'psychostructure' and acts the midwife in the process of socialization" (p. 13). Collin's understanding of the mentor's role raises the question of whether an individual functioning in the way she describes is, indeed, a mentor, or simply a good supervisor.

From the 1970s on, a large number of studies were published, almost all of which focused on successful people in the researcher's own occupational field or in one of interest to him or her. The purpose of many of these studies was simply to discover whether mentoring took place in a particular occupation (e.g. Alleman, 1982, on organizations; Fagan & Fagan, 1983, on nursing; Moore, 1982; Queralt, 1982, on academic administration; Runkel, 1982, on the ministry) and if so, to what extent, together with attempts to identify stages of mentoring relationships, roles and functions of mentors (e.g. Kram, 1980; Phillips, 1977), how to attract a mentor and other clarifying data. Intermingled with these interests were a number of studies exploring mentoring as a way to assist the career development of women, particularly in traditionally male occupations (Missirian, 1980; Phillips, 1977; Vanzant, 1980). Some studies examined and compared cross-gender aspects of mentoring (Quinn, 1980; Stein, 1981).

Phillips (1977) identified six different mentor roles that might be played for a protégé: traditional mentors; supportive bosses; organization sponsors; professional career
mentors; patrons; and invisible godparents. She divided them into primary and secondary mentors, primary mentors being those individuals who provide a number of mentoring functions for generally altruistic reasons, and secondary mentors being those who provide only a few functions and essentially act as instrumental aid to career advancement. Similarly, Clawson (1980) speaks of "life mentors" and "career mentors," the difference being in the degree of comprehensiveness of the role. Clawson considers life mentors to be rather rare and writes of "quasi-mentors" who are career mentors. Taylor (1984) considers that secondary mentors and quasi-mentors simply are not mentors—you either are or you aren't a mentor, and sees the features of a true mentor-protégé relationship as defined by Clawson (1980)—comprehensiveness and mutuality—as essential to the definition of the role.

Both Phillips (1977) and Kram (1980) identified a number of functions which comprise the role of the mentor, and a comparison of the two lists by Alleman (1982) demonstrates that their findings were almost identical. Kram was the first writer to demonstrate clearly that mentors in the occupational field performed functions which could be divided into career functions, or aspects of the relationship that enhance career advancement, and psychosocial functions, or aspects of the relationship that enhance sense of competence, clarity of identity, and effectiveness in the managerial role. The career functions were listed as sponsorship; exposure and visibility; coaching; protection; and challenging assignments. The psycho-social functions were identified as role modeling; acceptance and confirmation; counseling; and friendship.
The Mentor in Educational Settings

The research on mentors in educational settings is roughly divided between mentors for college and university students, and mentors for gifted/talented/creative students in elementary and secondary schools. Research on mentors for academic faculty and administrators is considered to be primarily occupational mentoring and would be classified as such.

Unlike the occupational field, where formal mentor programs are still the exception rather than the rule, (although some companies have been using them for many years), mentoring in educational settings almost always appears to have a formal structure of some sort. Programs such as Gray's (1982, 1984) in which student teachers are matched with elementary and secondary school pupils and Bradt's (1981), in which professionals in a student's area of interest are selected for students in grades 9–12, are typical in that the mentor–protégé pairs are focused upon some task or project intended to enhance the student's learning and, to a greater or lesser degree depending on the approach of the program, there is an expectation that the relationship itself will benefit the student, and perhaps the mentor too. There is a tendency for programs like Gray's, for gifted/talented/creative students, to be more highly structured than those in higher education settings, primarily because the mentors are trained to work with younger protégés who often need more structure than adult protégés.

At the college level, mentors described in the literature begin to look suspiciously like the tutors of the traditional Oxford/Cambridge collegiate system. Grabiner (1975) and Seidel (1975) describe independent study programs in which mentors act as guides, advisors and sympathetic listeners as well as tutors, helping students to cope with the world of scholarship and assisting them in accomplishing their learning goals. In both
cases, faculty members are assigned to be mentors.

At both high school and college level, students are paired with mentors, who can assist them with career planning through a "shadowing" experience in which the student follows a university professor about his or her work (Borman, 1978), or who, as alumni, act as resources for career information, listen, and offer guidance in work related matters (Gillespie, 1981).

The role of the mentor in the educational setting varies. He or she may be a supportive "big brother"—in a paper offering guidelines for foreign student advisors and suggesting that newly-arrived Middle Eastern students could benefit from a mentor from his or her own culture (Parker et al., 1976). Or the mentor could be "anyone (judge, novelist, engineer, orchestra conductor, etc.) who might serve as a model in a one-to-one relationship with the student. . . . The mentor is the 'expert' who guides the student toward independent learning, away from teacher 'telling', with the intent that the model will continue to be useful in 'lifelong learning' " (Bean, 1980). Or the mentor might be part of an educational brokering service operating out of Cornell University called the Learning Web, which matches "apprentices" with mentors who are generally adults who have a skill the apprentices wish to learn, while the apprentices are mostly junior and high school students, together with a few adults and secondary school drop-outs (Hamilton, 1980).

Summary

It would seem that the only thing that is clear about the definition of a mentor is that everyone has their own! Certainly the meaning of the term would appear to be something that is personal to each protégé or researcher. From the comprehensive role
described by Levinson et al. (1978), Sheehy (1976) and Clawson (1980) definitions appear in every shade to the minimal role of transmitting skills to junior sales people in order that they may rise to become "truly super" in their work (Parks, 1981), or that of experienced faculty members supervising graduate students teaching freshman English courses (Gracie, 1979). Even the impression that the mentor–protégé relationship is always on a one-to-one basis was shaken by the report of a pilot alternative curricular system at Florida State University, in which between fifteen and forty students are assigned to a faculty mentor and a jury of at least two additional faculty members and one practising professional (Florida State University, 1975).

However, the majority of writers see a relationship with a mentor as being special in some way, and usually on a one-to-one basis. The majority of studies of adults would appear to confirm that the mentor is in some way a transitional figure, introducing the protégé to a new world, giving him or her guidance in the conduct of that world and offering acceptance and support. Mentors for school children and adolescents seem to act more as mediators between the protégé's world and the larger community, between the academic and the applied. The majority of mentors described appear to be non-parental adults who, if not older, are generally more experienced than their protégés, at least in some specific area.

The literature is almost entirely biased in favour of mentors, despite descriptions offered of the risks of a relationship which might not succeed, or succeed, but end badly, and it is agreed that at least the protégé will generally benefit in some way from having one. In the business literature it is usually considered that not only the protégé, but also the mentor and the organization, will be positively affected by mentor–protégé relationships between senior and junior employees, with a number of writers suggesting that benefits to mentors are related to their being in a stage of adult development which
is amenable to the passing on of acquired skills and wisdom.

There arises some question about whether one may describe oneself as a mentor. This is prompted by the fact that formal mentoring programs in both occupational and educational settings designate participants as such, while studies of informal mentoring tend to suggest that mentors are so defined by their protégés. Alleman (1982), Phillips (1977), Taylor (1984) and Vanzant (1980) claim unequivocally that it is the protégé's perception which determines whether or not an individual is defined as a protégé.

This leads to a related problem, which is whether or not mentoring is a conscious role. Taylor (1984), in what seems to be a contradiction, speaks of a mentor as one who has the "intention [italics added] . . . to serve as a trusted, wiser, more knowledgeable individual who takes an ongoing personal interest in fostering and supporting the person's career development." She then proceeds to explain that "the protégé's perception determines whether or not an individual is, or has been, a mentor" (p. 6). The answer to the problem would seem to be that one mentors deliberately and consciously if one is requested to do so in some sort of formal or semi-formal arrangement, and may or may not know that one is or has been someone's mentor under any other circumstances. I will have more to say about this aspect of the mentor role in later sections.

A final comment is that numerous articles and a number of studies (e.g. Phillips, 1977; Zey, 1984) propose that mentoring leads to success and therefore that people, particularly women, should seek out a mentor if they wish to succeed. These writers generally offer guidelines for how to identify a suitable individual and become their protégé. As Merriam (1983) has commented: "Successful but unmentored men and women are largely ignored in these studies, as are other possible explanations for success" (p. 167). Whether the kind of mentors and relationships described by the successful men
and women studied can, in fact, be deliberately sought out and developed by ambitious would-be protégés is still open to question. Moreover, how can one tell whether participants in formal mentoring programs would have found mentors and other aids to advancement if they had not been provided by the organization?

**The Mentor–Protégé Relationship**

In a review of their own annotated bibliography on mentoring (1983), Frey and Noller conclude that: "mentoring as a special relationship which emerges as a symbiotic linkage between two individuals is mutually beneficial according to the authors represented in the bibliography" (p. 61). Clearly it is necessary, in order to obtain a deeper understanding of mentoring relationships, to begin to focus upon certain types of relationships, excluding those which are less relevant to the focus of this research. From this point onward, therefore, I shall, with only one or two exceptions, focus exclusively upon studies of mentor–protégé relationships between adults.

Almost all studies of adults have asked respondents to identify individuals who influenced their careers, rather than their lives, whether or not the source of the mentor is defined as within the occupational field. Additionally, because virtually all studies of adults who have had relationships with mentors have focused on specific occupational groups, there is very little information available about whether adults who do not fall clearly into a specific occupation, or follow a single career path, experience mentor–protégé relationships. Quinn (1980) states that "It has been noted that women not seeking a career but concentrating instead upon family or relational dreams do not actively seek or report having mentors" (p. 35), without citing a source for this statement. Few individuals have been studied who are not identifiably successful in their fields; most
researchers have made extensive efforts to identify and interview the "cream" of a particular profession, while less visible members, and other individuals who "fall between the cracks" are largely ignored.

The Experience of a Mentor–Protégé Relationship

As in the last section, it seems appropriate to begin this area of the review with the definition of the mentor–protégé relationship developed from Levinson's work (1978):

In a "good enough" mentoring relationship, the young man feels admiration, respect, appreciation, gratitude and love for the mentor. These outweigh but cannot entirely prevent the opposite feelings: resentment, inferiority, envy, intimidation. There is a resonance between them. The elder has qualities of character, expertise and understanding that the younger admires and wants to make parts of himself. . . . At different times—or even at the same moment—he experiences himself as the inept novice, the fraudulent imposter, the equal colleague and the rising star who will someday soar to heights far beyond those of the mentor.

Mentoring is best understood as a form of love relationship. It is difficult to terminate in a reasonable, civil manner. In this respect, as in others, it is like the intense relationship between parents and grown offspring, or between sexual lovers or spouses. The mentoring relationship lasts perhaps two or three years on the average, eight to ten years at most. It may end when one man moves, changes jobs or dies. Sometimes it comes to a natural end and, after a cooling-off period, the pair form a warm but modest friendship. It may end totally, with a gradual loss of involvement. Most often, however, an intense mentor relationship ends with strong conflict and bad feelings on both sides.

The young man may have powerful feelings of bitterness, rancor, grief, abandonment, liberation and rejuvenation. The sense of resonance is lost. The mentor he formerly loved and admired is now experienced as destructively critical and demanding, or as seeking to make one over in his own image rather than fostering one's individuality and independence. . . . The mentor, for his part, finds the young man inexplicably touchy, un receptive to even the best counsel, irrationally rebellious and ungrateful. By the time they are through, there is generally some validity in each one's criticism of the other. . . .

The conclusion of the main phase does not put an end to the meaning of the relationship. Following the separation, the younger man may take the admired qualities of the mentor more fully into himself.
He may become better able to learn from himself, to listen to the voices from within. His personality is enriched as he makes the mentor a more intrinsic part of himself. (pp. 100–101)

Levinson also points out the risks and negative aspects of mentor relationships:

> There is plenty of room for exploitation, undercutting, envy, smothering and oppressive control on the part of the mentor, and for greedy demanding, clinging admiration, self-denying gratitude and arrogant ingratitude on the part of the recipient. It is not always clear who is doing what for whom. (p. 334)

If [the mentor] is entirely a peer, he cannot represent the advanced level toward which the younger man is striving. If he is very parental, it is difficult for both of them to overcome the generational difference and move toward the peer relationship that is the ultimate (though never fully realized) goal of the relationship. . . . The mentor who serves these transitional functions is usually older than his protégé by a half-generation, roughly 8 to 15 years. He is experienced as a responsible, admirable older sibling.

Age differences much greater or less than this are not common, and they pose special hazards. When the mentor is a full generation older—say twenty years or more—there is a greater risk that the relationship will be symbolized by both in parent–child terms. This tends to activate powerful feelings, such as excessive maternalism or paternalism in the elder, and dependency or Oedipal conflicts in the younger, that interfere with the mentoring function. When the age difference is less than 6 to 8 years, the two are likely to experience each other as peers. They may then be intimate friends or collaborative co–workers, but the mentoring aspects tend to be minimal. (p. 99)

In general, studies which have used Levinson's definition of a mentor have found fewer individuals with mentors than studies which use less comprehensive definitions.

In an unusual article in which a parallel is drawn between Mentor/Athene's relationship to Telemachus and Don Juan's relationship to Carlos Castaneda, entitled The Sorcerer's Apprentice: A Case Study in the Role of the Mentor, Boston (1976) sees the mentor's role being to introduce the protégé to a larger realm of knowledge, cause, power, or frame of reference in the context of a "protected" relationship "in which learning and experimentation can occur, potential skills can be developed, and in which results can be measured in terms of competencies gained rather than curricular territory
covered" (p. 1). "Graduation and ordination ceremonies are formalized rites de passage which symbolize the right of the apprentice/pupil to practice the tradition in his/her own right, they also mark the point beyond which the apprentice/pupil is entitled to maintain an unmediated relationship with the larger realm into which s/he has been trained" (p. 8).

Apparently drawing upon Fénelon's novel as the prototype mentor–protégé relationship, Clawson (1980) stresses that this relationship was characterized by high levels of mutual respect, trust and affection, combined with a high level of comprehensiveness of the roles played by the original Mentor: "The more a relationship is characterized by comprehensiveness and mutuality, the more it is a mentor–protégé relationship" (p. 148).

In a study by Fowler (1982) in which male and female professors in a research-oriented institution of higher education were interviewed, respondents were asked to identify which of Levinson's mentoring functions had been performed by their mentors. Among the functions least performed were "counselor" and "realization of the dream"—which were identified by both sexes. "Teacher" was the function performed most, followed by "sponsor," "host and guide" and "exemplar." This finding suggests that the comprehensiveness stressed by Clawson is, indeed, quite rare among present-day mentors.

Although the majority of studies have focused upon occupational mentoring of successful people, a number of researchers have discovered protégés whose relationship with a mentor had profound impact on their personal and working lives. In a study of formalized mentor relationships for American federal government managers and executives Klauss (1981) discovered that "some interviewees indicated having a very intense, close relationship whose discussions went considerably beyond specific career related counseling to a much more in-depth personal sharing, by both advisee and mentor. Such relationships approached those described in studies by Levinson and others where mentors were
characterized as having a primary impact on a person's life and career" (p. 493). Similarly, Moore (1982) found that each of her intensive interviews with college and university administrators who had had mentors "revealed an intense, lasting, and professional relationship that changed the protégé's and, often, the mentor's life" (p. 23). Speaking of the relationship between the professor and the graduate student, Phillips (1979) describes it to be a comradeship of extraordinary intensity, and unusual, in that the circumstances make it a mandatory one. Within it, one party is "completely sovereign, the other completely subservient" (p. 340). Phillips states that "Without the intense personal loyalty and commitment of the mentor–ward relationship, the continuation of scholarship and advancement of knowledge would be impossible" (p. 345).

In Missirian's (1980) study of female managers, she identified three characteristic elements which distinguished mentoring relationships from less influential relationships: the degree of power the mentor commanded in terms of access to material and personal resources; the level of identification by the protégé with the mentor in terms of professional and personal values and behaviour; and the intensity of emotional involvement that psychologically joins mentor and protégé. In a sociological analysis of the mentor–protégé relationship Auster (1984) comments: "Notwithstanding the affective quality of the mentor–protégé relationship, it is a power-dependent relationship, imbalanced in the direction of the mentor due to his or her greater supply of valued resources" (p. 145). By contrast, Atteberry (1984), who studied female university administrators who had been mentored by their spouses, found that the power to "open doors" and sponsor their protégés organizationally and professionally was, naturally enough, not available to spousal mentors. Schein (1978), in an outline of seven possible mentoring roles, suggests that while some roles—opener of doors, protector, sponsor, and/or leader—require the mentor to be in a position of power, others do not—such as teacher, role model and developer
of talent—and these are also powerful mentoring roles.

Klopf and Harrison (1981) see mentoring as an enabling role, commenting that "teachers may be counselors or mentors, but they are not necessarily so. Mentors, on the other hand, are always teachers" (p. 42). They found that some relationships slipped back and forth between friendship and mentorship. Atteberry (1984) agrees that mentors are teachers, describing the relationship as a teaching/learning process. Moore and Salimbene (1981) declare that "the essence of mentoring is sharing: sharing power, sharing competence, sharing self" (1980, p. 24).

Kram (1980), studying mentoring relationships between junior and senior managers, attempted to show that the relationships formed part of a larger whole—the life histories of the individuals influencing the course of their relationships—so that they might seek to develop particular kinds of relationships in order to recreate, or alternatively, to avoid what was experienced earlier in life. Taking an "open systems" approach, Kram saw the mentor–protégé relationship as constituting the basic system, with the two individuals seen as interacting sub–systems and the organization as the supra–system within which the relationship exists. She also identified three dimensions of the mentoring relationship: the timing for both individuals and within their environment; the degree to which the mentoring relationship itself is satisfactory, and the appropriateness of the mentoring help provided. Kram states that all three dimensions need to be present in order for the relationship to be positive for both parties.

In her study of mentoring relationships in organizations, Alleman (1982) found that there were no psychological characteristics which distinguished mentors from non–mentors, nor protégés from unmentored peers, nor was actual or perceived similarity greater in mentor–protégé dyads than in nonmentoring pairs. She did find, however, that certain specific behaviours distinguished mentors from nonmentors. Using a questionnaire
developed from mentor behaviours described in the literature, Alleman found that the mentor–protégé pairs in her study identified a series of behaviours which could be grouped under three headings: emotional support and encouragement; teaching and guiding; and practical help. These behaviours characterized the mentors in their dyads.

Missirian (1980) also found repeated themes in the behaviour of mentors reported by the female managers she studied, and added to these a set of themes of protégés' perceptions of mentors' behaviour, and another set of themes in the protégés' emotional responses in their relationship. She saw these three sets of themes as components which are interdependent, forming an interactive process over the duration of the relationship. She emphasized that it is the protégé's perceptions of the experience that make sense of it, or convey its meaning.

Stages of Mentor–Protégé Relationships

A number of studies have concluded that the mentoring relationship goes through a series of stages: Atteberry (1984) proposed Initiation, Development and Termination; Bova & Phillips (1982) offered Entry, Mutual Building of Trust, Risk Taking, Teaching of Skills, Professional Standards, and Dissolution; Hobbs (1982) found Connecting, courting and testing; The honeymoon and the promise of a legacy; Breaking away; Internalization of mentor by protégé; Final settling of accounts; and Protégé's preparation for mentorship. Kram (1980) found Initiation, Cultivation, Separation, and Redefinition. Missrian (1980) identified Initiation, Development and Termination, and Phillips (1977) suggested Initiation, Sparkle, Development, Disillusionment, Parting, and Transformation. In The Mentor Connection (1984), however, Zey claimed that the findings of his study suggested that the mentoring process does not follow the easily predictable stages proposed by these writers,
who attempt to chart the "typical" progression within the relationship and to identify a beginning, a middle, and an inevitable termination. He considered that "it is stretching the data to suggest that such relationships invariably move from a teaching stage, to a personal support stage, to an intervention and promotion stage. Some functions of the mentor relationship may be performed simultaneously, or never at all, and their 'order of appearance' varies according to the needs and goals of the particular mentor and protégé" (p. 214). It would appear, though, that Zey is somewhat confused about the difference between stages of the relationship, and functions of the mentor.

Finally, almost all studies carried out subsequent to Levinson's research found that the termination of the relationship was far more rarely acrimonious than he had thought. Most agreed that the protégé needed to break away from the mentor, but while Phillips stated that "protégés are often forgotten—at least by name—by their mentors" (1977, p. 96), Missirian (1980) stated emphatically that it is the mentoring that ends, not the relationship, which is of such depth that it cannot be forgotten. Similarly, while the spousal mentoring in Atteberry's study (1984) did terminate with some partings, other marriages continued, with the mentoring aspect gradually fading.

**Complementarity**

Alleman's (1982) study revealed an aspect of complementarity: "Both mentors and protégés perceived each other more like ideal dyad opposites than like themselves" (p. v). Kram (1980) found that in successful mentor–protégé relationships the career concerns and developmental tasks of the participants influenced the course of the relationship positively when it was simultaneously responsive to salient concerns of both. When individuals' concerns change, a relationship might become non–complementary, and unsatisfactory or
destructive for both mentor and protégé. Similarly, Zey (1984) suggests that "the literature on the mentor relationship overemphasizes personality fit as an underlying motivation in the decision to enter such relationships. In fact, the respondents attach much less importance to personality characteristics than to the perceived ability of the members of the relationship to fulfill each other's career needs" (p. 213). Finally, Burton (1979) submits that "As is generally found in nature and also on the level of atomic and subatomic structures, a law of complementarity governs, so each organic structure indigenously contains its mirror image. This applies as well to people, who must complement themselves to complete themselves" (p. 510).

Formal and Informal Relationships

*The meeting of two personalities is like the contact of two chemical substances; if there is any reaction, both are transformed.* (C. G. Jung)

There is some dispute in the literature about who starts mentor–protégé relationships when they are initiated informally; Missirian (1980) and Phillips (1977) agree that it is the mentor who initiates the process of mentoring, but Missirian believes that it is the protégé who signals the shift from one phase to the next. However, she found that protégé and mentor interact in such a sensitive way that their signals and interpretations of the signals are orchestrated so that it is not always possible to assess who determines the progress of the relationship. Taylor (1984) and Boston (1976) seem to believe that the selection is mutual: "... both mentor and pupil to some degree select each other in the context of a commitment which is being shaped (in the case of the pupil) or is already formed (in the case of the mentor)" (Boston, 1976, p. 32).
There is further debate about whether mentoring relationships should be orchestrated by organizations, or left to develop informally. Klauss (1981) found that the intense, close relationships formed within a formalized program had all been established informally prior to the start of the program, while Kram (1980) discovered that both participants in a relationship sought each other out—the senior spotting the junior as someone with potential while at the same time the junior member behaved in ways which invited coaching, counselling, and sponsorship, with both contributing to the relationship getting started. Like Missirian, Kram mentioned that the junior member of the relationship tended to be unaware of his or her role in creating the initial contacts, which might account for other writers finding that the mentor was the initiator. Kram felt that the initiation of a developmental relationship involves a particular mutual attraction that cannot be dictated: it seems to depend on the "voluntary, though often unconscious, choice of two individuals who sense the potential for a mutually satisfying experience in relating to each other" (p. 322).

This opinion is supported by Frey and Noller (1983) and by a two-year study by Premac Associates (Management Review, 1984): mentoring "seems to work best when it is simply 'allowed to happen' " (p. 55). Williams (1977) concurs: "Achieving a mentor relationship with an older person is like falling in love—you can't force it to happen, and it only works if the chemistry is right" (p. 198). In an article encouraging people to seek mentors, Dennis (1983) adds "... the charismatic meshing of two individuals is intrinsic to the success of the relationship—a meshing unlikely to be replicated by computer" (p. 26). Klopf and Harrison (1981) insist that "mentoring cannot be legislated... because the "personal fit" is too important and should be left to mutual self-selection" (p. 43). And Shapiro, Haseltine and Rowe (1978) agree that "the mentor relationship can perhaps be facilitated but not legislated" (p. 56).
On the other hand, Zey (1984) sees the ability to fillfill a work role as a more important determinant of mentor relationships than personality mesh, that "chemistry is often the result, not a cause, of the mentor–protégé connection," that "mentor relationships develop on a much more functional basis than chemistry" and that "the mentor–protégé chemistry that emerges from the performance of tasks and the pursuit of career goals on a day-to-day basis proves a stronger bonding agent than the mere attraction of personality" (p. 174). Despite identifying significant characteristics of the relationship as "openness," a "sense of identification" or "affinity," and reciprocity, Moore (1982) sees formalized mentor programs as a way to correct the bias of mentors to "select from a narrow range of persons who possess characteristics similar to their own" by "insisting that both mentors and protégés be drawn from diverse pools of talented people" (p. 28). Moore, Zey (1984) and Phillips (1977), advocate formalized mentor programs.

In an article on mentoring gifted students, Dettmer (1980) remarks that although mentor relationships "can occur serendipitously . . . the mentor relationship is too potentially useful and satisfying to be relegated to chance happenings" (pp. 138–139).

Many writers discuss the risks of entering a mentor–protégé relationship, however, since their comments are not essentially much different from those of Levinson, and not of great significance in terms of the present study, I will not pursue this topic further here.

Many studies, particularly those of women protégés, found that ages of mentors and the age when mentors were acquired varied more widely than Levinson had suggested. Sheehy (1976) discovered that "the tempo of development is not synchronized in the two sexes. The fundamental steps of expansion that will open a person, over time, to the full flowering of his or her individuality are the same for both genders."
But men and women are rarely in the same place struggling with the same questions at the same age" (p. 23).

A final comment on the initiation of mentoring relationships is that, underlying the vast majority of what has been written about them is the assumption that the two individuals—mentor and protégé—are entirely separate entities functioning in relationship to one another in the context of their larger social/occupational environment. It seems that only Levinson et al. (1978), Boston (1976) and Sheehy (1981) catch a glimpse of the larger reality of which the relationship is an inextricable part. Sheehy states that the mentor–apprentice relationship is a dynamic one:

The apprentice rewards his or her mentor by growing increasingly able, by reflecting the mentor's own qualities; and ultimately, although the moment is bittersweet, the apprentice must break with the mentor to become fully established. The relationship is also reciprocal: while the apprentice gains competence and insights, the mentor acts almost as an instrument of God, continuing the "creation" of the individual, and gains an unusual sense of singularity and importance. (p. 182)

This idea will be expanded upon in a later section.

The Development of the Protégé

In her review of the literature, Taylor (1984) found that previous studies indicate that mentoring fosters career and/or personal development; that in the business world and the scientific community protégés earn more money sooner than non-protégés; that mentoring fosters leadership development and leads to career and personal satisfaction for protégés; that protégés have higher levels of learning in organizational and technical knowledge; and that amongst scientists, mentors and protégés are more self-actualized than those who have not been mentors or protégés (p. 68). Bova and Phillips (1982) list ten things learned by the protégés they surveyed who were in professional associations or
graduate programs:

1. The development of risk-taking skills
2. Communication skills
3. How to survive in the organization
4. Skills of their professions
5. Respect for people
6. Setting very high standards for myself and not compromising them
7. How to be a good listener
8. How to get along with people—all kinds
9. Leadership qualities
10. What it means to be a professional

Frey and Noller (1983) conclude from their literature search that a good mentoring relationship facilitates creative achievement and offers support, encouragement and career advance to the protégé. Zey (1984) contends that "the mentoring process humanizes the environment for the protégé and functions as a mechanism for integrating the protégé into the corporate structure and culture. It also serves to increase the skills and effectiveness of both the mentor and the protégé" (pp. 214–215). He sees the benefits to the protégé as being knowledge, personal growth, protection, and career advancement and argues that whatever their other reasons for entering into mentoring relationships, managers' primary reason is that they expect to receive certain benefits from doing so: "While friendship, chemistry, and empathy serve as motivators for establishing an alliance with a particular mentor or protégé, at root the mentor relationship exists and thrives only to the extent that the participants expect their careers to be positively affected by it" (p. 13). On mentoring for gifted/talented/creative students, Runions (1980) describes mentoring as a people-centered process: "people networks that involve learning
people relating skills . . . People = people is symbolic of personal learning, individual and social. It is a totally human equation and not one just relating people to paper, product, program, process or packages," and sees mentoring as creative

in that it senses the potential of people to help people and, therefore, underlines the necessity for all participants in the learning experience to be equal partners and for the learner to be an active catalyst for that partnership. Mentoring becomes a social contract of individuals and communities sharing resources and responsibilities for mutual interest and trust." (p. 155)

Sheehy (1981) found that having had a mentor was one of the ten hallmarks of well-being in the more than 60,000 people she surveyed to explore the characteristics of a high level of well-being. The findings of Fagan and Fagan (1983), who surveyed nurses and members of other helping professions, indicated a strong relationship between job satisfaction and mentoring, and found that mentoring helped nurses gain self-confidence and learn the technical aspects of their job, as their mentors listened to their ideas and encouraged their creativity, helped them to better understand the administration of the hospital and taught them how to work with people. They frequently reported that "they had incorporated such traits as self-discipline, honesty, persistence, and so forth, from their mentors' example" (p. 81). Kram (1980), whose study is one of the few in which mentor–protégé pairs were interviewed, concluded that relationships providing psychosocial functions affect the individual on a more profound level, and that those providing only career functions are more easily replaced and less powerful in their impact: "Psychosocial functions are important because they enhance each manager's sense of competence, clarity of identity, and effectiveness in the managerial role. Through these functions the young manager clarifies personal values, develops confidence in a unique style, and has the opportunity to address central identity dilemmas that are likely to surface during early adulthood" (p. 86).
Writing of mentoring for nurses, Vance (1982) says that "mentor connections can develop individuals who become happier, more competent, and self-assured. They, in turn, are a positive influence wherever they are." Vance describes the relationship as "one of those special affirmative human experiences" (p. 8). Studying women protégés in human services, Quinn (1980) found that these women's mentors filled many of the needs and performed many of the roles or functions described by Levinson. She discovered male-mentored women more often described their mentoring relationships as friendships and as involving mutual respect as well as being more intense (compared to female-mentored women); however, more of these women later became independent and separated from their mentors than did women with female mentors, who tended to continue the relationships even after the original needs were filled, and for whom the relationships occasionally became reciprocal and mutually supportive.

The flavour of the experience of having been mentored comes through most clearly when protégés speak for themselves, as in a quotation from an obituary in a nursing journal (Schorr, 1978): "She is remembered as a mentor who saw in us potential of which we ourselves were often unaware" (p. 1873). In a subsequent editorial in the same journal, prompted by the editor's concern that nurses develop mentoring relationships to help each other, an anonymous nurse was quoted:

I remember her on the first day of classes, smiling, barely audible. . . . We became friends, though always retaining the respectful spaces of the teacher-student relationship. . . . She encouraged, cajoled, teased, scolded, and prayed all of her students through school. Mostly, though, she taught by example. She taught all of us the meaning of nursing, but she taught me especially well because she instinctively knew two things about me: first, that I was her kindred spirit, and second, that I was bound to be a nurse.

She and I no longer see each other frequently. Yet every time I walk into a patient's room, I think I imagine her bending over the patient's bed, knowing by some indefinable perception that the patient needs to be repositioned. I can almost see, with her eyes, every detail. . . . It seems to me that she was there the first time I did everything . . .
The "firsts" are fewer now, but her spirit still prevails. I would have become a nurse without her, but never would I have sought the level of professionalism, the degree of compassion, the depth of humor, the height of empathy that are set as guideposts for me by the conduct of my mentor. (Mentor Remembered, 1979, p. 65)

Missirian (1980) confirms that the protégé's experience of the relationship is what is important:

... behaviors in and of themselves tell us very little. They merely describe a happening. They offer only a clue as to the meaning of what is happening in terms of the dynamics of a relationship. It is the protégé's perception of those behaviors that gives the behaviors their special meaning ... It is not just the behaviors of the mentor that are crucial in developing the relationship; rather it is the meaning attributed to those behaviors by the protégé that is the key to their interaction. (p. 67)

Speaking of the changes in protégés as they emerge from the mentoring relationship, Missirian found that the protégés had internalized many of the mentors' attitudes, values and professional styles; that the pairs acknowledged that they were now peers, with the mentor "letting go" of the protégé; that feelings expressed by the protégés as the functional aspects of the relationship wound down revealed women who had "come of age—not just professionally, but emotionally as well" (pp. 94-95); and that "the feelings shared by mentor and protégé ... are not merely feelings of respect and admiration for a person's professional competence, rather they are an expression of complete confidence in the essential 'goodness' of the person as a human being. There is complete trust. Mentor and protégé are willing to render themselves vulnerable to one another" (p. 116). Missirian adds: "the depth of emotion characteristic of the true mentor-protégé relationship is summed up beautifully by one of the women: after reciting a litany of her mentor's singular abilities and accomplishments, the protégé was asked what her feelings for her mentor were now, some ten years later. She replied simply: 'Just short of adoring' " (p. 96).
Transformation as an Outcome of Mentor–Protégé Relationships

Up to this point in the review of the literature, no mention has been made of research conducted in order to explore the transformation of the protégé, which might be described as the most comprehensive outcome on a continuum of the amount a protégé might develop or change as a result of having been in a mentoring relationship. Since the 1970s, when a large number of studies and articles in professional and popular magazines extolled the advantages of having a mentor, it seems that mentors have been treated almost as a desirable commodity without which no upwardly mobile young man or woman could possibly be successful. Likely prospects are undoubtedly courted by ambitious "fast-trackers" in the hope of a friendly and powerful helping hand reaching down from the upper echelons.

While raising the consciousness of those seeking to advance in their occupations, the idea of the mentor risked suffering the fate of Maslow's concept of self-actualization—of being regarded as an end in itself—rather than a by-product of one living one's life and doing one's work in a dedicated, altruistic way, as Maslow had described self-actualizing people. Yet even those studies focused primarily on mentoring as a commodity quite frequently demonstrated that there were protégés who clearly saw their experience in a far deeper and more personal way, viewing the encounter with their mentor as an unasked-for gift, and the outcome of the relationship as life-changing and profound—as transforming. A search of the literature revealed that there have, apparently, been no studies on precisely the topic of mentoring relationships which transform protégés, although some closely related and relevant research and articles were found. It is these which will be described next.
Attempting to capture some of the more intangible outcomes of the mentoring relationship, Rawles (1980) surveyed successful biologists, physicists, anthropologists and psychologists, using the Personal Orientation Inventory to examine the influence of (career) mentors on their self-actualization. Since this is a correlational study, one needs to treat his findings with caution, since the mere fact that one has had a mentor and scores highly on test scales measuring aspects of self-actualization does not necessarily mean that having a mentor causes one to be self-actualized. With this in mind, Rawles found that scientists who had had mentors scored significantly higher than those who had not on the following scales: Inner Directed; Self-actualizing Value; Spontaneity; Synergy, and Acceptance of Aggression. He suggests that these individuals can be characterized as "self-assured persons who act independently and feel free to be themselves; who can see the natural relations between opposites, have a positive outlook on life, and accept natural aggression within themselves although it may not be socially rewarded to a greater extent than do those who do not have mentors" (p. 89).

It is important to note that Rawles' mentored subjects did not score significantly higher than unmentored subjects on seven of the twelve scales. Interestingly, the scale of Capacity for Intimate Contact was among these seven. In addition, he found that women scientists attained a higher level of self-actualization than men, except for the biologists, for whom there was no difference; that individuals who have mentors tend to serve as mentors to others; and that fewer physicists than other scientists have mentors and serve as mentors to others. Rawles recommended strongly that a follow-up study should include interviews with a sample of his respondents in order to explore further the mentoring relationship.

Boston (1976), attempting to speak about both the sorcerer-apprentice and mentor-protégé relationships for gifted students, addresses the topic of skill gathering: "We
are accustomed to think of this piece of business as central to the whole mentor/pupil relationship. To a certain extent it is, but not in the way we think: skill gathering is ancillary to the main tasks, which are the production of a new and different human being and the perpetuation of a tradition" (p. 16). For Boston, the goal of the mentor–pupil relationship is for the pupil to change his or her way of life: "Changes in perception of the world, preparedness, recapitulation and the gathering of skills all work together to make the pupil over into someone new. At the end of the process, s/he can no longer think of the self in the same way. . . In its purest form what is produced in the pupil is something akin to a conversion experience" (pp. 18–19). Boston comments that even liberal educators are not accustomed to "think of education's primary goal as the transformation of a human life" (p. 19). Judging from the majority of the research on mentoring, this would seem to be the case for those studying the topic in other areas as well.

Burton (1977, 1979), a psychoanalyst who is presumably less interested in the occupations per se of his clients, considers the therapeutic process to be transformative and that "mentoring is in a sense the higher humanization of psychotherapy" in which there is a "spontaneous coming together of two creative egos into a new archetypal relationship with the purpose of extolling life, influencing and enjoying it . . . " (pp. 20–21). He sees mentoring as one reason that people enter the therapeutic situation, having been unable to find a mentor in the loneliness and alienation of modern society, and considers that normal adult development—especially fulfillment and individuation—cannot take place without a mentoring relationship of some kind.

According to Clawson (1980) "true mentoring" is characterized by its comprehensiveness and mutuality. However, in the literature on the mentor–protégé relationship Boston (1976) and Burton (1977, 1979) seem to be the only writers who
address an outcome of the relationship which is as comprehensive as the role of the "true" mentor. Boston (1976) speaks of the artist introducing his protégé to Art, the musician to Music, the lawyer to The Law, as a representative of a larger realm of knowledge, much as the mentor in business acts as a representative of the organization's structure, mores, etc. If, as Clawson says, true mentoring is characterized by its comprehensiveness and mutuality, then the outcome ought not be limited to the protégé's professional growth and change. If the mentor acts as a representative not of a specific larger realm, such as Art or Medicine, but of the larger realm, namely the universe, God, or "all–that–is," then the growth of the protégé might culminate in the "unmediated relationship with the larger realm" (Boston, 1976, p. 8) which could be described as transformation. In other words, a relationship which is comprehensive and mutual in the way described by Clawson might result in a radical change in the protégé which, by its nature, affects every aspect of that individual's life thereafter.

Levinson has pointed out that "mentoring is defined not in terms of formal roles but in terms of the character of the relationship and the functions it serves" (1978, p. 98). Missirian (1980) found that 80% of her protégés met their mentors "on the job," while 20% met them socially, at school, or by chance. Rawles (1980) characterizes the typical mentor as a male teacher over forty years of age; Atteberry (1984) demonstrated that spouses could be mentors; many programs for the gifted/talented/creative draw on a wide range of community members to function as mentors; and Burton (1977, 1979) claims that therapists may also be mentors for their clients in the later stages of therapy. A number of frequently-cited publications (e.g. Hennig & Jardim's The Managerial Woman, 1977) describe relationships which are clearly mentoring, without using the word "mentor" at all. In my search of the literature, therefore, I looked not only for studies of mentoring as a facilitator of
transformation in protégés, but for studies of transforming relationships which looked like mentoring, even if they were described in other terms.

My own interest in understanding the phenomenon of the mentoring relationship stems from my experience both with mentors who helped me with specific tasks and specific changes in my beliefs, and with one who, more in the style of Fénelon's Mentor, facilitated a complete transformation of my worldview and the meaning of my life. In the same way as Levinson, Sheehy, and other researchers were prompted to research their topic because of a powerful experience of their own which they wished to understand, I wanted to explore mine because I was at a loss to explain what is still, to me, one of the most significant experiences and relationships of my life, or even to describe what led to this radical transformation of the self with consequences which seem more potent and global to me as time goes on. It seemed possible that if I were to find other individuals who had had a similar experience, we might explore together the meaning of the phenomenon and perhaps come to some sense of its essential components. It is for this reason that I chose to focus my research on mentoring relationships which facilitate transformation of protégés.

In a study of positive transformation as experienced by persons in long-term psychotherapy, Hagan (1971) took an existential-phenomenological approach, attempting to discover and explicate the meaning of the experience for himself, as the first subject of his study, and to the four other individuals who had been patients in four different types of psychotherapy. His subjects described their experience as one through which:

they came to live fuller and more meaningful lives. There is a new feeling of being more solid and having greater energy; they have a better sense of who they are and feel increased control over their own lives. They speak of a dramatic decrease of various symptoms and destructive patterns of living, and a great increase of happiness and a better ability to relate to others. The subjects' lives were not always easier after therapy, but they felt less alienated and more "at-home-in-the-world." (p. ix)
Hagan uses "transformation experience," "positive personal transformation" and "growth and important positive changes" interchangeably in his dissertation to mean "a psychotherapy patient's experience whereby he feels that he has undergone some radical change and has become in some sense essentially different through the therapy" (p. 3). This definition and the above description provided a similar portrait to that of many protégés in mentoring relationships. All his subjects spoke about the importance of their relationship to the therapist through which the experience of transformation came about. They pointed out that the experience was "not like a peak experience or a once and for all event," but rather, was "a constantly emerging, changing and multi-faceted experience" that took place over time (p. ix). The subjects experienced an "increased sense of presence," an "increased sense of personal meaningfulness," a "greater sense of transcendence," a "decline of catastrophic expectations," an "increased sense of self-world compatibility," a "greater vision," a sense of "irreversability," a "sense of 'I-can'," and an "increased sense of freedom and self determination" (p. x).

Hagan described three essential interrelated dimensions of the phenomenon: the Interpersonal Context, the Dynamic Change of Forms Component, and the Temporal Component. Briefly, the Interpersonal Context was seen to include the aspects of Mutual Willingness to Engage in a Relationship; Dialectical Knowledge-Affirmation—which is revealing oneself to the therapist in order to known and affirm oneself; Mutual Directness; Together and Alone: the movement back and forth between leaning on and emulating the therapist, and striking out on one's own and developing one's own values and lifestyle; Mutual Power: "At some level the person must consent to being affected by the therapist" (p. 72); and Means of Approach, which is the way the particular therapist approaches the patient and his or her problems. By "Dynamic Change of Forms" Hagan refers to the change or movement or development within the relationship,
and by "Temporal Component" he refers to how the experience of transformation comes about 'gradually over time. Finally, Hagan pointed out that the experience "occurs in an environment and time of life that allows a certain fulfillment." All the subjects in his study had come to "a certain turning point," an "experience where they came to realize that some major alterations in the course of their life were necessary" (p. 83).

In a study of the experience of inspired fellowship, also using an existential-phenomenological approach, Kidd (1979) claimed that knowing the individual with whom he shared a relationship of inspired fellowship "made a critical difference in the meaning of my life" (p. 13) and that

this experience happened in my daily life routine yet it stood out as different for me. . . in that my life changed through being with Frank and living out what I felt that I had found with him, what he had given to me. Feelings of deep personal participation were affirmed for me not only in special moments we shared but as a basic attunement between our expressions. This experience helped me. (p. 16)

The experience was not so much a thinking or cognitive arrival at insight as much as it was a spontaneously offered invitation by another person to look. It appeared that another person invites, through his actions, one to look at something as if for the first time. Something is disclosed by the other which the inspired person may have been looking for, either prereflectively or reflectively. The experience seemed to arise at times when a person was ready to be influenced by another person. There seemed to be a readiness to receive impressions from the world and from others. Although being inspired by another person may be expressed or experienced in short and intense moments, it may also be expressed in an overall sense of their relationship. (pp. 18–19)

Kidd speaks of inspired fellowship as including how the inspired person lives out the existential options which have been affirmed. He states that people who share close interpersonal ways of being together actively participate in "the ongoing unfoldment of one another's personal meaning. This field of presence which arises inbetween [sic] them is dynamic through the resonance and reverberation which lets two persons seem to stretch out towards one another" (p. 49). He describes the space which opens up between the two through the resonance and reverberation as containing a mystery: "Part
of this mystery is how each helps the other find himself. This mutual presence, being fully present there with the other, refers to the quality of one’s intimate connection and exchange with the world" (p. 50). Kidd speaks of this as a "spiritual communion."

This dimension, "the between," the I-Thou, Buber also called "the secrecy without a secret." It is a conspiracy of two, a momentarily polarized circuit of consciousness, an electrified linking of minds. It neither asks nor answers; it simply connects . . . . At its most complex and dynamic, it is the planet’s brain, the accelerating awareness of brotherhood anticipated by Teilhard, Buber, Maslow, and others. (Ferguson, 1980, p. 393)

Kidd also states: "Data has shown that experiences of inspired fellowship help return the inspired person to his everyday life situation in an enhanced and fuller way. It is integrative by nature" (p. 173).

Rationale for Further Study

To be looked at by these people is to be gifted with the look that engenders. You feel yourself primed at the depths by such seeing. Something so tremendous and yet so subtle wakes up inside that you are able to release the defeats and denigrations of years. If I were to describe it further, I would have to speak of unconditional love pined to a whimsical regarding of you as the cluttered house that hides the holy one. (Jean Houston, 1982, p. 123)

My personal experience, and my review of the current literature on the topic of mentoring, indicate that having a relationship with a mentor is, if not crucial, at least an important component of healthy adult development. The degree to which the relationship affects one’s life subsequently would appear to be related to the comprehensiveness and depth of the relationship—not so much how many roles are played by the mentor, but how profound is the impact of the relationship as a whole upon the protégé.

In addition to the recent interest in mentoring relationships, there has been in the past several years a flood of newly published books addressing the issue of personal growth from an holistic or transpersonal perspective, in which the individual is seen as a
unified whole, comprising body, mind and spirit, and functioning in harmony with the flow of the universe. This would seem to indicate a renewed interest in the topic of personal transformation. Surveys by Yankelovich, Skelly & White, Inc. (Yankelovich, 1981, p. 10) suggest that a new social ethic is gradually starting to take shape. They describe this as an "ethic of commitment," which is distinguished both from the traditional ethic of self-denial and from the "ethic of duty to self that grows out of a defective strategy of self-fulfillment." This developing ethic is suggested by their findings that "the number of Americans engaged in activities to create closer bonds with neighbors, co-religionists, co-workers or others who form a community, has grown by almost 50 percent"; and that the people they interviewed expressed "a longing for connectedness, commitment and creative expression." In The Third Wave (1980), Alvin Toffler echoes these findings:

One clue to the plague of loneliness lies in our rising level of social diversity. By de-massifying society, by accentuating differences rather than similarities, we help people individualize themselves. We make it possible for each of us more nearly to fulfill his or her potential. But we also make human contact more difficult. . . . We become choosier in our social ties. But so do others. . . . The breakup of mass society, therefore, while holding out the promise of much greater individual self-fulfillment, is at least for the present, spreading the pain of isolation. If the emergent Third Wave society is not to be icily metallic, with a vacuum for a heart, it must attack this problem frontally. It must restore community. (p. 385)

The reconstruction of community, however, must be seen as only a small part of a larger process. For the collapse of Second Wave institutions also breaks down structure and meaning in our lives.

The feeling that our lives "count" comes from healthy relationships with the surrounding society—from family, corporation, church, or political movement. It also depends on being able to see ourselves as part of a larger, even cosmic, scheme of things. (pp. 389–390)

Speaking of this larger scheme of things, George Leonard adds eloquently:

Only humanity under the conditions of Civilization has dared to try to step outside the pulsing flow of nature. Only one species has marched across the earth in contrary rhythms, superimposing rigid rectangles over
the curves of life, pressing forward deaf and blind to nature’s clear and urgent pleas. Only the human individual has been thrown out of phase with the rhythms of life, so that he can serve as a sort of component for collective man, while the self is left, betrayed and nearly forgotten, in a state of constant discontent and dis-ease, longing for something never fully experienced, lacking words to ask for a nameless grace. (1972, p. 18)

As a human being I am awakening to the potential of human relationships to transform individuals, and am beginning to be aware that, as Jean Houston has said "A social transformation always occurs because of a human transformation" (Vancouver, B.C. The Possible Society, March, 1985). As a counsellor with a responsibility to be responsive to the needs of other human beings and to be conscious of the need to contribute in some way which fits my abilities to the healing and transformation of my community, it seemed appropriate and necessary to explore an aspect of these interwoven concerns. It appeared to be both logical and gratifying to explore an aspect with which I am intimately familiar—the mentor-protégé relationship—to discover what there was to be learned from it, and to offer my findings as a foundation from which theory and research can develop. I wanted to know how mentoring contributes to the therapeutic relationship, so as to move a client beyond the stage of problem-solving to enhance the quality of his or her life by bringing new meaning to it through a profound change or transformation of the individual.

Phillips (1977) has commented that despite the practical, action-oriented perception most people have of mentoring, it has a certain mystique about it that some of her subjects were reluctant to relinquish, speaking almost in awe of the "magic" that took place in the mentor-protégé relationship. She felt that it is this "specialness that a mentor and a protégé feel about each other and about their relationship [that] is one of the reasons these relationships succeed" (p. 136). She added that there are many kinds of love and many kinds of mentoring, and the more people are willing to risk and make the commitment to one another as mentor and protégé, the more chances there are
of enhancing careers and lives in general: "Mentoring is a function that all human relationships can have" (p. 136). To me it is unconscionable that a counsellor would enter any relationship with a client on the premise that its potential is anything less than transformation. Whether such an outcome can be consciously orchestrated is still in question. However, whether there are things counsellors and clients can do to facilitate this outcome is one of the questions to which this study may begin to provide an answer.

Rationale for the Use of an Existential-Phenomenological Approach

After reviewing previous research on the phenomenon of mentoring, I began to see that it was the interview studies that provided me with the clearest and richest sense of the experience of the mentor-protégé relationship. These studies generally seemed to be asking more "What is the nature of this relationship?" than "Why does it happen?," "Why does it lead to success?" and so on. For example, Missirian (1980) stressed that it was the protégé's perceptions that gave the experience meaning. She therefore allowed her subjects to speak for themselves and restricted her contribution to an illuminating description of the affect of her protégés as they spoke of their mentors in order to illustrate the unmistakable emotional nature of the relationship:

The degree of emotional intensity expressed by the protégés during the interviews when talking of their mentors was dramatic, revealing and strikingly different than their demeanor when discussing sponsors or other role models. The visible physical changes noted are much the same as those associated with people talking about a loved one. The eyes begin to sparkle, the muscles around the lips soften, the tone of voice becomes vibrant, the breathing accelerates, a tremendous feeling of excitement is communicated; and the words used are words of love, not utility. It is an unmistakable phenomenon. (1980, pp. 142–143)
By contrast, in a study of mentored and non-mentored dyads which found that mentoring behaviours distinguish mentors from non-mentors, Alleman (1982) asked: "Does a mentoring relationship exist in objective terms or, like beauty in the eye of the beholder, is the phenomenon limited [italics added] to the perception of the protégé?" (p. 6) Similarly, Kram (1980) took an interpretive approach to the biographical interviews she conducted in order to develop her descriptive theory of mentoring processes among managers:

Particular resistances to my questions, and projections onto the significant other, offered another source of data that provided insight into the relationship processes that I wanted to understand. For example, questions about male/female dynamics and sexuality were often responded to with laughter. I interpreted this as resistance to a threatening issue that was unresolved for individuals in cross-sex relationships. I interpreted fantasies about how the significant other experienced the relationship as a projection of the individual's experience. . . . These clinical interpretations contributed to the descriptive theory that emerged. (p. 49)

In order to explore the meaning of the experience, it seemed appropriate to collect data from a qualitative perspective based on the richness and potency of protégés' descriptions of their experience, rather than to use quantitative measures and statistical comparisons. My research question became: What is the meaning of mentoring relationships which facilitate transformation of the protégé? To answer it, I chose to use an existential-phenomenological approach because it is designed to investigate questions of the meaning of experience from the viewpoint of the one who experiences.

Existential-phenomenological psychology is the result of a blending of two interrelated disciplines: existentialism, which "seeks to understand the human condition as it manifests itself in our concrete, lived situations"; and phenomenology, which is "a method which allows us to contact phenomena as we actually live them out and experience them." Thus, when applied to human psychological phenomena, this becomes existential-phenomenological psychology, a discipline which "seeks to explicate the essence,
structure, or form of both human experience and human behavior as revealed through essentially descriptive techniques including disciplined reflection" (Valle & King, 1978, pp. 6-7). The structure of a phenomenon is "the commonality running through the many diverse appearances of the phenomenon" (Valle & King, 1978, p. 16). Like a melody in a piece of music, one may transpose the notes into another key, yet the melody remains the same, because each note retains its original relationship to the whole—the structure remains unchanged. It is this structure that, through the process of disciplined reflection, is made present to us as meaning.

Thus, Kidd (1979), who used an existential-phenomenological approach to study inspired fellowship (1979), saw that it was only from the reflective stance that he realized he had been inspired. So by considering retrospectively an experience he had previously taken for granted, Kidd became aware of the meaning of that experience to him. The existential-phenomenological psychologist "seeks to understand phenomena in their perceived immediacy and is not concerned with explaining, predicting or controlling them" (Valle & King, 1978, p. 15). So through description "the prereflective life-world is brought to the level of reflective awareness where it manifests itself as psychological meaning" (Valle & King, 1978, p. 17).

Merriam (1983), in reviewing the mentoring literature, concluded that "the phenomenon of mentoring is not clearly conceptualized, leading to confusion as to just what is being measured or offered as an ingredient in success" and suggests that "mentoring relationships have to first be uncovered and then investigated in the totality of a person's life . . ." (p. 171). Levinson points out that "an essential feature of human life is the interpenetration of self and world. Each is inside the other. Our thinking about one must take account of the other" (1978, p. 47).
The question is not whether we will be in relationship, but whether we choose to accept relationship as a fundamental reality of life. The more we try to define the boundaries of relationship, the more we see that there are none. We are all in relationship, all of the time. (Stillwater, 1985, p. 5)

This is the position of the existential-phenomenological psychologist: "In existential-phenomenological thought existence always implies that being is actually "being-in-the-world" (Valle & King, 1978, p. 8). "The existential-phenomenological psychologist speaks of the total, indissoluble unity or interrelationship of the individual and his or her world. . . . In the truest sense, the person is viewed as having no existence apart from the world, and the world as having no existence apart from persons. Each individual and his or her world are said to co-constitute one another" (Valle & King, 1978, p. 7). George Leonard points out that many physicists are now moving to the point of view that there must always be significant connections between the observer and the observed, between consciousness and the environment, and, as suggested by quantum theory, between every particle in the universe: ". . . that mind and matter can and do influence each other, that everything that happens everywhere is somehow connected, that perhaps God's awareness of the sparrow's fall is, in the ultimate sense, just the way things are" (1978, p. 67).

It is this Lebenswelt or life-world that is the starting point for the existential-phenomenological psychologist. "The life-world is the most basic frame of reference from which psychology must take its point of departure and with which it must be in constant dialogue" (Giorgi, 1970, p. 178). Since existential-phenomenological psychology rejects dualistic conceptions of the relationship of the individual to the world, it must also reject the notion of causality, and with it, the practice of hypothesis-formation and testing as an appropriate methodology.
Since it is clearly not possible for the researcher to observe the phenomenon of interest completely objectively, Giorgi speaks of the observer as having "a special kind of presence" to the phenomenon which requires him or her to have a "fully engaged attitude" in the research situation. Thus I was aware that, while I chose not to include my own experience as part of my analysis, I was well aware that its existence as a part of who I am was a significant dimension of my presence to the phenomenon being studied. The major protection against the researcher's bias is for this viewpoint to be made explicit, so that its validity can be circumscribed, or rendered inoperative. This process is known as bracketing.

Giorgi presents three key suppositions for the existential-phenomenological approach. They are: Fidelity to the phenomenon of man as a person; Special concern for uniquely human phenomena; and the Primacy of relationships, which specifically refers to the "primary relation of man and world" (p. 186). Such suppositions require a different relationship between the researcher and the individuals who provide the material for the research than that of scientist and subjects. In the existential-phenomenological approach the relationship is a dialogal one involving co-operation in a non-manipulative context. Colaizzi (in Valle & King, 1978) sees the dialogue as taking place in a situation of trust among equals described as co-researchers who participate fully as persons. It is this context that allows co-researchers to illuminate existential dimensions of their lives. The research design is open-ended, so that the final closure is made by the co-researchers with the meanings they bring to the situation (Giorgi, 1970).

In order to answer the research question—"What is the meaning of mentoring relationships which facilitate transformation of the protégé?—I have used an existential-phenomenological approach described by Colaizzi (1978), which will be detailed in the following chapter.
CHAPTER III: METHOD

Co-Researchers

I interviewed six people, of whom five became my co-researchers. Of the six, one person was not included in the analysis and verification process because the description of her experience and its outcome were sufficiently dissimilar from those of the other five co-researchers that it appeared she had not experienced the same phenomenon as they. However, the transcript of our interview is included in the Appendix, and a brief discussion of the dissimilarity of her experience is included in Chapter IV.

In meeting with each of the five co-researchers, we dialogued as equals in a relationship of trust. Each person gave me an account of his or her experience of a mentoring relationship through which he or she felt transformed, and answered the questions that I asked. My role was to create an environment of trust in which to elicit each person’s story as fully and clearly as possible, to record and transcribe the interviews, to analyze the transcripts (or protocols) for themes, and to write a description of the experience of the mentoring relationship which facilitates transformation of the protégé based on these themes. I returned twice to my co-researchers, once to verify the description given in the initial interview and the accuracy of each of the themes, and a second time to verify the entire description on the basis of their experience. They suggested changes or additions, which I incorporated into the results. In this way each co-researcher worked with me to obtain a description of the experience that was as clear and accurate as possible by verifying, at each stage, the fit of the themes and description to his or her own experience.
Selection of Co-Researchers

Colaizzi (1978, p. 58) states that "experience with the investigated topic and articulateness suffice as criteria" in the selection of co-researchers. My first two criteria, therefore, were that co-researchers had had a relationship over a period of time with a mentor which they felt had facilitated a transformation in them, and that they were able to articulate this experience in English. The fact that individuals volunteering for the study could identify that a transformation had taken place was, ipso facto, indicative of their having sufficient distance from the experience to view it as a whole. An additional criterion was that the mentor concerned was not a spiritual teacher or other individual consciously sought out by persons seeking transformation. Since one of my presuppositions was that there is a spiritual component to all transformations, I wished to leave this question open by eliminating mentor-protégé relationships from my study in which this is made explicit. I had hoped to leave the definition of transformation to persons volunteering to be co-researchers, but during the selection process I found it necessary to be somewhat specific in order to ensure that I was studying the same phenomenon in all participants in the study. Transformation was described, therefore, as a positive and enduring radical change in the person himself or herself, which affected the meaning of that person's life.

I found my co-researchers by speaking to friends and acquaintances about the study I was planning. Three of the co-researchers volunteered on hearing me speak about my research, one was suggested to me by a mutual friend, and the fifth and final one was introduced to me by my own mentor. The time at which the co-researchers met their mentors ranged from one year to approximately fifteen years prior to the start of this study.
Demographic Information

The co-researchers for my study were not selected on the basis of demographic variables. This information is included for the benefit of readers who may be interested in the background of the co-researchers. The background information was gathered in the late stages of the research because it was not related to the purpose of my study and I wished to avoid any bias in my results. I will present this information, where appropriate, in a consistent order so that it is possible to identify data by mentor/protégé pairs.

The ages of my co-researchers, Ch., E., M., A. and H., when they began the relationships with their mentors were 37, 35, 28, 23 and 37. Their mentors' ages, in the same order, were 37, 53, approximately 36, 37 and 39. Co-researchers' occupations were: student and former teacher, owner of a store and former nurse, counselling student, student/restaurant manager, and senior manager in a corporation. Their mentor's occupations were: health systems administrator, realtor, counsellor, bookstore owner, and psychology professor. Three of the five co-researchers are female, two male. There are two male/male relationships, two female protégé/male mentor relationships, and one female/female relationship. Of the males, one pair were both married, and the other both single. In one of the female protégé/male mentor pairs both are married, and in the other the protégé is divorced and the mentor is married. In the female/female pair, the protégé is divorced and the mentor is married. Asked to describe their socioeconomic level, co-researchers responded "professional," "middle," "upper middle," "middle" and "middle."
Phenomenological Interview

I had three interviews with each co-researcher. In the first set of interviews, which were spread over a period of nine months, I collected the initial description of each person's experience. In my second set of interviews the dialogue and the themes derived from the initial descriptions were validated and clarified. The final results of the analysis were verified in a series of conversations with the co-researchers, some of which were conducted by telephone. The second and third interviews took place over a period of three months immediately following the inclusion of the fifth co-researcher into the study. The first interviews lasted between one and a half and three hours, and the second interviews between one and two hours. Final interviews lasted under an hour.

The interviews were unstructured, although they were guided by a few questions derived from my assumptions and from the literature. The questions I asked were phrased in an open-ended fashion. I endeavoured to elicit the person's description in as open and unbiased a way as possible. I began by describing the purpose of the study, and asking co-researchers to describe to me the experience of their relationship with a mentor through which they had felt themselves to be transformed, telling the story from the beginning, and giving specific events and details where they would help me to understand the meaning of the experience for them. If the interview questions were not answered within the co-researcher's description, I asked them in a form appropriate to the individual. The questions were:

1. How and when did you know this person was your mentor?
2. Were there occasions on which you questioned whether this mentor was the right one for you?
3. Were there times when something your mentor said or did created confusion in you?

4. Were there times when you experienced conflict with your mentor?

5. How and when did you realize a transformation had taken place in you?

Because the interview was unstructured, it was important to me that I be fully present to the person and the story. I restricted myself as much as possible to responses which would be clarifying and stimulate the dialogue, in order to elicit as full a description as possible, while illuminating its meaning for that individual.

The interviews were taped, transcribed (as protocols) and a copy of each person's protocol presented to him or her for perusal and verification. Confidentiality was maintained by using initials of co-researchers' first names, of mentors, and of locations, if this seemed necessary to protect the identity of mentor or co-researcher. In some cases, initials and other personal references were altered as an additional precaution. The tapes used were erased after each transcript was completed. In this way, and in the arrangements made for interviews and verification of the results, co-researchers were provided with an environment conducive to full participation in the process of the research.

Procedure for Analysis and Interpretation

My analysis of the protocols was performed according to the method described by Colaizzi (1978, pp. 59–62). I began by reading and re-reading the protocols to acquire a feeling for them—to begin to understand the individual's experience. From each protocol, I then extracted significant statements—key phrases or sentences which pertained directly to the experience of the mentoring relationship which facilitated the transformation of the co-researcher. Repetitions of the same or similar statements in several protocols
were eliminated and the statements were written on index cards which were marked with the initial of the co-researcher.

I then formulated the meaning of each significant statement by making explicit what was implied in the statement. This is the step Colaizzi describes as requiring "creative insight"—moving beyond the statement to illuminate its meaning while staying true to the original statement (Colaizzi, p. 59). In some cases, the meaning of the statement was already clear and explicit, and I was able to use the co-researcher's own words. For example, A. says ". . . in my personal life I was in a real search mode . . . I was really open to anything that was being thrown at me." He is describing being in a state of openness to whatever life might present. However, E's statement is less clear: "I suppose there were a lot of . . . trial and error along the line, and I don't think most people survive in marriages doing that. I was able to stay in the marriage and still am in the marriage . . ." She is describing her compelling inner drive to work through and resolve the problems she encounters in her life during the time of the relationship with her mentor. This card was filed with a group of statements labeled with the meaning "Inner Drive." As the cards were filed, I attempted to maintain them in an order which related approximately to the flow of the experience, so that statements relating to the meanings of transition and openness were grouped at the beginning, with cards referring to aspects of letting go of the mentor's role in the protégé's life grouped toward the end.

I then brought together the formulated meanings from each protocol into clusters of themes which were common to all the protocols. These were statements by different co-researchers which seemed to have similar meanings. For example, Ch. says, "He just sees me in perspective which I can't see myself." M. says, "it's like she knew what I didn't know at the time. Like she knew there was other stuff there." H. says, ". . .
he said that I had a genius with words, that was my strong suit. Which I had not really recognized in myself." E. says, "... mainly just, 'hang in there, and you can do it.'" A. says, "And meeting Y. sort of opened my eyes to all of that, so from the time I met him, this slow process of coming around to myself happened." These co-researchers are all describing how their mentors had "held up a mirror" for them, revealing them to themselves in ways they had not previously seen. This was my theme 10, Mirror.

After formulating these themes, I referred them back to the original protocols to ensure that I had accounted for everything contained therein in the themes, and that I had not proposed anything in the themes which was not implied in the original protocols. In describing each theme, I attempted to include individual variations. After validating the themes, I listed them with their descriptions. At this stage the themes were taken to the co-researchers to be verified, and changes and additions they suggested were incorporated.

I integrated my themes into an exhaustive description of the experience of the mentoring relationship which facilitates transformation of the protégé. This description, following the approximate sequencing of the themes, reveals as fully and clearly as possible the structure of the experience.

I then summarized my description to reveal the fundamental, or essential, structure of the experience of the mentoring relationship which facilitates transformation of the protégé. This essential structure reveals the meaning of the experience in as unequivocal a statement as possible. The exhaustive description and essential structure were verified by all the co-researchers, and any changes suggested were incorporated.
CHAPTER IV: RESULTS

Formulation of Themes

The 28 themes that I have listed are aspects of the experience of the mentoring relationship which facilitates transformation of the protégé. These aspects were common to all the co-researchers in my study, each theme focusing on a part of the whole experience in a way that includes any individual variations. Only one of the co-researchers felt that there were any themes that did not describe his experience accurately. H. had a mentor who had been a family friend for some time before he became H's mentor, and he subsequently moved overseas. Because of the degree of overlap between the friend and mentor roles, H's experience of inequality between himself and his mentor was less clearcut than initially for the other co-researchers and several of the changed characteristics of the relationship described in theme 22, Relationship Change, were aspects of his relationship which had existed throughout: the awareness of imperfections and vulnerabilities in the mentor, the sense of equality and the seeing of the mentor as a friend or peer to whom one can sometimes be of help. Although H's mentor–protégé relationship was part of a previously established and ongoing friendship, the description of his experience was sufficiently similar to those of the other co-researchers, and sufficiently helpful in illuminating the meaning of the phenomenon, that it seemed reasonable to include it in the analysis, with the addition of this comment.

Each theme was formulated from the statements made by the co-researchers, and I endeavoured to use their words wherever this was possible. For example, in the case of the theme of Transition/Openness this was not difficult to do. Although the word
"transition" was not used, the descriptions of their circumstances prior to meeting the mentor clearly identified the co-researchers as being in a period of transition. For the aspect of Openness, however, I had only to look at the significant statements, in which four out of the five co-researchers described themselves explicitly as "open"—"to these other possibilities of life," "for whatever," "to whatever," "to anything that was being thrown at me." Other themes required more of an intuitive leap to grasp the meaning of what was being said in sometimes very diverse ways.

Because the original statements are both the source of the themes, and a means to touch the richness of the co-researchers' experiences, I have followed my listing of the themes here with a second listing which includes some of the statements made by each co-researcher from which the themes were derived. These statements are sometimes drawn from different sections of the protocols, with some being included from the transcripts of the second interviews, in which the co-researchers were clarifying and expanding on their initial descriptions and validating the themes. I had intended originally to include only one or two examples of statements generating each theme, but those I had selected each brought to life different aspects of the theme so vividly that I was reluctant to eliminate very many.

After each theme was formulated, I referred it back to each protocol to ensure that my description was complete and accurate, neither leaving out anything contained in the protocols, nor adding anything not implied therein. The themes were validated by my co-researchers during our second interviews. I incorporated any changes and additions they wanted to make. Once the themes were completed, I wrote an exhaustive description of the experience, based upon the final 28 themes.

The sequence of the themes as they are listed, and as they appear when woven into the exhaustive description, gives the appearance of the experience of the mentoring
relationship which facilitates transformation of the protégé as a linear process. While it is true that each person's experience had a beginning, a middle, and an end; the relationship of the themes to each other is not clearly sequential. For example, the point at which different co-researchers became aware of the importance of their mentor's role in their transformational process was different for each person. H., who volunteered to become a co-researcher after a mutual friend had suggested him as a possibility, remembered his transformational experience vividly, despite the fact that it had taken place some fifteen years before our interview. However, he said that he had not been aware of the significance of his mentor's role in that process until we had first discussed the purpose of my study and he had begun to focus on this particular aspect of his experience. For M., on the other hand, the awareness took place some ten months after meeting her mentor, but it was some months after that time before she was able to recognize that a relationship change was taking place. The reader is asked, therefore, to approach the themes in the light of the limitations imposed by committing a multi-dimensional experience to a linear form.

Themes

1. **Transition/Openness**: The relationship with the mentor begins during a transition period in one's life when one is open to new understandings, other possibilities of life, to help, to "whatever."

2. **Affinity**: One recognizes the mentor as a kindred spirit with whom one feels a bond or sense of connectedness.

3. **Comfortableness**: The mentor is experienced as being comfortable to be with.

4. **Mutuality**: One values the relationship with the mentor, experiencing it as
comprising mutual attraction, interest, enjoyment, respect, directness, affection, an absence of formal expectations, and intellectual equality.

5. **Giving**: The mentor is seen as giving freely of himself or herself.

6. **Inspiration**: One finds the relationship inspiring, and feels that one is receiving more than giving.

7. **Personal Responsibility**: The relationship offers one the freedom to seek out the mentor when one wishes, and to take responsibility for meeting one's own needs within it.

8. **Inner Drive**: One feels a compelling inner drive to understand and to grow, and is committed to engaging with, and struggling to resolve, problems encountered along the way.

9. **Validation**: The mentor is experienced as accepting and non-judgemental and as validating of one and of one's experiences.

10. **Mirror**: The mentor seems to hold up a mirror for one, revealing one to oneself in ways not previously seen. One's interactions with the mentor provide a context for learning about oneself.

11. **Effect of the Mentor**: The effect of one's mentor is felt throughout one's transformational process.

12. **Metaphysical Significance—The Universe Provides**: Looking back, the appropriateness of the forming of the relationship seems to have a metaphysical significance.

13. **Context**: The relationship is experienced as a context within which one is able to explore and resolve another significant relationship, which may be with the self, a significant other (e.g. a parent), God, or the world. Within this context one reconsiders and relinquishes outdated values and unconstructive attitudes. One shifts one's focus, and begins to move to a higher level of self-awareness,
14. **Modelling:** The mentor seems to act as a catalyst—by who he or she is, by his or her behaviour, and from the information given—one is enabled to find a new way of being/having worth in the world, in ways one finds challenging and exciting.

15. **Intuitive Guidance:** Drawing on his or her experience, the mentor seems to guide and encourage one intuitively in exploring stimulating ideas and possibilities which may become a foundation for future work and growth.

16. **Mentor's Enjoyment of the Process:** The mentor appears to enjoy observing one's growth and to find the gradually deepening relationship intrinsically satisfying.

17. **Spiritual Change:** One experiences a significant change in the nature of one's spirituality.

18. **Importance of Mentor:** At some point, one recognizes the importance of the mentor's role in one's transformational process.

19. **Spiritual Bond:** One recognizes that the relationship exists on a far deeper level than most, and that it encompasses a shared intuitive understanding and an enduring spiritual bond.

20. **Help With Integration:** The mentoring process helps one with integrating the material and spiritual in one's life.

21. **Existential Meaning:** One experiences an expanded or changed meaning of life.

22. **Relationship Change:** One begins to be aware of vulnerabilities and imperfections in the mentor. The relationship becomes more equal and less intense, and one sees the mentor as a friend or peer to whom one can sometimes be of help.

23. **Growing Up/Letting Go:** One experiences having outgrown the need for the role the mentor played in one's life.
24. **Moving On**: One moves in one's own direction, where the mentor cannot follow.

25. **Integration**: One feels one is awakening to an essence of self. One experiences a growing sense of wholeness; a gradual integration and strengthening; increasing self-knowing and self-acceptance; more calmness, centredness, spirituality; and a deepening inner happiness.

26. **Balancing**: One begins to express oneself in the world at the new level of integration, seeking ways to balance dissonant situations and people around one with one's transformed perspective.

27. **Gift For the Future**: The entire experience is seen as a gift which enables and empowers one to move forward in one's life.

28. **Irreversability**: One feels that the effects of the relationship and the transformation have become an integral part of who one is.
Themes of the Experience with Significant Statements

1. Transition/Openness: The relationship with the mentor begins during a transition period in one's life when one is open to new understandings, other possibilities of life, to help, to "whatever."

Ch: And in Australia I had a release from people, because I left my daughter, I left almost everybody and I . . . just walked out of my life. . . . It was for me the beginning of a phase, which I very clearly knew. The beginning of a very new phase. I had no idea what I was gonna do next, how I was gonna do it, or whatever was gonna happen.

H: It was the knowing of M's death before I knew he was dead, from what I had assumed was a dream, or some altered state of consciousness. . . . I was very upset. . . . I was really spinning between . . . the grieving experience, this dream which I could not figure out. . . . it was different, it threw me off balance, I guess, more than anything . . . I was open to these other possibilities of life.

M: All I had to decide at the time was whether or not I was going to leave him and how to tell him. And I wanted her basically to tell me that. . . . I was in such a vulnerable place that she could have done anything with me. . . . I was sort of wide open for whatever.

E: So when I moved to Vancouver I sat and felt good and depressed with T. for oh, a good year. I wasn't working, didn't have a car, I had a headache, ninety percent of the time . . . and I knew I had to do something at some point. . . . I just had every reason to do it, at that point, though, because . . . things were falling down around me front and centre . . . So you look for a different way. . . . Just by having started the store, I was obviously open to any, to whatever.

A: Before that September I had just spent four months in the bush . . . running wilderness trips, so I was really, I don't know, culture-shock going back into the city. . . . I was involved in a relationship in W. that ended, quite abruptly, and I spent about two months sort of walking into walls, not knowing where I was, what I was doing, I was just hanging around.
... in my personal life I was in a real search mode ... I was really open to anything that was being thrown at me.

2. **Affinity**: One recognizes the mentor as a kindred spirit with whom one feels a bond or sense of connectedness.

Ch: Yeah, I knew this was a very special person right there. Quite what role he would play I didn't know, but I knew he would be around for a long time.

... his values fit for me, in lots of ways.

... It was immediately a very significant meeting. I'd no idea what would come out of it, because it was a very chance meeting, but immediately there was something, some very interesting energy moving.

... For me there was an instinctive connection. ... I felt like I knew where he was coming from.

... A feeling of kinship, of intentional kinship.

M: ... we're both from upper middle class backgrounds, externally we've just sort of clicked.

H: Maybe I just trusted him more after what happened.

... I was always very deep. Maybe that's one of the reasons that I enjoyed it, you know, is because we were both firing about the same interests.

... Plus he was a lot of fun to be with.

E: I had complete trust in him ... thank God I was involved with somebody who had my interests at heart ... thank goodness I had somebody who was honest and above board.

A: I feel a great amount of bond to Y.

As he became a person, through talking to him, and interacting with him, I realized he wasn't just your average person.

There's a feeling that I get when I'm with Y. that's a feeling of presence and there's something inside of me that ticks off, and it's there and that sets the tone for the interaction between Y. and myself.

... We touched bases on a lot of levels.

... We met because of the people that we were, not because we belonged to some club, or whatever.

3. **Comfortableness**: The mentor is experienced as being comfortable to be with.

Ch: ... he's been quite happy to be totally at home.

... to be comfortable and certainly not make you ever feel uncomfortable anywhere.

M: I've always felt comfortable and really safe with her.
H: I says, "I'm coming over with a bottle of scotch, I want you to tell me what the hell this is all about."

A: And it was never like any discomfort, ... I never felt like I had to go and change my shorts . . . and he never pressed any change . . .

4. **Mutuality:** One values the relationship with the mentor, experiencing it as comprising mutual attraction, interest, enjoyment, respect, directness, affection, an absence of formal expectations, and intellectual equality.

Ch: . . . he came and sat next to me, because he liked the way I laid down on the floor. He liked who I was! He's a person I can respect in terms of what he's achieved and I can think of as an intellectual equal and who is delighted with me.

H: He was very intellectual, very verbal, his wife was a tremendous human being, they were a lot of fun and we enjoyed each other's company.

E: I suppose one of the large ingredients was that there weren't expectations put on it. Neither of us had expectations of the other. . . . when it came to the sexual aspect of it, N. was a taker, and I was quite willing as, . . . "Oh, that's my gift, that's fine, after all these years, too," it's part of the relationship.

A: I guess at this point we had very much of a, almost a business-oriented relationship, because he was trying to get a magazine together and I was saying I wanted to be involved.

Lack of form . . . It's like nothing's expected and everything is . . . And a lot of what was understood was unspoken . . . It was something that happened. It was dynamic, it was spontaneous, it was driven from my search for spirituality and his need to fulfill his own and to extend it, but it wasn't something that was sought after . . .

5. **Giving:** The mentor is seen as giving freely of himself or herself.

Ch: . . . he seems to get enough out of just putting his ideas out in the world and seeing them work for other people. His powerfulness is laid out for other people to use.

And he never asks me if I have or if I haven't, or if I will or if I won't and a year can go by and I could have followed none of his suggestions, and he'll still listen to whatever's going on . . . he's just enthusiastic.

. . . that intentional quality of the interaction. That involvement and that commitment. I mean, totally being there.
M: ... it was congruent, so whatever she was giving was coming from her, but it was also what I needed.

A: He's a really giving person.
He's the driving force between a lot of the holistic, New Age society in W. ... so it's a role that he's used to playing.
And everything I got from him took place without any trying. There was no initiative put into, "Now you're gonna learn, now I'm gonna teach," it was just a very spontaneous, uncontrived . . .

6. Inspiration: One finds the relationship inspiring, and feels that one is receiving more than giving.

Ch: ... this is one person that I take more from than I give to.
... it's incredibly affirming to have that kind of energy coming at you.

M: I really looked forward to going, every single week, because it was an hour's worth of all her energy, but going towards me, hers and my energy combined, really moved me, really got me, I moved because of it, and I really drew on her a lot, drew on that kind of energy and her insight, and she just poured it out, at the time and it's like I took everything I could get from her.

H: ... the friendship was sort of onesided and I was a student.

E: ... it seemed such a one-way relationship, 'cause it seemed like he was doing all the giving.

A: He was there to give me something, and when that exchange took place it took place, and when it didn't we were separate.
... there is something that I find in him that I could only find in him, he couldn't find in me. So the bond, I guess, is that much stronger on my side . . . he's leading me down the Path, I'm not leading him . . .
It was me that was doing the learning. It was me that was expanding and growing in the situation, and Y. was facilitating that learning and growing for me.

7. Personal Responsibility: The relationship offers one the freedom to seek out the mentor when one wishes, and to take responsibility for meeting one's own needs within it.

Ch: ... he doesn't have to poke and pry and advise and run, and control—he doesn't ever, in any way, try to control--it's my show, and that's very important to me . . . And he has never, in any way, tried to
exert that kind of power.
I went to him when I wanted what he’d got.

M: . . . she’s never taken my power away from me, she’s always allowed me the power to be what I am.
. . . she doesn’t prod, or push or anything.
. . . I’ve given her the power to do the opposite.
. . . she allowed that to happen every time . . . her complete acceptance of the fact, I had to go through that ten, twenty times . . . it was no sweat to her. I wanted to look at it again, that’s what we did.

H: . . . there were no goals, there were no demands: it was a learning, or a yearning experience.

E: And I’m always the one that calls. He doesn’t call me . . .
. . . there were times when I accepted his suggestions and when I didn’t, obviously, and I will, any time. I didn’t realize I was in control . . .

A: . . . it was me that kept going back to him, it wasn’t him pursuing another student . . .
. . . he knew that I was out there, questioning, and he was going to answer my questions whenever I asked the questions of him, but he wasn’t going to force anything on me.
. . . he never pressed any change . . . When I got involved in things, and people, he never, ever, . . . suggested that I should not do that, or shouldn’t be there or . . .

8. Inner Drive: The protégé experiences a compelling inner drive to understand and to grow, and is committed to engaging with, and struggling to resolve, problems encountered along the way.

H: . . . I just read and questioned and read and questioned—-he had a live student on his hands!
I was very highly motivated on that one, because there was no monitor, there was nothing in there basically, except a yearning . . . for knowledge, a yearning to satisfy my curiosity. A yearning of the intellect. A yearning of the emotion. I just had this insatiable appetite to read and to gain knowledge.
It came from within. . . . deep within. . . . maybe it was intellect, but I think it was a deep feeling. Highly motivating. . . . I was a driven man!

M: I had this incredible compelling desire to understand, analyze and solve and integrate and just keep changing, moving, grow, and I do that, my growth process is very fast . . .

E: Yeah, I suppose there were a lot of . . . trial and error along the
line, and I don't think most people survive in marriages doing that. I was able to stay in the marriage and still am in the marriage. Some of the other things I've done, it's just not how you're supposed to do things, but I think it takes some pretty strange things sometimes. Because I've tried counselling. It was very painful along the lines, but it was what I needed, otherwise it wouldn't have happened. So I've been trying to get more in touch with what my unconscious tells me.

A: my energy was an ongoing energy. As I was analyzing and changing and studying, nothing escaped the wrath of the knife, it was like everything was being cut to shreds. I think he saw that it wasn't just a half-assed thing that I was going through. It was gonna be a deep-rooted refocusing of that which makes me, me. And when it wasn't intense coming from Y. I made it intense in myself, through other things.

9. Validation: The mentor is experienced as accepting and non-judgemental, and as validating of one and of one's experiences.

Ch: He does see me on all levels, because those levels exist in himself.

H: he was trying to validate what I was saying and then trying to assure me that this was not extraordinary in human endeavour. that these things have been known to occur.

M: she picked up on every positive thing she could for me and never once not validated me, like she has always been a mirror of the positive things and strength. she just sees who I am and reinforces that more and more and more all the time and helps me see that part of me.

E: I think he just, by the example of allowing me to be me, I just therefore did whatever was me. The positive reinforcement, positive acceptance that, hey, I'm okay. I'd say that was the biggest part of it. the complete acceptance that I've never had, never experienced before.

A: It was like I could put myself right smack in front of him—one of the few people I felt I could stand in front of naked, in the symbolic sense, and not worry about it. But there was never any feeling from him that I was being too dependent. I had freedom to phone him six months after I left W. and say, "Y., I'm stuck!"
10. **Mirror:** The mentor seems to hold up a mirror for one, revealing one to oneself in ways not previously seen. One's interactions with the mentor provide a context for learning about oneself.

