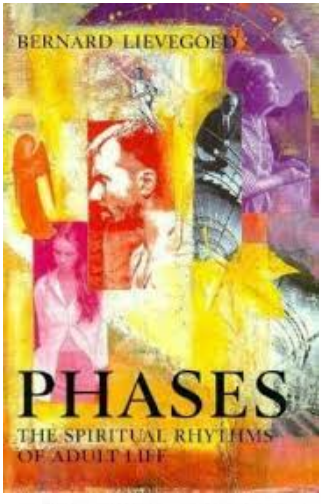
PHASES

The Spiritual Rhythms of Adult Life

Bernard Lievegoed



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Preface

This book is the result of many conversations that I have had over the years with a wide variety of people who were struggling to understand their own lives or, in some cases, the lives of others.

Through popular scientific writing and through the media of radio and television, many people have been brought into contact with frequently contradictory views of human nature put forward by different schools of thought in psychology and psychiatry. Creating order in this chaos of conflicting ideas can have a liberating effect.

In this work I have tried to create such order starting from a personalistic point of view, so that man is seen as a physical being (the biological image of man), as a psyche (the psychological image of man), and as a spirit being (the biographical image of man). The path of an individual's life (his biography) can only be appreciated fully as a unique personal 'work of art' if these three viewpoints are combined to form a single image.

This book gives a general account of the phases in a human being's life, and the characteristic, ever-changing problems and opportunities that they bring. At the same time, certain critical stages and situations in people's lives are discussed, along with the problems associated with them. In this way it is hoped that this book will offer the reader a basis for insight into the course of his own life and an understanding of the biographical development of others.

B.L.

Introduction

Working with the problems of human development and of biography has occupied a central place in my life for over 40 years. In my work in remedial education and child psychiatry the important question was of the meaning of early disturbances in the patient's life taken as a whole. In the psychotherapy of adolescents and adults it was the search for the leitmotiv which guided the entire span of life from childhood to old age. Later, in youth work and education for young unskilled factory workers, and in the development of vocational training, the question became: what must be done *now* in order to lay the foundations for the future so that new problems in later life can be met creatively?

Later still, 'the phases of human development' became a central part of my work with managers and in organizations. Finally, the transition from education by others to self-education in an *éducation permanente* became a basic feature of the first-year course at the Free College at Driebergen (Holland).

Throughout my work I have been struck by the fruitfulness of placing the problems of the moment into the larger context of the totality of human life. The present is, after all, determined equally by past causal factors and by future directions. Whereas causal factors are established fact, only the prospects—the future—leave the social worker or the therapist a degree of freedom. It is often more important to help a person define a new future than to linger on a past which cannot be altered.

Many times during these 40 years I have felt the urge to commit to paper the experiences gained from this

involvement with the course of human life. However, each time, a feeling that I was not yet ready made me postpone it, seemingly for another decade or so. Meanwhile the feeling of not being prepared for the magnitude of the task has not grown less: on the contrary. But another sober fact, connected with the course of my own life, has finally persuaded me to go ahead and write this book; when you reach the age of 70, it is a matter of now or never. I hope, therefore, that this book, with all its shortcomings, will be read as the life-work of a psychiatrist-cum-social-worker.

Any writer must see before him a particular public to which he wishes to address himself. For a thesis this may be a critical faculty board, for an article it may be his colleagues. In either case, the first thing one is likely to do is to view one's own contribution in the light of the state of the science at the moment of writing. At this stage one then has to balance the ideal of thoroughness against the unattractiveness of an argument which staggers forward on crutches of footnotes. The public that I see before me as I write is the audience of my many courses and lectures, ranging from works foremen to university graduates, and they all had one thing in common: they had enquiring minds, and above all they were interested in the problems of how their own lives were developing and what meaning their lives had.

This work is not written from the viewpoint of 'objective' behavioural science as this would exclude what happens inside us, the meanings and intentions we give to life. It is precisely what goes on inside the behavioural scientist's 'black box', inside us, which is of interest. The course of human life is, after all, not something that can be described as a programmed succession of chemical reactions or likened to the fate of a ball-point pen from the moment when it leaves the factory until the moment at which—having been used by various owners—it ends up in the waste-paper basket.

In the first place the course of human life has a biological aspect which can be described from the outside in its ascendancy and decline. It also has a psychological aspect, experienced in thoughts, feelings and impulses of the will. And it has a spiritual aspect of individuation, of value choice, of meaning, and of realizing some amount of ego potential. It is these latter psychological and spiritual aspects which concern us most, for *that is what we are* as humans, as contrasted with zoological objects. It is these parts of our life which I will focus on primarily.

In order to study these aspects of life it is necessary to make introspection a method of research. However, in saying this, I mean an introspection exercised with just as much discipline as mathematical thinking. Systematic daily introspection, tested critically against observations, values and norms, needs to be exercised in order to give our experiences order. People find it quite normal that years of concentration and study are necessary before it becomes possible to see through a problem of higher mathematics. The layman who claims 'I've had a quick look at it myself and it was rubbish' is not taken seriously, and rightly so. The same applies to the knowledge that may be gained through introspection and through introspective discussion with others. In the past people talked of concentration, meditation and contemplation, but nowadays the talk is more of introspection and empathic understanding. In reality this last is impossible without systematic concentration and meditational involvement with inner phenomena. And for that it is necessary to build up a conscious and rich inner life. It is from this perspective that I have written this work.

As regards his innermost psyche modern man, in the materialistic society of today, finds he has embarked on a journey through the desert. His thirst can be quenched only by repeated attention to the replenishing concepts and feelings that make sense of his existence and put the totality

of his own humanity in a human as well as in a spiritual world of ethical and aesthetic values. An understanding of the phases of human life can become a path through the desert and can begin to give meaning to existence.

The earliest description of the phases of human life is to be found in the Chinese proverb 'Human life consists of three phases: 20 years for learning, 20 years for fighting, and 20 years for attaining wisdom.'

If in this book the reader finds something of the essence of this Chinese proverb, then one of its aims will have been achieved.

Chapter One

Surveying the Terrain

1. Defining the Problem

Today it is possible to discern a growing interest in questions of man's inner life. It has already been suggested in the Introduction that the behavioural scientists' 'black box' is no longer accepted as something which cannot be known, purely and simply because we ourselves *are* the black box, and because we want to be able to deal with ourselves consciously, for which we require an understanding of what goes on inside us. This has led to the development, alongside 'academic psychology', of a second kind of psychology, which has arisen largely from the observation of the mentally ill.

This development began towards the end of the last century in Freudian psychoanalysis and runs via Adler, Jung and Frankl to Assagioli (to confine ourselves for the moment to its European representatives). At the same time there arose an interest in a psychology of development which was not psychoanalytical, associated with names such as Charlotte Bühler, Rümke, Künkel, Guardini, Martha Moers, Andriessen, etc. Only within the last few years have these two schools begun to interact with each other to their mutual benefit.

Many people seek a guide to their experiences of a confusing inner world. This inner world may contain elements from a subconscious world full of unassimilated experiences of life, of deeply-felt emotions, drives and archetypes. They penetrate our daily consciousness through the world of dreams or through frightening experiences which may upset our entire inner equilibrium.

of equilibrium between maturation and decline, the phase in which the adult organism functions as such. Finally there is a third stage in which decline increasingly predominates until death intervenes.

In this process, plants grow from seed to stem and leaf and finally to flower and seed, often within the annual cycle. In perennial plants the process repeats itself in an enduring skeleton which sends out new shoots each year.

Animals have the same life cycle of maturation—equilibrium—decline, although each species has its own span of life. We say that animal life is determined *chronotypically*. Mice live for between a year and a half and two years; a dog may live to be 12 or 15; man's life-span, once 'three-score years and ten', is now somewhat more than that.

If we consider the structure of an organism, a development process is by definition discontinuous. Development is growth from structural crisis to structural crisis. Here again we can distinguish several stages.

(a) *Growth of the entire organism* (or of parts of it).
(b) *Differentiation and organ formation*. Functions initially fulfilled equally throughout the system are now concentrated and refined in subsystems (organs).
(c) *Hierarchization*. Some organs take on the function of governing others. This is also known as 'hierarchical integration'.
(d) *Integration*. A new system is formed, and the organism as a whole now functions with a higher degree of complexity and at a higher level.

Biological development is always directed *finally*. Every living thing develops *towards an end*, towards the predetermined form of the adult organism. Maturation, equilibrium and decline all play a part. This rule applies to all living organisms, including man, whose cycle of equilibrium and situations between maturation and decline we shall examine later.

So far we have been on safe, familiar ground. However in man, a number of developments take place at the same time; they all have their own patterns, but each influences the other. These three development patterns may be termed as follows:

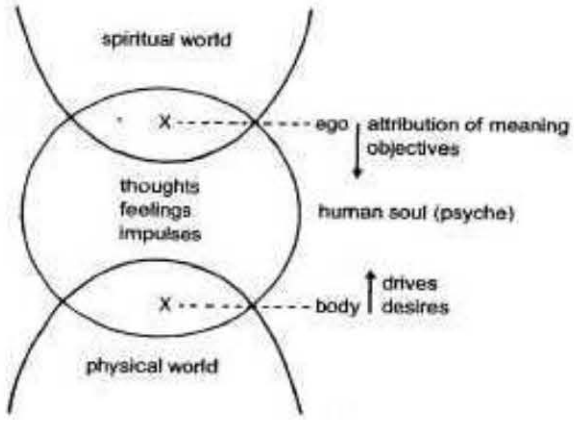
biological development
psychological development
spiritual development

As soon as we start talking about psychological and spiritual development we find ourselves in an area of controversy. The various different schools of thought are still engaged in a conflict which is often fought with each side claiming absolute right, discriminating against every other opinion or approach than their own. The behavioural sciences and depth psychology on the one hand and experimental sensory psychology and psychotherapy on the other have no common ground on which they can meet.

As regards images of man and therapeutic schools of thought we may make the following observations. The Viennese psychiatrist Frankl refers to the reduced images of man, presented by biology, psychology and sociology. These he calls biologisms (man is a biological object, fashioned by genetics), psychologisms (man is fashioned by his education), and sociologisms (man is shaped by his environment or class). These reduced images of man are blind to the spiritual in man as a quality in itself. The complete man whom Frankl seeks is not governed and ruled by blind drives or desires, nor is he moulded by his upbringing, education and surroundings. To the contrary, he seeks his own way *in spite of* all these. The way which he seeks incorporates joy and sorrow, love and pain, as meaningful aspects of a path of development towards achieving complete humanity.

Thirty years ago I wrote *Ontwikkelingsfasen van het kind* (The Development Phases of the Child). There I included a

small diagram of the image of man underlying the book, which was written for parents and educators.



This image shows a polarity in the human soul (the psyche, expressing itself in thoughts, feelings and impulses, with our day-to-day ego at its centre). On the one hand there is the pole of physicality, from which drives and desires become discernible in the soul. On the other hand, there is the spiritual pole, where the soul is within the field of the mind, in a real divine-spiritual world. Here, through self-awareness and in the attribution of meaning to life, the true ego of man as a spiritual being is observable in the soul.

For the benefit of the following discussion I would add to this that thinking is most directly connected with the world of the spirit, while willing is most closely involved in the physical world of the body. Feeling is in the middle, and is for many people the true quality of the psyche.

During the middle phase of life, as we shall see in the following chapters, thinking, feeling and willing are individualized by the higher ego so that they become the 'sentient soul', the 'intellectual soul', and the 'consciousness

soul'. Having been developed one after the other, these give each phase of life its own colour. In the final phase of life the ego can have a further effect on thoughts, feelings and impulses, so that the life of the sentient soul leads to imagination, the life of the intellectual soul results in inspiration, and the life of the consciousness soul produces intuition (see the final chapter).

In this book I shall describe the growth and development to adulthood and maturity. To some extent, this development comes about naturally, but its completion can only take place if we consciously wish to carry it through to the finish. Education from outside is then supplemented by self-education from within, sometimes called a path of inner development. It is only thus that the development of thought, feeling and willing can be completed, and only then that man unfolds fully to become what he *can* become. Cleverness grows in stature to become wisdom, the ability to communicate becomes kindness, and self-assurance becomes confidence.

3. *The Spiritual Element in the Human Being*

In our daily experience we encounter, as already described, drives and desires, which arise from the physical-biological sphere, and spiritual aims and norms, which come from our spiritual self or higher ego.

In other words, two force-fields act upon each other continuously in the human soul. One comes from the physical area, where desires and their satisfaction alternate, and the other comes from the spiritual area, where the conscious ego alternately directs the soul outwards at the world and inwards at itself. Extroversion and introversion alternate as do desire and satisfaction.

In extroversion the psyche or soul is focused through the senses at the world outside, experiencing colours and

shapes, ecstasy and agony, sympathy and antipathy. In introversion the soul is turned inwards upon its own inner world. This is a world of experience in which memories come to the fore, in which we think, feel and will. Here, alongside thought, experience and ambition fill the soul, as long as the soul is conscious (awake). We may accept, I think, that depth psychology has shown that the soul also remains active in the unconscious and half-conscious sleep and dream state. The human spirit is experienced as our own ego or higher ego, which both consciously and unconsciously gives direction to our biography. The spirit is aimed at the objective of life; it is always directed *finally*. In the soul this objective may be experienced as a calling, thought as a life-plan, or willed as a life-path.

Just as in the biological sphere desire and satisfaction belong together as opposite poles, so, in the spirit, are objective and fulfilment related. An aim in life can be fulfilled gradually. Fulfilment is an existential experience of happiness or joy which does not—unlike the satisfaction of a desire—demand new satisfaction. (In his book *Levenstijdperken van de man*—The Stages of Man's Life—Rümke has already pointed out the essential difference between the satisfaction of desires and life fulfilment.)

If the ego is actively turned outwards, it expresses itself in creativity. *Creativity is activity by the mind in the world.* The mind, or spirit, can manifest itself in art, science or scholarship, or social activity. In creativity we encounter something of the individuality of a person. We recognize the composer in his music, the great scholar in his method and the leader in creative social deeds.

Diametrically opposed to creativity we find *wisdom*. Wisdom comes not from outward-directed activity, but from being able to wait and see, from *restraint*, from *active peace of mind*. Youth has little patience: things must happen *now*. A wise person has learnt that insight comes if it is not hurried, that everything needs time. Wisdom is based on

inspiration, and inspiration, literally, means 'breathing in'. Wisdom is breathing in, filling oneself with spirit, with norms and values, with meaning, with humanity and super-humanity—with faith, hope, and charity.

Biological development takes place in the polarity of *maturation and decline*

Development of the psyche (or soul) takes place in the polarity of *extroversion and introversion*

Spiritual development takes place in the polarity between *creativity and wisdom*.

In youth and during the expansive period of adulthood, creativity plays the major role in spiritual development. In the *second half of life* this role is taken over by wisdom.

The spirit is at once creativity *and* wisdom. Hence the soul is at once extroversion and introversion, the expiration *and* the inspiration of the world, diastole and systole.

Both artists and scientists know that inspiration cannot be forced. Inspiration comes only where in the struggle for active peace of mind the direct result is pushed into the background. *Active peace of mind* is brought about by putting the emotions to rest, by imposing silence on all associative thoughts and renouncing all desired results. It is the most difficult of all things for a man to achieve. If inspiration manifests itself in the soul, then that is the expression of its most essential expressiveness. If inspiration comes, its effect on extrovert minds is creativity; the introvert mind, on the other hand, converts it into wisdom.