Ch: He just sees me in perspective which I can't see myself. . . he basically gave me what I asked for. He always thought what I was doing was interesting.

. . . I thought "God, he can't really respect me for what I'm doing now, can he?" But he kept on appreciating me just as much.

. . . basically his faith in me, his just feeling that I was all right, and I was going somewhere.

. . . the one that I could take all bits of that [vision] to . . . who would just listen, with his ears pinned back.

M: . . . it's like she knew what I didn't know at the time. Like she knew there was other stuff there. . .

. . . actually I didn't have any idea who I was. . . had she not been there and pointed out, peeled back layers and got to the real me, it was like finding myself for the first time . . .

. . . someone who could see me where I didn't see me. . . she really, really likes me . . . she's super-interested in how I'm doing.

. . . And there were times when I was really, really sad and she didn't make it okay for me.

. . . I was just giving up my last vestiges of hope that somebody was gonna take care of me, somebody was gonna make me okay, and she just allowed me to. And I wanted her to tell me that it wasn't gonna be this way and what she did was to tell me that, yes, this is in fact the way it is.

H: I guess J. was maybe using me or seeing what was happening which I didn't see.

. . . he said that I had a genius with words, that was my strong suit. Which I had not really recognized in myself.

. . . he thought that I should write an autobiography . . . (C: What was your reaction to that?) I felt quite good! It felt like a great ego boost, someone massaged me, or patted me on the back.

. . . He was a bastard at times, there was confrontation . . . he wasn't Christ, I saw him just as a Devil's Advocate at times. . . . And some of the time it was a kick in the rear end!

E: . . . mainly just, "hang in there, and you can do it," so it was a lot of positive reinforcement.

A: And meeting Y. sort of opened my eyes to all of that, so from the time I met him, this slow process of coming around to myself happened. . . . we would just talk about things that he'd given me to read, about issues that came up in our conversations, and he would listen with a lot of attention to what I was saying and hear my questions without me
really questioning . . . he would pick up on where my questions lie from the discussion.

. . . Y. was fed up to the gills with me sometimes. And was frustrated with my varying degrees of bullshit that I threw at him, and as I fluctuated, he remained a straight line. . . . It's like, he's not going to reprimand me, or talk to me about it, everything was unsaid. . . . Everything was reflected back at me, and if I didn't pick it up, then that was my problem. I wasn't at that point on the path to pick it up, but if I did pick it up, then I would learn through it.

. . . It's a short-term, dynamic thing, where you are together because those buttons are still being hit, and everything that is said by either one of them is hitting home, is meaning something.

11. **Effect of the Mentor:** The effect of one's mentor is felt throughout one's transformational process.

   **Ch:** . . . it's just the tone that goes on underneath . . . and, in a way, that's who he's been . . . a constant, underneath. It's from Australia to Master's, and B's been there all the way.

   **M:** . . . that's what she's done that whole entire year every step of the way.

   . . . she was there when Mum took off . . . she was there with F., she was there when I broke up with B., she was there for all these things.

   **E:** So through all that period it was, "Hang in there, everything'll be fine," you know, just constant assurance, really, daily, constant assurance. That was what I wasn't getting anywhere else.

   . . . underlying it all was the acceptance and everything else that was underlying it, that didn't change.

   **A:** . . . he was a constant, whereas I wasn't constant, I was ever-changing, I was a man with a thousand hats. Y. wore one.

   . . . there was no constant in my life to compare myself to, until Y. came along. Then there was this constant that I respected, that I was learning from, that was helping me.

12. **Metaphysical Significance—the Universe Provides:** Looking back, the appropriateness of the forming of the relationship seems to have a metaphysical significance.

   **Ch:** . . . it's a very complex relationship in that the mentor relationship is very much a two-sided one and that the "mentee" sees the person at the point that they're ready to see them.

   . . . I just have so much experience of the world handing you what you want when you want. . . . I just know that the universe does that, . . . it's serendipitous, that amazing, fortuitous circumstances, coincidences, happen
all the time . . . I think it's got something to do with the energy you put out.

M: . . . it's like she's an instrument of God. . . He's using her or whatever, she's showing me the God that I need to know.
. . . it's like God knew what I would need to identify with, who I would need, it's like it was perfect.
God has chosen now to give me my whole self back through her.
Yeah, it was no accident. Yeah, oh I truly believe it was no accident.

H: . . . he was a very important individual in my life. He was at the right place at the right time with the right guidance . . .
. . . somewhere in that period someone had told me that when the door is ready to open, it will open for you, and if you're not ready for it, you can hammer at the door and it will never open.

E: . . . I've incorporated a belief system that when we're ready the teacher comes along and the books come along and if it hadn't've been a N. it would have been somebody else in the world . . . we attract what we need in life when we're ready.
That likes attract like, you know . . . or like, when you're ready the teacher shows up.

A: If I'd been working, in the strict "labour force" definition of work, I would've never met Y., I wouldn't have met my wife, you see I wouldn't have met you, and I would have missed all that.

13. **Context:** The relationship is experienced as a context within which one is able to explore and resolve another significant relationship, which may be with the self, a significant other (e.g. a parent), God, or the world. Within this context one reconsiders and relinquishes outdated values and unconstructive attitudes. One shifts one's focus, and begins to move to a higher level of self-awareness, self-acceptance and integration.

Ch: He fills in a gnawing hole that would not allow me to work from a powerfully integrated self.
. . . he filled a huge need for the sort of things he could give me.
. . . because it was possible for me to have that relationship in the world it was possible to look at the non-relationship I actually had.
. . . he was a positive father figure, and so I dared to look at what was not a positive . . .
. . . it's a matter of expanding, becoming the best person you can become, and he seems to promote that happening . . . certainly a very big expansion is the thing that he sees as a possibility.

H: He helped me find myself, in this knowing of God, or whatever that
connotates.

. . . it was a learning, or a yearning experience. . . And he was fulfilling that yearning of my needs. . . A yearning for knowledge, a yearning to satisfy my curiosity. A yearning of the intellect, a yearning of the emotion.

. . . he'd invited me to a couple of his workshops that he had on Gestalt therapy and at times when he got stuck he would let me, quote "play Gestaltist" and at times I had better insight than he had, you know, on a few occasions.

M: . . . within the first three weeks . . . came up with the fact that . . . I actually had a greater problem with my Mom than I had with F. . . . she gave me back my self and changed my whole view on relationships.

. . . she's helped me to see that it's possible to be accepted . . . if it's possible to be this accepted by her, then maybe I can . . . accept myself, and then that maybe God really does just accept me.

. . . She got me to look every time at the reality the way it was, is, and the real choices around it that I can make . . . the decisions I wanna make and the consequences of them, the prices that I wanna pay. . . . she would pick out themes that I would say, against myself or in a negative way and she'd reframe them into something positive which then I would give myself permission to go away and do.

. . . S. wanted me to see that it was okay to be weak and strong and it's okay to be both and then not to set myself up to just be one or the other.

E: Anyway, he just sat me down and said, "Hey, you don't have to split up just because you think differently, there are lots of marriages . . ."

. . . I replaced a lot of what I grew up with, with the tapes now I call "N's tapes!"

. . . I just think he reminded me of, I think we all know, on some level, what we need to do, and who we are, and . . . with that relationship I was able to go after that . . . and just do it.

. . . I started reading these books and started changing my thinking radically . . .

I mean, it's a long ways from a literal interpretation of the Bible to . . . reading Ruth Montgomery or reading Findhorn! That's a long way. And the other thing on this relationship with N. was, emotionally I learned to be responsible for myself, because at a point in our relationship, he wasn't there, he said, "You can do it," and I kicked and screamed and had a fit . . . and got really upset, and then started moving off of it . . .

. . . First of all, I even learned that there was such a thing as thinking about doing it! That it might be necessary, . . . balancing out emotion and logic, to where . . . I've incorporated a philosophy of balance on it.

A: Some of it was so disjointed from any straight line, you know, like every day the focus, the direction of the time I spent with him was different. Sometimes I was just learning as we were talking about the
magazine . . . it wasn't any formal teacher . . . It was just an informal study in awareness through different things . . .
. . . I always found if I could rely on myself, then I shouldn't rely on anyone. But all that sort of changed with Y.
. . . I got rid of all the extraneous bullshit in my life, did away with it, settled things, attained a focus that I needed, and that focus has helped Y. and I to focus on what we are to each other.
. . . So it was a shift in focus, I was slowly, through a process of displacement, filling my life with spirituality, through Y. and pushing everything else away. Which I ultimately did. I ended the relationship— I should've never have started it. I got out of the journalism course that I shouldn't have got into in the first place, and got away from the restaurant, and for a while spent all my time with Y. and then I was gone. On the road again.

14. Modelling: The mentor seems to act as a catalyst— by who he or she is, by his or her behaviour, and from the information given— one is enabled to find a new way of being/having worth in the world, in ways one finds challenging and exciting.

Ch: He shows me possibilities, not just possibilities of things that he says that I can do, but of who he is, and what he's accomplished. He's my place-in-the-world person, possibly because he has a place in the world. . . . and because he had a place in the world, it seemed possible for me to have a place in the world too. I really need a place and a position in order to allow my spiritual connection to the world not to be destroyed . . . I need to have a valued position, where I can say something in whatever field . . . and B. showed me a possibility of doing that, that one can find ways that it's possible to remain true to yourself and at the same time not be an also-ran or somebody who doesn't have power.

H: I think he gave me . . . a sense of worth. . . He gave me a sense of being. . . Before I was just someone growing up, getting married, having a family, doing what was expected. I think J. opened the door of a being far more profound.

M: . . . it was sort of a catalyst in my going out and taking charge of my own life.

E: Another thing N. pointed out was that you can be over-emotional, which I have always tended to be. My problem is controlling the emotion bit, and he's very controlled, so obviously that was why we were connected . . . Using your logic, and not always operating off of your emotion, is something I learned, and have been continuing to learn.

A: . . . to me that's one of the strongest aspects of his personality, is just being resigned to it, a driven force.
He’s been devoted to his spirituality all of his life, and he’s never faltered from it. Because a model was there, was provided, of how to be a human being with these sorts of aspects integrated into your life... There was a different focus you could find in life, other than that which was so readily available. And you find very few examples of that walking around. And I found Y. to be a very strong example of that, a very strong reflection.

15. Intuitive Guidance: Drawing on his or her experience, the mentor seems to guide and encourage one intuitively in exploring stimulating ideas and possibilities which may become a foundation for future work and growth.

Ch: He’s a provider of possibilities. He’s a man who sees options. ... immediately seeing possibilities, really seeing what I was saying to him, really understanding where I was ... able to give me the sort of advice that really worked for me, the sort of ideas that just make me go "pop! Of course I could, yes, well, God, I never thought of that before!," and they were just the kind of ... ideas he gave me. ... he keeps on suggesting things that I might do that suddenly become real parts of my world. And because of that I begin to see myself as somebody that includes, everything that I am, being capable of that. ... I don’t think it’s on a conscious level at all, I think it’s on an intuitive level.

M: I guess what happened was S. saw those things ... and as I was able I guess she saw which way I needed to go, wanted to go, she gently let me go there.

H: ... I guess either I asked or he offered books on the ... subject that I could read, and I just started to devour book after book on all sorts of psychology and ... just endless questioning. ... I just became more interested in that whole field because of the insight into, the ability to see people, where they were stuck and how to try and get them out of it, I was just basically watching J. do his thing and playing copycat! I’ve always had an inquisitive mind, and he just focused it in certain areas that had great interest to me at that time, and still do. ... he opened up doors in areas that I don’t think I normally would have explored.

E: ... he’s very aware, he’s psychic, he’s very aware of what people say and I told him and he came to a conclusion. Said this is what should happen. Yeah, the timing was intuitive. Which, I think, things don’t happen until they’re ready, until the time is right. And I think N. was in tune with me enough that he knew and could sense when things were right.
If it had been earlier it probably would have devastated me. Because I could have looked at that as a complete betrayal, as when I wanted him he wasn't around.

A: I would make a pretty safe bet that he did it unknowingly. He said, just before I left last night, again, he's acted as a bridge, now he can go. And he's so right. . . . It was that little push, that he brought.

16. Mentor's Enjoyment of Process: The mentor appears to enjoy observing one's growth, and to find the gradually deepening relationship intrinsically satisfying.

Ch: Whatever he likes is deeper and different from just some kind of [stereotyped] achievement in the world. He just likes to see me expand. He obviously got something from me, . . . something that was very much me, that was deeply me, that was something that I counted as me. And something that I didn't have to be anybody else to give him. I didn't have to accommodate to give him. In a way, I think . . . I'm living out for him a dream. Yeah, his dream of freedom, his dream of expansion in all directions at once, and I guess one of the things he saw in me was that was one of my possibilities. Yeah, in a way I am making real for him some part of a fantasy, which makes it more real for him, too. . . It's almost like, if I succeed, then maybe he'll succeed in his single-handed round-the-world sail!

M: I saw her, she had tears in her eyes and it's like she knew, and it's like everything she ever hoped and worked hard for was, I was it and that she could really rejoice in the fact that she'd given me my life and that I took it, but that she really facilitated it, and then I could.

H: When I related it back to J. after it happened he said I was privileged. And as a matter of fact he said, "I'm envious."

E: Although whenever I mention anything like The Possible Society he was really interested in it, he wanted to know were there as many men as women in the group, how old they were, what were some of the other things . . . yeah, he's definitely interested. . . obviously he wouldn't have been involved with me if he hadn't needed to get something out of it too. You know, I've never been too sure what he did, he must have gotten something. Because he didn't tell me.

A: He's looking for commitment, to the degree that he is committed to the Way. And in all of the people that he's helped, he looks for that commitment. And just when he thinks he's sensing that commitment, the person's gone . . . "And that's a frustrating thing. And I think what Y., if he wanted anything out of this relationship with me, was the same
thing he's looking for in everyone else, is a degree of commitment. . . . Yeah, it's not a commitment to him, that he was looking for in me, it was a commitment in my life . . . So there was a level of communication that happened between he and I that doesn't happen between everybody. . . . in that sense, there was a reward for him, a reward of friendship and the reward of seeing a student grow. . . . it was our relationship that he found rewarding.

17. Spiritual Change: One experiences a significant change in the nature of one's spirituality.

Ch: And a thing that has happened to me in terms of spirituality has been very distinctly over the time, it began with going to Australia . . . I began to reconnect with the world, rather than connecting with people, which had been the pattern of my life until that point.

M: . . . part of my therapy has been in dealing with my relationship with God as it's changing because all my relationships are changing, my relationship with the church is changing and so is my relationship with God and how I see Him in my life and how I view Him is changing from an authoritarian kind of punitive figure to one who's more accepting of me . . .

H: I think I had more insights, I had other things that happened to me . . . . . it was, if not the most profound, one of the most profound experiences of my life. . . . And I don't know whether I would have been that open, or aware . . . if I hadn't had this dream about M's death, and what that opened to me. It was just a lot of things that kept on popping. . . . I just felt differently in the way I looked at things . . . before it was everything matter-of-factly, you know, this is all part of life, and afterwards everything became much more serious and profound and in depth. And it was just that lighting of the candle at services one Friday night this exploded in my consciousness like "My God!" A very deep meaning. And I guess it gave me a great belief in God, which I'd never had before, I accepted it as a Jew, I was a practising Jew, I am now, and I just knew, I just knew.

E: . . . it's what I've now incorporated as my belief system, that we are all unique creatures of God. He created us individually, and by that right we should love ourselves, it's okay to love yourself . . . but I didn't grow up with that. Well, you have a sense of control, then, you have a sense of feeling that you aren't jocking around here by some God up here, up to His whim whether you'll go to heaven or hell, you know, it's up to you, folks. So when you have that sense of control, it's an amazing, it's freeing.
A: . . . spirit, to me, is the unknown energy that we don’t like to talk about, because it’s not defined, you can’t see it . . .
. . . to me the whole process of coming in touch with spirituality is not a change, it’s just an awakening process. Yeah. Maybe it’s a change, a transformation of perspective.

18. Importance of Mentor: At some point, one recognizes the importance of the mentor’s role in one’s transformational process.

Ch: . . . there’s something very special and human about having a mentor, something rather coy about it, . . . something very special that makes the process that much more rewarding. I suppose, then, in the end that’s pretty well bound to affect the outcome, I would think, because the process is, in this case, the outcome.

M: . . . it was at that point that I started to see that . . . this wasn’t all just me here, like there was a huge "you did it!" and I guess because I felt a real debt to her, I’m just indebted to her—what she’s given me, like I’ll never ever forget her, it’s like she’s given it to me and God’s given it to me but she is the person . . . who did it and she consciously did it, she saw in me something that was worth saving, working hard for, and then to see the joy on her face when I am everything I could be—that confirmed to me that, oh!, you know, there’s something else going on here, it’s not just a counselling relationship.

H: Well I don’t think I would have read the *Tibetan Book of the Dead* if it wasn’t for J. I don’t think I would have gone to Israel if it was not for J., and if I didn’t go to Israel I would never have met A. . . . Yeah, I would say that if it wasn’t for J. and the guidance, a lot of these things would not have happened. He was the pathfinder, Or he pointed the path out and I walked it, but I had to open up the doors and I had to be, you have to do it yourself.

E: Yeah, I guess I had the sense that he got me moving, and I’m moving and still going . . .
. . . you sometimes need someone to tell you how to do things, and you see that’s what N. was doing . . . . and I think lots of times you do need someone to say, "All right, it’s time you did this yourself," and to me that was the biggest gift of all. If I hadn’t’ve gotten that message, yeah, and then also being very firm and saying, "Hey, you can do it yourself, get off of it," and if I hadn’t had that, what value would have been done, right?

A: . . . through the reading that I did because of Y. and through the talking that I did with him, and through his example, at times, it just helped me to put things into a straight line. Throughout that whole period . . . it was a constant heightening of my
own awareness that what was happening between me and Y. was something relevant. Relevant in a deep-seated sense rather than in a very surface sense. It was relevant to the whole, not to a part.

19. **Spiritual Bond**: One recognizes that the relationship extends to levels far deeper than most, and that it encompasses a shared intuitive understanding and an enduring spiritual bond.

**Ch**: B. is not unidirectional, he has been successful in the world, but he has other dreams and aspirations. For example, his sailing round the world, which is the sort of spiritual endeavour that I can feel really connected to. . . . and he certainly saw in me, certainly thinking from the books he suggested I read, very clear indications that, yes, to be able to step out of the people rat-race into a sense of oneness with the universe, of living by the natural world, was a worthwhile thing, even for somebody very successful.

And it is that mythical, connected-to-the-world, kind of spiritual quality that connects us, as much as any other.

**M**: . . . as my trust in her for this aspect of my life, the spiritual part of my life, the general principles she shares them the same way as I do . . . then my relationship with her is in the mentor sense, like being able to allow, being able to trust that she's gonna see the real parts of me that God wants me to look at in relationship to Him.

. . . I was thinking of rightness. Peace, like a centeredness, peacefulness, or a strong, I have this image of a cord going from her to me, it's like a strong bond. . . . So to me that would be like strength . . .

. . . I always feel like now we've got that kind of connection and . . . on a spiritual level we'll always be connected.

**H**: . . . it was deeper . . . he probably became the closest friend I ever had. I guess we shared inner thoughts with one another.

. . . I have a feeling of longingness for him . . . I don't know whether the word "love" is appropriate, but that type of feeling, wanting somebody that's near and dear.

**E**: . . . I believe in reincarnation wholeheartedly. To me it's logical sense, and probably I knew N. in another life.

The first time we made love, . . . I had the sense . . . that I am all womanhood and this is all manhood and here we are . . . . I went around like I was permanently turned on for about two weeks after that. It was incredible!

**A**: I'm still very affected when I see Y. It was special to see him yesterday.

In the mentoring relationship I think a lot of these things take place on an intuitive level. Like a lot of times I'd find myself at the end of a
sentence, or at the end of talking . . . our eyes would meet and it would be like, it would be an understanding. . . . you knew, from looking at each other, and from being there, and from communicating on an intuitive level, you knew that you were both feeling the same thing. So the message was going from one to the other, but it wasn't being spoken. . . . I know that for now and for as far as I can see in the future I will be considering Y. very close to me in thought and in what I'm doing.

20. **Help with Integration:** The mentoring process helps one with integrating the material and spiritual in one's life.

**Ch:** I've a foot in both camps, I'm a very practical person, I'm a good organizer, I really do have the capacity to make things happen in the world, I just need to be able to see which level I dare, and can make them happen on. But there's no way that I could abandon my spiritual self to attain that, and he would definitely not ask that . . .

**H:** . . . we'd go over the books or what I'm reading or what my thoughts were. . . . It was just a discussion and it was just left for me to do whatever I want. . . . it was all up to me, and whatever I did I did. . . . whatever I determined out of the discussion, that was my business.

**M:** So it's like we can work together instead of Him telling me what to do, or directing my life, or just circumstance. It's like, I . . . can decide and know that I'm deciding things in relationship with him, it's like we're doing it together, because He made me the way I am, so the more I reflect on what it is I really want right now, and act on that, I have a real strong knowledge that that's in line with what He wants. . . . So it's encouraged me to get more and more in touch with me, and make that core stronger, because then I'll know where I want to go and that is where He wants me to go.

**A:** So my focus is one of getting in touch with my spirituality . . . . Every day, and integrating that spiritual awareness into . . . everything I do . . . that's an ideal that I've set for myself somewhere along the line, is to try to avoid conditioning, try to think through a spiritual awareness that I can integrate into my life.

. . . spirituality to me is an awareness of that energy that makes you, you. And paying it credence, paying attention to understanding the source of that energy and understanding that source of energy in other people, and realizing that different people are going to have different understandings of the source, . . . but because it all exists on the same level, each person's understanding has a turning, they're turning inward instead of outward; it has to be respected. So if we can integrate that focus, that inward focus into all of our lives, it's going to put a whole new dimension into life on this planet, right?
21. **Existential Meaning**: One experiences an expanded or changed meaning of life.

Ch: Meaning in my life is to play with all my possibilities. And he plays with possibilities, so in a way he's certainly a model for that . . .

M: So that's how I see a meaning to my life, is that every situation and every person I run into, I've got something to learn from it about myself and about giving, about receiving, all that. So I see meaning in my life is that God is providing insight and intuitive kinds of growth and transformation, I guess, more congruence, or total me, by bringing me in touch with circumstances and change and people that will show me different parts of myself that need to be transformed.

H: I figured out the meaning of life was to live it. It's just that simple. . . . I don't worry about the rest of it. Yeah, you get one time around or ten times around, but whatever time it is, you just live it. . . . My perception of life and the events had changed completely. . . . where there's a belief, and a faith in God, and there are no accidents.

E: . . . so, to me, life is to straighten up, get more in tune with where we came from, and to progress spiritually.

22. **Relationship Change**: One begins to be aware of vulnerabilities and imperfections in the mentor. The relationship becomes more equal and less intense, one sees the mentor as a friend or peer to whom one can sometimes be of help.

Ch: I was much more in awe of him at first. . . . I don't really see as being the big cross in his life is being caught within the system, being a big executive, and what he'd really like to do is go sail round the world with his son. . . . in some ways he's less fatherly and more like a colleague . . . . I guess, as I acted more grown up, he responded more appropriately. I can also see that there could come a time when there would be stuff that I could give him that I would be very, very happy to reverse the roles . . . or not to necessarily reverse the roles but to shift the relationship . . .

M: My sense of it is that there'll be a deep bond, an affinity there, it will always be there, but it won't be a relationship as I've known it. . . . I can see us being professionally involved now.

H: He was going through mid-life crisis, going to leave his wife. Oh God, he was crazy at times, Yeah. We were good friends—-we held each other's hands. . . . he turned out to be, and I still consider him, the best friend I ever had.
E: Yeah, I mean, I used to think about him daily . . . there wouldn't have been a day gone by, you know, and now I'm not continually thinking about him, continually obsessed, I have it pretty well where it needs to be . . . I can finally call him up without my heart jumping out of my chest . . . In all this time, I would go to call him up and would still go into . . . this state of increased heart rate! But I know, I call him . . . I don't do that any more.
. . . he probably could learn a few more things from me, maybe.

A: I think the relationship matured. In the beginning I was more of a helter-skelter, living in a truck, managing a restaurant, kind of mixed bag. And with time, Y. obtained a better understanding of me, as I started to settle some things, and in a sense the distance between us has done us some good, we found just yesterday in talking, because there are no expectations between the two of us.
. . . it was a maturing process. It's like everything has become very non-expectant, we understand, or at least, I do, I understand where my paths cross with Y. and where they don't. . . . So we know now, but we didn't in the beginning, we know now that that difference exists, and that is what I mean by the maturing process, sorting out.

23. Growing Up/Letting Go: One experiences having outgrown the need for the role the mentor played in one's life.

Ch: I have outgrown the need for a father, in that kind of a way. . . . I have done my own work. I've grewed up!

H: It's just part of living. I just grew up and moved on. . .

M: I grew up, in a sense of, stop wishing for what you don't have and start doing something with what you do have.
. . . so the appointment was cancelled, so I had two weeks just on my own and not going in . . . And then when I went in to her once I said, "You know, I've been having a lot of images in my mind about," you know, give her the image about letting go and all that, and she said, "You know, this morning I was thinking, 'What does M. need? M. needs to let go'." And we both came to that at exactly the same point.

E: . . . then I was able to free myself of it, because, as I said, for seven months I was in total bond of this thing . . .

24. Moving On: One moves in one's own direction, where the mentor cannot follow.

Ch: He will be a person who will have wonderful advice and be a friend and a number of other things, but I don't think he can accompany me on the next journey, on the next leg.
M: But our relationship hasn't changed spiritually, like I still find that she doesn't hold my spiritual values or beliefs, but I sometimes feel like I'm a mentor to her, I've given her a different perspective on spirituality, because of some of the things I do bring. . . . in some ways I feel she's threatened by it. By my view of spirituality, because of her own, because of something in her that she hasn't resolved yet . . . She might be starting to explore it but I feel like I've gone through it, . . . and I've deepened my spirituality in a great way, and she's given me a lot of that, but it's way past where she is. She's helped me resolve some of the issues that I don't think she's . . . resolved.

E: . . . I would say, he started me going and then I've just gone off and he's still back there . . . I haven't seen that he's done much, which I find interesting.
. . . it just seems to me that he's stayed where I found him.
. . . I guess I just don't see him as being as much a part of this, somehow I would think that he would be.

25. Integration: One feels one is awakening to an essence of self. One experiences a growing sense of wholeness; a gradual integration and strengthening; increasing self-knowing and self-acceptance; more calmness, centredness, spirituality; and a deepening inner happiness.

Ch: . . . it's all about integrating energies, and being able to work as a whole person . . . You get to work from your centre and at full power.
. . . it is the synthesis, it is the integration that counts, of being able to integrate, that's my power, having been able to integrate all that stuff, and produce a coherent whole . . . that's the process I've done on myself, and this is my tangible product in the world of the internal process . . .
I had such a sense of being connected to the natural world . . . I'm now becoming more intellectually connected . . . not just on a spiritual, physical level.

M: . . . the happiness that I feel, it's just like I've been given life.
. . . it's like I'm a whole person.
. . . it's like the old person, the person who I was for 29 years, it no longer exists, that's how I feel . . . I finally found out who I am, in this process . . .
. . . the joy I feel, and the fullness of who I am and just the life! The energy that I have.
. . . I've sort of let go of the dock and I'm watching myself swim, and having all sorts of power and strength to keep myself up quite easily, and just being amazed and excited at it. That's where I am now.

H: . . . it's a centering, a knowing that there is a God. . . . it comes
from the depth of me... like I'm on a rock, and I just know I'm on a strong foundation...
I'm calmer. It gives me a certain amount of strength, I think.

E: ... I decided to accept myself. I decided I was okay, and I decided to look at the world in an unlimited way, rather than being tied down. And I have been moving ever since.
I've learned since then to be responsible for my own emotions and actions and feelings...
... you can achieve a sense of balance, you can achieve a sense of inner security, knowing that everything's going to be fine, no matter what. ... and I would say that that's one of the things that I have done...
. I just have an inner sense that everything's fine, that I'm okay.

A: I think it was in Murat's book that he spoke about the word "atonement" being actually "at-one-ment." I also like the word "attunement," sort of fine tuning, or clarification. ... like the time I spent with Y. I don't feel like I changed, I just feel like I got rid of a lot of excess baggage.
... And it's almost like the cosmos provides, because as soon as I started to really get my shit together personally, things started to work out, personally.
... all I did every day was ride my bike to the mountains and then climb. I went climbing every day until it started to rain. And I was perfectly happy.

26. Balancing: One begins to express oneself in the world at the new level of integration, seeking ways to balance dissonant situations and people around one with one's transformed perspective.

Ch: ... the world is so amazing! It gives you what you want. And that's part of the transformation, knowing to trust that... and that's also really part of the transformation, is trusting the processes.
It's faith, faith that the world works.
... I said to myself, "Well, now I'm going to become an artist," and I expect I shall do it.
... now I want to be an artist who expresses themself and their vision of the world and people are free to come and take what they want from it, but you are not coercing anybody, giving anybody advice, it's coming from your very finest self. And my next assignment is to develop the techniques and tools to do that, because the vision is there.
... I have new ways of dealing with the world... I can quite clearly see where those things cause problems, and I know when I'm in that mode. Yeah, it's like a healing process has begun, the bridges and webs over the gap...
... the integration with structures outside myself where I do feel integrated, which is the natural world, ... is so powerful that, as long
as I'm in touch with that, the rest of it doesn't matter that much... It's almost like I feel much more accepting of the things I feel out of step with.

... the harmony was so totally important that the other pales beside it... But I couldn't see that level of dissonance if I couldn't see a level of harmony... whenever you move to a new level of awareness you have to leave certain things behind, or deal with certain things... It isn't all sweetness and light, it implies responsibility and all sorts of things.

M: ... everything is different and now I just see the building of it and the developing trust between God and I and that relationship. And as that relationship's developing, so are others, like I look around me and in my own counselling, counselling women at my work, my compassion for them and my understanding of them, I just love it, it's just right, it's exactly what I want. I can see now how because of the transformation all areas of my life are really full, and it's like a new chance... I began to see the real me and I began to try it out.

... Now it's a lot of getting in touch with those parts of me... that are not in balance... and right now... I see myself being attracted to people in my... walk through life, that I need to learn things about myself in them... Just accepting where I am and enjoying what comes my way, and learning from it. Even though some of it's painful, some of it's exciting, but they both go together.

H: ... some of the time it's far from harmony, because the rest of the world is out of step with you, so it's a lot of pain. You know what's right, for you, and yet, it ain't a harmonious relationship with your wife, or with your children, or with your co-workers, and yet, because of all this other stuff, you know you're right: it ain't harmony... It's loneliness, at times, it is not only a blessing, it is a curse... You may know what's right inside your gut, but that may not be the way the real world is.

... insight is terrible. At times. Because you're usually alone with it, or you might find one kindred spirit somewhere... The example I set for myself and for my family and what I do in the community and for myself. That I feel I have responsibilities to my wife and to my children. I have a responsibility to the community that I live in, that I participate in the temple and in community organizations. That I feel a responsibility for contributing to the community that I live in—that you don't take it all, you gotta give some of it back.

E: ... I started looking at people in a completely different way, seeing the spark of life within each person, the part that's God, or the spirit... To me we are, I am a unique expression of God, you know, in my own individual right, connected with other people, but individual, and it's up to me to express that in the world, that's what I'm here for.

... And this is still a major abrasion I still have with T. It's like, when I came back from The Possible Society it's like I'd gone off to a different land, that I can't share with him, and to me it's very frustrating.
This has been so gratuitous. It's been such a gift.

A: . . . I have a problem with work. I love to work, but I don't love to need to work and I think that to need to work is just a mental state that we find ourselves in. I will work, I suppose, when the necessity arises, but I will not work every day because I need to. There's too much to do!

as you start to feel more integrated personally, you start to integrate with the people around you better, you start to control your life a little bit more, you start to feel more harmony with the world around you, and it snowballs like that.

that harmony inside of you helps you deal in a harmonious way with the disharmonious things that happen around you.

27. Gift for the Future: The entire experience is seen as a gift which enables and empowers one to move forward in one's life.
and coming from the core me, not just power as in "power over" but real power.

H: I think that's profoundly affected me in the relations that I have with my associates, and how I treat them is that I act as a mentor or a teacher or whatever it is in opening doors . . .

E: I looked at things with new eyes, and started looking at possibilities . . .

A: There were times when Y. and I really touched base. . . . I will carry those moments with me, because I was affected by those.

. . . then our lives and our past take us to another period, where it's just, we chop wood and carry water. And the thing that I got out of my relationship with Y. is that that's okay. I mean, you will be focused when you have the energy to be focused. And you will live life the way it comes out. You have a certain amount of control over it, but that control comes through awareness, not through some secret that you've learned. It's just awareness to who you are and what exactly is happening.

. . . just do this bout of travelling, so I got a job with Katimavik, and other than that I don't know where I'm going. I know that I'll always write, but that's something that I've chosen to let happen as it does, and to not force it . . . I feel the desire to go back to school, but not until I'm ready. . . . I don't worry about it. I'm alive and I'm happy, and very much in love and still maintaining the focus that I feel Y. helped me find and dealing with that, and if all of those things aren't enough of a full-time job, then I don't know . . .

28. Irreversibility: One feels that the effects of the relationship and the transformation have become an integral part of who one is.

M: . . . nothing can ever be bad enough again that I'll never have who I am, you know, it doesn't matter what happens in the world or what happens in relationships, externally what happens, I've got me and my happiness is inside of me and I really love who I am and I'm building on that . . .

Like she's part of me now, . . . or a part of each other.

H: . . . sometimes you can get slaughtered so many times that you say, "Oh the hell with it" and forget about it. But . . . You're kidding yourself. Once you open up Pandora's Box.

. . . centered, self-assured, responsible for the action—I can't remember everything that he said—anyway, whatever that was, that's the feeling that I had, and still have. . . . One has responsibility and authority over his own life.

E: To me, the relationship with N. will be one of my primary, I don't
know what the rest of my life's going to be like, but one of the most significant things that's happened.

A: . . . you will carry the effects with you. I think only if you were working on the psychotic level could you push it all back into the subconscious and not think of it—-I think you do carry it with you.
Context for Viewing the Exhaustive Description

The exhaustive description reveals the pattern or structure of the experience of the mentoring relationship which facilitates transformation of the protégé as fully and clearly as possible. It is a narrative, describing the experience phenomenologically, or how it is present to people within the context of everyday living. In writing it, I followed the general sequence of the listed themes, with minor rearrangements which permitted the narrative to flow more smoothly. The experience itself is not a linear process, it operates on many levels of one's life at different times and in different ways. When one weaves together the commonalities of the experience of five individuals into an exhaustive description, it is somewhat like a piece of music being played by several instruments—the same melody is heard at different times played at different pitches, while counterpoints appear and disappear at various intervals, and the pace and mood vary. It is an harmonious multi-dimensional experience that one is attempting to capture in language, and needs to be viewed in this light. I have included within the exhaustive description some brief illustrations of the variations within some of the themes, where these served to enhance the clarity of the narrative.

Exhaustive Description

The relationship with the mentor begins during a transition period in one's life. This period may have commenced a few hours or more than a year before. For Ch. it began when she gave up teaching the previous year, while for H. "it was the knowing of M's death before I knew he was dead, from what I had assumed was a dream, or some altered state of consciousness. . . . I was very upset. . . . I was really spinning
between . . . the grieving experience, [and] this dream which I could not figure out."

Whether initiated by a crisis, some other life change or a deliberate decision, the transition leaves one open to whatever life presents. The meeting with one's mentor is characterized by a recognition of him or her as a kindred spirit. One feels comfortable with this person and experiences a strong bond or feeling of connectedness with him or her. As the relationship develops one begins to feel that the attraction and interest are mutual, that the two participants are intellectual equals, and that this is a person with whom one can safely be direct and expect it to be reciprocated. There are no formal expectations—both mentor and protégé are involved in the relationship because they enjoy each other's company, and a mutual respect and affection begin to develop.

One feels inspired by the relationship, in which the mentor gives of himself or herself freely, so that one seems to be taking far more than one gives in return, as though one's encounters with the mentor generate an overflow of energy of which one is the beneficiary, as one learns and grows. One feels free to go to the mentor when he or she has something one wants—the mentor is simply available, without placing demands upon one. It is the protégé who feels driven to learn, to understand, to resolve problems as they arise, and to encounter life through the relationship with a compelling intensity. On the part of the mentor, there is a non-judgemental acceptance which validates one as a person, and ratifies one's experiences. For E., it was "... the complete acceptance that I've never had, never experienced before," and it appears that the mentor sees and accepts all aspects of oneself, offering a mirror in which to see oneself in a new perspective. For E., interactions with her mentor provided consistent assurance that she could do things, while H's mentor would sometimes confront or play Devil's Advocate: "... some of the time it was a kick in the rear end!"
Throughout one's transformational process, the mentor's effect is felt: as a constant, for example, for A., who experienced himself as "ever-changing ... a man with a thousand hats," and as a presence and support for M. as other relationships in her life fell apart. Looking back to the start of the relationship, the appropriateness of it—the timing, the nature of one’s mentor—seems highly significant in a way that cannot be explained in physical terms. For Ch. it was "serendipitous." M's mentor was "an instrument of God," while E. and H. felt that the relationship happened because they were ready for it to happen. It is as though the universe has provided precisely what one, unknowingly, needed at that time.

The relationship provides a context for one to explore and resolve issues and relationships—it is a lens through which to view one's life and oneself. Ch’s mentor was a father-figure who filled in "a gnawing hole that would not allow me to work from a powerfully integrated self" and enabled her to begin to resolve her relationship with her father, who had committed suicide when she was six. For H., E. and A., the mentor became predominantly a guide on a spiritual journey involving reading, questioning, discussions and self-examination, while for M. it was initially personal and relationship concerns that arose for scrutiny. As outdated values and unconstructive attitudes are reconsidered and relinquished, there is a shift in one’s focus, a movement toward insight, and a higher level of self-awareness and self-acceptance. One begins to integrate previously rejected or unseen aspects of the self, to incorporate new perspectives and to arrive at new understandings. E. began to balance emotion and logic, and made a radical change in her thinking, moving from a Fundamentalist perspective to an exploration of metaphysical and spiritual literature and concepts, while A. was "slowly, through a process of displacement, filling my life with spirituality, through Y., and pushing everything else away."
The mentor seems to act as a catalyst, simply by who he or she is, by his or her behaviour, and by giving information, enabling one to explore challenging and exciting new ways of being, or having worth in the world. Intuitively, he or she seems to guide and encourage one in the exploration, drawing on his or her own experience—providing just the right book, suggesting an appropriate strategy, withholding precisely when one is ready to stand on one's own feet. Yet what is provided is more than the concrete suggestion or behaviour. Somehow the outcome of one's interactions with the mentor develops into a foundation upon which one is able to build. As time passes, it becomes apparent that the mentor enjoys being a part of one's growth and observing as one learns and expands. For Ch., there was a sense that she was fulfilling her mentor's dream of freedom, while H's mentor stated frankly that he was envious of the profound spiritual insights experienced by H. The mentor seems genuinely interested in one's experiences and clearly enjoys the gradually deepening relationship.

During the period of the relationship, a spiritual change takes place. It may be a sudden, dramatic insight culminating months of reading, discussion, and exploration, as it was for H., or Ch's gradual reconnecting with the natural world. For E., it was the incorporation of a new belief system that gave her a sense of control and permission to love herself, while how M. views God "is changing from an authoritarian kind of punitive figure to one who's more accepting of me." For A., it was "not a change, . . . just an awakening process . . . a transformation of perspective."

At some point, one recognizes how important the role of one's mentor has been in the transformational process. E. realized the significance of her mentor's demand that she do things herself. For M. the mentor "is the person . . . who did it and she consciously did it, she saw in me something that was worth saving, working hard for, and then to see the joy on her face when I am everything I could be . . ." H's mentor
was the pathfinder: "if it wasn't for J. and the guidance, a lot of these things would not have happened." It becomes evident that the relationship extends to levels far deeper than most relationships, and that there is a spiritual bond between mentor and protégé which crosses boundaries of religious affiliation, sex and occupation, to endure beyond separation and other changes. Mentor and protégé seem to understand each other intuitively—a wordless communication of thought and feeling. Through the mentoring process, one is helped to integrate one's spiritual perspective with material life, to allow it to guide and inform one's daily actions and long-range plans. One feels that the meaning of one's life has expanded or changed. To M. it became an opportunity to learn from the people and situations she encounters, while for Ch. it meant "playing with all my possibilities," and for H., knowing that there is a God created a foundation for simply living his life in the light of this knowledge.

Gradually, one begins to be aware of vulnerabilities and imperfections in one's mentor and the relationship becomes more equal and less intense. One begins to see the mentor as a friend or peer to whom one can sometimes be of help. There is a feeling of having "grown up" and of being ready to let go of the mentor's role in one's life, and a sense that one is moving in one's own direction, where the mentor cannot follow. M. felt that her mentor had helped her resolve spiritual issues the mentor had not yet addressed herself, while A. refused an invitation to study intensively with his mentor in favour of a geographical move and marriage. There is an integration of the self in which one feels a growing sense of wholeness, gradual strengthening, increasing self-knowing and self-acceptance, more of a calmness or centeredness and spirituality, and a deepening inner happiness. Ch. felt she was integrating her energies and becoming more able to "work from your centre and at full power." M. experienced herself as a new person and delighted in discovering her power and strength. For A. it
was like an awakening to his essence, and a fine tuning and clearing away of "excess baggage."

One begins to express oneself in the world at this new level of integration, and seeks ways to balance one's surrounding environment with the transformed perspective. For Ch. it became a healing process in which "the harmony is writ so large" that dissonance in her surroundings "pales beside it," while for H. the dissonance was acutely painful, and his insight rendered him, at times, extremely lonely in the midst of friends and family. E.'s transformation spurred her into seeking a new support system and learning to maintain her perspective in the face of doubting family members, and A. discovered that "harmony inside of you helps you deal in a harmonious way with the disharmonious things that happen around you." The entire experience is seen as a gift which enables and empowers one to move forward in one's life—a foundation upon which to build. There is a sense that the effects of the experience have become an integral and significant part of who one is.

Context for Viewing the Essential Structure

The essential structure of the experience of the mentoring relationship which facilitates transformation of the protégé is a condensed formulation of the exhaustive description in as unequivocal a statement of the fundamental structure of the phenomenon as possible. It is this structure or core of the experience, that directly answers the question, what is the meaning of the mentoring relationship which facilitates transformation of the protégé?
Essential Structure

The relationship with the mentor begins during a transition period in one's life when one is open to whatever life presents. The meeting with one's mentor is characterized by a recognition of him or her as a kindred spirit. One feels comfortable with this person and experiences a strong bond or feeling of connectedness with him or her. As the relationship develops one begins to feel that the attraction and interest are mutual, that the two participants are intellectual equals, and that this is a person with whom one can safely be direct and expect it to be reciprocated. There are no formal expectations—both mentor and protégé are involved in the relationship because they enjoy each other's company, and a mutual respect and affection begin to develop.

One feels inspired by the relationship, in which the mentor gives of himself or herself freely. One feels that one is receiving more than giving. The relationship offers one the freedom to seek out the mentor when one wishes, and to take responsibility for meeting one's own needs within it. One feels a compelling inner drive to understand and to grow, and is committed to engaging with, and struggling to resolve, problems encountered along the way. On the part of the mentor, there is a non-judgemental acceptance which validates one as a person, and ratifies one's experiences. The mentor seems to hold up a mirror for one, revealing one to oneself in ways one had not previously seen. One's interactions with the mentor provide a context for learning about oneself.

The effect of one's mentor is felt throughout the transformational process. Looking back to the start of the relationship, the appropriateness of its forming seems to have a metaphysical significance.
The relationship provides a context within which one is able to explore and resolve another significant relationship, which may be with the self, a significant other, God, or the world. Within this context one reconsiders and relinquishes outdated values and unconstructive attitudes. One shifts one's focus, and begins to move to a higher level of self-awareness, self-acceptance and integration.

The mentor seems to act as a catalyst, simply by who he or she is, by his or her behaviour, and by giving information, enabling one to explore challenging and exciting new ways of being, or having worth in the world. Drawing on his or her experience, the mentor seems to guide and encourage one intuitively in exploring stimulating ideas and possibilities which may become a foundation for future work and growth. The mentor appears to enjoy observing one's growth and to find the gradually deepening relationship intrinsically satisfying.

During the period of the relationship, one experiences a significant change in the nature of one's spirituality, and at some point, recognizes the importance of the mentor's role in one's transformational process. One sees that the relationship exists on a far deeper level than most, and that it encompasses a shared intuitive understanding and an enduring spiritual bond. The mentoring process helps one with integrating the material and spiritual aspects of life, and experiencing an expanded or changed meaning of life.

Gradually, one begins to be aware of vulnerabilities and imperfections in one's mentor and the relationship becomes more equal and less intense. One begins to see the mentor as a friend or peer to whom one can sometimes be of help. There is a feeling of having "grown up" and of being ready to let go of the mentor's role in one's life, and a sense that one is moving in one's own direction, where the mentor cannot follow. There is an integration of the self in which one feels a growing sense of wholeness, gradual strengthening, increasing self-knowing and self-acceptance, more of a
calmness or centeredness and spirituality, and a deepening inner happiness.

One begins to express oneself in the world at this new level of integration, and seeks ways to balance dissonant situations and people around one with one's transformed perspective. The entire experience is seen as a gift which enables and empowers one to move forward in one's life. One feels that the effects of the experience have become an integral and significant part of who one is.

Case N: A Comparison

N. is a female school counsellor, who was about 33 years old when she met her mentor, who is approximately three years younger. Her mentor, also a woman, is also employed in the school system. Both women are middle class, and N. was in a relationship at the time, while her mentor was single.

By the end of my interview with N., it had become clear to me that the experience with a mentor that she was describing was not one that facilitated the type of transformation depicted by the other co-researchers in my study. The dynamics of the relationship she described were comparable in some ways, and quite different in others. I analyzed the transcript of our interview in the same way as I did the others, and identified the following themes which appeared in the experiences of the five co-researchers: Transition/Openness; Affinity; Mutuality; Inspiration; Inner Drive; Validation; Modelling; Importance of Mentor; Relationship Change; Growing Up/Letting Go; Moving On; Integration; Balancing; Irreversibility. However, even these themes had a rather different "flavour" to them, so that while the titles were the same, their descriptions were different from those applied to the experience of the five co-researchers. For example, with Modelling, N. admired her mentor's skills and confidence, but also saw
herself as lacking in those same qualities, and wanting to acquire them. The Affinity between the two women in this relationship was described more in terms of similarity than the feeling of kindred spirits that characterized my co-researchers' relationships.

Noticeable by their absence were any themes related to a spiritual dimension of the relationship. For the early stages of the relationship, I identified themes which did not appear in the stories of the co-researchers: the mentor actively sought out and consciously cultivated N., not only encouraged her, but also pushed her along, and offered her support. N. said her mentor was so defined by other people. She saw her as someone who wanted and needed her support, as pushing her into self-examination and as responsive to N. but apparently from a defensive position, as though she were concerned about how N. perceived her. N. felt that she was complying with her mentor's desires. For the period near the end of the relationship another group of dissimilar themes emerged. N's growing autonomy and her awareness of her mentor's imperfections prompted disagreement, arguments and intense conflict as N. questioned her mentor's judgement and approaches to situations: "... it was so harsh, it was so cruel, they'd really hit me, they were really, hard, nasty fights. They were so personal. ... Really attacking and going for each other ..." At this point the relationship terminated and neither N. nor her mentor had made overtures to each other since that time.
CHAPTER V: DISCUSSION

In my analysis of the interviews with my five co-researchers, I formulated 28 themes or dimensions of the experience of the mentoring relationship which facilitates transformation of the protégé that were common to all the co-researchers. On the basis of these themes I was able to write a description of the essential structure or pattern of the experience. Despite the diversity of mentors, protégés and of the experiences themselves, the co-researchers validated this structure and each of the themes, thus attesting to their essential commonality.

Limitations of the Study

In this study I have described the pattern of an experience common to five people whom I interviewed. It is possible that by interviewing several more people who had had the same type of experience, additional themes would have emerged. However, I was not required to reach the point of "saturation" at which no new themes emerged, and because of time constraints was not able to identify more than the five individuals who volunteered to participate and whose experiences appeared to be consistent with the criteria I had established. My description of the structure of the experience of the mentoring relationship which facilitates transformation of the protégé conveys the meaning of the experience for the five co-researchers, and was constructed from their own statements about their individual experiences, subjected to discussion, negotiation and validation by each of them. I consider my research to be a foundation upon which researchers and counsellors can build. It is my hope that other researchers will expand on this study, and that it will open up a dialogue among those who are interested both
in the concept of mentoring and in transformational processes. My findings should not
be taken as being definitive of the experience I have studied—they are definitive only
for the five individuals involved. Other studies may confirm or challenge these findings
and researchers in other cultures may discover different themes.

Reflection upon the Results

_The transformative relationship is a shared journey toward meaning. The process itself is paramount and cannot be compromised. One is faithful to a vocation, not a person._ (Marilyn Ferguson, 1980, p. 394)

Entering into the process of research, I had certain presuppositions concerning the
nature of the experience of the mentoring relationship which facilitates transformation of
the protégé, from reading the literature and from personal experience of the phenomenon.
These assumptions were, as an integral part of who I am, present to the experiences
described by the co-researchers. The process of conducting the research became a
journey of discovery for me as well as for the co-researchers. Yet even as the themes
were clarified, validated and woven into the exhaustive description and essential structure
which were, in turn, verified by all the co-researchers, I still had a sense that the work
was incomplete. It seems to be important to reflect upon what I have revealed and to
see if anything yet remains to be uncovered. Perhaps my reflection will stimulate
questioning in the reader. The requirements of research procedure have been met, yet
the 28 themes are still 28 separate dimensions, woven together only by the temporal
component governing any human story—the movement from beginning, to middle, to end.

What I have studied is a complex phenomenon, involving two human beings in
an intense meaningful relationship with a potent outcome—a radical change or
transformation of a person. With this in mind, I read through the themes and experiment with dividing them into three categories: those describing the protégé's internal experience, those about the relationship, and those giving the protégé's experience of the mentor. Looking over my attempts to list the themes in groups, certain themes, scattered among the three categories, stand out against the others. These themes describe a spiritual aspect of the experience. I wonder if perhaps there should be a fourth category, comprising the spiritual or transcendent dimensions of the experience. I find it difficult, however, to assign some themes to one of these groups—each time I do so I see another aspect of them that would place them within another category. I realize that the themes are not intended to be categorized in this way. They are interdependent and the dimensions of the experience that they represent are in constant motion, interacting and blending with each other in many different ways throughout the experience. Max Planck wrote: "According to modern mechanics [field theory], each individual particle of the system, in a certain sense at any one time, exists simultaneously in every part of the space occupied by the system" (1933, p. 24).

My thoughts wander to the work of Kurt Lewin, a physicist and psychologist. Lewin devised field theory diagrams which represent the total life space of an individual as consisting of the actual person and his or her "psychological environment." According to Lewin, because there is an interaction between these two aspects of the person, internal thoughts and feelings are externally revealed. The entire life space is contained within an outer "physical environment." Occurrences affecting the outer environment produce changes in the individual's psychological environment. The inner and outer environments are separated by "interpsychic boundaries." Lewin notes that when individuals feel psychologically secure their interpsychic boundaries become fluid and permeable to outside influences. Reflecting on this information, I wonder if this
permeability of boundaries is what characterizes the entire experience I have studied—if the "openness to whatever" described by the co-researchers is, indeed, a way of putting into words something they sense but cannot fully articulate: the dynamics of the different dimensions of the experience within the whole. Is it this openness which permits the existence of the spiritual quality of the experience? Or is its existence a given, and the openness what allows the interaction of each of the three aspects of the experience, and of each dimension described by the themes?

I wonder again about the three groups of themes. Could it be that somehow the coming together of mentor and protégé in a relationship and the process of that relationship are what permit the emergence of this transcendent or spiritual quality? But the metaphysical significance attributed by the co-researchers to the forming of the relationship would suggest that it is the spiritual that somehow produces the later experience. Like the theme of Openness, it seems that the spiritual aspect is a quality that could be seen either to cause or be an effect of other aspects of the experience of the relationship. It is paradoxical. I realize that I am thinking in terms of cause and effect, a notion rejected by phenomenological psychology, which would argue that the three aspects (or groups of themes) and the spiritual quality of the experience are not separate from each other. It is as though the spiritual, or transcendent, quality of the protégé’s experience of the mentoring relationship is an intangible, yet vital key to what makes the relationship a transformative experience. Perhaps this is the "mystique" spoken of by Phillips (1977). Perhaps this is what makes the relationship so powerfully synergistic. And apparently it is a quality without which the protégé’s experience would not be one of transformation, in the way described in my findings. Remembering that Ken Wilber spoke of paradox in his book, Eye to Eye (1983), I find his comments, hoping for further understanding:
You see, paradox is simply the way nonduality looks to the mental level. Spirit itself is not paradoxical; it is not characterizable at all. But when the mind tries to think about it, then nonduality shows up as two contradictory opposites, both of which can be shown to be equally plausible because neither is complete by itself. The best you can do therefore is affirm both sides of the duality, or deny them both. The former gives you paradox; the latter, double negative. (p. 180)

I return to the themes, wondering about the transformation itself. The change in existential meaning; the integration and balancing of one's outer life with one's new inner perspective, one's material and spiritual existence; the regarding of the experience as a gift for one's future, all seem to provide the protégé with answers to significant life questions: Who am I? Where do I belong? What am I to do? These questions bear some resemblance to the growth needs described by Maslow (1954) in his hierarchy of needs: love and belongingness (where do I belong?); self esteem (who am I?); and the group of needs classified together under the heading of self actualization (what am I to do?).

I move to a contemplation of theme 13, Context. It is one that stands out for me from all the others—a relationship which provides a context for exploring and resolving another relationship, which will later result in a changed existential meaning, an integration and a balancing of inner and outer, material and spiritual. One might say that the relationship is a context for developing Relationship—to God, to the universe, to authentic and conscious "being-in-the-world." Is it possible that through a relationship with another human being we can awaken to the true nature of our Relationship to the larger scheme of things, however we conceptualize this? According to Martin Buber (1970):

... the absolute relationship includes all relative relationships and is, unlike them, no longer a part but the whole in which all of them are consummated and become one. (p. 129)
The You encounters me by grace—it cannot be found by seeking. But that I speak the basic word to it is a deed of my whole being, is my essential deed. . . . The basic word I–You can be spoken only with one's whole being. The concentration and fusion into a whole being can never be accomplished by me, can never be accomplished without me. I require a You to become; becoming I, I say You. All actual life is encounter. (p. 62)

Is this what is meant by theme 10, Mirror? And what is "grace"? Is it related in any way to what Wilber calls "Spirit"? Is it possible that the mentoring relationship provides us with a mirror in which to see God/Spirit/the universe in ourselves—so that it makes no difference whether we begin by resolving a relationship with another person, with God, with nature, or with ourselves—we will, finally, know that there is really no separation?

I return to my perusal of the themes. I wonder about the relationship of the theme of Openness to that of the Metaphysical Significance of the meeting with the mentor:

Synchronistic meetings are like mirrors, reflecting back to us something of ourselves. In order to grow, we should take a good look. Synchronicity holds the promise that if we will change within, the patterns in our outer life will change also. If the people and events of our lives are here because we have drawn them here, then what happens in our lives apparently by chance or fortune is not really accidental. (Bolen, 1979, p. 61)

What does synchronicity mean? How do we draw people and life–events to us? Is it an openness that permits this? The Metaphysical Significance attributed by co–researchers to the forming of the relationship is viewed in different ways by each of them according to his or her beliefs. For all of them, there is a quality that defies description—credit is given to God, or to the universe—but no co–researcher was able to say how this took place.

Another mystery is the source of the inner drive. What is it in human nature that compels some people to subject themselves to such ruthless scrutiny? "In the
transformational process, everything is fair game—you think there are some areas that are sacred—forget it" (Chuck Spezzano, Vancouver, B.C., 1985). As A. said: "Nothing escaped the wrath of the knife." What impells us toward transformation, drawing to us the people and events which contribute to its process? And two questions arise which, in many ways, are the ones I carry away from the experience of this research with most curiosity and desire to answer: What is it in a relationship between two people that is so potent that the outcome is transformation? And why does it seem to be so rare?

It took a period of nine months for me to meet all five of the individuals who became my co-researchers, so what I studied is clearly not an ordinary, everyday experience for most adults. What is it in a mentoring relationship that permits a radical change to take place in a protégé that is beyond what the mentor appears to have attained? The results of my study—the description of the essential structure which represents the meaning of the experience for the co-researchers—provide an illuminating beginning to answering the research question, filled with the richness of individual human experience and its commonalities. This beginning, however, raises many more questions for me about the intangible dimensions of the experience. Perhaps, as Wilber states, "there is no way to directly understand spirit except by radical spiritual transformation" (1983, p. 176).

These are some of my impressions as I reflect upon the findings of this study. I hope that future research will use the meaning of the experience provided in the essential structure to address some of the questions my findings have raised, and that the reader will wonder about them, as I do.
Implications for Theory

*Even as a melody is not composed of tones, nor a verse of words, nor a statue of lines—one must pull and tear to turn a unity into a multiplicity—so it is with the human being to whom I say You.*

(Martin Buber)

As was clear from my review of the literature, no study to date has investigated precisely the experience explicated in this research. If, however, we examine two types of related literature, the first on mentoring relationships with generally less profound outcomes than transformation, and the second on relationships with individuals not described as mentors which facilitate transformation, we may ask how approaches to the phenomenon have so far helped us to understand it.

As I have stated earlier, the phenomenon of mentoring has, in recent years, been a popular topic for research using a variety of approaches and examining a wide range of different aspects of the experience. In her review of the literature, Merriam is among several who have concluded that "the phenomenon of mentoring is not clearly conceptualized, leading to confusion as to just what is being measured or offered as an ingredient in success" (1983, p. 171). Previous research has been largely based on general and untested assumptions about the nature of the relationship and its affects. Studies of all sorts have tested hypotheses and measured dimensions of mentoring, yet its meaning to protégés emerges almost incidentally and incompletely from studies focused on other aspects. The essential structure of the experience of the mentoring relationship which facilitates transformation of the protégé is a detailed description which conveys the meaning of the phenomenon by anchoring it in human experience, and provides a beginning, or foundation, from which to build theory. It seems possible, too, that a description of the meaning of the experience will provide researchers with an insight into
its depth from the perspective of the protégé, and an understanding of the nature and comprehensiveness of outcome that transformation effects in a person.

There are certain features of the description which I consider to have importance for theory-building. First, a precondition for the forming of the relationship is apparently that the protégé is in a transition period in his or her life which creates a state of openness. Second, the individual themes or dimensions of the protégé's experience are dynamically interdependent within what appears to be a unitive process. Third, the protégé's perspective on the experience focuses upon three components: the protégé's internal experience, his or her experience of the mentoring relationship, and the protégé's experience of the mentor. Clearly any theory about the protégé's experience of the process of the mentoring relationship will need to incorporate all three of these components. Fourth, the experience I have studied appears to provide answers to significant life questions the protégé may, consciously or otherwise, be asking. Thus, the experience results in a change in existential meaning for the protégé. Fifth, the relationship is seen as a context for the protégé's transformation—it is not, of itself, a cause. Sixth, there is a spiritual, or transcendent, quality to the experience which emerges in the themes and appears to be in, but not of, the relationship—alluded to in the themes, yet not fully explicated by co-researchers—vital, yet indescribable. This process is synergistic. Finally, the comprehensive nature of transformation means that the effects of the experience have thoroughly practical, everyday significance. If an affirmed belief in God transforms a person, for example, a protégé may consequently be a more effective and successful manager, professor, scientist, or whatever. For this reason, incorporation of the above features into future theory will enhance even the most pragmatic of its applications.
Returning to my review of the literature, how do the findings relate to those of previous studies? Kram (1980) and Missirian (1980), are among those who provided glimpses of some relationships very similar to those I studied. For example, Kram listed modelling and "acceptance-and-confirmation" among the psychosocial functions performed by mentors in her study and saw the dominant pattern at the conclusion of the mentoring relationship as one in which it became a friendship. Missirian noted that "the mentor acts on an intuitive evaluation and understanding of the person's needs. He provides a challenge which is sufficient to stimulate the motivation of the protégé, yet a challenge which is within the present ability of the protégé to accomplish successfully" (p. 105), which resembles my theme 15, Intuitive Guidance. Missirian also refers to rapport, "an atmosphere of mutual admiration and respect," "letting go," and personal freedom, and speaks of her subjects as "women who have come of age—not just professionally, but emotionally as well" (pp. 94–95). Because these studies investigated career mentors in management, they do not permit the same kind of context from which to understand the experience of the protégé in the totality of that person's life. The different approaches to the topic do not state their assumptions of the meaning of the experience—it is taken for granted—-but not made explicit. The reader can only guess at it from what has been written, therefore the full experience, or meaning, is missing. However, the intensity of emotional involvement between mentor and protégé and the significance of the relationship in the life of the protégé indicated by these studies are confirmed and clarified by my findings.

The results of these studies, compared with mine, indicate a further clarification of the relationship between career mentoring and the types of mentoring relationships I studied. In the former type of relationship it would seem that what takes place, and the nature of the relationship itself, is ultimately dictated by the needs of the employing
organization, which both mentor and protégé must meet in their respective roles, whereas in informal mentor–protégé relationships, the focus is not constrained in any way, and is primarily upon the needs or learning of the protégé, whether or not this is made explicit.

Descriptions in a variety of studies of how the relationships evolve, when compared with my findings also indicate that the type of relationship I studied, which results in a transformation, may be different in other ways from those in formal settings. For example, Missirian (1980) speaks of the second, or developmental, phase of the relationships she studied as involving a contest between mentor and protégé, a testing of wills. This is a feature which did not emerge in the themes derived from descriptions by my co-researchers.

In a behavioural approach to the topic of mentoring, Alleman (1982) reported that "no studies record observations of uninvolved observers or use of a nonmentoring control group," and that "no studies reported in standard academic sources address the question of whether mentoring exists in an objective, behavioural sense outside the labeling of the protégé" (p. 6). Alleman sought to discover if specific behaviours distinguished mentors from nonmentors, if there are psychological characteristics that do likewise, and also distinguish protégés from nonprotégés, and if perception of similarity, or actual similarity, is greater in mentor–protégé dyads than in nonmentoring pairs. Using a series of questionnaires, including an instrument she developed herself to describe activities, Alleman found that only the first question was answered in the affirmative. Since the activities or behaviours described in her questionnaire were drawn from previously published studies such as those of Kram (1980), Missirian (1980) and Hennig (in Hennig & Jardim, 1977), her findings confirmed this aspect of those studies. The behaviours are listed under three categories: 1. Emotional support and encouragement, 2. Teaching and guiding, and
3. Practical help. Close examination of the specific behaviours reveals that, while some are actually concrete behaviours such as, "They instruct protégés about office politics," others are not really behaviours per se, for example, "They bestow a 'blessing' on the protégé's goals," and "they take pride in the protégé" (p. 42). Thus what Alleman has demonstrated as significant to the mentoring role are really functions, rather than behaviours. The functions that are more clearly behaviours fall primarily into the categories of Teaching and guiding, and Practical help, and are mainly work-specific. To the degree that her mentoring functions are not specific to work situations, they can be seen to be present in the descriptions of their mentors by my co-researchers, however, the themes which address the mentor's role, and the portraits of the mentors which emerge in my study, provide a richer and more comprehensive understanding of this role than Alleman's data. In addition, my findings make it clear that the functions of the mentor are only one part of a whole, and that there are, indeed, aspects of this whole that are not amenable to observation, yet which are crucial to the experience of the protégés in my study. For example, the affinity, or resonance, between mentor and protégé is not observable, although Missirian's description of the affect of protégés speaking of their mentors, compared to when they spoke of other individuals in their lives, effectively captures something of its effects on the protégé.

The studies which seemed most clearly to be confirmed and expanded by my findings were the two existential-phenomenological studies, one of transformation through long-term psychotherapy (Hagan, 1971), and the other of the experience of inspired fellowship (Kidd, 1979). Using more elaborate techniques but an essentially similar approach to mine, Hagan's description of the experience, the significance of the therapist, and the outcomes of the relationship (ibid, p. 45) is, in most respects, very much like mine. The main differences seem to be related to the fact that his subjects sought
psychotherapy. He found a "decline of catastrophic expectations," suggesting a level of distress and helplessness at the beginning of the relationship which did not characterize my co-researchers at that same time. Parts of his description of "Together and Alone" in the Interpersonal Context also seemed more appropriate to his subjects than to my co-researchers (ibid. p. 46). Another difference is that, although Hagan’s subjects described a "sense of transcendence," the spiritual quality of the experience does not appear as frequently in his findings as it did in mine—as several distinct themes and as an aspect of several others.

The results of Kidd’s (1979) existential-phenomenological study of inspired fellowship are likewise confirmed by my findings. The General Structure that Kidd uses to describe the essence of the experience he studied is very similar to mine, despite a different use of language and writing style. The differences appear to lie in the greater sense of equality of the two participants in the inspired fellowship. However, almost all of his subjects had relationships which might have been viewed by others as mentor–protégé relationships. The functions appear to be very much alike.

The other publication to which my findings seem relevant is Boston’s description of mentoring as a sorcerer/apprentice relationship between Don Juan and Carlos Castaneda (ibid. pp. 42-43) in that Boston sees the outcome of the relationship as transformation. His initial description of the mentor’s functions—as a role performed in the context of a wider range of responsibility; as a channel for guidance and wisdom from beyond him; and as a companion to the protégé as he or she moves toward the responsibility of adulthood, offering encouragement, advice and the wisdom of the adult world—seems closer to those of my co-researchers than others in the literature. However, the "contract" between sorcerer and apprentice does not closely resemble that between mentor and protégé in the relationships described in my study. At one point, Boston draws a
parallel between the sorcerer/apprentice relationship and the master/disciple of Buddhism, and it is here that the difference between mentor/protégé and master/disciple is highlighted. There is an aspect of manipulation on the part of the master in a spiritual discipline, and a relinquishing of control on the part of the disciple, that are clearly absent among my themes, in which personal responsibility in the protégé and mutual directness were found. In addition my theme 3, Comfortableness, is noticeably untrue of Castaneda's experience in his relationship with Don Juan. Without belabouring the point, it would appear that Boston has indicated a significant factor. That, while both types of relationship may culminate in a transformation of the protégé, the conditions of entry into the relationship, and the circumstances surrounding its course, are different in significant ways. The clarification of this distinction by comparing my findings to descriptions of the master/disciple relationship may serve to enhance our understanding of two related pathways to transformation, and provide a basis from which to explore further the relationship between the pathways.

How does Case N. relate to my findings and to the literature? It is clearly a very different type of relationship from that described by my co-researchers. It resembles closely the types of relationships described by Levinson and others when warning about the risks of entering into a mentor-protégé relationship. Yet despite the pain caused both participants by the intense conflicts they experienced, N. felt that she had been transformed through the relationship. I can anticipate the dangers of commencing research on personal transformation if the researcher is not either open to studying all the variations of the phenomenon which may be presented, or very clear about the criteria to be used.

Because, when reflecting upon my findings, I saw some resemblance between the existential questions to which my co-researchers' experience as protégés seemed to provide
answers, and the growth needs described in Abraham Maslow's hierarchy of needs, it seemed useful to explore this a little further. Maslow is known for his theory of motivation, which provided a foundation for "Third Force Psychology," or "Humanistic Psychology," that arose to challenge the two other major theories of human behaviour: Freudianism and Behaviourism. What I discovered was that Maslow's description of the needs for self-esteem and esteem from others, and for love and belongingness, seem to allude to far more commonplace types of need than those which appeared to be met for the protégés in my study. All five of these people could be seen to have, before meeting their mentors, the kinds of skills and competencies, personal and social relationships and so on, that Maslow described as meeting these needs. For them, the questions "who am I?" and "where do I belong?" have an existential quality to them which is not apparent in Maslow's descriptions. The drive to self-actualization he regarded as the peak of his hierarchy of needs, however, is not initially as easy to compare with my findings. Maslow's later (1971) descriptions of self-actualizing people help to clarify some similarities. Maslow discovered that self-actualizers could be divided into two types, those who are "essentially practical, realistic, mundane, capable, and secular people, living more in the here-and-now world . . ." (p. 281)—the non-transcending self-actualizers—and the transcending self-actualizers, who:

speak easily, normally, naturally, and unconsciously the language of Being . . . the language of poets, of mystics, of seers . . . They perceive uniuvely or sacrally . . . they see the sacredness in all things at the same time that they also see them at the practical, everyday . . . level. . . . They are much more consciously and deliberately metamotivated. . . . They seem somehow to recognize each other, and to come to almost instant intimacy and mutual understanding even upon first meeting. . . . They are more responsive to beauty. . . . They are more holistic about the world . . . Mankind is one and the cosmos is one. . . . Overlapping this statement of holistic perceiving is a strengthening of the self-actualizer's natural tendency to synergy—intrapsychic, interpersonal, intraculturally and internationally. . . . there is more and easier transcendence of the ego . . . . They can be more ecstatic, more rapturous, and experience greater heights of "happiness" (a too weak word)
... they are ... maybe more prone to a kind of cosmic-sadness ...

(pp. 283–288)

In many ways this latter description is close to the picture of my co-researchers, and may also suggest a possible explanation for the affinity or resonance between mentor and protégé. Maslow also recognized that a major characteristic of self-actualizing people—having "peak experiences"—was accompanied by a related, but less dramatic, type of experience he described as a "plateau experience." His description of these two types of experience, together, provides a depiction of persons much like those I interviewed, some of whom had had peak experiences and all of whom seemed to view the world, at least at times, in the way Maslow describes as characteristic of his transcending self-actualizers.

Although Carl Rogers has not extended his work specifically to mentoring relationships, my findings relate closely to his work, and he has stated that: "There seems every reason to suppose that the therapeutic relationship is only one instance of interpersonal relations, and that the same lawfulness governs all such relationships" (1961, p. 37). Rogers has made a major contribution to the humanistic psychology movement in his work as a therapist and in theory derived from the raw data of the therapeutic experience of himself and his colleagues. His approach, developed under the name of "client-centered therapy" in the 1940s and now renamed the "person-centered approach" because of the breadth of its applications, has as its central hypothesis the idea that the growthful potential of any individual will tend to be released in a relationship in which the helping person is experiencing and communicating realness, caring, and a deeply sensitive nonjudgemental understanding. The underpinning of this hypothesis is the view that humans naturally tend toward self-actualization, the forces impelling them in this direction being a part of our organismic nature. Rogers, and others associated with the person-centered approach, believe that "the factors that precipitate growthful change are
common, discoverable human events that pay no heed to the theoretical beliefs of the therapist" (Meador & Rogers, 1979, p. 133).

Alluding to the characteristics of a relationship described briefly above, Rogers (1980) describes their effect as follows:

... as persons are accepted and prized, they tend to develop a more caring attitude toward themselves. As persons are empathically heard, it becomes possible for them to listen more accurately to the flow of inner experiencings. But as a person understands and prizes self, the self becomes more congruent with the experiencings. The person thus becomes more real, more genuine. These tendencies, the reciprocal of the therapist's attitudes, enable the person to be a more effective growth-enhancer for himself or herself. There is greater freedom to be the true, whole person. (p. 117)

Rogers seems to be describing the qualities of the therapist in a very similar way to the descriptions my co-researchers gave of their mentors as both models and mirrors for their own growth (theme 14 and theme 10). My themes 3, Comfortableness; 4, Mutuality; and 9, Validation, also seem to be describing the accepting, prizing and genuineness Rogers considers to be fundamental to a relationship in which growth is possible. Rogers adds that the three conditions are not distinct states of being from which an adept therapist intuitively selects, but are interdependent and logically related. In later writing (1980) he notes that in some situations genuineness, or congruence, is most important, in others it is caring or prizing which is most significant, and in others an empathic way of being, or understanding, may be the highest priority.

Rogers also speaks of the relationship providing freedom to explore oneself at both conscious and unconscious levels, which is reflected in my theme 7, Personal Responsibility, while the drive to self-actualize is echoed in my theme 8, Inner Drive. Theme 13, Context, is also reflected in Rogers' writing: "In this attempt to discover his own self, the client typically uses the relationship to explore, to examine the various aspects of his own experience, to recognize and face up to the deep contradictions which

Rogers notes that while beginnings of transference relationships occur in person-centered therapy, they do not become full-blown. He postulates that such relationships develop in an atmosphere in which "the client feels that the therapist knows more about him than he knows about himself, and therefore the client becomes dependent," while in person-centered therapy the therapist "tends to avoid any expression that could have evaluative connotations" (Meador & Rogers, 1979, p. 135). My theme 9, Validation, indicates that the protégés in my study did not feel evaluated by their mentors, but theme 10, Mirror, shows clearly that they felt that their mentors saw aspects of them that they had not seen themselves. In the descriptions provided by co-researchers from which theme 13, Context, was drawn, the three female co-researchers all spoke of their mentors filling a parent role for them, and suggest that dependency issues were among those addressed through the relationship. However, the two male co-researchers described their mentors as friends, rather than parent-figures, so my findings would seem to support Rogers' feeling that the transference relationship is not a necessary part of a person's growthful change. One might speculate about the significance of the apparent gender difference in my findings, however only further research can shed light on the specific question of the role of transference in the mentoring relationship.

I also see differences in the way Rogers describes the three conditions of the helping relationship and the way the mentor–protégé relationship is described in my findings. Most noticeably, the therapist's "continuing desire to understand—a sensitive empathy with each of the client's feelings and communications as they seem to him at that moment" (1961, p. 34) is conscious and intentional in a way that is absent in co-researchers' descriptions, although the themes of Affinity (#2) and Intuitive Guidance
(#15) may allude to other qualities producing the same kind of effect on the protégé. It may be, then, that the mentor–protégé relationship does not require a high level of empathic understanding per se on the part of the mentor.

Rogers has spoken explicitly of two of the three significant life questions to which the experience of my co-researchers seemed to provide answers: "Who am I, really? How can I get in touch with this real self, underlying all my surface behavior? How can I become myself?" (1961, p. 108), and "'What's my goal in life?' 'What am I striving for?' 'What is my purpose?' . . . questions which every individual must ask and answer for himself, in his own way" (p. 164). The third question, "Where do I belong?;" which seems to have to do with one's relationship to the cosmos, or God, is not addressed until Rogers' later writings.

In his 1980 book, *A Way of Being*, Rogers indicates that his thinking has been greatly influenced by literature on Buddhism and Taoism, and contemporary writers such as Stanislav Grof, John Lilly and Fritjof Capra. He acknowledges that "the only reality I can possibly know is the world as I perceive and experience it as this moment" and that "there are as many 'real worlds' as there are people!" (p. 102). He admits that his view "has broadened into a new area which cannot as yet be studied empirically" (p. 129) and that "our experiences in therapy and in groups, it is clear, involve the transcendent, the indescribable, the spiritual. I am compelled to believe that I, like many others, have underestimated the importance of this mystical, spiritual dimension" (p. 130). In a significant shift from earlier descriptions of his conscious attempts to achieve a relationship with clients which provides the necessary conditions for growth, Rogers speaks of something much more like the role of the mentor reflected in the descriptions of my co-researchers:
When I am at my best, as a group facilitator, or as a therapist, I discover another characteristic. I find that when I am closest to my inner, intuitive self, when I am somehow in touch with the unknown in me, when perhaps I am in a slightly altered state of consciousness, then whatever I do seems to be full of healing. Then, simply my presence is releasing and helpful to the other. There is nothing I can do to force this experience, but when I can relax and be close to the transcendental core of me, then I may behave in strange and impulsive ways in the relationship, ways which I cannot justify rationally, which have nothing to do with my thought processes. But these strange behaviors turn out to be right, in some odd way: it seems that my inner spirit has reached out and touched the inner spirit of the other. Our relationship transcends itself and becomes a part of something larger. Profound growth and healing and energy are present. (1980, p. 129)

This description bears a strong resemblance to what is described in the themes of Affinity (#2); Giving (#5); Inspiration (#6); Mirror (#10); Effect of the Mentor (#11); Context (#13); Intuitive Guidance (#15); Spiritual Bond (#19), and perhaps also Integration (#25). Quoting chemist–philosopher Ilya Prigogine, who has demonstrated that "The more complex a system, the greater its potential for self–transcendence: its parts cooperate to reorganize it" (Ferguson, 1979), Rogers concludes that "from theoretical physics and chemistry comes some confirmation of the validity of experiences that are transcendent, indescribable, unexpected, transformational—the sort of phenomena that I and my colleagues have observed and felt as concomitants of the person–centered approach" (1980, p. 132).

Rogers has stressed the process-oriented nature of his approach and the concept of the individual being willing to be "a fluid process, not a fixed and static entity; a flowing river of change, not a block of solid material; a continually changing constellation of potentialities, not a fixed quantity of traits" (1961, p. 122). It is interesting, therefore, to see this affirmed in his explicit admission in A Way of Being that his writing here represents "infant ideas" and exposes his thinking in process, while some of his formulations reflect what seems to be an incomplete integration of his newer
understandings with the earlier ones. His description of two related tendencies which
have grown in importance to him over the years—an actualizing tendency which is a
characteristic of organic life; and a formative tendency in the universe as a whole—seem
to lack a way of distinguishing human beings from other forms of life in a way that
Frankl and Buber, for example, would see as crucial. His description of spirit touching
spirit seems inconsistent with the description of organic tendencies and processes
extrapolated from quantum physics:

In humankind, this tendency exhibits itself as the individual moves from a
single-cell origin to complex organic functioning, to knowing and sensing
below the level of consciousness, to a conscious awareness of the organism
and the external world, to a transcendent awareness of the harmony and
unity of the cosmic system, including humankind. It seems to me just
possible that this hypothesis could be a base upon which we could begin
to build a theory for humanistic psychology. It definitely forms a base
for the person-centered approach. (1980, p. 133)

From this statement, Rogers proceeds to explain that

when we provide a psychological climate that permits persons to be . . .
we are not involved in a chance event. We are tapping into a tendency
which permeates all of organic life—a tendency to become all the
complexity of which the organism is capable. And on an even larger
scale, I believe we are tuning in to a potent creative tendency which has
formed our universe, from the smallest snowflake to the largest galaxy,
from the lowly amoeba to the most sensitive and gifted of persons. And
perhaps we are touching the cutting edge of our ability to transcend
ourselves, to create new and more spiritual directions in human evolution.
(p. 134)

Reading this, one feels that Rogers, the former fundamentalist and seminary
student, is perhaps only a step away from Buber's attribution of true I–Thou encounters
to "grace." A "potent creative tendency" sounds closer to an explanation from biology
or physics than from metaphysics of what existence is really all about, a confusion of
which Ken Wilber has warned us: "All things are not ultimately made of subatomic
particles; all things, including subatomic particles, are ultimately made of God" (1983,
p. 167). Thus the forming of their mentor–protégé relationships by my co–researchers is
endowed with a Metaphysical Significance (theme 12)—it cannot be explained. Four of my five co-researchers did, indeed, directly or indirectly seem to attribute meeting their mentors to God, while the fifth seemed to take a position similar to Rogers', recognizing the actualizing tendency and the unity of the cosmos, but unwilling to attribute her experience to something she could only conceive of as an outside agent.

It would appear that Rogers has made the paradigm shift to an understanding of the helping relationship similar to that of the transpersonal psychologists—to a recognition of "oneness." He may have yet to take the step that would encompass an understanding of the process of transformation, and an incorporation of the metaphysical, or spiritual, into his conceptualization. He does not appear to have arrived, yet, at an understanding of the relationship between the spiritual and other aspects of the helping relationship that emerged in my findings.

Finally, I wish to turn briefly to a writer, Martin Buber (1970) whose work has, again and again, awed me as I recognized in it descriptions of the relationship of the spiritual quality of my co-researchers' experience to its other aspects, a constant theme in his writing: "The purpose of relation is the relation itself—touching the You. For as soon as we touch a You, we are touched by a breath of eternal life" (pp. 112–113). "Every actual relationship to another being in the world is exclusive. Its You is freed and steps forth to confront us in its uniqueness. It fills the firmament—not as if there were nothing else, but everything else lives in its light" (p. 126). "Man becomes an I through a You" (p. 80). "Spirit is not in the I but between I and You. It is not like the blood that circulates in you but like the air in which you breathe. Man lives in the spirit when he is able to respond to his You. He is able to do that when he enters into this relation with his whole being. It is solely by virtue of his power to relate that man is able to live in the spirit" (p. 89). "In the relationships through
which we live, the innate You is realized in the You we encounter” (p. 78).

Whether these statements of Buber, and others I have quoted in these pages, form a theory which can be tested, I am not sure. However, as a researcher pursuing an understanding of my own experience by studying something similar in five other individuals, I know in some inexplicable way that what Buber is saying, couched in his personal frame of reference, is a statement of truth. Moreover, both Maslow and Rogers have acknowledged and lamented that the transcendent quality of human experience has been neglected in North American psychology. These men, two of the leading figures in its history, both point to a growing movement in the direction of a transpersonal psychology, described by Maslow as the "Fourth Force."

The findings of my study, which explicate the meaning of the experience of a mentoring relationship which facilitates transformation of the protégé, when compared with related studies and descriptions of similar experiences, clarify some significant similarities and differences between them. These may be used to explore further the parameters of mentor–protégé relationships and of other relationships which transform people. When compared to the theories of Rogers, Maslow, and Buber, my results suggest a similarity between significant qualities of mentor–protégé relationships and the relationships described by Rogers; a similarity between Maslow's transcending self-actualizing people and the protégés in my study; and an overall verification of the significance of spirituality in the experiences described in my findings. A future study which would expand upon mine by being more extensive could provide a basis for grounded theory, providing an unequivocal statement of the meaning of the mentoring relationship which facilitates transformation of the protégé, upon which theory could be built directly.
Implications for Future Research

The essential structure or meaning articulated in my study can be expanded upon in a number of different ways. It would be useful to replicate my study with a larger number of co-researchers, continuing until reaching saturation—the point at which no new themes emerge in descriptions of the experience. An alternate perspective could be provided by interviewing the mentors of protégés who transform, or, if possible, by interviewing both members of a mentor–protégé relationship of this type. A disadvantage of studying relationships and experiences which took place in the past is that details escape the memory, and each participant's view of the other may change over time. It might, therefore, be illuminating to seek out individuals who consider themselves to be protégés in the process of transformation, and to interview both them and their mentors. Since my study addresses the most potent version of a mentor–protégé relationship in that the outcome for the protégé is personal transformation, it would be both interesting and useful to obtain confirmation of my findings, and those of the studies described above, from persons involved in mentoring relationships in the worlds of business and education. This could be accomplished by asking protégés to describe their relationships and the effects in a general way, without confining them to strictly work- or education-related outcomes. Studies of this type could both clarify and confirm the pattern I found, while highlighting the variants introduced by the context in which the relationship took place.

A study which would build specifically upon my findings might seek to discover the subjective core of the whole experience. My results portray the essence of the experience derived from the detailed descriptions of five individuals. These might be supported by asking protégés who had transformed to identify directly what stood out as
important for each of them. What was the heart of the experience for them? My study also raises a number of questions which suggest the usefulness of exploring the meaning of some of the individual themes. As suggested in the previous section, studying other types of relationships, such as master/disciple relationships, with the same outcome—transformation—would also help us to discover the parameters of relationships that have this kind of impact. The above are suggestions for studies which would expand upon the findings of my research using the same, or similar and primarily qualitative, approaches to the phenomenon.

I see an understanding of the relationship which transforms as an aspect of my findings that would be important to pursue in research. As I reported in my review of the literature, a number of writers see the human race as being at a critical point in its history. The topics of personal and social transformation are being addressed in a growing number of newly published books and yet it would appear that little research has addressed the experience of transformation with a desire to understand its meaning in the lives of individuals who experience it. Since both the literature on mentoring and the results of my study suggest that a mentor can be virtually anyone in one's life who, for some reason not explicable in physical terms, becomes exactly the right person at the right time to facilitate one's transformational process, it seems to me to be important to pursue a fuller understanding of transformative relationships. In addition to the suggestions for doing so already offered, I believe that there are intangible dimensions to this relationship which may not be amenable to dialogal research, or even to purely psychological research at all (see Reflections upon the Results). Such intangibles require the approaches of other disciplines, or, ideally, interdisciplinary approaches. There are emerging some new technologies in several fields which might permit new perspectives on the topic, and assist in refining further research.
For example, referring back to Lewin's field theory diagrams of the life space of the individual (ibid. p. 106), recent developments in Kirlian photography (a technique by which the bioplasmic, or energy, body surrounding life forms can be pictured on photographic plates) offers the possibility of an understanding of the affinity between mentor and protégé. Davis and Lane (1978) indicate that it is possible, by superimposing the field diagrams over Kirlian photographs of two individuals in a relationship, to observe a picture of the aura or bioplasmic body of each person as two separate fields, or as completely permeable and fluid, representing open interpersonal boundaries, depending on the thoughts each is having of the other at the time. This technique might usefully be applied to the examination of mentor–protégé and other transformative relationships to provide visual information concerning permeability of the auric or bioplasmic fields of the individuals.

Along similar lines, research into the nature and effects of prana (energy, life-force) in healers by Dolores Krieger, the nursing professor who developed the healing technique known as Therapeutic Touch, provides a possible way of examining empirically the over-abundance of energy which some co-researchers dwelt upon at length as characteristic of their mentors. The underlying assumption of her research is that the energies exchanged in ordinary human interactions are modulated in a universal field which permeates all matter (Kunz & Peper, p. 1).

Another research approach which might fruitfully be applied to the understanding of transformative relationships is in the field of interactional synchrony. This approach involves microanalysis of films of individuals relating to one another. It demonstrates that being "in sync." or resonating with another person is an observable, quantifiable phenomenon (Condon, 1975, p. 43). Studying filmed conversations between two individuals, Condon discovered that at the most fundamental level, the listener is not
reacting or responding to the speaker, but is in a sense part of, or one with, the speaker. If, as existential-phenomenological psychology posits, the observer and the observed are not discrete entities, but co-creators of the lived experience, Condon's techniques could demonstrate the unity of the mentor-protégé relationship as a living entity, in which affinity, a bond, and intuitive guidance are logical components.

Finally, research by neurophysiologist and biocybernetician Manfred Clynes (1977) has indicated that each individual has a unique "essentic form" or "inner pulse"—an essential aspect of our being that finds expression in all we do, and is as distinctive an expression of identity as a fingerprint. In the field of music, he developed a simple technique to demonstrate that composers each have an inner pulse that is expressed consistently across performances by different musicians, and is not a result of tradition or style. Using the same technique, Clynes was also able to define and measure the essentic form of certain emotional states. Clynes' methods might be applied both to explore the feeling between mentor and protégé, (perhaps to discover if transformative relationships comprise a unique emotion or combination of emotions) or to explore the possibility of a literal "resonance" between the two (demonstrated by the close matching of the inner pulse of each).

The above are some of the approaches to studying a human relationship which transforms which might shed further light on some of the intangible dimensions of that relationship by taking a multidisciplinary perspective. No doubt there are others. I am particularly interested in both qualitative and quantitative approaches which can view the relationship as a dynamic process which is unitive and synergistic, rather than those which are dualistic and/or reductionist in their assumptions.
The loving, transformative relationship is a compass to our potential. It frees, fulfills, awakens, empowers. You don't have to "work at it." With its curious blend of intensity, ease, and spiritual connection, the transformative relationship contrasts with all the less rewarding connections in our lives and becomes as vital as oxygen. Each such relationship is also a compass to another kind of society, a model of mutual enrichment that can be extended throughout the fabric of our lives. (Marilyn Ferguson, 1980, pp. 393–394)

What I have described as the pattern of the experience of a mentoring relationship which facilitates transformation of the protégé is a shared journey which any human being may take. Counsellors are in a position in which they are agents of social change and may, at any time, experience a relationship of unusual potency in which a client becomes transformed. At his or her best, a counsellor is not simply an aide in problem-solving or trouble-shooting, but a guide and companion on the journey toward meaning in the life of a client. It seems useful to highlight here those aspects of my findings which have particular relevance for counsellors.

First of all, the literature has indicated, and my study confirmed, that a person is only a mentor by virtue of being in a relationship with a protégé (Clawson, 1980), and that it is the protégé who so defines himself or herself. In this sense one cannot decide to become a mentor and seek out a protégé or wait for one to come along. However, it is normal for counsellors to see clients who are in periods of transition in their lives, and some of these are, like the co–researchers in my study, genuinely "open." A comparison of my findings with the work of Carl Rogers indicates that the qualities of an effective helping relationship and those of the mentoring relationships I studied are essentially similar, so that, as Burton (1977, 1979) has suggested, a counsellor or therapist may indeed provide to some clients a relationship which involves mentoring and results in
transformation. Viewing the relationship as a context for transformation appears to be a significant factor worth examining more closely. Frances Vaughan (1979) writes that therapy which has a transpersonal orientation may have transpersonal content, or it may address other types of content, but provide a transpersonal context which is determined by the beliefs, values and intentions of the therapist. In other words, if the therapist's attitudes convey a trust in the "inner wisdom" of the client, and if the therapist is able to recognize and support inner impulses towards wholeness and transcendence, this wisdom "will emerge as an integrating, healing force that the client can trust" (p. 102). This certainly appears to describe the attitudes to their protégés of the mentors portrayed in my study.

Studies such as Alleman's (1982), and Clawson's (1980) have indicated that there is no distinct personality type typical of mentors, and my findings confirm both this, and the fact that mentoring functions appear to contribute toward a relationship much like the helping relationship described by Rogers. In fact, the relationships in my study indicate that extremely varied styles of mentor–protégé relationships can result in transformation. For example, both the male protégés described an overlapping of the roles of mentor and friend in their relationships, while one of the women stated that her female mentor had reparented her and the other two described their mentors as father–figures. What is striking about the relationships I studied is that, despite each being unique in style and content, all seemed to provide exactly what the protégés needed in order to transform. The differences extend to the behaviours of the individual mentors, some of whom were more often confrontive and challenging, others of whom were primarily nurturing and supportive, but all of whom seemed to do the right thing at the right time for their protégés. It is this appropriateness of the mentoring, and the intuitive quality of the guidance given by these mentors, that seem both crucial and inexplicable, as is the
pervasive spiritual quality of the experience. It is as though the mentors, like Rogers to his clients, were able simply to be present to their protégés in a way that contributed to the context in which the transformation could take place. It is clear that, while basic counselling skills, when they have become a part of the counsellor’s personal style, may certainly contribute to the creation of this context, there are no techniques which can be specified for facilitating transformation. A key seems to be the affinity, or resonance, between mentor and protégé, which is there, right from the start, and in the informal mentoring relationships I studied is what seems to permit the development of a relationship between the two individuals.

A further dimension of the counsellor’s attitude to be mentioned here is the mentor’s enjoyment of the relationship and the protégé’s transformational process. The descriptions of my co-researchers suggest that their mentors found the relationship intrinsically satisfying, and the example of Case N. provides a stark contrast in the outcome of a relationship in which the mentor was seen as needing the protégé’s support, admiration, and agreement, moving into anger and hurtfulness as her protégé became stronger and began to challenge her mentor’s authority and ideas. For my co-researchers, the process of letting go and moving on was not, apparently, a painful one, but more a natural development which felt appropriate to both parties, and which was accompanied by a change in, rather than a termination of, their relationship. These aspects suggest that the mentors of my co-researchers did not feel called upon to do anything in particular to facilitate the transformation of their protégés: indeed it is possible that several of them are still unaware both that they were regarded as mentors, and that those individuals who considered themselves their protégés experienced a transformation! These findings, together with Vaughan’s comments on creating a transpersonal context in therapy, strongly suggest that the counsellor is not required to do,
but rather to be a certain way.

My hope is that the results of my study will encourage counsellors to become curious about transformation and to begin to explore this, perhaps through a study of transpersonal psychology, perhaps in more experiential ways. As Missirian said of the protégés she studied: "Their perception of the world makes a difference in the quality of their own lives, and it makes a difference in the quality of the lives they touch" (1980, p. 132). So with counsellors, as we change and grow ourselves, our presence to our clients changes, sometimes in very subtle ways. And it seems to be this presence—simply being who we are—that is most likely to facilitate the transformative process in those for whom we may be, for some inexplicable reason, exactly the right person at the right time.

Hopefully, my findings will provide counsellors with a way to obtain a sense of the dynamic, synergistic whole, with its inexplicable spiritual quality, that I have studied. Even then, I think that, as Wilber (1983) states, there is no way to understand it directly other than through one's own transformation. To attempt to do so in any other way would be, as Wilber says, "like eating the menu instead of the meal" (1983, p. 199).

SUMMARY

This study investigated the question: What is the meaning of the mentoring relationship which facilitates transformation of the protégé? This was accomplished using an existential–phenomenological approach. While there are a large number of studies in the literature on the topic of mentoring relationships, utilizing a wide variety of approaches to a range of different aspects of the experience, no study has directly
addressed the meaning of the experience, nor the most potent of its outcomes—personal transformation. Studies of transformation in similar relationships have effectively used an existential–phenomenological approach, using human experience as a point of departure on the shared journey toward meaning.

The study included five adult "co-researchers" who had experienced the phenomenon being investigated and were capable of describing their experience to the researcher. The co-researchers were asked to describe their experience of the relationship with their mentor, telling the story from the beginning, and giving specific events and details where they would help the researcher's understanding of the meaning of the experience for them. The descriptions were tape recorded and transcribed over two interviews. The analysis was conducted according to the method described by Colaizzi (1978). Significant statements were extracted from the protocols, repetitions within and across protocols were eliminated, and meanings were formulated for each statement. The formulated meanings from each protocol were brought together into clusters of themes which were common to all the protocols. The themes were verified by each of the co-researchers, with additions and changes they proposed being incorporated. The themes were woven into an exhaustive description and an essential structure (or meaning) of the experience, which were edited and validated by each of the co-researchers in a third interview.

Twenty-eight themes or dimensions of the experience were identified. The themes form the pattern of a human relationship which provides the context for a transformational experience, characterized by three major components, the protégé's internal experience, his or her experience of the mentoring relationship, and the protégé's experience of the mentor. The themes cannot be clearly grouped within these components, but are dynamically interdependent within the process of the experience. The
themes suggest that the experience provides the protégé with answers to the questions: Who am I? Where do I belong? and What am I to do? There is a spiritual quality to the experience which emerges in the themes and appears to be in, but not of, the relationship. It seems that without this intangible quality, the transformation of the protégé would not be possible. The process seems to be of a unitive and synergistic nature. The pattern described is a more profound and complete picture of the meaning of the experience of the mentoring relationship which facilitates transformation of the protégé than previously available in the literature.
References


APPENDIX A: Protocols
Interview #1 (Case M)

C: I'm interested in understanding the experience of a relationship in which you felt yourself transformed and I want to hear your story from beginning to end, so I'd like you to think back to when it began and tell me the story, giving specific events and details, so I can get the flavour of the experience. So start with how you met, or how you got together.

M: Oh, okay. What I did was when I separated from my husband, I'd been separated like, well, I hadn't actually separated, I was away from him physically but I hadn't decided to leave him for good and I hadn't told him about it. So I decided that I wanted to go and talk to somebody to figure out what I wanted to do, if I wanted to stay with him or not. Even though I was apart from him—he was up North and I was down here, so I went over to X Agency and talked to H., a person there. And she said, you know, I think I'll put you in touch with S. And I thought, okay, I sort of just left myself open to whatever, 'cause I thought, I'll just, this is three weeks. Three weeks' worth of counselling or whatever till I just figure out what I want to do. She said I'll put you in touch with S. I said "Okay". And so that's basically how we got together. And then I went for my first interview with S. And right away I was really glad that I was with S. because, I don't know, there was some... she was my height and she was cute. Like she was pretty, she was a nice, nice role model for me, I felt comfortable, she was in my social class, the way I'd been brought up and I just felt comfortable being with her as a person. Just, you know, I didn't feel like I had to get through all the barriers, social barriers, you know, in telling her where I'd come from and that kind of thing in that way.

C: So it was almost like you had an affinity with her right from the beginning.

M: Yeah

C: It was easy to just get straight into things

M: Right, yeah

C: Without all the details

M: Yeah, yeah. And that's how I started going to her so it was purely by fluke as far as I'm concerned, it was just chance that H. decided "Oh, M. and S. would be good together," which I'm really glad now, in retrospect I just, it's incredible. So then I started, I went to her and told her that I only wanted three weeks' worth of counselling for my separation, and I wanted to know what to do.

C: What was the three weeks about? That was while he was up North?

M: Well, he was up North, going to be up North for another six weeks, but I thought, at the time,

C: Three weeks was just about right
M: Three weeks would do it! All I had to decide at the time was whether or not I was going to leave him and how to tell him. And I wanted her basically to tell me that. To tell me whether or not I was going to leave him, and to tell me how to do it. And I thought that would take three weeks and that would be the extent of the separation process. Embarrassing to say it! Yeah. So when I first started going to her she asked me a lot of questions about my background, my family, and I said that I'd already gone through all that stuff, with all my courses and whatnot, I'd explored it in detail and she said, well, let's explore it again and we did, we started looking at it, concentrating on my relationship with F. and how I, getting out of the relationship, but very quickly, like within the first three weeks, very, very quickly came up with the fact that F. was, that I actually had a greater problem with my Mom than I had with F., the whole problem came out surrounding the fact that I'd married F., why did I marry him in the first place and how I got into it and that brought up the whole thing, my enmeshed relationship with my Mom and—I don't know where to go from here.

C: Well, let's refocus a little. Primarily what we're talking about is your relationship with S. and how that transformed you, so basically what you're talking about now is the kind of work that you started doing with her and how she helped you focus and clarify.

M: Okay, yeah. It's like she knew what I didn't know at the time. Like she knew there was other stuff there and I went in with one agenda, what I wanted to concentrate on and she, just very, very consistently was always reframing things for me in a way that, I don't know, it's really hard to explain, it's like she allowed me to go through the process of splitting up from F., it's like she allowed me to go through that about a hundred times—I re-questioned it and re-questioned it and re-questioned it and she validated that part of me every single time. And I guess if I was going to get anything, if I was going to say that what she did for me was, the major theme, although there's things all along, is that she was like, she gave me myself back? Everything I said was okay to her, she picked out in each, each time I saw her, she'd pick out things that I, themes that I would say, against myself or in a negative way and she'd reframe them into something positive which then I would give myself permission to go away and do. I didn't have a clue who I was, or what I wanted, and she did. She could pick out, I guess I did have a clue, she could pick those things out, and validate them so strongly and give me permission to, which then gave me permission to do them.

C: It sounds like that you would show who you were to her and she would first act as a mirror for that and then validate or reframe what you showed her in ways that you could go ahead and work with.

M: Yeah, yeah. She did, and it was profound to me, because I was in such a vulnerable place that she could have done anything with me. I would have gone, whatever she decided to pick out and use as a mirror, or whatever, she decided she wanted not a, she wanted to mirror the negative parts or the weak parts, whatever, I would've gone for, and . . .

C: Are you saying, then, that one of the components of your relationship was your willingness to trust her to be working on your behalf, to be working for your good?

M: Yeah, I guess it was
C: An openness to that

M: My openness to that, my, I almost consider it, not stupidity, but naivety? Like I, my complete, that wide-eyed, she's going to make it okay. And when I look back, I think," fuck!," like that was a huge amount of trust I was putting in her, in her, as a person, and to me, that was complete, I really lucked out in the sense that she is the kind of person she is, that she picked up on every positive thing she could for me and just never once, never, never once not validated me. Like she has always been a mirror of the positive things and strength and she's never taken my power away from me, she's always allowed me the power to be what I am. Just complete and utter trust, that's what I feel, just real gratitude that she didn't misuse that. It's hard for me to explain because there's another aspect of it in that she reparented me along, at the same time.

C: So a bit of what I'm seeing, I think, is for example, your going in at the beginning and saying, what I want to do is talk about separation and how to do it and should I do it and so on, and her starting to say, well, what got you into this relationship and how did you come to be the kind of person who's reached this point?" and giving you room to explore that, rather than just dealing with the decision itself, but giving you some frame of reference to make that decision. It was like she was able to look at that whole frame of reference of who you are based on your experience in the past and start to work with changing that by giving you different experiences in parenting you?

M: Yeah. It's like I didn't, it's like she saw who I really was, I must have been reflecting that, otherwise she couldn't have picked it up but she actually saw that and I look at it in awe now, because I was sort of wide open for whatever, but she was the one person who truly sees in a non-judgemental way, just truly picks out who I am and is that mirror and then decided to reparent that part of me. Like I didn't even know she was doing it, but she was, in looking back I do, decided to reparent the part of me that needed reparenting, and she actually did that, she was actually that, she became sort of my nurturer, and then I became it.

C: Um-hm. So it's like, through learning from her how it was done, having the experience, you were then able to internalize that and do it for yourself.

M: Yeah, yeah. Oh, yeah. And that to me was just profound, to be reparented like that, and to realize afterwards that that was in fact what happened, and then to watch myself—to have the ability now to do that for myself—is just incredible to me. And also, in a way that I didn't know till recently either, the feminist counselling perspective, I guess, like she's very much pro me, and I said a lot of things, like I have an example, if you want? Well one of my examples for the feminist part, like, I brought up the fact that, very hesitantly, and it's taken me a year to do it, that I would really like to have a child, and I was exploring how sad I felt about the fact that I was no longer married and I wasn't going to be with my husband and that there's no guarantees about whether or not you're going to meet somebody that you really love and that you want to marry, and have kids. And you don't know how long it's going to take and all the rest of it and that I really wanted to have a child and I was thinking of adoption and that kind of thing, or being a foster parent and she picked out that that wasn't satisfactory to me. Like I was too scared to tell her that I was even thinking of the idea of having a child, just having a child, no father involved, and she validated that, it's like, whether or not it's her value judgement or what she would do or
anything, she decided, or she saw that and picked it out and said, well, you know that's an alternative, and to me that was just like, gave me permission to even think about it. And this is just an example of the whole year, she's done it every step of the way.

C: Almost like she was able to say what you weren't able to say for you

M: That's right

C: And give you permission to consider those things

M: That's right. And that's what she did, and that's what she's done the whole entire year every step of the way and basically in who I am, she gave me back myself in terms of boundary-setting, I guess, my right to say no, I mean, assertiveness things, but they're not really assertiveness, it came from a core part of me. She showed me or I saw, all my life, I thought that I had relationships with men, like I, oh I'm choosing the wrong men, to go out with, because, you know, as soon as I start going out with them then they want me to change and be different and all the rest of it, so why am I choosing those kind of men and it's like she reframed that part into the way she saw it, which was that men are choosing me and I'm not saying no, like they decide they want to go out with me and be my boyfriend and I'm going to be their girlfriend and I think, well, whatever they want is, you know, that's the way it goes, and I go out with them. And then, you know, and I've got a right to say no, so she sort of gave me back my self and changed my whole view on relationships and how, "oh yeah," like I can choose the men I go out with, I don't have to go out with every man who says he likes me and that he wants me as a wife! That's why I got married! You know.

C: Because he wanted you as a wife

M: He wanted me as a wife and I thought well, you know, he's a nice guy, and I can't find anything wrong with him, I just don't love him, but I can't find anything wrong with him and it's true, and he said yeah, I'm everything you want and I think you should marry me and I want you as a wife, and I thought, well, he's got a good point, there's no reason why, I just don't really want to marry him but there's no reason why, and so I did. And then it was just like, blew me away when I realized that I didn't choose him, he chose me. And like, all the men I've gone out with, although I like them at the beginning, a lot of them I would rather break up with after a couple of months or . . . . not go out at all, and they decide how long we're going to go out and that I should be what they want and I mean she just, she turned that around and said, "Look, this is what I see" and oh, like it gave me my life back.

C: So now you're in charge

M: I'm in charge

C: Rather than everybody else that happens to...

M: Yes, yeah, and that I can choose who I want to go out with, based on what I want, and if there's not, it's completely on what I want now, not on what they want. Which just, that completely changed my life in that regard, in relationships, but also in
everything I do, how I feel about it is the way it is. I don’t have to get the other
person’s permission to, I don’t have to convince them that because I feel that it’s wrong,
or I feel that I want to do it some one way that if they don’t feel that way then I
must be wrong. I don’t have to convince them, they don’t have to see it my way too,
for me to decide what to do for me. And she did that for me as well, just reframed
things and validated every step of the way. What I wanted is what we did. Like I’d
say, "Oh, but I shouldn’t really" and she’d "No," and we’d, yeah, we’d go back to it
and look at what I wanted and do it my way. And, before I lose the thought, I guess
another thing that she, this is sort of focusing on the therapy part, now I don’t know
what?

C: That’s fine, yeah

M: Like another thing was that I had a very, an overall view of, guess it was not
reality, like I feel like she helped me grow up, see things as they truly were, make
choices based on what is actually happening now and not how I wish it would be.
And like, for my parents, I really spent a long time trying to deal and cope with the
fact that my Dad doesn’t want a relationship with me and I’ve spent all my life trying
to figure out how to be an okay person for him so that he’ll like me and, and she
just, she let me do that over and over again and every time I would go back and I
would say, oh and this is how I feel about my Dad and we’d look at it again and
we’d go through exactly the same thing again, which was, okay go on, put your father
in the chair and whatnot and it came back to every time that, he doesn’t want a
relationship with me and she allowed that to happen every time, you know, he doesn’t
want a relationship with me and I’d see that and then I’d wish it was different and,
and finally, just her complete acceptance of the fact, I had to go through that in ten,
twenty times, every session, every time. .

C: Until it came home

M: And it would come home every time but then a few weeks later I’d come back and
say, "but," you know, and we’d look at it again just, without . . . it was no sweat to
her, I wanted to look at it again, that’s what we did and I’d look at it again and I’d
feel really just, we did that with a lot of relationships and a lot of things that were
happening, "So this is the way it is, you know, it’s sad, it’s not what you want, you
wish it was different, but how are you going to deal with it the way it is?" And the
price to pay in dealing with it the way I’m choosing to. She made me, she got me to
look every time at the reality is the way it is and the choices around it, the real
choices around it that I can make, in my behaviour and the way I want it to be in
the relationship, or the decisions I want to make and the consequences of them, the
prices that I want to pay. So she gave me my choice, or showed me how to, that I
had choices in everything in life. I had choices and that it’s not always going to go
the way I want and sometimes my choices are limited and the consequences aren’t great
for either or any of them, but that’s the way it is and I grew up, in a sense of, stop
wishing for what you don’t have and start doing something with what you do have.
And she didn’t say that to me, you know, she’s never, I’ve always felt comfortable and
really safe with her, really, really safe with her, she’s really, like she really, really likes
me, like I don’t feel like a therapy client or anything, but she’s super-interested in how
I’m doing.
C: Sounds like she really cares about you.

M: Yeah. Oh, yeah, and to me that, because I'm a Christian, I don't know if she's a Christian or not but our relationship isn't spiritual or anything like that and I didn't come to her for that and part of my, I guess, therapy has been in dealing with my relationship with God as it's changing because all my relationships are changing. My relationship with the church is changing and so is my relationship with God and how I see Him and how I want Him in my life and how I view Him is changing from an authoritarian kind of punitive figure to one who's more accepting of me, really who I am and she's worked really, it's sort of like she to me is, she is what God is, in a sense, like she's sort of been my, I don't know, she's helped me to see that it's possible to be accepted. If it's possible to be this accepted by her, then maybe I can learn, maybe I can accept myself, and then that maybe God really does just accept me. So she's helped me deal with the fear, the real fear involved in not following the rules, the church, and if I don't do it will I end up in hell, will I end up being punished?

C: It's almost like as your relationship with yourself and the significant others in your life started to change that your relationship with God changed accordingly

M: Yeah, yeah

C: In the same direction

M: Yes, it did, it really did, and my actual relationship with God is something that I've put off right up until very recently, in looking at it in therapy because the fear around it was too great. See, my fear with my Mom was that if I became, with my husband and my Mom, that if I became myself and said "this is who I am" that they'd say, "fuck off" and, in fact, when I did say "this is who I am and this is what I want," they did say "fuck off" like F. says, "I don't like that and I don't want that and you have to change in order to be married to me" and I just realized now, oh, like how come every time I am who I am they don't like me, and with my Mom, I've been really enmeshed with her, we've been super, super close all my life and I actually parented her and all the little brats too. She sort of robbed, I felt robbed of my whole entire childhood, I was looking after her and those kids and she used me, in the sense that I had to be what she wanted me to be in order to be understood, in order for her to be there for me and to understand me. And she sort of did this like, she knew what was best for me and she knew how I thought, and knew what I liked and she sort of formed my identity and I allowed that right up to this point, right up to the point where I went into therapy and then started looking at the fact that she sort of prescribed who I was going to marry and said, "well, he's a perfectly fine young man, what's wrong with you?" which reinforced my idea that oh, there must be something wrong with me and then F. of course played into that, "I'm a perfectly fine young man, what's wrong with you?." So with Mom, I think I'm losing what I was going to say...

C: You were talking about, earlier you were talking about your relationship with God and, and being accepted and accepting yourself

M: Yes, okay, yeah
C: Paralleling, as your relationships with other people changed, that that changed also

M: Yes, and I guess what happened was S. saw those things with my Mom in my relationship with her and my not wanting to rock the boat for fear that I would lose her and as I was able I guess she saw which way I needed to go, wanted to go, she gently let me go there and then get to a point where I did say to Mom "I don't like being abused like this, I don't like being treated like this, I don't like being criticized, I want a supportive, encouraging relationship" and to see Mom say "well, fuck you" and leave, and it's like here we've come all this way just to, to me it just reinforced the fact that I just was not okay, and that every time I said how I wanted to be treated that people said, "fuck you then," you know, "goodbye and you want, you know, you're not getting my nurturing, my understanding, nothing, unless you're what I want, take off" and it's like I was left, like gone, my marriage is gone for the same reason, my, this was in four months, my Mom was gone, I was involved with another relationship with a man who I met right after F. and I was having the same sorts of problems with him in that he wanted me to be different, like he really liked me in one way, which is cute and sweet and all the rest of it but as soon as I wanted to be independent or whatever, he wanted me to be different, so I was having the same sorts of problems. And I was thinking of how to get out of this relationship and it's like I lost everything and it's like I just couldn't chance looking at God, I did all the rules, right, I'd go to church and I did all those rules that I did, and don't screw, don't do this, don't do that, don't, you know, all the rules and I was doing all those, trying to do all those and thinking, I've got all those 'shoulds' from the past I tie in with God too, you don't wear bobby pins in your hair and you wear this colour on, then you do this on Sundays and you don't go to Wreck Beach and you don't, a thousand 'shoulds', thousand, millions and zillions of 'shoulds' and I was tying them all in with God as well. And then all the church rules, you can't get divorced--you're a terrible person, . . . after separation be a counsellor, and it goes on and on and on and on and on and it's like just aagh! So restricting! And I was trying to get rid of quite a few of these things but they were tied in with God, you see, and the church lumps them in with God and if I lump them in with God too, then, how can you fight God? So it's like, I lost Mum and I lost F., I just couldn't bear to look at God, like, if I stop doing all these things, what if He doesn't accept me for who I am? What if it's not true, what if the Bible isn't true, like He really doesn't, even though I know God, because, you know, the born-again experience--I know God--but what if He doesn't accept me for who I am? I'd better just keep doing all these shoulds. And slowly in the last two months, I've started, slowly started looking at that, which is really, really scary for me because she doesn't have, she was there when Mum took off, which I haven't seen Mum since and this has been six months, she was there when Mum decided to screw it, she was there with F., she was there when I broke up with B., she was there for all these things, but this thing with God, it's like, do we dare? Do I dare? Because this is me, and me alone before God and it's been really, really slow, but it's been, really, it's okay. Yeah, it's like she doesn't prod or push or anything, she just brings up different stuff as I'm going through it, like the Wreck Beach thing. I went down to Wreck Beach for the first time in my life and it was really neat and I thought I'd be zapped for the beach, for sure, and as I'm doing these things she's reinforcing the fact that it's okay, like, how God views me, I don't know, I can't explain it really, it's like the whole year has been, there's a purpose in it, there's a reason, like it gave me me, it's like God gave me me back and now I'm by, with F. even, and with Mum and it's like I'm reclaiming me for me, and I'm getting stronger and stronger and stronger and as I get stronger I'm
more able to see Him differently or, yeah, my whole concept of God is changing, even though the God in the Bible is always the same, like, the God I see in the Bible, there's one God and He's like this and those characteristics have always been the same but my internal perception of what He's going to do to me or my acceptance before Him is changing. So . . .

C: And S. has been kind of there with you, is what it sounds like, she's sort of standing there right next to you?

M: She's showing me that, it's like she's, yeah. I mean, it sounds silly, but it's like she's an instrument of God, that's how I feel about it, it's like she's showing, He's using her or whatever, she's showing me the God that I need to know.

C: Do you think you could give me an example of how you see that, an incident that would illustrate how that works?

M: How what?

C: S. being an instrument.

M: Hm, well, okay, I'll try and think of a specific incident, but the overall thing is that, okay for one thing, the reason that I ended up with her to me is just completely fluke, I mean I just sort of walked, I don't even know why I went to X Agency, I just, you know, "Oh, I think I'll go there" it was spur of the moment, I think I'll go there—I hadn't heard of it before. I'll go there and talked to H. and H. said "think you'd be good with S." and just the fact that I ended up with her, in the first place, and that we were so, externally we had, like we're both from upper middle class backgrounds, externally we just sort of clicked, so we got through that all right away, whereas I know other people in there, X Agency, that I know, every single one in there, there is not one person in there that I would click with, I know that. Like with S. I can identify, there's something about her, right away that I identify with and to me that's significant in that like, okay, I mean this may sound airy-fairy . . .

C: So far it makes perfect sense to me, so I don't want you to think that I'm thinking you're weird, 'cause I don't, so far it sounds real clear.

M: Okay, I'll just talk the way I would. Like, sort of that God knew what I would, I've been a Christian for six years and my faith has been very strong in terms of knowing God and it's like God knew what I would need to identify with, who I would need, it's like she's just, it's like it was perfect, and knowing inside of me, knowing that this relationship was perfect right from the beginning in the sense of it was meant to be, like here's this person, I just, oh she's a role model to me right off the bat. I really appreciate the way she keeps herself, her dress, we dress similar taste, it's really nice, she's pretty and she's petite and she's married with children and lives in a nice home, similar to the one I was brought up in, and our values are the same, our philosophy of life, we just connected with all these external things. I just thought "aha!" it was like He knew what I needed right off the bat, to even give what He was going to teach me some credibility, you know, like here's this person who is a real role model as well, you know, attest to the things that I want.
C: A quote comes to mind and I'm wondering if this fits because it's sounding like it might and that is that it's the -degree to which that person is similar to the parent or to yourself

M: Yeah

C: That allows the entrance into the relationship and the degree to which they're different that allows the resolution of it?

M: Ah, yeah! Okay, the degree to which they're similar, to myself, I would have to say, because she's very different from my parent or anything like that, she's very similar to me, or I perceive her as being very similar and then the other part was?

C: The degree to which she's different is what allows the resolution—you talked a bit about how she reparented you...

M: Yeah, yes

C: And to that extent she must have been very different both from you and from your parents

M: That's right. Yes, very. That's right. That's true. That's true, that's exactly it, because she was very opposite to everything that I was saying about myself and, which was, I guess, what my parents were also saying about me. She was very opposite to that, which is in fact what I really needed and it's like I've gone 30 years, or 29 years and God has chosen now to give me my whole self back through her, and that was the very start, just our similarity and how I perceived her as being very much like. That was the start of it and it was like knowing, okay, this is right on and then getting into the relationship and I just watch in awe, because I mean, human relationships just aren't perfect, and neither are counselling relationships, and I look back, and I'd think not only was my vulnerability just extremely high, which I didn't even know at the time, but that she had a huge, huge amount of control over it, over my life at that point, I would have gone any way that she wanted me to go back there, you know, I really put a lot of trust in God now when I look at that and think, boy, you know you really had control of things because I wouldn't have, I was giving up a lot of it.

C: So one element, then, of the whole thing would have been the timing, your vulnerability and your openness at that time and your willingness to trust?

M: Yeah, yeah, and the fact that I ended up with her I see as, you know, as being from God.

C: So on the surface and on the social level you might say it was a complete fluke and yet you sense very deeply that it was no accident.

M: Yeah, it was no accident. Yeah, oh I truly believe it was no accident, and the fact that she has not once not validated me, there hasn't been a flaw all the way along, there has not been one time that, and I've gone every single week for a year and a month, ever since last July, there hasn't been one time that wasn't for me, not just for me the external but for the true me and she'd pick out whatever the true me was, it
was like God was giving me my life back. My life, not back, but my life, for the first time, I was actually experiencing who I was with someone who was, and I can't even say it was good counselling, it was, it is good counselling, but there's more to it than that, there was just someone who was a hundred percent for me, who could see me when I didn't see me, God knew who I was and it's like He showed S. who I was and she was the mirror for that and I didn't see, 'cause I'd go in every week with different stuff—I should be doing this, I should be doing that, you know, I really should be going out with B.—he is a nice guy dada-dada and she'd go "Now, wait a minute" it's like. . .

C: So often you would go in with something that was very concrete and material and she would always turn it back to, what's the essence of this, what's really going on with you, inside?

M: Yeah, yeah, yeah. And also, before it goes out of my mind, when I went in there was three parts of me—there was a part, I guess it was a child part, but all three parts are adults, right, I could see them clearly. And one is the part that I feel really ugly and fat and insecure, very lonely and quiet and very passive—that part of me, and there's another part of me on the other side here that is pretty, well-dressed and all the external kinds of stuff and does all that and is really outgoing and high energy and that's the part that I portray to the world or whatever, and that was the part that is going to parties or going to class or that's doing all those things, so that it's protecting the other part who is very insecure and quiet and withdrawn and scared to death. And then there was the middle part of me, there was another part of me who is keeping balance, who is keeping those two people apart, okay? So this one person is saying, you know, "you're such a jerk, why are you so insecure, why don't you clean up your act" to this person over here "why don't you clean up your act?" and, you know, curl your hair and why don't you look good," you know, and this person over here was saying, "I always look terrible, I feel bad" and these two were so, and the one in the middle was always keeping those two apart, so they could never really see each other, they're always either one or the other. And when I went in I was either one or the other, and she could see one or the other walking through the door. It was, I felt schizophrenic a lot of times, but I wasn't, you know, felt like, "oh, fuck, I'm never going to get through" and what happened during the year was the very first thing that happened when I had this thing with my Mum, this blow-up with my Mum, it was like the middle person couldn't keep the other two from turning around and seeing each other—"Oh, there's two of us here, is there?" You know, like there's not one or the other, there's two of us, and it's like the middle person went first, once the two people saw each other the middle one couldn't stop the process from happening. And this sounds weird—it's hard to explain, so the middle person disappeared, after I realized that there was two parts to me, then we'd put one in the chair and have the other one in the chair and the two would talk to each other, once those two realized there was two people, the middle person disappeared. It was like I couldn't find that person in my mind, I couldn't visualize it any more, there was no need to keep them from looking at each other. And then there was the conflict, the conflict between the one person and the insecure person and it went on for about three or four months in the chairs every time, in all my relationships, in everything I was saying to myself, I had to reprogram all my thinking, cognitive restructuring, and then slowly the two started talking to each other in terms of, this is what I do for you, and this is what I do for you and sort of figured out what parts they play and why. And it's like I watched the meshing of
those two come together to be one, and now I can't find either of them, it's like, now I am one person. It's the neatest experience!

C: All this sounds like, as you describe it, that "I" is neither one, either one is like a mirror or a reflection of other people's expectations, wants, etc. etc. and the "I" was able to sit back and watch these two things coming together

M: Yeah

C: And kind of dissolving and the "I" is the observer of all of the process?

M: Yeah, I can't say they dissolved, though. Can say that now they integrated. Because sometimes I am insecure, and sometimes I am passive, but sometimes I am outgoing and sometimes, and then it changes moment by moment, not situational. And like, all those parts are okay, it's not like one's the bad person and one's the good person.

C: So really integrating and accepting

M: Yeah, yeah. And now, I can't find, I can't separate them, like I can't find, it's like I'm a whole person and it's amazing to me, to watch that process and then to watch God in that process watching Him work, watching S. work with me, watching Him work in that and integrating the two together to be who He really made me to be. And I can say, I mean, the happiness that I feel, it's just like, I've been given life. That's what I feel. Like nothing, nothing can ever be bad enough again that I'll never have who I am, you know, it doesn't matter what happens in the world or what happens in relationships, externally what happens, I've got me and my happiness is inside of me and I really love who I am and I'm building on that, and it's so neat!

C: It sounds very exciting.

M: It is. It is, and I just don't even know how to explain it to her and haven't tried to explain what she's meant to me because it's such a spiritual thing, and she's not a spiritual person in the same way, so I just can't describe what she's given me, or what God's given me through her, it's just, yeah. So there's a whole pile of things in there. I don't know where you want me to go from here.

C: Well, I was curious about how you actually started to explore your relationship with God, like you'd been coming in and talking a lot about relationships with people and about yourself and your feelings about yourself and those things. How did you come to reach that point, how did you deal, open up with God and deal with it? How did she help you with that?

M: With God. I avoided it all the way along, I just didn't want to get into that, I thought I was doing all the wrong things anyway and I was a terrible person, I was divorced from my husband, I made a fucking mistake in the first place in listening to my Mum when I shouldn't have. There was nothing I could do that was right. Nothing. And I just didn't want to get into it, the thing with Him and so I avoided it—I just didn't. But it would come up periodically during the year, in terms of, well, why can't you do this, well, 'cause it goes against what I believe, you know, that kind
of thing, and she would bring it up during the year, she'd say to me, "faith is very, very important to you" and then, "and that's something that you can't get rid of and you shouldn't get rid of it and one day, you know, it would be nice if you could integrate that in a way that is okay for you, you know, don't throw the baby out with the bath water," and so we left it, and what happened, I guess, was it came down to, I started feeling really happy, this was about May, or the beginning of May, or April, round then, oh just before I went to L. I had a real conflict about whether or not I should go to L. because the last time I took holidays and whatnot, then I came back and I couldn't find a job and, I was really scared that if I went to L. and just enjoyed myself for a month, just for me, spend a thousand bucks and just go, lie on the beach, that I was definitely going to be punished for it, it meant that I wouldn't get a job, or I'd come back and I wouldn't have enough money to live on and it would serve me right and all the rest of it, and I tied that in very strongly with God and I also tied in everything along the way strongly with God, but as my ideas were changing and I was starting to accept myself more, then I was starting to be less punitive, and God to me was less punitive on me, but this is about the time when I started to look at it and, because then I went to L. and came back and of course none of those terrible things happened and I had dealt with, basically, all the relationships that I wanted to, I was successfully going out with all sorts of different men and having all the kinds of relationships that I want right now and I don't know, I was just doing everything that I wanted to do. And I started not being able to sleep at night, I had a lot of energy, I was really happy, and yet, my faith is really, really important to me. I was going to church and having a harder and harder time going to church because their ideas weren't jiving with who I was now. Before I just accepted all that kind of stuff, not the ideas, but I accepted their punitive kind of way of conveying God's messages and Christ's teachings and now it was going against, like I'd worked so hard to stay out of that and get out of that, and I didn't believe that about myself any more, it was hooking into that and I was finding a real conflict and so I started trying to go to another church and that didn't work, and it's like I was losing God, in the sense that I was getting really scared that I couldn't just be who I was before God and who was I going to be then? Like, I had to be me, now, there's no going back for me, I won't go back now, so if that's not okay before God, then I'm in real trouble, like I was in a real paradox, sort of a double bind. I could be a Christian before God according to the old rules and lose myself, or I could be me according to my rules and who I want to be and lose God. So I was starting to not be able to sleep, I was starting to have anxiety attacks, I'd be walking through Safeway or something and I'd feel really happy and really free and sort of really alive and all of a sudden I'd have a real anxiety attack and God! Guilt and "I can't be this happy and I shouldn't be and God's really going to get me for it and God," you know, like "what's going on?" And I'd feel really, just guilty and immoral, just really guilty and I wouldn't be able to figure out why and then I'd go back to S. and we'd look at it and it's like, I was having this internal conflict and I had to pursue it or my anxiety attacks were going to get worse and worse and worse because what I was living was who I was and believing that I was going to get punished because of it. And yet I had to live it because I just couldn't go back to the old way, I was really caught. So we started to look, I was still afraid, but we started to look at it really slowly and it's hard, because I don't want anybody to tell me, it's like I'm testing it out, it's like I'm experiencing it rather than going and finding someone who believes the same way as I do, like who in this world could tell me that what I'm doing is okay? And there isn't—-it has to be me, before God, and it's like little tests of who am I before God, God and I, or something is happening and
I can't figure it out, I can't put my finger on it because I'm not doing a process, not setting out and doing specific behavioural things to test God out or whatever and she even suggested that I, you know, here's somebody you might like to go and talk to and I just don't want anybody telling me any more how to be, and so I'm not seeking anybody out. It's also, almost like I know that I can't, somebody else's, who am I going to believe, anyway? I mean, why is their word going to be any, I can tell myself that I'm okay and that what I'm doing is all right but I'm not going to believe, I can't believe me, like I'll believe somebody else telling me that my lifestyle's okay or that I'm accepted before Him, it's like it's an experiential thing now, I'm probably in about the third month of it.

C: And it really is something that you're exploring for yourself with her support?

M: With her support, and she, there again, she questions over and over again, just like she did with my Dad and my Mum and reframing it, let me go over and over and over it again, one of the things she says, "well okay, what if you're wrong?" you know, "what if He doesn't accept you for who you are and that what you're doing isn't right and that you should be following all those rules?" and whatnot. You know, she gets me to go over that, because if that's true, if I should be following all the rules, well I can't follow the rules because I keep breaking the rules because everybody does, so I'm doomed from the start anyway and ah, screw that. And what if I'm right, well fine, then that's just great, and when will we know, how will we ever know?

C: So she's playing Devil's Advocate for you, too.

M: Yeah. And it's true, how will I ever know? So I have to know for me. I have to do what's right for me. One way I lose myself, and the other way at least I do it myself and, so it's like a leap of faith, the Bible says what it says what it says. And it's only the faith in that in the long run, in terms of am I going to believe? And have the courage to be a Christian. To be a true Christian, you know, to really be who I am before God and have the courage to do that and not to box myself in with all the rules, so that I take the safe way, ... brings me, ... to have the courage to take the risky way but keep me and, yeah, so right now that's where I am now is making that stronger. I see myself step by step, not putting Him to the test, but being me and, in the beginning I was being me and hoping like hell I wouldn't get zapped out of the air, you know, figuratively, I mean not literally, and then slowly watching, as I accept who I am and what, and I see that who I am doesn't determine whether or not I get a job, doesn't determine the good or the bad things that come my way like because I am a certain way God will give me this and because I am a certain way, He won't give me this or whatever. That's just not happening. And I think that's what's reinforcing my faith that it's okay to be who I am, like it says in the Bible, I mean, going to have to just, I mean Christ died for past present and future sins, so it's up to me, and it's like it's by faith, that you're saved, you know ... to me, my faith is what, to believe that is what I'm developing, you know, watching it happen. It's like I'm not setting out to, I don't know, some change is happening really, really slowly, and she's reframing everything that I bring in for me, for accepting myself, and accepting that and putting me, yeah, Devil's Advocate, I'm in that position where, "Oh, how are you ever going to know, M?" "I'm not." "Okay, then." It's really scary to me, 'cause one of my biggest fears is that if I am myself that God and I can't live in the same world, there isn't room, one or the other of us has to go, and that's what I've
experienced all my life, one or the other of us has to go, not with God, but with relationships and now God is like a, that's my primary relationship, that's where I operate from, so if I can get that to be truly accepting, if I can truly feel that acceptance by God, then I think that I can start to build up in that that's sort of a basis of who I am and a basis of where I want to go and for S., I mean, when I see that with S., it's like she was the pivotal thing for it, all the old crap and the old ways of relating and she took all of that and turned it around at zero and now we're rebuilding it, but we're building it with God and God's going to be the basis instead of people used to be, like my Mum and my husband whatever, they used to be the basis of whether or not I can be accepted as a person, and now if it's me and God then it's my faith in God that I'm going to be building on, faith in God's acceptance of me that I'm going to be building on and to me that's the cornerstone of everything. I mean it's the foundation of who I am. And that'll be built solidly, you know, like it will be a real solid core. So I mean it's just totally a spiritual sort of experience, I guess, and she doesn't see it, I haven't told her, but I'm sure she doesn't see it in that light, 'cause we don't share the same spiritual convictions and she doesn't understand a lot of what I'm going through in terms of God, but she just sees who I am and reinforces that more and more and more all the time and helps me see that part of me and the part that God wants me to be too.

C: So she's always there, she's always supporting, she's always facilitating, mirroring?

M: Yeah. Where she has the power to do the opposite. You know, I've given her that power to do the opposite, I mean, whatever she says, not as much now, but now I trust her so I do give her that but I think she has had a lot of power, I gave her a lot, to do the opposite and that's why I see God's guidance, or His love for me, or His guidance in that, it's very selective. And I feel so fortunate, so, so very fortunate.

C: When you look at that, you can see, or feel that you are loved?

M: Yeah, oh yeah, yeah, I really can. It just amazes me that He would care about me so much to do this process so gently, well, I mean it was a fucking painful year, but to do it in a way that was a hundred per cent for me, even when I look back over the whole process it helps me to trust Him now, to go through what I'm going through with Him. It's like He led it all up anyway, up to this point where I could trust the fact that He cared about me so much that He would, that I went through all this all year that just reinforces now what I'm going to go through. Well, . . . sort of making peace with God, that's how I see it, so . . .

C: I'm getting a sense in many ways that, there has been a transformation, that's really clear, and that you see that as being an ongoing process that you're still working towards building who you are and who you are in relationship with God and it's still like a journey that you're on.

M: It is, it is . . . It is, I see the transformation as having occurred. We covered all those aspects, I mean, everything is different and now I just see the building of it and the developing trust between God and I and that relationship. And as that relationship's developing, so are others, like I look around me and in my own counselling, counselling women at my work, my compassion for them and my understanding of them—-I just love it, it's just right, it's exactly what I want. I can see now how, because of the
transformation all areas of my life are really full and, it's like a new chance, which is really interesting because I decided that I would change my name, because of that. I've always been, I've used my maiden name and it was such a terrible childhood for me and whatnot, like I have three names—my child name that they call me at home is M. (diminutive of full name) and when they're really pissed off at me it's M. (similar to present name) and I call myself M. which is the adult, that's who I want to be and that's who I've been since I was about seventeen, was M. and on my birth certificate I'm M. (similar name) and I didn't, I just feel like I am a new person, I'm a different person and I want to change the spelling of my name and also keep my married name because I like it better and it's like, the old person, the person who I was for twenty-nine years, it no longer exists, that's how I feel. It's like I am M. (middle name, married name) that's who I am. I'm going to change everything, I'm just going through the legal stuff today, and I'm changing everything on everything I own, that is who I am and that is who I'm going to be, it's like for the first time in my life. 'cause when I was a child I changed my name to N., that was in Grade Three, because it was too painful to be who I was, I mean, the abuse. . .home stuff, I couldn't be that, so I changed my name, told the teachers that I was now N. and, and it was incredible when I look back on it and there was one other name I changed my name to, I changed it to my middle name in about Grade 5, told all the teachers that my mother had changed my name, and then again when I was seventeen and I changed the spelling of it to M. Not the name, but then people saw the spelling of it was different and called me M. as I went into college and all that and I kinda liked it and I just did not want to be, it was too painful for me to be M. (similar name) or who I was in my childhood, I just couldn't handle it and so it's significant to me now that I've come all this way, twenty-nine years, and finally, I never changed it legally, and I finally found out who I am, in this process, and now I want to be who I, I want a name and the name that feels really right to me is that name M. (middle name, married name), and that's what I'm going to be. And so, it's sort of neat, to have gone through the transformation and actually come to a point in thirty years that I've found a name that I'm going to be for ever, I don't have to change from N. to (middle name) to M. (similar name) to M. (diminutive), you know, I want to be other people. I am now just me and the integration of those two people when they came together and this is who I am and now I have a name and that's it! You know, it's really significant to me.

C: That makes sense to me, yeah, like putting a seal on it.

M: Yeah, yeah, like it's over, I've found myself, this is who I am, let's go on from here. Sort of then we'll do it legally and we'll change it and we'll make it real and it's like God. . . .

C: (inaudible)

M: Yeah, it's like a new life. I was wondering how I was going to get, if this in fact was a transformation thing, how I was going to get the information out, but every time I talked about it to anybody it really was to me, it really is, and so, like even when I talk about it and when I remember what happened. . .

C: Something I wanted to come back to briefly was just when you became a Christian long before you started this relationship, so I'm not sure exactly what I want to ask but
it seems like there is some connection there, probably, to the transformation, if not to the relationship itself and I was wondering if you would just give me a bit of background about what happened with that . . .

M: About when I became a Christian? Well, I was twenty-three, I had been in a relationship with a man that I was living with and I'd ended the relationship, similar to my marriage. I guess I was really disillusioned. I was in my last year of university, I was really disillusioned. I was thinking, oh, okay, I'd met this man who I really, really liked and he was the epitome of everything I wanted and if that doesn't work, then, okay, that relationship didn't work, so there is no other, the relationships obviously aren't where it's at. What's my purpose for living? Sort of, I live, I die, you know, in between I get married, I get divorced and I have a couple of kids and I work, and who cares, like, why? And it was at the point of leaving that relationship that I started questioning myself. I'd always questioned the purpose of life, but then I started really being, was ready to give up in terms of, not suicide, but really to give up looking for anything, give up this ridiculous plight and I was walking along, let's see. I went to the doctor, I started getting sick, started losing weight, was taking about eight courses in school trying to get finished and I was working about three days a week at Safeway and it was in A. and I didn't have any money and I'd just broken up with C. and I started getting sick, started losing weight, so I went to the doctor and he said that I was starting to get anorexic and that I had to start putting weight back on 'cause I was about a hundred and five, a hundred and two pounds or whatever, which isn't too bad but for me it's starting to get thin, and if I lost any more weight he was going to put me in the hospital. Now and Christmas was coming up and all the rest of it so I was feeling really, like what am I going to do here, not only do I have all these other things going on but now he's telling me I have psychological problems, too, 'cause anorexia, I thought "fuck!" So I was walking home and I remember really clearly walking home and the cold day and I remember looking up to the sky and saying, "Now look, I don't believe there's a God, like I don't believe that, but if there is, and if you do exist, I give up. I've looked and I've looked and I can't find a purpose, I can't believe, I can't. I give up, look at all these things in my life, I can't do it any more. If there is a God, I give up my will to control, my will to look for this, my will to live, my will to live!" And not that I was going to die or commit suicide or anything, "I just give up that will to live, I just can't, I'm just not going to do it any more. So if there is, then show yourself to me, reveal yourself to me, because I don't believe you're there" and I truly did just give up. And I remember going home, and this had been like, for three months I was losing weight and I remember going home . . . feeling really hungry, thinking oh this is really strange, feeling really hungry . . . and then I couldn't get the word, the word "God" out of my mind, and to me that was really scary 'cause I'd never thought of God and I didn't want to think of God and it bugged the shit out of me that thinking of God, it bothered me. And the knowledge, and "God" out of my mind, just the word, but the knowing of the word, it was a weird experience and I was really sort of panicky and kind of like, what is happening to me?

And about three weeks went by, every day I was thinking, I couldn't get that "God" out of my conscious, and I tried not thinking about Him, not like I thought about Him as a person or anything, just thinking about the word of "God" and I was really panicky and stuff and I remember going into a Catholic church after about three weeks and going through one of the masses and it just didn't make, I didn't understand it, they whipped through it in half an hour and you're out, you know, having done all
your shit, and I just thought oh, that didn't, that's not where it's at, and yet I still couldn't get God out of my consciousness. So I remember walking downtown, this was after about two months, and I was starting to put on weight at that point, and be really hungry, and it was just great, to me, and things were going along okay and I remember walking into a Bible bookstore downtown and just looking around and, because of this God thing, I wanted to figure out what the heck was going on and I remember picking up one of the bibles and it said if you think you've become a Christian, if you want to become a Christian turn to page two hundred and whatever, which was Acts or something, I don't know, but I just knew the pages, turn to the page and it said that God so loved the world that he gave his own son, so I went through that, and I read it and then thought, well this isn't what I'm experiencing and it's not the Bible, it's God, there's something with me and God that's going on but I read through it said, this is the sinners' prayer, whatever and it is through Christ that you come to God and I thought nah, so I put the book back down, and left.

Still, the same thing, couldn't get it out of my mind, it was about four months later that my Mum phoned me and said "Why don't you go to the Alliance Church?" "Church! Like come on, haven't been there since I was thirteen, Mum, come on". She said, "Well, I just hear it's a good church" and I said "No," hung up. Sunday night, the following Sunday night, it was about forty below, I had exams, this is in April, forty below, I had exams, it was a terrible night, and I thought "Ah, I think I'll go, maybe I'll just go to church" so I look up in the yellow pages Alliance Church, and there was about five of them, and I just sort of picked one, not even knowing how to get there, 'cause I didn't live in A., I was just going to school there, and not knowing how to get there or anything and I just picked one, and decided okay, I'll go there and I'll just go to the bus stop. Church to me starts at seven o'clock, so I thought that's when I would go, I mean that's how I remembered it, sort of thing you did, and I just thought, I'll just go to the bus stop and ask the bus driver how to get there. I went to the bus stop and I was standing there, it was really cold out, we were just freezing and this is really cold and I was all bundled up and I had exams and I was tired and wondering what the heck I was doing, why was I going to church, I didn't want to go to church, but you know, I was still on my quest because I couldn't get God out of my mind and I was standing there and this lady was standing there, and she was about my age and she, and I said, "Do you know if the whatever bus it was, do you know where it goes?" and she told me and she said "Where are you going?" and I said well I'm going, and I gave her the address, not the name of the church, she said "Well that sounds like the Alliance Church" and I said "Well, yeah, I mean, yeah, it is, do you know how to get there?" and she said "Well, yes, that's where I'm going." And I thought "Oh, fuck! This is too weird for me." She says, "Oh, do you know Christ is your Saviour?" and I thought "No!" you know, "leave me alone, you know, I'm not one of these religious fanatics." And so she just stopped, she didn't say anything and she just showed me how to get, she sort of took me there and it was three bus transfers! And I didn't know that before I got on the bus--three bus transfers, it's way out to hell and gone, way out the other end of the city, freezing cold, I'm thinking, God, so anyway, we walked into this church and I thought this was really weird that she would be at the same bus stop at the same time, and it turned out in the future that she never, she has a bus stop right outside her house and she happened to be at a friend's or something that night and she decided to go to a different bus stop, I mean it was a one chance, she never was there again, ever, it was just a fluke, and she took me in, and when I walked in the church it was a small church, two hundred people, it was small, it was warm, it was quasi-conservative, it was evangelical but it was between
Anglican, which is what I was raised in and charismatic, it was between them, so it was fairly conservative, it was an upper middle class neighbourhood, so I felt comfortable immediately, with the people and what they were doing and I walked in, and she introduced me to all sorts of people and I sat down feeling really conspicuous. I sat down, and as soon as the minister got up and said, you know, welcome and all this, and described the born-again experience, he talked about something about God in our minds and not being, and once we know God you know God, it's like knowing another person, you can never not know them again. And I just knew, I mean, I just knew that I'd become a Christian, that I'd had that experience with God, it was so neat to me, because it wasn't another person telling me about God, it was like God found me. It's like I was ready for a relationship with Him, I'd given up my will to run the show and He was receptive to that as soon as I wanted, seek and you shall find, and that's exactly what I'd done. I mean I did, I was seeking and I found and He found me, and He knew at what point that I was truly ready to believe and have Him sort of lead me and show me then at that point, show me that, yeah, that Christ was the way to God and that he did give Christ so that I could know Him again and I didn't have to be, you know, just totally accept me, if I accept your Christ, you totally accept me because there was no more sin, like I could do it through, he was the sacrificial lamb and that was all there is to it. And so the acceptance, you know, was that oh, that's what I'd done and it's like He started over a period of eight months and then step by step showed me the decision I'd made and that Christ was a very important part of that decision, and now I could recognize that and just, and the Bible bit, about the Bible bookstore, not knowing why I was there, what I'd read and ... it didn't make any sense to me but it did to Him, like He knew, you know, this is what I've given so that you can know Me so I want you to go through that and at least have knowledge of that, and we'll put it all together later. Which is what happened in that church and I just was just, then I knew it all fit, like it all came together, and so that was my conversion experience.

C: So your relationship with God, it was like, that started before your relationship with S. and yet the relationship with S. took you another step toward God, in a sense?

M: Oh, yeah! Like, my relationship with God in the last six years, okay, I ought to say the last five years has been one of me trying to be good enough. I turned God then into my parent, at that point and took away from the actual experience, I mean the true God and I took away from that and turned Him into my parent, which is the only way I knew how to relate to Him, 'cause how else do you relate? I mean, I just didn't, and I've read the Bible, I've gone to Bible College, I know a lot about it, so it's not like I don't know the head knowledge, the experiential part I still was relating to Him in terms of parental authority figure and this is what parents do to their children and if I was a child of God then, and so it's just been within the last year, like with this experience, that God has taken me one step further and showed me that He is who He is. He's not my mother or my father and that true acceptance, He truly accepts me like He did in the beginning and I got away from that and I followed the church's rules and I did all those things and I thought this is what you do to be a good Christian, 'cause that's what the church tells you you have to do and I got away from God. And now, it's like God's bringing me back slowly, I mean six years of pure hell, I'm back to, okay, square one, I'm back to His total acceptance of me as a person and His willingness to hear my cry, to hear me, want to know Him and have a relationship with Him, and we're right back to square one and it's like I had to go
through all that, and He used S. during the year and that to totally transform me, back to "This is how I made you, this is how I want you to be, not follow all that crap, just love me, have a relationship with me, but let me love you, just you and I" and, oh, that's right, oh, really.

C: Feels really good.

M: Yeah. So, it's just ....

C: I had a couple of questions that I wanted to ask about your relationship with S. which I have a sense you've answered but I wanted to check, so I thought I'd do that now. One was, kind of how and when did you know that S. was your mentor, that she wasn't just one of those people that helped you change something, like a behaviour, or solve a problem?

M: I think I knew when I came back from L. I think that was the first time I knew, after I'd been away for about four weeks. And then she was on holidays for two weeks so it was six weeks before I got back and it was at that time when school was finished in April, it was at that time that everything started becoming integrated from the year, during the year, started coming together. And the quiet time in L. of not doing anything on the beach and letting all that be processed, ... processing, right. I remember coming back, the first time I saw her after that, and telling her just how truly happy I really was, how, inside of me, I felt really strong and also just a true inner happiness. And it was at that point, I saw her, she had tears in her eyes and it was like she knew and like everything she ever hoped, she'd hoped and worked hard for was, I was it and that she could really rejoice in the fact that she'd given me my life, and that I took it, but that she really facilitated it and then I could. And it was at that point that I knew that she had a huge part to play in it all, like it wasn't just me, without God, at this point I hadn't explored God, right, and it was at that point that I started to see that, this wasn't all just me here, there was a huge "You did it!," and I guess because I felt, I feel so happy and I feel so full of joy, that I just felt a real debt to her, I'm just indebted to her—what she's given me. I'll never ever forget her, it's like she's given it to me and God's given it to me but she is the person and, I mean I know God will give me good things but she's the person who did it and she consciously did it, she saw in me something that was worth saving, working hard for and then to see the joy on her face when I am everything I could be—-that confirmed to me that, oh! There's something else going on here, it's not just a counselling relationship or arrangement. Yeah.

C: I'm glad I asked that, that really helps. Were there occasions when you questioned whether she was right for you, whether she was the right mentor, or maybe before that, the right therapist? Were there times when you weren't sure and you really wondered and doubted?

M: There was one time, well there was two times. One time when she was sick, and tired, and it was three-thirty in the afternoon, it was Friday afternoon and I was frustrated and tired and not knowing where I was going and what I was doing, I can remember the specific incident and I remember that we got into almost like the same role, although she was very validating, I felt she was frustrated and got into a role that my Mum and I would get into, sort of a victim-rescuer thing and it was at that point
that I questioned whether or not the relationship was now turning, that we'd set something up, if she would be strong enough to stay out of that, or if I would have to stay out of it or if I then had to counsel her, you know, and it was just that one time. I can say that's the only time in the whole year that I've ever had any doubt at all and it was right after L... long time... sort of been, it's never been everything that way since. There was another time when I just started exploring the stuff about God that I thought nobody can ever, because she's not a Christian and she hasn't had my experience and she doesn't know the true living God according to how I perceive Him that, how is she going to be able to, like I'm going to have to be the strong one in determining what I need for myself, how is she going to be able to decipher what's true and what isn't, and I did question whether or not I could believe her what she would say, things like I don't know, I don't believe in, I don't think that God is punitive, according to divorce, I think that, you say God hates divorce 'cause in the Bible... whatever, she said, but I don't believe that... see and then I would question, well, but the Bible says and, like question whether I could trust her judgement or whatever and it was just at that one point that I questioned that, and then it's like we took a different tack on it, she wasn't trying to convince me that God was right or wrong or that I had to decide what was really wrong for me. Yeah, in my acceptance before God and we had to work at it from that angle. And then, as I trusted her more and I see more and more I'm starting to believe her, like she does in fact have, that's true, God doesn't look at me and say, "You're getting divorced, zap!" Like, that's not true, so what she was saying was true but as my perception, as my trust in her for this aspect of my life, the spiritual part of my life, the general principles she shares them the same way as I do, then my relationship with her is in the mentor sense, like being able to allow, being able to trust that she's going to see the real parts of me that God wants me to look at in relationship to Him.

C: So there were times when you questioned and you had your question answered in a sense, so you were able to answer your question?

M: Yeah. Yeah.

C: Were there times when something she said or did created confusion in you, I've got two questions here and really I think they're sort of the same thing—when you experienced conflict with her, those kinds of things?

M: When I experienced conflict with her? When I felt angry at her?

C: Um-hm. It could be, yeah. When you felt angry, when she seemed to do something that made more confusion rather than less, or...that kind of thing.

M: There was one time that I can remember specifically and that I'd just gone through, my parents had just, Mum had just phoned me and said she was splitting up with Dad, this was in November, last year, and I had met her for lunch and she had just told me that my way of viewing, like you see, all my life I've viewed my parents this way and my Mum, and she just told me that, and all my life she had told me, no that's not true, like I was saying to her "You know, you guys don't get along" "Yes, we do" da-da da-da and she just told me at this point, this was in November, that my way of viewing things was accurate, that it wasn't my fault, it had nothing to do with me, but she had allowed me to believe that it was my fault all these years and that Dad in
fact had been having relations, you know, screwing around since we were little kids and she had presented him as the model father and said that we never had affairs. And we were getting all sorts of non-verbal kinds of stuff back and she had just finished telling me that my perception of this was all true now, and it was like, well who the fuck am I, then? Like, I'd based my perception on what she has been telling me all these years and it was a lie and I should have trusted myself in the beginning and that's where I got all screwed up, and it was at that point that I got really, really depressed, not knowing who I am, well, who am I, then? Like who am I, if all this is now not true, she just wiped out the last twenty-nine years of my life by telling me this, that I could now trust my perception. I was like—and I went to my girlfriend and I was just a mess, just, like I felt like I was in a coma, that's what I felt like and did not know who I was or how to find myself and she did a strength bombardment thing for me, and "who am I?" kind of exercise and we spent four hours doing that and I found out all these different strengths and who I really was and she told me who I was and who she saw me and sort of gave me an identity and then when I went to S. and I told her about it and here's all these things, you know, who I am, all these positive adjectives and all these things and this is who I am, I've got my identity back, S. said, "And what if you're not?" So I just like, "what do you mean, what if I'm not?" "Well, what if you're also, although you're responsible, what if you're also irresponsible? Can you also be that?" and I felt like all of these, my identity thing I'd just finished building up, she was tearing down, she was saying "But you're, but you can also be irresponsible, you can also be impatient, you can . . . " you know, she was saying "well, you can also be the opposite of all these things," which I've been told all my life I was only impatient and irresponsible and all these things, which I believed, which . . . no, I'm not that, my Mum has just finished saying "no, you're not, that was all a lie" and now J. had just finished building up all these things of who I was and now I'm going to S. and she's telling me "But maybe you are also those things that your Mum told you, but it's okay to be those." And I didn't want to be those, so I had a real (end of tape). Okay, so at this point I was angry but I was also really confused, well, then who the fuck am I? I just finished, my Mum just tore down all the, told me that everything that I'd built up the last twenty-nine years wasn't true, that I was in fact someone else, that I should have gone on my own perceptions, and then my girlfriend had just given me back who I was and now S. was saying that I wasn't, that maybe also I was also those things that Mum had said, and then maybe it's okay? And I just didn't want to accept it, I just was really discouraged and . . . kind of, I don't want to be that, and I want to practise being the positive stuff first and she said that she did that, she said she wanted me not to be, that all those things are all parts of us and that it's okay to be them all and that's what she wanted for me was acceptance in all those parts of me, the strengths and the weaknesses and that I wanted to be one or the other, in order that I don't set myself up to be just strength and then when I find that I can't be strong all the time or I can't be responsible all the time or whatever that I think well, I'm never responsible. But it didn't feel good and I sort of lost faith in that there was ever, I guess it was just more of reality setting in, and I didn't like it, I really didn't like it, I wanted to be able to be okay and to me that would just be having positive, just having strengths.

C: It sounds like part of the being good for God thing, too.

M: Yes, exactly, good for God, good for everybody else, not being the bad person everybody told me I was, if I could be all the strong, good things then I'd be okay.
And then now I look back and see that S. wanted me to see that it was okay to be weak and strong and that it's okay to be both and then not to set myself up to just be one or the other.

C: So there were times when she created situations for you that made you very uncomfortable?

M: Oh, yeah.

C: And then you could look back later and say, yeah, that was really important.

M: It was really important, yes. Yeah. And there was times when I was really, really sad and she didn't make it okay for me, like there was a point that I came to a couple of months ago when I realized that I was completely and utterly alone. My marriage was gone, my family, that was all gone, everything had changed, I was totally responsible for myself, and the reality of it is I might not get remarried, I might not meet somebody else I want to have a relationship with. I do just have me and whatever life I create for myself and to me that was a huge responsibility, it was just like, you mean what I make is the way it's going to be? You know, and I was just giving up my last vestiges of hope that somebody was going to take care of me, somebody was going to make me okay, and she just allowed me to. And I wanted her to tell me that it wasn't going to be this way and what she did was tell me that yes, this in fact is the way it is. And I didn't really like that, it's really hard to hear and I said, "But I might not ever have children, I might not ever get married, and it's one of the things that I want most of all, is to have a home and a husband and a family, and all that," and she said, "yeah," and then we just ended the session and I felt terrible! But it was a catalyst in me going out and taking charge of my own life and then I was spending time taking care of how I was going to meet my needs then, it was a new step and oh, if that's the way it is, then I guess I'd better do, I was sad to have to go and do it and I was depressed and pissed off that I had to take charge of my own life, but once I got into it, then it was okay, then it was worth it. Yeah, she just allowed me the pain, all the pain of realization, realizing every step of the way... go and leave me with it and I just went, oh, you've gotta make it okay for me, and she wouldn't and she'd feel badly that she couldn't, but that's the way it was.

C: So it's tough sometimes.

M: Yeah.

C: Was she ever angry with you? Did she ever express anger to you? Don't know whether she was or not?

M: Yeah, once, I think. In a real caring way, in a way. Oh when was it? It was recently, like within the last three months. Oh, yeah, 'cause I really liked this man and I went in to her and she knows about it and I went in to her, this is in the last couple of months. Well, this and this, this is what's happened with him and I was crying and I felt bad and said "I just feel like, if this doesn't work, I've just got, it's like, this is a person who I really like and if this doesn't work I really have got, what am I going to do, I'm never going to get remarried, I'm never going to," like that and she said, and what did she say, something about, "Oh, same old story, eh?" like don't
start, she'd say "yeah, don't start doing that number on yourself, I mean it's the old, "if this isn't going to work then nothing is ever going to work." And I thought "Oh! yeah, right, same old, same sort of theme that I, catastrophizing again," and she said "That's just not true" and I thought she, I think she was angry, but in a caring way, like, don't, no, we're not going to do that here, don't start doing that. She allowed that all year up to this point and she let me to go through all that kind of stuff . . . can see . . . oh no, that doesn't happen, it doesn't work there's other things, right and then when I did that, in the true sense, like I wasn't feeling sorry for myself or anything and truly believed that, it's just that, there wasn't going to be anything . . . she just didn't allow it "No, don't start doing that" she said . . . I wasn't really, it felt okay to have her do that. I guess it was at the point where she just knew that I didn't need to do that then . . . she just wasn't going to allow it and she was going to get pissed off for me, not against, not to me or against me, but for me.

C: And probably it was a point when your relationship could take that without you experiencing rejection.

M: Yeah, I didn't. I thought it was kind of amusing. I thought, okay, yeah, I guess we'd better not get in . . . Yeah, although I, as bad as it may seem to me and as much as I don't like it, that's not the tack to take, let's not go that route, let's go some other. So that's the only time.

C: Ah, I think you already answered this, but I am not, just want to check anyway—how and when did you realize a transformation had taken place? I think you talked about it being when you came back from L.

M: Yeah, yeah . . . when I saw the joy in her face and realized how truly happy I was, how really happy and like the joy I feel, and the fullness of who I am and just sort of, the life! The energy that I have . . .
Interview #2 (Case M)

C: Okay, you’ve had a chance to look back over the transcript and I was wondering how you felt in reading it? What kinds of reactions you had?

M: More a sense of, "Oh, that’s where I was." It feels like I’ve gone so much further now.

C: Yeah, because it was some months ago.

M: So it excited me again to read it over, and it reconfirmed that I had in fact gone through that process and that it was so important to me, that she was so important in the whole thing. And that I’ve gone through further changes. Like I look at that and I think, "Oh, jeez, I was sure naïve!," like I’ve grown a lot since then.

C: Yeah. At the time when we did the first interview you were pretty close to the experience. Far enough away to see that there had been this transformation, but still pretty close to it, and now you’re able to pull back further and see where you’ve gone since then. I’m really glad about that, it really helps. So there wasn’t anything specific that didn’t make sense, or that you wondered about, or wanted to clarify?

M: No, it all made sense, and it all was where I was at at the time, yeah. So it was good.

C: Great. What I’d like to do is quickly go through the transcript and ask you just a few questions where I wanted some elaboration or some clarification, if we could do those fairly briefly, just sometimes there was something where I wasn’t quite sure what you meant and also I wasn’t sure if the theme fit with what you were trying to say, so I’d like to clarify.

M: Okay.

C: Okay, right at the beginning you talked about how you’d clicked with her right away and that it was like something in you recognized something in her. And I wanted you to tell me a little bit more about what that experience was like, how you felt it, where in your body you experienced it?

M: Well, I remember coming out of H’s office and H. taking me to introduce me to S. and saying that "this is M. and this is S. and you’ll be working together" and I remember as soon as I saw her, it was like, I guess, I felt it in my chest, at least that’s where I can think, sort of deep in my chest, or up high, that I just knew that, I mean, she was pretty, she was petite, I just knew that I was going to be able to work with her, that we were going to get along, that it was going to work. And it was not even on a conscious level, it’s not like I thought that at the time, there was just that connection, it was like a bond, it was exciting, like, “Okay, this is where I’m to be.” And it’s not even a words thing, it’s more like an experience of, that it was right. I mean, that’s what happened at the time and then even in our first meeting it just confirmed to me that that’s where I was supposed to be, just because of the kind of person she was and how we just clicked right from the beginning, just fit, we had an understanding of some kind—the way she spoke I could understand her really well, she
understood me, right away, didn't really have to work at it, it was just there.

C: So would you say that understanding, in some sense, then, was on a deeper, more profound level than just matching values and lifestyle and those kinds of things? It sounds like for you, there was that response. Are you also saying that that's true for the two of you, as far as you can see?

M: Yeah. Like it goes both ways, you mean? Yeah, I do, because she's told me a few times along the way the impact that I've, or what I've meant to her, but not, just in little, tiny areas, like she'll say that she was a bit in awe of me at the beginning, or that kind of thing, but she didn't tell me this till later. And she used it in forms of therapy, of how other people might see, or whatever, and it was like that bond, or affinity, was there for her too, it was like right off the bat we were workable people, or working people.

C: Um-hm. So there was some kind of really deep connection, though you didn't even really talk about it in so many words?

M: I didn't know she had my values, I didn't know any of that, I didn't know we had any of those extrinsic things in common. We just connected at some kind of gut level, or some, yeah.

C: What is the feeling, if you could put an emotion to it, that you have with that connection?

M: I was thinking of rightness. Peace, like a centredness, peacefulness, or a strong, I have this image of a cord going from her to me, it's like a strong bond, or cord, that was just. So to me that would be like strength, some kind of strength. So that would be the feeling, some kind of power, or strength, centredness. And peace with it, but a strong peace, like a really strong cord.

C: Great. That sounds fine, that's the kind of thing I wanted to clarify. Okay, you talked about how she reparented you and I kind of assumed something about that because it's something that I've experienced also, but it's not something that's part of everybody's language and I was wondering if you could say more about what that was for you?

M: Okay, it's like, all the messages that I've ever gotten as a child, and all the things I've grown up believing about myself, she took everything I said, she took and reframed it, taught me that it could be different, so she took a role, because I had a very critical upbringing, so she took the role of my parent, and reframed it the way it could have been, or should have been, and so I felt all along the way, that I had been reparented, because I started to believe those things about myself, the reframe, and incorporated them into my life as if I had been parented like that, that nurturing way, the first time. And so they became part of my transformation, a part of my life. So that now I actually believe that I was parented that way and I can only intellectually see that I wasn't. That the feelings now are of being parented, I have the nurturing feeling, that I'm an okay person, that things are good and I've got a strong sense of self-esteem, and only in my intellect now is it true otherwise, like I don't feel those negative feelings any more, I feel the nurturing, so she reparented in that way.
C: I see. Would you say she filled in a gap in, something that you needed in order to feel like a whole person, an okay person?

M: I would say that she took every area that I presented, everything I said, and turned it into a nurturing, so not filled in a gap, but redid my whole childhood. Only by what I was saying, I was not even saying about childhood experiences, but what I was saying about what was going on for me now, those were sort of with messages of stuff that in my childhood, like, "Oh, I feel this way and this way" about now, and she’d redo that, in doing that she redid my childhood at the same time. So not really filled in a gap but actually redid it.

C: I see. Something I more wanted to check than wanted an elaboration on—several times during the interview you said something about how she gave you back yourself. "She gave me, me," those kinds of things, and what it seemed like was that you had a sense of a whole self, of a healthy, okay self that was inside of all of this other stuff, and I wanted to check. It wasn’t like you were totally new, and that’s the way you talked about it, could you clarify that?

M: Oh, no, I didn’t have that. I only had an idea, no, actually I didn’t have any idea who I was. Underneath it all I must have, but had she not been there and pointed out, peeled back layers and got to the real me, it was like finding myself for the first time, is what it was.

C: So certainly you didn’t know consciously.

M: No. Right, I didn’t know consciously. Oh, and I didn’t even know that that’s what I was looking for. So, no, it was like I found myself for the first time.

C: Okay, and related to that, you mentioned something about learning assertiveness, you said, "Well, not really assertiveness. It came from a core part of me." What did you mean by "core part of me"? Is that the same thing?

M: Yeah. The real me. And as I began to see me, I began to live me, and so I see that as assertiveness, I guess. I framed it in asserting my self and my rights, or whatever, but I began to see the real me and I began to try it out.

C: Okay. This is something where I’m not sure if there’s a relationship or not, but I wanted to ask you. And this is, at one point you talked about becoming aware that you were in charge of your life, and I wanted to know if that related in some way to the spiritual aspect of the transformation, and if so, how would it relate?

M: Yeah, it did because I was always scared, and always felt more out of control, because I wasn’t in touch with who I was at all, I always felt like I was out of control, understandably, and I think I projected a lot of that onto God, that my being out of control meant He was in control, and so whatever happened to me was out of my control, and He was doing things to me or not doing them to me and I could never predict what He would do next or what He wouldn’t do. So in a way, it took a projection off of God, and put it more back on me, my ability to control my life as I got to know myself better, and then, at the same time, allowed me to be even more connected with the real God, with my real faith and my understanding of what God is.
and integrate God and my spirituality into my life, rather than me being taken over by spirituality, sort of, external forces. It's more like I can live, have a relationship with God now, instead of me being a puppet and Him doing all that.

C: Since you've mentioned integration, could you elaborate a little bit on what that means to you now, integrating your spirituality with your daily life?

M: It means that the core part of me, like me, as a unique person, I am the way He made me, like I'm becoming more and more the way, a stronger and stronger core, so more of the way He made me to be. So it's like we can work together instead of Him telling me what to do, or directing my life, or just circumstance. It's like, I decide, I can decide and know that I'm deciding things in relationship with him, it's like we're doing it together, because He made me the way I am, so the more I reflect on what it is I really want right now, and act on that, I have a real strong knowledge that that's in line with what He wants. Rather than trying to second-guess or what does God want? It's like what do I want, and knowing at a core level if that's what I really want, that that is in line with what is the purpose of my life. So it's encouraged me to get more and more in touch with me, and make that core stronger, because then I'll know where I want to go and that is where He wants me to go.

C: I know this may be a hard question to answer, because it's not something that's easy to put into words, but how do you know? What is it that tells you that you're doing something that you really want to do, and that also feels right, "yes, that's what God would want me to do too"?

M: It's like an intuitive sense, like, I mean, I use different mediums to do that, but when it comes right down to it, like I use all sorts of different mediums including meditation and that kind of thing, but when it comes right down to it, they all funnel into, they're all mediums to get me in touch with "What do I really need? What do I really want?" -And they don't have anything to do with circumstances, although circumstances may be for or against. Can I give you an example? Like, for example, I want to go to Greece in July, but the circumstances are, okay, first of all, I don't have the money, okay, so a lot of it's intuitive, knowing what I want right now, knowing, "okay, is that something I really want to do? Is that really important to me right now?" and all my instincts, all my feeling keeps coming back to, "Yeah, it is. It's really important for me to do that at this time in my life." Like it's just there, all the time at a core level, I really want to do it, yeah. Well, it's like stepping out in faith and saying, "Okay, well I'll ask for the time off at work. Okay, I got that. Okay, so that's one thing out of the way, one thing more towards going, than not going," like I just sort of go with, first of all what I want and then see circumstance fall into place. I don't know, I don't make a lot of decisions on whether things are, "Okay, yes, I have all the money ahead of time." Sometimes it might happen that way, all the money ahead of time, you know, "everything's worked out perfectly, now I'll make a decision about what I want." It's like, I make that decision first and then go out on faith and watch other things fall into place. I have an active part in it, you know, like getting someone to rent the house, that kind of thing, but I watch people come to me, and I watch opportunity come to me, I watch everything fit into place, after I've decided that that's what I really want to do.