In saying that, I use the term 'wisdom' to cover not only the wisdom of elevated philosophical systems, but also, more importantly, the *wisdom of life* which may be found in every rank and class and degree of learning. I have found wisdom on the shop floor just as often as in the boardroom. And the same, of course, goes for lack of wisdom! In the second half of life lack of wisdom always arises from being unable to wait, an incapacity to see things in perspective

logical image of man also contains a *zoological* picture, composed chiefly of hereditary factors and supported by the biochemists in their research into the molecular structure of genetic material. Here, man is 'no more than' the highest mammal, the result of random mutations and selection. The tiny area of comparability of chimpanzee and human behaviour is joyfully enlarged upon by people who are apparently blind to the immeasurably vast areas of difference.

Adherents of the biological image of man may be classed as *nativists*. They would reduce everything to heredity and genetics. They have in common that they defend their views aggressively and heap scorn on those of unlike persuasion.

3. The Psychological Image of Man

Here attention is focused principally on the psyche, on the mental processes of man. To begin with, the behavioural sciences developed, starting from the consideration that whatever goes on inside a person can only be known through subjective descriptions, whereas behaviour can be established objectively and is therefore susceptible to research. If we suppose that the mind is a black box, then what goes in (the stimulus) and what comes out (the reaction) can be observed and recorded. So arose behaviourism, the theory of behaviour, and stimulus-response psychology.

In empiricism this image of man was applied to education and upbringing. On the basis of experience with underfed pigeons and rats a technique of training and indoctrination was developed which was then transferred to human processes. This led to the now familiar programmes of programmed teaching and multiple-choice examinations. The empiricists take practically no account of inherited aptitude, which, according to them, is so diverse and open that in practice behaviour is determined by environmental factors (culture and upbringing). At present

the behavioural sciences in sociology, psychology and economics exercise a dominant influence, though the zenith of this intellectual fashion has passed.

4. The Personalistic-spiritual Image of Man

Here the stress is laid on the importance of the higher ego in man, on the person who states his aims, takes decisions, finds and determines values and standards, and is gradually revealed in the thread which runs through the entire biography.

Artists, and particularly the writers of biographies, make their subject the study and description of the development of human personality in wisdom or folly, level-headedness or uncontrollability, health or sickness. The results have varied from the level of penny thrillers to milestones in world literature. But until a few decades ago this was literature and not science. Then an increasing number of psychologists and educators began to experience the one-sidedness and poverty of behavioural science and sought to include the spiritual development of man in arriving at an understanding of man and his social actions. From this there emerged educational schools of thought which no longer wished to see learning or teaching as training and indoctrination with previously determined programmes, but which elevated concepts like self-discovery, self-development and self-realization to educational objectives, embracing Heraclitus' pronouncement that 'upbringing is not filling a bucket, but lighting an open fire'.

After 1945 a new branch of psychology arose: humanistic psychology, concerned with the description of and research into human personality in its expression and development, and with the possibilities, referred to above, of active peace of mind, creativity and wisdom. In fields that had hitherto been dominated by biology and the behavioural sciences, new concepts came to the fore such as ecological equilibrium and optimal well-being instead of maximum stan-

dards of living. This development has now become so clearly visible and has brought about such revolutionary changes in our value priorities that it is almost possible to speak in terms of a spiritual-social revolution, probably *the* revolution of the twentieth century!

This brief description, I hope, will be sufficient to enable the reader to follow my discussion of the human life-path itself. In Chapter Six these images of man will be dealt with in greater detail.

5. *The Division of Life into Phases*

'Every period of life has its own point, its own purpose. To find it and accept it is one of the most vital problems relating to life.' (Erich Stern)

The division of the human life-path into phases has been a controversial point for some time. One view is that there *are* no phases, and that every development is a gradual sliding from condition to condition, indiscernible if one follows closely the biography from day to day. Furthermore, such a thing as the crisis of puberty, described by development psychologists, is viewed as an artificial, culturally determined affair, resulting from the way in which western culture views sexual and social maturation.

The point about gradual change, observed at very short intervals, has little to do with the existence of childhood, youth and adulthood. It is like the transition from day into night; if we follow it by the minute we cannot say, at any one moment, that the day has ended and the night begun. Nevertheless, there comes a time when it is completely dark; it is night, and we can contrast night and day. So, too, we cannot identify one particular day as the instant at which the transition from youth to adulthood takes place; yet there comes a time when the individual involved has

acquired so many adult characteristics and shed so many of the characteristics of youth that we can speak of that person having attained adulthood (albeit a passing form thereof).

The other, more sociological argument, which claims cultural shaping of the so-called phases of life, has some basis in fact. For example, the *way in which* puberty is experienced in the mind is strongly dependent upon a number of external factors. In the first place, it is dependent on the demands made upon an adolescent. For example, the child of an intellectual family in Britain is likely to go through a different kind of stress at his public school than a Kikuyu boy in Kenya being initiated into adult male society having passed through puberty. But the fact that both have reached the stage at which they must round off their childhood and reorientate themselves in the world about them is a clear indication of a transition from one phase in life to the next.

Biological development, particularly during the first half of one's life, is an important basis for mental and spiritual reorientation. In the second half of life it is the spiritual personality which increasingly takes over this task by setting targets and making normative choices. As we shall see, it is precisely after the forties, when the biological line of life has begun to decline, that it becomes important to break free of biological evolution and aspire to increased mental and spiritual performance.

Where the body, soul and spirit of a man function as one unit, there is never any question of only one of these having an influence, but of a shifting balance between the three. And it is precisely this shifting balance which makes transitions fluent and yet clearly perceptible—providing, of course, we *want* to perceive them.

I shall now turn to a number of those who have in the past investigated the phases of human life, after which I shall explain the basis for my own choices.

There are schemata where the human life-path is divided into regular periods of seven, 14 or 21 years, and there are schemata which divide our lives into five, seven or nine phases. The differences between these views are, however, less than one might imagine. In the first place, the important turning-points in the biography coincide in virtually all schemata, and for the rest the division is dependent on secondary criteria.

The oldest schema to have an influence on western culture is the Greek, which divides life into hebdomads, ten phases of seven years. Ptolemy's view, however, went against those of his contemporaries by describing irregular phases of life, each of which came under the influence of one of the planets (Lauer: *Der menschliche Lebenslauf*—The Course of Human Life).

The Romans talked of five phases of life:

0–15 years, *pueritia* (early childhood and the latent period of the early school years)
15–25 years, *adulescentia*
25–40 years, *iuventus* (first adulthood)
40–55 years, *virilitas* (second adulthood)
55 and older, *senectus* (old age).

Of Dutch authors, *Rümke* endorses the Roman view, though he adds a *praesenium* from 55 to 65, and his old age starts at 65.

Watering, according to Rümke, follows the Greeks by distinguishing between ten phases of seven years:

0–7 years, the period of fantasy life
7–14 years, the period of imaginative life
14–21 years, puberty and adolescence
21–28 years, discovering and controlling the basis of one's life
28–35 years, consolidating and confirming that basis once found

35–42 years, second puberty (reorientation with regard to one's calling in life)
42–49 years, the manic depressive period
49–56 years, the struggle against one's own decline
56–63 years, maturity of thought
63–70 years, second childhood—if the transition is consciously accepted, it may lead again to a new high point.

Wijngaarden has distinguished between three main phases:

0–18 years, *acquaintance* with the inner and outer world
18–42 years, *acceptance* of the inner and outer world
42–death, *reflection* on the inner and outer world.

Andriessen discusses not so much the phases of life in terms of calendar years as the principles which determine the nature of the phases of life. At this point it may be observed that all writers who have thought about phases of life and have investigated them are more or less explicit personalists.