C: Yeah, and that's like an affirmation
M: It's an affirmation, it does, and then circumstances will just sort of weave in and out and provide a way to do that. And if they don't, well, it's never been "If they don't"! They always have! So that's how I, again it confirms to me that I'm on the right track, if I go with the core me. If I'm not going with the core then things are all, everything's, and I'm out of whack all the time, getting anxious and upset and irritated, and I don't want to do this and I know, I know, and I have to consciously go against what I want. It's practice.

C: I wanted to tell you, sometimes when you say things like that, you could be me speaking. So it's affirming for me, and also validating of this whole thing. Yeah, that's exactly my experience.

M: It's so exciting, a really exciting way to live.

C: Okay. You said at this time, "Our relationship isn't spiritual or anything like that," "I didn't come to her for that," "I don't know if I can tell her about that side," and I would think that something may have changed in the intervening time, in relation to that. And I was wondering if it had, or if you see it differently now?

M: No, I don't. I see it differently. I see that . . .

C: Something you said in the first interview was something to do with the fact that at first you weren't really sure that you wanted to deal with the God issue at all, with S., and then it started to look like, yes, you could really trust her in that area, too, even though you didn't necessarily have the same beliefs, so it sounded like the beginning of another level of relationship between the two of you?

M: Well, as long as we stayed out of theology, as long as we stayed out of that, if she stayed in a counsellor thing, and she just kept reflecting the stuff to do with God, fit into what I was going through, then, yeah, I transformed, and I went through that experience, and I have come out with, really, a lot, you know, I resolved a lot of that. But our relationship hasn't changed spiritually, like I still find that she doesn't hold my spiritual values or beliefs, but I sometimes feel like I'm a mentor to her, I've given her a different perspective on spirituality, because of some of the things I do bring. But I withhold a lot of my spiritual experience from her and just deal with, "I'm having conflict in these areas" or yeah, if I'm having conflict in various areas of my life, like sex, or something like that, you know, sexuality, and I'm projecting shit onto God, then we'll look at why I'm projecting it onto God and different ways to find out how God really does view this, like, ways that I can explore my own spirituality, that's what we do. We don't have something between us that we have an understanding. It's just that she totally respects my beliefs, but I don't think she follows them.

C: Would you say, in any sense, and this is jumping ahead a little bit to the themes, that, in the area of spirituality you may have gone beyond her in a way?

M: Yes. Yeah, in some ways I feel she's threatened by it. By my view of spirituality, because of her own, because of something in her that she hasn't resolved yet, her own spirituality is something I don't feel that she's looked at in great depth. She might be starting to explore it but I feel like I've gone through it, I've gone on, and I've deepened my spirituality in a great way, and she's given me a lot of that, but it's
way past where I think she is. She's helped me resolve some of the issues that I don't think she's started, she's resolved. So it's quite interesting to watch, that she can do that, and yet still not have resolved her own. Yeah, but it's neat. I hope I've given her something.

C: Okay. Yeah, earlier on, we talked about that to some extent she was very like you and in other ways she was very unlike you, and your family. Did I get that right? "To that extent she must have been very different, both from you and from your parents". "That's right, yes. She was very opposite to everything I was saying about myself" and also what your parents were saying about you. And I know you've talked about that in some senses, in terms of you having those negative things in your head that you'd been told and that you had believed. What I wanted to ask you was, as a person, how was she different?

M: I don't think she was, when I think back now.

C: So she's more similar to you than different?

M: Yeah. She's more similar to me than different and also she had to work through a lot of the same issues that I've been working through. And also I think it just made her stand, of her having worked through some of those same issues made her even stronger to redo them with me. Just re-affirmed that it was right. And so I don't actually, now I see her as quite similar and similar stuff.

C: Fine. At the time when you talked about there being three parts of you, you talked about having to reprogram all your thinking and I really just wanted to clarify what you meant by that.

M: Well, there was like the Parent, the Adult and the Child, that kind of thing? We did a lot of Gestalt work, so there was a lot of, there was a Child part of me, an overwhelmed Child, weak and passive and helpless, and there was a very strong, punitive Critical Parent part of me, and then there was the part in the middle that kept both those sides from even seeing each other at all, jeez, I remember that, even seeing each other at all. And then the part in the middle, the person in the middle was more of a, I think she was, it could have been the Adult, the one that sort of weighed out everything and coped, with both sides, and kept everything, trying to keep everything even. And she went real early, she was the first one to go, or the first one to be confronted, like, "You don't need to do that any more, let's look at both parts." So that's what we did for a long time, just looked at both parts of ... the critical part, the overwhelmed part, and got both sides to be stronger and soften.

C: So it had to do with talking about the messages and the beliefs, and doing some things experientially that would reinforce the changes that you were making in that sense?

M: Well, see I would come in, in one stage or another, one place or another. I would come in maybe experiencing something in my life at the time and experiencing it from the overwhelmed Child part of me, and just allowing that to happen. And so come in, and tell her that whole experience from that part, and then seeing where that came from and what I was feeling like and reframing some of it, and getting in touch with the critical part that was keeping me there, or re-enact the circumstance, depending on
what was going on. So actually dealing with the specific helped. I mean, that's what re-did or re-programmed or whatever, the early experience.

C: Okay, I just needed some clarification on that. That's great. Actually what I wanted to say about that, it was the point where she says, "Well, how're you ever going to know, M?" "I'm not." And the reason I said I think you've answered that is because it sounded like you had said, "Yeah, I do know. At this point I do know. I've got that intuitive sense". So you've moved beyond the, "I don't know and I'm just going to have to go on faith," is what it sounds like?

M: Yes. In a way, yeah, I have. It's more, yeah, that's where I am now, it's like letting go, and knowing. Now it's more letting go, and knowing that I have the skill, and knowing I have the strength to deal with what comes my way. I've got it, it's just sort of hanging onto the edge, you know, having taken seventeen years of swimming lessons and still hanging onto the edge of the dock, wondering if you're going to be able to actually swim on your own, and that's where I am. I've sort of let go of the dock and I'm watching myself swim, and having all sorts of power and strength to keep myself up quite easily, and just being amazed and excited at it. That's where I am now. And have been for about a month now.

C: Just a comment. You say, "She just sees who I am and reinforces that more and more all the time, helps me see that part of me and the part that God wants me to be too." I was wondering, the fantasy that came into my mind was that she could see the part of you that God wanted you to be. She could see that core self, in some sense, intuitively?

M: Yeah. She saw it. I didn't see it. She saw it and yeah, intuitively, she just knew. It was like, every time, every single time for the last, almost two years. It's like she just knew how to reframe it in a way that I was going to see really who I was. Yeah.

C: Okay. This was something that I didn't really address as much earlier on and it seems like it's important, and that is the question of meaning. What does your life mean to you now? What is life about, for you?

M: Now?

C: Um–hm. Now, and in the future. How you see your future.

M: Now it's a few things. Now it's a lot of getting in touch with those parts of me, okay, I've got the core part of me, but there's other parts of me, there's parts of me that are not in balance, like, for example, I've got the vulnerable part of me and I've got the powerful part of me, the strong part, and right now I'm learning to, I see myself being attracted to people in my life, or in my walk through life, that I need to learn things about myself in them. Like I see things, like for example, with this man that I've been friends with for about eight months, and then I see things in him that I find either annoying in him or scary, and those are things that I'm finding that I need to learn about myself. For example, his vulnerability. And my vulnerability is something that I'm just, I know it's there, it's a core part of me, but I also am not as comfortable with it, as I am with my strength, my strong side. So I'm learning from
him, because I’m bouncing off of him, I’m learning to get more in touch with my own vulnerability and that it’s okay to accept that more, so I’m bringing that in more of a balance, and accepting that. So that’s how I see a meaning to my life, is that every situation and every person I run into, I’ve got something to learn from it about myself and about giving, about receiving, all that. So I see meaning in my life is that God is providing insight and intuitive kinds of growth and transformation, I guess, more congruence, or total me, by bringing me in touch with circumstances and change and people that will show me different parts of myself that need to be transformed. And that’s something that I’m doing myself now, and that’s going to be ongoing, and I see that as being really strongly done in the last two years. And now I’m able to just take off, sort of as a creative way of finding meaning in life, and excitement at the same time. It’s exciting, every new situation, every person that comes along, I’ve got something to learn, rather than trying to get out of things or trying to say, "Ooh, jeez, I don’t like that" about that person, I think, "What about that can I learn about myself?" and it’s staying in things, now, to learn what I have to learn, instead of always trying to avoid, or move on, or wanting something different. Just accepting where I am and enjoying what comes my way, and learning from it. Even though some of it’s painful, some of it’s exciting, but they both go together. Yeah.

C: Great. That’s it, that’s all from the interview. Can we perhaps go on to the themes, and talk about anything that you wanted to comment on and then there are a few things that I wanted to ask you about. So were there any comments that you had about things that didn’t quite describe your experience, or didn’t fit in some way?

M: Intuitive guidance. Yeah, I guess it’s true, once I think about it.

C: Is it said in a way that doesn’t really fit?

M: I guess I took this as saying that she gave me her ideas, well, she did give me her ideas, but her ideas, her, "Here’s something you could try" or that kind of thing? Where I didn’t see her doing that. I saw her more hooking into my intuitiveness, or intuitively sort of hooking into my ideas and challenging my ideas, like I would bring the ideas and possibilities, and say, da-da da-da, and she would intuitively hook into those in a way that would, didn’t really challenge, it’s like I came away and challenged myself, but she provided the . . . she sort of validated, she never gave concrete ideas or anything like that or challenged me concretely, it was more just her way.

C: Almost, would you say, drawing out of you something that was there?

M: Yeah, because I would say something like starting a private practice and I’d be tentative in it, but it was something I was going to do anyway, and I’d come to her and say, "da-da da-da, this is what I’m going to do, I’ve been thinking of starting a private practice, this is how I’m going to do it" and she sort of gave me, she just thought that was just great and she said a couple of things what other people had done and she said that she’d be willing to give me referrals and that kind of thing and it was like, I went away and felt more like, "Yeah, this is something I can do".

C: So in giving you referrals and stuff like that, she’s drawing on her own experience and ideas, but the idea itself is yours and she’s reinforcing something in you?
M: Yeah, and in fact, I never went back to her to get referrals, I never followed through on the idea, her idea, but I followed through on my own, so even though she challenged me and gave me ideas, that made me go away and pursue what I had already brought in, rather than her ideas.

C: Okay, so it sounds like I'll need to reword that in some way, to express that more clearly.

M: Yeah, yeah. Because I didn't pursue her ideas and possibilities, I pursued mine. Even more so, because of her own ideas and what she added to what I'd already brought in.

C: Okay.

M: The Spiritual Bond one, "recognizes that the relationship exists on a far deeper level," yeah, I did and "shared intuitive understanding," see, I consider us as having a spiritual bond, a spiritual affinity, but I don't know that she does.

C: That's okay, because all of this is from your perspective, so in some cases people have talked about it and agreed, but in other cases they haven't, so anything that talks about the two of you is based on your assumption of the other side, it doesn't have to be.

M: Okay.

C: Okay, so you feel that the intuitive understanding is shared, and as far as you're concerned there's a bond on that level . . . ?

M: Yes, oh definitely. The Growing Up part, "outgrowing the need for the role of the mentor," I just wanted to comment on that, not because it didn't fit--it does fit--and the Moving On, because that's what I'm doing right now. The growing up and the moving on, "where the mentor cannot follow," I mean that's, like two years straight, almost, I didn't miss a week. It's like every week, everything was fine. In the last month, it's really weird, she's been called to court, on the spur of the moment, so the appointment was cancelled, so I had to do two weeks just on my own and not going in, and this is around the theme of letting go. And then when I went in to her once I said, "You know, I've been having a lot of images in my mind about," you know, give her the image about letting go and all that, and she said, "You know, this morning I was thinking, 'What does M. need? M. needs to let go'." And we both came to that at exactly the same point. And so we talked about that a bit and then I got into something else and then the next week her secretary phoned and cancelled, and said, "And next week she's going to be away on holidays," and then I'm going to L. and then the week after we can't see each other, so it's like circumstance, out of both our control, it's like, circumstance has let me go! I'm not seeing her for about a month and a half, and that's the longest period of time that I haven't seen her, and also I'm finding that it's okay. It's like, circumstance forced me to, like I grew up, and now I'm having to move on and I'm feeling okay about it, like the time is right? And although I may go a couple of times again, I'm feeling like I'm okay, you know, I've got it, I've got all the experience to do it, I've got the seventeen years' worth of swimming lessons. That's how I feel. So I am moving on, in a place that, I see it as an image of her
in her spot, and somebody else keep coming to her, other people are going to come to her, but I am really moving on. It's like, I'm going, with all these things that I'm going and these challenges and these new things that I'm doing. I'm going even beyond where she is and that's really neat. It's really, really neat actually, to see. And she can't follow, because of her own constrictions in all those places. Plus I feel like, if I come back to her, I'll be bringing things that are even beyond where we are. So it's like it's time for me to move even further than her as a mentor. It's time to move on. And, in fact, somebody has come to replace her, but at a different level, another mentor, but at a different, not for the same issues . . . 

C: Will you have a relationship with her at all after this, do you think? And if so, what kind?

M: My sense of it is that there'll be a deep, a bond, an affinity there, it will always be there, but it won't be a relationship as I've known it. I may go back every now and again if I run into new experiences that I'm dealing with in the same old way. I may need clarification. I could see that in the future, two or three or four times, or if I start, yeah, two or three or four times if it's in something that I'm stuck in, but no, I can't see us, I can see us being professionally involved now.

C: Um-hm. So it might be a completely different kind of relationship?

M: Yeah, yeah. But I don't feel I need to be friends with her in that way, but I always feel like now we've got that kind of connection and we'll always be, on a spiritual level we'll always be connected. Like she was really very important to me, and is. I mean, was, is more like the word I want to go with. Like she's part of me now, . . . or a part of each other.

C: Is there anything else that you wanted to comment on?

M: The "plans to act as a mentor for others, offering him or herself freely". I am moving forward in confidence, and I'm definitely in touch with my power, and that's something I'm just getting in touch with lately. Incredible power to create my own future and coming from the core me, not just power as in "power over" but real power. But the "plans to act as a mentor for others"—I can see myself doing that but not like her and my relationship. But I see myself doing that, like, with the groups I lead and also, no, that's true, also with some of the men in my life, but they're more on a peer level, so I can't say I'm a mentor. But I am a real encouragement, I know, to other people, and they get a lot from me, from my excitement and my enthusiasm for life, so they do learn in that way, but not a one-on-one mentor formal relationship.

C: Would you say it's more like you can see yourself as a mentor, in a sense, for others, rather than actually making plans to be?

M: To be, yeah, yeah, definitely see that. And I actually don't want to be a mentor to someone else, at this point, because I've actually turned down that role with this one woman.

C: You don't want to be put into that?
M: No, I don't want to be put into that, although I've been sought out by two women within the last month, and I don't want that right now. But I do it, they get it vicariously, I think, just by being around me, you know, and they draw on me for information and stuff like that, so I am doing it but I don't want it on a formal basis. Yearning, "yearning for the depth of spiritual knowing experienced during the relationship." I feel the yearning, but it's not for that. It's like a continuum. At the time it made me realize what I was going through, and now it's more a yearning for more.

C: So to go forward rather than back?

M: Go forward, yeah. Rather than the old yearning, it's like new, it's like, more, I want more of this, this is great! So that's just about all.

C: Okay, I have a couple I wanted you to comment on because after we did the interview I slightly changed the style of the interview, so there are some things that you didn't comment on because I didn't ask for those things. The first one was Mutuality. And again, obviously, it's only from your perspective, but does that fit for you, can you comment on it?

M: Um-hm. The beginning part, yeah, just an example came to my mind, when I sent to her and said that I'd decided to go to L., like some friends of mine wanted to go over to B. camping, and she just said, "Oh!," like she didn't know which way to go on it, she said, "Oh!," like going to B. camping, and I looked at her and I said, "And I can't imagine anything worse than camping, let alone camping at B. . . . the rain!" She said, "Me neither!" she said, "I didn't know if you liked camping, but," she said. I said, "No, I think I'd like to go to L. and the hotel and," you know, and she said, "Exactly!," so we went into that for a few minutes. It's like, we enjoy the same sorts of stuff, I mean, even our interests and our ways of doing things, like we were talking about going to Greece, and we discussed various fares and the best way to do it and we both just have the same idea of what it's like to live!

C: What's a vacation.

M: What's a vacation. Not only that, another time I was talking about getting this house, and how it had all hardwood floors and it was so beautiful, and this and that, and she talked about how important her house was for her, to decorate it and the character of it, and we talked about letting go of the house per se, because you'll always find another one. You know, we talked around that, and we have the same desire for the nice . . . and all that kind of stuff. And our sense of humour's the same, and we respect each other very much, and we're also very direct, both of us are. And I can take it and she can give it and vice versa. And we do have an affection for each other. It's an affection that I think seems to be the same, like some people are huggy, more huggy-kissy, or more affectionate, or more demonstrative, and we seem to be the same in that way, like we're not very demonstrative at all. And we'll hug when we know that it's like a perfect time to give each other a hug and that has only happened about two or three times the whole time. But it's been right. And our relationship isn't one of touching, or whatever, and that feels right for me too. It's like we both have the same kind of boundaries in that, it just feels right. "Feels motivated to continue," well, definitely, "to explore the avenues," I mean, we just did that.
C: Okay. And the one right after that, the Energy Flow?

M: Oh, constantly. Constantly felt like, I mean, sometimes I felt very, very privileged, as though, actually almost all the time, every week for the two years, I felt like, I really looked forward to going, every single week, because it was an hour's worth of all her energy, but going towards me, hers and my energy combined, really moved me, really got me. I moved because of it, and I really drew on her a lot, drew on that kind of energy and her insight, and she just poured it out, at the time and it's like I took everything I could get from her. And I really looked forward to going, for that reason, and that was my experience. I mean, she didn't get anything back, other than my experience, and also the movement that I was making, I think really gave her some energy to put more energy, even, into it, so, yeah.

C: Great. How about the next one, Inner Drive?

M: Inner Drive? Oh, yeah, I feel like I'm that kind of person anyway, but I wasn't, I was channelling it, but I wasn't channelling it for me, I was channelling it more against my external forces, so when I met her it was like, yeah, it is compelling, sometimes it was too compelling. I had this incredible compelling desire to understand, analyze and solve and integrate and just keep changing, moving, grow, and I do that, my growth process is very fast, and I find that once I get a hold of something, or if I'm feeling a slight edge of frustration, then I want, "Okay, I want to know, and I want to know now" and I drive myself until I do know. And looked forward to going to her, and talking to friends and reading books, so just within, can be anywhere from two weeks to a month, that's how I know, that about myself now, that nothing lasts very long with me, so if I'm onto something, I move through it quickly. Through the pain, the anger, the depression, all of the stuff, whatever I need to learn from it I move through it fast, so I know it's not going to be six months, it's not going to be a year, it's not going to be two months, it'll be a week, or two! So yeah, but I do have a very compelling inner drive.

C: Great. Focus on the Positive. It's not something that I necessarily picked up in yours, and I just couldn't tell if that was actually true of your relationship, I don't know about this theme.

M: It was definitely focused on positive things, yeah, a lot of it was reinforced, that I'd made a lot of changes, and that I'd done a really good job, and that I was getting a lot stronger, and that I'd taken some huge risks. So it was.

C: So although there were times when you were really struggling, the focus of the relationship was on how you were making progress?

M: Moving. Yeah, oh yeah, and how far I'd come, and the things that came out of it, because I kept moving, the things that would happen in that period of time. Yeah.

C: Okay. Generosity?

M: I don't know, or affinity and stuff, I don't know what was from her and what was for me, or if they were two of the same? So, I mean, she did give generously and freely of ideas, but I don't know if that was because that was just naturally from her
and fit with me, or if she was giving to me what she thought I needed. For me. My experience of it was that it was just her and I, it was congruent, so whatever she was giving was coming from her, but it was also what I needed. Yeah.

C: Modelling?

M: Oh yeah. Oh yeah, definitely modelled. Definitely modelled for me. Yeah, definitely modelled a very feminine, vulnerable and powerful woman. Just a really, really good self-concept and just really consistent and, yeah, she did, showed me a new way of being in the world, and having worth, and that was really true, . . . she truly believes them . . . and she just is that, so she's modelled that for me, the whole time.

C: Okay, Vicarious Gratification.

M: I didn't feel I was living out, well, yes, I did, actually, when I think about it, "living out the mentor's dreams".

C: In what way?

M: Because I felt like she was giving me part of herself, so as she was counselling me, or reframing things for me, I was going out and living them, so it's like I was living her dreams in a way, I was becoming what she was, or what she had to offer me, and I was doing it and doing it successfully, and so it's like, I would have considered myself almost like the perfect client, you know, if you could have a perfect client, I guess I would be that, and as she could see what she truly believed as being really successful, I mean, as working, for someone else as well, and I would go out and do various things, and also in ways that she didn't consider herself as assertive, or whatever, I would come back and say, "Yeah, so I just told them this and that" and she would say, "Did you say that? Oh, great!" you know, and it was like, it was really neat, I was going beyond some of the things that she, I was taking some of the things she would give me and go beyond, one step further, and she'd be really excited by it.

C: Support for Integration.

M: Yeah, definitely. I'm not sure if, she supported me in integrating, for example, sexuality with my concept, my need to express my sexuality with my concept of what God wants from sexuality, and she really supported me in integrating those two, together, and which I have done, quite successfully and also my concept of me as a divorced woman in the material, and what I think God wants me to be, to bring those two together so that they're one, which is really neat, and makes me really strong in that. Although I don't know that she believed in a lot of what I thought God wanted for me, I always felt her support for me to go out and find out how I could make those two be together, in a way that I could live. Yeah.

C: You've talked about all the others that I wanted to ask you about, so I don't have anything else. Is there anything else you'd like to say, wrap up with?

M: Just that it's been really exciting. It's been exciting to do this, because it puts it all into perspective for me, puts it all into concrete terms, and it's really exciting to go over it again, too. And also to have you come now, at the end of the process, is
what I feel like, at the end of this whole mentor–protégé transformation thing. That's significant in itself to me, because I'm at that letting go thing down here, moving on and all that, growing up, moving on, and I mean, it was quite a while ago when we did the first interview and I felt like I was still in the middle, somewhere, and now I'm here at the end. Yeah, what I really feel is the end. So it's neat to have you be here now. It's like it's one more confirmation to me that letting go is okay and it's an ending. It's neat.

C: Yeah. Thank you.
Interview #1 (Case H)

C: What I'm interested in exploring today is the experience that you had with this man that you see, now as you look back at the relationship, had a role as a mentor for you and helped you, facilitated you, in transforming, changing in some very radical way. I'd like to start out by asking you to tell me about this person, about what kind of a person he was, is, but at that time, what was he like, to you?

H: J. was a New York Jew, with all its stereotypeness.

C: Could you say more about what that means, 'cause I've got very vague ideas but I may be wrong?

H: One thing that does stand out is the first time we ever went out together as two couples, I had to stop him from walking across Granville Street against a red light, because in New York whoever looks at red lights, you know, you just walk! He was very intellectual, very verbal, his wife was a tremendous human being, they were a lot of fun and we enjoyed each other's company.

C: How did you get together?

H: How did we get together? He was giving a course at X university on Gestalt therapy and I took the course, it was one of those six week extension courses on Gestalt therapy, oh, I remember how, we had gone to a lecture by Fritz Perls and it was the first time I had ever heard about Gestalt therapy and I thought Perls was a fraud, because he was applying the concepts of sitting shiva with Gestalt therapy, the mourning process. And it intrigued me somehow and I wanted to learn more about it, and I guess that following fall there was this Gestalt therapy class that Dr. N. was giving, and that's how I met J.

C: So you began as a student of his?

H: As a student, well, it was one of those extension classes, I guess that was the start of the Human Potential movement or something.

C: So that would put it about what year?

H: Fifteen years ago, which is what, 1970s? The latter sixties, early seventies, somewhere in there, the latter sixties, I think it was. And from there I invited him to a party here at the house, which later I found out they were nervous, because it was one of the very first parties that they were invited to. And we have, I guess a habit of inviting new people all the time to the house, as you well know, and that's how the friendship started.

C: So you hit it off?

H: Yeah, you know, he was just a fun guy and I thought that we had some very interesting friends at that time and I thought that he would sort of blend in with the group of interesting people we knew at that time, which he did, around this table. We had one dinner party that started at seven o'clock and nobody moved from this table till
two or three o'clock in the morning. And I had capitalists and communists and psychiatrists and doctors—it was probably one of the best dinner parties we've ever thrown. And J. was part of it. It was just a very intellectual, a lot of fighting, a lot of ideals, you know, we were just feeling our oats, we were just starting, all of us, just starting to make our reputations, our businesses and that, you know. We were the "yuppies" of the old age!

C: So at that time, your relationship with him was one of a friend?

H: Yes.

C: And somebody that you particularly enjoyed sharing ideas with, moving in similar circles of intellectuals?

H: Yes.

C: So that was around fifteen years ago, and it seems that you moved from this to a significant kind of relationship where he became your mentor, so could you tell me a bit about how that took place?

H: Well, that all really started after M's death (H's boss), when I phoned him up that afternoon and I went over to his place with a bottle of scotch and asked him what the hell was all this about. It was the knowing of M's death before I knew he was dead, from what I had assumed was a dream, or some altered state of consciousness, where I was down in Lake Samish, just outside of Bellingham and waking up down, not having a radio or anything, with this terrible dream, or the feelings of a terrible dream. This car careening off the edge of the road, and waking up feeling really uncomfortable and just wanting L. to hug me, and not knowing why I was feeling so bad, and then going to work, not reading the newspaper when I came back on Sunday, 'cause we got back late, arriving at work early Monday morning and the normal habit of having a cup of coffee before the day started and one of the fellows saying to me "Isn't it terrible what happened to M?" and they explaining to me how he died and then I realized instantaneously what the dream was, and that shook me up.

C: So you'd had a dream about his death before it happened, or as it was happening?

H: As it was happening. It must have been within hours, if not the exact time, 'cause I never did find out what the time was, all I knew was it was at twilight, yeah, because she couldn't see well. That was M's wife, so somewhere at twilight, and it would have been about the time I was going to bed, so whether he died instantaneously, or lived, I really don't know, other than I know that I knew what had happened, or at least, I knew what the symbolism meant right after they told me what had happened. And I was very upset, and that afternoon I phoned up J., I says "I'm coming over with a bottle of scotch, I want you to tell me what the hell this is all about." And that was the beginning of a different type of relationship.

C: Had there been, before this, any discussion of paranormal experiences?

H: Oh, I guess so, yeah, oh yeah.
C: I mean, why would you have chosen him to call?

H: Well, he was a psychiatrist, he was, you know, the closest thing that I would call on with something like that.

C: And that seemed to you like the appropriate kind of person to talk to about that experience?

H: Yes, yes. A psychologist, psychiatrist, somebody in that field to explain this, what I call abnormal type of dream. And that's when, I guess we had a very lengthy discussion.

C: Covering what kinds of things?

H: Covering, I guess he was covering, the literature on these type of things, these are known, case studies he was relating in World War I of sisters and mothers knowing of their husbands or brothers dying in the war, and other such things that were in the literature, and then I guess either I asked or he offered books on the matter, on the subject that I could read, and I just started to devour book after book on all sorts of, you know, psychology and psychology phenomena and just endless questioning. And it was a different type of relationship after that. It was a focused relationship.

C: On the day that you went over, this must have been Monday, right?

H: Yes, Monday. It was Monday afternoon, 'cause I left work.

C: Okay. So one of the things he did that day was to talk to you about other people who had had similar experiences. Were there other things that he did on that day that may have been indicative of the change in the relationship? Or that would give me an idea of how it was changing?

H: Then I probably became a student, more than a friend, at that stage. Or maybe that the friendship was sort of onesided and I was a student.

C: So on that day, it sounds like you were fairly distressed and upset?

H: Oh yeah, I was very upset

C: And one of the things that he did was tell you about other people who had had similar experiences.

H: Yes, 'cause it was really . . .

C: Were there other things that he did on that day, when you were in this state?

H: Not that I can recall. We sat back with a bottle of scotch and drank and he talked and I talked and . . .

C: What was it that you talked about—you talked about the dream, I expect?
H: Well, yeah, I told him what the dream was and I guess he asked a number of questions or whatever it was, I'm just surmising now, I guess he was trying to validate what I was saying, timewise or whatever, and then trying to assure me that this was not extraordinary in human endeavour or whatever, that these things have been known to occur, because my background till then, sure I guess I knew about these things but it was always with a grain of salt, I'd say sure, tell me another little story of bubamisers. But it was different, it threw me off balance I guess, more than anything, and I guess what he was trying to do was sensitizing me to the fact, or I was open to these other possibilities of life. He used a different word . . . I can't remember. And then I was reading books and we saw them and the topic of conversation was basically the readings that I was doing and the discussions, then he invited us . . . He was doing some research on some parapsychology and we went to see a medium, an English medium, Mrs. S. and actually a number of our friends, A. and E. were there as a matter of fact and Mrs. S. and D. and U. were there and they participated in this séance, I guess it was. And then they asked questions of her and it was really quite fascinating. She was dead on . . . She was reading the auras of different people, I guess it was. It was quite interesting.

C: Perhaps I could summarize here, and get some idea of what we have so far. It seems to me, then, on that day that you went over there, you went to him as a friend and also a professional who would perhaps have some understanding of an experience that you didn't understand yourself, quite, that you were struggling with. Is that right?

H: Yes.

C: And then I think what you said was that you kind of sat down together and shared the bottle of scotch, so there was some, would you say companionship?

H: Oh yes, right.

C: He gave you an opportunity to talk out, talk through the experience, that you had had?

H: Yeah, because, it was interesting because I was upset, I was grieving, to a certain extent, but not, yeah, I was grieving, and I was disturbed, because I didn't understand. And I guess he gave comfort to my grieving and gave professional help, I guess, in that process.

C: You said something about he validated your experience by . .

H: Yeah, yeah

C: Telling you about other, similar examples.

H: Right. 'cause I guess I was so off base, I was really spinning between, I guess, the grieving experience, this dream which I could not figure out, 'cause I never usually, I was very sceptical of stuff like that before it happened, before this stuff had happened to me. And I guess he started the process of assimilating the experience into my consciousness, or unconsciousness or whatever.
C: When you say you were off base, could you explain that a bit more?

H: Well, when you hold a firm belief, or disbelief, and then you're given some irrefutable evidence that your cynicism or, cynicism's a bad word, your questioning of some of these paranormal things are just not too, you know, it's people's imaginations more than a reality.

C: Is that how you felt about it before?

H: Oh yeah, yeah, you know, it was flights of fancy, because with a technical background where you get a piece of paper and you add it all up, all the figures and all the logic has to be there and when something becomes illogical all of a sudden the mind goes "Tilt!," and I was off base. Because this wasn't part of my experience. I put these people that had these experiences in a nice little box in an institution. And all of a sudden I could become a member of that institution!

C: You must have felt pretty uncomfortable then?

H: Well, as I say...

C: As well as the grieving?

H: Yeah, but I mean it was all churning, I don't know how you separate one from the other. What could I say? It disturbed me greatly and I sought help... J.

C: And so he listened, he validated your experience, gave you a lot of information about similar circumstances...

H: Yeah. And suggested some books. As a matter of fact he went into his library and gave me a couple of books. I can't recall the titles now, and that was the beginning. And I started delving through his library, collecting stuff on my own.

C: Would you say that in a sense he opened a door for you following the explanation and following that experience?

H: Yes. Because I still was trained to research and be scientific and then you go back to the tried and true, which was do research, but into areas that at times didn't make any sense to me. But with the reading and with the discussions...

C: So you would go away and pursue your reading and your research in this area and then get together with him and talk over... ?

H: Yeah, he would call and we'd go over for coffee in the evening, or go out to a movie or something. The evening would end up at two or three o'clock in the morning after coffee or drinking, at this table or wherever.

C: And there would be discussions of what you were reading?

H: Oh yeah, and far, you know, a lot of topics...
C: Topics such as what?

H: Oh, I guess the economy, Israel, where he finally, he’s living right now. We talked about going to Israel—that happened a little later, or, I went and then he went later, they moved. As a matter of fact we were both going to move at one time, because I was invited over to do a consulting job in Israel and also there was a time we were going to move at the same time, I was looking at possibilities of aliyyah. There was all sorts of discussions.

C: So when you got together after this event you didn’t just talk about the things that you were exploring in the area of the paranormal, but all kinds of other things too?

H: No, it was the friendship

C: It was just a part of the friendship?

H: Yeah

C: What made this relationship special, then, because it sounds like it was, how did it stand out?

H: Well, it was deeper. I mean, he probably became the closest friend I ever had. I guess we shared inner thoughts with one another.

C: What was it that made the difference, then?

H: I don’t know. Maybe I just trusted him more after what happened. Before it was friendship, but maybe friendship on a more superficial level. I laugh, because I can remember when . and . he played games with people. He was terrible! And he knew the right words to say, and then he would whisper to me he says, "In twenty minutes D’s going to respond to what I just said" and sure enough it would be boiling inside of D. and then he’d explode twenty minutes later!

C: So he was a lot of fun?

H: Oh yeah, J. was sort of part of the entertainment package! But he, everybody enjoyed him, he’s a good guy.

C: You went to him at a time when you were very vulnerable and very confused and he supported and helped you and opened a door for you into an examination of what all that experience meant. What would you say helped sustain the depth and intensity of that relationship after that first trauma was over?

H: I guess my seeking, I mean, I just read and questioned and read and questioned—he had a live student on his hands! Which matched with the friendship, you know, but I think he just kept on feeding me and questioning me, and that’s when we went up to, I guess maybe a year later, after I’d read the *Tibetan Book of the Dead*, that’s when we went up to Cortes Island to see Lama Govinda who wrote the preface to the *Tibetan Book of the Dead*. So we went up there for the weekend, and there were, I guess four or five different sessions with Govinda talking about the *Tibetan Book of the*
Dead and after the first session I went up to him and asked whether, you know, ask him a question about my interpretation of the Tibetan Book of the Dead. So I went through my impressions that I had after reading it, and he turned to me and he says "how did you figure that one out?" I said "I don't know, I just figured it out," he says "Well, that's right because that's how I'm revising the Tibetan Book of the Dead preface." So, you know, when I say things are meant to be, I forgot all about that, I just now, talking about validation, but that was a validation. So I guess I was, I was open, and I had insights and I guess J. was maybe using me or seeing what was happening, which I didn’t see, you know... 

C: Seeing what was happening in you?

H: In me, that I was having these insights into some of the stuff. You'd have to ask him.

C: But from your perspective, there was something that made that relationship... 

H: Oh, I mean I just kept on going, as far as I was concerned that was me.

C: Well he did a lot more than just feed you books, though, you say he questioned you... 

H: Oh yes, I mean it was all this intellectual stuff.

C: What kind of questioning did he do?

H: Oh, God. It would depend on the books, it would depend on insights, on people. I would go, he'd invited me to a couple of his workshops that he had on Gestalt and at times when he got stuck he would let me, quote, play Gestalist, and at times I had better insight than he had, you know, on a few occasions. I don't know.

C: Why would he do that, do you think? What's your guess?

H: I didn't give it any thought when he did it.

C: What was the effect on you?

H: Oh I just became more interested in that whole field because of the insight into, the ability to see people, where they were stuck and how to try to get them out it, I was just basically watching J. do his thing and playing copycat!

C: So he kind of modelled it for you, would you say?

H: Yeah, I mean that's the only, because I've got no formal training in that kind of thing.

C: Would you say he challenged you?

H: Oh yeah. Yeah. We had good arguments, it was a lot of fun but we did that anyway, I mean, we would do that. I think at that year and that age we were always
chal. . ., you know, we were *macho*, you know, making money, going to set the world on fire and it was a great time . . . So that's why, trying to go back in retrospect I'm colouring it a bit.

C: You make it sound like it was a lot of fun.

H: Oh it was, you can ask L. and you know those were just great times.

C: So although this particular phase of the relationship started in a very intense way with you being pretty vulnerable and confused, it sounds like there were a lot of times when the relationship was really challenging, fun?

H: Oh yeah, oh yes, constantly. I mean, after the vulnerability and that, and after I sort of said okay, they're not going to drag me away to Riverview or whatever it was, it was just part of the process of learning. I've always been one that explored different areas, took up challenges, and this was just another challenge to try to understand it except that it had a much more profound effect on my life than the other stuff.

C: Would you say more about that, about the profound effect that it had?

H: Well, I think I had more insights, I had other things that happened to me—the experience that I had in Israel . . .

C: Would you tell me more about that, briefly?

H: Oh that was with A. going down to Sharm el Sheikh on a bus and I wanted to take a picture going out and this guy behind me, who was a Naval lieutenant, said "You can't take pictures" and I said "Why?" you know, a tourist, ah, "security" and that started . . . one of the most fascinating journeys I have ever had. We drove for two or three hours of this, to Sharm el Sheikh, and it was like touching a brother over the aeons, I can't explain it, I mean, he was telling me the whole history of the Red Sea and everything, and he was telling me my deepest thoughts, I could not believe, I, it really, I can't, it's been so long, it was just an incredible experience and I remember, and he had a book, he was talking about a book and just before I left Heathrow Airport I bought this one book, which was van Daniken's *Outer*, whatever the book, space-age thing, *Visitors from Outer Space* or something, and he talked about it in detail. I reached into my carrying case and gave him the book. It just blew my mind, anyway, it was just like, he was water and I was fire and it was just, I could not believe what was happening to me, all I know, I've got my diary here somewhere, anyway, I wrote the whole experience down and I was sitting at the beach at Sharm el Sheikh, writing this down, and the tears just flowing out of me, God only knows why, I've never been so touched, I guess, and just sobbing as I was reading, and out of nowhere two people from this resort came by, and like someone said "That's enough crying" anyway, I remember that very, it was incredible! Probably the most, maybe it was, if not the most profound, one of the most profound experiences of my life. When I related it back to J. after it happened he said I was privileged. And as a matter of fact he said "I'm envious," because that is quite an experience. And I could accept that, what happened to me, and I think I understood what was happening to me even when it was happening. And I don't know whether I would have been that open, or aware, maybe not open, that aware, if I hadn't had this dream about M's death, and
what that opened to me. It was just a lot of things that kept on popping.

C: It sounds almost like it wasn’t just that J. opened the door for you and you went off and did some exploring, but that somehow that opened a door in you?

H: Oh yes

C: And something in you that made you more open to . . .

H: Oh yeah, no question, it completely changed me in the way I looked at people, the way I accepted things that were happening to me, and lots of things were happening to me at a really different level.

C: Could you give me some examples of that, of how it made things different?

H: I don’t know, I just felt differently in the way I looked at things and . . .

C: Tell me how you might have felt before and how you felt subsequently.

H: I guess before, it was everything matter-of-fact, you know, this is all part of life and afterwards everything became much more serious and profound and in depth, you know. I had to read the Tibetan Book of the Dead to see the candle at a sabbath service to understand the meaning of Judaism. I would’ve never . . .

C: So something in the Tibetan Book of the Dead gave you an understanding of Judaism that you hadn’t had before?

H: Oh yeah, because it was the light, you know, again it’s the sitting shiva, I don’t know why that keeps reoccurring in my life as being a very profound event for a human being, in all religions, I guess, but the Tibetan Book of the Dead where they have forty-nine days of basically sitting shiva and then they see the white light, and then I broke it down to seven days and how you have the sabbath and each day you go away from the sabbath until the sabbath returns, which is a renewal of life. And it was just that lighting of the candles at services one Friday night this exploded in my consciousness like "My God!" A very deep meaning. And it guess it gave me a, I don’t know the exact time but it gave me a great belief in God, which I’d never had before, I accepted it as a Jew, I was a practising Jew, I am now, and I just knew, I just knew.

C: Can you put words to what it is you knew?

H: No. I’ve never been able to explain that. It’s a centering, a knowing that there is a God—I can’t explain it any more than that.

C: How does it feel to know? What does it feel like?

H: Well it comes from the depth of me, I just, like I’m on a rock, and I just know I’m on a strong foundation, you can call it faith, I don’t know, but the words are inadequate.
C: How does it affect your life—this knowing?

H: I'm calmer. It gives me a certain amount of strength, I think. It's hard to explain, it really is. I just do not have the words to explain it. Other people have asked me. As a matter of fact another very good friend of mine who is a psychiatrist also—I was down in Palm Springs, no I was in Claremont, and went out for dinner and, well he was one of my best friends, I was very open then and they just understood and again, they felt that I was very lucky, because they didn't and they wished they did. And I couldn't explain it to them, just that I guess that I had a sense about me or an aura or whatever it's called. I can't put words to it, it's very difficult. Every time I've tried I've stumbled over my tongue.

C: And this is something that's with you still?

H: Not as much as it was. I read something, that there's this yearning for that feeling, and I know what it means. There's a yearning for that just, it's an incredible feeling that you have within you, and I know it's leaving slowly, it's really sad, it's like a loss of an incredible friend, or whatever, feeling. I have it to a cert., but not as firm, it's a loss. I figure how do you, how do you rekindle it? I was thinking about this maybe four or five years ago, and that's when I realized what ritual is all about. And ritual is trying to recapture that moment, to say, yeah, if I do it again, maybe I'll get it back. Maybe if the right circumstances, maybe that's what prayer is all about? And ritual is to set the mood to catch whatever the essence is. But I had never really appreciated prayer in that sense until I had this yearning of loss, and then realizing, and yet I know that I can never capture it back through that type of ritual. And that this is just a way that, maybe other people do capture it. Whatever works for them.

C: You talk about that it's slipping away slowly. Would you say that you're returning to the person that you were before this whole thing happened? Before the relationship?

H: No, I don't think so. It's an interesting question, I hadn't thought of it. From an ego standpoint I'd probably say no. L. can maybe better evaluate that than I can. There may be a certain, no, I don't know that. I can't think. It happened so long ago. I really don't know. There's just been too much water under the bridge. I'm pretty hardened. I was pretty naïve. I really can't answer that.

C: I was wondering, because it sounded like there were aspects of the transformation that seemed like kind of a long-term but temporary thing and perhaps there were also aspects that were permanent, that changed you permanently?

H: Oh I think I've changed, yeah, I think I'm a different individual.

C: Could you say more about that?

H: Well maybe it's just my status in life, I mean, I've now got grown sons, where I had just little kids before, I mean there's a whole different rhythm to life, it's pretty hard to compare, it really is.

C: Because so many other things have changed?
H: Oh yeah, I mean it's just, you're a taxi driver for kids and you've got property, it's a different life we lead.

C: I'd like to get back to J. a bit and clarify some of the things that took place between you after the first encounter over the dream. I was wondering, were there things that he actively did to try to change you in any way?

H: Well, not sure about the word "actively," I mean, we had lots of discussions, we'd be on the phone, we'd see each other socially all the time, we invited him up for skiing with his family, I don't know whether it's actively... 

C: Because you talk about having a lot of encounters with him on a social level and yet obviously you were exploring paranormal things and...

H: Oh yeah, I mean "social" encompassed everything. We were together quite a bit, I guess that's probably the operative word, both as two men, and as two families. Going to movies, creating social encounters.

C: Could you say a bit more about the kinds of things he did?

H: Well, I guess he initiated the reading list, which was his background, because before he was a psychologist he had a Master's in English Lit. One thing that he wanted me to do, I forgot all about that, he said that "sometime I'm going to show you how to write an autobiography, because I think you have a lot of things to say." We never got to it because he moved to Israel and I didn't, I forgot that whole conversation, and he said that I had a genius with words, that was my strong suit. Which I had not really recognized in myself.

C: So would you say he saw some things in you that you hadn't identified for yourself?

H: Yes. That definitely. And that the experiences, as a matter of fact he said that about me, that I should do an autobiography, after my experience in Israel. Because at that time I was a very successful businessman, I had stores and businesses and property and I was also delving into the mystical, and he thought that I should write an autobiography--I forgot all about that!

C: What was your reaction to that? How did you feel?

H: I felt quite good! It felt like a great ego boost, someone massaged me, or patted me on the back.

C: Were there things that he saw in you, or suggested to you that you followed through on, as a result of his suggestions or comments?

H: Not really, I mean, exploring the mystical and the mysticism, he thought I had a great depth in that... he thought I had more insight into the Kabbalah than he did, and at that time one of his M.B.A. candidates was principal of the X (Jewish) school, and C., J's wife, was Vice principal of the X school. They had a real vibrant school there, at that time, it was the last time the X school really had a good set of teachers and principal, and we would meet over at J's house and the principal, B.T. and I would
discuss the Kabbalah, but he couldn't discuss the Kabbalah too much with me because he was an orthodox Jew and he wasn't thirty-nine yet, and you're not supposed to study the Kabbalah until you're thirty-nine and have one or two children, which I never knew before, but I was studying it and I wasn't thirty-nine at the time. It was great, it was a whole group of us, it wasn't just a one-to-one, there were different types of people that would sort of surround J. and surround us . . . all sorts of students and interesting people.

C: So through him you got into that pursuit specifically of Jewish mysticism?

H: Yeah, and I got into it quite deeply, as a matter of fact. I get some phone calls once in a while on some of my thoughts or, it's fascinating. As a matter of fact there was one woman who worked in that Kabalarian and started asking me questions because she understood that Kabalarian originally started out of the Jewish experience, which I said "yes, the Kabbalah . . . you take the name" and she said "Oh!".

C: So in some ways he introduced you to, in this way he introduced you to something that's been a lifelong pursuit for you?

H: Oh yeah, I still study it. Not as much as I used to . . .

C: It sounds like you're considered to be something of an authority in certain areas?

H: I wouldn't say an authority. I'm knowledgeable.

C: And people sometimes come to you?

H: Yeah.

C: What I'm getting a picture of is that he opened a number of doors for you, in terms of your pursuing things that you were fascinated by and had talent for, or an ability to understand?

H: Yeah, I have, I've always had an inquisitive mind, and he just focused it in certain areas that had great interest to me at that time, and still do, as a matter of fact.

C: We talked about the fact that when you went to him after the experience with the dream and M's death, you were in a very vulnerable position. Were there ever times when J. was vulnerable with you, in the same way?

H: Oh yes, yes. He was going through mid-life crisis, going to leave his wife, Oh God! He was crazy at times. Yeah. We were good friends—we held each other's hands.

C: So there were times when you supported him?

H: Yes.

C: Did how he'd act towards you change over time, from that point?
H: Well, the friendship deepened. Before it was just one of those casual friendships that develop, but I doubt that it would have gone as deep as it had if I hadn't had the experience that happened to me. I doubt it. We would've just had a superficial friendship.

C: And also I recall you mentioning that he was taking you to meetings of various kinds and challenging you

H: Oh yes, yeah, but I would have done that but on a fun thing, you know, no real depth, because he turned out to be, and I still consider him, the best friend I've ever had. And I've grown up with friends around here who've known me even twice as long as J., but he remained, I mean, we still write to him, we see him maybe every five years when we go to Israel, but we write every year or, we write all the time, yeah, we keep close contact.

C: How long was the period from the time after the dream to when he went to Israel?

H: Four or five years.

C: So that was the period of this intense, deep relationship, this four or five years. Overall, as you look back at the relationship, how did it change you? Or how did it facilitate your changing?

H: Well, it focused this anxiety, I guess you could call it, trying to figure out what the hell happened to me. He directed the reading and research that I did to try to get a handle on what happened to me, he opened up doors in areas that I don't think I normally would have explored. He helped me, I guess, find myself, if that's the proper terminology, in this knowing of God, or whatever that connotes. I'm saying that because I'm not too sure whether any other experience would have ever led me there. It may have, you know, it's hard to say what other experience would have triggered . . . I think he gave me, I keep on trying to say he gave me a sense of worth, but that's not quite the term. He gave me a sense of being, and I'm not even too sure how you can define that. Before I was just someone growing up, getting married, having a family, doing what was expected. I think J. opened the door of a being far more profound, a little more insight. I'm afraid I get lost for words right now.

C: Would you say it had anything to do with changing the meaning of your life? Or your view of the world?

H: Yeah, it would have to. It would have to change the focus.

C: How would it have changed it? From what to what?

H: From looking at, well I guess, brought it into focus. A's kids, or oldest son, talking about their friends that they'd gone to school with, it was all good time Charlie and this is what you do and others had a more realistic viewpoint, and I think, you know, I was just having a good time, making money, having a family, "doing what you're supposed to do," which for me was what your parents expected you to do and I think what happened to me and the way I got my being is that, you know, there was a deeper meaning in life for me and there's a deeper understanding.
C: Could you say to me what that is?

H: No. I'm really at a loss for words. I really have a hard time with how to explain, other than maybe the example that I set for myself and for my family and what I do in the community and for myself. That I feel I have responsibilities to my wife and to my children. I have a responsibility to the community that I live in, that I participate in the Temple and in community organizations. That I feel a responsibility for contributing to the community that I live in—that it isn't, you don't take it all, you gotta give some of it back. I don't know. We talked about the meaning of life and worrying about that, and I think I said I figured out the meaning of life was to live it. It's just that simple.

C: So for you that's the most pertinent thing, conclusion that you reached?

H: Yeah. Yeah, I don't worry about the rest of it. Yeah, you get one time around or ten times around, but whatever time it is, you just live it.

C: And for you living it means being responsible, taking on the responsibilities of family, your community?

H: Yeah, where I am. I think it's just part of, you know, I've been fortunate in some aspects of my life, other aspects I've been unfortunate, but that's living. If you don't try something—it's like an old professor used to say, in a human relations class, that if you're a supervisor, there are two things that you have to do, you've either gotta kick your employee in the butt or pat him on the back, so he knows exactly where he is. If you do nothing, how does he know that he's alive? And that's what I think life's all about, you've gotta know what you're doing and where you're at. You win some and lose some. Never be afraid not to try something, if you lose so you lose, but you'll never know if you don't try. And that's what I hope I've instilled into my sons.

C: How do you feel about having that philosophy? That way of thinking about life? How does it feel to you?

H: It feels right for me. 'cause I live it.

C: What comes to mind is that it's almost like the dream, that whole experience provided you with a question, that you didn't have before. Would you say that that's the case, and that your relationship with J. helped you to look for an answer that was right for you?

H: That's looking back, in retrospect. At the time it happened I just didn't know what the hell happened, and I probably didn't even know what the hell to even ask, what question to ask! I can't really say that. Going back in time, maybe yeah, that's what maybe the script looks like, but at that time I wasn't looking for anything, except that I was upset as hell. . . My so-called education wasn't providing me with the information because, as I said before, the two things that were happening were this unknown thing, how in the hell did I ever get this transmission of information without somebody telephoning, or a radio—I could understand that, couldn't understand what happened to me, and the grieving.
C: So between the grieving and the bewilderment . . .

H: And I knew somebody who was a psychologist. He was the only psychologist I knew that I could, you know, without paying forty or fifty bucks an hour to, and then I'd know that I was a loony-bin, but he was a friend, and with a bottle of scotch, that made sense to me!

C: So it was the logical thing to do, he was the logical person to go to and say "help!"

H: To me, yeah. And I'm sure, I mean I can't recall, but I'm sure we must have discussed previously some parapsychology or something, I can't pinpoint it but I would assume.

C: But before that occasion it would have been something that you wouldn't have taken seriously?

H: It was just coffee talk.

C: Were there times during that period of four or five years when you really doubted what J. was doing or suggesting to you in terms of his guiding you in this search, in this exploration?

H: No. Oh I was questioning interpretations of what I was reading, but that was just what one author was saying or what another author was saying.

C: So it was more of a discussion where you had different views, different ideas about something?

H: He was directing me, but I think I was more probably directing myself than he was guiding me.

C: So pretty much you were taking the initiative, and going to him for . . .

H: Well, maybe I was not realizing I was taking the initiative, but the questions I was posing to him that he would probably respond by saying read this book or read that book or go in that direction, so he was a guide.

C: Were there any times when he said or did something that really confused you in this process?

H: I can't think of any, but that isn't saying that it didn't happen.

C: There's nothing that actually stands out? Were there times when you had some kind of a conflict with him, that was more than simply a discussion about differing ideas, but a real conflict?

H: Yeah, with him wanting to leave C.

C: And that was when you were helping him, in a way?
H: Yeah. I thought he was an ass.

C: So in that situation it was very much you were taking the role as a friend? It was a very equal kind of a relationship over that issue?

H: Yeah, I think so, yeah.

C: We've talked about the fact that this relationship facilitated a transformation in you, and I was wondering when it was that you were able to look back over it and see that that had happened, something radical had happened to you?

H: I never know why I keep on going back to A., that was this fellow in Israel. Maybe after coming back and J. saying I was privileged that maybe I understood. It was either that or the lighting of the candle, probably the lighting of the candle.

C: This was the time when you felt that you understood the meaning of the sabbath?

H: Yeah, I would think that that, those two are equal for transformation, because both of them I knew, it touched me very deeply.

C: Is there any way that you can say how your relationship with J. led to those experiences? Kind of a summary of that. Because it seems that there was some kind of role that that played.

H: Well I don't think I would have read the *Tibetan Book of the Dead* if it wasn't for J., I don't think I would have gone to Israel if it was not for J., and if I didn't go to Israel I would have never met A.

C: How is it that you wouldn't have gone to Israel if it wasn't for him? I thought that that had to do with work, that you had gone. . .

H: Well it was, but J. sort of got us involved as a group that was thinking of going to Israel.

C: I see. So that was another thing that you'd done.

H: Yeah. Because I wouldn't have been in that position to have had my resume forwarded. We had talked on and off about going to Israel for quite a while, because we both had roots in Israel ever since we were kids, both in L's family and my own, but it was one of those things that were talked about, never did anything about and then there was this group that was looking into going on *aliyah*. A garin.

C: *Garin*, yeah.

H: And so it all was there in one form or another.

C: You mentioned the *garin*. Was this something J. had formed, or was a part of?

H: No, it was a group in Vancouver that was looking to go.
C: And he put you in touch with it? And was a part of it?

H: Yeah. He was a part of it, too. He went, I didn't. We were supposed to both go.

C: I see.

H: Yeah, I would say that if it wasn't for J. and the guidance, a lot of these things would not have happened. Or if they would have happened, they would have happened in a different context. The Israeli thing, I would have gone to Israel one way or the other, but maybe not at that time and maybe never have that moment with A. Those things are, that was fate. Or that was the reward, I don't know what it was!

C: But somehow, through J. being there and doing various things, you had certain experiences which were very profound for you?

H: Oh yeah, no question.

C: Would it be fair to say that the experiences that you had that were profound were like the culmination of groundwork that had been laid beforehand in the relationship? For example, your reading the *Tibetan Book of the Dead* gave you the background to have the experience with the lighting of the candle?

H: Oh yes, no question. I doubt if I would have ever pulled that together.

C: So somehow he was involved in laying the groundwork for your transformation?

H: Yes. He was the pathfinder. Or he pointed the path out and I walked it, but I had to open up the doors and I had to be, you have to do it yourself. No-one can do it for you. There can be help, but no-one can do it for you, because if I hadn't gone to Israel, and if I hadn't taken that bus I would never have met A. But I would never have gotten to Israel at that moment if J. hadn't got me into this group. And if J. hadn't given me the *Tibetan Book of the Dead* to read and my persistence in reading it twice, because I couldn't understand it the first time, and then getting that insight, and I think that's profoundly affected me in the relations that I have with my associates, and how I treat them is that I will act as a mentor or a teacher or whatever it is in opening doors, but they're the one that has to walk through.

C: So partly because of this relationship you feel some responsibility to be available to people in the same way?

H: Yes. Which I am all the time at work.

C: So that's one way that you can really see the relationship affecting you on a long-term basis?

H: Oh yeah. Well, in how it affected me and the meaning of how it affected me, that it's up to the person. And it's the same way as I will provide opportunities for my sons, but they're the ones that have to do it. Like I was telling L. at dinner, I said "It's now an opportunity for you to get the jazz group". He's the one that has to
phone G. and he's the one that's got to put his band together. I've just opened a door to make him aware of an opportunity. Whether he takes it or not, that's his choice.

C: And that was your experience with J. that he opened the door, so then you had to decide each time whether to do . . .

H: Yeah. Well, it's how it happened to me. I'm not too sure whether that was done because I had, I can't answer that as the relationship to J., but that's the experience which happened.

C: Uuhuh. You can't get into his head and see his intentions, but from your own experience you want to provide something of that for other people.

H: Yeah.

C: I've covered the things that I think I needed to cover, I was wondering if there was anything else that you would like to add to that?

H: No, other than it's made me look at J. in a different viewpoint than I've done before in a more analytical aspect of my life. As I said, I'd never even looked at him as a mentor until about a month ago, so

C: This was when we first talked about the research?

H: That's right. So I may have missed something, but he was a very important individual in my life. He was at the right place at the right time with the right guidance, I guess. And I'm not too sure how you separate mentor and friend.

C: Maybe you don't have to.

H: Yeah, well I never have.

C: I do have one more question, actually. Was there any time that he pushed you? In any way?

H: If he did I wasn't aware of it. Not in the way that M. pushed me. I've always looked at M. as my mentor, because we had a day-to-day working relationship, it wasn't a friend relationship, I mean it was a working, there were tasks, there were goals, there were defeats and there were accomplishments.

C: That was much more concrete, in many ways.

H: And you could identify those things. In J's, there were no goals, there were no demands: it was a learning, or a yearning experience, I'm not too sure which to call it, maybe a yearning on my part. And he was fulfilling that yearning of my needs. So as I said before, M's the one who I can identify for pushing me and all the rest of it, not with J. It may have happened without me knowing.

C: Sounds like a lot of the energy in this was yours, to do the reading and the
exploring?

H: Oh yes.

C: There was a lot of motivation on your part.

H: Yeah, I was very highly motivated on that one, because there was no monitor, there was nothing in there basically, except a yearning, I guess it's about the best term I can come up with.

C: Can you say what it was that you were yearning for?

H: That's a good one! Oh God! A yearning for knowledge, a yearning to satisfy my curiosity. A yearning of the intellect, a yearning of the emotion. I just had this insatiable appetite to read and to gain knowledge.

C: When we talked earlier you mentioned something, I don't remember the context, about it not being something of the head but of the heart?

H: Yeah, yeah.

C: Is that true of the yearning?

H: Yeah, it may be the same thing in other words. It came from within. You know, deep within. It wasn't intellect. Well, maybe it was intellect, but I think it was a deep feeling. Highly motivating. You know, intellectual you talk yourself in and out of things, but this was, I was a driven man! I don't know whether it . . . it's like courting, or a chase or . . . I don't know, I just . . .

C: Do you still feel driven in that same way?

H: No. That's where I think I've lost, maybe I was driven to the point and then I found it, where I had this centering, or this knowingness, because maybe the chase, and I got caught. I don't have that now. And I don't know whether that's a product of old age or as someone put it, maybe I was fortunate to have the experience once? Because it is a very powerful feeling, whatever it is. I keep on wanting to say it's like falling in love, but it isn't. It's a different, I don't know how we categorize it. I think many women and men have tried to and written many books to try to convey whatever that is.
Interview #2 (Case H)

C: Okay. You've had a chance to look back over the transcript of the original interview, and what I'd like to do first of all is ask you for your reactions to reading the transcript.

H: It's been a while since I really read it. I really enjoyed reading it. It was quite interesting to see in print, rather than just words out of my mind. It was interesting.

C: Did it remind you of anything else?

H: Oh yeah, I mean, this is . . . . I can't remember, I do remember that it triggered all sorts of other memories. I guess that's why I enjoyed it so much--I was just reliving a lot of it.

C: That made it come alive for you?

H: Yeah, very much so.

C: Was there anything in that remembering process that you thought might be useful for this particular focus that we have?

H: Yeah, there was, but I can't remember it! I didn't put any notes on it, but I do remember that there was something that was interesting. I just . . .

C: Perhaps it might come back to you before the end of this interview. Do you have anything else that you want to say about the transcript before we move on?

H: Ah, well one of the things is that it'll be left for my kids or grandchildren to read and see--they might have a little more insight into me.

C: So it's something you'd like to share?

H: Oh yeah, yeah. But that's what occurred to me. I thought it was a legacy.

C: Something very meaningful from your life.

H: Yes. Of how it all happened, or didn't happen.

C: Um–hm. I went through your transcript just recently, and made some notes of things that I would like you to clarify for me, things that I wasn't clear about, or perhaps looked like they could use some elaboration. So what I'd like to do is go through that first, and then come to the themes. Okay. There was a point at which I asked you what made the relationship special, different from other relationships that you had, and you said it was deeper, that he was probably your closest friend that you'd ever had, and that you guessed that you'd shared inner thoughts with each other. You also said, "Maybe I just trusted him more after it happened," and my sense was, when I asked you what made this special, that there may have been something more in the relationship than simply what you said and what you did with each other. That there was a relationship on a deeper level than just actions and words, and I was wondering
if that was the case for you?

H: I don't know how to express it. It's like trying to define why someone's your best friend. I have had a very difficult, and still do have a difficult time to explain why one person is better friend, or a deeper relation than another.

C: I don't know that I'm really asking "Why?," as much as can you identify something in that relationship that isn't simply what you did and what you said with each other? Was there something else that you could put your finger on and say . . . ?

H: No, no.

C: Okay. I wanted to check.

H: Ah, we just enjoyed each other's company, I guess.

C: There's something else, from the time when you were talking about going up to see Lama Govinda, and what you said was, "I guess I was open and I had insights and I guess J. was maybe using me, or seeing what was happening which I didn't see," and I wondered if you could explain that a bit more in terms of what you meant by maybe using you?

H: Well, he knew my interests, well he was the one that recommended *The Tibetan Book of the Dead*, and when I had what I guess you would consider the insight into the book in the codification, he's the one that initiated that we should go up and see Lama Govinda. So whether he saw deeper that I should meet Lama Govinda I don't know, that's just an assumption.

C: When you said, "he was maybe using me," what were you wondering about there? I know you can't think for him, or what his motives were, but what made you say that?

H: Well, J. was always a manipulator, as all psychologists and psychiatrists usually are. Maybe I was just . . . a context. I can't put my finger on it.

C: Okay. This may be a bit self-evident, but I wanted to double-check it anyway, and that is that you said, "I was having these insights into some of the stuff," and I'm wondering, okay, you had gone through the trauma of the first experience and worked through that with him and got some sense of what that was all about and had started to do a lot of reading and exploring, and were beginning to have insights into things that you were reading. What I wondered, at that point, is what kept you in the relationship with him, when you'd kind of, you'd got ready, you know, you were reading on your own, he'd opened some doors for you and now you'd taken off and you were really into it on your own motivation. What kept you in the relationship at that point?

H: Well, as I said before, we were friends before it happened, and we were just continuing the friendship, and it was a family friendship because L. was involved with C., yeah, it was just a family relationship.

C: Were you then, at that point, still having these conversations about what you were
learning, what you were reading, and so on?

H: Oh yeah, it was constant.

C: So the depth of relationship remained, it didn’t drift back up to a social-level only?

H: No, J. was always very deep. Maybe that’s one of the reasons that I enjoyed it, you know, is because we were both firing about the same interests.

C: So it was like that was still an ongoing stimulation for you to talk about what you were reading and so on?

H: Yeah. Plus he was a lot of fun to be with.

C: So there was the social enjoyment and family kind of thing, and there was the fact that he was fun, and there was also the fact that he was responsive to your explorations.

H: Yeah. Right, and we had a lot of interesting friends at that period, too, that was an interesting social group.

C: Were the kinds of things you were studying and reading about something that was discussed in that whole group, or was it mainly with J?

H: Mainly with J.

C: That was something that was exclusive to you and him in a way, about that area?

H: Mm, in the depth, sometimes we’d get into it in a social context but . . .

C: At that point, when it was primarily something that the two of you were talking about, what kinds of things were you exploring?

H: Well, that’s very easy, that was about the time that Ernest Becker had committed suicide, who was a friend of J’s, so we got into a lot of discussion on that. Becker had written, what is it, The Death Experience or something, or The Meaning of Death . . . and we got into that, we got into, oh, yeah, there was the time we went to see, oh what was her name, a little funny old lady who was a psychic.

C: Um-hm, you talked about that, yeah.

H: Yeah, there were just lots of things happening. He came up to Whistler, for the weekend once, I don’t know, it’s just an awful lot of things.

C: Would you say that was a period during which you were doing a lot of growing and exploring and growing?

H: Um-hm. And a lot of discussion on moving to Israel at the time, too.

C: So there was a consideration of a major life change in that sense, too.
H: Right.

C: Okay. You talked about the encounter with the man in Israel and you said, "And I could accept that, what happened to me, and I think I understood what was happening to me even when it was happening," and I wasn’t clear what you meant by that. What was it that you understood at that time?

H: Oh, it was a feeling that I was touching my brother over the aeons. It was just an incredible experience!

C: So you had this encounter and it was very moving, or very profound for you, and while you were having it you were able to say, "this is what it seems to be". Is that what you meant here?

H: Yeah. I think of any relationship that I’ve had, or experience, that is probably the one that’s touched my soul the deepest.

C: Something I think we struggled with a bit in the last interview, I’d like to just take another look at. I asked you if this was something that had changed you, and you said, "Oh yeah, no question. It completely changed me in the way I looked at people, the way I accepted things that were happening to me, and lots of things that were happening to me at a really different level," and you talked about The Tibetan Book of the Dead and so on. And I was wondering if we could take another look and say, yeah, of course, in your life, many other things changed over time—your kids grew older, your work may have changed—those kinds of things, but can you look back and say that that had a permanent effect on your life, to the point where you can say, “Yes, even now”?

H: Oh yeah, no question.

C: Could you say a little bit about, I know we’ve kind of gone over this before, but could you say a little bit about how that has changed your life, even at this point?

H: I guess there’s a word that comes to the forefront, is "perception." My perception of life and the events had changed completely.

C: Could you say from what before to what after? I know you talked about being kind of a contributor to your community, is that what mean?

H: Oh yeah, in those regards. But I think of being very naïve, I’m not even too sure that naïve is the proper word, to insight, I’m not even too sure if that is appropriate, but it’s that type of thing.

C: Do you mean an acceptance of life just as it appeared beforehand, to something different?

H: Well, just, life was life, you live it and, you know, you’re born, you live and you die.

C: And that was what it meant to you beforehand?
H: Yeah.

C: And then afterwards it was?

H: Much more profound, where there's a belief, and a faith in God, and there are no accidents.

C: Is that something that you felt about your relationship with J?

H: Yes. I'm not too sure whether it happened before J., or after J., or whether it was Lama Govinda. I really can't pinpoint it, but somewhere in that period someone had told me that when the door is ready to open, it will open for you, and if you're not ready for it, you can hammer at the door and it will never open.

C: So in your experience, you were ready and it opened.

H: A teacher will always, I can't remember what it was, I think it was phrased as something that a teacher will always appear when you're ready for that teacher to appear.

C: And that's how you feel about J?

H: Oh yes, unquestionably.

C: Okay. What you've just said is, a sense that life has an order to it, some kind of a plan, and that that had permanent effects on you and your sense of meaning in life. How did you feel, after this experience, about yourself and about your family in relation to that changed meaning?

H: I can't remember—J. used the word "the meta-man," which is centred, self-assured, responsible for the action—I can't remember everything that he said—anyway, whatever that was, that's the feeling that I had, and still have.

C: How would you describe it now? Just for yourself.

H: One has responsibility and authority over his own life.

C: Rather than blindly going on?

H: Like things didn't work out because, oh yeah, what was, there was another term that comes in here, which I had a hard time dealing with, it's an East Indian term. I know you know the word, it's like if something happened in another life you'd better, karma. You still have the authority and the responsibility for dealing with the karma.

C: So that was a concept that you learned about and really could relate to? So as well as this knowing of God, and a profound sense of meaning, it sounds as though your perspective on humanity and existence changed considerably to incorporate that kind of a belief system?

H: Oh, very much so. Except I use karma in the relationship that if you do a dirty
deed to somebody, somewhere in your lifetime you're going to be paying for it.

C: So you use it in the sense of the present lifetime as well as the idea of continuity? And that gives you a strong sense of responsibility to live right, in some way. Okay. That's the transcript, I'm done with that. What I'd like to do is go to the themes and take a look at those. If you'd like to start by looking at the ones that you wanted to comment on first?

H: Okay. One, where you have Transition, "creates a phase of transition." I guess I question a phase of transition, because a recent trauma is usually, I think you need one more before that called "The Initiation" or whatever the triggering device is, before the transition, because I think you have to have something before transition starts. That may only be semantics as far as I'm concerned.

C: So what you're saying is maybe I've expressed it wrongly. What I was wanting to say was that trauma or change creates transition, and that leads to openness.

H: What I'm saying is that before you can have transition, there must an initiation or some word in here, a crisis, whatever, and then the crisis opens the door for transition.

C: I see, so you're seeing this is expressed as one thing, and you think that this trauma or change comes before transition?

H: Yes.

C: Okay, and you're thinking, I would imagine, of the dream that you had, moving you into transition?

H: Yes, yeah, well not even that, even in chemistry or science or anywhere else, you always have to have a crisis before, you always have to have had something before transition takes place.

C: So the wording of this isn't really accurate for your experience?

H: Not quite, no.

C: Okay, thank you, that's useful. That's something I can rewrite in a way that will probably be more helpful.

H: Okay, and Openness. I question "and feels open to new understandings". Personally, I wasn't even aware!

C: I think that may be true at the time. This is mostly what people have seem to have been saying looking back.

H: I wasn't aware of openness.

C: What you said about that period in your life was that, "it was different, it threw me off balance, I guess, more than anything . . . I was open to these other possibilities of life".
H: That was after. You see, "confused, vulnerable, and feels open". I don't think, at that moment of the crisis and the openness, I was aware. Again, it's semantics. The openness comes in retrospect.

C: So you can see it now as you look back?

H: But at the time . . .

C: The reason I felt also that you were open, even though you might not have been aware of being open, was that each time you described the experience of what had happened, you talked about going to ask J. to tell you what the hell this was all about. So it was like, "Give me an explanation. I've gotta understand this," the acute discomfort of not knowing.

H: Yeah, but I didn't "feel open".

C: So as you look back you could see that, but at the time you didn't experience it.

H: Oh yeah, at the time.

C: Okay, so that's also something I need to write in a different way.

H: Also, there was no way that I recognized J. as someone . . . to me, someone that was significant. He was a friend . . . the way you recognize it, like I didn't see a neon sign, "Mentor"!

C: Again, I don't know if I've expressed it clearly—-I don't think any of these people identified the person as a mentor at the time. Some people did say things like, "as soon as we met, I knew this person was something special," or, "I was really attracted to them".

H: Okay, that does not fit for me. It may fit for the other people.

C: So when you invited him to dinner it wasn't because you were particularly attracted but, was that?

H: No, that was, yeah, attracted in a certain way, because, as I was saying, we had this group of friends, I thought he would, felt he would fit in, be part of, who knows?

C: So you were kind of drawn to him, but not necessarily recognizing him as somebody who was going to be of major significance?

H: No.

C: Okay.

H: Comfortableness. Yeah, you know. Again, it wasn't as a mentor, it was as a friend. Okay, this one here, Extra Energy, I just have a problem with the word, but .
C: Is there another way that it would still fit that you would describe differently?

H: Not really. I just don't know.

C: My impression was, in the relationship, that he stimulated you, gave you ideas, and then you would kind of take them and run with them. And it was like that motivated him to continue to be available and to offer ideas and suggestions and challenges and so on. So in that sense, that was the impression I got.

H: Yeah, that's true, though whether "energy" is the word?

C: I wasn't thinking in terms of physical energy.

H: Yeah, I realize that. Whatever.

C: Is there another way that you would describe it, perhaps? That sense of, as you say, "I was the student and he was the teacher," that kind of thing, so it was kind of a one-way relationship, in that sense . . .

H: It was, and there were times when I don't feel it was a one-way.

C: Because there was also the friendship?

H: Yeah, I means it's really, it's a difficult one.

C: Because they were so intermingled?

H: Yes. I can't. I don't know what the word might be.

C: Would you say, then, that there were times when he was being a teacher and you were the student, in a sense, and there were other times

H: And the reversal. There's a reversal.

C: In what way?

H: Oh, we'd talk about economics, and real estate, and I was teaching him stuff about some of the real world, investments and stuff.

C: So there were areas in which you had something to offer him?

H: That's what friendships are, yeah. It's a two-way street.

C: Okay.

H: "The protégé experiences freedom within the relationship to initiate contacts with the mentor and to direct the content of their encounters." I don't know, I just feel that that's, it may be true, but it seemed very formal to me.

C: If it's something that is just so obvious that it didn't occur to you, that's okay too.
What I'm trying to say, and maybe I'm not saying it clearly, is that the mentor, although people have different ideas about what mentors are, that mentors in this case, aren't people who take charge or are in control. It's like, you're very free to come and go.

H: Yeah, you know, it was just, he'd pick up the phone, I'd pick up the phone. "The mentor is seen as respectful of the protégé's taking responsibility." I mean, he may have thought that, I don't know, but I've never, anyway, it just doesn't sit right, for some reason.

C: Because of the friendship, it seems weird to think in terms of him being respectful of something in that way?

H: Yes, very much so.

C: Although on the other hand, would you say that in friendship that's kind of a given?

H: Yeah, yeah. I mean, he just, we were both equal. I guess that's why I have a problem with setting those things apart.

C: Yeah. Okay. I will try and find a way to express that that expresses more of that sense of, well, sure, of course, rather than making it sound like a big deal, or condescension.

H: Responsiveness, yeah this one, "The protégé experiences the mentor as caring, enthusiastic, supportive and responsive to his needs." He was a bastard at times, there was confrontation, and he would, you know, he wasn't Christ, I saw him just as a Devil's Advocate at times, but . . .

C: Would you say, as you look back, that that was useful?

H: Oh yes, oh, no question.

C: Because one of the things I struggled with, with that theme was the idea being responsive to someone's needs doesn't always make them comfortable.

H: Oh yeah. The words that you've got here is, you've got it very comfortable. "caring, enthusiastic, supportive, responsive." That's stroking. And some of the time it was a kick in the rear end!

C: So if you could change that theme you would want to make it clear that sometimes being responsive to your needs wasn't fun and could be very uncomfortable?

H: Oh, no question. Yeah, because he was shaking some of your, as you get into that and others, you shake some of the existing, you've got it in, further along.

C: Um–hm. So that's something you'd rather have clear there?

H: Well, you know, I hadn't read farther and that was just as I came to it, I just . . .
C: Oh fine, that’s fine, because that is something that I wondered about, and that kind of confirms my sense that I need to say that in a way that clarifies that.

H: And I don’t know whether the mentor is the constant in the protégé’s transformational process. That I don’t know, that I really don’t know. He is certainly a major element, but whether you can put him as the constant, I don’t know.

C: Would you see that in the sense that he was available, as you were going through this changing, re-evaluating, that he was there?

H: Oh yeah, yeah

C: That he was responsive, in whatever way, but he was available. Because I think that’s what some people mean. It is different for different people.

H: You see, I, but maybe it’s just my background, but "constant" in technical terms, is one of the key ingredients of any, it’s like in a formula, if you have a constant, the formula doesn’t work unless it’s there, and what I’m saying is that he may be one of the elements, but the constant is really you, and you’re the one that has to work on all these other elements.

C: So when you look at a technical definition of it, it doesn’t quite fit with...

H: Yeah, I have a hard time with it. When you had Catalyst here, and that’s true, that’s very true. Your word "excess baggage," you know, if you’re going into print, that’s an "in" term.

C: Um-hm. It’s a quote from one of the co-researchers. But you would rather not use it?

H: Oh no, I’m just saying, if I hadn’t done some reading, I’d wonder, "What the hell is 'excess baggage'?

C: So maybe I ought not to use jargon there. Yeah.

H: Oh, Vicarious Gratification. That I don’t—I don’t think that that, I have a hard time with that.

C: What you said, that made me feel that it might be true, was when you told J. about your experience in Israel, he said that you were privileged, and as a matter of fact, he was envious. And it was like he was living that kind of experience through you, in a sense. And also when you talked about going up to see Lama Govinda, and the insights that you had, I was wondering if there was some sense of he was learning and getting things out of your growing and your experience, your insights.

H: Okay, maybe that’s again a blind spot, but yeah, if you put it in those terms. Yeah. Spiritual Change. It wasn’t gradual. It was instantaneous.
C: In what way?

H: I guess what I go back to, and I'm not too sure whether I covered that one, after I'd finished *The Tibetan Book of the Dead* and I went to Friday night service?

C: Um-hm, yeah, when you talked about the lighting of the candles.

H: I mean, that was like, boom! And everything, but everything made sense. Until that time it was just like quicksand. But that one just did it. You know, it was gradual to get there, but when you put it all together, it was like putting the last piece into a puzzle, and you saw the whole picture.

C: So, you see my sense, and maybe I haven't expressed it correctly, was that you moved from being thrown completely off-balance by the dream, through a period of exploration, when you were examining all kinds of spiritual, paranormal beliefs and ideas and concepts, and that gave you an understanding, perhaps, or some insight, so that when you had those experiences, the one in Israel and the one with the candles, that they meant something, that something opened up and you could, as you say, it was the last piece falling into place. And that was the sense I was thinking of as gradual, that tying up your learning experiences with those profound, meaningful experiences—that was the sense in which I meant gradual. But for you it's like, the change itself, came after a building up period?

H: Oh yeah. Before that it was just groping in the dark. Trying to identify an elephant with a blindfold on.

C: I see, so it wasn't a gradual kind of a thing, in that sense.

H: Well, the search was on. It was a yearning, whatever. But, when it all came together, it was instant.

C: Okay. So for you, spiritual change was a culmination?

H: Yeah, it may have been one hell of a climb up a what, but when it did hit, there was just no doubt in my mind. It all fell together and, you know, that I really had to go outside of Judaism to understand Judaism and spirituality, and everything else, so it just sort of blew my mind.

C: That's useful. Thank you for that.

H: Oh, for me, it was only after the whole event. As a matter of fact, I don't think I recognized his importance till you told me.

C: Okay, so that wasn't something that happened during the process. Okay.

H: I never was in awe, of my mentor.

C: Okay.

H: The rest of it I have no comments, they're pretty . . . Yeah, I have no other
C: Okay. I have, I think, just a couple of questions. Actually some are the ones that you’ve already touched on. I wanted to ask you if you’d be willing to elaborate a bit on Similarity? Because I did get a sense, I don’t know if you said anything specific about that, but the idea that he would fit in with your group of friends, so I got the sense, yes, you were intellectual, you enjoyed a lot of the same things, and so on and so forth. And something that I’d added and I’m not sure about in your case is, "To some extent the protégé identifies with the mentor". I wondered about that with you, because it’s not something that I really heard in what you had to say.

H: No, I, no, other than that I shared. We liked the same type of things, though.

C: Were there aspects of him that you would have liked to adopt for yourself?

H: No, I don’t think so. He was a jerk half the time! He was just one of those crazy, I think I said it, crazy New York Jews.

C: Okay, great. I don’t remember your commenting on the idea of Generosity—"giving generously and freely of ideas and of himself or herself in an "overflowing of spirit. You didn’t comment on it, so I assume that that was within the realms of what you experienced. And I wondered if you did have any comment on that?

H: Of his generosity or mine?

C: Of his. It says, "The mentor is seen as giving generously and freely of ideas and of himself or herself in an 'overflowing of spirit'."

H: Yeah, oh yeah, he would give of himself, there’s no question about that.

C: Okay. Something I wondered about. We talked a little bit about the fact that part of your transformation had to do with a new world-view, giving up the "Oh well, I was just doing what was expected of me"—getting married, having a job and those kinds of things, and moving to a different perspective on your life, and I wondered if you did see that, in fact, as relinquishing, I don’t know if it’s outdated values, or unconstructive attitudes, or "excess baggage," but some of the conditioning, perhaps, that you had grown up with, you know, doing what you were supposed to do. Did you see that as part of that process?

H: Well, it changed my outlook on those things. Yeah, it had to affect me.

C: Okay, I was checking on it as part of the expansion theme. And also, were you reasonably comfortable with the theme of Modelling?

H: I’m not sure how, modelling intellectually, but not lifestyle-wise. Because I was in the business world and he was in the academic world . . .

C: So in a general sense it fits, but not in certain areas?

H: Yeah, you know, in approaches to questions, and reading, discussion, intellectual
pursuits, yeah, that aspect, yes.

C: Okay, and you also mentioned something about how he helped you find a new find a new way of being, or a new beingness, or something like that, and I thought that, probably, is consistent with that?

H: Yeah, that's . . .

C: Did you comment on the idea of the spiritual bond? I don't think you did. Which it sounds like it was appropriate for you. It sounds like that fit for you, and I wondered?

H: Yes, yes, yeah. Yeah, that's what I'm really saying.

C: And that kind of goes with the sense of it being pre-destined?

H: Yes.

C: I know this is probably a bit of an off-the-wall question, but I've been asking it for my own curiosity. As you think of J. and that bond that you experience having with him, can you identify a place in your body where that bond exists—some kind of sensation or feeling?

H: Not really.

C: Is there a feeling that you associate with it?

H: Well, as you ask that question right now I have a feeling of longingness for him, but that's just because you asked the question!

C: And if he were right here, how would you feel?

H: Oh, I would be very happy. Hopefully we're going to be seeing him in October anyway, in Washington. Yeah, it's just sort of, he's a friend.

C: If there was a word that would describe that bond, is there a way you could describe it, what that feeling is that connects the two of you?

H: It would be about the same type of feeling I have for my kids, I guess. You know, because I keep thinking of A. being in Montreal, and it would be about a similar type of feeling.

C: Can you put words to that?

H: Yeah, I don't know whether the word "love" is appropriate, but that type of feeling, wanting somebody that's near and dear.

C: Great. Okay, you didn't comment on Support for Integration, so I assume that that one seemed to fit for you, and I was wondering if you could just simply comment on that, and how you see that?
H: Oh yeah, very much so. Yeah, because that's when we'd go over the books or what I'm reading or what my thoughts were. That was all part of that discussion on books and stuff.

C: So something you would discuss would be how to integrate these beliefs and ideas into your . . .

H: Oh, it was never talked about as integration.

C: Not necessarily. Do you have a sense that there was support there for that?

H: Gee, not when you put it, I didn't read it in that way. It was just a discussion and it was just left for me to do whatever I want. That's the way I look at it, it was never that, you know, because you think of this, this is what happens, you know, it was all up to me, and whatever I did I did.

C: And that was fine with him?

H: Oh yeah, I mean, there was never a, you know, dogmatic, you've read this, you've come to this conclusion, so, because of this, it has to happen, no.

C: He was simply there and supportive and you did what you felt?

H: Well, not even supporting, with it, more of a teacher, you know, at that time it was a student-teacher relationship, you know, and then whatever I determined out of the discussion, that was my business.

C: So you had the freedom to take or leave what was offered?

H: Oh there was never any, you know, because you've come to this level, before you can go up to the next level you've gotta do this.

C: As a point of interest, that's kind of what I was trying to get at in that Personal Responsibility theme, was that sense of, you were free to take what you wanted. (end of tape side). And he was supportive, though he didn't actively get in there and, but my sense is that you have integrated that into your life, is that true? You were doing that at that time?

H: Oh yeah. Whatever.

C: 29 and 30, the Growing Up and Moving On idea, again you didn't argue with either of those, and I wondered does that fit, in the sense of that particular role that he played—obviously you didn't grow out of the friendship? But moving on from the role that he played, not needing that teacher role any more?

H: It's just part of living, I just grew up and moved on. . . That's just part of life, I don't recognize it as
C: At the time, you might not, but as you look back on the process, that's just something that happened naturally.

H: Well, he left to go to Israel, the kids grew up, it was just, life.

C: Okay. Do you have anything else that you want to comment on, on any of this? Anything you'd like to add?

H: This, well, on Harmony. I'm not too sure whether "harmony" is really the word. Because some of the time it's far from harmony, because the rest of the world is out of step with you, so it's a lot of pain. You know what's right, for you, and yet, it ain't a harmonious relationship with your wife, or with your children, or with your co-workers, and yet, because of all this other stuff, you know you're right; it ain't harmony. It's like the old adage of one marches to the tune of his own drummer.

C: Yeah. So there's a sense, for you, of rightness, of knowing the way things really are?

H: Oh yeah. It's loneliness, at times, it is not only a blessing, it is a curse. Harmony, I don't know, "harmony" in that type of thing reminds me of someone who has recently accepted Christ into their life and have that wonderful smile, or be the Hare Krishna, converting the whole world, and they've got the answer, they're happy, so by God, you're going to be happy, 'cause you're going to do what I tell you! And this is completely different. You may know what's right inside your gut, but that may not be the way the real world is.

C: Yeah, you're up for being crucified, in a sense.

H: Oh yeah, you're just

C: For that knowing.

H: It's a very lonely, I mean, when you get to that point it becomes a very lonely path.

C: So for you, especially in retrospect, was that something you became aware of shortly after everything fell into place, or did it take a while before you recognized that that could be lonely and difficult?

H: I can't answer that. I really can't. I don't know when that awareness hit me. I just can't think around that, because there's a lot of instances, that you want certain things, you know it's right but it isn't going to happen. So you have to have the prayer of the Alcoholics Anonymous—Give me the power to know what is right, but also the strength to know that I can't change it, or something of that nature. Which is very true. That's the way it is.

C: So for you, this sense of knowing, having a sense of rightness, also brought with it the task of discriminating the things that you could influence with that sense, and the things that you were going to have to live with and struggle with, because you couldn't influence them?
H: Oh yes. That's life, you know.

C: Why this is interesting for me is that this experience is much further back in the past for you than it is for the other people I've interviewed. And it may be that all of those people, all of us, at some point, are going to recognize that same difficulty, or have already, and it's something that we haven't identified yet, or I haven't identified in my themes, and yet is really significant. So it's really useful to take a look at that.

H: Yeah, as I say, it's both a blessing and a curse.

C: Also I wanted to double-check, and that is, that when I said, "feels in harmony with the world," I was using "the world" because it was something that one of the co-researchers had said, and in my own language I would say, "feeling in harmony with the universe," which is a slightly different perspective, and more of an abstract kind of oneness thing, that probably would still allow for people who think you're off the wall. Would that change it in any way for you?

H: Yeah, because "in harmony with the universe" would be in harmony with yourself, as being the universe, and then there's a whole other world with all of the other universes that have their own reality, so the only one you feel at-oneness is with yourself.

C: So that sense of harmony with the world, that particular phrase is the part that you have trouble with? Is that what you're saying?

H: Oh yeah. It doesn't wash for me.

C: Okay, so that theme of Harmony maybe is misnamed— I'm wanting to clarify because I want to know exactly where I need to make a change. So "beginning to express yourself in the world at the new level of integration" would be appropriate, and "open to whatever the future might bring" I think sounds like . . .

H: Yeah, well, you're just comfortable, you're doing what you feel is right for yourself.

C: Um–hm. But feeling in harmony with the world, for you, is not consistent with your experience.

H: No way.

C: So the integration sense, the wholeness, the self-knowing, self-acceptance, calmness, deep inner happiness, all of those were true?

H: Oh yes.

C: But the theme of Harmony, for you, has to do with what happens, or the theme, that I've called Harmony, has to do with what happens when you express yourself in the world at that level of integration, not being harmonious, but bringing you up against other people's realities?

H: Oh yeah. All it does is, it might give you, I don't know, that's not even true. Because you can only bash your head against a brick wall for so long, and then you
say, "Oh, the hell with them, let them do what they want. I know I'm right, but . . . ."

C: That's what I was going to ask you is, having that sense of rightness, centredness, you know, knowingness, does that help you in dealing with those other realities in the world, people with other perspectives?

H: No. Just makes the anguish more.

C: Okay. Yeah, I can relate to that too.

H: Yeah, it's tough.

C: Yeah, I think I know what you're talking about.

H: It's, insight is terrible. At times. Because you're usually alone with it, or you might find one kindred spirit somewhere, but you win some, you lose some, you know.

C: That's true, and I think you've touched on something very, very important, because as you talk about it, it rings bells for me too. Yeah. Is there anything else you'd like to add, or does that wrap it up for you?

H: Well, the Yearning is very true. Irreversability. I keep on wondering about that one. You know, sometimes you can get slaughtered so many times that you say, "Oh the hell with it" and forget about it. But I don't think that's . . .

C: Can you really forget about it?

H: I don't think so. You're kidding yourself. Once you open up Pandora's Box. Now I guess I've really made all the comments. . . I guess that's all.

C: I really appreciate all your help with this.
Interview #1 (Case Ch)

C: What I'd like you to do is to tell me first of all about the person who is/was your mentor. Just to tell me what kind of a person he was when you first knew him.

Ch: He is a person who has got extra energy for other people, or certainly extra energy for me, for no particular reason. He's a very competent person and responsible and doing extremely well in his profession, but nonetheless has a sort of outgoingness of energy, a sort of overflow of energy which I have benefitted from, and having an interest in people, or certainly in me.

C: Okay. Could you tell me a bit more of sort of basic demographic details about him—what he does, and then perhaps go on to how you met?

Ch: He's a top administrator, I met him when he was working for the government of X province, at which time he had a staff of thirty-nine and had a budget of seven hundred million dollars to control, that sounds like an awful lot of money, maybe it was seventy million dollars. Anyway, it was quite stunning to me, I didn't know this at first but I knew this later. We met purely by accident because of a flight grounding in R. airport, where we were stuck for six hours, and I just laid myself down on the floor of the place where we going to have to wait for six hours and he came across and just started talking to me. He rather liked somebody who decided, "right, I'm flaked out, I'll lie down on the floor here and blow what anybody thinks, I'm not going to sit on a chair" and I guess there was something about the sort of person I was that he liked. And so we went and talked for six hours about everything under the sun. He had just been taking a course at Y university, and we flew from R. to Toronto, where we parted company, and just had addresses and things, and I saw him again the following May when I was in Vancouver, and he was interested in keeping in contact with me.

C: So this meeting took place when?

Ch: In the end of March, 1980.

C: Uuhh. So almost five years ago?

Ch: Yes, yes.

C: Okay. Could you first of all tell me about your reactions to him at that initial meeting, how you felt about it, what you saw in him?

Ch: I said to him, towards the end of the time I was talking to him, I said, "Well, you're the first person I've really met in the big league" and he laughed, and he was the first person I'd met in the, in quotes "big league" who I felt was a person that I'd want to bother to spend time with, or that I'd want to bother to be associated with, my vision of people in three piece suits is sort of horror! I have a reaction to them in the same way that people think of blue jeans and long hair, which I find quite friendly and nice, you know. Business suits give me the same sort of horror! And so it was amazing to find somebody and to talk to somebody from this class of people who I found interesting and very good to talk to.
C: Tell me a bit about what was happening in your life at the time when you met him.

Ch: Well it was very much exactly at that time, a time of new beginning. I had been a teacher in Ontario and had a sixteen-year-old daughter and I had decided the previous year, I guess exactly a year before that, that if I did another year’s teaching I would totally crack up, and there really wasn’t anybody to put me back together. I took a week off school and thought about things, and I had a lover who had gone to Australia who I very much wanted to join, partly because I also wanted to go to Australia. I wanted to do something and go somewhere, but I had a daughter and I had a house and I was single parenting, and this really wasn’t a possibility, but within that week that I gave myself I decided it was indeed a possibility, and as it happened my daughter went to live with her father, who she hadn’t had any contact with for five years, she had the invitation to come with me but as a teenager she preferred to stay, rather than to go with me, it gave her more of the freedom she wanted at that time, so I rented my house and put all my stuff in my attic and S. went to live with her dad, and I left. I paid my mortgage off on June 30th, and I went to Australia on July 6th! I split! It was quite amazing. And I had the most amazing and wonderful time in Australia that I’ve ever had in my life. It was transformational. It was amazing. The words won’t describe it. It was a very, very good time for me, and after six and a half months I came back, because my mother was yelling for me from England and my daughter was yelling for me from Vancouver, and I went to England, saw my mother, and I was on my way back to Toronto to pick up enough stuff to go and live in Vancouver, where my daughter was now living, and it was on this trip back, and I was now thinking, "now I have to find . . .", my thoughts were, I didn’t want to come back to the Northern hemisphere and I thought, "I must find a way, a new way to support myself, a new way to be in the world, in order to get back to Australia." And so I knew that I was really on the beginning of a very new phase. I had left teaching, there was no way I could possibly go back to teaching, and yet I had no idea what I should do next, or exactly what I should do next. Although certain ideas about where I might want to get to and . . ., and it was in this frame of mind that I encountered this very charming man lying on the floor in R. airport! No, I was lying on the floor, not he. No, he joined me. Anyway, so it was for me the beginning of a phase, which I very clearly knew. The beginning of a very new phase.

C: Okay. Tell me about what happened from there. Obviously you wanted to keep in contact with him, or he with you?

Ch: Yes, I think he was very much attracted to me, as well as I was to him. He had initiated the relationship. I think what he liked about me, what he saw in me, was a kind of freedom and the sort of thing that somebody who lies down in the middle of a waiting room in an airport, just because it’s pretty stupid to keep sitting up! And also because he saw the way I was living was without a lot of the responsibilities that he had, in terms of work and things and I think I was in some way one of his fantasies, in some kind of a way. So that was what attached him to me, in a way. I went to Vancouver and he came, I saw him in Vancouver shortly after I came here, I had his work number, he’s married and our relationship had been, was at times an intimate relationship, though that certainly wasn’t, for me, the major factor in the relationship, and it wasn’t as if, one of the beautiful things about it was it was a relationship with a man that I liked that wasn’t predicated on whether I went to bed
with him. That was really very significant. And it was just that he was always there and I could always phone him up, or send him a letter or something. Or whatever. And I could sort of report to him where I was up to now and then I went from Vancouver back to Ontario, and then I moved to Calgary and sort of said, well I'm here and I'm doing this and I'm working with this person, so I saw him . . . and I came down to Vancouver a lot because my long-term lover was down here, and every time I came down I'd call him up, go out for a drink, or have lunch or something, so I would see him about once in six months, once in three months, sometimes I didn't see him for a year, but basically I always knew I could call him up at some point, and sort of report what I was doing, it was basically, what I'd done is sort of reported what I was doing and then got, "Well, you could do so-and-so" or "Oh, well then now . . . " and it was with a, whatever he suggested he would give with a real enthusiasm. Not as if an advisor, but immediately seeing possibilities, really seeing what I was saying to him, really understanding where I was, and it's one of the things I've felt in my life is very unseen. Either people haven't understood where I was, haven't either cared enough to look, or haven't had the right kind of ability to see that, and also haven't been able to give me the sort of advice that really worked for me, the sort of ideas that just make me go "pop! Of course I could, yes, well, God I never thought of that before!" and they were just the kind of things, the kind of ideas he gave me.

C: Let me see if I can summarize. What it sounds like you're saying is that he was attracted to you in some way, was interested in, and excited by what was going on in your life.

Ch: Yes

C: He wanted to know what you were doing and when you were telling him, he seemed to have lots of ideas and suggestions for you that were exciting to both of you?

Ch: Yes, yes I think that's true.

C: So he was kind of following your career and your life with a lot of interest, and perhaps a lot of investment, would you say?

Ch: It's very difficult to say, really. He's a bit like me, really, he's just able to be where he is when he's there, and give it one hundred percent.

C: So when you were having a conversation with him in person or on the telephone or whatever, it was like he was totally with you and totally involved with you?

Ch: Absolutely, yes. And it's incredibly affirming to have that kind of energy coming at you. Not only somebody seeing who you are, but attempting to see who you are from your perspective and at the same time applying whatever else they've got to extend that.

C: Would you say he had a lot of empathy for you? A lot of understanding of your view of the world and your experience?

Ch: I'm not sure. I'm not sure how much he knows, this sounds very extraordinary, now I think of it, how much he knows about my view of the world. But he certainly seems to know what's useful to say to me at a certain place, we just haven't known
each other a long enough time to have great intellectual discussions or whatever, or ... we haven't. The sort of things we've discussed are, my life, what I'm doing, his work, which has come more later, now, his wife, his son, my daughter, what I'm doing. And he's not a giver of emotional support, necessarily, except he is in a very deep way for me, but not inside what we say to each other. And he's not an intellectual stimulant as such, particularly, except that I see him as an extraordinary person for somebody in the position he, I mean he's a very extraordinary person to be a top exec. in his sort of field. 'cause he's not stuffy in any way at all, and yet that's the world he lives in and copes with. He's a provider of possibilities. He's a man who sees options.

C: Would you say more about what that means, for you, what he provides you with.

Ch: When I decided to do this movement work, with Anna Halprin, and decided to do it as a Master's, at this point I met him and I'd decided and I tentatively told him about this, I had talked to a few people about this, and mostly I'd got some fairly negative reactions and people would go "Oh God, you know those colleges in the States, they're just degree factories, and it's sort of not, well really, do you think it's going to be any good, and it's going to cost an awful lot" or, "well goodness me, going all that way" I just didn't get much oomph out of other people. And I told him about it and he was off like a rabbit! I said, "Well, I'm going to do a Master's" and so he said "What are you going to do it on?", so I said "Well, br-br-mbr, yeah, well," he said "You have to know that, you know" and then said, well actually, you know, I'm an associate professor at X university," he said, "I've been giving courses every summer to Master's students for about twelve years, and I've supervised a lot of Master's theses," in his field of administration, of course, and he said, "Now" he said, "I'll be an advisor on your Master's, if you're interested, but you'll have to buckle down to work, you know, I'm a tough bastard, you'll hate me" he said, "you're really going to hate me, but you'll thank me at the end" he said, "All my students have good Master's theses!" It was so funny, it was B. getting on his high horse. And so he said, "right," and I had an envelope, or he had an envelope, and in ten minutes he had got me two perfectly good Master's theses mapped out and how I should begin, and what I should do, on the piece of paper! And all of a sudden it wasn't just something I was thinking about, it was a possibility, it was a reality. Now I've been struggling through this process, well not struggling, I mean some and some, this last fall writing the thesis, and I was talking to him at great length with enthusiasm one day and he said "Right, now" he said "you've got to think about publishing or, you know, magazine articles, journal articles next" and I said "What, er?" and he said "Yes, you know" and I said, "Oh yes, well there's Chapter Two!" and immediately here's a possibility. And also when I wrote the thesis he said to me "Well, you know, there's going to be a G. F. Strong conference on rehabilitation" or something or other "next year" he said, "you could be submitting a paper for that, to present." I'd never even heard of this sort of thing before. It's just that he provides me with possibilities, that he keeps on suggesting things that I might do that suddenly become real parts of my world. And because of that I begin to see myself as somebody that includes, everything that I am, being capable of that. You don't do those things until you reach a certain total development standard, or level.

C: Would you say that he has a sense of your readiness to take on certain things, to seriously consider certain possibilities, and is able to present you with them at a time when you're likely to take them and run with them?
Ch: Yes, and I don't think it's on a conscious level at all, I think it's on an intuitive level. He just sees me in perspective which I can't see myself, I think. Because he works in a certain area, he recognizes me as as intelligent as he is and he's worked amongst a certain level, and he certainly has achieved an amazing amount in his life, in terms of actually achieving things, doing things, and just presumes those things for me, so he sort of points me in the right direction. It's actually interesting. I haven't really thought, I'll ask him, actually, how much of it's conscious, and how much of it's subconscious, or just sort of wells up out of his funds of things. But it's certainly an amazing gift to have made contact with just one person like that in your life. Not that I haven't got stuff from other people, but this has been so gratuitous. It's just been such a gift. There is no reason in the world this man, who has quite a lot of money, has a wonderful wife who's very successful and who he's very fond of, and has a marvellous teenage son and doesn't live a dull or boring life, or have any excessive hang-ups that I can think of, should gift me his time!

C: Except because he simply wants to?

Ch: Yes. And that, for me, is what makes the relationship so potent. It's because he came and sat next to me, because he liked the way I laid down on the floor. He liked who I was! And I went through a time when I was in, I think I was in Calgary, when I didn't seem to be going anywhere very fast in any particular direction, I seem to have sort of fits and starts, and I thought, or maybe it was when I went back to Ontario, I don't know, I began to see myself as one of these, one of the people I call the "walking wounded," (largely because I hadn't), I was going through some kind of a process which required I not be in full-time work, and I just began to wonder if I'd ever get anywhere, or become anybody, or whether I was, in fact, sinking in to the unemployable and the walking wounded, and I thought, "well I really don't think, you know, I'm almost ashamed to, I mean every time I speak to him it's the same old story." I can't remember quite what stage this was, you know, I'm still hanging around, nothing very definite and concrete to show, I mean, I haven't affiliated myself to this thing and done that thing and I wasn't doing the sort of things that he had done, and it seemed to be taking me years to go through whatever I was going through, and I just felt, well he must think of me as some sort of, must be beginning to think of me as some sort of also-ran, or somebody who wasn't going to make it, or something, so really, I think that was the time when I didn't call him, talk to him, for about a year. I came down here a couple of times and didn't actually phone him, and then I did again, and he was totally welcoming and pleased to hear from me "Wonderful, let's go and have a drink or something" and it was his faith in me. I'm not saying that's what caused me to do whatever I've done, I mean, it's not the only thing, but it was amazing to think that here was this powerful, influential man, who had faith in me even though I, I mean, I wasn't wearing nylons and nice skirts and going to a job and doing things. It didn't matter to him! And he really didn't, well, you know, "well, really, what are you doing?" He always thought what I was doing was interesting, whatever it was.

C: Would you say that there was some kind of unconditional acceptance of you on his part?

Ch: Absolutely, absolutely. An absolutely unconditional acceptance of me in terms of, just for who I was.
C: At the same time it sounds like he challenged you a lot with ideas?

Ch: Yes, he did. And does, now, I mean, there's no two ways about that. Last time I saw him, I'm due to see him any day, because I've got my thesis finished, he's bringing champagne, the last time I saw him I called him up and I said, "Well," this was about the end of October, beginning of November, and I said, "Well, I've finished it off, I'm going to give it to my reader quite soon, I've pretty well, I've been writing for six weeks so I've got all this done" and I said "Would you read it?" And he said, "Well, we're just moving the office, and we've just moved" he said "but I've got two hours between now and tonight, I'll be round in twenty minutes" and the place was an absolute mess and I'm going round in a flap, no, he said half an hour and he was here in about fifteen minutes and I said "You said half an hour and I haven't done the vacuuming!" and he sat on this bed and he sat here and read the whole fucking thesis! And he said "Now, what do you mean here?" and "what do you mean there?" and this and that and the other, and it's not in his field in the slightest way and he had all sorts of intelligent suggestions and things like that, and what he said at the end of it is "Well, now you need flow" he says "You really go in some of these parts" and what he basically was saying about flow was absolutely true because it was the thing that I changed in the following, what turned out to be a great deal more work. Basically what he got was more a less a flow of consciousness, so there were lots of things wrong with it. And he said to me then, "Now you need to finish this, you know, you can get seduced by your thesis, and now you need to finish it" and he just, all the time he continues to give me suggestions, about where I can go next. Partly because he's done it, because he's been on those paths, and he's so amazingly available to me, and if I phone him up, he doesn't shut me up after five minutes, we talk for twenty minutes, and he's a busy executive.

C: Is he in Vancouver now?

Ch: Yes, he is.

C: I see. It sounded like he was more around than usual.

Ch: Yes, he is. This is the first time we've both been in the same city, ever.

C: How long has it been since he came here?

Ch: He's been here, he moved here after I was in Calgary for a year, so that was in about 1982. So he's been down here, we've been sort of following each other around!

C: I see, so for the first two years of the five you were, where was he?

Ch: I was in Ontario and he was in D. I moved to Calgary and he was still in D. He then came to Vancouver towards the end of the time I was in Calgary, and I would see him when I came down here, and then I was in California for a year, and he was in Vancouver, and now we're both in Vancouver.

C: So perhaps the last couple of years . . .

Ch: And he does wonderful things, like he's, one of the things is he knows about the
little elegances of life, which are very nice. I mean that sounds so trivial, but these things, I don't know, he'll always bring a bottle of wine, or something nice, you know, I don't know, he's got a capacity for caring that's amazing.

C: One of the things that he did, as you tell it, has been to make you feel good, literally, pamper you a little, treat you well?

Ch: Um-hm

C: With a lot of acceptance, a lot of respect?

Ch: Yes, that's really true. And enthusiasm. He's a person that I can respect in terms of what he's achieved and I can think of as an intellectual equal and who is delighted with me. And you see the odd thing is I've never really given him anything, apart from me, just me, just who I am. I haven't done his laundry, and he continues to like me though we don't sleep together. I'm not some kind of an asset he takes and shows off in front of his friends or anything like that. Yeah, that's not something I very often, well I can't think when I've ever had that, and it is significant that he's a male. I mean, this is very significant, that this is the structure of this particular relationship.

C: Would you say more about what that means?

Ch: That he's a male, and that he doesn't want sex from me necessarily, is the number one criterion. I guess that's been a pattern in my life and the one relationship where you have a male who cares about you, is delighted by you, which is a father-daughter relationship, I didn't have. So he's very much, fills that kind of a gap, which was a gap for me, basically, and that's what the transformation is about, that's what the catalytic thing is, that he fills in a gnawing hole that would not allow me to work from a powerfully integrated self. And in some way he has been a justification of who I am. I'm important enough for a male to hold in high regard without he get something out of it.

C: It also sounds as though he enjoys you, as a person?

Ch: Yes he does. I sometimes wonder why. No, I don't really. But, sometimes, I guess in that phase I got worried about whether I could live up. It's interesting, that. Whether I could live up to his expectations. I decided they must be expectations, or something, whether I could live up to them. But I don't feel that now, a) because I feel I can and b) because I just know that it isn't quite that way, after this length of time I know that I don't have to come up with something brilliant, or whatever. Whatever he likes is deeper and different from just some kind of achievement in the world, or just a stereotypical achievement in the world. He just likes to see me expand, I think.

C: And get gratification in watching that?

Ch: Um-hm. Yes, really. I think he's also done this for his wife. Or he has great respect for his wife, because she has done this, she went from being a mum to having her own TV show in D. She sort of just showed up there and said, "right, I could do a better TV show than this" and they said "All right, go ahead" and she did! And
she had her own TV show! And he just delighted, and I know, from the way he talks of her, that all her achievements he gloried in.

C: It seems you’re describing a man who is very valuing of women, or at least of certain women, I don’t know if it’s true of all

Ch: Yes, um-hm.

C: And enjoys watching and contributing to their expanding and achieving, growing?

Ch: Um-hm, um-hm. It certainly seems, I don’t know if he has, I don’t know enough about him to know if he has a relationship like that with males or not. He has a woman boss, who unfortunately has just been fired in some sort of devious way and he was really sad about that, and he rather enjoyed having a woman boss. I asked him how he liked working for a woman, and he said "jolly good," well that wasn’t quite his words, it's my English-ism, but, and at the same time he’s certainly no wimp, or not somebody, you know, occasionally there are men who get behind the women's cause as a way of, a technique of self-abnegation and that's not him at all, he’s also a successful person in his own right. Definitely.

C: Something I’ve been wanting to ask you. You talked about a time when you were feeling pretty down and that you didn’t contact him for a long time. Have there been times in the course of your relationship when you have been very down and felt very vulnerable and so on, that you've been in touch?

Ch: Yes, this summer. It's not as if, my long-term relationship with G. has been, well he’s always been interested in knowing whether this relationship, this has been a relationship that is very difficult for me in some ways because it seems as if I'm hanging on to a destructive relationship, but I’m not sure whether that's what's actually happening or whether, I have a lot of difficulty around, what's the difference between loyalty and continuity? And what's really a destructive relationship? And I’ve been struggling with this issue now for two years at least, and perhaps a little longer. And it's not an issue that I've ever felt that, it's an issue in some ways that I feel ashamed of, that I musn't, it's me in a weak phase, or I could start complaining, or whatever, and it wasn't necessarily an issue I wanted to share with him. I think that's true, it certainly was with another friend of mine, let me see. And I went through some appalling stuff around that particular issue, which is all connected in to the same thing because it's all about men and father images and things like that, it's a bit too long to go into now, but I see the whole thing as part of the resolving of a, the thing that I resolved since 1975 is my relationship with my father, who committed suicide when I was six. Which was never resolved in any kind of a way, ever discussed or processed in any kind of a way whatsoever. This issue started in Australia, actually it started just before I went to Australia. I read Born to win and it said "what did your parents think of this, what did your..." in order to get a family script, answer, answer, answer, and at some point I thought "Absolutely all these answers are coming from my mother! Where's my father?" and at that point I realized, it was a blackness, just a total missing chunk. I mean, just not there. And I thought to myself at that time "Aha, there's something going on here, this wouldn't just be missing. There's something here that's really been shut up." When I was in Australia I decided that when I came back one of the things I was going to do was deal with emotional stuff, and when I got here to
Vancouver I did some work with A. L. in a workshop, I don't know if you know of her, she's a feminist therapist here, and that was the beginning of a healing process that I've been going through for five years and at Tamalpa, doing work with Anna Halprin, really my main theme was the work around my father's death, and that process is now, at this point, coming to a closure for me, and it has a great deal to do with all my relationships to men, relationships with my husband and just a lot of typical set of relationships to men. He has been the totally atypical relationship with a man, that in some way has permitted me to go through the shit, in some kind of a way. He hasn't been dragged into the shit or been involved in it in any kind of a way, but he is there. He's somebody who had, a male who had faith in me, which I suppose in some way, it doesn't seem like my father cared enough to stick around, which is a six–year–old's viewpoint. But he has cared enough to stick around. Not, obviously, in the same way as a father, but that's just not going to happen when you're forty. So, yes, he's been the good side of what I've gone through. And it's all about integrating energies, and being able to work as a whole person, to work without a huge hole, without a gaping hole blasted in your side, which you're continually trying to stop up or conceal or whatever. You get to work from your centre, and at full power.

C: So almost by his existence in your life, and the way he is toward you, he helped you to balance yourself and to free yourself to relate to other men differently?

Ch: Yeah, I don't know whether that's actually happened yet. It freed me to work through the relationship, to dare to look at whatever went on for me around my father dying, and who my father was, or wasn't, or whatever. It certainly didn't happen as directly as that, but looking back on it, I mean I always realized that he stood for a father–figure. And maybe that means a parental figure rather than a father–figure, which happens to be a father, but a parental, a kind of kindly parental interest and because it was possible for me to have that relationship in the world it was possible to look at the one that I actually had, the non–relationship that I actually had, and see what affect that had had on me, because in a way, now I had some kind of a contact with that kind of a relationship.

C: Would you say that that relationship gave you strength to look at the relationship?

Ch: Yes, absolutely, I didn't think of it quite as clearly as that. I did know that he filled a huge need for the sort of things he could give me, and part of what makes him parental is that he was powerful in the world, he had done things, he had achieved things, he was a father–figure. A lot of my other relationships have been with younger men or less powerful men, or less overtly powerful in the world. In other words, I have chosen men who were safe, in a way, and certainly men who needed me a lot, and that gives you some kind of safety, 'cause they need you, they're not going to bugger off, you see. And I guess he was a figure who was of quite a different calibre, who thought I was perfectly interesting and okay and also it was very good that he was married to another woman!

C: Almost like he was choosing to be around you, rather than needing to be, would you say?

Ch: Yes, oh yes, oh yes, 'cause I mean he was getting, I mean he has a perfectly adequate relationship with, what he wanted from me, or enjoyed from me, he obviously
got something from me, what he got from me was something that was very much me, that was deeply me, that was something that I counted as me. And something that I didn’t have to be anybody else to give him. I didn’t have to accommodate to give him.

C: Just by being yourself?

Ch: And speaking about who I was, was all he wanted, necessarily.

C: Could you give me some more examples of interactions you’ve had with him, things that he’s done with you, for you, that would give me a sense of how he was a mentor, how he facilitated your changing?

Ch: Well, on that first plane flight from R. to Toronto, I sort of told him what I had to do, I immediately was able to tell him roughly what I planned to do, and he showed interest in it, that I planned to find out what I might do in some other field of work and get myself a new set of expertise or whatever, and he would give practical suggestions, say things like, "Well you could, you know how you can do that, you could look up . . .", there’s a man you could write to, or" just really concrete suggestions all the time. Certainly not talking about the philosophy of something.

C: Would you say he was drawing on his own experience?

Ch: Yes, I would. He was giving me of the stuff he, he’s the sort of person, and you see, I’m exactly the same kind of person myself, who is very pleased to pass on whatever power and knowledge he has acquired, in order to have other people use it and succeed. Which is basically a mentor. And I guess in my life I feel that I have been a mentor for many people, that I’m an enormously catalytic person, and there are people I have gone and acquired my stuff from, but very few people that I have met who have actually handed me stuff, now this is probably due to who, the people I’ve, particularly my relationships to men and the various ways that I have circumscribed myself and kept myself in a safe place and all sorts of things like that, but he’s certainly, probably the second person in my life who, yes the second person in my life, the other one was a woman when I was quite young, who has sought me out and given me something. That’s not necessarily the pattern of the relationship now, he doesn’t phone me, I phone him, and report whatever I have to do, basically our relationship is that I report my successes and he tells me where to go next. He says "Oh, and now you could . . ." "Oh, could I?"

C: When you say, then, that he sought you out, what do you mean?

Ch: On the first occasion. I mean, he was attracted to me, it wasn’t somebody I had to go beg or something—"please, please," or whatever. He came to me and has continued to be available to me.

C: And the pattern has been essentially that you contact him?

Ch: Right, yeah. Mostly because his wife doesn’t know who I am, actually I’d quite like her to, but he says, they have an open marriage and both of them have had various affairs or whatever, but he says "one is very discreet about these things. We
both understand that that's the rules, but we don't go confronting one another with those
things." And that relationship to him is far too precious to jeopardize in any kind of a
way, so I contact him through work, and so usually he's busy during the hours that we
could make some kind of contact so I begin contact. And I don't see him more than
once every two or three months, even since I've been here. Sometimes. Sometimes
longer. Mostly because there isn't any future for us as a couple, not that I necessarily
want there to be, and I'm not interested in being somebody's mistress on the side, I
mean, it gives me the horrors to not be able to be seen in public with somebody, so I
don't want to develop some kind of a relationship like that, it's exactly what I don't
want would be to develop a relationship like that. So basically the structure is like
that, and that suits me quite well. I'm becoming, well, I don't know. He does talk to
me about things in his personal life now, though usually our contacts haven't been long
enough--there's never time to say everything that needs saying. There's usually a couple
of hours here and a couple of hours there and you just can't tumble the stuff out fast
enough. And he always seems very pleased about interest I show in his life, and
sometimes I feel a bit guilty about this, that I'm not giving enough, because I've been
one of these people who's given a lot in my life, and this is one person that I take
more from than I give to, at least, it feels like that to me. I feel like I don't, of the
the time we spend together, or in talk, it's me talking about my stuff, and sort of running
it by him. And that seems to be quite okay with him. On one occasion, actually, a
couple of years ago, he was worried about the relationship, or what was going on, and
after we'd talked I went home and I thought about the whole thing. It was to do
with women becoming independent and what that means to the men who support them,
when they do become independent, it becomes, the men suddenly find that things really
have changed, and I know that's a hard one to face, and what have they unleashed,
well, you know, she isn't in the kitchen any more! Well, I know I encouraged her to
get out but I forgot there'd be nobody in the kitchen! I mean, that's an exaggeration
of this particular. . . Anyway, I wrote lots of things down for him around it that I
thought, which I was going to mail to him, but I called him the next day and I sort
of read and told him these things over the phone because I said, I've written you a
letter but anyway, maybe I'll tell you, so I told him what I thought about the
relationship and what was going on, and he said to me "You're a real friend" and so
there has been some, maybe he, but sometimes I get a bit worried that I've not given
him enough.

C: And yet it sounds like at a time when he needed, perhaps, some input, that you
were able to support him and give him some help?

Ch: Yeah

C: From your experience and understanding.

Ch: And I can also see that there could come a time when there would be stuff that I
could give him that I would be very happy to reverse the roles, and that's quite a
possibility, or not to necessarily reverse the roles but to shift the relationship, it wouldn't
have to remain the way it is.

C: When we met this morning, you talked a bit about how this relationship facilitated
your transforming and you've mentioned his existence in your life, helping you to resolve
things with your father, to look at your relationship with your father and with men in
general, you’ve also talked about him helping you with your thesis and your academic progress. Are there other ways in which he facilitated the transformation that you say took place through this relationship?

Ch: Yeah, basically his faith in me, his just feeling that I was all right, and I was going somewhere and his power to let things be and not to meddle. Basically the fact that I can come to him, that's actually very significant, and say this, this and this and I know that he'll say "Oh yes, and have you thought of . . . Well, that's, how interesting" but he doesn't have to poke and pry and advise and run, and control, and control—he doesn't ever, in any way, try to control—it's my show, and that's very important to me, and I think that's one of the uniquenesses that, it's fairly easy to find somebody who will help you out, but they have a price, and the price is, if nothing else, is control. Some kind of power in the relationship. And he has never, in any way, tried to exert that kind of power. And that's what I mean about, that he seems to get enough out of just putting his ideas out in the world and seeing them work for other people. His powerfulness is laid out for other people to use, and that to me is, there are very few people with that kind of generosity. And it's that kind of model of an overflowing of spirit that makes you think, well people are that big, okay, so you know, okay, I'm that big too, that there's plenty to go all the way round. That there's a plentitude, which fits with the way I see the world and that I can be that plentiful too. Because there is certainly a side of my nature which is really hanging on and thinks there will be never enough. And he's a symbol of somebody who has more than enough.

C: Would you say then that he offers you options and possibilities and leaves you free to take them or not?

Ch: Absolutely.

C: To sort of choose among them?

Ch: Absolutely, absolutely. He just says "Well you can do so—and—so" and not even in as advising a way as that, it's really much more enthusiastic. And he never asks me if I have or if I haven't, or if I will or if I won't and a year can go by and I could have followed none of his suggestions, and he'll still listen to whatever's going on and where I've been and what I've done and "I learned to ski" and "Oh, that's wonderful" and whatever, and not even think that's the, not even right, he wouldn't say "Oh, that's wonderful" which sounds so approving, I mean, he's just not like that, he's neither approving nor disapproving, or controlling, he's just enthusiastic.

C: And accepting?

Ch: And accepting. He's an absolutely extraordinary, unique person. And he has the most wonderful voice. He's got the loveliest voice. He invented, I told you this morning he invented my name for me, or he helped me, he was with me at the point that it got made up. When I came to Vancouver in 1980, when he came down here for the X Race, in which he was taking part, he, I said I wanted to change my name, I still wasn't divorced, I'd been separated for about nine years, but I still hadn't got divorced, I was thinking my husband would do it because he'd probably get married first and I'd paid for the separation agreement, but he never, he couldn't get around to
anything when we were married, he couldn't get round to the divorce even though we'd been apart for nine years. So at the point I came here I changed my name from Ch___ to Ch___ and I also also said I was really tired of schlepping around N's last name, and so we sat down at the table, and it's amazing, you know, this man lives in (area of lower mainland) and he has a really fabulous house in (suburb) and he's been quite happy to sort of kalumph into the really ratty places I've lived in, sit down, be totally at home, and not be in any way, I mean he comes, he matches me in background in some ways too. He's a very sort of down home, plain folks sort of person, he just has that capacity to be comfortable, and certainly not make you ever feel uncomfortable anywhere. He's not the sort of person who would care if you used all the wrong knives and forks in a restaurant or not, not that I do, necessarily, but those things aren't important to me and they wouldn't be important to him necessarily. His openness, I phone him up at work, now I was very worried about doing that for a long time because what does it sound like, some woman phones up and she's not on official business and she phones up fairly regularly and I wondered how this would seem. One time I didn't give my name or something or other, he said "Well just give your name, that's all right, you know, and then they won't think anything about it" and he's not a person of subterfuge, and I hate people who use subterfuge, I really like things to be upfront. Which doesn't mean to say that he would fly in the face of whatever, I mean, he has a certain position and there are certain restrictions, but if he does be discreet in some ways it is not because he's scared, or he's kow-towing or whatever, he just knows it's politic to do that, in those circumstances, but in his own self he reserves a space to be himself and to say, well, he knows who he is, and that's one of my problems in my life, has been, but I haven't really known who I am, in terms of a larger space, I've been very, very influenced by other people in terms of who they thought I was, and I like that about him. I really like the fact that he's not going to get all upset about having some woman phone him, or what his secretary might think, but of course it's perfectly all right. "Why shouldn't I get phone calls from anybody I like?" You know. I'm not explaining this very well, but it's a way of meeting the world face on, you know, with level eyes.

C: Would you say that, of itself, has influenced and helped you

Ch: Yes, yes.

C: Know who you are?

Ch: He shows me possibilities, not just possibilities of things that he says that I can do, but of who he is, and what he's accomplished. I don't know that I would necessarily like to be, what I really see as being the big cross in his life is being caught within the system, being a big executive, and what he'd really like to do is go sail around the world with his son. But he cannot, at this point, get off the treadmill, and he works very hard, especially now, and yet I think he's fairly aware of where he's caught, but also knows what he would like, what he may one day do, and he's just a grown-up, really. And his values fit for me, in lots of ways. His father's a car mechanic who had a car shop and he said "well I just did the right thing." He did an M.B.A. exactly when there was nobody around in his field and he just said "I was in the right place at the right time." He knows how to appraise himself, he knows what he's good for, he's very clear about who he is.
C: I'd like to look some more at his influence on you and at other aspects of your transformation and the part he played in that. This morning you mentioned different facets, spiritual, intellectual, academic or . . . career, could you say more about those different facets of your transformation, and his role in that?

Ch: Yeah, well obviously academic is the one we've been talking about because that's been quite prevalent in my mind and that's what I've been doing. So that one we've pretty well covered, basically, he said "Well, I'll be your advisor but you'd better be smart about it and do it the way I want," which I didn't, actually. But nonetheless he was still there, not that I caused him much grief, and in the end didn't need him as much—I haven't overused him. If I haven't needed him, either needed him or had something to report, I haven't gone crying to him, basically, and I haven't said "Get me out of this hole" or something or other, which sometimes accounts for the fairly long gaps. And that's one nice thing, is that this has been a relationship where I have reported the successes, or the progress, not the disasters.

C: Uhuh, so it's been very validating of your accomplishments and so on?

Ch: Yeah, right. And I've chosen when I wanted to make my progress report, and that has been usually when something good's happened. Or usually when I've arrived, at first it was when I'd got somewhere. So it's been a very positive relationship in that way. I would say that the thing that was missing for me in being an integrated person, was being aware of my worth in the world. More precisely of my worth in the world. I'm a fairly introspective person and I have found many people and other ways to learn the things I needed to learn emotionally and spiritually. Those things were never blocked in any kind of a way. Well, they were, that's not true, certainly the spiritual and intellectual things were rolling right along, all things were rolling right along but it's making those things real in the world, and not having them just roll around for ever because it's sort of, "by her work shall ye know her." And after quitting teaching I haven't done too much in the "work shall ye know her" line. I've been building up the internal thing with that process. And that was why I thought, well, it was fine to do that, and that was the point where I thought "Oh, God, B's not going to think . . . he's going to think I'm just a hopeless case, you know, because I haven't done anything very tangible, have I?" I mean that's why I got the panic in the middle of it, because I just wasn't quite sure where I was going, although I still trusted enough in the process to just hang in there. But he's my place-in-the-world person, possibly because he has a place in the world. And because I use him as a kind of a model, because he wasn't a robot or a company man or somebody that I couldn't respect, and because he had a place in the world, it seemed possible for me to have a place in the world too. It didn't just seem like businessmen in three-piece suits any more, there seemed to be something, some possibilities there. You see, one of the things when I first came here this spring, he said to me "Well, go down and talk to the Expo people," he told me where they were, on which floor of which building, he said "and talk to them about putting on some performances for Expo." I thought "Oh, he's gotta be joking, wr–wr–wr" and I in fact didn't follow it up. He's always, how to put it out there in the world and the, I can do the growing, but getting it out there in the world takes another little jump, another little push, another little bit of encouragement.

C: Are you saying, then, that what was happening before this relationship started was that you were working on your intellectual, your spiritual growth?
Ch: I had done all my life, yes, yeah.

C: So that you were very aware of that, doing those things consciously?

Ch: Absolutely.

C: And the difference that he made was both by being who he is and also by helping you, you were able to begin manifesting those internal?

Ch: Or to be able to make the process go faster, to be able to have the power, let me think, when did I first know him? Yes, that's right, 1980. I stepped out in 1979 and possibly, yes that makes sense, because of knowing him, it was possible to stay out in a way, although at some points I thought "God, he can’t really respect me for what I'm doing now, can he?" But he did, he kept on appreciating me just as much, which was possibly, now I think of it, also why I managed to stay out as long as I have, in order to get to the point I've got, because personal growth takes an enormous amount of time and energy. Drudgery type work, especially tension work like teaching, is a very great way not to be able to change yourself at all. So when I came back from Australia I had a clear idea that there were certain things I wanted to work on and certain things that I needed, I had a project, something I had to do. I'm amazed it's taking me so long, but then I always want it done now or sooner, as I said this morning. And he, in ways that we've talked about, in terms of, I mean, this is only coming clearer for me now even as I talk about it, that he certainly was a father-figure, and now I see how much that relates to what I've done in terms of work around my father and reintegrating my feelings around his death and how I felt about that and what that meant to me. So both, both just as the person he is and by the things that he says and does he, by the person he is, by his presence, he gave me some kind of a model, some kind of a contact with a different kind of person to be. Somebody who really put their stuff out there in the world, was "successful" and I mean in the best kind of a way, which I really needed at that point because I had no idea what I was going to do next, how I was going to do it, or whatever was going to happen. Then by the fact that he appreciated me for who I was and accepted me for who I was and just got off on me, he provided me with some kind of a compensation for the father-hole that was in my life. So in that way, I would imagine that he allowed, he was certainly catalytic in my process of finding out what a father really meant. I mean, he was a positive father-figure, and so I dared to look at what was not a positive . . . , I didn't have to cling on, perhaps, to my father as having to be perfect or having to be totally blocked out, so that's two ways, just by purely who he is in this real world, by what he gave me in terms of the way he approached me, the way he related to me. And then, thirdly, by offering me suggestions and showing me practically how to do certain things, seeing possibilities, in a very creative way, completely cross-discipline way, because it's also the way, you see, it's very hard for me to tell who I was four years ago, five years ago. I would say that's exactly the way I think myself, and then I think "Well did I think like that then? Or did I think like that . . . so clearly" in terms of cross-discipline, because that's the kind of work I'm doing now. I really get off on the fact that this man can read my drama thesis and look at the structure of it, although he doesn't know a bloody word about theatre, and can make some sense of it and can give me sensible suggestions that make sense to me in my field. That's very exciting to me. Yeah. So that's sort of three ways in which, purely by who he is, by the way he related to me, and by what he, practical things
out of who he is that he transfers to me as information. Yeah, he’s an enormously catalytic person. I don’t know whether he has this relationship with anybody else or not. I should ask him about this. Because I’ve never really thought about it quite so, I mean obviously I haven’t analysed this. Actually, it’s very interesting that I should be doing this now, at the end of this particular process. At the end of what seems to be the jumping off point for the next phase.

C: Yeah. It’s almost like a summarizing.

Ch: Right. It’s from Australia to Master’s, and B’s been there all the way.

C: Something else I wanted to ask you.

Ch: I can tell you what another relationship that parallels this one, which may make it clearer. I have a daughter, who is now twenty-one and she’s a constant in my life. When I left N., when she was ten, it wasn’t at all difficult leaving, it was getting, after leaving it was very easy, it was the leaving that was difficult. Took me three years of absolute agony and many years of not good marriage before that. I find it very difficult to leave people. But I had something to get on with. S. was there, and I was her mother, and her father totally abandoned her at this point and in some ways she seemed like an awful restriction on my life at that time, I was really eager to do all the things I hadn’t done. I got married at nineteen and N. was not available and so I had to find people to babysit, I had very little money and it just seemed that she was, and I wanted to just go hang out, party party and all sorts of things, and in some ways she seemed like a restriction and a burden. Which is one of the things I feel the most remorse for in my life, having felt that, because it must have had some effect on her. And the truth of the matter is she wasn’t my burden, she was the thing that gave me enormous stability. And children do that, for their parents, they’re always there, they’re very stabilizing, and they’re a sounding board, they’re a springboard, because they’re there, sometimes you have to do things, you have to stretch. And because they’re there, you do that, and you dare it and you risk it, and yet you don’t actually think about that as the wonderful relationship or something or other or whatever, or the necessarily, it’s just the tone that goes on underneath or whatever sounds are on top, and in a way, that’s who he’s been. Obviously not in such a major role as S., I mean, such a large chunk of my life in a way, but he’s been

C: A constant?

Ch: Yes, a constant, underneath, and it certainly has to do with the fact that he was a father-figure. But you see, I couldn’t quite figure out this father-figure bit, although it seemed to me to come up, I mean, the whole last five years has been about my father. I thought, well, how is he a father-figure, he doesn’t really feel like a father-figure, in some ways. And what I realized was, I only ever had a young father, my father was younger than he was when he died, he was thirty-four when he died. So a father-figure to me is not somebody with grey hair, which it would be to anybody else in my generation. It’s a young man, and I have an archetype, a young man archetype, who is my father. I’ve met and confronted my archetype in the last year, mostly incredibly, gloriously, in a twenty-two-year-old man. And B. is part of that archetype, the young man father. Which is very odd because now he’s now my peer, which is very strange "sounds right incestuous, doesn’t it?!" So almost better to say, and I hate
father, mother and all that division up of roles, I mean I think that's a way to put ourselves on a very odd track in a while, but a parental figure, somebody caring without wanting necessarily a response, that your good is their reward. You asked me a question and I didn't answer it, I'd better come to that, I don't know, you've probably lost your track!

C: The thing that I'm wanting to look at is, we talked a bit about meaning, what your life means to you, and I wondered whether he had some effect on that, the meaning of your life in general? And if so, in what way? How it may have changed?

Ch: Hm. Yeah, I don't know. The meaning of my life. Meaning in my life is to play with all my possibilities. And he plays with possibilities, so in a way he's certainly a model for that. In terms of, yeah, it's a matter of expanding, becoming the best person you can become, and he seems to promote that happening. It's certainly a picture of expansion. Expansion, yes, expansion, and that's the thing that he, certainly a very big expansion is the thing that he sees as a possibility. In terms of, yes, in terms of putting out in the world my stuff, which is, for me, yes, one of the big meanings that's come up for me in the last few years is that I really need to express myself, I need to say exactly what I want to say and I want it to be heard. And that I feel like I have a lot of vision and I've been a lot of places and I've learned a lot of stuff and now it's time to express, which is putting yourself out there in the world, basically. And that, in his way, which is not necessarily my way, he talks about that. But it is also my way, because he's always been encouraging me to write and he's saying, "Now well what you do is you just write a paragraph, you get five-by-eight filecards and you just write a paragraph on anything, and you just do that" and he's always coming up with little things like this. Any level, artistic, any other, and he's also, that's right, he used to tell me books to read "Wonderful book I've just read" used to show me great books, hasn't done that lately, actually I think he's a bit overworked, right now. Always expanding, that's what he's doing too, as much as he can. In a way, I think, in a way, I'm living out for him a dream. Yeah, his dream of freedom, his dream of expansion in all directions at once, and I guess one of the things he saw in me was that was one of my possibilities. Yeah, in a way I am making real for him some part of a fantasy, which makes it more real for him, too, because if you see your fantasies come real, then they become more real in your life. It's almost like, if I succeed, then maybe he'll succeed in his single-handed round-the-world sail!

C: Okay, you talked earlier about how you'd been doing this kind of internal growing and exploring intellectually and spiritually and my impression was that he helped you somehow to express that out in the world, and I was wondering if you could tell me more about that, what growing you were doing and then what effect he had on that?

Ch: My first contacts with him, he allowed me to be my most, or enjoyed my being my most enthusiastic self. And enthusiasm means, "is filled with the spirit," basically, and that's what my enthusiasm is. And a thing that has happened to me in terms of spirituality has been very distinctly over the time, it began with going to Australia and, oh yes, now, it was so powerful, so powerful, is that I began to reconnect with the world, rather than connecting with people, which had been the pattern of my life until that point. I'd make everything revolve around people, because I had had a difficult childhood and a couple of step-parents that just were not at all pleasant and did not
care about us at all and one had to second-guess everybody and get everything right and do the right thing in the right place and be very, very careful because you had to do that and for God's sake, you couldn't lose a mother now so you had to keep, look after your mother all your life, because I mean, gosh, it was very fraught, and that became my habit. Which was one of the reasons I became very good at knowing about human motivations and what's going on and looking at things, and in a way has been part of the reason that I've been able to transform myself, to release myself from my old emotional stuff, because I can at least observe myself, I'm a very good observer, a figure-out of people. So I applied all those things to myself eventually and figured myself out, a bit. And in Australia I had a release from people, because I left my daughter, I left almost everybody, and I was able to, I just walked out of my life. And so I began to integrate with the world, to be able to see the world, it was just amazing, to have enough energy left to observe the world, to absolutely revel in it, to be connected at my, I have a feeling. I remember when I was probably about two or three years old, standing in the garden, I was born in a house with a very beautiful garden, and just being totally in a state of ecstasy about the morning and the dew drop, cobwebs, and the light, and the sun and being alive and standing there with my feet apart and just being there, and this all came back for me in Australia, just everything, everything that I had missed for a long, long time. And coming back to Canada, I thought, "well, now you've got to get yourself a job and you've got to sort out, if you want to get back to Australia you've got to do it," I mean, I was smart enough to realize I can't just go down there and be a hippie or something. I've got to go down there and be viable. So the thing was, I've been finding my way back to Australia ever since, basically. Sounds like going to Moscow, from The Three Sisters in Chekhov, I don't know whether you know that play? I don't think it's like going to Moscow, but, I hope not. And B. is not unidirectional, he has been successful in the world, but he has other dreams and aspirations. For example, his sailing round the world, which is the sort of spiritual endeavour that I can feel really connected to. So he has, he has his dreams, and I can understand how he isn't yet, or may not be able to fulfill those dreams, but he has those dreams, and they're there, and he certainly saw in me, certainly thinking from the books he suggested I read, very clear indications that, yes, to be able to step out of the people rat-race into a sense of oneness with the universe, of living by the natural world, was a worthwhile thing, even for somebody very successful. So on the one hand, although he could give me the way to step into being successful, it wasn't because he discounted, and he would not have been useful to me if he didn't have that vision too, because I wouldn't have respected him, I wouldn't have accepted him, I wouldn't have been able to cast him in the role that I cast him in if he hadn't had that capacity, if he wasn't a dreamer and a visionary person. Not that I saw a lot of that of him, but I knew from the thing about sailing, that it was there. It basically came through the sailing. And also because he's like that, was why he wouldn't necessarily drop me when I didn't exactly get a good job in Calgary right away or do whatever. He saw those qualities in me. That only really becomes apparent for me now, because if he was just going by my "success" in the world he would have lost interest in me a long time ago, I would think. And it is that mythical, connected-to-the-world, kind of spiritual quality that connects us, as much as any other. I've a foot in both camps, I'm a very practical person, I'm a good organizer, I really do have the capacity to make things happen in the world, I just need to be able to see which level I dare, and can make them happen on. But there's no way that I could abandon my spiritual self to attain that, and he would definitely not ask that, even though that part of himself may be badly battered at the moment. And going to
California was going in search of this spiritual self again, in a way, it was a spiritual quest, just a path I had to take. And a lot of other people had said "Well, you know, good Lord, going to California" this, that and the other and I just didn’t get very much positive feedback. And immediately he capitalized on it and said "Well, good! Oh you’ll love it, you’ll meet a marvellous man, oh it’ll be wonderful!" you know. Not that I did meet a marvellous man but that was just one of the comments I had to laugh about—he was so sure I’d meet some wonderful men down there! I met some wonderful moonlight, some incredible cliffs, and some amazing starry nights, oh and some incredible, incredible ocean—oh, man, that was so wonderful! And what he did was immediately sat down with a pencil and verified my whole M.A. trip so that the part of me who had to be valid and good and useful and also find a way of making this really fit in on all levels was immediately satisfied and happy and content and "Oh, yes, of course this is a good plan. Right, off we go and have a great time, you know. Go and dance for six months! Wow! And I can get an M.A. at the same time. And I’ve been good, or aren’t I doing just the right thing!" He does see me on all levels, because those levels exist in himself. Yes, it’s absolutely true. And of course it is a part that doesn’t necessarily get talked about between you, necessarily. Particularly if you don’t have an ongoing intimate relationship and you only see each other intermittently—there’s so much content and business on the surface to catch up with that. . . I’ve got to go talk to him! We need six hours! I’ve gotta go find this out! I’ve gotta go sort this one out. This is amazing, it’s really amazing. It’s really amazing, I’ll go talk to him and I’ll give you verification. "Yes, this is how he sees it" Very interesting. Basically, I guess it came more and more into focus for me when I wrote, I just showed you the preface to my thesis, this rough copy here. I wrote this about three or four weeks through the process, well, it’s actually changed quite a bit since then, because I had to write it just in terms of getting frameworks on things. It’s very odd, the process of writing this thing. It’s just all of a sudden I had to write a Table of Contents one day. Anyhow, I wrote the acknowledgements, and this says "I would like to thank D. L. and J. J. for their interest in the project and for agreeing to act as readers. I’m very grateful to K. J. for opening up this field to me and directing me to sources of information, S. R. advised during the writing of the original thesis proposal. My deep appreciation goes to B. T. for showing a continuing interest in my projects and for being a source of inspiration and advice." And it had to go in there, it has really nothing, well, it has something to do with the thesis too, but it just wrote itself in there. And I thought "Oh, Yes." Not that anybody knows who he is or anything in this thing, but although other people have in some ways played bigger parts, he’s the one who gets the deep appreciation. Who gets the most, in a way, because, well in some ways he’s very practically responsible. The person who had faith.

C: My impression was also that it’s possible that if it had not been for your relationship with him that you might never have reached the point of doing this work and writing this thesis. That perhaps you would have done other things?

Ch: That is quite possible. It’s quite possible, but I think the way, just for me I think that, it’s a very complex relationship in that the mentor relationship is very much a two-sided one and that the "mentee" sees the person at the point that they’re ready to see them, and that it is an energy coming from both sides. And I think a person can only be a mentor if they’re getting something out of it too. If it’s an honest relationship. Because otherwise it becomes manipulative or something’s behind, ’cause people are always getting something out of relationships. And I think it needs to be
fairly clear to that person, not necessarily to each other, but it has to be a pure exchange of energy. It's no good it being a self-sacrificing handing over or something. It's a pure, delightful exchange of energy. The other experience that I had with a mentor was in my teens when I met a woman writer, this time through my own aims. I had read a lot of her books, her kids' books. Very famous. Monica Edwards. Did you read her books when you were young? Anyway, it may have been a few years, but she was a very famous horse stories writer. And I was fourteen and my girlfriend who was fifteen came to stay with me from Cornwall, in Surrey, and we talked about her books, we were mad keen on horses and things. And we decided, we'd sort of figured out where she lived, which was about twenty-five miles away, I got on my brother's bike and she got on my bike and off we cycled, twenty-five miles one day, to see her. And we got to her place at tea-time and I had the water bottle and I went round and knocked on the door, and she said "Oh, come round to the back" and filled up the water bottle, and she said "Where are you girls off to?" I said "Actually, we came to see you." She said "Oh, well come to tea!" And I was a great friend of a famous author! And she gave me, and once again it was exactly the same. They lived in an amazing farm, a very, very old farm in a beautiful part of Surrey, right by the Devil's Punchbowl? She lived in Punchbowl Farm. And I, who had lived in Cornwall as a young child from nine till thirteen, and really hated going to live back in the London area and being in a small, poky, with this awful family. I mean, well an awful family dynamic. Very trapped. And to be able to go into this expansive family who were all very straight up and, oh, you can't imagine how different it was, and what a different vision of life it gave. I mean, I remember standing there, once again, with that total ecstasy, unified feeling of "How could I be in such a wonderful place?" and just getting off the bus when I used to go visit and walking these arched-over laneways, just feeling like "I'm in my right place. This is the way the world is meant to be." And that relationship kept me in touch with my spiritual self, because there was space for it, and this is the same transformational process (end of tape side). . . back to a connection with the world. A lot of things are ways and means. I'm not impractical enough, I really need a place and a position in order to allow my spiritual connection to the world not to be destroyed. Either by nuclear war or by total pollution, acid rain, whatever. I value the world much too much to want to be on the fringe of society. I need to have a valued position where I can say something in whatever field, as an artist or whatever, and B. gave me an opportunity, it's perhaps a little strong way of putting it, but showed me a possibility of doing that, that one can find ways that it's possible to remain true to yourself and at the same time not be an also-ran or somebody who doesn't have power. And it's really not of very great interest to me to be totally connected to the world but not have power over what will or won't happen to it. And that's the next step. Basically I see, what I decided for myself two or three months ago was that what is happening to me is that I'm becoming an artist. And this has been happening over a number of years and it's been a pretty scary process in some ways, or one that one might be reluctant about. It means major change, and he's certainly really encouraged me in that process. He really values artists, and people with artistic ability, which for him, it's not happening at all for him in his life, necessarily, at least, not on any level that I see, necessarily, and for me, that means being connected to the world, to the natural world, to its rhythms and its colours and its physics and whatever, its chemistry. I mean, really connected, on all levels, intellectual, spiritually, physically, being able to move in space, being able to move freely, being able to create forms in space, that's also, being physically here is also part of that, not just intellectually and spiritually. And that's the kind of vision that I've
developed over the last five years and which he has been the constant in. And the one that I could take all bits of that to, who wouldn’t say "Oh, that’s rubbish" or "Come, come" or any of those things. Who would just listen, with his ears pinned back.

C: What you’ve said has almost answered the question I was going to ask you, which was, could you kind of summarize how you’ve changed through the course of this relationship, and as a result of it?

Ch: I’ve gone from being a helper, in some of the best sense of the word, and a teacher, to being an artist. And that’s the big jump-off now. And that’s the one I really mustn’t betray. It would be easy to say, "Well, I’ve got to get a job, I’ve got to do something or other" and it’s very odd, because I’ve now written a Master’s thesis which is a course of study, but at the same time I see quite clearly that I really have done with teaching, in a lot of ways. There are ways and ways of teaching, though, and some kinds of teaching are so different from other kinds that you almost couldn’t call them teaching. I suppose mentoring is one form of teaching, in a way. Which basically is, for me, no longer having a need to support other people at all costs, to give. Teaching for me has been a way of giving out of my best self, and still is, yes, giving out of my best self, and giving from myself, not being a helper, which means assisting other people in their projects, which is something I’ve done very much in life, and all mums and people do that too, and isn’t necessarily all bad, but is something I don’t want to do any more. So I guess I transmuted that to being a teacher and now I want to be an artist who expresses themself and their vision of the world and people are free to come and take what they want from it, but you are not coercing anybody, giving anybody advice, it’s coming from your very finest self. And my next assignment is to develop the techniques and tools to do that, because the vision is there.

C: So at this point you can see the road ahead and can see where you’re going next, or where you want to go next?

Ch: Yes, I just said to myself "Okay." You know, when I was thirty I said, one day, walking down a road in Croydon, I said to myself, I was bitterly unhappy, 1973 this was, yes, and I said "By the time I’m forty, I’m going to be rich, and I’m going to be a psychologist." Well, in an odd way, it came true, because I’m certainly a very rich person, by the time I was forty, and I wasn’t badly off money-wise either. But rich not perhaps in the way that I meant it at the time, and I certainly became a psychologist, in my own way, because I’ve made conscious all my ways of figuring people out that had been paranoia as a younger person. And so in a way I made those come true, and it was just two or three months ago that I said to myself "Well, now I’m going to become an artist" and I expect I shall do it.

C: I think so too. I have some

Ch: I don’t know who’s going to be the mentor for the next stage! Maybe it will still be B.

C: I have some questions, many of which you’ve covered, as you’ve talked, and what I’d like to do is go through and just check that there hasn’t been something that we haven’t addressed in the discussion that we’ve had, so I’d like to just run through very
quickly and check. Okay. Did he actively try to change you in any way?

Ch: No. No.

C: Okay. I think you answered that pretty clearly before, too.

Ch: No, but it's good to get it, after all this rambling around, it's good to get it said quite crisply. And it's only possible to do that at the end of the interview, I guess.

C: Okay. Did how he acted toward you change over the time that you've known him?

Ch: No. No, it was constant. Yes, in some ways he's less fatherly and more like a colleague.

C: Would you say that as you worked through the things you needed to work through about men that that's something that you both allowed to happen, almost like he had fulfilled that need in you?

Ch: It's an interesting thought, that, I hadn't really thought about that too much.

C: It's like, as you grow up

Ch: Yes. Yes, yes, I think, yes, I think, yes, certainly there were never any problems with it, it just happened. I guess, as I acted more grown up, he responded appropriately. Not that he ever didn't treat me with absolute respect or whatever, but he was perhaps somewhat, well, let me think, it's hard to explain it, I can hear it in my head quite. Well, when I asked for less help, then he gave me, well, he basically gave me what I asked for. If I wanted lots of advice, then he'd give it to me, if I didn't, then he'd give me just about as much as I needed, you know. Yeah, it has changed, it has changed. Or, I feel differently in relation to it, now I think of it. I mean, I was much more in awe of him at first. Certainly not that I respect him any less now, but I don't feel, perhaps awe is not quite the word, but it's something like that, yes.

C: It almost sounds like, rather than he changed towards you over time, that you changed toward him.

Ch: Yes, I think that's probably true.

C: You changed his role in your life somehow?

Ch: And I was less in awe of him. I mean, gradually I began to see places where he wasn't necessarily all together or, he was a victim of his cir, or caught within his circumstances too, which has come out of it in this conversation and which has evolved. That understanding wasn't there immediately, and so of course that would change the way I saw him. But did not mean that he was anybody I respected less, in fact, in some ways it made his opinions more relevant, because he was somebody who was at risk, like I was, in the world, you know? Somebody who had acquired a certain set of skills that were, he no longer became somebody in the big league, he became somebody who had used his talents, and acquired certain skills, and I could see that I had acquired
certain skills, but he also had certain skills that he was very happy to impart to me that he had. I don't think that I've been able to give him much of any of my skills. I should ask him. Apart from perhaps that once on that isolated occasion, in relationship to his wife.

C: Yet it sounds like he didn't particularly need that of you, or want that of you?

Ch: No. Particularly because he had a strong relationship with his wife, where I'm sure he got a lot of his nurturing. And that, for me, is a very good way of looking at the world. I had a woman friend years ago who I gave a great deal to. She had three very small children and was totally run ragged and I gave her a lot of things and, I don't know, second-hand clothes for her daughter, and time, and whatever, and she always hated to take things. She said, "Because, you know, I can't pay you for it" and I said, "Look, J, you take from me, and someday you give to somebody else, and that's the way things happen in the world. You can't possibly expect to pay people back, and you don't always pay the same people back. In fact, you rarely do, it just isn't the way the world works. Eventually, you get an opportunity to give it to somebody else, and you do that. And it's what makes things keep on going." That's the principle that's at work here and why mostly I can feel quite all right, I mean, occasionally I feel like, gosh, I'm really taking a lot here, but mostly I feel quite all right about it.

C: Because you do your giving at other times with other people?

Ch: And he's getting somewhere else. Otherwise he'd be asking it from me and whatever, but he isn't, so he probably doesn't need it. From me, or he's getting something that requires no extra asking, which is another thing, I mean, I'm sure he's getting things from me, otherwise he'd, you know, that are just being supplied very easily.

C: Just some short questions. How and when did you know that B. was your mentor? Whether or not you thought of him with that word.

Ch: Mm, right.

C: That he was really special in some way?

Ch: I met him at the end of April and I knew this in about May of the same year, when he came down to Vancouver. I think about that time. Then I went to see him in D., on the way back to Ontario, that's right. And he would do wonderful things that, at the time that we were lovers we would stay in the most fabulous hotels, and he would do things like give me flowers and things like that, which was mildly amazing to me, I must say. Yeah, I think, that's another aside. Certainly by the end of that spring, by about, or certainly in 1980, within a few months, almost immediately, yes, I mean I sensed he was somebody, oh, the first time I met him I knew he was somebody very special, I mean, I didn't know who he was going to be or what he was going to be, but I knew he was there. Oh absolutely, the first day I met him. Oh God, I mean we spent, just that first six hours we sat in that bar in R. airport. And talked about everything under the sun. Yeah, I knew this was a very special person right there. Quite what role he would play I didn't know, but I knew he would be around for a long time.
C: Terrific. I don't even know if this question is relevant. Where there times when you questioned whether he was the right mentor for you? Wondered if he was . . .

Ch: No, it's not relevant because he never tried to change me, because he didn't have any power over my process. He was just the constant, and this may be very different from most people's version of a mentor, and that's what I say, when we see our own mentors, when we see the people who will work for us, we know they're there. You choose your people. And for me it had to be somebody who did not want to control me in any kind of way, and would not, and that I didn't even have to have the conflict about fighting over that, which I never did with B. at all, who was there for me, but I didn't have to come across with any particular things, or do what he said, or whatever, and so. Yeah, I couldn't, and if I had doubted, yeah, that one doesn't quite fit somehow because he wasn't in a position of power so I could have left at any time, and I went to him when I wanted what he'd got. And when I phoned him up it was because, "Oh, I should tell B. about this" or "B. will know something about this" or "Oh, about time I phoned B.," you know, or "God, I feel awful. I think I'll phone B." Not that I told him I felt awful—by the time I'd finished speaking to him I didn't. So, yeah, I couldn't, no, I wouldn't phone him.

C: You had no reason to. Were there any times that he said or did something that created some confusion in you?

Ch: Oh! I can tell you when I, actually, go back to the last question. Oh! A goody! The very first, so funny, I'd forgotten this. I was so angry with him. He came down to Vancouver to go in the X race, he did the race and he came and spent the night with me in this grody little furnished one-bedroom, or bachelor apartment that I was living in over on 14th and Alberta, and this guy is big, he's about six foot three, or six foot four, and I had a double bed and he slept all over my bed, and I had about this much room, and I wouldn't wake him up and prod him and say "move over," and I couldn't sleep all night, and I felt totally and absolutely infringed, and I was absolutely furiously, blazingly angry with him, but all very, very suppressed. And I didn't tell him, and that summer I did a mime course at X school and there was this absolutely idiotic guy teaching acting who wanted us all to get in touch with some angry feelings, so I thought about what it had been like to be in this bed with B. infringing my space. You see, if he had infringed on my space at any time he would not have continued to have been my mentor, that's absolutely true. And then I realized how angry I'd been and at a later time I told him about this and I mean, all I basically had to do was say "Why don't you move over a bit," but that's typical of me in my kind of, what my problem is, infringement is one of my biggest things, and one thing I'm still struggling with. It's also to do with, when I say I feel very influenced by other people it's because I don't have a very clear idea of where my boundaries are sometimes. For a specific reason which I really, reasons that I like in my personality, there are a lot of things that I really like about that, but I'd like to find a little more balance, I'd like to strengthen just the membrane, and choose to sort of dissolve it if I felt like it, and that's funny actually, because I don't remember when I told him about that, and how angry I'd been, and how that got resolved because it never happened again. It's funny, I'd completely forgotten that. Oh, I was so angry! I didn't sleep all night! And I didn't have the gumption! You see how far I've come?! Oh boy, have I ever transformed. I'd tell him now if he did it again. You see, that's transformation!
C: Well, in a way it is.

Ch: It certainly is.

C: Very much so. Okay.

Ch: Well, what was it, you asked me a question?

C: And then you remembered.

Ch: It wasn't, I remembered something from the question before, so what was the last one? It was sort of mixed up, I just wondered if there were any corners in that last one?

C: Did he ever say or do something that created confusion in you?

Ch: Ah. That time, but you have to remember that was very early on in the relationship, it was the second time I had seen him, and the first time I slept with him. No, the second time, because the first time was at the X hotel. Very interesting, actually, because infringement's a big issue with me and I must have resolved it with him, because it completely went away. It's very interesting. It's like racing through a relationship in three short occasions, you know. And that must have been very confusing, yeah, that certainly would have been very confusing, but somehow or other that resolved itself, and that issue has not reoccurred, and partly because he has not, in any way. Whether it would have been the same if we had lived in the same city, or if he had wanted more sexual contact with me, or if that had been, and that's certainly there for him, but not really for me. So this may, at this point, change this relationship. It would change the relationship now if he wanted to have a sexual relationship with me. And people aren't God, and mentors aren't God and wonderfully virtuous and everything else too, they're just people. He will not continue to have the same significance for me as he has done in the last five years. Now I think about it, this is true, because I've moved somewhere else. A place where he can't, at the moment, follow. He has to go sailing around the world first, I think. Something like that. He will be a person who will have wonderful advice and be a friend and a number of other things, but I don't think he can accompany me on the next journey, on the next leg.

C: So in many ways you're just recognizing at this point, with the thesis being finished, starting to visualize your next step, and really seeing this relationship as coming to a new phase, and a less intense one?

Ch: Yes. I think what I would do is that, I would certainly still tell him about what I was doing and things like that. I have outgrown the need for a father, in that kind of a way. And this is absolutely, I have done my own work. I've grewed up! In some kind of, I mean, that's never a process that's clearly finished, sometimes it's sort of a bit ragged and this, that and the other. This last three months, in which I have allowed myself to be totally engrossed in my own project, has been the consummation of the transformation. The ability to do something for myself. I couldn't possibly have done it a year ago. I couldn't even have done it this summer. I just sort of gathered all my resources, and I sort of knew I would do it this fall, and it has been the
largest surge I've had since I was about twenty-seven. And I've had all sorts, but it's been. When I was twenty-seven I started reading, and I was extremely unhappy, a very unhappy marriage, and I just started reading and it changed my outlook on the world, my understanding of the world, and this thesis has done the same kind of thing, except it's just exploded, it's just like, the world has transformed. Actually, of course, it's me, but the world, for me, has transformed in the last three months, and I feel, particularly the international world. I went to California and that transformed, once again, I had such a sense of being connected to the natural world, or to the elemental forces, and what's happened now is that I'm now becoming more intellectually connected to those forces as well, not just on a spiritual, physical level, but on an intellectual level as well, which I couldn't do last year because in the atmosphere I was in it wasn't possible to do that, there was a very big downer on intellectual, intellectual stuff was considered, it was the mind-body, the other side of the mind-body split, which I find very unusual. Anyway, really writing this thesis is, well, as I said to D. L. "It's the culmination of fifteen years' work." And he said "Good heavens, you'd better get it written, then!" And it sounds a bit funny, but in a way it's a statement of fifteen years' work. That was basically my adult lifetime, I suppose, but certainly of ten years' work since I started teaching. It's a summation, and that's why it feels like it's very strange to write a course of study and then say, "I'm done with teaching" or at least as a major way of being in the world.

C: I don't know. It doesn't sound so strange to me. It sounds more like a coming together of all the things that you've worked on at various times in your life, finally put together in not only the product of the thesis.

Ch: And it is the synthesis, it is the integration that counts, of being able to integrate, that's my power, having been able to integrate all that stuff, and produce a coherent whole.

C: Absolutely.

Ch: And I've, that's the process I've done on myself, and this is my tangible product in the world of the internal process that I've done, the integration I've done on myself, which is what it's all about. Boy, have I ever talked about myself! It's so extraordinary you should ask, that I should meet you today, and we should talk about this today, when I finished this thesis last Monday, or actually, I didn't get it mailed off till Thursday. It's like, the world is so amazing! It gives you what you want. And that's part of the transformation, knowing to trust that, you know, and that's also really part of the transformation, is trusting the processes. And I observed myself doing this. I mean, I could really have freaked myself out. When I think about, when I was doing my B.A. and the anxiety I went through around that. Of course, this was much nicer because I had so much more control over it, but I watched myself, and I had faith. And then I did a chapter and I thought "Oh God, I've got to start another chapter. Just do it. Just do it. Gosh, I don't like this. This is very frustrating, I'll have a cup of tea. Just do it. Just do it. Just do it, you know, this is the process, remember last week, this is the process, this is the pro, this is how it goes for a bit, and then all of a sudden it's going to start clicking in a minute, and then it's going to go like crazy, and then you're going to do a bit of ordinary work, and then it's going to go like crazy" and it does! It does! Yeah! It's faith, faith that the world works.
C: I agree with that. I think we're just about done.
Interview #2 (Case Ch)

C: What I'd like to do first of all is to ask you about your reactions to the transcript.

Ch: It was very long! I can't believe I said so much. It was a while ago that I read it. Yes, I felt you'd handled it very nicely in terms of covering up of identities and things like that and it was very interesting to read it from a distancing of having said this and having had this written down. It was quite interesting. It seemed quite accurate and quite what I had meant to say. Though it took lots of words to say it!

C: So there wasn't anything that you felt was missing or anything?

Ch: No.

C: Okay, great. I have a few questions, having read through it, that I wanted to clarify or have you elaborate on, so I'd like to start with those. The first one is about when you first met, and I wanted to clarify this sense of forming a bond, if that was true for you, first of all? If you had any sense of that when you first met?

Ch: Yes. It was immediately a very significant meeting. I'd no idea what would come out of it, because it was a very chance meeting, but immediately there was something, some very interesting energy moving.

C: Okay. What I'd like to do is elaborate on that a little bit. At this point it's almost more than anything, for my own curiosity, but it may lead to something interesting, and that is, could you identify where in your body you feel that connection?

Ch: In my face and upper chest, and mentally, because of that location. Yeah, very definitely. It's a very sensible sort of question because of a very sort of circular glow in this area, it's almost like an aura. It was a very charged, very amazing afternoon, when we met, and it was definitely, yes, very definitely sort of a heightened consciousness thing that I can remember, being in a sort of an upper body, particularly the face, or . . . also, I mean, it was mental as well, I was intellectually stimulated.

C: Are there feelings that you could attach to that?

Ch: Yes, very joyful, very going-with-the-flow, totally here-and-now and totally involved in the relationship and very much involved in the verbal interchange. Totally physically comfortable and unaware of physical surroundings to a large extent, apart from knowing that I was warm and the sun was shining, and I was sitting on a quite comfortable sofa in a bar. Yeah, an enormous feeling of wellbeing.

C: When you think about B. now, over this five year period, having reached this point, how does that bond feel to you? Is it still there, and where is it?

Ch: Yes, it is still there. I don't know, actually. I haven't seen him for quite a while, actually, and we've spoken a few times on the phone, and should be getting together next week, and I really want to, as I had said in the transcript and which I haven't done since then, I really want to talk to him about the relationship specifically, which really interests me. But there's a very, yeah, the same kind of warm bond exists
in the same way. Yes, it hasn't changed at all.

C: Okay. "It's incredibly affirming to have that kind of energy coming at you." Something that I need to clarify because I've used the word: what do you mean when you say "energy"? Is there another way that you could say that, or another metaphor that you could use?

Ch: What pops into my head at this very moment is transference of will or intention. I don't know where that came from—-it's there. Yes, it's like a waterfall and pools overflowing. Where a pool fills up where there's a stream running into it and then it flows on, just overflows out of over-abundance and moves on down. Yes, rather like that, in that kind of overflowingness, rather than an under pressure in a pipe or something.

C: When you said "will or intention" what would you mean by that?

Ch: The conscious use of oneself or one's faculties.

C: So are you talking about your energy?

Ch: That's how I might describe the energy transfer between people.

C: Um-hm. It wouldn't be his will, would it, or his intention?

Ch: Well, in that case, yes, I mean, he is willing me, he is gifting me part of his, he is intentionally there with me. It sounds like a very strange way to describe energy.

C: It's a concept that you and I both use a lot, and yet it's not something that we've really pinned down.

Ch: I would say, yes, it's an intentional attention, either mental or physical or whatever. Being consciously attentive, or aware, or responding to. There's an intentional factor in there that I think is what I'm particularly meaning.

C: Is that like really wanting to be that, wanting to be with you?

Ch: Yeah. Um-hm.

C: Okay. And that's separate, in some way, from

Ch: In other words, being involved.

C: So there's an intentionality to his presence, and his involvement, and at the same time

Ch: Yes, definitely.

C: And at the same time a lot of what takes place is intuitive. Does that fit?

Ch: Yes, yes, exactly. It's like committing one's presence to being totally involved in
this situation and then using whatever conscious or unconscious faculties are appropriate in that particular circumstance.

C: Okay, that's helpful. It clarifies what you mean when you're talking about the energy exchange. Great.

Ch: Yes, it's something to do with the depth of involvement in the interaction that's happening.

C: Yeah. That was the next question I was going to ask you. You say, "He's not a giver of emotional support, necessarily, except he is in a very deep way for me, it's not inside what we say to each other" and so on. The way you talk about him, it's very clear that it's not always the content of your interactions that's so rewarding. It's like there's something on another level from that, that's really rewarding, over and above the content.

Ch: Which is exactly that intentional quality of the interaction. That involvement and that commitment. I mean, totally being there. Yeah, the commitment thing.

C: Great, that's what I was trying to understand. Okay, this is one of those sentences that I wasn't sure I understood. You said, "You don't do those things until you reach a certain total development standard or level." And I wondered what that meant, for you, because it wasn't real clear to me as I thought about it.

Ch: Oh yes, I think what I mean here is that a mentor or he's an example of people who help other people, and if you haven't reached a certain level, or a certain particular set of understandings, you can't transmit them to other people. It's like being a transmitter of a certain level of understanding.

C: Okay, so in your specific situation, what would that mean?

Ch: When I said "you" there, I meant "he." He wouldn't be able to do those things unless he had reached the same kind of level, or another level of integration or whatever, beyond that. And it's not often that I meet people with that degree of integration, or that degree of self-awareness, awareness of total situations, or frameworks, or whatever.

C: So you would see him as an example of a "rare breed" to begin with?

Ch: Yes. And that amazed me and pleased me about him, his ability to see other possibilities for me. And obviously in order for him to see those possibilities for me, they had to be possibilities, have been, or currently be, possibilities for him.

C: I'd really like to get a sense of what that means, because it's very general, and the examples that you've given me are usually to do with specifics to do with your work. And this is a more general kind of thing I think you're talking about, in terms of level of integration and possibilities for you. Is there anything you could tell me that would be an example of that in a more general sense?

Ch: In relation to this particular relationship?
C: Yes. I mean, he's made suggestions to you about your thesis, and things like that, but that general kind of level of integration and how he could show you possibilities in that way.

Ch: I think his experiences have been, the things he's had to deal with in his life, have built up those possibilities in him, that ability to see things. I'm very interested in frameworks, and the broader, the more experienced, certain sets of experiences give one greater and greater overviews of your life, of your life in context, of the country you live in and things like that. If you can see the framework then you can start to use the material, and for him, working in the structure of his own field, and having more and more responsible jobs, and having a staff of a good number of people, all those experiences enable him to see larger and larger frameworks, or deeper and deeper frameworks. And when you see those frameworks for yourself, you can apply them to other people, and he was definitely applying his frameworks in terms of the publishing papers, or whatever, all the things that I've mentioned in the transcript.

C: So it came across as concrete suggestions, then?

Ch: Yes, I mean he was the living proof. He didn't suggest anything that he hadn't done, or hadn't been part of, or wasn't part of his experience. He didn't just haul these things out of the air. It was just that he was able to see the structures of the things that he had done, and be able to apply them for somebody else, or suggest them for somebody else where they appeared to be appropriate.