From the standpoint of Freud's psychoanalysis much has been written about development psychology, but there the development ends either at the sixth or at the fourteenth year of life, after which the individual is supposed to develop no further because from this orientation development can come only from the life of biological desires, and the mental person is no more than a 'superstructure' built on such desires: the id.

Later a number of Freud's followers paid more attention to the ego itself—not merely as a product of the id. Here there is talk of an individual's ego-aptitude, which is present from the very beginning and does not arise out of the id (Erikson and others).

The best known of woman writers on the human life-path is Charlotte Bühler. She again distinguishes between five phases of life which are identical to those of Rümke. More

closely involved with his work and his employer (a situation which may equally well exist in an office environment), that they are most clearly to be seen in the mechanical labour of large groups, and that they are again less obvious where small groups have clearly defined responsibilities and a certain measure of freedom of action in their work.

The conclusions to be drawn from this kind of research also apply to the present situation in our universities. Whereas in the past small groups of students worked closely with a professor, the student who nowadays wishes to attend a lecture has to fight his way through a sea of his fellows in order to hear a distant figure on a stage tell a story. However important they may be for education, and however heroic attempts to make them work may be, with the numbers of students now attending European universities seminars cannot compensate for the imbalance in the student-teacher ratio. That is only possible in later years, when up to half the newcomers have 'evaporated', as a vice-chancellor put it to me recently.

The 'evaporation' which is the lot of many thousands of young people is coupled in the individual with feelings of despair and insufficiency, and can leave a permanent scar on a person's life. In my experience as a student psychiatrist I have seen the 'other side' of the evaporation process. It would be a very good thing if adolescents were better prepared for this frustrating situation when they embarked upon their course of study.

The reverse of the position of a student is that of young factory workers, both skilled and unskilled. In the middle of puberty this very large section of the community is suddenly shifted from the schoolroom onto the shop floor. At once they are in a society of adults, with adult working hours and adult mores. They are deprived of their adolescence, and self-discovery takes place in a single sudden shock at a moment when the ego is not yet mature enough to control the process. Although material independence

here becomes a fact at a very early stage in the individual's life, and, since he has little else, is endowed with considerable and exaggerated importance, there is also a large degree of spiritual constraint in the formation of a picture of the world and the judgement of cultural and social situations.

Day-release and other adult education and participant education connected with vocational training is a step in the right direction but remains in essence a palliative. I repeat: *every human being has a right to general education until his eighteenth year.* That such education need not cover the same ground for everyone, not even for people in the same 'stream', but that it should be flexible in order to meet the needs and accommodate the capabilities of each individual, goes almost without saying.

I cannot close this chapter without saying something about the 'adolescent revolution' which has been front-page news almost continuously since 1968. To begin with, we may make a couple of observations. First, the 'struggle for democratization' is generally led by people whose adolescence lies behind them but who show clear signs of the character structures of a disturbed or insufficiently developed process of adolescence. This results in the persistence of development situations which ought already to have been overcome—fanatical idealism and a lack of consideration for the individual's fellow beings, and a concomitant simplification of complex problems and a 'scapegoat mentality'. The real solutions lie not in any 'violent democracy' but in learning to be creative in concrete human situations. The structural aspect of the society in which we live can only be approached fruitfully when maturity in social relations has been brought about. That the creation of such a climate is a time-consuming and laborious task with ever-changing and surprising new starting-points will become clear in the following chapters. It remains a fact of life that there are many different forms

of maturity, in the biography of the individual human being as elsewhere. A just society has a duty to offer equal chances for survival to all of them.

To sum up, we may say that the central problem of adolescence is: *Who am I? What do I want? What am I capable of?* The individual who has failed to ask these questions in this phase of life—even if only by realizing that he suffers from not knowing the answers—has failed to lay the foundations for the awakening of his psychological being, so that he runs the risk in the important middle phase of life of finding himself stuck at the passionately vital stage, an eternal adolescent who in his appreciation of values remains dependent on what the world thinks of him, or who, on account of his own insecurity, continues to kick against the world.

This description of adolescence is what may be termed ideal-typical. For some readers it may make an old-fashioned impression—adolescents may have been like that 50 years ago, but things have changed. In the meantime an evolution has taken place. We have been liberated from many taboos. The sexual element is familiar territory to every adolescent, and 'eroticism', as described here, a product of a bourgeois morality which has since been overcome.

Those in late adolescence and young adults in their twenties are generally considered to have become more aware of things; ideas which assume the happily married couple to be in their twenties and to have small children crawling about their feet are ideas of at least 30 years ago. In their place, we have free relationships and couples living together with generally no thought yet of having children.

All this is seen as something quite new. But if we examine such problems with a rather greater historical awareness, we find that when we go back more than a century or so sexuality was the same subject for open discussion as it has now been rediscovered to be, while sexual relations in

adolescence, though publicly forbidden, were a well-regulated institution, particularly in country districts.

In fact there was only one century of 'Victorian' bourgeois morality, with its hypocrisy and double standards, by which anything went as long as it did so in private. But even this dual morality (in which, of course, men could do what they liked, while women could do nothing) had its code. Relationships were expected to be serious and to mean rather more than the satisfying of animal drives with whoever happened to be handy.

The hypocrisy of the bourgeois classes has now been broken down again. Young people are allowed to live together—though they are still supposed to be serious about it to some extent. That is, eroticism now plays a role alongside sex. Even so, this is true only for a small part of the population of Europe: for the bourgeois classes themselves. For country folk and for young working people in the towns and cities nothing has changed; for them, there always was a large measure of freedom, governed by the code that when a girl became pregnant the boy was not allowed to get ideas about not marrying her—an understandable attitude at a time of primitive contraception methods.

In about 1925, when I was a student, I went to stay with a cousin who was a doctor in a country area. One Sunday afternoon he was called to the front door. Coming back inside for a moment, he invited me, with a broad grin on his face, to go outside with him to enjoy the fun. It was a band of young people who had come, as was the custom in those parts, to announce the forthcoming marriage of two of their number. 'They don't have to' was the repeated cry—and *that* meant that it was to be an unusually special and respectable marriage!

Over the years I have had a great deal to do with young factory workers, and at a time when bourgeois (and academic) young people still lived under 'Victorian' rule I

came across the same blind acceptance of the standards of old. There was a fixed pattern of surveying the market, courtship and marriage. But here too the game of attraction and rejection is present just as much as it is in the romantic era. One only has to listen to the girls at work on the conveyor belt. Their hands flick to and fro automatically, and so do exchanges like: 'Did you see Gerry yesterday? I'll swear he was winking at Carol. You'd better look out.'

The laws which govern human development lie deeper than any phenomenon of fashion, and many a modern freedom is no more than the re-emergence of a freedom that existed centuries ago. And that freedom covered the development of the body, spirit and soul – despite the latest fashion of only letting the first of these three reach the forefront.

3. *Early Adulthood – the Twenties*

At 21 the individual has reached adulthood and is responsible for his own actions. This long-standing legal position is the concrete result of a judgement about responsibility which is itself founded in a pre-scientific knowledge. And although the moment is not really a moment at all, but a process of transition and subject to individual and political influences, it is nevertheless well chosen as a fixation point, both biologically and psychologically.

In dividing life into phases we run up against a problem: it is not possible to determine a *moment* of transition from one phase to the next. As has been remarked elsewhere, it is like the change from day into night. Adolescence slides gradually into adulthood until the characteristics of the latter predominate.

Inwardly, the beginning of adulthood is experienced in a positive sense; after the doubts and transience of adolescence the individual begins to be able to see something of the future. There is a powerful vital drive towards expansion in many fields. The foundation of the person's own living unit and the beginning of a career are the two most important aspects for the man. For the woman, it is the acquisition of her responsibility for shaping an environment which is usually most important. Where this moment is postponed because of external circumstances, it is felt inwardly to be a deprivation, and is repressed. But in each instance creativity of no mean proportions has to be developed.