C: So although your fields are different, he's able to look at that and see how it might fit in the context of your life?

Ch: Sort of laterally transferring whatever skills and knowledge he had.

C: Okay, that clarifies that. Yes, now one of these wonderful images that you use, talking about "filling a gaping hole" and "You get to work from your centre, and at full power." Now in this case, what I'd really like to get from you is a concrete example of what that's like. Or it doesn't have to be an example, exactly, but a non-metaphoric description, because that's a beautiful metaphor. What does that mean to you in your life as you live it now?

Ch: Well I think I've uncovered another hole! I wouldn't say that the hole is totally plugged up yet. We're getting there. Yeah, I'm going to give you another metaphor. Which is that it's like the difference between having firm ground to jump on, and trying to jump in a marsh. Having something really to push against, having some sort of resistance, some sort of solidness. Also, it's a feeling of having somebody on your team. This isn't exactly what you want!

C: But it is clarifying something. Are you saying, then, that the difference for you, working from your centre and at full power, as you've said, has to do with, it may not be perfect now, or you may not be perfect, or life may not be perfect, or whatever, but you've built a foundation that's solid enough that you can then handle the new things that come up that are imperfections and problems and so on?

Ch: I have new ways of dealing with the world. I also see, in the places where I still
see that I'm handicapped by my past disadvantages, in other words, not having had a father, I can quite clearly see where those things cause problems, and I know when I'm in that mode. Yeah, it's like a healing process has begun, the bridges and webs over the gap, and so though I wouldn't say that all the time I'm able to work as powerfully as I'd like, I know what saps my energy, and that comes from filling a wholeness, having a "prosthetic" person like B. to bridge the gap for a certain length of time. Eventually you have to heal your own gap, but having an external prosthesis for a while is handy. In order to understand what it might be like if you could easily get from one side of the gap to the other. Or you could use it as a springboard, rather than a hole that you might sink into, like the marsh, or something. Boy, have we ever got mixed metaphors there!

C: Would it be fair to say that this transformational process that you've gone through is like a quantum leap in that integration, or that healing process, and that having made that leap, of course there's still more to do, but it's not quite of the same enormity?

Ch: I don't know. I just see it as very much an ongoing process, it's a process of hill-climbing, and plateaux, and who knows. Who knows! Now if I get this job that I'm about to get, I hope, if that works out well, then I'll say, "Oh yes, I've just made my quantum leap!," because I'll be on a plateau. And, yeah, I've gone through things like this before, and I've also done them myself, without somebody who was particularly there for me. So I think they reoccur, I think it's a process of getting ready, climbing hills, being on the plateaux, enjoying the heck out of it when you are on the plateaux, and then moving into the bogs and swamps again for a bit. But yes, I think there's something, yes, definitely a very big leap in terms of growing up, of becoming an operating adult. An operating middle-aged adult, or something. A powerful adult.

C: Conscious, perhaps?

Ch: Yes, very much a matter of conscious, although, it's just so much of a continuing process and I guess stages are achieved differently, and this one happened to be achieved with somebody who was sort of in the background and there. Which made it a lot nicer. Which has probably got something to do with particularly the leap in consciousness. Because if you've got an observer, you tend to observe yourself too. And that's very much a route to being very conscious of yourself and who you are and what's going on around you. Whereas if you don't have that outside ally, I wonder if it's as easy, or if one builds consciousness so successfully?

C: Well something that I've been thinking about from my own experience was that it did make me much more conscious of this is this process that I'm going through. I didn't really have that sense before, although I was always conscious of my problems and my struggles and so on, I wasn't able to stand that far back and see it in context.

Ch: Yes, that's actually very interesting, isn't it? I mean, that, I would say, is a very significant difference between that and other periods in my life when I've achieved certain things.

C: You use the metaphor of B. being the "tone that goes on underneath," and that "whatever sounds are on top" and I wondered if you could elaborate on that metaphor?
Ch: Well, it's a bit like the one I just made about being the firm ground against which you can move. If you don't have a firm ground then it's much more difficult to walk in sand, which isn't firm, or to walk in the swamp, than it is against the firm ground. If there's a feeling that there's somebody interested and behind you and some sort of frame of reference, then it's much easier to, once again, it seems very much like the consciousness thing, because you think, "Now what would B. think of this?," or "Now I'm doing this and I'll have to tell B. about this" and so on and so forth. So all the time there's that consciousness, that observing of yourself and your process. . . . interesting. Or there certainly was for me, anyway.

C: "He does see me on all levels, because those levels exist in himself." What levels?

Ch: I guess spiritual, physical, mental, because I think we had been talking about very practical, in-the-world levels.

C: And going to California was a spiritual quest.

Ch: Yeah.

C: Right. So that was what you meant when you said "all levels".

Ch: Yeah, and he picks up that, obviously. We don't talk about things particularly on different levels, and we're usually talking about things in a fairly prosaic way, but he clearly knows that, when I'm fired up about something, and it fires him up, then it's not because it's just something you might happen to do in the world today or tomorrow, because it fits in with myths, fantasies, whoever knows what.

C: Okay. I don't have anything more on the transcript, so if you like we can go on to the themes and see what you had to say about those.

Ch: Well, I would see on Openness, I would say that for me, the openness was one of optimism, wanting to start something new, being in a very good space, not more of a negative space. I was in a very good space at that point so that it was a very positive openness.

C: Yes, I think what I'm going to have to do with that theme is to reword it in a way that either expresses the possibility of being either negatively or positively open, or just leave that aspect of it out altogether. Because everybody was open, but they were in different kinds of spaces. The other thing I've been told by one person is that they did not feel open, it's only in retrospect that they can look back and say, "Obviously I was".

Ch: I did feel open, yeah.

C: I may change that to "is" because some people didn't see it at the time, and that way it incorporates your experience.

Ch: Okay. The Similarity one. I did not see the mentor as being similar to myself on any particular superficial levels. Background ones I did, there certainly was some kind of identification in terms of this person comes from a practical, his father ran a
car mechanic business, so sort of practical, I don't know, down-home folksy stuff, I guess. So though I couldn't say that his life and mine at that time seemed that similar, but it would probably be on some deeper level, or some background level. Yeah. But I don't know that I identified with him. I suppose I could feel a common, he was somebody who made sense with me, but he was certainly a very separate person.

C: Okay, so that doesn't really quite fit for you, the idea of identifying?

Ch: Yeah.

C: Okay. With Similarity, again I think I will need to make that more general, because one person said they didn't know much about their mentor's background at all, so "background" didn't fit, whereas for you, it did. Would you comment on the other words that I've used, and whether they are true for you?

Ch: For me there was an instinctive connection.

C: So it wasn't a matter of values, style, philosophy, dreams, necessarily?

Ch: No, it wasn't.

C: Okay.

Ch: He made sense as a person, to me.

C: Okay.

Ch: He made sense as a person, to me.

C: How would you word this theme? What would you say the similarity was?

Ch: Well, I would say that he had a way of thinking, and a way of being, that seemed sensible to me. That seemed reasonable and that fit for me. I could say that his particular set of values seemed sensible. They weren't necessarily all mine, but I could see how he would arrive at them and it seemed like the way he would arrive at them made a lot of sense to me. His process was a similarity, I guess. And things like enthusiasm and openness and generosity, in those I identified with him and I felt, yeah. Yes, there are some personal qualities. His own personal qualities, rather than his values. Things like generosity, openness, were levels on which I identified with him, or were things that I hold in high esteem.

C: Are those, then, similarities?

Ch: Qualities in myself, yes, qualities in myself that I value, yes.

C: Okay, so it sounds as though you're saying certain personal qualities were things that you felt were similar.

Ch: Right. And I suppose later I found that they came out of a background that somehow made sense to me. I felt like I knew where he was coming from.

C: Is that philosophy, in a sense, or not? Or values?

Ch: I would say so, well, values are things you attribute to the world, out of who you
are. I think we're really talking much more about who he is, rather than his attributes or the way he's assigned things in the world, or value in the world. It's particularly his character traits, the way he presented himself connected for me.

C: Um-hm. So we're really back to the idea of personal qualities.

Ch: Yes. I think so, and apart from that I wouldn't say he was very similar to me, or is certainly not somebody who I would aspire to be, or become. I mean, I've no intentions of following his path, or something, which might be very different for other people.

C: No, no, not at all. It's actually about the same, for most people. Okay, so are you happy with how you've described Similarity?

Ch: Yes, because Similarity seems, I suppose a word I might use instead of it would be "akin-ship," feeling like you are akin with this person.

C: Sort of a kindred spirit?

Ch: Um-hm, um-hm.

C: Or is that like affinity?

Ch: Akin, it's like, he could be your brother, or your father, he could belong to your family. He can fit. Or this would be a chosen family, I mean, if you were to choose somebody to be one of your kin, this would be one of those people.

C: So it's a kind of kinship, really?

Ch: Yeah, yeah.

C: All right.

Ch: A feeling of kinship, of intentional kinship.

C: Okay, that sounds good. I'd like to explore that with the other people and see what they think of that as an alternative to Similarity, because it might actually fit for them.

Ch: Which, of course, you see, doesn't mean to say necessarily peer or anything, it could be an uncle, or a grandfather, or whoever.

C: But that kind of intuitive familiarity, in a sense, yeah.

Ch: Because there's people you know and you like, but you wouldn't honestly think of them as being part of your family or . . .

C: Well I know in my own experience, and this is retrospective, a very strong sense of, "Oh, I must have known him in 'another life', this is so comfortable and familiar in a way that, "well, I mean, that's part of my own philosophy, but it was a feeling of "Of
course we would have the same ideas about some things," although not about all, and that kind of comfortableness that comes with that sort of relationship. So I have a feeling I know what you mean—you don't have to introduce yourself to your uncle.

Ch: Right, right, yes. Destiny. I don't see it as pre-destined, or a higher order of things, but that's part of my personal philosophy. I just think those sort of things happen all the time. The world is incredibly serendipitous, and if it doesn't happen once it happens somewhere else. And so I don't think of things as being pre-destined. I certainly think of it as being serendipitous. The world is full of amazing opportunities which we create for ourselves.

C: The reason I thought that you did, or that that might be a description of your experience, and maybe we have to reword this, is that you said, "it's a very complex relationship in that the mentor relationship is very much a two-sided one" and that "the mentee sees the person when they're ready to see them," and you also said something about how "you choose your people".

Ch: I guess rather than being pre-destined, that once again, would be when you are on some level ready to do something, you will find things in the world. It's not necessarily .

C: Is that like "the world gives you what you want," which is something you also said?

Ch: Yeah, except that that's anthropomorphizing the world. Basically select the things they want from the world when they're ready to get them, I think. When they're able to perceive them. So that's slightly different. I mean, once again it gets to sort of metaphysical qualities, but it is slightly different. Yeah, I just don't personally believe in pre-destiny and an ordained order.

C: How would you phrase that to express the idea you've suggested, which is more a case of being able to identify . . . How would you put that? You seem to be talking about an interaction between you and the world, in some way that's not entirely accidental?

Ch: Well I would think that I was able to recognize a mentor when I saw one, at the point at which I needed to see one, or I was able to grasp the opportunity of having a mentor when it presented itself.

C: Okay. Let's take that a step further. Would you say that this was exactly the right mentor for you at that time?

Ch: I think it was fine. I tend to think that there are a thousand other courses, except that, of course, one doesn't seem to find a thousand other courses! It's just serendipitous, the world is just like that, you just never know. I think it was just what happened, and I just recognized an opportunity when I saw it, I suppose. I mean, certainly not consciously.

C: What I'm trying to get at here is, you're talking about being able to recognize a mentor at the time when that was an appropriate thing for you, but if you had recognized a possible mentor who had done something, I mean, he could have been a
terrible mentor, or whatever. In corporate mentorship, or business mentoring, there are these wonderful stories about how somebody finds a mentor, or chooses a mentor, and then later on discovers that the mentor themself is not in a very good position and therefore anyone associated with that person, they call it the "black halo effect," is also, by association, not going to do well. And that's not the case in this situation, nor was it with the other people. So obviously it was a good . . .

Ch: Yeah, because those are artificial situations where people are within artificial structures, you know, you're either a winner or a loser, and there's a competition thing, whereas these are totally free, and nobody's trying to get anywhere, or trying to aspire to the position of the person that you're, yeah, I think that effect has got to do with the structure within which the relationship exists.

C: Um-hm. So in this case, not only did you recognize a mentor at the right time, in a sense, but it was

Ch: I mean, that certainly wouldn't be conscious, I mean, I just followed whatever felt right.

C: No, it wasn't for anybody, including me, so I agree with that wholeheartedly. But it felt right for you, and it was the right time. So you wouldn't call it destiny. What would you call it?

Ch: I think I'd just leave it out. That just doesn't fit into my particular description of the universe. I could say that it was part of my developmental path, which I would describe as being an innate function of being a human being, it's biologically in there and we have extrapolated that, perhaps, to our consciousness as well. So in terms of consciousness we have the same innate drive to self-actualize. And in as far as you might call that destiny, if human destiny is to progress, unless we block it, there is something that's outside free will, it's an innate urge that you're following and that's one of the things that happened, choosing a mentoring relationship.

C: Well, I don't disagree with that. What I'm thinking is that you've also said that B. is quite a rare breed in terms of somebody who has those qualities, has reached that kind of a level, and what I'm thinking is that you're saying, "Well, I was ready for something, I was open," and "so I have this innate drive to self-actualize, which is part of my biological process" and then around that time in your life one of these rare beings showed up in your environment and approached you and you felt a connection right away. What I'm trying to understand is how you see that in relation to, you've got this thing that's going on biologically, or intellectually, in you, that's an innate drive, how does that connect with the right person showing up, or a mentor that can do it for you, showing up? Given that that's a rare breed of person.

Ch: I don't know, really, that's a tricky one to answer. I see what you mean. I'm an atheist and I think that "destiny" pre-supposes some outside intelligence and I don't think the universe works like that, I think it's like some inside intelligence, rather than some outside. So, yes, I just have so much experience of the world handing you what you want when you want, even though, sometimes it's rather rare. I mean, maybe it's just rare because we don't see it! What it is that we need, until whenever we do see it.
C: Does that mean there is an interaction of some sort going on? How is it that that happens?

Ch: I really don't know, I just enjoy the heck out of it! I do not know, I do not know. I just know that the universe does that, I mean, my experience is that it's serendipitous, that amazing, fortuitous circumstances, coincidences, happen all the time, and I wouldn't call them destiny. I'd just call them, I think it's got something to do with the energy you put out.

C: So are you saying, then, that you somehow attract something to you? Or you draw something to you?

Ch: Yes, I think you do, you either do that, or you begin to see it. You see something that was there already. Yeah, I think that's about as explicit as I can get on that one, really.

C: Let me see if I've got it right, then. You were ready for something, and

Ch: More I was embarking on a new chapter. Okay, I knew I was about to embark on a new chapter and I was very open for whatever the chapter might bring. And one of the things it washed up on my shore was B.

C: However, you weren't looking specifically for a mentor, or anything.

Ch: No, not at all, actually. But, on the other hand, I'm sure I was always looking for somebody to fill that particular role, should they come along. I mean, maybe he could have come along, or somebody similar could have come along at a different phase in my life. And then that other phase would have been different and this one might have been different. But this was one where there was that relationship.

C: And would you say he was the right person at the right time?

Ch: Yes, yes. It's so difficult to say . . . with any other circumstance in your life, it could have been another aspect of you that you were looking at.

C: Yeah, but in terms of looking back, how it worked out?

Ch: Well, he was a good person at a good time, so it was perfectly satisfactory.

C: In talking to everyone there is some sense of that coming together at the right time kind of a notion, and it's explained according to each person's philosophy, so what you would call serendipitous somebody else would say was provided by God. So there is some sense of rightness, or it was the right person at the right time

Ch: Appropriateness.

C: Or appropriateness. Okay, so there may be a way I can express that.

Ch: Because destiny seems to be a sort of thing that one sees in retrospect, you look back and say, oh, that had to be destiny. I think that certainly, looking at it in
In retrospect, I think you could say something like, in retrospect the relationship can be seen to be a very significant occurrence, metaphysically significant. Can have metaphysical significance ascribed to it. I mean, that's basically what we're talking about. We're talking about God, or serendipity, they're all metaphysical ways of describing, and certainly seems to be a metaphysical dimension to it which needs describing in what, depending on whatever value system that particular person has, it has a metaphysical significance, rather than just a prosaic, everyday significance. Everybody was able to ascribe a metaphysical significance to it.

C: In some way, yeah. That's terrific. You see, I would never have thought of that! And that's exactly the kind of thing I've been trying to get at, that is at a level above

Ch: A "higher order of things" and things like that, yeah.

C: Yeah, that was the kind of thing I was thinking of.

Ch: Right, and destiny is part of a metaphysical structure... Somehow getting at it through saying there's a metaphysical significance people attribute.

C: Super, and that feels right for you?

Ch: Yes, that feels fine. That people attributed a metaphysical significance to the forming of the relationship.

C: Okay, that helps me, because I've been concerned about that and really wanted to clarify it in a way that would be fitting.

Ch: All right. Catalyst. About "resolving another significant relationship". It isn't as clear-cut, in terms of going from A to B, for me. I suppose a relationship with myself, but it's not as if I started exactly here, at the beginning of sorting out this relationship or whatever, and I finished there. I just see things in much more ongoing terms. It's certainly that the relationship was catalytic. Yes, I guess, it did allow me to explore, or did give me another dimension for being able to explore my relationship with my father, my dead father. Yeah, I guess so.

C: It's not like it was deliberate, and the only thing that the relationship did, but it seems like that was one thing. Almost like, there's another word that I'm tempted to use, and I don't know exactly where I would put it, maybe instead of "catalyst," it's almost like the mentoring relationship is a context within which these explorations are done.

Ch: Yes, which fits in, again, with the consciousness thing. Contextualizing. That's actually very interesting. Hm, yes, I think I've talked myself out of that one! Just had a little question mark. Expansion.

C: Oh! Wait a minute. Was there anything you want to change about that at all?

Ch: Well, I think "the mentor's help and support" is a bit too specific, it sounds like I got counselling about how to deal with my dad. It wasn't like that. He was something that was there throughout a process which went very far away from him, from B. He
was very much more a background, an occasional thing, rather than being sort of weekly consultations, or even living in the same cities or anything like that.

C: So you would just leave that phrase out, because it doesn't fit for you?

Ch: Yeah, I would certainly say the first sentence is fine. But being a catalyst is just, it seems like the second thing, the second two sentences or sentence, are another category.

C: Would that be the idea of the context?

Ch: Yeah, probably. A context within which to, I mean, that's true, because my relationship to B. performed some kind of mirror of my relationship with my father, or a non-existent relationship with some sort of substitute, so that would provide a context in which I could look at the relationship that did exist. Although it's not quite as clear-cut as it seems there, but then, that's the whole thing about finding themes, they're not necessarily clear-cut, but you have to state them in a clear-cut way, eventually. So yeah, I would want to move that out into another category. Yeah, and I think the context thing is good and the catalytic. The catalytic almost seems like stating the obvious, but then I guess you have to do that.

C: There may be a way to combine it with something else that it would fit more appropriately with, too. But you would actually take that out and say, yes, it provides a context for exploring and resolving another significant relationship?

Ch: Right. Yes, exactly, a context, rather than help and support, that would . . .

C: Okay, I'd contemplated that, so it was helpful to check it with you.

Ch: Right, that makes sense to me. Expansion. The expansion I agree with. I wouldn't say that the mentor reframed things, or helped me to, as directly as that. He didn't do those things, he just was himself, and I took, and his suggestions were very practical and very much in the world, okay. If I wanted to find a framework I found it myself from comparing what he said to what I thought, and what I currently thought and what that meant then if he thought so-and-so, do you know what I mean? I found the framework myself, or I reframed myself out of the practical things that he said. But there definitely was a reframing and an expansion.

C: Uh-huh, so I'm going to have to find a way to say that that doesn't attribute it necessarily to one or the other person.

Ch: Right. Within the relationship things got reframed. For sure.

C: Yes. That kind of thing. Okay.

Ch: And I didn't feel like he encouraged me to relinquish and, no, he never encouraged me to reconsider and relinquish outdated values, I mean, I did that myself, he never even suggested such a thing, in terms of me.

C: Okay, so it's still much more a contextual thing than an active one.
Ch: Right. Absolutely, absolutely. The contextual thing seems very relevant for me.

C: This is really interesting because it's really obvious that what the mentor actually does has varied a lot—for some people it was much more active and for some people it was much less, it was more of a modelling thing, but the outcome is the same—the reframing and the expansion. So I need to express that in a way that will convey that—it doesn't matter really who actually does it.

Ch: Yeah. Hard to do, yes. That that's what happens in this relationship, yeah.

C: Yeah, that it's not who does it as much as what happens. Okay, great.

Ch: Challenge to Integrate. Once again, I didn't think he challenged me to integrate, it's just that I was able to do that within the context of the relationship. It's the same thing again. It wasn't necessarily set up by the mentor. He was the ground. Sometimes he became the figure. But I was the figure, and he was the ground, and he didn't necessarily, but I took out of, basically once again, who he was, as a personality. And the strengthening in the context of some of the parts of my personality that I like best, I guess, going back to the similarity, the fact that he was a mirror or an exemplification of some qualities that I like about myself, I was able to explore and play with those things. Yeah, in a lot of ways very much a model. Actually interesting, the modelling thing.

C: The reason I thought that it was a challenge was you were saying something about, "he's certainly achieved an amazing amount in his life, in terms of actually achieving things, doing things and just presumes those things for me. So he sort of points me in the right direction." So it wasn't as much a "putting out a challenge," as a "by the way he acts, presuming for me."

Ch: Right. In his actual self, not in the things he says or does, but in who he is, I mean, partly in the things he says or does, but not directly, but in the fact of who he is and that he might say or do certain things.

C: So it's almost that, rather than "the mentor challenges," that the mentor provides a challenge, or is a challenge?

Ch: Yeah. A challenge is not the sort of word I would choose because it sounds, rings of clashing steel and competition and things like that, which are anathema to me.

C: Okay. What would you say, then?

Ch: Encourages. I guess it's the modelling thing, yeah.

C: Provides an encouragement?

Ch: Yeah, very much the modelling thing. Yes, I mean, it almost seems to be said in the next one, certainly, "finds challenging and exciting." Integration, we're looking at integration.

C: Would you throw that out, or would you reword it and keep it as a separate thing?
For you.

Ch: I would leave out the challenge. I would say within the context, once again this whole contextual thing, a higher level of self-acceptance and integration is attainable, is possible. It's like in a way, once again it's the whole consciousness thing. I got to measure myself against him to see, "oh this and that, he's done that, but I haven't, oh well, that's possible for somebody to do who I can talk to and makes sense to me, so that must be possible for me, and oh he thinks this way and I think that, oh that's interesting, that must have come from," which is part of the way I work. Because he was a benevolent spirit, benevolent to me, I was able to use him as a source of information, as a context with which to look at my own life. We keep coming back to this context thing, don't we?

C: I'm beginning to think it's quite important and ought to be in here.

Ch: And within that context I could explore a relationship, with my father, my relationship with myself, my relationship with the world, and within that I could integrate those things that weren't integrated and within that context I could expand myself, I mean, not just push around the bits I already was, but think about new things altogether. Basically because of the context that it provided. So the integrating, I would find integration and expansion went together more, or at least, okay, you see a progression here, the first one, exploring a relationship, so exploring what already exists, a relationship with the world, God, whatever, and then integration of that which you've explored and then the possibility of expansion. So three stages set up by the context of the mentor, perhaps, in this case. Because with B. I did do that for sure. I explored my relationship to my father, and that was sort of a past thing that I worked on, and I integrated that to a large extent, and, talking about that's filling in the gap, filling in the hole, which is basically what we're talking about there, is in terms of integrating a lost part of the self, a painful or lost part. And then moving onto an expanding of the self. Okay, now that I'm on firmer territory, what can I do? Oh, and he also provided those sorts of suggestions and ideas and a model in the context of where one might go next. In a very loose way, I mean, somebody who was more powerful in the world, in terms of work... So he provided the ability to look at, to explore and resolve, or deal with relationships or issues, that are already there, and through that the chance to integrate those and to become more solid and then to expand from that point.

C: Okay. I get a sense of what you're saying, and I'm going to have to do some major reorganization here and that's okay. All right.

Ch: Spiritual Change, is the next one I, definitely there's been a spiritual change in me, but I just, once again I can't say that I wasn't before and I won't be after, or even that more happened during this time, but that there wasn't a regression, or anything, it was definitely an expanding and unfolding. I mean, I suppose you could have a stage in your life where you just shut down and not progress at all, so I suppose comparing it to that, yeah, I guess it's true, yes, yes, but not necessarily directly through his intervention, but through what I did, or what happened.

C: Um–hm. Yeah, again, it's the experience through the relationship but not directly, or during the relationship
Ch: Throughout that time-span, yeah, so presumably I could attribute it to that.

C: Um-hm. But not necessarily starting there and finishing at the end of the relationship.

Ch: Or being, in my case, particularly a large issue that we related around. Once again, the support was always, my mentor in a way has played a fairly passive role. In other words, the relationship was supportive, it didn't mean to say he necessarily did anything particularly active. It's a sort of an immanence and action thing here. Just by being who he was, without having to do anything in particular, I was able to take who he was, once again, it's a sort of a terra firma, a strong base, it was the ground—you don't notice the ground when you're walking around, you notice walking around, you notice meeting people and all the other things, you don't notice the ground.

C: That's right, yes. In fact, somebody has suggested to me, there was some problem with the word "Constant," as in "the mentor is seen as a constant in the process," and I received a suggestion that I change that to "the mentor's presence is felt throughout the transformational process." So it's more of that.

Ch: Right, it's much more in the actual person's, is what one ascribes to it. I mean, his consciousness might have been miles away for all I know, but I always felt he was there, and I mean he was, if I called him up, but I always felt that he was available and there and you know, and not necessarily, I mean, of course, I forgot about it for weeks on end, but it's more a matter of my projection: Yeah, in fact, that's a theme that I'm beginning to be unsure about, that it justifies being a separate theme, because of that, it's not a very active role, although in one or two cases it was more active. But, yeah, in your case you said, "he would definitely not ask that," so it was not something that he did, but rather, something that he simply didn't do, that left you free. It may be covering it to say that the presence of the mentor was felt throughout the transformational process is enough to express that.

Ch: This one fits in with the other integration one.

C: Yeah. It may be redundant. If I can be clearer about the feeling of their presence, then it may be redundant to say it.

Ch: Right, so obviously if there's a possibility for integration, if the relationship provides a possibility for integration, then obviously there's support for integration, and that's what it means, there's a possibility in it for exploration, integration and expansion. Boy, it sounds like my thesis! The transformational process. Actually, I ought to call it that.

C: Okay, that's really useful. I'm seeing some cleaning up work to do which is kind of exciting, gets rid of some of the redundancies that I wasn't really aware of.

Ch: Right. And then, I think just the last one, Yearning.

C: Yeah, I do have a question about that one, and I felt I should put it there so I could find out what people thought.

Ch: Right. I do feel a yearning for those things, but they weren't necessarily
experienced, let's see, those things have been experienced more during that five years, during that growth time, perhaps, or more intensely than previously in my life, and I certainly have a very strong yearning for them at the moment, because I don't feel very connected to them at the moment! But once again, it sounds as if it's like the mentor I'm yearning for, and that's, I just have a . . .

C: Mm, no, that's not my sense of it, anyway, that wasn't the intention. And it certainly wasn't the intention of the person who generated that theme in what they said. It was more the kind of experience that they had at that time.

Ch: Yeah, well I know that experience is perfectly available to me. I don't attribute it to that relationship. I got more able to have "transcendental" experiences because I'd grown to a new phase, a new level. Which was aided by my having a mentor. Enriched by. My feeling right now, and this is slightly aside from this issue, is that I probably would have gone through the same process in some ways or another, if I hadn't had a mentor. But it wouldn't have been as nice. It wouldn't have been as rich and rewarding. I mean, it's the quality of something that counts, too. Once again, it's that ability to look at, to raise consciousness, which is part of enjoying, actually, in a way, to be able to say this, this and this is happening, and having somebody to report that to. Yeah, which of course, means it would have been a different experience, so, yeah. I guess what I'm trying to say is my feeling is that people do achieve transformation themselves without mentors, or without conscious mentors, they may invent metaphysical mentors for themselves, grandma who's dead, or something, I don't know, but there's something very special and human about having a mentor, something rather cosy about it, that does, yeah, something very special that makes the process that much more rewarding. I suppose, then, in the end that's pretty well bound to affect the outcome, I would think, because the process is, in this case, is the outcome.

C: And has to do with the fact that it's in the context of a relationship. So Yearning. Does that fit at all, or would you throw it out, or would you change it?

Ch: Why don't we just say that, no, I wouldn't leave it as one of the themes, I would say yearning is more like part of the level you reach, rather than the process of getting there, the mentoring process. I think that some kind of level of spiritual development, you experience that feeling, and I think that's part of the person's spiritual level, attainment, whatever, growth, but not necessarily part of the mentoring relationship. I mean, I wouldn't ascribe it to the mentoring relationship. I would say that's my relationship to the world, it's my relationship to the world now, that's part of who I am now, rather than the relationship between myself and the mentor. So if this is a list of themes of the mentoring relationship, if you wanted some themes of transformation, right, but if you want themes of the mentoring relationship . . .

C: Yeah. I think that the only connection in this sense was that during the time of the relationship you were in a context that seemed to facilitate certain things happening in your life. So that not necessarily the relationship itself, or as a cause, but as a context for a certain experience, then, for me when I look at these themes, to the degree that they're clear, yeah, the Accomplishment of Integration, and Harmony, and Confident Progress, all have to do with your own transformation, in a sense, more than they have to do with the mentor, they're an outcome of the relationship as a context.
Ch: Right, yes, yeah. In fact, you seem to have two sets of themes here, one of the transformation and one of the relationship.

C: Well, the way I saw them was sets of themes in terms of the protégé’s internal experience, and the relationship, which I didn’t seem to be able to separate out completely—my experience of the relationship, my experience of myself as I grow and change in the context, and then themes that are more, what’s the mentor like. Because I was at one point thinking of actually having three separate groups of themes, the protégé’s internal experience, the mentor, and the experience of the relationship as viewed by the protégé. And when I came to write it that way I found it was almost impossible to separate the protégé’s internal experience and external experience of the relationship. But they seemed to go together, and that the relationship overall provides the context for your experience of transformation. So it wasn’t really possible to try and pull them apart. So I wrote two separate descriptions. That was how I felt about it, and that was why it looks this way, I went through at one point and marked whether the theme was about the mentor, the protégé, or something to do with both, the relationship.

Ch: There might be a way of sorting them out, which might make sense now, which would be looking at the structure provided by the relationship and the sort of things that occurred within the relationship. Like basically a structure and a content. For example, we were talking about providing context, that would be the structure, for example, sense of kinship, that would be part of the structure which creates certain possibilities, and those possibilities would be a sense of yearning, a sense of harmony, the possibility to integrate self, whatever.

C: So those are the content.

Ch: Does that make any sense, as a way of . . . ?

C: I think it’s the same thing with different descriptions, in a way. Because what you’re saying is the structure is like the context that the relationship provides, and what you’re calling the content is what the protégé experiences within the structure.

Ch: Right, yeah. Actually that might be an easier way to . . .

C: That’s an easier way to conceptualize it, for sure, yeah, I hadn’t thought of it that way, at all. Could we just finish the themes and then we can talk about that some more, because it seems really helpful. Where are we at with Yearning, and whether or not that fits for you, and whether you would see that as part of what you’ve called the content, in any sense? Or where you’re at with that. Would you rewrite it?

Ch: I wouldn’t say it was specific, in fact, throughout those five years I got much closer to those things and didn’t necessarily feel the yearning—I actually got the stuff. And that stays with me, that doesn’t disappear—that ability to be, that’s an ability I’ve developed.

C: Um–hm. That sounds like something somebody else said, they read the title and said, ‘Oh, yes! But it’s more like ‘more, please’.” Rather than a looking back and regretting or wanting to be in that same place.
Ch: Yeah. Right. Absolutely.

C: More of a sense of, "Now I have an understanding of what that experience is like, I want more." So it's a "I want more of that" part of the moving forward toward that.

Ch: Right, yeah.

C: All of which still hasn't rewritten it.

Ch: Eventually. You said you wanted to talk about Harmony, or something?

C: Yeah, I was just still trying to find out if that's a theme I need to rewrite in some way.

Ch: No, I think that one sounds right on, for me. Absolutely.

C: Okay, Harmony, then. What I'm going to do with this is, I've had a lot of feedback about it and what I thought I would do would be to tell you the kinds of things people are saying and ask if that fits for you too, because obviously it's not quite right the way it is. Several people have said that "expressing oneself in the world at the new level of integration" is accurate, "being open to whatever the future might bring" is also accurate, "feeling in harmony with the world" has raised a lot of mixed feelings in people, some of whom have said, "Absolutely not," because when you have a sense of rightness, or in-tune-ness, or whatever your metaphysical understanding of that is, you also have a sense of being out of step with some of the other people in your world. And what you wind up doing is trying to find ways, almost, to live with that paradox of feeling in tune and right, and having that knowingness, and the fact that there are people in your world who are obviously doing things that you completely disagree with. And I was thinking, in your case, of the Meares Island kinds of feelings, that here you are with a very strong sense of in-tune-ness with the natural world and there are people out there who are doing something that's inconsistent, and that therefore one of the things that you wind up doing with that new level of integration as you express it in the world is trying to find a way to live with, manage paradox, bridge gaps.

Ch: Yeah, the harmony for me immediately means the natural world, and yes, yes, obviously the more harmony you feel with that, the more disharmonious you feel with cities. Right, there is a paradoxical thing going on there. But in terms of one's being in the world, or one's right to be in the world, or whatever, that's quite harmonious.

C: Yeah. You see, I feel like I'm saying two separate things. Here I'm saying this spiritual strength, the integration and all those things, so your own sense of that is there. When you bring that to the world, is when you start to experience this dissonance.

Ch: Yeah. Well, I think the integration, for me, was very much a process of integration with the world, or expansion into the world.

C: Have I expressed that in a way that's accurate for you? This one here. It was one of those where it was a matter of trying to cover everyone's experience with that,
and being specific.

Ch: Yeah, yeah. And Harmony, I guess for me that means integration with structures outside myself, and the integration with structures outside myself where I do feel integrated, which is the natural world, etc. etc. is so powerful that, as long as I'm in touch with that, the rest of it doesn't matter that much. I mean, it's obviously what you want to work at. It's almost like I feel much more accepting of the things I feel out of step with. I feel a bit worried about them overwhelming me and removing my, I've got to get out of the city enough that I can feel harmonious, but in a way, I just say, "Well that is the rest of the world and we'll have to deal with it".

C: I think something that seems to be fairly true, is that overall, the five people I've talked to have very differing levels of that sense of dissonance. One person talked about it at that time as being, at times, very painful and lonely. Whereas some people are coming to grips with it, I don't know, I don't want to evaluate, but it seems to me that, for example, someone who's married and has children and makes a radical shift is likely, this is why I missed it, I think, someone in that situation is more likely to have that kind of an experience of dissonance if they've made a radical shift and everyone around them hasn't. And because I was single, I wasn't aware of it, for me, at the same level of intensity, because my relationships weren't as intimate with people who I might be moving away from philosophically, or spiritually, in some sense. And I think that was really true. Depending on the kind of environment they were in, they had greater or lesser degrees of distress, through ...  

Ch: Right. I think I had the distress before. And for me the harmony grew. I mean, the harmony was so totally important that the other pales beside it, sort of thing. I mean, the dissonance and whatever was there before, and sometimes I just look at things now and think, "That's insane. That's so incredible, that's insane," so dissonant. But I couldn't see that level of dissonance if I couldn't see a level of harmony. And the harmony's so much more important to me, so much more energizing, I guess I think about, I mean that's part of just having been in Mexico, it was just like, it was amazing, and that's so much more important to me than all the rest of it.

C: Um-hm. What I'm hoping to express in that theme is the fact that both are there and also the fact that they provide differing levels of difficulty or discomfort for people. That the two are there, but they can be observed in very different lights. This is one of those cases where I have to look at my own experience and draw on that too. And there were certain people that I did move away from, but since the relationships didn't involve families ties or anything, it wasn't as painful--there were times when it was painful, but not to the degree that it might have been if it had been a spouse or something.

Ch: I think that's the difference, the particular thing for me is that the harmony had to do with the natural world, the whole thing had to do with reconnection with the natural world, and of course that's not so immediately difficult as dealing with people who've got conscious rules of their own . . . deal with. Right. Through this whole five-year period I have been single, and very much alone. Yeah, it's been me and the world. Actually very interesting.

C: Yeah, it makes it easier, in a way, to go through that process, I think.
Ch: Which is probably why I chose to be alone, because, I mean, I chose, at the beginning of that period, to be alone.

C: I have a co-researcher who says that he was living in a '57 Chevy van during part of the period that he sees as an awakening process, and there was a sense of wanting not to tie himself down to some kind of an environment which would colour his complete stripping-down-to-bare-essentials process. It's very much the same kind of thing, I think, as being alone to do it. Not being encumbered or having to struggle with extraneous things like family at the same time as you're trying to understand your relationship to the world.

Ch: I mean, I did that too.

C: Um-hm. You did that at a different point in . . .

Ch: Right. Not during this particular process where I had a mentor.

C: So I wanted to try that with you and see what you thought because it seemed like I absolutely could not leave that theme the way it was, and I had to find a way to say it . . .

Ch: Yeah, it's fine. I mean, I feel dissonance as well and things as well, so it's quite all right if you put that in there. But for me, the harmony is writ so large that that's the positive thing, the other stuff is the fact that whenever you move to a new level of awareness you have to leave certain things behind, or deal with certain things. It becomes your task to deal with certain things that you may not even have seen before, or whatever. It isn't all sweetness and light, it implies responsibility and all sorts of things. But the harmony is so important.

C: It was that particular phrase, it's funny, because I think I took the phrase, "feels in harmony with the world" from your transcript, or that it was expressed in your transcript, and the second person that I went to with that absolutely said, "It ain't harmony"! Very, very clearly.

Ch: "Has a sense of harmony" will do it. I mean, it sounds like everybody had some sense of harmony, which can lead to

C: Except that's already here, so it's almost redundant. Anyway, was there anything else you wanted to say, or any other comments that you had?

Ch: So many of the themes just seem to make a lot of sense and are quite accurate in terms of what I felt. Yeah, I think that's about it.

C: Well, thank you.
Interview #1 (Case E)

C: Okay, what I'd like you to do is to tell me about the relationship that you had with this mentor, starting off with giving me a picture of this person, what was this person like, what kind of a person were they, what was your experience of him?

E: Okay, first of all he's older, he's about eighteen years older than I am, so he's late fifties. He's a very controlled man, emotionally as well as otherwise and very likeable, he's very friendly with people, very positive. And I initially met him when I set up my store, just over coffee. There was a group of us who were the family, and we'd get together every morning before work and we'd talk about this and that, whatever, usually end up discussing life. And it was a shot in the arm every morning, is what it was.

C: You set up a store where?

E: In A., yeah, a consignment shop. And he's also a businessman, so he's in business, so he was also a mentor in terms of business, too, like he gave me lots of advice in terms of the store . . . and mainly just "hang in there, and you can do it," so it was a lot of positive reinforcement.

C: You met him when you set up your store, and you met him in a coffee shop that you used to go to? Was this something you did every day?

E: Yeah, just about every, right, yeah, about five days a week we'd all meet in there for, and sometimes even on Saturdays. So yeah, this went on for about two or three years.

C: You said the relationship lasted longer than that, so how did it continue after that first point?

E: How did it continue? Well we continued along that line for a couple, three years. I think I do say at one point (looking at a lifeline chart she has drawn) he gave me, before I went to Europe, that would have been about four years ago, he mentioned a couple of books to read. And it was those two books who changed my thinking radically, I mean, it was "aha!" these were really weird. One was Strangers Among Us by Ruth Montgomery, and the other one was Findhorn, both sort of off-the-wall books if you grew up very conventional like I did. You know, I come from a very fundamentalist religion, very black and white, this is right, this is wrong, thou shalt not do this, a lot of denial, of pleasure, a denial of living! You know, and very negative, and I did not have a positive feeling about who I was, let alone anybody else, and I hadn't really gotten a lot of acceptance at home, which most of us haven't, I'm not knocking my parents, I'm just saying I didn't experience that, I did not feel that acceptable. And I still don't feel that acceptable in terms of my father, you know, he would just freak if he knew what I've done! And I think when we were first married in the marriage I felt acceptable, but we turned into antagonists, basically, because we were very different people, and had been competing for many years, and not understanding one another, so I wasn't getting it at home either. And so the acceptance part, it was unconditional acceptance—-I was fine, I really, that was the whole experience, I referred to N. as my Carl Rogers.
C: Um-hm. Because of that acceptance?

E: Yeah, yeah, and I blossomed within that environment, obviously, and it was, you know, "You can do it" and, I keep referring to "N's tapes" because I replaced a lot of what I grew up with, with the tapes now I call "N's tapes"! And one of his comments was "Hold the fort!" And he, at one point, okay I did, I started reading these books and started changing my thinking radically, right, and then I started, when you've found something really neat for you you start proselytizing, it's just very natural. Well, it didn't, it doesn't work, because family and friends started going "Oh," you know, I talked to my Dad and said, "I don't believe there's a Satan" and he freaked out, and T's going, my husband was going, "Good grief!," you know, and I was ... at one point thought, "Gee, I can't live here any more because you think this way and I think that. You think that way, I think this way and it's too different." Got really upset, I had been in tears half the morning and I walked into the coffee shop with sunglasses on, and N. knew me well enough to know that I was upset, so I think I asked him if I could talk with him, so I went over to my friend's and then he came by to pick me up, I think we went into Vancouver that day. Anyway, he just sat me down and said, "Hey, you don't have to split up just because you think differently, there are lots of marriages," blah—blah—blah, and so because, by his intervention, I mean, he basically said, "Hey, come on," you know, "smarten up, you can do this." And he pointed out to me very often what the alternatives of divorce were, you know. And I was a product of divorce so I was, have experienced a lot of it first hand.

C: What was it like when he would present you with something like that kind of other viewpoint?

E: I had complete trust in him, I guess you might say, thank God I was involved with somebody who had my interests at heart, because I basically, anything N. said, that was fine. He told me when to sell the store. He said, "You should be selling the store," and when I first, I got upset about it at first, and even when I started selling it I had some points but, and it took me months to do it, and he put out other suggestions along the line that, really, I just went with them, as I said, thank goodness I had somebody who was honest and above board.

C: What made you decide to trust him in the first place? What made you feel that he was trustworthy?

E: Well, we had two years of conversation, two years of interchange.

C: So it was over time and experience?

E: Plus I'm very trusting of people. I trust first, before, and if people prove me otherwise, then I'll question it. A lot of people are the other way around, I'm afraid, in life. But I basically trust first. So that's my nature.

C: What would you say that made this relationship different from all other relationships that you've had?

E: Well, as I said, the complete acceptance that I've never had, never experienced before.
C: How did that make you feel?

E: Valuable, and confident, and a few of the things that I hadn't really experienced in, all of my stuff from a fundamentalist religion as a woman were negative, I didn't grow up feeling being a woman was okay, basically, and, you know, it was sin and this guilt crap, that things that you wanted, well, you weren't supposed to want things and all that stuff, and as I said, it was through N. that I looked at a different way and then I started reading, and Emmett Fox was one of the, another book that he gave me, those three were the main ones, and he didn't give me anything else, really, it was just those. Emmett Fox talks about, I think it's the "wonder child" and he gets into the idea, and it's what I've now incorporated as my belief system, that we are all unique creatures of God, He created us individually, and by that right we should love ourselves, it's okay to love yourself, right, but I didn't grow up with that. So, yeah, it's been a long process.

C: What was it in your relationship that led up to his suggesting the books that he suggested to you? What was happening up until that point?

E: Oh, just all the talk of, well, we talked about mind and health and how you think is what happens with your body and I shared with him enough of what my life was like that he had a pretty good idea of what I needed, I mean, you know, we were quite intimate, we weren't intimate physically, at this point, we were quite intimate mentally.

C: And when those books came, when he suggested them, would you say that was a good time for them?

E: Oh, otherwise I wouldn't have done it, you know, to me, I've incorporated a belief system that when we're ready the teacher comes along and the books come along and if it hadn't've been a N. it would have been somebody else in the world. Right? You know, we attract what we need in life when we're ready. When we've hurt long enough, bad enough, got to the bottom, that's basically what I did. So when I moved to Vancouver I sat and felt good and depressed with T. for oh, a good year. I wasn't working, didn't have a car, I had a headache, ninety percent of the time, you know, and I knew I had to do something at some point, and that's why. I started the store purely for ego, purely for confidence that I can do this, I was proving to myself I can do this, because before that I'd been in nursing, and I worked part time as a nurse, and I got everything that nobody else wanted, so I got the message loud and clear "You aren't very good".

C: How long had you been a nurse?

E: I went back to school when my daughter was a year and a half old, so I graduated in '68 and I worked ten years, on and off, in nursing.

C: Where were you then?

E: O., before I moved to Vancouver. And then I worked in the A. hospital for just a few months, before I started the store.

C: What brought you to Vancouver?
E: My husband's job. And I had nothing to lose, as far as I was concerned. And see along with this line, too, to give you some specifics of how I’ve changed what I do is, when I lived in O., I mean, if I had a problem, the only way I resolved it was to tell about it, to talk about it with everybody on God's green earth, right? Sister, friends, yap, yap, everybody knew my business, and everybody would tell you ahead of time, "don't do it" or "you should do it" or whatever. I basically have always made my decisions, but still people have, people do sway you, and I don't do that any more. You know, I'm careful who I talk to about a problem, if I need advice I will figure out who is appropriate, but I solve my own. And the other thing on this relationship with N. was, emotionally I learned to be responsible for myself, because at a point in our relationship, he wasn't there, he said, "You can do it," and I kicked and screamed and had a fit . . . and got really upset, and then started moving off of it, but I'd never, I don't think girls are taught that isn't, just boys . . . Another thing N. pointed out was that you can be over-emotional, which I have always tended to be. My problem is controlling the emotion bit, and he's very controlled, so obviously that was why we were connected, he probably could learn a few more things from me, maybe . . .

C: Would you say more about that. I'm not really clear what you mean.

E: Using your logic, and not always operating off of your emotion, is something I learned, and have been continuing to learn.

C: Would you say that you learned how to balance emotions and logic better, is that what you mean?

E: First of all, I even learned that there was such a thing as thinking about doing it! That it might be necessary, and that's one of the things that comes up in one of those Emmett Fox books, is balancing out emotion and logic, to where, you know, that I've incorporated a philosophy of balance on it. As I said, I have been into all your, a lot of your occult, a lot of your, you know, and, so that I have absorbed, so that I haven't, I still find astrology immensely fascinating.

C: Was that something that came out of your relationship with N?

E: Out of my reading. Yeah, and he was, he's into astrology a bit too, but I would say, he started me going and then I've just gone off and he's still back there . . . I haven't seen that he's done much, which I find interesting.

C: Tell me more about things that he led you into. It sounds like there were many things that changed in your life and I'd like to see how the connections come up between him and those changes, those directions.

E: Let me think, things that he suggested specifically to do?

C: What kinds of things did he get started in you?

E: Basically that I can do it, instead of limiting yourself, you know, I mean, that was the basic thing, it's just that I opened up and started being, stopped having myself in a strait jacket. Looked at things in new and different ways and was willing to go for it.
And when you make a shift like that, when you shift from my background to thinking that anything is possible. Reading Ruth Montgomery in *Strangers Among Us* and spirits go in, do you know that book at all?

C: No, I know of her.

E: Yeah, and *Findhorn* when they, you know Findhorn? That's a large shift in perceptions, going from where I was to that, and I just had every reason to do it, at that point, though, because, as I said, things were falling down around me front and centre, right! So you look for a different way.

C: Like what you were doing wasn't working, what you were believing wasn't working?

E: No, no, not when you're going around with a headache all the time. I mean, you've gotta do something, and I was aware enough that I, and then along with that was accepting responsibility for what you're doing. And I've been taking, like Context, I took Context last year. That took all that even a step further.

C: Would you explain that?

E: Context? It's a self-development course, do you know anything about it? A lot of it is self-honesty. A lot of it, and the biggest thing I got out of that was my idea of rules. See the structure and the rules I grew up with, that garbage, I basically went through being a teenager and not really having experienced nothing, got married, did what I was supposed to do—I still react to the word "I supposed to" or "good girl," those are words I just go "Oooh"! Because I just did a lot of not living, didn't experience a lot, I was put in the mould what I was supposed to do. And then I had the question of whether to work or not work and how I fitted that in with a traditional husband, and it doesn't sit well for me to be home, I get really unmotivated and really bored being at home with kids, or house. So, I digressed here for a while . . .

C: What I'm hearing is that it's almost like you went from being what was expected, what you were expected to be, to getting a sense of who you were and what you wanted, and how to go about doing those things? Is that . . . ?

E: Yeah, I suppose there were a lot of, yeah, and there was a lot of trial and error along the line, and I don't think most people survive in marriages doing that. I was able to stay in the marriage and still am in the marriage, but most husbands couldn't have tolerated any of this.

C: So you were willing to take a lot of risks and to experiment?

E: Oh, I took a lot of risks. I risked when I started the store. If it would have meant divorce at that point I would have done it. I'm a risk-taker, I just am, you know. I risked, my relationship with N. was certainly putting my marriage on the line, 'cause I eventually did tell my husband about it. He knew about it before, and then I reached the point where I didn't talk about it, but then, that was when this, there was a lot of emotional involvement.

C: How did N. help you to put yourself in the position of being willing to take risks
and experiment? What was his part in that?

E: I think that's part of me anyway, but I think he just, by the example of allowing me to be me, I just therefore did whatever was me. Does that make sense? The positive reinforcement, positive acceptance that, hey, I'm okay.

C: Is that like validating you as you are?

E: Yeah, yeah. I'd say that was the biggest part of it. Yeah, it wasn't, there was no time along any of that that was, questioned who I was or why I did this, or why I did that or, I mean, I just did it anyway.

C: Did you see him simply in the mornings before you went to work, or what else was happening in terms of the two of you? What was the format of the relationship?

E: For the first two years it was just the coffee in the mornings, and then, as I say, about the time when I'd already got upset about the marriage and we got together then. Then towards the end, I'm trying to think of a time-frame here (consults lifeline drawing). See I kept thinking I've got this nice, safe friend here, right. And it was safe for two years. And because this person had kept telling me what a neat husband I had and that kind of thing, I just didn't think that this would ever get into anything else, right? Unfortunately, I have reached a point where it made a major shift, and I have often wondered what would have happened if the shift hadn't occurred, it was '81. See I started the store, fall of '79, and it became physical about two and half years later, and then it was about seven months. That was, we'd meet, I'd sold my store by that time, and he has this free job where he can do whatever, right, so he would call me up and I'd go over to his house, right? So this went on for about seven months, on that form, and then I started my job, another job, and it was in B., and that pretty well took care of that.

C: So it was mainly the circumstances of your starting another job, rather than any other decision, that put an end to the sexual aspect of the relationship?

E: Oh, it would've, I mean, he said from day one that, I mean, he did a lot of preparing on that too, and he obviously, he had it, he controlled it, I mean, he controlled anything that involved the two of us. He controlled where, when, I mean, in a way I was like a little yo-yo, 'cause I used to wait for the phone call, I used to just, oh! Used to drive me to distraction. I hated it, but yet I couldn't do otherwise, right? Because of the emotional involvement, because of how much, I mean, he was also a father-figure, eighteen years difference, there was a bit of that, as well, but he was a lot of things for me. And, as I said, that's when I, after it started, became sexual, I didn't have the, the talk stopped. The other aspects of the relationship, so it was, in order to see him at all, there had to be that involved. So it really got to be frustrating for me, because sexually it wasn't that great either. So it was most interesting. And as I said, before it happened, he really prepared me, like "don't compare me with your husband," "this is something added," what else did he say? That's about it, I think, and he also said, "this won't last for ever," right, which they don't.

C: What made you get into it?
E: I don’t know. I don’t know if I thought it would have died if I hadn’t. I also had questions of my own, I hadn’t, let me think, see if I can get this straight, between my husband myself I always, I usually initiated it, so I sort of wondered, I think, about my own sexuality. I had a lot of questions, I hadn’t figured out my sexuality, or men, either. I used to go around and pretend that people aren’t attracted to me, yeah, I don’t have to worry about this, right, so I’ve set myself up lots of times, I don’t do it any more, but I’ve set myself up where I would have it happen, where I would get myself into a bind, right? As I said, I didn’t do any of that as a teenager, I didn’t get any of that straightened around growing up. I got married when I was twenty, and so there were a lot of things that I hadn’t really sorted out along those lines.

C: About your own sexuality, your own attractiveness?

E: Yeah, and about men’s as well, so I did a lot of game-playing. And I only saw it in retrospect. I put out double messages. N. ended up to not, he’s not the only one I’ve been involved with either.

C: Would you say he was still your mentor during this period of the relationship?

E: Yeah, oh yeah. There was still, you know, we would still talk along the way, there was still the shot in the arm, he’d say, "Hey, you can do it," or, "Hang in there" or, because I had a real, selling the store was real frustrating, I was seven months in that place, wanting to get the heck out of there, but it wasn't like a job, you could say goodbye, right? We'd also sold our house, you see there's another sideline, and I did that to the family, it was incredible. We came back from Europe and N. said, "Do you know what your house is worth?" And I thought, "that’s interesting." I wanted out of the house, because to me it had a lot of negative stuff, you know, when you make mental changes, attitudinal changes, and real changes, physical changes have to come along too.

C: Uh-huh. So there was something about the house that didn’t fit for you at that time?

E: There was a lot of crap that went on in that house and I just don’t care to remember. Within the family. You know, there were periods where we barely spoke to each other. I can remember, you know, I’d just crawl in bed, and my husband looks up, and just turns over, hardly even say goodnight. My husband doesn’t remember that period of time, he must have just really blocked it out, that’s all I’ve got to say. But I wanted, man, I don’t know what I would’ve done to have gotten out of that place, but anyway, so we sold it, and moved, and that was another suggestion of N’s.

C: What was his motive for suggesting that?

E: Because I think he knew what I should be doing.

C: At a point when you didn’t?

E: Also, . . . I should sell the store, he’s very aware, he’s psychic, he’s very aware of what people say and I told him, and he came to a conclusion. Said this is what should happen. Anyway, after we sold the store we lived in a condominium, and that
about drove me round the bend, because there was a lot of noise, a lot of racket, couldn't sleep. So through all that period it was, "hang in there, everything'll be fine," you know, just constant assurance, really, daily constant assurance. That was what I wasn't getting anywhere else.

C: So you were seeing him daily at that point, or talking on the phone, or?

E: Yeah, see all that period of time was leading up to when it became physical, all that time we were still meeting just for coffee in the morning, basically. Yeah.

C: So this was during the time you were selling the store and you'd moved to the condo?

E: He also, we took Marriage Encounter, have you heard of Marriage Encounter? We took Marriage Encounter in the middle of that time, and N. told me before I took it, he says, "Nuts!," or "nuts" wasn't the word he used, what would he have said, anyway, "this isn't for you" or something. And I was just, this is it, this is the answer, there's this fantastic weekend, I spent most of the weekend in tears and not sleeping and, then, it did get us together in ways, but then it was just another thing to have to worry about. So then it was, then, it's like anything, you think something's there and then it proves not to be there, and it's worse afterwards than it was before, in a way. Get what I'm saying? You thought you had an answer and it didn't prove to be one, so then you feel worse? Anyway, he had said, "this isn't it".

C: So he knew that that wasn't the right thing for you to do, is that what you mean?

E: Yeah.

C: I heard two things that I'm a bit confused about—one is that you said that he had a lot of control, and on the other hand you've just mentioned an incident where he clearly suggested to you that Marriage Encounter wasn't a good idea, but you went ahead and did it anyway, which sounds like you were pretty much in charge. Could you clarify that for me? Who was in charge, and when and how?

E: Oh, well, yeah, all right, I guess that's, well, there were times when I accepted his suggestions and when I didn't, obviously, and I will, any time. I didn't realize in was in control, obviously, perhaps, but I obviously did a lot of going along with, without question, let's put it that way . . .

C: Was that throughout the relationship?

E: I suppose, yeah.

C: So because you trusted him, you would follow his suggestions?

E: Yeah.

C: How did it feel to you to do that fairly consistently through the relationship?

E: Yeah, if you think about the way I've done other things in my life you'd think I
wouldn’t have liked it, because generally I don’t like to be told how or what to do. I suppose because I saw him as a mentor, because I saw him as a father-figure, that was then, that was fine. It didn’t feel funny. I wouldn’t have wanted to be in a marriage with him.

C: Because of that same characteristic?

E: Yeah

C: How was it different then? I mean, there are some things that are obvious, but could you explain that?

E: Because then there would have probably been situations when I wouldn’t want to be controlled and I wouldn’t have as much choice, perhaps.

C: Uh-huh. So although he was frequently making suggestions and directing you, you felt you had the freedom, would you say, to . . . his suggestions?

E: Oh yeah, no, he didn’t say, "this is what you’ve gotta do," he would just make suggestions of what he would think you should do.

C: Earlier you were talking about the sexual relationship and I got a feeling then that you were saying something a little different to that, that you were very, kind of dependent on his taking the lead?

E: Well, I certainly, I said I had no control over when and where, absolutely no control over when and where, and that was utter and total frustration. . . I remember it well.

C: What made it worthwhile to you, then, given that much frustration?

E: Just the fact that I was able to see him, because I was still emotionally dependent. I was willing to do anything, basically.

C: So the emotional dependence changed, as time went on? Is that what happened?

E: Yeah, after that incident, when I’d said, "I want to talk to you" blah–blah–blah, and I was basically told, "You can do it"

C: Would you clarify what you just said, I’m not sure what you’re saying?

E: Well, maybe . . . I have this incident in here (looks in diary), this was written a while back, and that might be what I need to dig out, ’cause I just looked at it and saw it in here. Okay, this is ’81 (reads from diary): "I called N. yesterday and said we needed to talk, then waited in frustration for him to call. He didn’t. This morning he was finally at the (A. coffee shop)," this is the hotel we met at. "We talked around things. I think it is a difficult thing for me to let loose of my therapist". See I did see him as my therapist. "N. has been my reason impetus for growth. It has been difficult all along not to be too dependent. I have to cut loose and stand on my own two feet. It hurts. I came home and crashed and banged around the house. Doors, books, shoes, whatever, and cried in utter despair. I’m sure N. has known all
this all along. I've always had trouble dealing with thoughts of him, but I think mostly
from the dependency needs. I now know all I need as much as he knows," in
parentheses, "as he says. I must free myself from this absorbency of him, get practical
and efficient, safe, find a job and go on with life. Thank God I'm still with T. and
things are getting progressively better along those lines. It just is very difficult and
really hurts just now. I always knew there was only a part of him I could have, but
we didn't even once get away together. Well, being the cryer that I am, I go with the
tears, and put on some smiling face for T. Thank God for him and N. for helping
me. I'm pretty lucky, you know."

C: It seems as though you're back there when you read that.

E: I can slip back real easy.

C: It seems as though there's a very deep attachment there?

E: Will always be there. I guess at first I didn't understand, like it seemed such a
one-way relationship, 'cause it seemed like he was doing all the giving. And I never
could understand that, but obviously it's like, this is another thing we'd always talk about
too, was giving and taking and coincidences, because I don't believe in coincidences, and,
you know, these sort of, I guess you'd call them metaphysical universal truths, that's how
I would label them now. This was always part of the discussion too, that went on
throughout those years.

C: Would you say more about that?

E: I don't know . . . trying to get specifics? It was like, if this deal doesn't work
out, then another, better one would come along, was another thing that would come up.
You know, because we talked in terms of selling the store and, he has a business that
he operates on his own, and I never was too sure how much he made, and he didn't
share some things, I guess, it was a lot of . . . onesided, I don't know.

C: So he knew a lot more about you than you knew about him, is that what you're
saying?

E: I guess I would say that.

C: So in that sense it was quite one-way—you were getting the help and he was doing
the giving? What were you saying about coincidence and metaphysical—I didn't quite
grasp what you meant by that?

E: That likes attract like, you know, . . . it's just one of those universal truths of, I'm
not being that specific here, I guess. Or like, when you're ready the teacher shows up,
and all sorts of . . .

C: And it was the kind of teaching that you needed, is that what you mean?

E: Um, yeah, yeah. Just reminded me of what I'm . . . because we also talked about
reincarnation, and I'm very much . . ., I believe in reincarnation wholeheartedly. To me
it's logical sense, and probably I knew N. in another life.
C: So the connection for you would probably go back very, very far and be very, very deep?

E: The first time we made love, I guess it was, I had the sense, and it’s funny, it may sound weird, but the sense that I am all womanhood and this is all manhood and here we are, going to maybe sound weird, but that was the sense I had, it was really, funny, it was really funny.

C: That must have been a very powerful experience?

E: Yeah, I can still, still have the picture of it, the first couple of times, especially... I went around like I was permanently turned on for about two weeks after that. It was incredible! It was ridiculous, you know, I just, and of course, there wasn’t anybody I could talk to, right? Well, I did have one friend that I, I had a couple of people I was able to, thank God, but it was, most interesting.

C: When did you first have the sense of that kind of connection with him?

E: Probably pretty much when I first, connection, what do you, you mean when you?

C: Well, what you’re talking about is a very deep connection with someone.

E: Well, I would say it was pretty much from the first, because as I said, where I rationalized all this was I decided that, you know, if we’d connected so much mentally, what’s the, ... mind and body aren’t that separate, in a way, and that’s kind of how I rationalized or made sense of it, or whatever, I don’t know, but that’s kind of where I went with all of it.

C: When you think of your bond with him, can you identify where in your body you feel that connection?

E: I suppose it would be heart.

C: So on some level there would be a very deep love between the two of you?

E: Although it was never talked about. This is not a relationship that, that he would say, "Oh, I’m madly in love with you," that was never part of it, and I didn’t do that either.

C: Was it that kind of love, in any case? The madly-in-love kind?

E: No. No, it wasn’t. Because I would say it was more of a, it was deeper than that, I suppose. Yeah, and obviously he wouldn’t have been involved with me if he hadn’t needed to get something out of it too. You know, I’ve never been too sure what he did, he must have gotten something. Because he didn’t tell me.

C: Yeah. And it was hard to see, I would think?

E: Because he’s very, as I said, he’s very controlled.
C: When we first talked about this relationship, you said that it had transformed you, and I wonder if in some way you could summarize what was the transformation about? How did you change?

E: It seems to me I've already said that, because, as I said, I decided to accept myself, I decided I was okay, and I decided to look at the world in an unlimited way, rather than being tied down. And I have been moving ever since.

C: So one component of that was, very strongly, self-acceptance, and a different view of the world?

E: And along with that, then, I've been able to accept other people, and I've been working, you see, I hadn't been accepting my husband, I'd been trying to transform him, and I'm still working off of that basically, it's taken, it's been very hard, because I've wanted him to follow along with me. And he's done the same thing with me, he's really good at seeing what's wrong, keep pointing out to me what was wrong with my store and I didn't want to hear, didn't want to listen, and I've just been able to, I started walking around looking at people in a different light, too. Seeing more of who they were, rather than the outward.

C: Your relationships must have changed considerably as a result of that?

E: Oh everything's been changing ever since then, as I said, I've been meeting people, that I wouldn't have otherwise met, and kept those connections, like the people, the reason I was at that Possible Society thing was from a guy I met a couple of years ago, and I've been meeting people all along that line ever since.

C: So in many ways, because of your changed beliefs and a different kind of feeling about yourself, you started connecting with a different kind of person?

E: And I've been getting more, in my whole household, I mean, when we moved, we moved here again, a year ago. I've been wanting to move to Vancouver, to heck with living in A. I don't like living in Timbuctoo. So we just got rid of our house, and how we got rid of our house, I mentioned to N., about a year ago, I said "I would like to get rid of this house" and he said, "Well, give me a couple of weeks." He got back to me and he said, "I've got somebody for your house" and that was fine and I told T. Now along the line I had to fill T. in, just about busted up the relationship, but I can be deceptive only so long, and basically we've had our honesty between the two of us so it had to be cleared up, and as I said, it just about did us in, but we've managed to weather it. But anyway, so this brought this up again, right, because I told him who was going to do the house. And we sold it privately to a real estate agent that he knew, that I knew too, and in the course of this sale, obviously, we were going to sign the papers. N. wanted us to, where were going to meet the first time, and then T. wasn't going to go to his house, no, he was going to come to our house, N. was going to come to our house and T. just freaked! Because of course, the only way that T. could make sense out of this was to put N. down, right? So, I called up N. and I went over to his house and he said, "Well we have to have both of you," so then the three of us met, at a restaurant, and you can imagine this would have been real cute. Then I dreamed about N. in the course of this couple of days, we sold the house and had to be out in ten days, and so it was pretty tight, I dreamed about him,
I was talking about him! T. woke me up out of this, right? This was really a real cute scene, but N. made a comment like, "The least I could do for you" or something, "was to sell your house"? And there was also a point where it looked like it was being mishandled, or T. thought we were really being taken to the cleaners, or something, right, and I went, I mean, if that had been the situation, it would have destroyed a lot, right, because it would have been the ultimate trust of N. And then I really felt bad when I thought I even questioned it. So there were a couple of days there where there was a lot of interesting things going on. And that was just a year ago.

C: And it worked out okay?

E: Yeah, it took us a long while to get that straightened out, because we didn't really do it above board, we just basically walked out, they gave us a thousand dollars and they took over our house. And the mortgage, there was a lot of fits with the mortgage company about them taking it over and everything. And I don't really trust this other guy, you see, I don't really like him, and I don't normally not trust people. I just happened to think about this, there was another thing I wanted to mention to you, is I have realized there were so many times, and my body reacts to whatever's going on, other people do too, but we react in different ways, and I went through day after day of just getting my clothes wet all over, under arms, and just all over.

C: Around this time of selling the house?

E: No, this was when I was, when N. was, all that was going on with N., before we were doing whatever, and during it, and oh! It's interesting. I've been aware of how I react now, then when I find myself doing that I know there's something going on. Like I'm doing that now at work, I'm about ready to quit another job.

C: What does it mean to you? I'm not clear.

E: I guess it means to me, how would I identify what that means? I'm anxious, it means I'm anxious, or indecisive, maybe, or I know something's coming I'm not sure I'm prepared for it. Or something like that.

C: So it's almost an anticipation, anxious anticipation?

E: Ah, anxious anticipation, I suppose. Like I said, maybe I know what's coming, but I don't know for sure about it or, see I think, I've been aware through all this, too, of being in touch with things unconsciously and consciously, and I have found that I have gotten into things unconsciously, because that's the real one, that's the one that'll always come out. And not being aware till later what all the reasons were. So I've been trying to get more in touch with what my unconscious tells me.

C: That sounds like another aspect of balancing, is it?

E: Yeah, I suppose. And I've, dreams I've always paid a lot of attention to. I think they're fascinating.

C: You mentioned that N. said, about selling the house, that it was the least he could
do for you and earlier on you said that you couldn't figure out what he got out of the relationship, what would your hunch be, why would it be worthwhile for him?

E: I don't know, except when it came to the sexual aspect of it, N. was a taker, and I was quite willing as, this may sound weird but, "Oh, that's my gift, that's fine after all these years, too," it's part of the relationship. But he, that was the one point where I saw him, you might say vulnerable, was during those aspects of the relationship, the little boy, so to speak, otherwise he was well in control.

C: Tell me how the relationship changed over time? As you were growing and changing, what was happening to the relationship?

E: Well, as I say, then I was able to free myself of it, because as I said, for seven months I was in total bond of this thing--I didn't like the weekends because, well, there was no chance of him calling on the weekend, right? And during the week I went around, I darn near got myself in a couple of accidents because I was, I literally went around like a ninny with, possessed! Basically. And I hated it but I couldn't do otherwise, up to about when, and as I say, at that point I just couldn't decide, well, whatever job I took, that would depend on whether I would be able to see N. or not, right? So I couldn't decide whether to work or not work, that was part of the situation. And see there again, is where I think I set myself up. Just before my counselling job came up, I was an employment counsellor, that was about six months after I sold the store, I had the sense I should be telling T., get him straightened out, and obviously when I did, it just threw the place in fits, and I thought, "Man, you'd better get serious about looking for work," right, I mean, maybe I might have to provide for myself, have you read The Cinderella Complex or any of those books? Well, I think there's that part of us women who were brought up to be provided for financially, who've never taken seriously our full financial responsibilities. And I always had a dependable husband, I didn't have to worry about money. We haven't been flush, but I mean we certainly haven't been—so when I had the store I had the beauty of foolsing around for three years, basically. I wasn't really that serious, if I'm really honest about it. Of course, you could have told me that then, right!

C: So looking back, would you say that, N. allowing you to be that dependent and your getting into that sexual relationship, would you say that that served a purpose for you in your own growth?

E: Um-hm, oh yeah. Because it was very painful along the lines, but it was what I needed, otherwise it wouldn't have happened.

C: So in some way he was exactly what you needed at that time? To work through that particular thing?

E: And I was willing to go through some pretty, it's not conventional, it's not the way one's supposed to live one's life, is having affairs, it just isn't. Right? Some of the other things I've done, it's just not how you're supposed to do things, but I guess, I think it takes some pretty strange things sometimes. Because I've tried counselling, we went to counselling with my daughter, and I told her that's what I needed, too. I told T. ahead of time, too. Now people should have asked me, maybe, what that would have done for me, but no--one asked me that question, and I probably could have told
them!

C: When was that?

E: Before it happened. We initially went in for counselling with my younger daughter, because she was being a behaviour problem at school and then we all ended up going in for counselling, and it ended up me going in, mainly and doing the talking and it was mainly the client-centred approach where you do a lot of talking and that's fine, but you sometimes need someone to tell you how to do things, and you see that's what N. was doing.

C: So it wasn't enough, you needed more than that.

E: Yeah, and I think lots of times at some point you do need someone to say, "Hey," and then you need someone to say, "All right, it's time you did this yourself," and to me that was the biggest gift of all. If I hadn't've gotten that message, yeah, and then also being very firm and saying, "Hey, you can do it yourself, get off of it," and if I hadn't had that, what value would have been done, right?

C: How about the timing of that?

E: I would say it was good. If it had been earlier it probably would have devastated me. Because I could have looked at that as a complete betrayal, as when I wanted him he wasn't around.

C: So he was also somehow knowing the timing to do things with you?

E: Yeah.

C: One of the things that seems to characterize this relationship, and I wonder if you could tell me if this fits for you, is how it responded to your needs at the time that you needed those things responded to?

E: What do I think about it?

C: Does that fit? That somehow you had certain needs in your own growth, in your own transformation, that that relationship responded to?

E: What do I think about it?

C: Does that fit? That somehow you had certain needs in your own growth, in your own transformation, that that relationship responded to?

E: I would say that was, yeah. Yeah. Yeah, the timing was intuitive. Which, I think, things don't happen until they're ready, until the time is right. And I think N. was in tune with me enough that he knew and could sense when things were right.

C: So there was a kind of intuitive or unconscious sense of right timing?

E: Um-hm.

C: I've got some questions that I made a list of to make sure I cover them, and if it's all right with you I'd like to just check through and see if we have talked about all of those things and cover anything we've missed. Tell me more about what kind of space you were in when you first met N. How were you feeling about your life and what
was happening? You'd just started your store, you said.

E: Just by having started the store, I was obviously open, to any, to whatever. But as I said, I was devastated from nursing.

C: In terms of your self-esteem?

E: Oh yeah, I mean I, yeah, I mean, I was not feeling good about myself at all. And I was still feeling bad about this came up, somewhere along the line. I quit college to put T. through college and then he didn't finish and when I, this came up, I mean I had a lot of stuff there. "Look, I quit school . . .." because I'd originally wanted to be a nurse, right? "And look, and then you didn't even finish!" and I didn't realize how much stuff I had around that one at one time. As I said, at home I just was not feeling like I was paid attention to. I'm pretty verbal and I like to share things more and the sharing has never been on a level that I've really wanted. And I was also looking to T. to entertain me, and, so as I said, the marriage at that point was really, well as I said, before that was when we were crawling in bed and turning over and ah, and strangely, T. doesn't remember that time. Things like going on trips to O. were a big hassle. Big hassle, I mean, I would be, well, and one trip, too, when we went, I'd be in tears and "Forget about it," I just didn't want to go by the time we'd be out of the house, it was, "You're taking too much time getting ready," impatience, and I was reacting to all of this. Instead of responding, right? So, as I said, I've learned, since then, to be responsible for my own emotions and actions and feelings and not to go off saying, "You made me do this," and it's been a long process. It's been a long process. You know, I don't have it all in hand yet, there are times when you slip back! And I also did a lot of getting rid of the O. stuff, see, I had lived all my life in O. and all my relatives and friends were there. So every time I would go back it would bring up stuff, and so now, I go to O. and it's neutral. And I really don't choose to go to O. because, you know. T's mother was also a thorn in my side when I lived in O. Suggesting how to do things and what to do things, and I would react to that and I still find one of my biggest things to do is I still get defensive. I had my Tarot cards read, I don't know if you're into Tarot or not but, it came up all over the place.

C: So while you feel that there has been a real transformation in you, you're also aware of things that you're still working on?

E: Well, it's like, all right, along the line of this too, along the course of this relationship with N. I realized that I'm never going to have it made, that just isn't possible in the world, to have it made, or to have it finalized, it's like achieving perfection, none of us are going to achieve perfection, in this lifetime. But you can achieve a sense of balance, you can achieve a sense of inner security, knowing that everything's going to be fine, no matter what. You see, and I would say that that is one of the things that I have done, is, I have a belief system that "Gee, well, so they blew up the world, well that's all right, I'm only energy in this body and now we'll go where else, and this happened before, maybe, and," meanwhile, I'm not going to worry about it. I don't run around in fear, run around out of control, most of the time . . . I just have an inner sense that everything's fine, that I'm okay.

C: And that's something you feel will never change, you've got that?
E: Yeah. But, see, my husband has seen a lot of this as, I'm after a guru, and I've given up my power to other things and he's obviously been on real shaky territory through all of this. We're getting it together, amazingly—it's been a long, a long time.

C: I think you have answered this question, but I want to put it to you exactly so that you can, perhaps, address it specifically, and that is, did he actively try to change you?

E: I guess I would say he did. But only with my consent.

C: Would you say that that was in the sense of he saw things in you that needed addressing?

E: Um-hm. By my, by what I'd said, or what I was doing, he would say, "Oh" . . . for instance, the store. I was fooling around, not doing it, bored with it, but I wasn't making the step to say, "Hey, let's get out of it". Right? If something isn't working, you jolly well get out of it, rather than being, I was still tied to it emotionally, this is my baby, this is what I got started going, right? And it was hard to decide to sell it.

C: Did how he acted towards you change over time from the beginning to the end of the relationship?

E: I'll have to think about that one. Well, yeah, I guess I could say yes. Yeah, because at first it was just meeting at coffee and teasing and he was very lighthearted, not teasing, and, as I said, I'm trying to remember exactly what led up to just before we decided, this is before the sex got into it, and if I recall that, it was him being seductive and not me, because I don't think I, I may have been a couple of times earlier, I remember one incident before that where I might have put out those sorts of things, but I think it was mainly he had started making a few suggestions and then I remember thinking about it over the weekend and decided okay, well. So I would say that he would have changed that, but underlying it all was the acceptance and everything else that was underlying it, that didn't change.

C: So that was consistent right through?

E: Oh yeah, and I mean we have never, never had a disagreement or, I mean, I got unhappy with him, and I was never really able to voice that too much, I did say that later, I have talked, I have told him a little bit, so we still talk every now and then, and I did tell him once about how . . . that was for me at the time.

C: But there weren't real disagreements?

E: And we're still friends, and I can't say, I don't think there ever was.

C: After you had begun to see him as your mentor, were there times when you wondered whether he was the right one?

E: No.

C: Were there times when he said or did something that confused you?
E: Oh yeah, I'm sure there were lots of them. I can't think of an example, well, except the time like the Marriage Encounter thing, he said that, that's not, at the time I didn't know why, but I certainly realized later! There just aren't pat answers for marriages, and that's what Marriage Encounter comes up with. Comes up with a nice little, pat answer. That's not the story.

C: So it doesn't last. When and how did you realize the transformation had happened in you?

E: Well I suppose a major shift, as I said, the biggest shift was when I vextendread those books just about the time I went to Europe.

C: Where does that fit into all these other things, was this before the sexual part, or?

E: Yeah, (looks at lifeline) I don't have Europe in here. Europe was four years ago, I think, just before we moved. Was that the first move, yeah. Fall of '81. Fall of '79 rather.

C: So this was how long after you'd met him?

E: A year, something like a year.

C: So that was the point at which you felt you'd been transformed by things, by the relationship or by things coming from the relationship?

E: That's when I experienced the most major shift.

C: And that was in a spiritual, metaphysical kind of perspective?

E: Yeah. Yeah, I mean it's a long ways from a literal interpretation of the Bible to, there was an Adam, there was Eve and there was creation and oh, some of this other stuff, to reading Ruth Montgomery or reading Findhorn! That's a long way!

C: What do those things mean to you? What do they represent in terms of a view of the world?

E: Well, you have a sense of control, then, you have a sense of feeling that you aren't jocking around here by some God up here, up to His whim whether you'll go to heaven or hell, you know, it's up to you, folks. So when you have that sense of control, it's an amazing, it's freeing, I mean, you realize, it's up to me, folks. You know, I'm responsible for my thinking, I'm responsible for whether I'm sick or dead, or, I'm responsible whether I'm unhappy, or I'm responsible for whether I'm running around with a headache all the time, and I'm the one, then I can do something about it. It's not up to somebody else to do something about it, it's up to me, and then I have, you know, so you have a sense of control! Over yourself!

C: A real sense of ownership of your own life?

E: Yeah. Yeah, yeah, and, but as I said, it then takes a long time to get rid of all the garbage you started out with, and this is where I'm still in the process of it. You
know, I find, like after the weekend of The Possible Society weekend, I felt really vulnerable. We did that naming thing, God, I mean, you know! In fact, I know a transpersonal counsellor I think I'm going to go see a couple of times, just to, I get to a point where I find there's some stuff in there.

C: Uh-huh. It's very powerful.

E: That I'd like to get cleaned out, and I don't know what they are, exactly.

C: So, am I right in thinking the transformation for you had to do with a change in your spirituality, a change in your world-view and a change in your feeling about yourself in relation to the world?

E: Um-hm.

C: And your task as you see it now is to clear up all the old stuff and then keep working and growing and developing, building on that?

E: Yeah, since then I've been realizing that I've got to get more, I've been getting into the structure again, my own structure, that I choose. T'ai Chi is very structured. One of the biggest things that I got out of Context was rules! You know, I had just been walking around saying, well, if I choose to go by the rules I will, and if not, I won't, because I rebelled against the ones that were imposed on me, but now I've decided that if I'm going to be involved in anything, I'm playing by the rules, otherwise I'm not going to play. And it's getting more on purpose and more on track, yeah, choosing my own structure. That's what I've been doing the last, organizational.

C: What you're describing sounds like an ability to make choices and then blend . . .

E: And I've been cleaning up my physical life more. We moved this last time and I got rid of a lot of stuff, just simplify things. And since I've been making all sorts of little changes, like T. kept talking to me about my joss sticks, and I've been changing music, I got a hold of Zamfir, some of these things, and I got into massage, what else have I been doing? As I said, I've been changing what I do.

C: Would you say, as a result of the transformation, or the transformation and the relationship opened a lot of doors for you?

E: Well, as I said, I looked at things with new eyes, and started looking at possibilities, rather than, "Oh, this is how it is".

C: What would you say the meaning of your life is now, compared with what it was before?

E: . . . think about what it was before. Well, I guess I'll define what it is to me now and then I'll see if I can think about what it used to be. To me we are, I am a unique expression of God, you know, in my own individual right, connected with other people, but individual, and it's up to me to express that in the world, that's what I'm here for. And I'm also here to progress spiritually, which, I believe at one point we were perfect and because of lifetimes, or whatever, we've got this baggage that we need
to straighten around, and so I think that I have things put in front of me that I attract that I need to take care of, like this last job—I'm just figuring out now what that one's about. So, to me, life is to straighten up, get more in tune with where we came from, and to progress spiritually. I'm trying to think what it was before.

C: Sometimes people don't have a meaning before!

E: Well, I grew up with, you accepted Christ and you're supposed to do his will, and his will sounded to me like, anything that, it wasn't interesting to think about, it was discipline—and I still react to these things, I was in O. talking with my brother and sister last weekend, and they talked about discipline and I went, "Ugh"! I think I have a sense of, always of being, I was the littlest of three kids and I've always sort of had this little feisty kid inside of me, who will do things so long and then it has a fit! And I think if I had a fit as a kid I probably would have gotten sat on, very badly.

C: And now?

E: I've been working on my kid, actually, I have a kid that likes to have fun, and T. has reacted to this by being very uncomfortable with some of my spontaneity and some of, you know, but I think he's finally getting used to some of it and I'm finding more ways to do some of that. Because to me there's a difference between childlike and being responsible. You can be both. Yeah, I had a party for my four-year-old inner kid, one time! That was fun, I was glad I had the guts to do it. So yeah, I've done, I took a Neuro-linguistics Programming course along the line, and, that was a couple of years ago, and in that, I got a lot of mirroring of who I was, in that course, got a lot of validation out of that course, over six months' time. So I just can't stand being in environments where I'm not able to be who I am. I go into getting quiet, just feeling tightened up.