Seeking and finding a partner, finding and furnishing somewhere to live, and the initial phases of a career are all clear external manifestations of an inner mental structure. Two individuals now have to build up their own life-style. How do we relate to each other? How do we eat? How do we give shape to our evenings? Are we to make something of our moments together – breakfast, homecoming? Are we *really* going to talk to each other? Are we going to react to each other, or is there going to be nothing but a series of brief observations without mutual interest in what is going on inside our partners' minds? How is the house going to be furnished and decorated? Will it express something personal? Is it to be a furniture showroom or a sort of junk-room for whatever happens to find its way into the home?

All this applies not only to the actual concrete surroundings of a life together but also to the marriage itself. Anyone who has experience of taking on staff will know that a home visit can reveal more about a person and his background than a dry conversation at the office. The new life-style is the creation of a piece of culture, the establishment of an environment, because it is the environment itself which will shape the new generation. This is also true of the manner of interpersonal relations. The baby crawling around between the table-legs does not yet comprehend the content of the parents' action towards each other. But the

fact that the father can say something and that the mother can reply, 'Yes, that's what *you* say, but I see it differently,' without the one attacking and morally judging the other, and so on—in short, the shape of the discussion—and the mutual respect and the freedom which each gives the other, all these are part of the child's experience, and even at this early stage they are shaping the child's attitude to life long before he has managed to grasp their content.

Differentiation in language usage, too, is a formative influence on the young child. The building up of this living-space, physically and mentally, demands much energy and interest, but also provides a great deal of satisfaction. An equally creative effort in the social sphere is involved in the individual's establishing himself or herself in a job. At whatever level a person starts, he is always confronted with the necessity of gaining the appreciation of his superiors and colleagues. For without that, the individual is not living psychologically a 'livable' 'soul-space'.

One's first job is only the stirrup by means of which one climbs into the saddle—it then becomes necessary for one to prove oneself in the field. During the twenties the individual's emotional life is still violent and unstable. When Goethe was 27 he looked back on the past phase of his life and characterized it with the immortal words: '*Himmelhoch jauchzend—zum Tode betrübt.*' ('Exulting to the heavens, distressed unto death.')

The individual's sense of his own worth is still very much dependent on how the world reacts to his or her (expansionary) actions and work. If his superiors have praised his work, the world is full of sunshine, and celebrations are in order at home. After a reprimand or the failure of a piece of work, the whole world is a nasty and gloomy place.

The young adult needs to test his ability under many different circumstances in order so to discover himself. In olden days this was the journeyman phase, when one moved from master to master, each time learning something new in different circumstances. Modern working life offers few opportunities for this unless, contrary to the general tendency, one takes the initiative oneself.

The worst thing that can happen to a person during these years is that he has to do the same work for ten years on end without learning anything from his work. The stronger characters escape from this trap by starting their own careers anew, and staying in each job until they have learnt all they need or all there is to learn. However the majority, following a period of rebelliousness, resign themselves to their fate, having learnt for the rest of their lives not to take initiative. Increasing dependence on external security and social provisions is a natural reaction.

During the twenties, and especially in the second half of the twenties, the individual's inner, psychological life takes on its first personal shape. This is the shape which Rudolf Steiner calls the 'sentient soul' and Martha Moers the 'vital-mental strivings'. Following Grossart, she characterizes these by saying that it is not until now that the individual's mind becomes a closed unity capable of being experienced as such: 'These, the vital-mental strivings, cannot be explained as a simple intensifying (*Steigerung*) or sublimation of the biological drives, but represent something that is specifically new, a leap forward in mental development that far transcends what is biologically logical and hence also the sphere of drives and instincts.

'Initially these powers are still very much directed at themselves, and are experienced above all in feelings, but they are already leading to the need to occupy oneself with spiritual problems and to see oneself in a development which spans the entire arc of life.'

Personally, I should put it like this. Within the individual there emerges an inner world in which the drives stemming from the body constitute only one of the parameters. Other parameters of equivalent value include a knowledge of one's own life as a task and as an entity—not merely a

knowledge, but also a direct experience of beginning and end, of point and pointlessness, of voluntarily chosen responsibility towards people and social institutions.

The entire middle phase of life, from early adulthood until the beginning of the forties, is the phase in which a *rich inner life* develops with its many facets and the concomitant externally-oriented objectives.

The first phase, that of the 'sentient soul' and the 'vital-mental strivings', is thus also the phase in which a powerful emotional life emerges and endows the individual with his first provisional shape. That this feeling of 'being in the process of becoming' a person in one's own right is at first still tentative is understandable, and is expressed in the flexibility of feelings and in the trying-out of one's own capacities in private interpersonal relations and in life in the work environment.

Martha Moers believes that the development of the woman during these years follows a slightly different course – primarily because the *Nachreife* (the transitional phase from adolescence to adulthood) has already ended by the age of 21, whereas in the man it may continue until the age of about 24. 'As regards maturity of personality, the woman is therefore, for the moment, the man's superior.' At the same time the nature of women drives the individual woman more towards the *seelische Liebe*, spiritual love. In the woman, sexuality has always been permeated with aspects connected with motherhood, including spiritual motherliness, even in less developed personalities.

This means that at the beginning of her adulthood the woman is faced with a dual task which often leads to an inner conflict. She has to put all her strength into the continuation of the human race, for which she has to bear the full burden. On the other hand modern life requires her intensive participation in the male-organized career work of public life. The woman is involved in this conflict as early as adolescence, and thereafter to an increasing degree. If the

girl marries, she can devote herself to her specifically female role. These tasks are so important for the development of the woman because they promote the reinforcement of the 'mental-spiritual strivings'.

Early adulthood is also the phase of life in which the development from sex to love by way of eroticism is determined for the rest of the individual's life. The child becomes a person in the love of his parents, he then experiences the awakening of eroticism in the form of the play element in his growing up, and discovers sexuality during the period of biological maturation, in the preliminary stages of puberty. (Here I am not in agreement with the view of the psychoanalytical school that the drives in the emotional life of childhood must be regarded as sexuality. In my opinion this is a misuse of the concept, which has diverted attention from the development from sex to love via eroticism.) Depending on individual and cultural circumstances, this first meeting with sexuality may be a shock, an overwhelming experience, or no more than an incident. In adolescence the child is given the opportunity of rediscovering eroticism, this time in relation to the opposite sex.

Eroticism is the element of the soul in which attraction and repulsion, hope and disappointment, question and answer fly back and forth. Eroticism can develop separately from biological sexuality in friendship and respect; eroticism is the great inspiration of the arts, particularly poetry and music. It evolves into love when the soul opens itself to another person, when the one can experience the other within himself in such a way that the other knows that he has been recognized in the lover. This complex of problems is an important factor in the early twenties.

The choice of partner may be purely a question of biological sex, in which case it is not likely to be of any great durability. On the other hand, it may begin on a sexual basis and grow into an intimate play of small surprises and

initiatives meaning more for the soul than for the body, and may then progress to become love for the spiritual make-up of the partner, who only then knows that he or she has really been recognized and hence appealed to and spurred on in the development of a spiritual humanity.

It is in this initial stage that the seeds are sown for a possible later development in the marriage relationship. That, too, demands a considerably expansionary character directed towards inner development. If that development fails to take place now it will be particularly difficult during the thirties, as we shall see later, so that in the crisis of the forties the individual is left empty-handed.

Towards the age of 28 (an age which is mentioned by virtually all researchers in this field) the waves of emotion become less strong, the intellectual approach begins to count more heavily, and distance from events increases. After this we see the first backward glance, a clearly defined sense of the final break from youth as a whole, the premonition and prescience of a phase in which quite different tasks impress themselves while the spontaneity of emotional development shifts to the background. In many biographies and discussions we find that 'youth has passed—now begins the serious business of living'.

4. *The Organizational Phase*

'Um das achtundzwanzigste Jahr herum muss der Mensch erleben, dass die jugendliche Form des Eros in ihm erstirbt.' (Künkel, *Die Lebensalter* [The Periods of Life]*

The next phase, beginning towards the end of the twenties and lasting until the mid-thirties, is of quite a different

* 'About his twenty-eighth year man must experience that the youthful form of Eros within himself dies away.'

character from the previous one. 'Youth' is now past, the serious business of living has finally begun. This fact becomes evident in many ways. The changes of job in previous years now cease. Now the challenge is to push in order to make a firm bond with one's work, and to find within it either a means of rising towards or to the top, or at least to some broadening of responsibility. The individual's attitude is now more intellectual; the expansionary drive is still there and is still carried along by considerable vitality, but now it is the intellectual aspect that is beginning to predominate. By about 30 the individual has carried out his first evaluation of himself; he knows what he is capable of, where his problems lie, and what will probably be unachievable. The twenties were a fertile period of testing his own aspirations; now he must work out a campaign plan.

Rudolf Steiner calls this the development of the 'intellectual soul', Martha Moers uses the term 'objective strivings'—again, we have two ways of expressing the same thing.

From the career point of view, we may call this phase *the organizational phase*, because during it we have a tendency to solve problems by means of organization. Surveying a field, analysing the factors involved, taking logical decisions based on observed and researched facts and prognoses—this is the attitude which now comes to the forefront. At the same time, especially for men, there is an increasing need to couple organizational ability with a position of power. As early as the 1920s Künkel wrote: *'Der Ausdruck des ersten Mannesalters ist der Befehl. Kurz, knapp, scharf umrissen, rücksichtslos muss alles sein. Zwischen Befehl und Gehorsam, im nüchternen Dienst an einem organisatorischen Werk, findet der Mensch zwischen 30 und 40 seine Erfüllung.'* (Early manhood is expressed in orders. Everything must be brief, concise, sharply delineated, ruthless. Between orders and obedience, in sober service of a work of organization, man finds fulfilment between the ages of 30 and 40.) And though this

way of putting it may sound terribly German, if we look about us, especially at the management attitudes that have come across from America, we see that the veracity of Künkel's statement is confirmed in the life of industry and commerce. The main thing is to have 'placed' oneself before one's fortieth birthday. For the commonly held view is that anyone who has not become clearly visible by that time will be passed for further promotion.

At 35, the man is at the zenith of his capacity for work, certainly in quantitative terms. Within his characterological structure he has built up considerable self-assurance. Life lies in his pocket. He knows what he can and will achieve, and is striving towards that goal with logical persistence. He believes that all problems (including personal ones) can be solved through logical organization. This is the phase of life in which, within his own personality structure, he is most materialistic.

But what about the woman? She too goes through an intellectual phase. For her the twenty-eighth/twenty-ninth year is an even greater transition and farewell to past things than it is for the man. In her thirties she too is required to make a relatively large contribution in the organizational sphere. Her children are beginning to grow up and go to various different schools which have different hours. To get each child out of the house in good time, equipped with everything he needs both materially and psychologically, and then to have the house in order before the first child comes home for lunch (assuming, of course, that they don't all have lunch at school), and *then* be able to provide each child with whatever he needs, and *then* to be attractive and good company in the evening—all this demands just as much organizational ability as does the running of a company by the man.

In the biography of very many of the people I have been able to talk to, both patients and people in good health and employment, the beginning of the thirties is inwardly the

most peaceful period of their lives, relatively speaking. By that I mean that much may be happening on the surface, but that their inner equilibrium and sense of security are at a peak.

The initial passion of being in love has now passed. As we have already seen, other sources have to be tapped in advance if the marriage is not to dry out into a sober, businesslike relationship in which each partner has his duties and in which sexual life becomes a routine without there being much to experience in it. Only a mutual spiritual bond can guide the marriage to a later, new phase.

Thirty-five—life's major achievement! Faust is 35 when he makes his pact with Mephisto, because he feels that he has arrived at a dead end. Dante embarks upon his great journey because he feels as though he is in a dark forest from which no path can lead him into the open. In fact, both these examples are examples of experience of a later period, an *Ahnung* or premonition of other aspects of life than the sober and objective. In my experience such 'premonitions' in our own times occur only towards the end of the thirties or in the early forties. For the moment the world is there to be tackled and changed. The individual has made his choice and is ready to accept the consequences of his choice.

The self-image of the person now becomes more clearly defined, more clearly visible. The individual begins to have faith in himself, and believes that life will now continue along the same lines. The danger of a hardening of attitudes and of egotism is now particularly great. The individual often buries himself in his work and lays the foundations for his own social isolation. He makes no more 'friends', but has 'acquaintances' with whom he 'associates', particularly useful acquaintances. He involves himself in politics, either professionally or to augment a good and logical programme. (The fact that marriage partners may choose diametrically opposed parties proves yet again that logic is not tied to the content of that which is judged logically.)

In their twenties gifted individuals may achieve records without too much trouble. In the mid-thirties such exceptional performances must be made in work which demands perseverance and persistence. We know that Richard Wagner said of himself that he had had all his musical inspirations before he was twenty-eight. Yet he still needed years of work to process so many themes until they reached the stage at which they could be translated into musical works. The same goes for scientific and academic work, and in commerce and industry, too, the almost unimaginable reserves of strength which young managers can bring to bear are often vital to the smooth running of a company.

Comprehensive and thorough research has been conducted into the productivity of all these people. It confirms that the peak of productivity lies between 30 and 40, tending towards the middle thirties (see Martha Moers, *Die Entwicklungsphasen* . . . , pp. 60–62).

The individual in his thirties is always inclined (relatively speaking, again) to set himself up as something exclusive. Here am I—and there is the world to be conquered, cared for, changed, fought or feared. Each yearning for power starts from an exclusive position, with the danger of the scapegoat psychology: the blame always rests with others—if they could only be eliminated or organized out of the way, the problem would be solved. At this stage in life, being acknowledged to be in the right is more important than *being* in the right.

5. *The Second Half of the Thirties*

For most people the time that leads into the early forties is a period of continuation of the attitudes to life and the self-assurance which they acquired during the first half of their thirties. In many private conversations, but also in group discussion, I have heard it expressed thus: 'I know what's on the market; I have finished with the romanticism of my twenties; I have become a realist; in this world all that matters is what you are capable of and whether you are in a position to actually push through what you are capable of and what you know,' or: 'I have marked out the path I'm going to take—another three years here and then I'm getting out, to a more senior position in a smaller organization,' or: 'I know my limitations, and I'm going to make sure I don't overstep them—the Peter Principle is not for me, I'm all right where I am; the overall rise in the standard of living will mean that I benefit as much as the rest.'

And then the incomprehensible happens: into the middle of this world of assurance and planning there creeps a doubt, 'as a thief in the night'. And indeed, it usually *is* in the night. You wake up and can't get back to sleep. The events of everyday life run through your head: little irritations and things that have gone wrong stir up the emotions; you decide to tell so-and-so exactly what you think of him. Then drowsiness sets in, and suddenly you are obsessed: 'I'm nearly 40—25 years to retirement—my God, another 25 years of the same old grind! *I* know there's nothing new to be expected—at the most new scenery for the same old problem . . . 25 *years* . . . Is there really anything new still to come? In my marriage, for example? We're used to each other by now; things are no worse with us than with everyone else, but can there be anything *new* to come, in *this* marriage? Or at work? I know what I can expect *there*—nothing much! Where, then? Should I start a new hobby? Shall I buy that sailing dinghy after all?'

The next morning it has all gone and life is as usual.

But moments like these return—and now they come during the day as well, even in the middle of a conference. Suddenly you can't keep your thoughts on the matter at hand.