C: You mentioned earlier that you saw N. as a catalyst for this whole process, could you elaborate on that a little bit?

E: Well, as I said, I just think he reminded me of, I think we all know, on some level, what we need to do, and who we are, and I just think he just, with that relationship I was able to go after that you know, and just do it. As I said, with that daily, "Oh, it'll be fine," or, "Hang in there," "Hold down the fort," that was one I always heard. So I can, see, and I still go back to that mentally now and then, obviously, as I say, those are my N. tapes, and every now and then, when I need it I can mentally go back to it.

C: So it's been really powerful for you?

E: Um-hm. Um-hm.

C: And you're still friends?

E: Um-hm, oh yeah, I called him up the Monday after the workshop, wanted to tell him about it. His wife answered the phone. "Hallo, is Mr. U. there?!" You see, I don't think he has ever, he did not ever tell anybody else, I'm sure, about this.
C: Is there anything else you’d like to add?

E: I don’t think so. Pretty much covered it.

C: I think we have. Earlier you mentioned something about, I don’t remember exactly what it was, but it was something to do with him being back there, or you’d sort of gone past him, or beyond him in some way?

E: Yeah, I guess I had the sense that he got me moving, and I’m moving and still going, and he’s still sort of back there. Yeah, like I, now maybe I’m off the wall, and maybe I’m making a value judgement when I shouldn’t be, maybe he’s fine where, it just seems to me that he’s stayed where I found him.

C: And somehow gave you the impetus to move but then you’ve moved far . . .

E: So maybe in a way I kind of feel bad that he’s not doing more, somehow, but that’s just my perception, now, maybe I’m totally off the wall.

C: And yet in a sense it sounds like you’re saying you know you feel like you’ve left him behind in a way.

E: Although whenever I mention anything like The Possible Society he was really interested in it, he wanted to know were there as many men as women in the group, how old they were, what were some of the other things? Yeah.

C: So he’s interested?

E: Oh yeah, I mean, yeah, he’s definitely interested, I guess I just don’t see him as being as much of a part of this, somehow I would think that he would be.

C: Okay, yeah, I wanted to check on that, it sounded like an interesting point.

E: But to go back to the other . . . so anyway, then when I moved in I don’t have to still see him, like our kids’ graduation, he has a son the same age as my daughter, they didn’t know each other, but I went to the graduation and N. was there.

C: So the physical separation and distance since you moved to Vancouver has helped you, in a way, to

E: Yeah, I don’t, I mean, I used to think about him daily, I mean, there wouldn’t have been a day gone by, you know, and now I’m not continually thinking about him, continually obsessed, I have it pretty well where it needs to be.

C: Which is what, what would you say? At this point.

E: I can finally call him up without my heart jumping out of my chest, that used to be, it was incredible! In all this time, I would go to call him up and would still go into this, this state of increased heart rate! But I know, I call him . . . . I don’t do that any more.
C: Because you're less in awe of him now?

E: Less what?

C: In awe of him, in some way?

E: Oh I think there was an awe, happened a long time ago, but

C: What would you say this was, then?

E: I was emotionally involved, somehow, I suppose, even if I hadn't seen him for a long time . . . when I last saw him, it was last summer, last June, when I saw him, after I got my car smashed up, the last time I saw him.

C: So you talk on the phone, but you haven't actually seen him face-to-face?

E: And I'm always the one that calls. He doesn't call me, I've never been able to understand that.

C: Has that always been the case?

E: Except for that one summer, yeah, ever since I've been working . . . he hasn't called, but yet he doesn't complain when I call, so I figure, well, then I don't call very often.

C: So you really have moved on, in a way?

E: Um-hm. A long way, actually. I suppose one of the large ingredients was that there weren't expectations put on it. Neither one of us had expectations of the other.

C: So you didn't go into the relationship with any kind of idea about what it was for, or what the outcome would be?

E: No, and I mean even after it was going, there haven't been expectations, like, "You're going to do this and I'm going to do this," or "we're going to meet," it was just, I suppose I might have liked it if there had been a little bit of that, but no, there weren't, just wasn't, it wasn't allowed, I suppose you might say.

C: Yeah. So it was just a relationship, and you could look on it, or look on him as a mentor, but that wasn't why you got together, or that wasn't why you consciously chose to get together, for mentoring.

E: I don't think at any point, as I said, it was an evolving process.

C: It just kind of happened. Great.
Interview #2 (Case E)

C: You've had an opportunity to read through the transcript now and I would like to know what your reactions were to reading it.

E: Well, it seemed to me that it was all there and it came across the way I'd intended. So, just in general, that's my comment.

C: Okay, so you feel like it's a fair summary of your experience in this relationship?

E: Yeah, yeah.

C: How did you feel, reading it—about you, about the relationship, whatever?

E: I guess when I read it I was objective, so I don't know, because I got into more feelings when I was doing it rather than when I read it, perhaps.

C: So when you went through the transcript you were really looking for accuracy and so on?

E: I was objective, yeah.

C: Okay. Do you have any particular comments that you wanted to make on any part of the transcript, things you wanted to clarify, or whatever?

E: No, just that there were a few words that I changed.

C: So there were some corrections for clarity and omissions where I couldn't hear the tape?

E: Right.

C: (reading) "He knew a lot more about you than you knew about him, is that what you're saying?" "Mainly I think because he controlled himself so much emotionally." I see, so you're saying that because he controlled himself he didn't let you see as much of his emotional side?

E: Right.

C: Okay.

E: Yeah, because you see, what he felt for me, I know he cared for me, but how far that care went, I haven't a clue. I really, really don't. And even, as I said, he doesn't call me, but I call him, like I called him on Monday, you see, and that's the first time I've talked to him in about three weeks, I think.

C: So that's been the pattern all the way along except for that period where you were involved sexually? Okay. I had some questions and comments on your transcript that I needed clarification about. There aren't very many, but I'd like just to go through it, and see if there were any things that I wasn't sure about. You talked about that when
you went through being a teenager you just kind of, it sounds like you didn't have much of an adolescent experience with dating the opposite sex, that kind of thing, and then you got married, is that right?

E: Well, I guess not really. Because I went steady when I was fourteen, for a year, that was rather traumatic because that was there and when I moved to California that split up. And so I did that. Then after that, that was my sophomore year, I didn't do anything in particular. Then I had a relationship with a guy who was in college, about three years older than I was. That was pretty intense, and that went on for a while and we were pretty involved. We weren't sexually involved, we did petting . . . So I guess, in a way, though, I was doing what I was supposed to do, even within that, I was doing as much as I could what I was supposed to do, so in a way I still wasn't doing . . .

C: Are you saying that there was something missing for you, from that period in your life?

E: Being a teenager?

C: Yeah, because when you said this, you said . . .

E: Well, I would even say all my life, I mean, as I grew up, like camp for instance, example. I went to church camp, which is very structured, it's going to church and, you know, it's not having fun. To me, I didn't have a lot of having fun. A lot of just, you know, it was going to Sunday School and going to church . . . doing what was expected, not being able to just do. . . You don't play cards, you don't dance, it wasn't just being and doing and having fun. Having fun wasn't okay.

C: I see, so the thing that you missed most of all was that, you would say, looking back. (reading) You just "did a lot of not living," and then you had to think about whether to work or not and how that fitted in with your "traditional husband." How did N. help you with all of that--not having fun, and marrying a traditional husband, what was his role in that, for you?

E: Well, the biggest role was the self-acceptance, like showing me acceptance, and then I accepted myself and then changing my belief system to where I decided it's okay to have fun, it's okay to seek pleasure, it's okay to go after your heart's desire, provided you have responsibility along with it.

C: So in that process of coming to accept yourself, through his acceptance of you, when you've accepted yourself, are you saying, then, that you feel that then you allow yourself to make choices about what's important, like having fun, and so on?

E: Yeah. Well, also up until the time I started the store, which is right about the same time, I was saying my marriage was more important than I was. I remember thinking that to myself, at that point I decided it's not going to work on that kind of basis if I sacrifice myself, just what I was talking about, within that, it's not going to work in the end.

C: What was N's response to that kind of position, or that feeling in you?
E: Well, it probably happened before he came along, but he was part of that after I'd made that, so I suppose he was supportive, mainly, of what I'd already done to solve it. I would say support was one of the biggest things I got out of that, was this daily, "Everything's going to be okay." Which, as I said, I wasn't getting anywhere else, and there were some really tough times in the middle of all this, those two or three years.

C: Okay, great. That clarifies that.

E: He was also sort of a father-figure, because he was that much older, eighteen years is a fair amount, and he was a father-figure that I hadn't really experienced. Because, to me, I still basically feel non-acceptance from my dad. Because he doesn't accept himself either. He's very judgemental of other people, all his life he has been. Sunday School, I can remember coming home from church and he would talk about this one and that one and all the relatives, and why do they do this, and why do they do that? He just can't understand it. He's very judgemental, you know, how could they spend their money, and . . . so it's just best not to let him know any of that. Shortly after we moved up here my dad and T's mother got together, and they both ended up getting me so upset that I just about freaked out. They both sent me letters, and complained about how I was spending my money and what I was doing.

C: Wow. That must have been very powerful for you?

E: Oh, I had a fit. I had T. tell his mother that if she ever pulled that again I wasn't going to speak to her, practically! You see, both of those people have been difficult for me to deal with. Both of them.

C: Um-hm. T. stood up for you in that situation, then. Great. Sounds like that must have been very hard, very painful, too, since one is your father.

E: Well, she means well, but she has been far too . . . the guilt trip, right? So I've just, at this point, moved away mentally, I'm physically here either way!

C: Okay, so N. really was the kind of father-figure you needed, filling the kind of role?

E: He was certainly a father-figure, yeah.

C: Um, this may be redundant, you may already have covered it, but I wanted to check, again, you talked about the sexual relationship, how he controlled, and you were "like a little yo-yo," you used to wait for the phone call, it used to "drive you to distraction! I hated it but yet I couldn't do otherwise". I wanted to check, was that true of the sexual relationship, period, or was that true at other times also?

E: It was mainly true of the sexual relationship, yeah.

C: So at that point you really allowed yourself to move into a dependency kind of situation with him.

E: Oh yeah, as I said, that was all on his basis . . . as to where and when. So it was really frustrating.
C: So having actually agreed to go ahead and have the relationship with him on a sexual basis, he took charge? You decided that you would do it, but he was in charge of what took place at that point.

E: Right.

C: Just as speculation, if you had decided the other way, not to get involved sexually with him, do you think he would have disappeared at that point, or would he have continued to be your mentor?

E: Oh, I've often wondered what would have happened with the relationship at that point if I hadn't've.

C: Because it seems like it was a relatively short time period, overall.

E: I don't know. Yeah, it was seven months, is all. I don't know what would have, I really don't. Because I've asked myself that too. Except at that point both I sold the store and he moved, and so there wasn't, it was getting sticky for where we had coffee at that point too, so, I don't know. I don't know what would have become of the relationship.

C: I was just wondering.

E: I am too. Except it was a necessary part, even though it wasn't just, you know.

C: Um-hm. So in terms of what you got out of the overall relationship with him, you see that as being as significant as some of the other things you got out of it? For your own growth.

E: Yeah, it was significant. Um-hm.

C: Has this, overall, this experience, the transformation that we've talked about, affected your view of sexual relationships? For you, anyway? Has it changed it in some way?

E: Well, I still don't think extra-marital affairs is the way to go. But I also think that, obviously there are times when they're appropriate, if you figure, you get married at twenty and you go for sixty, there's a lot of spaces in the middle and sometimes you might find yourself in a situation where there isn't any other way to go. T. was never interested in my reasoning, but I said, "I had three choices—to stay sick, or get divorced, or do what did," right? So of the three choices, I decided this is what I would decide to do. And N. wasn't the first one, either and he wasn't the last. He was the most intense, but I had one situation before I left O. where somebody I was attracted to at work, the doctor, and it just happened once. And I was just like the cat that swallowed the mouse, right? I mean, I came home looking like, you know, so it blew the scene up and, you see, that happened quite a few years before that, but I didn't solve anything with it, because I kept attracting situations to where I, you know. I almost got involved with a real estate person before N. So I had that out there, obviously and I kept getting really confused with it, because I didn't know what to do about it. Right? I mean, what's wrong with me? You aren't supposed to have this happen, right? But I was attracting it to me, and I wasn't then knowing how to deal
with it, you know, I'd get myself in situations, and try to pretend that this is going to be okay to have coffee, right, where there was much else going on. U. was somebody else who I was connected with about when I was with N. and I would put out a double message. Like I'd make a big scene about I'm married, here, but yet I also put out the other. So the guys are going, "Gee, what is wrong with her?," you know, where I didn't know what was wrong with me either! And U. and I were good friends for how long? A couple of years. He wasn't as intense as N., he didn't help me in the transforming process but what U. did, I guess, was, he was a lot like T. and through that relationship I sort of accepted T. I mean, I could hear from U. what T. would think and be able to hear it. From N. as well. I'd be able to able to accept what they said without getting defensive. And that's what I did with T. all the time. He'd give me suggestions or criticism and I couldn't accept it, because it was coming from him.

C: Would you say, then, that that extra-marital involvement that you've had, over the years, helped you to understand men?

E: Oh sure. That was a part of it.

C: That was important to you. So having had that position for a long time, that you would go ahead and do that, rather than leave the marriage, that if it came up, you would do that, what changed, with N? What was it that changed about that?

E: You mean after we were sexually involved, what changed?

C: Yeah, what did that help you with? I know I've asked you this before, but I'm trying to get a clearer picture.

E: I guess it verified my sexuality, for one thing. Because, as I said before, that sex had been in our house, T. usually leaves it up to me to make the initiation, right, so after a while you sort of wonder, right. So it was a lot of validation. Yeah.

C: So in a sense, part of the self-acceptance process for you?

E: Yeah, I suppose that was part of it too. Because your sexuality is a part of you, you have to have it straightened around.

C: And that was something that hadn't really got sorted out with the other relationships that you'd had previously?

E: Well, the only one before N. was this one-night, one-day thing, with L., so that wasn't long enough to, you see, he wasn't the person to learn anything from. Yeah, he wasn't that.

C: I'm getting a sense here that you are saying that that aspect of the relationship with N. helped fill in another gap for you, in a sense, helped you to know yourself more as a sexual person and accept yourself more as a sexual person, and also to understand men better.

E: Um-hm. Oh yeah, that was definitely . . .
C: Great, that was something I wanted to clarify and elaborate on. Okay. I'm done with the questions that I had from the transcript. So what I'd like to do is go on to the comments that you had to make on the themes, when you went over them.

E: I mainly read them and thought, "Oh yeah, I agree with that." Number 22 I didn't, I wasn't too sure what was meant, so if you put that in words so that I know.

C: Well, what I'd like to do is get a sense of what it was for you. We're talking about Vicarious Gratification?

E: First of all, tell me what you mean by that.

C: Okay, I'll tell you what you said, that suggested to me that that was what you meant, and maybe I misunderstood what you had to say. "Although whenever I mention anything like The Possible Society he was really interested in it, he wanted to know were there were as many men as women in the group, how old they were, what were some of the other things, yeah, he's definitely interested." And, "Obviously he wouldn't have been involved with me if he hadn't needed to get something out of it too. You know, I've never been too sure what he did. He must have gotten something, because he didn't tell me." So how I wrote that kind of statement was to say that, first of all, "The mentor appears to find the relationship intrinsically rewarding," which is kind of like the second statement I read, "I don't know what he got out of it, but he must have gotten something." something, just by being in the relationship, even if you're not aware of what it was, you know that the person is getting something out of it, otherwise they wouldn't stick around.

E: Oh well, see, that was this one thing that we talked about, and N. pointed out to me, was the metaphysical idea that there's no transaction between two people unless they're both getting something out of it. But at first it seemed so one-sided to me as the receiver that it didn't make sense to me, you see.

C: So he would even say that he might not be aware at the time what he's getting out of it, but he would know that he must be getting something?

E: I don't know if we ever did talk about what N. got out of it.

C: But from the philosophy that he's suggesting to you?

E: Oh right, right, that he did, yeah, right.

C: That he would expect that he must be, even if he doesn't know what it is.

E: I'm sure he probably did know what he was getting out of it.

C: Uh–hm. That was what I meant by that last statement, and the first one, about "vicarious gratification from your achievements and growth," that it's like, as you start to explore new avenues, that he's not actually there with you, but hearing about it is in some way interesting and satisfying for him.
E: I hadn't thought of that, see, that's probably why he doesn't mind my keeping in touch and calling him, 'cause he knows what I'm still doing.

C: Um-hm. So does that part fit for you, then?

E: Yeah, I think it would, yeah. He hasn't said as much, but obviously he wouldn't, if he didn't want to hear, he wouldn't listen if I call up for half an hour and tell him what's been going on. Because when I called up a couple of days ago, what were we talking about that day, oh, I was talking about the Communications Era Task Force, we were talking about Banyen Books. Because, as I said, he hasn't gotten as involved as I have.

C: So would you say it's almost like he's living some of that through you, through hearing from you about those things?

E: I can't imagine that he wouldn't have the guts to do it himself, but maybe he doesn't. Or whatever it takes.

C: Yeah. That was what I was trying to get at and I wasn't sure if that fit for you or not

E: It's entirely possible. I don't know.

C: Well, what I've written here is "The protégé perceives the mentor" as doing those things, because obviously you don't know if they haven't actually said anything specific, but that that might be what it looks like.

E: Okay, now that makes sense.

C: The middle part, "The protégé feels he or she is living out the mentor's dreams" has also to do with that feeling that you're moving beyond where he is, that you mentioned? Again you wouldn't know, necessarily, if that was the case, but . . .

E: I don't know.

C: Now I've explained that to you, is there anything in that statement that you could say, "Yeah, that could be," and is there anything in that statement that you'd really rather not include as a description of your experience? Because I want it to be stated in such a way that you can look at it and say, "Yeah," even if you haven't thought of it before, as you look at your experience, "Yeah, that fits." I want you to be able to feel like it fits. That it's true for you.

E: I don't know about the living out the mentor's dreams, but that could be possible. Other than that, everything else would fit.

C: Okay, so you have some question about that because you don't know.

E: Yeah.

C: For you that doesn't quite fit because it's a complete unknown. Okay. You had
some other comments, I think?

E: I think it was the first one I, let me re-read it. Yeah, see this wasn't completely so, "To direct the content of their encounters," that, you see, that would be on my part, right, and I didn't, there was not that kind of freedom, because of the situation.

C: How do you mean?

E: I mean it wasn't like you had an office that you could call any time you wanted to, he had a spouse around, I mean you couldn't, I hate living deceptively—-I wonder how I did it for seven months?

C: Oh, okay, so you're talking specifically about the sexual part of the relationship?

E: Yeah, and even before that it wasn't to where I could control when we, it was just happenstance, or, basically the coffee in the morning things were a standard until he wasn't able to go to that coffee shop any more. He had a disagreement with E., and that happened just before the store broke up, I think. Because after that it got into a situation where he was meeting other guys, real estate people or whatever and I, you know, it looked a little funny sometimes for me to be along, right? In fact, I think one guy did kind of wonder what was going on here.

C: So in this case, because of the sexual element, just the fact that you were male and female, and that you were seeing each other a fair amount, whether or not you were actually involved sexually, you didn't have as much freedom within the relationship, in that sense?

E: Right. And it wasn't, where he didn't call my house, I didn't call his house, there wasn't that kind of, yeah, we didn't have that kind of freedom, neither one of us. And N. is pretty honest, but he also knows how to, he has a funny honesty, I guess I'm trying to say. So, yeah, there wasn't that.

C: Okay, so circumstances were a constraint for you, in that case?

E: Right.

C: Okay, what I'm working towards is trying to find a way to express what I think I'm trying to say in a way that fits for your situation as well as everybody else's, because it's slightly different when there's the sexual connotations, no matter really what's actually going on between you.

E: Right.

C: So actually, at one time you said that you always call him, rather than he calling you. How does that fit with what you've just said, I'm not quite sure when and where there were differences in that?

E: The only time he called me was during the sexual aspect of it, after I first sold the store. The only time he called, during that seven months. And he could have called. I've never understood why. Why he didn't call, just to say hi, because he could've
when I had that employment counselling job in B.

C: So how do we get at, okay, the other part of that sentence, does that fit for you, "experiences freedom in the relationship to direct the content of their encounters"? So when you did talk, that you could ask whatever you wanted, that you could say, "Can we talk about --" or "I've got a question," or that kind of thing. Is that part of the sentence true for you?

E: Oh yeah, yeah.

C: Okay. What I'm thinking is that, because of the constraints in the circumstances, the "initiating contact" part can't be accurate for you, but I'm wanting to convey . . .

E: But within the transaction I felt free to say whatever.

C: Uh-huh. Okay, that's what I'm trying to get at, is some kind of sense of your freedom, rather than him telling you what to do, or who to be, or--that was the kind of thing that I got the sense of, that you were talking about. Is that true for you, that you had that kind of freedom in the relationship?

E: Oh yes, yes.

C: Okay, so it's really that constraint on initiating contacts that's a problem for you? The physical situation.

E: Right, yeah.

C: Okay, so that's the main part that I need to try and rewrite in a way that's more consistent. How would you say it, well you just have, in a way, but is there a way that you could express that for you, that gives that sense that you had freedom to go to him when you wanted what you wanted?

E: And say whatever I wanted?

C: Yeah. How would you say it? What would feel exactly right for you?

E: Well, I guess because I felt accepted I didn't feel inhibited, as I said, I felt I could have said anything. And because I was never rebuffed I felt it was okay to call him whenever I could, within the constraints of the situation.

C: Okay, so it might even be appropriate to say something like, you know, given any constraints in the physical situation, the protégé nevertheless felt free to initiate and ask for, that kind of thing?

E: Right.

C: Okay. What I'll do is take what you've just said and try to incorporate it in some way into rewriting that theme so it's more accurate for you. Is the second sentence also a problem for you, or does it fit?
E: "The mentor is seen as respectful" is that the one we're talking about? Yeah, I would say that.

C: Okay. I may need to rewrite that somewhat anyway because somebody else has problems with the, in his relationship "respectful" he said, sounds much too formal.

E: Well, it's a nice word.

C: Yeah. So it's kind of the sense of that that needs changing, rather than, well, it sounds very formal, expressed that way. So I may need to slightly reword it, but the basic understanding, that fits for you, is that what you're saying? That that was true, he allowed you to get what you wanted from the relationship?

E: Yeah, yeah. Not sexually, though! Except for that part of it, it would fit.

C: Well, no, oh, sexually, you agreed to it though, didn't you? In that sense, I mean, you could have said yes or no?

E: Right, right.

C: So you had freedom at that point to decide if that was something you wanted and needed?

E: Right, yeah, I suppose that's true.

C: You see, I think what kind of confuses us in this particular relationship, is that there's the element of physical situation and having to work around other people and all that kind of thing, and it's easy to get confused with who's in charge.

E: Yeah, well see, because I think he was very concerned that nobody knew, obviously, for his, so he wanted to be sure he had control of it.

C: Of the physical situation, in a sense. Yeah.

E: Right. That's why he never would have come to my place. He just didn't. Because then he wasn't in control. I think he must have had a situation where someone walked in, because I'm sure I wasn't the only one in his fifty-six years, of having been so involved. So, as I said, that's why he was very careful.

C: So, given that situation, did you feel free in terms of generally being able to decide what you wanted from the relationship? What you would agree to . . .

E: Understanding that, then, yeah, yeah.

C: Okay, that's really what I wanted to know, because obviously you have to work around the physical situation. Okay. Were there any others that you had any problem with, or that the wording wasn't right on for you? Or anything that just didn't belong in your experience at all?

E: No, we discussed that one.
C: Okay. I went through and looked for themes, primarily where I simply didn't have a statement from you that fit that, and so I wasn't sure. So what I'd like to do is go back and double-check and have you look at them again, just those particular ones. It doesn't mean that they don't fit, but I want to double-check for myself, because when I went through the transcript I couldn't see something that specifically addressed that theme. And that doesn't mean it's not there, because sometimes it's implied. The first was Recognition/Affinity. Is that true for you?

E: Um-hm.

C: Completely? Word-for-word? And number four?

E: Four, "experiences the mentor being comfortable," oh yeah, that was always.

C: Okay, number twelve?

E: Yeah, so that would be like I perceived N. as a mirror for myself? So I saw myself in parts of him?

C: It could be that, or it could be somehow through the relationship you discover a part of yourself you didn't know was there.

E: Well, you see, that was what all of that relationship was about, was figuring out more of who I was.

C: Okay. It can be either one, that's the thing about mirrors, is sometimes the person will verbally, or in their behaviour, show you something, and sometimes you see it, and sometimes it's simply a self-discovery process through . . .

E: It's probably both, or all three of those.

C: Okay, so that fits, good. Similarity wasn't something that you really talked about, so I didn't really have much idea.

E: Well, our philosophies and values were certainly, background, no, I wouldn't say, I mean, he was from Europe, he's eighteen years older than I am, but definitely the connection of philosophy, you know, certainly it was initially there, and became even more so as time went on.

C: So "background," for you, doesn't fit?

E: No, I can't see that. In fact, I'm not too sure how much, I know some of N's background, but not all that much. He was involved during the war.

C: Sometimes it's a matter, not so much of location, as things like class of the family, beliefs of the family, those kinds of upbringing things.

E: I don't know what his . . .

C: So you just couldn't tell. Okay. So you know about philosophy and values kinds
of things. And it's background that's not really clear. What about the "identifying with"?

E: Yeah, I would say I identify with N.

C: Okay. Could you say a little bit more about that? Clarify it?

E: Because of his values and the similarity of philosophies and view of the world, and that sort of thing.

C: Okay. Number fourteen?

E: "experiences the relationship as focused . . .," yeah, I would say that was true. Because, you see, a lot of what we discussed was my store, and what I was doing with the store, and it was the positive, definitely.

C: Mm, sixteen, Generosity?

E: Um-hm.

C: It's up to you if you want to comment or just say yes or no. That's fine. Number twenty-six, Support for Integration?

E: Oh yeah, that was very much so. Because, let's face it, you don't change your belief systems quite as radically as that was, without, I mean, that was daily support.

C: Yeah. That's one thing you've said very, very strongly, is that sense of support. The last two? I know they're, well, thirty-four is almost self-evident, but I wanted to double-check.

E: Well, yeah. To me, the relationship with N. will be one of my primary, I don't know what the rest of my life's going to be like, but one of the most significant things that's happened.

C: And there's no way you could be the way you were before?

E: No, well as I said, I won't move to O! I mean, you have to do something when you go around with a headache all the time and you know you're making yourself sick. You have to get something going. And when you feel inside like about that high and, I mean,

C: Okay. And the last one?

E: Let me think about that. Well, "during the period of the relationship/transformation".

C: You see, I really have a question about this. I don't know if it fits for anyone else. I know it fits for one person.

E: Yeah, I don't know about this either. Yeah, I don't know how come I didn't check that one. I found it very hard to get off of the relationship, the emotional attachment
was very hard. Especially because it was sexual as well. As I said, it’s taken me a long time. It took me another relationship actually to do that, and that may seem strange. But it did, I don’t know why. I can’t figure that one out. But the first night I met C. was when I was working at my employment counselling job, so that was four or five months later, I guess. After we’d already been involved. Seven or eight months after it became physical, and then I met C. After I started working, you see, I didn’t see N. at all. And that was also part of the problem about work. Well, should I work or not work? Because if I work and take a job, when do I see N., right?

C: So he was so important that that really made a difference?

E: Oh yeah. But up until the time, I don’t know if I told you this, but then I had this feeling I should tell T. and get this cleared up, and when I did that, I threw the situation into a situation where, “Gee, maybe I might have to work here!,” and that was just before that job came up. And then, after I started working, I met C. And the first time I met C. I knew that there was something important about C. And I knew something had to happen here. The first time I saw him I told him about all this, right? It was like, so anyway, he was really a very emotional man, which is the opposite of N. C’s a lot like I am. He’s also spiritual and, but not going yet, he’s still trying to get a woman to do what he wants her to do, right? I don’t know if he’s ever straightened out, he probably won’t, either. He’s also the same age as N. And I played the role, in that relationship, of somewhat of a teacher. He was a comforter for me, but I played a bit of a teacher for him. Like he was involved with another gal and trying to tell her what to do, and whatever, and I did my darnedest to play cupid in the middle, well, not cupid, but to get this thing straightened out with him. So it was an interesting three people here, then, with that one. And we went to bed about three times, in the course of all that. There was a lot of, lot of coffee and a lot of other things in it, and I guess, for me, though, with that one, is the sexual part was really fantastic compared with N. it was less than wonderful. So I suppose I needed that part of it. And it helped me to get off my thing with N. emotionally, and not be so . . . just emotionally attached. C. and I had one conversation, “You’re not falling in love with me, are you?,“ because he was very much into the love thing, whereas N. is very cool. So it took another one of those to get off of that, just . . .

C: So are you saying that this particular theme doesn’t really fit for you, or even the name of it?

E: Well, if I allow myself I could still get into yearning for N. again, but I don’t do it any more, let’s put it that way. And wishing that it could have been a different way, or whatever, but there’s also the idea that at some point and some time, we’ll still always be connected anyway, so it doesn’t really matter.

C: So would you say that there is some yearning, but it’s not for the kinds of things that I’ve got written here?

E: Yeah, I suppose. Yeah, it’s hard to figure out what to say on that one. Because I don’t believe in yearning for going back and wishing for what was. That’s not appropriate.

C: If it doesn’t fit, that’s fine, too, you know, I have no expectations one way or the
other, it's quite legitimate, if that's only true of one person, then it's not a theme. It's something I can comment on.

E: Yeah, I don't think, I would probably just as soon scratch it.

C: Okay. So for you that's just not the end point. All right. Could you go back to number 32, Harmony?

E: I guess my first response to that would be, I don't know about time-frame, but somewhere along the line I started looking at people in a completely different way, and I was, clarify that, to me seeing the spark of life within each person, the part that's God, or the spirit, is how I would label that. And so, when I first got into that it was really neat, and I still have it, and that's how I still perceive people, but obviously not quite like it was when I first did it.

C: I see, okay. So all of those things are actually clear?

E: So to me, would be the harmony, yeah, that sense, and I experience more and more of those times, when I feel like, "Oh, things are in harmony," and then I can rapidly differentiate between when they are, and then I sort of figure out what can I do so that I can get back into it.

C: Okay, so it's like a re-centering process if it's not going right?

E: Yeah, yeah.

C: Okay. I don't have any more questions. That covered all the ones that I was wondering about, so do you have anything else you want to say? Well, something else I'd like to ask you about. As you express yourself in the world, in a sense just knowing, at that point, when you're starting to explore and have a new perspective, do you find yourself running into conflict with people, or running into a sense of being alone and not understood.

E: Um-hm, um-hm.

C: Is there a particular stage that you started to experience that? Is there any place in the relationship, is it something that happens while you're going through the relationship, or is it something that happens as you achieve these things?

E: It's a gradual process, that you change your, you see, the biggest time I remember how I changed my things so much was after those two books, it was just like I then started looking at the world in a different way. And if you've read The Aquarian conspiracy, have you seen it? They get into what it's like for people, and lots of times relationships don't work. And this is still a major abrasion I still have with T. It's like, when I came back from The Possible Society it's like I'd gone off to a different land, that I can't share with him, and to me it's very frustrating.

C: If you were to word a theme, how would you express it? A theme like these that would be expressive of that experience?
E: It's like your perspective is so different from everybody else's that, as I said, you feel like an oddball. So you have to start finding people whom you can connect with, and share it with, otherwise, for support, which I've done.

C: I'm just playing with this, at the moment.

E: But you have to be willing, to me it's like, there's a verse in the Bible that says, where you have to give up all, go away, to follow Christ, and to me, this is what it's almost meant. Because if it does mean family or friends or where you live, this is what you have to do. That's the cost that's involved.

C: Okay, I'm trying something out here, would you consider calling it something like "aloneness"? "Being out of step with others, not understood, needing to find new sources of support," would that kind of thing express what you're saying?

E: Yeah, but as I said, the paradox is, that if you're in harmony, you can't feel separate from other people, so to me, therefore, when you go through something like this, is you have to be able to bridge those gaps, because you are going to experience them. Because people, it's like talking a different language, so that you have to find the connections, or the differences.

C: It's almost like living with a paradox. In the one sense, you've got this sense of real harmony and things being in their place, and on the other hand you're experiencing.

E: Yeah, it is, you're experiencing on every hand family or kids or friends that aren't fitting in with what you see as wonderful and good. I have a daughter who has chosen what I can't tolerate any more.

C: What's that?

E: The Fundamentalist religion! And that, to me, is very frustrating. I've given up on it, and said, "Go do your thing," but

C: Which is part of your acceptance and,

E: Yeah. You know, we used to argue about astrology, as I said, at first, until you get a little wise you get into discussions and discuss with people what you shouldn't be discussing with these people, on a level that you shouldn't be. Like my *Positive magic* book. My mother freaks out over that book. I have Tarot cards and O., I remember one night I was reading Tarot cards, she really reacted to my Tarot cards. So, as I said, you have to be careful along, you have the wisdom, and probably it takes a while to acquire that, to be very careful who and what you say, to. I guess this is one thing that D. would say you have to be very careful about. I haven't talked about D. D. was before N. He was ninety-six years old.

C: Oh yes, you did mention him. I think on the phone.

E: Yeah, and he, did I know him before I met N? I must have. I guess I would call him a bit of a teacher. He wasn't a mentor.
C: I think we have a new theme. It sounds like somewhere at that point where you start to get a new perspective on the world, there is this really alone, learning to live with paradox, kind of

E: Well, what you do is, when you change your paradigms, right, then they don't fit in with other people's? What you have to do then is be able to bridge the gaps. Because that's what it is. And that's a lot of what that one chapter in *The Aquarian conspiracy* gets into.

C: How do we reconcile this idea of feeling in harmony with the world and yet feeling, is that something that can be reconciled, or is that part of what the life paradox is about?

E: I would think if I went into how I would do that it would be remembering that we are all on our own paths and we are all on our way to finding what we need to find. And that it isn't up to us to decide that we have the answers for everybody because we know, down deep, we know better than that. And so what you have to do, I think, when you go . . . is, it's so exciting for you, you have to be able to find people to share it with that you need to share it with, and stay away from the others.

C: Yeah, oh, I agree, absolutely. Okay, I think I've found a new theme, now we've talked about it, and I've talked about it with one of the other co-researchers. It's certainly true for me, and I hadn't really recognized the intensity with which it was true. And so there was actually something missing that ought to be in here. And now I think it's going to be, and I'm really glad.

E: Yeah, I would think that would be major. To me it's like having gone to a different land.

C: Yeah, and living in a different way.

E: And I forget, I forget, every now and then, how weird my thinking is. Until I get talking with someone who's really straight. What I call "straight," and then I, like this guy I had coffee with yesterday, and even with who I had lunch with today! Her thinking is not where mine is, I can tell by what she says. And then, as I said, you have to then get the connections going, otherwise you're going to start feeling separate.

C: Thank you, that's terrific. I really appreciate that, because that, obviously, is going to be very important and I need to put it in there somehow.
Interview #1 (Case A)

C: Okay, what I'd like you to do is to start exploring this experience of a relationship that you've had with a mentor by telling me about your mentor, what kind of a person he is.

A: Y. is a neat guy. He lives in W. now. He was born in New York. His parents, I think his father was in business at one time and went back to his religious base and became a rabbi, and his mother is very involved as well, with the Jewish church. And so he grew up in a really aware, with a lot of awareness to his religiousness. And then he came to W. to study with someone by the name of Reb Nachman and Reb Nachman made a requirement that to study with him you had to go to school at the same time, so he started studying in the University of M. and he got involved with people in W. in different New Age circles and and opened up a business, a bookstore, and a learning society, the Chautauqua Learning Society. He's a really giving person. He's one of the few people I know who are driven by a desire, or by a need to fulfill something in the people around him. I don't know if you heard him speak yesterday of horizon? He tells a story of a young communist boy hearing that something was just on the horizon, so he went to the dictionary, looked up "horizon," and it said, "A receding line that constantly moves further back as you approach it," and that's how he feels about community right now. In W. he feels as though he's working towards the betterment of the community, but as he gets closer to it, he keeps getting further away. So even though it's moving farther and farther as he gets closer, he still continues, and to me that's one of the strongest aspects of his personality, is just being resigned to it, a driven force.

C: How did you two get to meet?

A: Well I was involved in a relationship in W. that ended, quite abruptly, and I spent about two months sort of walking into walls, not knowing where I was, what I was doing. I was just hanging around, and when I did move away from the apartment that we had been living in I made a move to the area that Y. was living in. It's an area of W. that's a community within a community, it's a lot of alternative living styles and food co-ops. So I moved there and got involved with a bike store, and I was just actually leaving the store one morning when I bumped into someone, a friend of mine, A., who had just finished working on a magazine, doing an all-night trip working with Y. on the magazine. At this point I didn't know Y. And she was telling me how great an experience it was working on the magazine. At the time I was spending a lot of energy writing and trying to sell my writing, so I heard "magazine" and my ears perked up and I thought, "Oh no, now I have to get a hold of this person," so I made a point of going into his store, which was right next to the bike store, and talked to him about writing, and we just exchanged a lot of ideas, and he bounced a few articles off me to do some editing . . . he was doing an article on Reshad Feild, sort of a synopsis of some of the writing he had done in Steps to Freedom and so I was looking through that. We just started talking about the content and, in my personal life I was in a real search mode, I was really open to anything that was being thrown at me. Unless I find myself getting bogged down, that's the whole nature of my life, up to now, is always been searching, I've always been open.

C: And that's true before you met Y., obviously?
A: Yeah. And he never pushed anything at me, it was like he was ringing a lot of bells in me, without even realizing it, and it was me that kept going back to him, it wasn't him pursuing another student, or something, it was just . . .

C: Tell me more about him ringing bells in you, maybe you can give me an example, or how did that happen?

A: I find myself, whenever I meet someone that's open, and giving, I find myself attracted to them, just by the energy that they work on, or that they give out, and in Y's store there's a partnership of three people who own the store, L., G. and Y. and the three of them are very warm people. The atmosphere in the store is like this wonderful place where you just, you know, there's books everywhere, all the books you'd want to read, it's just warm and inviting. So that was the basis of it. I felt comfortable being there. I felt that there wasn't any content in the material, in the books, in the store, that went against my nature. There was no pornography, there was no best sellers, you know, it was all very issue-oriented, very New Age, new world, whole earth approach. I felt comfortable with that, and so that was just the atmosphere, the environment was ringing bells, just making me feel at home. And then in the talking I did with Y. it was very much to do with the magazine. I guess at this point we had very much of a, almost a business-oriented relationship, because he was trying to put a magazine together and I was saying I wanted to be involved. And he's always looking for energy for the magazine because it takes so much of his. But going through the material, like going through Reshad's pieces and going through some of the poetry that had been submitted and I guess also dealing with some of the production aspects of the magazine, because I'd done production work before, we got onto extended discussions of things and I would say over a small period of time a friendship developed where it was a familiarity with each other, and it just led to a lot of time spent together.

C: You mentioned something last night about seeing him as your teacher, and for me that suggests that perhaps it's not exactly an even relationship, or at least in some areas. Was that true, and if so, how?

A: Yeah, I do definitely see Y., or can see him, in a teacher role. When I would talk with Y. it would be, a very meaningful discussion could happen just out of the blue and very meaningful comments and statements came out of nowhere sometimes. The question was, was it an even relationship?

C: Yeah, it seems, when you talk about teaching you mentioned something about him giving you a lot, so there was the aspect of a kind of partnership in terms of working on the magazine, and I was wondering if you could describe also the teacher-student kind of relationship that you saw.

A: Well, it was very informal, there was never put in front of me that he was the teacher and I was the student, though it was suggested at one point that I spend some time, I suppose under a more formal agreement, nothing written or anything, but just an open agreement, but at the time I was off and travelling, you know, I contemplated staying and studying with Y. but . . . to be somewhere else. But the time that I did spend with him, I would go to him, or just in the neighbourhood see him and talk to him and we would go for dinner a lot. There was a neighbourhood café, it was the
type of place that you would go every day and not feel like you were going out a lot. Very comfortable. We went there every day and we’d share meals, and there was a lot of sharing, and we would just talk about things that he’d given me to read, about issues that came up in our conversations, and he would listen with a lot of attention to what I was saying and hear my questions without me really questioning. It wasn’t like, "Okay, Y., I have a question for you," he would pick up on where my questions lie from the discussion. Sometimes there was an inequality of desire on my part, commitment on my part and desire on his part, to where we would take this. He expected sometimes, I think he expected me to be further down the Path than I actually was, but then, out of the blue I would leap forward and regress and, you know. I was dealing with a lot of things in my personal life at the time, also. I was managing a restaurant, and living in '57 Chevy van and, yeah, it was a crazy period for a while. That was only a small part of it, but it was pretty upside down.

C: Just some facts—how long ago did the relationship start and how long was it before you left W., before the relationship as it stood was changed by doing it?

A: Just about two years ago now, that I met Y., and ever since I’ve met him I’ve spent time talking with him, but throughout that period, throughout the winter months there was more intense interaction between the two of us, and then there was times when it would drop off—over the last seven months, or six months, I haven’t seen him at all. I’ve written to him, I’ve heard from him, you know he stopped in Vancouver.

C: Would you say that that change has to do with, primarily, the fact that you’ve moved away, or does it have to do with your moving on from the relationship in a sense also, from the need for that kind of relationship?

A: No, I wasn’t, pulling away was not pulling away from Y., it was me making a definite change in my life, moving to the West coast. It’s funny, I was leaving on a bicycle trip from W. to here and Y. knew I was going and because of the hustle and bustle of leaving and a friend coming in from Ottawa to come with me and all these things happening, I found I didn’t have much time to sit and talk with Y., but he was very understanding and any time I saw him it was like, "See you later," you know. And finally the day I was leaving I went into the store to say goodbye and he gave me a big hug and asked me what I was reading on the trip, and I said, "Well, I was kind of thinking of getting a book," I didn’t know what I was going to read, he gave me The last barrier, and I didn’t touch The Last Barrier until I got to Banff, and I spent ten days in Banff, and I found myself completely absorbed, and it was almost like I was sitting in W. again, you know, having discussions with Y. And I actually went back to W. again, a short visit, and the first place I stopped was the bookstore, talked with him again, spent a few evenings together in the short period that I was there again. I keep going off on tangents, but it wasn’t a definite move away from Y., my move away from Y. was an unfortunate consequence of the change that I had to make.

C: Would you say that the relationship changed over time in any sense?

A: I think the relationship matured. In the beginning I was more of a helter-skelter, living in a truck, managing a restaurant, kind of mixed bag. And with time, Y. obtained a better understanding of me, as I started to settle some things, and in a sense
the distance between us has done us some good, we found just yesterday in talking, because there are no expectations between the two of us, it's not like, no, there isn't a chance, right now, that I'm going to spend a year studying Kabbalah and the Koran and he had offered me the editorship of the magazine, just before I left W. and that was a big decision. And it was a maturing process. It's like everything has become very non-expectant, we understand, or at least I do, I understand where my paths cross with Y. and where they don't. He is very connected to the Jewish aspect of it, okay, whereas I'm not. So we know now, but we didn't in the beginning, we know now that that difference exists, and that is what I mean by the maturing process, sorting out.

C: It sounds a little bit like getting a sense of where he's a real resource for you and in which areas you want to choose a different direction to explore?

A: Yeah. In the beginning I was just your average worldly person, not really plugged in. Have you read Reshad's *Steps to Freedom*? In the first chapter he speaks about there being two types of people, those who are asleep and those who are awake, and the only thing he adds on top of that is the difference is that the people who are asleep, not only are they asleep but they don't know they're asleep. And where I found myself fitting into that is, no, I wasn't asleep but I was playing in the life of someone who was, okay? I was going after all the wrong things. I was managing this restaurant, I was just living a completely disjointed life. But I wasn't asleep, I was napping, right? And meeting Y. sort of opened my eyes to all of that, so from the time I met him, this slow process of coming around to myself happened. I got rid of all the extraneous bullshit in my life, did away with it, settled things, attained a focus that I needed, and that focus has helped Y. and I to focus on what we are to each other.

C: Would you say some more about what that focus is for you?

A: The focus for me, hm.

C: You've kind of given me a "before picture" and I'm trying to get a sense of what it is now.

A: Any time that I've, in the many changes I've gone through in my life, any time I've found myself with a really distorted set of goals and values and roles, if you will, I find that really disenchanted, that I can fall asleep to certain things, and without realizing it's happening, my whole life takes on this different perspective, you know, it's like I'm out there with the rest of the world trying to get a VCR, where, if I stop and think for five minutes I don't want a VCR. And that's the first part of it. The second part of it is like, okay, so if that's not your perspective on life, then what is? And to what do you pay credence, you know, if it isn't going to be material gain or material possessions, what are you going to pay credence to? And myself, I don't find any comfort in superficial religiousness, okay. Nothing that's being offered to me is really fulfilling anything in me, or has in the past. Different Christianity groups I got involved with in University, different community groups, just seemed to me to be such a lack of spiritual thought, a lack of spirituality in people. So my focus is one of getting in touch with my spirituality, not on Sunday mornings, okay, and, for that matter, not on Wednesday nights. Every day, and integrating that spiritual awareness into everything you do, or everything I do, and there's a book, by the name of *Zen Mind, Beginner's*
Mind, which talks about taking yourself back to your beginner's mind before conditioning, and I guess that's an ideal that I've set for myself somewhere along the line, is to try to avoid conditioning, try to think through a spiritual awareness that I can integrate into my life.

C: What does "spiritual" mean to you?

A: Spirituality? I worked in the Y. for five years, and the Y. symbol is a triangle, and that's the eternal symbol of body, mind and spirit, and so there's that aspect of it, and spirit, to me, is the unknown energy that we don't like to talk about, because it's not defined, you can't see it, doesn't come in a bottle, and where is this spirit?

C: It's free!

A: Yeah, yeah, there's free spirits, there's embodied spirits, there's all kinds of spirits. Whisky spirits! I guess in almost a scientific sense, my spirituality is the energy that flows through me, that makes me a person, okay? And, to talk about reincarnation, the body, like in the realm of reincarnation the body is not the "me" or the "I," the body's just a vessel, right? And that energy that flows through this vessel that makes me a person, that makes me do all the stupid things that I do, and whatnot, is my spirit, but spirituality, the whole concept of spirituality has something to do also with awareness of that spirit and a oneness with the source of that spirit, from whence does it come. Which is, in my opinion, just off the top of my head, which is where the big every day question, you know, where do we come from? That's sort of the base of it. Does that make sense?

C: Yes.

A: Okay. I was worried that I'm blabbering on!

C: No, no. What you're saying is very clear. I understand what you're saying.

A: So to put it into a few words, spirituality to me is an awareness of that energy that makes you, you. And paying it credence, paying attention to understanding the source of that energy and understanding that source of energy in other people, okay, and realizing that different people are going to have different understandings of the source, and different understandings of what it is, but because it all exists on the same level, each person's understanding has a turning, they're turning inward instead of outward, it has to be respected, okay. So if we can integrate that inward focus into all of our lives, it's going to put a whole new dimension into life on this planet, right?

C: Um–hm, yeah.

A: Works out on paper!

C: Could you tell me what you

A: Something easier this time!

C: Well, I hope it's easier! Of what you've just said, what of that is in some way a
result of your relationship with Y? How did he affect your coming to that kind of understanding and sense of how you want to live your life?

A: I think what Y. has done, like I said last night also, I would make a pretty safe bet that he did it unknowingly. What he's done is he's put it together in my mind, so that, given the chance, I can spew it out in a relatively coherent form, whereas before I feel that all these so-called understandings were all there, and these elements of my lifestyle that I live now were all there, and all of these things that are important to me were all important to me then, but I was off chasing butterflies! Never took time to stop and revert back to "beginner's mind." Never gave them the attention that they deserved and needed, and through the reading that I did because of Y. and through the talking that I did with him, and through his example, at times, it just helped me to put things into a straight line.

C: So in some ways he showed you how, would you say, by being who he is, and by the things he said, and, would you say also that in some ways he acted as a mirror for you to see the deeper side of yourself?

A: Yeah. It's kinda like, sometimes it was, you know when you go to a social function and you spend hours getting yourself ready and you walk in the room and the first second that you walk in the room you realize that you're completely, one hundred percent, totally inappropriate for the social setting that's happening, everyone's wearing Indian cotton dresses and you're there in an acrylic pant suit, right? Completely socially inappropriate. Well, there were times when I just felt spiritually inappropriate around Y. It was almost like, if I'm going to wear this mask, I'd better not wear it around Y. because I'm just not going to feel sincere. Like at times it was almost, it was okay if I'm going to go out in the real world and be insincere, right? Like I'll put on my plaid sports jacket and go out and drink beer and burp a lot, right? As long as I don't see Y. If I bump into him I'll quickly take off the jacket and humble myself to him, right? That was in the beginning. But now I've settled all that, right? But back then I hadn't. I don't know if that makes sense. So, yeah, he was a mirror image, but he was a constant, whereas I wasn't constant, I was ever-changing, I was a man with a thousand hats, Y. wore one. And it was that one hat that I respected. Now in my wardrobe of hats, I had one parallel to Y's, but I only put it on when I went to visit him. Now I feel, I still don't wear just the hat that I would wear with Y. but any other hat that I wear I feel comfortable wearing around him. So it's been a settling process.

C: Kind of a coming to get to know and accept yourself more? And make conscious choices, I think you're saying, too?

A: Um-hm. Yeah, you know, I never wanted to be Y., okay? And I never really, though at times I looked for his acceptance, that was not the stamp of approval that I ultimately hoped for. But there were some things that I was doing and being that I didn't agree with, but I wasn't being firm with myself, there was no constant in my life to compare myself to, until Y. came along. Then there was this constant that I respected, that I was learning from, that was helping me.

C: Yeah, I know what you mean. Did how he acted toward you change over time?
A: In the beginning I was another enthusiast, I assume one of many that he’s bumped into in his time in W., and he treated me at times, in the beginning, with more respect than I would have expected, with more attention. Like, you know the first time he asked me to help him edit something, it was like, "why me?," right? Though, in other quarters I felt quite comfortable, like it was normal to be involved in that sort of thing, but it was a different level with Y., right? As time wore on we became more familiar with each other and knew where we could depend, or he knew where he could depend on me and where he couldn’t. I think at times there was some doubt on Y’s part, as to how much all that was going on meant to me and as I moved away, I think it was probably a case of constant ongoing discrete assessment, like, how much of this is A. really taking in? And I think I dropped a few gems often enough for him to realize that something was sinking in, but it was happening on my own schedule, right? And to be perfectly honest I think when I wrote him a couple of letters since I’ve moved out to the coast, I think it’s in those letters and in this time that he’s really realized the impression he made on me. So yeah, there was probably a period of expectancy at the beginning, a period, of how would I put it, doubtfulness, maybe, in the middle, and now it’s sort of a period of understanding. Or close to it.

C: You think then that his role in your life was one that he played consciously in a sense?

A: Yeah, but it’s not an uncommon role for Y. There is a bookstore in W. that he is involved with. There’s the Chautauqua Learning Society and there’s the Chautauqua Review magazine. His assessment may be different, but my assessment is, if you took Y. out of those three, the bookstore would exist but would lose all its character, the Chautauqua Learning Society would continue for a few awkward steps and then fall, and the magazine wouldn’t even make any pretences of existing. He is the driving force between a lot of the holistic New Age society in W. And I use those terms as clichés they may be, for lack of a better one, but whatever that subculture is that exists in W. and, I guess, in any city, the driving force in W. is Y. So it’s a role that he’s used to playing. He played it consciously, to the point that he knew that I was out there, questioning, and he was going to answer my questions whenever I asked the questions of him, but he wasn’t going to force anything on me. There was only one point that I really felt that he was pursuing me, instead of me pursuing him, and that was when he offered me the magazine, the editorship of the magazine, as well as the hanging out in W. for a while and just studying with him, and it was at that point that I thought, "well, wow, maybe he is pursuing something here, maybe, for a change it’s not only me, going to bang on his door".

C: If you were to take a guess, what would you think he might have been pursuing, why would he do those things?

A: Well, remember what I said about horizon, and that frustration of, you see the horizon, you go for it, and it recedes? I was another one of the receding lines, okay? He’s looking for accomplishment, no, not accomplishment, he’s looking for commitment, to the degree that he is committed to the Way. And in all of the people that he’s helped, he looks for that commitment. And just when he thinks he’s sensing that commitment, the person’s gone. Just when he thinks the magazine is going somewhere, the energy’s lost. Just when he thinks Chautauqua Learning Society is on its feet again, no-one shows up to the meetings. And that’s a frustrating thing. And I think what
Y., if he wanted anything out of this relationship with me, was the same thing he’s looking for in everyone else, is a degree of commitment.

C: What you’re talking about sounds like not so much a commitment to those specific organizations as a more general commitment?

A: Um-hm. Yeah, it’s not a commitment to him, that he was looking for in me, it was a commitment in my life, but let’s face it, in this century we’re not committing people! Marriages don’t mean anything—here’s me saying that, I was just married in February! They do mean something, but they’re so easily disposed of. I mean, you can hang yourself one day, and the next day change it all. And that’s not really in Y’s frame of reference. He’s been devoted to his spirituality all of his life, and he’s never faltered from it.

C: Would you say, then, that he saw in you some possibility of a commitment to spirituality, perhaps not in the same way, but in your life that by being there for you, being responsive to you, he might be able to wake that up in you?

A: Yeah. I think what Y. recognized in me was that my energy was an ongoing energy. As I was analyzing and changing and studying, nothing escaped the wrath of the knife, it was like everything was being cut to shreds. I basically lived in a van because, as ridiculous as it sounds, I didn’t want the comfort of a normal environment around me, to help shape my perceptions as I was reconstructing, and I think he saw that in me, I think he saw that it wasn’t just a half-assed thing that I was going through, it was like, changes were there that needed to be made, and I wasn’t just going to go from heavy-metal rock ’n roll to punk, you know, it wasn’t just going to be a change in motive, it was going to be a deep-rooted refocusing of that which makes me, me, . . . spirituality. So I think that’s why he sensed that there could be a strong commitment, and I think in some ways there is. I’m still very affected when I see Y. It was special to see him yesterday. Yesterday and last night were just mind-blowing experiences. But they don’t surprise me.

C: Almost like, things come together.

A: He said, just before I left last night, again, he’s acted as a bridge, now he can go. And he’s so right, and he came into Vancouver about this time yesterday, and my sense of community was a complete . . . My own fault, ’cause I could’ve easily pursued M. when I was working in Kamloops and he was in Vernon. I could’ve easily gotten contacts, but I didn’t, okay. It was that little push, that he brought.

C: Maybe a sense of timing, also?

A: It happened when it could happen, synchronicity, right? Yeah, you know, if it had happened a week before I wouldn’t have been here. A week later, I wouldn’t have been here. But this week I’m here, and so was he, and so were you, and so was M. and so was A!

C: It sends shivers up your spine sometimes!

A: Um-hm. I drove up to Squamish last night, my eyes were like this! Just like,
"What happened?"

C: I wonder if you could give me more of a picture of that period in your life when you were into the relationship, when you were really working at restructuring yourself, your life, all those things? Give me a sense of what that time was like, and where Y. came in and what you were doing.

A: Okay, the most intense period was from September of '83 to June of '84. Before that September I had just spent four months in the bush . . . running wilderness trips, so I was really, I don't know, culture-shock going back into the city. And I entered into a course at a college, went to journalism school. The worst journalism school in Canada. A really horrible program. Terrible experience for me, shouldn't have gone into it, but did. Knew in the first week that I shouldn't have been there, but stayed, because of this thing that I was doing about commitment, right? Stayed with it for nine of ten months and didn't finish the last, I just, no way, you know. During that whole time I was living in one place, which is something very uncommon for me, I move around a lot. And I lived in this one apartment, just down the road from where the bookstore is, and it was like I was living all these different personalities, you know, in the daytime I was being a student again, which was strange, going back to school. I was in a relationship that I shouldn't have been in, it was just one of those things. But I kept plugging away at these, oh, and I was working as a waiter, also, a waiter at the restaurant that I later became manager of. So there's these three people, right? The journalism student, the other half of the relationship, and the waiter. So I started hanging out at the bike store, . . . I was working . . . we were sort of a mountain bike team, we'd print all sorts of weird things and go out and ride mountain bikes for hours in the middle of winter, and drank too much coffee and sit around and just a real laid back, funky bike store. Strange as it may sound, but it really did happen. And Y's store was next door and I found myself spending a lot of time there to escape these three sub-roles that I was existing in, just because I felt like I was being myself when I was at the bike store and the bookstore. But I felt like I was being someone else when I was these other three. And then all of the sudden, the balance started to tip the scale. I started spending more time with Y., and more time, until finally it was like Y. was down here, like I spent all my with Y. and the rest of it was like, I was just paying no attention to it. And around Christmas it just about exploded. The woman I was involved with came to B.C. for Christmas time and I just concentrated one hundred percent of my time with Y. And I just about left the journalism course at that point, but didn't. And it was like, working on the magazine in the evenings, I was eating dinner in the evening with Y. three times a week, spending the afternoons with him, spending Sunday afternoons with him. Reading things, giving me things to do, intense. And when it wasn't intense coming from Y. I made it intense in myself, through other things. So it was a shift in focus, I was slowly, through a process of displacement, filling my life with spirituality, through Y. and pushing everything else away. Which I ultimately did. I ended the relationship—I should've never started it. I got out of the journalism course that I shouldn't have got into in the first place, and got away from the restaurant, and for a while, spent all my time with Y. and then I was gone. On the road again. The restaurant represented a lifestyle, because I became manager of the restaurant, which meant that I had to dress a certain way and keep my hair a certain length and put out a certain image. Now running a restaurant I can do, okay, but it's the image that I can't fulfill. But you can't do that in that business, right? So as much as I enjoyed
running the restaurant, which I did really enjoy, it was the whole bs of it that I
couldn't handle, but I would never deal with that until this displacement process had
happened.

C: You've talked in general terms about, or internal terms about where you're going in
your life, in terms of incorporating spirituality in what you do in your life. Could you
say a little bit more about, since the relationship, where your life has gone on a more
material level---what you're doing, what you hope to do, to the degree that you're
thinking about that? And how that's changed, which it obviously has.

A: Yeah. It's funny, I mentioned something about that to Y. yesterday. I used to
worry, before I attained any of this focus that I've been speaking of, I used to worry
about what I want to be, you know, what am I going to do? Where will I be? Will
I be eating, will I be happy, will I be alone? And it's almost like the cosmos
provides, because as soon as I got in line with myself, as soon as I started to really get
my shit together personally, things started to work out, personally. I met my wife on
my cycling trip. We weren't married, when we met, but we were married in February.

C: When was the trip?

A: I left in August, no, June. And then when I got here decided I was going to stay
here, spent a while doing nothing, living up where I live, all I did every day was ride
my bike to the mountains and then climb. I went climbing every day until it started
to rain. And I was perfectly happy. Just doing that, just riding my bike and climbing.
Whereas I think before, if I had been riding my bike and climbing every day it would
have been punctuated with, "Now what?," right? And then I decided, you know, we
decided we were going to do some travelling, for a couple of years, . . . just do this
bout of travelling, so I got a job with Katimavik, and other than that I don't know
where I'm going. I know that I'll always write, but that's something that I've chosen to
let happen as it does, and to not force it. It happens in continuum, but I don't want
to push it. I want to go back to school, Lord knows why, been to three universities
and a college now and I'm still not finished, but I feel the desire to go back to school,
but not until I'm ready. But I guess the overall point of all this is that I don't worry
about it. I'm alive and I'm happy, and very much in love and still maintaining the
focus that I feel Y. helped me find and dealing with that, and if all of those things
aren't enough of a full-time job, then I don't know . . . . I have a problem with work.
I love to work, but I don't love to need to work and I think that to need to work is
just a mental state that we find ourselves in. I will work, I suppose, when the
necessity arises, but I will not work every day because I need to. There's too much to
do. There's just so much, you know! If I'd been working, in the strict "labour force"
definition of work, I would've never met Y., I wouldn't have met my wife, you see I
wouldn't have met you, and I would have missed all that. That's sort of a flimsy line
of thinking, but it . . .

C: When you say "all that" it sounds like "all that" is what gives your life meaning in
a sense, makes it coherent?

A: Um-hm. Yeah, but I still don't have a VCR!

C: And you may never have!
A: No. Sad but true! I'll live.

C: Would you rather have a VCR or a mountain to climb and the time to climb it?

A: That is the million dollar question. I think you know the answer.

C: Sure. Let me go over these questions and see if there's anything that I haven't covered. I think you have addressed this but perhaps you could summarize. What made this relationship significant and different from other relationships you have?

A: Lack of form. Yeah. It's like, nothing's expected and everything is . . . It made sense for Y. to talk to me when he did, and it made sense for me to walk away from Y. when I felt I had to walk away. And a lot of what was understood was unspoken . . . Yeah, there was times when Y. would be talking when I would just withdraw, it was like, "I can't take this right now," you know. But that was always okay, and it was, there's something there that I have to express and I don't know how. It's not enough to say that it was just okay, but that was the unspoken agreement, no, even the word "agreement" I don't like. That was the essence of our relationship. Take away that, whatever that is, take it away, and what we had wouldn't have been there. He never expected me to be there, aside from the magazine. It wasn't a strict teacher-student relationship. It was something that happened. It was dynamic, it was spontaneous, it was driven from my search for spirituality and his need to fulfill his own and to extend it, but it wasn't something that was sought after. Is that? There's a real difficult characteristic to get across, it was not just that it was spontaneous, it was that it was unshackled in any way.

C: So you had freedom within the relationship to come and go as you pleased?

A: I had freedom to phone him six months after I left W. and say, "Y, I'm stuck!," you know. And I phoned him and I go, "Y!" and he knows who it is, right away, and it's like, last time I phoned him long distance, it was the night before he was leaving for San Francisco. Had I called him the next day he wouldn't have been there. You know, that was just, it's like, it works!

C: Do you have a sense of the whole relationship being on that basis—the right thing at the right time, the right person at the right time?

A: Yeah. There are very few people in this world that I consider special, as callous as that may sound. I'm not and I never have been, even when I was very young, I was never into hero-worship, I never idolized any movie stars or singers, I never put up posters of rock stars or anything, it just wasn't "my bag" to be doing that, right, and I guess a lot of my energies as I was growing up were very egocentric. The sports I was involved in were solo things like diving, it was me, not a team, and I always found if I could rely on myself, then I shouldn't rely on anyone. But all that sort of changed with Y. It was like I could put myself right smack in front of him—one of the few people I felt I could stand in front of naked, in the symbolic sense, and not worry about it.

C: Would you say, in a sense, that he allowed you to be in a relationship in a different way than you had been, up till that point, in the sense of not being willing to
trust people in the same way, to be that open with them? Gave you a new experience of a relationship?

A: He gave me the experience of a non-relationship. Where I was going to interact with him, and he was going to interact with me, but it was still a non-relationship.

C: In the sense that there was no contract or expectations?

A: No contract, nothing. I was not going to send him a Christmas card, or him send me a Christmas card and me send him a Chanukah card, there was nothing, there was no form, there was none of that. He was there to give me something, and when that exchange took place it took place, and when it didn't we were separate.

C: When did you first know that he was special for you in some way, not necessarily exactly?

A: I can't pinpoint it, but as I got to know him. As the name Y. became a person, right? Because in the community that I described to you last night, the three stores—the food co-op, the bookstore, the bike store—everyone knows everyone, and I was just coming into this community and I heard the name, Y, I didn't know who he was. As he became a person, through talking to him, and interacting with him, I realized he wasn't just your average person. And I've met a lot of people who don't, I won't say they don't like him, but they don't appreciate him, they don't understand him, they find him difficult, and I don't... the question, I don't press it, and it rolls off, right, but in the same way I find most people difficult.

C: You've described a relationship in which it sounds as though there's a very deep bond, between the two of you. Would you say that's true?

A: It's funny. Okay, you asked the question about bond

C: Not in a constricting sense.

A: Um-hm. If you were to take away the word "bond" and replace it with the word "love" it would be this whole situation of "well, am I going to say that there's a love relationship between me and this person without knowing whether that person thinks there is?", right? Like I'm going to have to put myself out on a limb here, right? But that doesn't work for me, okay? To me, I can feel all the bond in the world to Y., without him even knowing.

C: Yeah. Okay. So from your perspective, it's there—you're not willing to speak for him.

A: I guess the point I'm making is that bonds and love and commitment in Western culture have a sort of a, it's a two-edged knife, and I don't think that's necessarily right. I don't think that that has to be the way. I feel a great amount of bond to Y. I find that he enters my thoughts quite a bit, and I know that as long as I can I'll turn to him, and I know that whenever he speaks I'll listen, though I know that it's not a two-edged knife. I know that, on a very personal level, there's something that exists between he and I, but there is something that I find in him that I could only
find in him, he couldn't find in me. So the bond, I guess, is that much stronger on my side. I can't comment on a hundred percent.

C: You just said something I'm not sure about, I didn't understand. There's something you found in him that you don't know, that he couldn't find in you?

A: Well, he's leading me down the Path, I'm not leading him, right?

C: Oh, okay. So it's kind of like, yeah, he's your mentor, not the other way around. In that way the relationship isn't even. Okay.

A: Right.

C: Yeah, now I understand.

A: I guess one thing that's important is that I'm one hundred percent comfortable with that situation. I'm not completely comfortable with the standard definition of "love" and "bonding" in our culture, anyway, to begin with.

C: Would you say he actively tried to change you in any way?

A: No, definitely not. Y. dresses very normally, right? Very unobtrusively. Rides a big, old workman's cycle, bike from New York, and is just Y. Right? I've been into bikes for years. I've spent more money on bikes in my life, probably, than I've spent on food. Have gone the whole gamut from red lycra cycling tights with helmets, gloves, the whole ring-a-ling, okay? And there was times when I would go for dinner with him, and I'd be dressed in my cycling shorts and shoes and jersey and gloves and hat, and he'd just be Y. And that was fine. There was other times when I'd meet him after work at the restaurant, I'd be in a suit you know, a shirt and a tie, and he was still Y! And I'd come from my journalism thing and I'd be dressed completely, I don't know, student-ish, and he was still Y. And it was never like any discomfort, never any, I never felt like I had to go and change my shorts, you know, and he never pressed any change. Not that the clothes are that important, but they're just a representation of whatever. When I got involved in things, and people, he never, ever, not that I can ever remember, suggested that I should not do that, or shouldn't be there or, you know?

C: You were always comfortable.

A: Yeah. That's part of the essence that I was trying to get across before, is that it was just so much of a non-relationship.

C: Were there times when you saw him being very vulnerable? We've talked about being willing to be open and vulnerable with him, was he ever, with you?

A: Well, there were times, I guess I made myself vulnerable, but "vulnerable" only becomes an issue when there's a threat. Like, if there's no threat, you're not vulnerable, you're just open.

C: Okay. Were there times when you saw him as very open——what am I trying to say
A: Well, to me, the only point I'm making is that "vulnerable" sort of denotes a sense of there's a gap in your sheet of armour where a knife can get through, okay? But if there's no-one standing around with a knife, that's not a vulnerable spot, it's just an open spot. Okay. He was very open with me at times on a personal level. There were human sides of Y. that I saw at times that completely blew me away. Like, "my God!," you know, "he pees standing up just like the rest of us!," you know, "gets up and puts his pants on one leg at a time!" Different relationships he was in with women in the area, and personal things that he was going through that I shared with him. And it was like, yeah, if we were in New York we'd go out for a beer and sandwich, you know. And that was part of the reverse side of my openness with him, is that he was open with me. I remember one time I phoned him and he was ecstatic! He was just in a really good mood and, I don't know, I commented on it, or he commented and he said, "Yeah!," he said, "I haven't been to bed last night," he said, "that special woman was over and we were up all night!," and I said, "Good for you!," I guess. Something that I would expect myself saying to him, but maybe to that point hadn't expected to hear from him.

C: So it's like gradually, as you got to know each other, there was a stronger and stronger sense of the ordinary human side of him as well as the teacher side?

A: Yeah. Yeah.

C: Were there times when you felt dependent on him in any way?

A: There was times when I felt I was going to him too much. There was a short period in the dead of winter when I felt like I wanted to be around him but I didn't want to talk, I just wanted to absorb. And I felt a dependency that worried me, because I hate feeling dependency. It's actually true. It's strange, with my wife, all these issues have taken on new meanings. Dependency and interdependency and in some senses I cherish dependency, and in others I don't. I didn't like the dependency I was building with Y. Because instead of actively searching or thinking things through myself, I was going to him, because it was easier to sit and listen.

C: What happened with that?

A: Nothing was ever mentioned by him. It was me that decided. I felt uncomfortable with the amount I was dependent on him, so I would either . . . back away, keep myself . . . pursue it further myself, or, handle it in whatever way seemed appropriate. But there was never any feeling from him that I was being too dependent, or, you know.

C: So it was almost as though his allowing you to be, was what allowed you to see how much you wanted to move out of that?

A: Um–hm. I think what a lot of, what a mentor, to speak in "them psychological terms"! In the mentoring relationship I think a lot of these things take place on an intuitive level. Like a lot of times I'd find myself at the end of a sentence, or at the end of talking, just, we'd look at, in hyperspace, our eyes would meet and it would be
like, it would be an understanding. So like you said, there weren't enough words to describe what you wanted to say, but you knew, from looking at each other, and from being there, and from communicating on an intuitive level, you knew that you were both feeling the same thing. So the message was going from one to the other, but it wasn't being spoken.

C: Yeah. Were there times when you questioned whether he was the right one for you?

A: Not really. Not that I questioned, as such. There were times when I was just fed up, you know, like you can only think about these things so much before you drive yourself over a cliff, and I found that some pre-conditioned responses were coming to surface in me, like just sort of denying everything that I'm saying. You know, what was I bothering for, why was I pushing ahead with something so much, why was I thinking about it so much, what was I making all the fuss over? But it was never him, personally, that I was questioning, it was my motives that came under question.

C: Did he ever say or do something that confused you?

A: That's a difficult question to answer because if I had read an advertisement in the newspaper that said "Sufi teacher for hire" and had gone to him and registered for ten months of Sufi lessons, I think that the time we spent together would have taken a very straight line, almost like a curriculum, you know, and maybe I would have had a few things thrown at me that I didn't understand. But that wasn't the nature of what we did. Some of it was so disjointed from any straight line, you know, like every day the focus, the direction of the time I spent with him was different. Sometimes I was just learning as we were talking about the magazine.

C: Could you give me some examples of the kinds of things you've talked about?

A: We talked a lot about Reshad. Used that, in the beginning, as the base of our discussions.

C: So you had read, you hadn't read The Last Barrier because that came later?

A: The first book that I read was Steps to Freedom and there was an article in the magazine taken from Steps to Freedom and just different things that would come up.

C: So that was almost a jumping off point?

A: Yeah. You see, this is just it. It wasn't any formal teaching, yeah. It was just an informal study in awareness through different things—through the eyes of a magazine, through the eyes of Reshad Feild, through I Come from Behind Kath Mountain. In some ways I feel that the interest I have in Sufism is detached from Y. in some ways. But then it's been so long now since I've actually sat down and discussed those things with him, that I'm sure if I did it would feel very close.

C: Did you have times when you had conflict with him? Experienced some conflict?

A: I did, but can't remember what. Well, it wasn't conflict, it was just a strange
energy was going on. The woman that I was seeing had become involved with the magazine and was doing some illustration work, and we were all over at his apartment working on it one Sunday afternoon and Y. spent a great deal of time that afternoon flirting with her, just because that's what he was into doing and jealousy, I guess, reared its ugly head. And it was a really strange atmosphere, like I wanted E. to be there, and I wanted Y. to be there and to be there with her, and, you know, but it was like, I didn't understand where it was coming from. I didn't understand where it would go, I just didn't know, it was something completely foreign to me. But it was just something that happened.

C: So it wasn't a constant part of the relationship by any means?

A: No. And we actually talked about it, it was really funny. We talked about it quite a bit afterwards.

C: So in a sense it got resolved, to the degree that it needed to be?

A: Yeah. It certainly wasn't swept under the carpet, nothing ever was.

C: When we talked last night briefly, there was some dispute between us about what transformation is, understandably, and I think I said to you it's almost like a convention to use that word to describe this experience because that was how I described my own and subsequently talked to other people about similar experiences. I talked to you a little bit about what it meant to me, in this context, at least. So to the degree that you can see your experience through this relationship as transformation, how did you know it had happened? There was something very different about you, what was it that, looking back, you could look at that?

A: Transformation. At what point did I realize it?

C: Yeah, and how did you know that you weren't quite the same person that you were when you started the relationship?

A: Throughout that whole period that I mentioned before, from September to June, it was a constant heightening of my own awareness that what was happening between me and Y. was something relevant. Relevant in a deep-seated sense rather than in a very surface sense. It was relevant to the whole, not to a part. I still have trouble with the word "transformation".

C: How would you describe your experience?

A: I think it was in Murat's book that he spoke about the word "atonement" being actually "at-one-ment." I also like the word "attunement," sort of fine tuning, or clarification. It was, it's so hard to pin, I mean, like the time I spent with Y. I don't feel like I changed, I just feel like I got rid of a lot of excess baggage.

C: Would you say, then, that it was almost like doing that and finding, or returning, to the essence of who you are?

A: Yeah. Because a model was there, was provided, of how to be a human being with
these sorts of aspects integrated into your life. Like he didn't have to be the

C: Man of many hats?

A: There was a different focus you could find in your life, other than that which was so readily available. And you find very few examples of that walking around. And I found Y. to be a very strong example of that, a very strong reflection. I guess have trouble with the word "transformation" because to me the whole process of coming in touch with spirituality is not a change, it's just an awakening process. Yeah. Maybe it's a change, a transformation of perspective. You change those perspectives, you transform it, your perspective takes on a different form. But that's playing with words.

C: I think we've covered it. I'm wondering if there's anything that you'd like to add, or anything that you feel we ought to address?

A: Just for the sake of redundancy, the question that comes into my mind is that I hope this is relevant to your study, because of my discomfort with the word "transformation" and my initial discomfort with the term "mentor". In some ways Y. was a mentor to me, and in some ways he was just a good friend. And there was some time we spent where he taught me quite a few things, and there were some times when we were just buddies. And everything I got from him took place without any trying. There was no initiative put into, "Now you're going to learn, now I'm going to teach," it was just a very spontaneous, unconstrained, it was just very spontaneous. Good.

C: Thank you.
Interview #2 (Case A)

C: First of all, I'd like to know what your reactions were when you read through the transcript of the first interview—how did you feel about it? Was there anything you wanted to add or change?

A: It seemed like I was telling you a lot of stories to try and get my point across through giving you different scenarios that I had been through with Y. and I'm left with a sense of not having said it all, because it's only snatches from here and there. I also found that I tried a few times to capsulize the whole thing and wasn't able to. And if I was pressed to now I still wouldn't be able to. I think that the best that this gives is an overview of pretty much what it was like between Y. and I.

C: Um-hm. So it's really the story of your experience, and you were hoping that somehow through the story one would get a sense of what it was really like.

A: Yeah. If you were to sit with Y. and myself for an hour I think you would get a better idea of what our relationship was like, and is like, than reading this. Just because of the way we interact as two people and the way that Y. is as a person and just how he affects me through his presence.

C: So in a sense you're saying that there's no way that . . . what we do here is like a kind of second-hand version, because only part of the relationship is here—your experience of it.

A: Exactly. It's just my side, and not only that—it's only the side that comes to me as I talk into the tape-recorder. And as I lie back late at night, or as I think about Y., or write him a letter, more comes back to me, and that's how it comes out. Unfortunately it just doesn't all come out in one sitting.

C: It sounds like you're saying there's a quality to the relationship that's really hard to express in words. Would you say that's true?

A: Well, it goes a little deeper than that, I think. From my writing experience in the past I've found that nothing is transmitted exactly through writing, that you feel inside. As a writer you try to express a feeling, or an event, or a story, and it never comes out how you perceive it in your mind. And this story of Y. and I is very close to the heart and also very close to the mind, and to try and express those sort of off-the-cuff into the tape-recorder is difficult. But I don't even know if I'd be more successful if I were to sit down in front of a typewriter for a month, you know.

C: Yeah. I understand what you're saying because my experience is that it's very, very hard to talk about my relationship. Probably one of the things that drew me to study this was that I couldn't articulate what it was like, what it felt like, what happened. It was such a mystery to me, and yet it was so powerful.

A: I also have a feeling that it's a mystery that shouldn't necessarily be analyzed too closely. There's a feeling that I get when I'm with Y. that's a feeling of presence and there's something inside of me that ticks off, and it's there and that sets the tone for the interaction between Y. and myself. To analyze that becomes very rudimentary. It's
almost like, if you try to spell it, you’re not going to hit it.

C: Yeah. I had a very similar experience this week. I hadn’t spoken much to R., who’s my mentor, in a long time because his phone was cut off. And I’ve had maybe one conversation with him in the last while—in fact, when I first met you was the last time I had seen him. And I talked to him last week for two hours straight on the phone. And it was interesting, because I had felt that our relationship had kind of peaked and plateau’d—that that was as deep as it was going to go. And that was great, and I really appreciated it. And then, in this two-hour conversation, we hit levels that I didn’t know existed in a relationship. I wasn’t even in his presence, we were just talking on the phone. And it’s really hard to, I can say “it was profound” or that the bond was there, or something, but it’s really hard to express how much it meant to me, and how powerful it was.

A: Right. I don’t necessarily think that that experience is necessarily exclusive to a mentoring-student relationship.

C: Oh no, I agree.

A: Through working at Katimavik, I was acting as group leader to twelve individuals and at different times through a three-month period of being with these twelve individuals a moment would happen, or something would peak, and we would interact like we never had before. And it would set the tone for the rest of our time together. And for a few individuals it was really, really strong. And I’m using Katimavik as an example because it’s so readily at hand. I don’t think you can describe that, I think it’s just, you’re at the same level, or you’re at the same focus at that particular time and, it works.

C: Yeah, I’ve had that experience, too. And my sense is, that although I’m talking about mentors, because that’s the focus I chose to take, that certainly this level of relationship is possible in any kind of relationship, and happens. So you didn’t feel that this was something that could be directly captured by talking about it, but that, on the other hand, that may be the best one can do?

A: Well, it interests me that a lot of religious studies are done through comparative religions, and I think that that is one of the best ways to come up with a viable explanation or a viable understanding of what one goes through during a religious experience. Because it’s only through comparison that you can get a sense of what other people have been through and of how that racks up against what you’ve been through. And I think that you can put down, after that comparison, a set of guidelines. So maybe in that sense I’m not one hundred percent plugged into the thesis that you’re doing, but that I’m not writing a thesis.

C: Would it help if I explained the process of the thesis a little bit more, for your understanding of what’s happening and what I’m going to do?

A: I think you have, in the past. And I think at the time I expressed a certain degree of respect for that process, but at the same time having my own reservations about higher education in general, if I can be so vague.
C: Yeah. Of course. So was there anything else from the transcript that you wanted to comment on, any specific things that you wanted to elaborate on or add?

A: At this point, no. I can’t think of anything.

C: Okay. I had a couple of questions and I’d like to go over those and then I’d like to move on to the themes.

A: Okay.

C: The first one is, on the front page you talked about Y. and the receding horizon. When you were describing him and that my sense was, in some way that he seems, from your description of him, more resigned to something, to his fate, in some way, than you are. It’s like, my sense from you is more of an optimism, more energy, and more sense of control, than your description of his experience. And I wondered if that was anything close to what you experience about him?

A: The way that I would respond to that is that Y. has an incredible amount of focus. As much as I can dance through life and diddle around and fool around and fly off the handle, and then, when I feel like it, when the conditions are right, I’ll start thinking about my spirituality. Y.’s not like that. Y. operates on a level. He’s very focused, he knows what he’s going for, he knows what he’s doing, he knows what he is working towards. And that requires a hell of a lot of focus, as well as a sense of purpose and believing in that purpose. And he has that in the community, or has had that, up until now. And now he’s on the verge of moving to another community—he’s thinking of moving to V. because of the energies—the community energies are sort of lacking, or falling back, and that sense of purpose is receding.

C: So he’s looking for a place to put his energies into that is likely to support that, doing that?

A: Yeah.

C: Okay, that clarifies it. Because I was getting a sense from the way you described it that he was kind of resigned to his fate in a negative sense, in a way. And what you’re saying is something different from that. It sounds more like a commitment.

A: When I was younger I used to be amazed at the fact that the priests could resign themselves in the way that they could, to priesthood, to celibacy, to believing in something to the extent that they would resign their life to it. And now that I’m older and wiser and all the rest of it, I’ve gained a lot of respect for that. Because at times I’ve felt that human urge to run away to the top of a mountain and resign myself to whatever. But I lack that willpower. I lack that focus. I lack that drive, or need to do that. And I have a great amount of respect for people who do. And I especially have respect for people who do that, and at the same time remain in the mainstream of living. They’re not cloistered away in some abbey on top of a hill, they are living in a shop, in a street, in an apartment, like everyone else.

C: It sounds like what you’re saying is the thing you admire about Y. is that he has that total commitment to his spirituality, and lives it in the context of a community
existence.

A: Yeah. It's one thing to be a Buddhist while you're meditating. It's another thing to be a Buddhist while you're bickering over the price of oranges at the market!