If the man cautiously broaches the subject at home, his wife says she thinks he ought to see the doctor—he must be

again to make of religion something that is alive—and that is of vital importance for the social relationships between people—then the old hierarchical rule of spiritual values will have to make way for the independent search for and creation of a new hierarchy from the bottom upwards. It is no longer someone else who decides what is spiritually good for us; instead, we ourselves seek a teacher, either in literature or in the flesh, whom we will recognize to be our spiritual instructor, and from whom we will learn until we move on.

That during this process old concepts can acquire a new reality is a discovery which will be made by many.

New values which have yet to be found are existential values. That is to say, we not only accept or 'support' them as theory, we also 'are' them. As soon as we go in search of our higher Self we find ourselves in a world of spiritual realities and every psychic quality becomes a force with which we must struggle in order to appropriate it or to vanquish it. Each spiritual step then becomes an entry into a new landscape, as it is called by the phenomenologists, with new encounters which, especially in the initial stages, need not necessarily be of a friendly nature.

The third main phase of life (according to the Chinese, the phase in which we acquire wisdom) begins in the forties, or, in my presentation, around the age of 42. But development may fluctuate on either side of this mean.

This phase of life begins with considerable turbulence. Biologically, it betokens the beginning of the declining life-force. For women it is clearly marked as the end of the physically creative phase. For men it is a phase of heightened sexual needs, which are generally misunderstood by their wives. Psychologically, these years signify a period of doubt, disorientation and tendencies towards illusory solutions, with brief periods of happiness. Spiritually, these years mean wrestling with the emptiness, with the sense of having lost all the old ground and not yet having found any new.

The reaction to this state of affairs can vary enormously. For many who are unprepared the situation is a shock and a proof of weakness, and must be pushed aside by working even harder, or by chasing even more grimly after a dynamic career with ever-widening horizons—or by anaesthetizing the voices of weakness and doubt with alcohol, sexual adventures, or sitting passively in front of the television. Sometimes we also look for a scapegoat to blame for the souring of our *joie de vivre* in our wives or husbands or in our superiors or children. For the husband it is the familiar story of 'Mary doesn't understand me any more', for the wife 'John has lost interest in me'. This can develop into experience of the double of oneself and those close to one. (More of this later.)

In the path of life we now find ourselves faced by a crossroads; the choice we make determines the future course of our lives and whether a new leitmotiv will be realizable or whether it will disappear into the depths of the subconscious, from where, for the rest of our lives, it will present a constant threat to our feeling of self-respect. What had already made its appearance at the end of the thirties, namely, the doubt about the enduring value of the expansive, I-centred approach to life, now becomes an existential problem.

For whoever has not sought after non-material values in life this situation is threatening in the extreme. The discovery of declining vitality, the increasing difficulty with which we do and decide things, coupled with a vague dissatisfaction with our own situation, is an attack on our experience of the ego, on our sense of self-respect.

It is understandable that Martha Moers says that what she calls the fourth phase of life (42 to 56 years) has a disposition towards crisis. She draws an analogy with puberty, which is also preceded by a period of assurance, abruptly terminated by the discovery that we know neither ourselves nor life. But the great difference is that our first puberty occurs during an ascendant life-line, while the second

occurs during a descendant one. Although in both cases the former harmony of life is in jeopardy, the essence of the crisis is now quite a different one: then it was a breakthrough, with power, into the reality of 'life'; now, with reduction in power, it is a growing uncertainty about the value of that same 'life'.

The reduction in drive is caused by the start of the involution process of all the tissues in the body. Each organ in the human body has its own life curve. In certain organs, such as the sensory organs and the organs of internal secretion, it is possible to measure the pattern of change with some accuracy, and a considerable amount is therefore known about it. For other organs, such as the nervous system and those which regulate the metabolism, the results of research rather tend to vary.

The best known manifestation of this decline is the hardening of tissue in the eye, resulting in an inability of the lens to adjust and leading to difficulty in focusing for reading. It is in our forties that many of us find that we need reading-glasses for precision work at close range. Our own experience, again, is sufficient to tell us that lung tissue becomes less supple at this age; when we have to run to catch a bus or train, we need much longer to regain our breath than in our youth. The entire muscular system, too, loses strength and flexibility, so that, particularly because of the loss of flexibility, older people need more energy for the same physical performance. The change takes place gradually, but is usually discovered quite suddenly when a particular situation reveals a hitherto hidden shortcoming. The most important and at the same time the best known of these changes is that which takes place in internal secretions. The endocrine glands in both men and women begin to cease functioning, but the course which this process takes is extremely different in the two sexes. (We shall discuss the significance of the female and male menopause in marriage in a separate chapter.)

In her book *The Seven Ages of Woman* the renowned American gynaecologist Elizabeth Parker has described woman's life in her struggle with her physical life curve and also (a contribution which is rarely found) brings psychological and spiritual development into her discussion. She describes the menopause in its many forms in three phases: pre-menopause, menopause, post-menopause.

In the pre-menopause a woman may complain: 'I don't know what it is. I'm not really ill, I just don't feel well. I'm nervous and irritable—my family find me difficult. Little things can make me go wild, and then again I have to cry. I've lost all the joy of life—I'm worried about myself.' Another woman may have bodily complaints: a stiff back, shooting or nagging pains in arms or legs causing sleeplessness. Others again have headaches, which they never had before, or swollen joints, especially in the fingers. Yet others wonder whether they might not have a 'heart condition', because one night they have suddenly had an attack of palpitations (it is interesting that attacks of palpitations can also be a manifestation of the male menopause, but ten years later).

These symptoms are the result of a shift in the hormone balance maintained by the organs of internal secretion. The function of the ovaries begins to fall off, menstruation becomes irregular, with either reduced or, on the contrary, greatly increased symptoms. The failure to produce the female hormone (the oestrogens) stimulates the pituitary gland into greater activity and this in turn has an effect on the thyroid and adrenal glands. In short, the old equilibrium is lost and it is several years before a new equilibrium has established itself. It is at that moment that all menopausal symptoms disappear. The woman feels reborn and experiences new, sometimes uninhibited, energy for living.

The male menopause takes a different course. The heightened sexual needs of men may be regarded as a manifestation of pre-menopause which generally occurs in

the mid-forties. The mental unrest accompanying it is probably influenced by the same hormonal changes. Otherwise, however, the male menopause progresses far more slowly, and it is assumed that it is not complete as an involution until well into the second half of the fifties. The physical symptoms are accompanied by a lack of stability in emotional life; sudden watering of the eyes or a lump in the throat when something touches the emotions; and attacks of palpitations (tachycardia) which last from a few minutes up to a quarter of an hour and cause considerable mental shock, since in men they generally occur during the day in the middle of work and give the impression of being a threat to the victim's life (which they are not). In view of the high percentage of heart attacks suffered between the ages of 45 and 60 it is understandable that a tachycardiac attack should make a considerable impression on the patient as well as on his environment. The safest course after such an attack is nevertheless to see a doctor for a heart check-up.

The actual hormone involution can then last another 10 or 20 years. One of the consequences is the 'old man's complaint', the prostate swelling that appears when testicular function ceases. Another unpleasant side-effect is that with the hormonal decline of the reproductive glands older men can sometimes be troubled by sexual fantasies occurring mainly just before falling asleep and just before waking. For some men these fantasies can become an obsession precisely because morally the person in question condemns them. Such men will only talk about their problem in highly confidential conversation. Luckily there is a fast medicinal cure available. What one might call a monument to this problem is to be found in the Old Testament when Suzanna is spied upon by the elders. These were not the least among the people and nevertheless . . . !

With this we find ourselves—side-tracked by our discussion of the male menopause—involved in the problems of a much later phase of life. It will have become clear by

now that in the forties we can speak only of a male pre-menopause, and that during these years the problems which men encounter are on the psychological and particularly spiritual planes. In the psyche there is the conflict between a longing to be young again, to start again at 20 and relive the entire expansive phase, only this time better, with the help of the experience gained the first time round, and on the other hand the wish to push on through to the real business of life, the realization of one's own leitmotiv, to certainty in a spiritual reality in which we can live up to our higher ego.