C: Yeah. Yeah. Okay. I know exactly what you're saying. Okay, on page thirteen there was something I thought might need clarification. And that was—I had been talking about the bond, and I don't know if I'd mentioned love or you had, but you said that you weren't comfortable with the standard definition of love and bonding, and what I wanted to do was to clarify that I wasn't trying to use the word in a "psychological" sense of any kind. And I didn't know if that was what you thought, but you seemed real uncomfortable with the word "bond" and I wondered if we could clarify what you felt when I was saying "You've described a relationship in which it sounds as though there's a very deep bond between the two of you" and it seemed like there was some difficulty clarify what "bond" and what "love" meant. And I wanted to get a sense of what they mean for you, and if they're true of your relationship for you, rather than any kind of "psychological" or standard definition.

A: It was me that brought in the word "love" and I said if you replace the word "bond" with the word "love," it would create a whole new situation. I'd have to put myself out on a limb to say whether I was in a love relationship or not. I was saying it was the same thing with "bond,"--I'd be putting myself out on a limb to say whether that was "bond." Because, yeah, I feel a bond to Y. I know that for now and for as far as I can see in the future I will be considering Y. very close to me in thought and in what I'm doing. But I don't necessarily know if that's the same for Y. I know Y. has such a degree of focus and sense of purpose that he will move on.

C: Could I ask you something in a different way, then? Do you feel love from him? Obviously you don't know what he thinks or his experience.

A: There were moments, well, there were more than moments. There were times when Y. I really touched base, in the way that we spoke about before. We were right on track with each other, I was feeding off of him, he was feeding off of me. I will carry those moments with me, because I was affected by those. It doesn't necessarily mean that Y. was affected by them. It was me that was doing the learning. It was me that was expanding and growing in the situation, and Y. was facilitating that learning and growing for me. So he may have come out of them unchanged. And I think that's the point I'm trying to get across with my analogy of love. I feel that, yes, certainly, there was a bond between the two of us, and that bond is picked up. When I met you, and Y. had flown in that day, he got off the plane, walked out and—a big, warm hug. And it was right there that I, you know, that you're reminded, that what you once had, you still have. But life goes on. There's many other A.s, that Y. has to touch. And that's the difference between the mentor and the student. In the way that I see the situation, using those terms.

C: Okay, that clarifies it for me. Yeah. On the next page, I had asked you if he was vulnerable to you, or made himself open to you, and you talked about the fact that he was very open with you. What I was wondering was, was that something that began close to the beginning of the relationship, or did that develop over time?
A: That closeness?

C: The openness that he had with you about himself, his own personal life.

A: I think he was open with me at the beginning as he was at the end. Because he's not the type of guy to sit down and talk about anything that's really too surface. When Y. talks, he talks about something that means something. So he's not going to sit down and tell you what he had to eat last night. No small talk.

C: So when it's something that's meaningful, then it's something within his personal experience?

A: Yeah. We touched bases on a lot of levels. We touched base in our interest in life, in our interest in computers, in our interest in women, in our interest in the neighbourhood that we were living in. And it was on those bases that I got parts of Y.'s personal life. There wasn't a lot of story-telling.

C: It was like connecting on many levels—like your whole personalities were involved in the relationship, not just one aspect.

A: We met because of the people that we were, not because we belonged to some club, or whatever. We met because I lived in the same neighbourhood, I ate at the same restaurant—it was the type of restaurant, run by this Russian family, that was a funky little place, where you went and you took your daily meal. And I would see him a number of times there, he ran the local bookshop and, I mean, I ran into this guy constantly, until finally I found out I had something to learn from him. And that's how we connected. And our openness with one another built up over time, sure. But it wasn't like he opened up more and more, it's just that it was laid on, like, piled up over time.

C: Uh-huh, expanded on. Okay. That was all that I had to double-check from the transcript, so if you'd like the start to go over the themes, that's the thing I'd like to do next. What I want to know, essentially, is how true are they to your experience, and where they're off, how they could be re-worded to fit. Or if there are, in fact, any that you would throw out completely.

A: Okay, now if I was to throw them out, would that mean that I don't think it could ever happen, or it didn't happen to me?

C: I haven't had much experience with the throwing-out thing. Mainly what I found was that, if I had worded something in a way that it didn't seem to fit, chances were, by explaining it more fully to the person, we might find that, yes, there was indeed something like that, but it's said all wrong. So there may be something that needs to be thrown out, or completely re-arranged, or it may be that I've got something here that, the way it's expressed, it's completely off the wall for you, and perhaps we can talk about it and find a way that it would have to be expressed to fit what happened to you.

A: Okay. Start with number 1? Okay. I think, in number 1, the only thing I have problems with is "trauma". "A recent change in the protégé's personal or occupational
circumstances"—yeah, I agree with that. In my situation, my life was, and always has
been and always will be, I hope, dynamic, in that it's an ever-changing situation. And
the dynamics of my life put me into the situation where I met Y. And I was ready
to meet Y. But it didn't necessarily mean "trauma".

C: Okay. So it was a change, but not a trauma, for you?

A: No. I think if it was something traumatic, it would have forced me to go out
searching for it, and I think you brought that up in the first interview, that I wasn't
out searching or looking for anything. It's just that life is a dynamic experience, you
know.

C: Yeah. Something that I'm finding in the literature is that mentors generally seem to
appear at a transition point and my sense is, that for some people that transition point
has been precipitated by a crisis, and for some people it's simply time for a change.
So it's definitely a transition, but whether or not it's a trauma is, that's more individual,
so I think probably . . .

A: I agree with "transition." In my situation I was going through a transition that
eventually made me end up in B., B.C. But, I mean, that was something that happened
over a period of God knows how many months.

C: Yeah. Okay.

A: Okay. Again, I agree with openness, in so much as I was knocking down any
barriers that I may have built up before I met Y. Okay, but I don't think I was
confused, or upset or vulnerable. I think it was just a matter of, that was how I was
choosing to live my life—being open to whatever. Again, if I wasn't open to whatever,
I'd still be in W. And there you have it.

C: Okay. That sounds like the same problem again, that I had one or two people who
were confused, upset and vulnerable, but not's a theme, that's a variation on the theme.
Okay, great.

A: For number 3, I did recognize Y. as being a significant person, but then I think
that that's part of what I call my "bullshit detector." There's some people that I meet
off first bat that I just, I don't write them off, but I just know inside that there's no
connection. And I mean with Y. it was just a comfort.

C: Is that worded in a way that feels right to you?

A: Yeah. I think it's extending it a little farther than it has to be, with "and knows
intuitively that he or she can be trusted." I don't think that needs to be said. I
think it says it all, in that "there's a bond or connection" and there's recognition of that
person's being significant, because I don't think you can get any more specific about it
than that, because it is something quite nebulous. Number 4 I agree with. Number 5,
to me, is expressing a sense of, there's a reason for it to continue. The last part it
says: "feels motivated to continue it and explore the avenues." I think that what I felt
was a sense of value in meeting Y. It wasn't like meeting another person at the bike
store, or another person. A funny thing was that probably one of my closest friends
right now, I met just next door, at the bike shop. And the first time I laid eyes on him, we became instant compadres, though he wasn't my mentor. Well, he was in climbing, but not in this sense. There were these same things going on. There was an immediate sense of comfort, and we both saw, or had the motivation to continue it. So, I don't know if that answers that?

C: Yeah. It sounds like a kind of kindred spirit thing—recognizing a kindred spirit.

A: Yeah! That's a good way to put it. I think what Y., to reverse the situation, what Y. saw in me was that I wasn't just another shmuck off the street to buy a book on Buddhism and go back to my high-rise apartment, right? And he gets a lot of that in that store, because it becomes a really trendy thing to have certain books on your shelf, or whatever. And he has to deal with that, upfront. Especially with his Chautauqua connections because, I mean, there's guys taking Buddhist meditation classes because this girl is in this class and he wants to meet her, and, you know, so . . . To move on, I agree with number 6, too. I think that it's, if you were to come to me and ask me how to fix a bicycle, and I sat down for three hours and told you how to fix the bicycle, the extra energy that was generated by that interaction would flow towards you, because you are on the receiving end. In that same nuts and bolts way, that's what was happening with Y. and I. I agree with number 7 as well. I agree with number 8.

C: You were one of the people who gave me that, actually, in your transcript. It was so much clearer than it had come across before.

A: And number 9 as well. I suspect that I also gave you number 9, in some way.

C: Oh, everyone did, yeah.

A: Number 10 gives me a sense of, those are all the things you'd want, if you were hiring a teacher to teach grade 10s. You know, they'd be caring, enthusiastic, supportive and responsive. But that's not always the way it happens. Y. was fed up to the gills with me sometimes. And was frustrated with my varying degrees of bullshit that I threw at him, and as I fluctuated, he remained a straight line, I fluctuated—-he got frustrated with that, because he's human. He's not superhuman.

C: What would you say the frustration and all that did for you, ultimately?

A: Threw me back to your number 7—made me personally responsible. It's like, he's not going to reprimand me, or talk to me about it, everything was unsaid. It's like, everything was reflected back at me, and if I didn't pick it up, then that was my problem. I wasn't at that point on the path to pick it up, but if I did pick it up, then I would learn through it.

C: Um-hm. The reason I'm asking is because I want to rewrite this anyway, because as I went through the transcripts and thought about my own experience, I wanted to specify somehow, more that the responsiveness is exactly right for the person's needs. So that, for example, when he was fed up with you, it threw you back onto taking responsibili. So in a sense, it met the need that you had to do that. Because that was my sense. Does that fit for you?
A: No. Because I don't think it was a conscious thing.

C: Doesn't matter—it doesn't say "consciously".

A: I think it was just a matter of, when he was fed up, he was fed up, when he was pissed off, he was pissed off. He wasn't into playing teacher. He wasn't teaching me, and he wasn't my mentor. He was simply passing on part of the secret, and that was his function at the time. And if I was on a receptive level, then I received. If I wasn't, he would just wait until I was.

C: The thing that I'd like to try and communicate then, and perhaps you can help me, because I think it fits for you, and I haven't expressed well here, is, my sense is, that in each case, somehow the mentor, not necessarily by doing something consciously, but by who they are and simply how they respond to the protégé, the mentor intuitively, in some cases, gives the kind of response that's going to help. It may be being frustrated, or prodding, or yelling, or hanging up the phone or whatever, and it may not be pleasant, but for some reason it seems to be the one that's going to be actually the most productive in the long term. So it's like, there's a sense of this mentor was the kind that I needed, this person pushed my buttons and provided me with the kinds of responses that I needed, even if they didn't know they were doing it. That was what I was trying to express, and I wondered first of all if that was true for you?

A: I think you blow it when you say "intuitively." Because when you say "intuitively" it gives you a sense of something magic is happening, or some . . .

C: Uh-huh, so perhaps "unconsciously"?

A: I think what it is, is simply a matter of what we said in the very beginning. Is that these two people have met, like they are touching the same base, and so obviously, everything said by either one of them is going to mean something. To draw an analogy, when you're in a relationship with someone of the opposite sex, you're in that relationship because you're hitting each other's buttons, okay. So you go out for however long, and you get married. And you still hit each other's buttons, but you don't do it every day. So sometimes you'll say something, and it'll throw the person completely off guard, okay, because they don't know where that came from—left field. That doesn't happen in the situation that we're talking about here. It's a short-term, dynamic thing, where you are together because those buttons are still being hit, and everything that is said by either one of them is hitting home, is meaning something. I don't know, I think that goes towards answering what you're talking about.

C: Okay, so there's something there, and I'm not saying it right, and perhaps from what you've said I can . . . is there a way that you could express it, in one or two sentences, that would be true for you?

A: Only that there is a very comprehensive level of intercommunication established from the moment that the two people meet. Such a comprehensive level of communication, that every nuance, every reaction, and every bit of the interreaction between the two people, is picked up by the both of them. And it isn't consciously—when Y. was speaking to me, he wasn't saying things in such a way because he knew it would spur me to do something, he was just being Y. And I was just being me, but we had hit
that home base, from the very beginning, so it was very, very pertinent to me. And the thing that makes it special is, you just don't go out and meet someone and establish that intercommunication. That's the thing that I think you're trying, in number 10, to express. That's the sense that I get.

C: The first part of what you said sounds like something that could be included here, and then it's a matter of summarizing what you've just said--it sounds like what my experience was and what the other people's was, so I can go back over that. Okay.

A: Just as a last comment, the thing that really throws this off is that all four of them, "caring, enthusiastic, supportive and responsive," to me seem very conscious things, like, "I'm going to be supportive," "I'm going to be enthusiastic" but there's no conscious action to it.

C: So even though I've said "the protégé experiences the mentor" in those ways, to you it seems very conscious.

A: Yeah.

C: Thank you, that helps.

A: Okay. I don't agree with number 11.

C: Okay. What if I were to say that "the mentor's presence is felt throughout the protégé's transformational process"?

A: I'd agree with that. Presence, or effect.

C: Okay, great. Because that was something some other people wanted to change too. And that would fit for you?

A: Um-hm.

C: Okay. There's something I already want to change about number 12, and that is, instead of talking about the mentor "acting as a mirror" I wanted to say something more like "holding up a mirror to the protégé," just to clarify that.

A: I have trouble with that. Because it's... yeah, if it's acting as a mirror, to me it's like saying "look at me, be like me," which I don't agree with. Holding up a mirror, yeah, because when you realize that a certain amount of your life, or a certain part of your life, or something you do, or something you say, or something you believe in, is completely inappropriate to what life is really about, those insights often come from someone holding up a mirror for you and saying, do you realize that this is what you are? And you go, "holy shit!" you know. I found that it often happens in a bomb dropping sort of way.

C: Yeah, all of a sudden you look at something you did, or something that happened, and you see a part of yourself you hadn't expected to see. Yeah.

A: When I realized, when I was managing a restaurant in W. and I realized I was now
driving around a little Volkswagen Rabbit and putting on a nice shirt and pair of pants every day and going, and clocking in and caring about things that I didn't really ever care about before, that was mirrored to me a lot from Y., that, you know, the things that he cared about in his daily routine were such human and loving things and the things that I cared about in my daily routine were such mercantile, money-based, commercial things. I wouldn't have gained that focus, had it not been for him. I don't agree with number 13. But I know that that's a biggy.

C: Well, I don't know, I'm having questions about it too, so don't—I didn't have anything that you'd said that seemed to fit for that, so I'm thinking about leaving that more as a sense of affinity, or combining that with that Recognition/Affinity theme, rather than trying to pick out similarities as such.

A: Something comes to mind. I don't know if I should avoid this story-telling?

C: Well, it's interesting—it's up to you. If it's the best way to illustrate a point . . .

A: Well, I think it illustrates a few points. Black Uhuru, which is an African reggae group came to W. and Y. went to it, he invited me to go with him and I couldn't make it. But he came back and was telling me all about it the next day, he was very excited, and said, you know, here were all these white people going down and going "Yeah, man, I'm a rasta, I'm a rasta," you know, and they're dancing in the aisles, and they're wishing they had dreadlocks, you know, and they're dancing with all these black people. And there's all these black people and white people dancing to rastafarian music that's a really up, energy-packed thing, right? After that concert was over, all these white people went back to their white lives, and all the black people went back to their black lives, okay. But the dancing in the aisles, to Black Uhuru, was still a beautiful experience. They had touched a base, okay. But they were completely different in a lot of ways. That's kind of what I'm talking about when I was saying before about touching base with Y., is that we came, maybe from two completely different parts of the world, right. Y. was brought up as Jew, I was brought up as an Anglican, and all of a sudden, we're together, and we're meeting, and we're gone again. We don't have to be similar, in background, style, philosophy, or dreams. There were some grey areas where we over-crossed and things matched up, but I don't think that it's necessarily important that you are the same. I think you're more likely to bump into a mentoring person if you are of similar lifestyles, to use that in a really broad sense, but I don't think it's necessary.

C: Okay. So similarity doesn't fit, what about the last part: "to some extent the protégé identifies with the mentor"?

A: That's necessary. Because if you don't identify with what you're going to get from the mentor, then why are you there? There has to be reason to be there.

C: Okay, so "identification" is true, "similarity" seems to get kicked out in favour of just that "affinity" that creates the bond. Okay, great.

A: I agree with 14, in that it's focused on, by working towards progress. It doesn't necessarily mean that we're only going to look at, I would say there were some periods where I was really bummed out, when there was no progress being made, but we didn't
turn away from what was happening because of that, we just, that was what was happening.

C: Is there any way that that's not expressed clearly enough for you, or is that okay?

A: I would eliminate "successes," but that's just me.

C: Maybe there's another word instead of "successes"?

A: His or her progress and "learning". (end of tape side) My only comment is that, to sound as earthy as I possibly can, the cosmos will provide. And whether that connotes an outside agent or not, I think that the cosmos will provide you what you need because you've set up that need, maybe not consciously, maybe not, you weren't aware of the fact that you had that need, but you did, and it's been provided to you because of the need.

C: If I were to put it that way, which, as I said, is the only way that she could find acceptable?

A: I would find that acceptable, yes.

C: You would. Okay. It's not an easy one, but because I couldn't incorporate anything that sounded like "God" or "the cosmos" I had to, it was like, the sense of it being no accident, this didn't just happen, so the idea of the metaphysical quality to the meeting would fit for you?

A: Yeah. Number 16, I like the word "generosity," I don't like "overflowing of spirit," because Y. had his purpose, as I said before, and he acted within the parameters of that purpose. And for him, it wasn't an overflowing of spirit, it wasn't a completely selfless act that he was doing, it was just part of his mission.

C: Okay, so you would leave that part out.

A: I agree with number 17.

C: If I were to re-word this, which I'm thinking about doing, rather than using the word "catalyst," talking about the relationship as a context within which to do these things, would that still fit for you?

A: Yeah, yeah.

C: Okay, because I think that's closer, overall. Okay.

A: I don't like "expansion," because I think everything that Y. gave to me was within already, and . . . "fine tunes." I think there's a lot of reconsidering of values, but I don't necessarily think that there's a whole lot of expansion, because if you didn't have the values in you to begin with, if you didn't have the question, you wouldn't be paying this person any heed, anyway.

C: Uh-huh. So in some way, within the relationship you become aware of things that
are already within you?

A: Um-hm.

C: Is there anything, in here that fits, in the wording of it?

A: "Reframes" works, but "expand" doesn't. I don't agree with "incorporate new and challenging experiences or ideas." "Reconsidering" does happen, "relinquishing of outdated values and unconstructive attitudes" does happen. The expansion is just a refocusing of what is already within.

C: Okay.

A: There is a challenge to integrate, but it isn't a challenge in the classic sense of a challenge.

C: It's not the mentor that issues it, rather it occurs, within the context of the relationship?

A: Yeah, you're there because you're ready for that integration. The challenge is something you put to yourself.

C: Okay. So you could say, I'm not going to try to get the exact words, necessarily, but that, something like "in the context of the relationship the protégé feels challenged to . . . "?

A: The protégé feels challenged before the mentor comes along, or senses intuitively the challenge, but isn't presented with that challenge by the mentor, not in my case anyway. Y facilitated me to face that challenge.

C: Okay, so within the context of the relationship, it sounds almost like the relationship provides you with like a safe place to face challenges, or rise to challenges?

A: "Constructive" place, not "safe." "Constructive," because it's silly for me to go and climb that mountain, if I don't have any equipment. It's very realistic for me to go out there with the proper tools. It's the same thing, I can't go about re-integrating myself with myself if I don't have someone to take me down the road.

C: So it provides you with the opportunity to face the challenges?

A: Yeah. Yeah. You see, the way you've worded number 20, it's almost like the protégé's going to try to become the mentor. I want to avoid that, so in that sense, I don't agree with number 20. But, he is a model, he or she is a model of certain virtues, and I use that in a broad sense.

C: What would you keep, or change? How would you say it, that would fit for you?

A: The last part, where the mentor helps the protégé by modelling and giving information to find a new way of being or having worth in the world, in ways the protégé finds challenging, okay. Yeah, the last part I can deal with, "successful" and
"powerful" I have trouble with.

C: Okay, what about the "catalyst" part?

A: No. 21 I don't mind until I get to, well for me, in my experience, "motivated to pursue them and who feels able to bring them to fruition"—I don't think there's any big payoff at the end of it all. I don't think you work until you hit this spot and that's what you were looking for. I think it's different than that. I think you work either as long as it continues to work, or as long as you're on the same path. And you take away whatever benefits you've reaped from the relationship, you take those away, and those are the foundation for other building blocks that will come along later.

C: How would you say, then, it sounds like it's just the last part that you don't like, how would you say that you take them, that you do something with them, because up till then you've just got the mentor guiding and challenging and exciting—how would you then express for you what you did with that, what you would do with that?

A: "Drawing on his or her experience, the mentor is seen as guiding the protégé intuitively with ideas and possibilities which challenge and excite the protégé" which serves to re-establish those values and integration as a foundation for future work. Because the way you have it worded here, it's very start-finish oriented.

C: Yeah, I see what you're saying. It's like there's this nice, clean little goal at the end, which isn't the case. The other thing I found is that with some people they were saying, well it wasn't really, the mentor didn't give me the ideas, they were my ideas, and it's more like they arise in the relationship, so I want to change that in a way that's more like it can come from either one. Okay, that's better than "bringing to fruition." for sure. Okay.

A: I don't agree with 22.

C: Okay. What you said that made me think that there was something there, and maybe I haven't said it right, was that "he's looking for commitment, to the degree that he's committed to the Way, and in all of the people that he's helped he looks for that commitment, and just when he's sensing that commitment the person's gone" "I think what if he wanted anything out of this relationship with me was the same thing that he's looking for in everyone else, is a degree of commitment. It's not a commitment to him that he was looking for in me, it was a commitment in my life." That was the thing that I felt you were saying, when you saw him again.

A: But I don't think that same thing is communicated when you say that he would find it intrinsically rewarding. There is no reward for him—the reward is for me, but he is the catalyst for me gaining that reward.

C: Would you say that in the relationship he enjoyed spending time with you?

A: Yeah. Because with him I was growing, and a person like Y. can't sit down and feel any sense of belonging with just normal people. He couldn't walk into a bar and meet people that he could sit and rap with. So there was a level of communication that happened between he and I that doesn't happen between everybody. Sure, in that
way it was a rewarding thing for him.

C: Is there a way that I could say that would be more accurate for your experience than . . . ?

A: As I grew I became more of a kindred spirit, or we were kindred spirits, otherwise I wouldn't have been there. So in that sense, there was a reward for him, a reward of friendship and the reward of seeing a student grow.

C: So what were the parts that you disagreed with, and how would you express that in a way that fits for you?

A: Rewarding? "vicarious gratification from his or her achievements and growth." I don't think it was my achievement or growth that he found rewarding, it was our relationship that he found rewarding.

C: Uh-huh. Except that you just said something about the fact that because you were someone who was growing, it was satisfying to watch that?

A: Okay. Satisfying, yeah. Rewarding, you see, "rewarding" or "gratifying" express a sense of pride, or looking for gain—the reason's he's doing this is to feel that gratification. I don't think that's what it is, I think it's just that, not pride, not even pride, it's a sense "it's all right," you know.

C: I was wondering, because "vicarious gratification" is anyway such horribly formal kind of a phrase, if it would fit to say something to the effect of "enjoying watching," you know?

A: Yeah. Yeah, much easier for me to handle.

C: And what would it be, be enjoying, your growth? Achievement sounds like the same problem as before.

A: Our growing together, because as I grow, that which makes us kindred spirits is broadening. I agree with 23. I agree with 24 and 25. Number 26—yes I agree with 26. That's an integral part of the process, because, well, it's not important why, but that's part of the whole thing is integration of awareness that there is a connection between the material and the spiritual . . .

C: Okay. That one may actually get integrated with another theme, I forget how it was going to go, but the whole idea of integrating the two, I'm not losing that.

A: I agree with 27: "expanded meaning of life." Heavy stuff! I agree with 28. I think that's reflected in the comment I made about "finally realizing that Y. has to pee standing up like the rest of us" in my own crude way! I think 29 is possible, but I don't think that's what necessarily happened, with he and I. In my time I've found that I've actually played, in my definitions, played the mentor role with another person, and I found that we hit that point where she outgrew what I had to offer, and moved on. But that didn't happen with Y. It was circumstance. It was directions that I was taking in my life that led us away, but I could still be with Y. -- and that option
was put to me, to still be with Y. for an extended period of time.

C: I don't want it to sound like the person just disappears, you know, that you separate, but perhaps that the mentoring as a kind of unevenness in the relationship, doesn't seem to be the same any more. It becomes more of the peer relationship where you have things to offer each other.

A: It peaks, and you go past that peak, and I think that is entirely possible. But I don't think that's what happened with Y. and I.

C: Okay.

A: I agree with 30. I don't agree with 31.

C: Ah. Is there anything in 31 you agree with?

A: Yeah. "a gradual integration and strengthening"; "increased self-knowledge and self-acceptance"; "increased calmness," "increased centeredness," "increased spirituality," but not ultimates.

C: Okay.

A: It expresses a whole sense of finality, like you've finally reached that wholeness. I think what it is, is an increased sense of wholeness, increased awakening to the essence of self.

C: How about "being a new, different person"? No, you wouldn't agree with that, I don't expect you to, I just realized.

A: No.

C: But it is "increased self-knowing and self-acceptance"?

A: Um-hm.

C: So anything that's increased, or more, or anything that . . .

A: Sure. Which I think you get out of a relationship with just about anyone, if it's a meaningful relationship.

C: Yeah. I think the point that I really want to get across in this one is the sense of being more integrated, and maybe "accomplishment" isn't the right word either?

A: No. And that goes well with number 32, Harmony. I don't think, or I do think that, because of the increased level of integration, there is naturally a higher sense of harmony, in general. Because you can only feel that harmony when you're in harmony with yourself. I don't think that, again, I don't think there's an end to the road. I don't think "Oh, because I've come this far, now I can feel harmony." I think it's, an all—or—nothing type of thing. It's like, as you start to feel more integrated personally, you start to integrate with the people around you better, you start to control your life a
little bit more, you start to feel more harmony with the world around you, and it snowballs like that.

C: Something I want to ask you about, because I'm going to have to alter this theme anyway—there were a couple of people that I've talked to who said very, very definitely "it isn't harmony," and what I've come up with, and want to check out with you now, just as a general thing, because I haven't exactly rewritten it, is something that's more about harmony and dissonance—learning to live with the paradox. And that has to do with the fact that there is this greater sense of inner, harmony with oneself, and perhaps harmony with nature, or God, or those kinds of things, but along with that there are going to be situations and people with whom you feel out of step.

A: But that's okay.

C: Yeah. Well, what I found was that different people had different levels of difficulty with that, as they moved on. It was like I was going "Oh, but that's okay." A couple of people who had been married for a long time said it was awful, because the people that they were with, they were out of step with them at that point. And then I ran into a couple of situations myself that involved my recognizing "Oh, I have a different sense of what's important, than what I'm being told is important, and I have to find a way to live my life that allows me to value what I value, and at the same time allows me to fit with these external kinds of circumstances that I don't particularly think are important." Sort of like laws that you think are stupid, but you don't want to go to jail—that kind of sense. So that was the kind of thing that I want to rewrite it as, and I wondered if there was some sense of that for you, that there were certain things around you that you had to find a way to live with differently than before, because of that sense of inner tightness?

A: No. The way I'll respond to that is that when I was younger and I would argue with my parents, my father would say to me, "Yes, it's the rest of the world that's out of step, not you, right?" And I'd stomp off to my room in frustration. And I think what you learn through that integration process is that you're not going to harmonize the whole world around you—the harmony is a centralized thing—and that harmony inside of you helps you deal in a harmonious way with the disharmonious things that happen around you. So you learn to deal with what doesn't fit in with your life—you either extricate it from your life entirely, or you find its niche in your life. We all have our skeletons in the closet that we've tucked away, and we would hate for our friends around us to see, but that's how we've dealt with it. I don't know if that gives you a sense of how I respond to that?

C: What it sounds like you're saying is that there is a sense of harmony which gives you a way to deal with those things that are disharmonious around you.

A: Sure, it gives you a base, okay, instead of floundering around.

C: Okay, that fits. Well, that's my experience, for sure, and I think there's a way that I can express that, from what you've said, that would be more accurate. So okay, the first section of that—does that fit? Expressing yourself at the new level of integration?

A: Yeah, I agree with that.
C: And the last part: "open to whatever the future might bring"?

A: But that was a condition that was there when you started out on the relationship. If you didn't have that openness you wouldn't have been there in the first place. In my case, if I didn't have that openness, it never would have happened.

C: Okay, it's redundant, is what you're saying?

A: Um-hm. 33, I can't agree with, because it's like you're looking through the university calendar and you say "Oh. Mentoring 101. I'll take that. Maybe it'll get me a job in mentoring!" It's nothing like that, in my eyes. It's something that happens, and you build upon it and certainly it directs and shades your life, but not as consciously as this expresses it.

C: How would you say it then? Or, well, you've actually said it.

A: Yeah, it's simply a matter of, if in your life, you happen to be the person, or the type of person, that is going to take that mentoring experience and then turn it around and give it to others, yes, that will happen, but if you're not like that, then it's not going to happen. So I don't think you can build that into the parameters of the mentoring experience.

C: Okay. So what would you say about that?

A: I'd say that it goes back to number 26, the support of integration. It has provided the avenues for you to integrate yourself, and what you do with that is completely nebulous from the study of the mentoring experience. Every individual will do something different with that experience.

C: What I'm trying to get at, I don't think I've expressed it, is a sense of, okay, you've been through this experience and you feel that you're awakened, transformed, newly integrated, more integrated, whatever. What do you do with that--what happens as a result of that, because there needs to be some kind of an outcome that you can say, yeah, that's what, as a result of that experience, this is what I did.

A: I don't necessarily agree with that. I don't think there has to be a result. I think the result is the same as me sitting down on the subway and talking to a wino. It affects my life in some way and I will carry that with me for however long I'm going to carry that with me. But I don't think it always has to necessarily mean "new goals," "building on the transformation," "plans to act as a mentor." That may happen, yes, but it doesn't have to. It even leads into number 34, where it says if it's had a permanent effect I mean there's a complete possibility to just trash it. You know, you get so far down the line you just say "Fuck it!" you know, "I can't handle this any more," and you revert back to your lifestyle or your life or your persona that you were before the experience.

C: Do you think it's possible to do that, to just cut that out completely as if it never happened?

A: I think so. Because I think you can get so scared, and it's such an intimidating
thing. No, you will carry the effects with you. I think only if you were working on the psychotic level could you push it all back into the subconscious and not think of it—I think you do carry it with you.

C: So would you say that Irreversible was true, in fact, even if you don’t . . . ?

A: Yeah, yeah.

C: So where are we? We haven’t finished 33 yet.

A: I think that you do progress with it, but not necessarily in the ways that you’ve described here. You progress in the sense that what you’ve gotten out of the relationship you will take with you, and that’s where it ends, for me.

C: So there is a sense of building on it?

A: Yeah.

C: What about the “offering self freely”—that’s part of the “planning to act” that you were uncomfortable with. One of the things that you said that gave me a sense of “confident progress,” that “in touch with his or her power to create his or her own future,” which I have to rewrite because it’s so awkward, was “I have a problem with work. I love to work, but I don’t love to need to work, and I think that to need to work is just a mental state that we find ourselves in. I will work, I suppose, when the necessity arises, but I won’t work every day because I need to. There’s too much to do.” And that seemed like a different person than the person who was running a restaurant and going to journalism school and doing all those kinds of things, and that was my sense of your sense of being in touch with your power to create the future the way you wanted it.

A: You see, like I said before, what you just quoted off me, that was in me before I met Y. but it was just integrated, it was refined.

C: Well, what I was trying to say was you were in touch with your power to . . . So it wasn’t like it was a new thing, but you were now in touch with that. Does that fit, then, for you, that part about being in touch with your power to create your own future?

A: Oh yes.

C: Okay, so that part’s all right. And the confidence? I said that partly for you because you sounded it, rather than because you said it.

A: It can build confidence, but the thing that I guess I’m balking at is absolutes. It doesn’t necessarily mean that there will be confidence. I mean there’s people I knew within the Chautauqua Society that had no confidence. There was people I met at Dr. A.’s that night, who weren’t exuding a great deal of confidence, and there were some people who looked like they would crumble if you looked at them the wrong way.

C: How about you?
A: There was a confidence, but I think the confidence was there before. I think that all there was in me through my experience was refinement.

C: Okay. Would you say renewed confidence?

A: No. Enhanced, maybe.

C: I'm trying to get a sense of what it is. Some of the things that are in here are not what people have said, but their manner as they talk. It's like, in our interactions some of what I'm saying is what I experience about you rather than something you specifically said that seems to fit. So it's difficult to put words to it in a way that will actually true for your experience as well, of yourself.

A: To move on to number 34, it's the same type of thing. Transformation has had a permanent effect. I don't like permanent effect, but I think that I or whoever would always carry it with them. So I think it has coloured their perception of reality, but I don't think it has, if you want to call that a permanent effect it sounds much more concrete the way you put it down here. It's like, I was once green and now I'm purple. And that's irreversible, you know. But it's enhanced, again.

C: What has it enhanced?

A: Integration. Enhanced focus, you know, throwing out a lot of bullshit. Number 35. Last but not least. "The protégé feels a yearning for the depth of spiritual knowing/connection experienced during the period of the relationship". There's a yearning and there's also a revulsion. Because you go through the period of overload. And then you go back to it, and then you overload again, and you go back to it. And that's the constant foundation-laying and building blocks, foundation, and building blocks. So I think that it has helped you to recognize the yearning that's there. It also helps, or helped me to recognize the revulsion. Not to blame myself for that revulsion, but to recognize it.

C: What's the revulsion about?

A: Just not wanting to deal with it any more. It's like focus, focus, focus, focus, focus. And all of a sudden you wake up in the morning and say, "I don't need this right now".

C: I just want to chop wood and carry water.

A: Exactly! C. and I, in our relationship, we go through periods like that, where we're very focused about our spirituality, where we come from, what we're doing, what we want in life, and then our lives and our past take us to another period, where it's just, we chop wood and carry water. And the thing that I got out of my relationship with Y. is that that's okay. I mean, you will be focused when you have the energy to be focused. And you will live life the way it comes out. You have a certain amount of control over it, but that control comes through awareness, not through some secret that you've learned. It's just awareness to who you are and what exactly is happening.

C: Martin Buber talks about something like that in terms of peak experiences, or
experiences of oneness, and that you can't possibly sustain it, and it wouldn't make sense for you to do so, because you need the peaks and the valleys in order to make sense of your experience.

A: Exactly. And if, I mean, a lot of different religions aim towards this final goal which, you know, nirvana, and great, maybe after all is said and done there will be nirvana, if I've earned it or if I draw the right lot and I get nirvana, great! If not, well, then that's part of the deal. But I don't necessarily think that in our earthly lives we should be striving for nirvana on earth. I mean, we have to chop wood and carry water and we also have to pay recognition to other things, but that comes when it comes. You do what you do because that's where you're at.

C: Is there anything that you feel is really missing. Obviously you can't capture the real essence of something on paper. Is there anything, though, that you felt was really missing in here?

A: I guess, what is missing to me, is a sense of the process being dynamic. And I use the word dynamic to express that it happens because you're ready for it to happen, and it ends because it's ready to end, and what happens to you next happens because it's ready to happen. It isn't like a start, an end, and final result. I went through my period with other things, I went through my period with Y., I'm now into my period with, it's like A. B.'s life, Part B. And you go through these different parts of your life, and it's a very, very dynamic process. It's a building block, and the different difficulties I've expressed with your study is that, to me, it lacks that sense of dynamics, but I think that that is not the fault of you as the researcher, it's the fault of this type of study, that it's not a very dynamic thing. It's a very pragmatic thing where you're trying to define. So that's my only difficulty.

C: My sense of it, in terms of responding to that, is that what makes it appear dynamic, what conveys the dynamic aspects of it, is when I quote what people have said. Because I've found in reading different articles in the literature, that you can read study after study after study and the thing that connects with me right here, is when somebody says, "This is how I feel about my mentor," "this is what it was like," and it's alive, completely alive. And that's the thing I've found with each of these themes, that when I read what people said, that's what makes it alive, that's what makes it, then I recognize things from my own experience, in what people have said.

A: The writing of these themes, and the rewriting, as to people's reactions on them, is fine. I think that that's a sensible way to go about the refinement of the themes. I think the real responses, the real meat of the study, will come out in the interviews, because in the interviews, you're not deleting. It's all there. Every high and low and positive and negative is in there. More so than in the themes.

C: I will be including the interview transcripts in the thesis. And also, when I write the exhaustive description, which is a weaving together of the themes into a picture of the experience, I intend to include examples from the interviews that will bring the themes to life within the description, using the things that people have said that best express those themes. And with revisions for the changes in themes, I'm going to incorporate the themes with examples from each co-researcher in the body of the thesis.
A: I think this part of the work is the part that will breathe the most, as opposed.

C: For me, it's what brings it to life and makes it exciting. So thank you, I really appreciate your input.

A: Well, I appreciate you coming up!
Interview #1 (Case N)

C: What I'd like you to do is to tell me about your relationship with your mentor, focusing first on who this person was, give me a bit of background about how you came to meet them and what was going on in your life at that point, and then let's talk about the person themselves, so I can get a picture of them, what that was like.

N: Okay. We were both, it was about five or six years ago, we were both teachers in the same school district, and I had seen her around and about over the past few years because of our common interest in women's issues. And because she was very active and very vocal and taking part in all sorts of things, so if I ever went to a meeting she was sure to get up and say something and I would really agree with what she was saying and I would be glad that she was saying it. So eventually somebody brought us together, because the district started actively getting women together who felt strongly about women's issues and so we were introduced as a sort of support system for each other. But I was really quite in awe of her at that time and I really felt that I was having a great favour done for me to meet this person. And I think, where I suppose from her perspective she also felt like she was a voice in the wind in that district, and it was really nice to know that there were other people there that supported what she said. So then, as a result of meeting her, she then started to encourage me to get more active and the status of women position came up on the executive, and she encouraged me to run for it, which I did, and then I got more and more involved, and socially we became friends too. So each time an issue would come up she would come to me and say "here's this issue, can you help with this?" or "How do you feel about doing something with this?" or, you know, and I would usually, because she brought it up and encouraged me I would usually take it up and do something with it. And I was encouraged to stand up and do some speaking at meetings and that sort of thing, and she was very good at saying afterwards "Gee, I really think you did a good job, you really spoke clearly and people really respond well to you" and she was very, very good at doing that kind of thing. So she really encouraged me to take more action and to speak out and that sort of thing.

C: Would you say she sought you out each time she saw an opportunity?

N: Yes, I would, yeah. And it was partly because I had that position, that was responsible for, the status of women chairperson was responsible for handling these things, but I think it was also partly because she would seek me out as a supportive person. Because she knew that she would speak up on it but it would be good if more people would speak up, and so she would actively seek me out and encourage me to do that.

C: Would it seem to you that she saw you as somebody who felt the same way as she did about a lot of things and so she could trust you to support her position, strengthen her position?

N: Yes, yeah, that's right, that's exactly right. I think it came quite clear right at the beginning that we felt very similarly about the women's issues and that our beliefs were very similar.

C: You've told me about your contact with her. What I'd like to know is more about what kind of a person she is.
N: Okay, the way I saw her initially, when she was standing up over there on that pedestal, was as this incredibly strong, brave and knowledgeable person. The sort of person that I imagine could be in a situation where people were sort of arguing points and she would always have the information at hand and she wasn't afraid to speak up, and she wasn't afraid to take on these people. All of which things I felt that I didn't have. I had felt I never had the right information and I was always afraid of confronting people or taking on people and arguing, that sort of thing. So she appeared to be very strong, and in many ways she was, I'd say, almost aggressive, and I'm really aware of the difference between aggressiveness and assertiveness, and I think she was quite an aggressive person. And I still think she is an aggressive person, who isn't afraid to jump in with both feet. As I got to know her more I found, of course, that there's a really vulnerable, soft person in there and that when she approached people with her aggressiveness and they came back on an equal standing, just as aggressively, she was quite hurt, she could be very hurt and vulnerable, and it happened a couple of times in arguments, I suppose, or discussions between she and I, that I would respond in as aggressive a manner, and we would both end up in tears. So that I saw, as I got to know her, that in fact this person who stood on a pedestal wasn't just always strong and always knew what she was doing, there were lots of times that I thought that she also jumped into situations where she really didn't know enough about it, and got herself into hot water because of that, and as a result made me resolve to do more about knowing exactly what I was talking about before I went flying into situations. I sort of learned, in a sense, from her mistakes. And also learned that people who look very strong and come on really strongly and aggressively are soft, and they do have their softnesses underneath it, they are vulnerable people.

C: Are you saying then, that you learned something from her which you then generalized to other people like her in that way, people who are strong and aggressive?

N: Yes, yeah. Sort of to life experiences, over and over again as I was growing up, I would see people up there who were older or better or could do something I would like to be able to do and then when I got there and was able to do it discovered, well, this isn't that hard. So that person wasn't really that great of a person, perhaps, after all. I don't know what that was, and I would progress on. Yeah, so I've got to the point now where I see people who seem almost intimidatingly strong and aggressive and knowing what they're doing, I know that they don't. There's a lot of show going on here. That's okay, I can accept that now, and in myself, too.

C: It sounds like what you're saying is that you recognize a series of occasions in your life when you've identified a person that you would like to be like, doing something you would like to be doing and really admired that person and thought that that perhaps was something you weren't capable of, and yet you aspired to it, moved into that position, or something similar to it, and found that it was possible and, in fact, not that hard. So you could, in fact, be like that person.

N: Yes. Yeah, yeah.

C: You admired so much. Is that correct?

N: That's exactly it, yeah. And in a sense, once I got to that position, it's almost like I would put it down because I was able to achieve it. This isn't so hot shit any
more, there must be something better. So I would keep sort of moving up the ladder. I think I've got to a point now where I can see that I'm doing that and I no longer put it down, as I get to it I try and realize that it is an achievement, both for me and for the person that was there ahead of me.

C: Since you've identified that there have been other people that you've also admired and wanted to imitate and be like, could you tell me how your mentor stands out as different than those other people?

N: Possibly partly because she was almost specifically defined as a mentor. I don't know whether she saw herself as a mentor to me but I think the difference perhaps with her was that she was actively, as we said before, she was actively saying to me "Here, N., why don't you try this? I know you can do it, give it a shot, and here's some information to help you with it" or "Gee, will you go and do this speech? Here, because I can't do it" or "I know you can do it," so she was actively helping me and encouraging me and pushing me along.

C: Could you remember some specific examples of situations like that?

N: Yes, I can. Hang on.

C: It sort of helps bring the person to life.

N: Oh that's right. She was at a different school from I, and we were fighting at that point, we were fighting a homecoming queen contest and she was arguing with the principal, and actually, for her, this had gone on for several years, and she said as the status of women chairperson would I go and support her and talk to him about the B.C.T.F. regulations and what we, so I was really scared to do that but, "Sure, of course I would," you know, I wasn't going to let her down, so I went with her and we did, and we both talked to him, and at one point, it was the first time I had ever done anything like that, and at one point I almost succeeded in shutting the whole conversation down because it seemed really clear to me that he wasn't going to move and we weren't going to move and so I sort of said, "Well, nothing's happening here" and then, somehow, I think I got it out of the rut and suggested some sort of a compromise, which he accepted and so it really moved well from there. She was with me at that time, she had asked me to go in with her to support her, and so that was one example. And then afterwards she really said "That was really great." She was really pleased. She thanked me and that sort of thing.

C: Would you say, then, that in that situation she asked you to come to support her, and what actually happened in the situation was that it almost, you saved it, at one point, from perhaps dead-ending?

N: Yeah

C: And that you were, in fact, able to play a role that she had not been able to at that point?

N: Yeah, I guess that's true. I mean, I was the one that almost dead-ended it myself, but I mean, she had dealt with this person before and she had actually got some
movement with them before, and then I don't know what had happened, she had gone away for a year and then come back, or something like that, sort of gone back to where it had started, and I guess having the additional person there saying the same things all over again helped give it a shove again in the right direction.

C: What you're describing sounds almost like, in that situation, a partnership, where you both had strengths?

N: Yeah. She regarded me as a partner. I wasn't aware, I didn't know what I was going to do, particularly, and I didn't know that this was going to happen, so I was sort of pleasantly surprised by my ability to pull it out of that hole. So I still regarded her as certainly a lot better than me at these sorts of things, and certainly having a lot more experience than me. But I guess she was regarding me at that point as a support, yeah.

C: Could you tell me a bit more about the specific things that she did that you see as her acting as a mentor? Some examples of that.

N: Okay, there was another time when we went to a horrific meeting, and this time we were fighting the May Queen contest which goes on in X area with elementary school children, and there was this big public meeting about it and people were really irate in X area, there was a very strong group of citizens who feel that the May Queen is a tradition and they couldn't understand what we were talking about, the problems with it. And we went to this public meeting, and I wasn't going to speak at that meeting, there was no way I was going to speak, it was like going into a bear-pit, it was amazing! And L. got up and spoke at the meeting and she was booed and hissed and people shrieked at her, it was incredible. And so I got really angry and got up and started speaking myself and in fact I got up twice and did that. And then, after the meeting, she spoke to me specifically and said "You really spoke well, I really like what you said and you really handled it well. It was clear and . . ." That kind of thing, a lot. She would contact me after I had done something and say "I really like what you did, and this is how you did it" and that was really good.

C: How did that make you feel?

N: It really felt nice, because, sometimes it's really, you know, people will do these sorts of things and you do it in a vacuum, nobody says "Yeah, you did a good job," or "no you didn't do a good job" or if you do do a good job I think people assume that you know it, like you seem to be so strong and you put across this real strong, sure exterior, so I think people just assume that you know it, and so you don't get a lot of feedback. She was very good at that, and in fact, she started, we had quite a little network, there was a whole group of us that was doing this and we all did that a lot with each other, and I think she made us aware that that was an important thing to do. There was another time when there was something that was published in the district newsletter that we really objected to, and we all said "Well, this is just, God, this is horrible, this picture of this woman" and we mulled over it and I wasn't going to do anything about it, I was just going to leave it, and I didn't think it was worth trying to do anything about it, and then she finally said "You know, it just makes my gut tight inside, it makes me feel sick, I've gotta do something about this" and I picked up on that and said "Yeah, you're right" I could start picking up on this, that all this
stuff is going on in my gut and why don't I do something about it? So I did, I took
that on and got people to write letters and I spoke to the person who'd drawn the
picture and all of those things. So I guess that was another instance where she really
encouraged me to do it. But there was never, until toward the end, I guess, maybe,
there was never "I really think you should do this, and if you don't do it, you're an
awful, rotten person." There was an understanding that these were really hard things to
do and that if I didn't feel like doing it then that was acceptable.

C: Would you say, then, that she kind of invited you to do things, but didn't penalize
you or make you feel badly if you didn't?

N: Yeah, yeah, at the beginning, for sure.

C: Were there times when you did actually say "No, I won't"?

N: I can't remember doing that. Toward the end, what happened was, because I
learned from her to go with my own gut feelings and respond to my own instincts on
things and so I was beginning to make decisions and do things that disagreed with her
way of doing things, so it was that typical sort of situation where the goal is the same
but how you get there we disagreed on. And then what would happen was, it wasn't
that I wasn't doing something, it was that I was doing it differently, and she would very
clearly voice her disagreement with me, and we would get into some pretty awful fights
around that time. And it was after that that we sort of stopped.

C: What led up to that parting of the ways, then? What made the difference?

N: I think the difference was that I saw myself, well no, I sort of moved away, I
began to see things that I felt she was doing poorly, and so I would do them
differently, and we would disagree. And in her manner these would become incredible
sort of knock down, drag 'em out fights, which I really hadn't had a lot of experience
with before and would leave me absolutely wasted, and I know they left her wasted too.
And it was just becoming too damn uncomfortable. We knew each other socially,
personally, as well, and so personal relationships and situations were getting involved too,
and it just, at that point, I decided, she sort of said every time she saw me she just
felt awful and I felt that I felt awful too, so we just haven't contacted each other any
more.

C: How long did the relationship last?

N: I'd say two to three years, maybe three years.

C: How would you describe her, just as a person? What kind of person is she?

N: She is strong, in many ways, she's very aggressive. She's very committed once she
sees a cause or sees an injustice or something like that. She can't, I mean, she just is
in there, like a dirty shirt, she can't stay away, and she's really committed and she's
really hardworking. And she's also really one of these incredibly energetic, almost
hyperactive people. I mean, she goes, goes, goes, goes, goes. All the time. And she
works, works, works, works, and I think really isn't that happy if she hasn't got thirteen
things on the burners at the same time. She's an achiever, she's always moving ahead,
she's always doing new things, she's always learning new things, she's always, but there's still that vulnerability, that real sensitivity in her too.

C: Is that what caused the fights between the two of you? Was that the vulnerability?

N: No, I think what caused the fights between the two of us was both of our strongheadedness.

C: I'm getting a picture of your starting out in her area, as it were, with not that much confidence, and being encouraged and invited to do things and so on, and then gradually learning how to do those things to the degree that you could look at her and criticize some of the things she was doing, based on what you've done, your own experience and so on, the fact that you're a different person. And that because you eventually became much more of a partner, and side-by-side to her, eventually the fact that you were both aggressive, and vulnerable, led to this parting of the ways. Would you say that was accurate?

N: Yeah, I guess so. I never thought about the vulnerability being the problem. I mean, I could see that we were both getting desperately hurt, because we were vulnerable, I suppose, but the greatest problem seemed to be that we were both so incredibly strong-headed and strong-willed. And that's part of her strength and I suppose would be a part of my strength too, is that we know what we want, and we know what we're going to do and we make our own decisions and that's it. But then, that's not very flexible, so somebody comes along and says "Well, maybe you could try it a different way" we’re not very good at that! So I think that's mostly what led to the parting.

C: So at times when you did actually have different ideas about how to do something there was very little give and take between the two of you?

N: Yeah, very little.

C: Much more of a conflict, would you say?

N: Yeah, yeah.

C: Of the three years that she was your mentor, how much of the time was this difficult, getting more and more conflictual, period, and how much of that time would you say was a time when your relationship was somewhat different than that?

N: I guess the last year was really pretty bad, well it really was up and down, up and down, up and down. The first two years were pretty good.

C: What was it like earlier on? How did you feel being around her and working with her?

N: Oh, I really liked being around her. I felt really important and really energized and excited and I was really quite infatuated with her at first. It was really neat. And then I invited her to a couple of social events and she invited me to her house and I was really flattered to be involved in her social circle and that sort of thing. It was
really, it was neat.

C: So early on it was very much a being invited as an equal?

N: Yeah, well when I was invited as an equal I was really flattered. I didn't consider myself an equal, but when I was . . .

C: You felt privileged?

N: Yeah, I felt really privileged, oh yeah. And there was a real sense of strength, too, because when we would all, we would always meet at the meetings that something might be coming up at, so we would all go and we'd all be together and she'd be there and I always felt strong when she was there.

C: So it was really very, very rewarding? It sounds like, let me summarize and see if I've got it right, that her inviting you as an equal made you feel very privileged, and working with her was pleasurable and that there was some sense of, I'm not sure how to describe it, a connection or a bond?

N: Oh there was definitely a bond. Yeah, yeah.

C: Could you say more about that?

N: I don't know. It's sort of like the sense of knowing that somebody else is there that feels the same way as I do and it's energizing, it's strengthening and it's a good, warm, solid feeling.

C: Where do you feel it? Could you say something like where in your body you feel that feeling, when you feel it?

N: Probably right in my gut area. I never really thought about that very hard.

C: As you think about that, can you describe it a bit more, that connection?

N: The feeling in my gut is almost a bit of a vulnerable feeling, too. Because I know often when I get that feeling in my gut in different situations it's when I'm involved, I'm really into that relationship or situation that's happening, and I often start to shake at the same time, and I think that's got to do with a sort of a vulnerability or maybe a bit of fear that, I think that maybe it, that maybe I'll do something stupid and the person will think I'm stupid or I'll somehow break this bond, or something.

C: Would you say, then, that this relationship was very, very important to you in a sense that you really wanted to have the relationship and it was important to you to do the right thing?

N: Yes it was extremely important to me at the beginning. Yeah.

C: So for some reason that bond was really important to you, making it work.

N: Yeah.
C: At what point in this relationship did you have a feeling that this was a mentor for you, even if you didn't use that particular word? That this was a very special relationship?

N: I don't know. I'm not even sure that at the time I thought about her as a mentor. I suppose I would have become aware of the intensity of the relationship, perhaps, and that it was specific to me and it wasn't that she was just helping me along with ten other women in the district that she was helping out too. I believe there was a time, I can't quite remember when in the relationship this was, but it would have been a time when she started, perhaps, talking about some of her own personal uncertainties that were happening in her personal life or, yeah, I think painful events, perhaps, that happened to her, but she was actually talking to me about that sort of thing. I think that was probably when I began to get a sense that maybe I was a little bit more special than some of the other people.

C: It sounds from what you're saying, as though the reason that you felt that you were being treated as special, that this relationship was something unique, was because she was willing to be more vulnerable with you?

N: Um-hm, um-hm. Yeah, she was certainly opening herself to me, yeah.

C: I'm looking for an expanded understanding of the things that she did with you and for you, even to you! If that's appropriate, that, as we look back now and we say "this is a mentoring relationship" would define it as such, make it special. Make it stand out for you.

N: I can tell you more examples of times when she encouraged me to take a higher, or a more important, or I don't know what, an office or position and supported me in doing that, and there were times when we might both be involved on the same committee but for different, mm, I might be representing the school district and she would be representing the B.C.T.F., or something like that, so I had expected her to speak up and talk about stuff that was going in X area with me, or for me, and she didn't do that, she allowed me to do it myself, she just sort of stayed out completely which, you know, I thought it was kind of neat. I thought about it after, it wouldn't have bothered me, I expected her to participate, but it worked the other way too.

C: Would you say, then, that one of the things that she did was leave you to do things on your own, so that you had a sense that you could?

N: Yeah, yeah. Very much so, and I guess, this is interesting because she would always, she seemed to be really open to and accepting to me doing things in my way, and yet that was what became the problem at the end. But at the same time she would always say "Well I don't agree with that," you know, this, this and this, but she wouldn't say that, she wouldn't say that because she didn't agree with it, that I should have done it differently. Though I began to get more of that kind of a feeling out of it, I guess. I don't know what changes that, maybe as I began resisting more, and didn't change or didn't go along with what she suggested, I don't know. It was just that she clearly had so much more experience than I and had so much more knowledge in the area than I, and could always tell me those things, she could always say "Go to this reference" or "I can give you this piece of information to use in this" and "I'll
help you write up those things for the contract" and "this is how it worked when I was on the negotiating team" and so she was always giving me the benefit of her own experience, as well as encouraging me to do it myself. Saying "Why don't you run for this position, you can do it for sure" and that sort of thing.

C: You've described, I would say, examples of ways that you changed, that you grew as a result of this relationship and the things that you were able to do that you hadn't thought you could earlier on, and I wondered if we could elaborate on that a bit more, in terms of, how did this relationship change you?

N: Well, it certainly made me feel a lot more confident, in areas that I hadn't felt confident before. In getting up and speaking in a crowd, in making presentations and dealing with school boards and that sort of thing, or people who were normally intimidating. In many instances it made me much more aware of the kind of dynamics that might have been going on in some relationships, that I would have maybe glossed over before, or not seen that way before, and it made me aware of different styles of presenting things, and different ways of saying things and the importance of being prepared and that sort of thing as well. Now those are probably ways where we began to part, because as I became more confident with what I was doing, and I was getting good feedback from all sorts of people, not just her, and then I would sometimes get feedback like "You know, when you say it it makes so much sense and it seems really good and I feel good about it, I'm not sure about it when this other person says it." And that validates sometimes my feeling that maybe there are different ways of saying things, there are different ways of doing things that get across better, so I guess I began to see things that I regarded as failures in her, whatever it was and as I began to do things differently, then that was when we, the ways were parting. So the question was how did I change? I guess I changed in my own confidence, I changed in my own ability and willingness to take on things that were really scary and hard and also out of that developed an ability to really make my own decisions as to how to do things.

C: So how would describe the way you were, before the relationship began?

N: Much less outspoken, though I was still outspoken, but much less outspoken, much less able to handle debates or discussions, to take on differing opinions and views, much less likely to stand up and say those sorts of things. So sort of a smouldering, chugging along there with all the stuff going on inside me about, you know, "God, this really bugs me and I know it's wrong but I don't know how to say it and when I get into an argument with this other teacher I just get crazy and I start getting upset and it doesn't work and . . ." to coming around and really getting a handle on that kind of thing and being able to handle it better.

C: Are you saying, then, that you had a lot of feelings and reactions to things in your environment previous to the relationship that you weren't able to be effective about?

N: I wasn't, that's right, yeah, yeah. And I saw her being really effective, and I saw her doing something about it, and I really admired that, and, yeah. And so, where, at that point, she was doing it and that was fine, I was prepared to let that happen, and then it occurred to me, as she started to bring me around that, well I could do it too.

C: And so, at first you did a lot of things, perhaps, like her, in the way that she
would do them?

N: Yeah, yeah.

C: And then what it sounds like is that gradually, would you say you became more your own person, more able to

N: My own person, yeah, yeah.

C: To choose directions whether or not she approved?

N: Yeah, I guess I refined the ways that I went about things, yeah.

C: When we talked on the phone briefly, I remember you saying something about how this relationship changed your view of the world, or something to that effect, and I was wondering if you could say more about that?

N: I guess that has to do with what we talked about before, with recognizing that people who seem to have a lot of power and status and are very intimidating are vulnerable too, I think that’s part of how my view of the world changed. I guess also that it really got me going much more deeply into the whole status of women stuff, and the feminist issues and I began to see, I mean I was already well on my way, but I certainly began to see a lot more of what was going on out there than I had before. So I guess, in a sense, politically it sort of extreme-ized my views.

C: What I'm wanting to understand is, or clarify, is how this relationship is really different, what makes it unique, from other relationships that you've had, other role models, other mentors?

N: Its intensity, I suppose, for one, but again I think, as I said before, the actual, the clear activity of her seeking me out and encouraging me and suggesting that I take this on, and encouraging me and giving me feedback and that sort of thing.

C: Would you say, then, that there was something about her almost choosing you to be her protégé, in a sense, that makes the relationship unique? That you hadn't experienced that being special, having a relationship special in that way before?

N: Yeah, I guess, yeah, with somebody that I felt was that important, and so, yeah, yeah. That's true.

C: Also you say that one of the other things that made it special was the intensity. You've talked about a lot of conflict toward the end, and how intense that was, could you talk about intensity earlier on, and what that was like?

N: I think the intensity was in that we always, and I took this cue from her, again, very clearly spoke our minds. Like nothing was a secret. I mean, if there was something that was disturbing me or bothering me or questioning, and vice versa, we would talk about it, and if that had to do with the way the other person had done something, or acted, or whatever, we would say it. And for me that's really a very intense experience, because I think that in any relationship there's gotta be times when
you just let things gloss over, you can't, well I don't know, it's like operating at a high emotional level at all times, and whenever I was around her it was like that. It was a really high emotional operation at all times. So that's how the intensity, that's how I saw the intensity. I guess it comes out very clearly in the conflicts because they were really, but it was also in that everything that you said, or move that you made was always up for scrutiny and the possibility of some sort of either negative or positive feedback on it was always there.

C: And she would give you both?

N: Mm, Um-hm. I remember one time, we had talked on the phone about something, something I had said upset her, and I felt that I had said it in passing or I didn't think it was that strong of a thing to say, and the next thing I knew she had zipped, this was in the morning before school, she had zipped over to my school and had waited for me while I was in a counselling session, she waited for me, and then came in and talked to me about it. Said "You said this, this really upsets me, I don't understand why you said that" That sort of thing happened a lot. Often we'd talk on the phone, and then she'd call back half an hour later and say "Well, you know, I really feel shitty." So I guess it was really intense that way.

C: It sounds like a relationship in which she had a lot of investment in, would you say, resolving everything, like keeping the lines of communication clear between the two of you in a very deep . . .?

N: Yeah, yeah. Yeah, I think she ran, runs all her relationships that way and that was partly it, yeah.

C: Was that new for you?

N: I mean even the high level of, I mean the kind of arguments we had were really incredibly new for me, I was quite amazed that I would get involved in these things, and yet, that's not really fair, I mean that's like saying it was all her doing, I mean, I was involved in the arguments, and I certainly got in there myself, so it had to have come from me somewhere, it was in me to do that, but most unusual in my life, I mean, I hardly ever get involved in arguments like that. I mean, I don't, get involved in arguments like that with other people, that I can think of.

C: Could you give me an example of thing you would argue about?

N: Yeah, one time we were running a bunch of network dinners. That was the big thing then, the networking. And we were going to call it Z's network dinners, and then one of the guys came along, a man, came along and said "Well, you know, I think that's really good, I'm really looking forward to coming to hear the speaker at this dinner" and this and this and this, and I think at that point I hadn't thought about it very clearly and I sort of said "Oh, yeah, yeah" so I sort of went along with it. So then he went and spoke to this woman and the next thing I know she was calling me up and saying "Hey, this guy said that he's coming to the dinner, and I thought that we were going to, I think that it's really important" no, she didn't say "I thought we were going to" she said "I think that it's really important" or "I just wanted to let you know that we've passed this resolution at the B.C.T.F. and I think it's really important
that these dinners be for women only." And then it was at that point that I said, "gee, sometimes I feel like I'm being spied on! This guy talks to me, and then he runs to you and tells you all the time" and that was the time when she came. We hung up and went to class, or whatever it was, and then that was the time when she came to the school and we thrashed it out then. And I find that really intense because she said "Well, what do you mean, 'all the time', what do you mean, by that, I don't understand what you mean, what other instances has this ever happened in, why do you get that impression?" So I searched "Why did I say that 'all the time'? I don't know why." There was another time that I thought that had happened, and then, you know, it's really a hard thing to do, that, it's like defending myself, like I had attacked her personally.

C: Would you say, then, that situations like that forced you to look inside of yourself and examine very closely some of the things you said and did, in a way that, perhaps, you might not have otherwise?

N: Um-hm. Yes, it did, it made me think about all sorts of philosophical things, like how you run friendships and what things you say to people and then, if you're not prepared to say, "Well, so-and-so said this and so-and-so said this and so-and-so said this," then is it reasonable to bring that up in a conversation? To say "well all these people have told me." And it made me look at where I would get these impressions, I suppose, and how I was using them. Yeah, I think, certainly after the final break, the final big argument, she said a lot of things that were really quite, very direct and that really made me think a lot about myself for several weeks, months, years, and she was right, in some of them. So yeah, it did, a lot of the time.

C: Would you say that the kinds of things that she would come back to you with were because she had very deep insight into people, or just her natural style, or where would that come from?

N: Okay, my perception of that, and it may not be fair, I almost feel like I'm not giving her a chance to defend herself, which she would demand, of course, my perception was, no, most of the things that she came back with were things like that kind that I said "Why did you say that to me? What do you mean?" when I had maybe made, I guess, some sort of an intimation about her, as a person, that she would start defending like fury, or trying to find out where that came from and why, and how do I back that intimation up. So I'd say more of it came because of that. In her own self-defence, in a sense, I think.

C: Perhaps a need to, or desire to get everything really crystal clear in your relationship, would you say that?

N: I guess so, yeah. Yeah, I guess, yeah, that was probably it.

C: Is there something I'm missing there?

N: Yeah, it was more, I suppose, I mean that was partly it, because I'd think "Well, you know, she could have gone off! I wouldn't even have thought about it any more, and she could have gone off with that question in her mind and it could have sat in her mind if she hadn't said anything to me and it could have affected the relationship,
so it certainly, yeah, it had the effect of clearing the channels, but it was more, what was I saying, her motivation for coming, it did clear the airways but it was somehow more of a self-defensive kind of a behaviour, I think.

C: Perhaps wanting you to not misinterpret her, or not?

N: Yes. That's good, yeah that's true! And yet my perception of that was wanting to make sure I saw her in a way that she wanted me to see her, and that perhaps if I had a perception of her that she didn't like she was almost actively going about changing that, or fighting it.

C: I see. And yet the effect of that, it sounds like to me, was for you to have to examine very closely what you thought, what you felt, and what you did and said.

N: Yeah, yeah. Because I had to be really careful about what I said. Because I never knew when she was going to leap at me and say "That's not true, why do you say that? What do you base that on? What do you mean?"

C: Is there some way in which that experience has affected how you are in life generally, as a result?

N: Well it has a lot to do with, I don't know with personal relationships, I guess so, it has a lot to do with being sure of what I'm saying, and backing myself up and really being clear in what I'm saying. And I think, yeah, also with personal relationships it probably has, I mean I've, over maybe twenty years I've been working at not blurring out things without thinking about them first, because I get myself into trouble, and so it had a lot to do with that too, I guess.

C: I'd like to go back to the beginning of the relationship and get a sense of what you were like right at the beginning, or just before the relationship, what your situation was at that time. I know you've talked about it briefly. I want to get a sense of how you got into it, why you got into it, that kind of thing?

N: Well, as I said, I guess I was sitting around being a teacher and I had started taking the counselling program at that point, I remember. So I guess that says I'm always doing new things, looking for new things, reaching out. I'd always had some sort of political involvement, because I had married a man who was very political and then I had left him, and as a result of that relationship I had started on the status of women sort of things. And so right around that time I did my major paper for the Master's and I did it on battered women in transition houses, so I was really getting into women's politics and stuff at that point. So then this May Queen contest would come up every year in school and I'd natter about it in the staff room but it wouldn't go any further, and then this woman came into the staff room and said "We're doing a survey this year and we want to find out how much time is actually taken up by these classes practising for these stupid bloody dances," I shouldn't say that but, and I was there thinking "Oh wow, this is great!" and I was really pleased but I didn't say anything to her at the time, but those are, so I was boiling, you know, I was chugging along at that level, learning more stuff about politics and women's issues and, as I said, always looking for new things to do and new ways to get involved. So when it just came by, and I met another teacher that said, oh yes she knew this person and that we
were looking for more people who would be politically active in the association, and who would be supportive of each other, and so then when I was introduced to her I was just ripe. Just ready.

C: Let me just summarize and see if I've got this right. You had come out of your marriage and moved from that, or as a result of that move, to looking more actively at women's issues. You had just completed your major paper, which also focused you on women's issues. The time of year was the May Queen, which is something that bugged you every year, and then right at that time L. appeared and

N: Yeah. Well, she was around. Yeah. It actually wasn't right at that time but there were always these issues coming up, you know, every year about different things. I mean, there was status of women stuff going into the contract, and there were contract negotiations going on, so there would be meetings about that too, about maternity leave and that sort of thing, so

C: So at that particular time, you were saying that all these things had been happening in the recent past and you said you were ripe.

N: Yeah, I was just sort of ready, yeah, I was ready to grab something, to move ahead with it.

C: So in a sense would you say she appeared at a good time for you?

N: Yeah, yeah

C: In terms of getting you involved, this being the thing to jump into?

N: Yeah, the timing was really right, it's true.

C: I would like to know as much as you can tell me about how she actively tried to change you. It sounds like she did. If you could give me some examples of things you would say were her wanting to change you from how you were in the beginning.

N: Yeah, okay, I guess so. One sort of rebels against saying she was actively trying to change me, I don't know whether

C: Is that wrong, is that not how you would put it then?

N: Well, no, but she certainly did actively, I mean, there were things that she said that opened my eyes so, that I didn't see before. A situation where, in a power situation with a male principal or something, with a female teacher, where there was some sort of a conversation going on that I would have regarded as harmless, or maybe the guy was being nice or helpful or something like that. She would say, "Actually, it looks to me like he was saying" . . . he didn't trust her or he was taking her power away or he was just subverting her, or something like that, and I wouldn't have thought of that, and when she'd say that I'd say "Oh yeah, I hadn't really thought of that, that's true". So she really opened my eyes to a lot of those sorts of things and in a sense I guess that changed me because I would become much more sensitive to that sort of an issue. I guess, I mean the one example that I talked about, with these network dinners was an
example, partly because I was really waffling on that, I didn't know which way to go on that, whether to allow men to attend or what to do with that, and I would go to one school and I'd get into a big argument with somebody and then I'd go to another school and they'd argue the other side and I didn't know what to do. And there were women who were refusing to attend because men weren't allowed to come, and there were women who were refusing to attend if men were allowed to come, and there were men who I really liked who were really good, strong feminists, I mean, really good gentle men and feminists and strong, who would have liked to have participated, who felt hurt by the fact that they weren't, you know, I was really, and so when that whole issue came up. And she really felt so strongly about it, I think, at that point, I went her way, just simply to avoid that particular argument, or just, because I hadn't made my own decision, I didn't know how to deal with it, I just went that way, so in a sense I guess I haven't resolved that. Well, I think I have, but more of a, you know, it was difficult to tell at the time whether I was making my own decision or I was making her decision at that point.

C: So in that situation you had been waffling and uncertain and you

N: Yeah, yeah. She'd often push me over the brink when I wasn't certain that I wanted to go in that direction. The other one was that example of doing something about that cartoon that was drawn in that paper. I was uncertain about going after that one, I wasn't sure if it would achieve anything or not and she said "No, I think we've gotta do something about it," so I did.

C: You say she pushed you over the brink sometimes, at times when you weren't sure that you wanted to act. My sense is that that is something that changed later on, that you wouldn't always go in the direction that she wanted to go?

N: Um-hm. I stopped doing that. That's exactly right, yeah.

C: What were you doing instead of that? Allowing her to push you.

N: I was saying "No," I'm trying to think of an example, I would have said "No, I don't feel comfortable doing this, I haven't made up my mind," "I don't want to do this" or something like that.

C: And you would do something different?

N: Yes, I would do something different. Yes, in fact I can think of a very clear example, because it was right toward the end, and it was in making a presentation to the board on the bloody May Queen issue again. This was about two years later, and it was the way I wanted to write the speech and give it, and at that point I had decided I was going to write it my way, and give it my way, and actually what happened was, she had volunteered to help out with writing it and I said this, "You know, if I'm going to present it I'm going to have to make sure I'm comfortable with it" and so that she said "Well" she was hurt by that and didn't want to participate, but she did bring me over some information that I could put in it, which I ended up not using. I didn't know right up until the end whether she might not get up and say her own part of that, after I had finished, or not, I think there was some tendency on her part wanting to, but she didn't. So that would be an example, and you know, by
saying I have to be really sure that I’m going to say what I want to say if I’m going to be presenting this, that hurt her, she was really hurt and she sort of withdrew from me. That would be an example.

C: So in the example that you’re citing she didn’t stand up and say something that was . . .?

N: No, she didn’t in the end, but I really had the impression that there was a . . . about a last minute decision. And afterwards she was really supportive, she said "You know, you did a good job" and that sort of thing, so.

C: What you’re describing sounds somewhat like some willingness on her part to give you that independence of action and thought, that you had learned from her, or through the association with her. Would you say that that’s true?

N: Yeah, I guess that’s true, except when I said, I don’t know. I think that was true, I think that maybe there was, each time I didn’t go along with her or I did do something differently from what she felt, she would really let me know that she was hurt by that, somehow hurt. And in a sense that’s a pressure to conform, which I didn’t, at the end.

C: Would you say that there was a conflict, then, for you, between doing what she would like you to do and felt was right, and what you felt was right? And doing what you felt was right would imply hurting her in some way?

N: Yes.

C: So you must have been torn, on many of those occasions later on?

N: Yeah, it was, I mean, those conflicts were awful, it was really hard.

C: So in many ways, would you say that the cost for you, or the cost for the relationship, of your becoming independent and clearer about what you wanted to do was that partnership, that intimacy that you had earlier?

N: Yes. And yet, it’s what she taught me, I mean, because that’s who she is, she’s a person that thinks and acts independently. And isn’t pushed by other people no matter how close she is to them. And I learned the lessons well, in a sense.

C: You’ve talked about her becoming vulnerable, in a sense, by sharing with you some of her personal difficulties and struggles. Could you say something about your being vulnerable in the relationship with her? If you were and how you were.

N: I guess my vulnerability, from my perspective, would have been in not being sure, in not knowing, in not seeing some of the things that she saw, and being afraid and nervous about saying the wrong thing or something, I guess that was . . .

C: Would you say you let her see that side of yourself in the beginning?

N: Yeah. I don’t have a feeling of my letting that out, I mean, I think that sort of
stuff shows in me all the time, it's not a question of whether I let it out or not, well I suppose it is, though, that's not true, yeah, with some people I certainly wouldn't let it show. So yeah, I would let that out.

C: So you let her see that?

N: Yeah.

C: Did how she acted towards you change over time? You've talked about how you changed, for sure, but did she change?

N: I suspect that over time she became a little more demanding and perhaps a little more, no, maybe not so demanding or, more outspoken with her disagreements, 'cause I saw her with other people who you might regard as not quite as advanced politically as we had been, and she would let them get away with all sorts of things, you know, that they said and not go, and be really friendly and supportive to them, and I suspect that in the beginning she was, though I wasn't necessarily aware of it, that she was probably like that with me, that she was careful about what she said to me and how she said it and then as time went on she would be more and more outspoken about disagreements or picking me up on things that I said, that sort of thing.

C: So would you say that in the beginning she cultivated you? She built a relationship with you?

N: Yeah. I wasn't really aware of that happening. But my guess is that that happened, because of seeing her with other people and other relationships, because it's just the way our relationship went. I mean, I think if she had come with some of the feedback, the strong kind of feedback to me that she had toward the end of the relationship, at the beginning, I would have been totally defeated, I would have been deflated and knocked out and that would have been it. So, yeah.

C: So in some senses, you could look back and see her developing a relationship with you consciously and then becoming more and more challenging in various ways as time went on, as the relationship could take it?

N: Yeah. Yeah. Now I don't know that I specifically brought that change about in her, because I saw that with other people too, so I don't know whether that was as a result of our relationship or not.

C: But certainly in her role as mentor?

N: Yeah

C: It sounds like something she was doing?

N: Yeah, yeah, yeah.

C: Okay. What I'd like to know are some more summary kinds of things. Overall, how did you experience this relationship? What was special about it? What was different than all other relationships that you've had?
N: Its intensity, the learning and the growth that I got out of it was quite phenomenal, so I think when I look back, I'm glad that I went through the relationship, I certainly am a little shy of opening it again, which I'm sure it would be possible to do but I'm not prepared to do it, and she hasn't tried. But in general I think it was an incredibly growth-provoking relationship.

C: As you look back at your life over, say, the last ten years or so, what would you say about that relationship, what makes it stand out? How would you describe it in the context of your adult life generally?

N: Well, I guess, again, its intensity, the way we dealt with every little thing and everything was so surface and brought out and hashed over and, yeah, and I think in a sense also, perhaps, its suddenness, like it really started fast, and really got going really fast, and really got into it fast. And the fights and stuff that we had were totally different from all of my other adult relationships.

C: In what way?

N: I don't fight with people like that. I don't even fight with Y like that! And I live with him, for God's sake! It just, it was so harsh, it was so cruel, they'd really hit me, they were really, hard, nasty fights. They were so personal. That was my, yeah, and I did a lot of time thinking about that. You're going to have a debate with a person about an issue and you could say "Well, I think this, this and this" and you talk about the issue, and they say "Well, I think this, this and this," well and then you turn around and say "Well, I think you're a stupid idiot for thinking that" then it becomes really personal, or you start saying things "But, you always do this because you're like that" or "You can't handle your relationships" or, I don't know, when you start saying things like that to people and attacking them personally, that's when it gets nasty, and I think that that was what some of our arguments were about.

C: This was something that you both did when you argued, you got very personal?

N: Yeah, yeah. Um-hm, yeah.

C: And hurtful?

N: Really attacking and going for each other, yeah.

C: Earlier you talked about difficulties that you'd had where she was really pushing you to justify things that you had to say. Now it sounds like there's a lot more that was going on that was much more just vicious, just cruel?

N: Well, it was the way it was done that was really harsh, she was really aggressive. I don't think we got to the point where we were calling each other names just because we were fed up or being cruel.

C: You did use the word "cruel" earlier.

N: I thought they were cruel, yeah, because it hurt so much, I mean, we both came
out of it just, you know, physically. But I mean, I know she runs a lot of her relationships like that, I don't know how she survives, I'd be dead! And that's part of her whole energy and getting into things so actively and energetically and wholeheartedly. It was like, well, "Why did you say that? How do you back yourself up on that?" I mean, it was really tough stuff, and I think that was what was so tough about it.

C: So it was very tough, it was very intense, sometimes it was personal and insulting, and you gave back what you got, pretty much?

N: Yeah, yeah. To a great extent.

C: You talk about the intensity of a lot of the negative things that went on in the relationship and I don't remember if we talked or not about intensity in a positive sense too?

N: Yeah, you asked me that, and it was hard for me to get a handle on it. I think, well, I mean just even somebody calling me up and saying "I really liked what you did" and "well done," and "it sounded really good," and "Congratulations," I mean, that's a fairly, that's a really intense sort of a thing to do, I think. So it was intense that way too. Yeah.

C: Were there occasions when you questioned whether this person was the right person for you to be having this kind of a relationship with? This mentor kind of relationship?

N: Well, yes, and that was when, I guess, things became problematic. Toward the end that's precisely what I was doing, I was questioning whether I felt I could trust her leadership any more. Because I just often didn't agree with it. And I think that was what was happening at the end.

C: So would you say as you gained your independence and your own ideas about how to do things, you started to question?

N: Yeah, yeah.

C: When we originally talked about doing this interview and becoming co-researchers, we talked about the fact that I was looking at relationships with mentors in which a transformation had taken place in the protégé. What makes you realize that that's what happened to you? That a transformation had taken place?

N: Just because of all the activities and the things that I undertook during and after that time. And the fact that I've continued to undertake all sorts of different kinds of active roles in organizations since that time.

C: So a lot of what was different in you has to do with the things that you do, that you did not do before?

N: Yeah, yeah. I mean I see myself acting out my differences. I'm sure it has to do with my feeling that I have some kind of competence to go and even approach a doctoral program. I hadn't even thought of that. But it has to do with my
approaching and handling things that seemed totally unapproachable before. So I think that’s, it has a lot to do with my continued action in politics in the women’s movement, and in just politics in general.

C: Would you say that that relationship was kind of stepping through the door into that field, which is something that’s been important to you ever since then?

N: Yeah. Stepping through the door into that field in my own right. I had been involved in it before as a wife, where I hadn’t made any of my own decisions at all, so it was quite a new entrance, this way.

C: So the relationship facilitated that movement for you?

N: Yes.

C: When did you realize that a transformation had taken place in you? What made you see it that way?

N: Probably when I sat down, I mean I’m sure I was aware that I had changed, over time, I don’t know, you know, I can’t think of specific things, but probably, I really sort of sat down and wrote that, or thought about it, and talked about it, with A. But I’m not even sure that I thought about her as a mentor before you brought up the idea, but she clearly is, or was. So, I mean, I knew I was changing all that time, I can’t remember a specific time when I would say, "Oh yeah, I’ve changed".

C: So it was more when you sat down to look back on it, because you’d been asked to do that, to select someone in your life that had been very significant to you?

N: Yeah, yeah, yeah.

C: So it was pretty much after the relationship was really over, and the change had taken place?

N: Yes, or some time, yeah.

C: You’ve spoken a lot about what you did differently, as a result of this relationship, and I’d like to try and get a sense of how you’re different as a person inside, how you see yourself, how you feel differently as a result of that relationship.

N: I feel a lot more competent and I have a lot more faith in my own instincts, my own understanding of how things are working and happening and my own perception of how to get through to other people and how to do things well. I’m really aware of my abilities in terms of being able to put forward ideas and present things and that sort of thing.

C: Would you say this relationship put you in touch with your competence?

N: Yes.

C: And abilities in a way that you hadn’t been before?
N: Yes, very much so.
APPENDIX B: Letter of Introduction
Dear

I am a Master's student in the Department of Counselling Psychology at the University of British Columbia. As part of my degree requirements, I must complete a master's thesis. I am hoping to receive your assistance in my research. I am interested in understanding the experience of the mentoring relationship in which the protégé experiences a significant personal transformation, and would like to talk to people who have had this experience. I am interested in knowing about your experience of transformation through a relationship with a mentor. You will be asked to describe the experience, as well as share some of your thoughts, feelings and actions connected to that experience. By participating in this research, you will have the opportunity to learn about mentoring relationships, and provide information which would be helpful to counsellors and others working in helping relationships.

The interviews (2–3) will be approximately 1–2 hours each, for a total of 3–5 hours of your time. The interviews will be tape-recorded and transcribed. All the information you give to me will be strictly confidential. You have the right to refuse to answer any question and to withdraw from the study without affecting your academic standing or personal reputation.

I will be contacting you by phone to see whether you are interested in participating in this study. If you are, I will meet with you to answer any of your questions and to describe the study more fully.

Sincerely,

Claire L. Winstone
Master's Student
Department of Counselling Psychology
University of British Columbia
APPENDIX C: Consent Form
Subject Consent Form

Title of Project: An existential-phenomenological investigation of the meaning of the mentoring relationship which facilitates transformation of the protégé.

Principal Investigator: Dr. L. Cochran
Student Investigator: Claire L. Winstone

I am doing a study for my Master's Thesis to understand the experience of the mentoring relationship in which the protégé experiences a significant personal transformation. I will be asking you to describe an experience such as this which you had with a mentor, in detail. I will also be asking you to describe your thoughts, feelings and actions during that experience.

There will be two to three interviews, each lasting 1–2 hours. The interviews will take a total of approximately 3–5 hours of your time. Each interview will be tape-recorded and transcribed. The information you give to me will be strictly confidential. Confidentiality will be maintained by deleting any personal reference, and only the first initial of your first name will be used in the transcripts. Once the transcripts are made, the taped interviews will be erased.

You are free at any time to ask questions about what is done to ensure that you understand this fully. Your participation is voluntary. You have the right to refuse to answer any question and to withdraw from the study at any time without affecting your academic standing or personal reputation.

In the light of these facts, I consent to be a subject in this study.

Subject: ____________________________
Researcher: __________________________
Date: _______________________________