The desire to be young again (as camouflage for the inner longing for something new in life) can lead to external projection of these needs. Many men suddenly start to wear dashing, young styles of clothing, to walk spryly, to try to be the life-and-soul of the party, and so on. Something of the rooster in the man becomes visible.

But women, too, suddenly start going to the beauty salon for rejuvenation. They hope that they will be taken for their daughters' elder sisters. The illusion of starting again at 20 must, of course, have eventual repercussions, even though there are men and women who are capable of maintaining the illusion for a very long time. The point, as Jung says, is to tear oneself free from the exaggerated 'ego-imprisonment', the *Ichverhaftung*. A restructuring which I call 'spiritual maturation' is called for. This process is coupled with a different way of experiencing *time*. Until the age of 40 we have only a future; everything is still possible, reality is still to come. Now, however, that future acquires a horizon: 25 years to retirement and then what? Moreover, time passes faster and faster, as against a past which grows longer and longer. The contribution made by the will to work becomes increasingly weak (we need to make more effort to achieve the same result), especially for work with a rapidly changing content. Interest in work in which knowledge, experience of life and the ability to form

judgements play a part increases—and in the later years of this phase this applies especially to creative work, for higher achievements of a complex spiritual nature. This is true for all levels of work and must become the basis for a healthy staffing policy during these years. (More of this in a separate chapter.)

The process that Jung calls 'freeing oneself from ego-imprisonment' is described by Martha Moers in the following terms: 'Too much ego-bound, guided by assertiveness and the drive for power, and aimed at the utility aspect, shortly before approaching old age, man reaches the crisis of the turning-point in his life. Having overcome that, we must then make the final decision as to how we are going to go on to meet the conclusion of our lives.'

It is precisely people whose work is of a more spiritual nature—artists, for example, and political leaders—who only now really get into their stride and experience the fifties as the beginning of a truly creative phase. Hence Lehmann's description of these years after the crisis as 'the age of the eminent leaders'.

Particularly for those who have to work with young people—teachers and lecturers, for example—the crisis years are a severely testing time. Those who come through and free themselves of their ego-imprisonment go on to become leaders accepted by the young people; those who fail in this have also failed in the eyes of the young, who have a nice sense for the genuineness of a person or for the neurotic, the clinging to position, to knowledge or prestige. Thus if the forties are not the last chance, they nevertheless constitute a special period with significant possibilities for maturation.

'At no later time of life is the psychological constellation again so favourable for a far-reaching freeing from all too great an ego-imprisonment and thereby also for the development of true sympathy and unselfish willingness to help as now,' says Martha Moers.

Here I should like to interpose a brief reminder of the differences that we established earlier between biological drives, psychological needs or desires and spiritual ambitions or directions of the will. In the human soul, forces enter from two sides and encounter one another in the experience of one's own being: instinct or drive 'from below', and ambition or aspiration 'from above'.

In the middle phase of life all drives had to be encountered by the ego and confronted in the soul by higher aspirations. The result is the development of a number of aspects of the human soul which, following Rudolf Steiner, I have called the sentient, intellectual and consciousness souls.

In the forties all these aspects of the human psyche are available to serve the life which has yet to be lived. The main question is then: What do I want to use them for? What, now, have I actually got to do in this life? What is my real task?

A personal word or two may not be out of place. Ever since I was 30 I had occupied myself with the theoretical side of these questions. I knew exactly what was to come and thought I should come through the crisis, when it came, with flying colours. The reality turned out differently. Knowledge of things does not free one from living through them and suffering through them when the time comes. For several years I often lay awake half the night thinking of what I really ought to do, and where my true life's work lay. Yet I had an interesting job as a child psychiatrist and as the director of a large institution for the education of disturbed children—work which I had started myself and in which I was surrounded by valuable assistants and colleagues. And yet! The answer came from so unexpected a quarter that I should never have been able to think of it myself. The call came from industry to involve myself with young unskilled factory workers and later with the training and the organization of their work. With hindsight, I realize that this

was my real leitmotiv—but others had to put the question to me before I could recognize my own task. The fact that I had been waiting for this through many years of inner doubt made my enthusiasm for my new work even greater.

I have found that in very many cases the demand comes from outside but remains unheard unless one is ready for it. Reaching maturity is a process which no one is spared, not even those who know about it. Nevertheless, knowing about the crisis of the forties has one great advantage: you know that you and you alone are involved, so that you do not make the mistake of looking for scapegoats or adverse forces in your surroundings or circumstances. Here Künkel's phrase is very apt: *'Das Schicksal kommt von Innen'* ('Our lot comes from within')—even if I hear it in the world outside!

7. The Beginning of the Fifties

At the end of the forties the intensity of the crisis lessens. It now emerges whether or not the individual has found something new. If not, the phases still to follow become a tragically declining line of life. The individual clings increasingly to his work. Every capable younger man, still in his expansionary phase, becomes a threat. It becomes increasingly necessary to the individual to 'stand on his stripes', that is, to insist upon the supposed authority of his nominal position. He is no longer capable of using and accommodating himself to new situations. His own past and experience of life are idealized. The young of today are a lot of good-for-nothings, they're coddled, they earn too much, they're cheeky and rude, they lack respect. (The same story, in other words, as may be read in the inscription in the pyramids.)

The man who goes on in this vein says very little indeed about young people but a very great deal about his own

tragic position. At work, such people are a ball and chain round the leg of their organization. For example, in an administrative organization there was a departmental head in his mid-fifties who was in the habit of arriving ten minutes early every morning and then looking at his watch every time one of his staff came in for the morning's work. On Monday mornings, however, he would come in ten minutes later. Then he would take a great wad of files from his brief-case and deposit them noisily on his desk, with the words: 'Oh yes, gentlemen, by all means spend the week-end quietly at home. If I didn't take my work home with me we should never be through here.' And they would all nod in agreement and say: 'Yes, Mr Smith.' And when he had turned his back, they would point significantly to their foreheads.

The attitude of 'I'm still here, you can't walk over me, I'm in charge for a few more years yet' also points to a powerless attempt to prop up an authority which has in effect ceased to exist long since. Nevertheless, it is well that we ask ourselves whether this sort of situation is really necessary in a well-run organization with the right staffing policy. I shall return to this later.

For the man who has come through his crisis of the forties, the fifties are a liberation. The horizon expands, new problems of wider significance become apparent. Life becomes more interesting, the distance to little everyday problems increases. Interest in the thinking behind policies is awakened, and there is a new and deeply felt joy in seeing young people growing in their expansionary phase. The overall result of this is that this person can give advice and support in a completely new way, and that he is accepted. As already pointed out, this is of paramount importance in those professions in which young people receive their training or education.

New creativity breaks through; if at the age of 35 one was a gifted barrister or an active boss, now one becomes an

eminent jurist or a wise and mild manager. For the man who is continuing to grow mentally and spiritually, the middle of the fifties is a second peak in his creative life. He has already been able to review and order his experience, but he still has the vitality to express this order in his work. This is the age of the 'eminent leader'.

For the woman, too, there are two paths open. The negative path is reflected in the woman thus. Now that the menopause is over, her vitality has returned, often in greater measure than before. But she has found no new outlet for it, and complains: 'I've never had any time for myself. I've always been there to help the family, I've slaved away from morning till night. I've never had time to do any reading, and if I did I was always too tired even to pick up a book. Now it's too late. The children have left home, my husband is engrossed in his work, and I'm left here empty-handed.' And in furious activity she throws herself at the housekeeping, cleaning things that are already clean, dusting where there is no dust, tyrannizing anybody who gets near enough, everlastingly complaining that she is the victim of the mountains of work that she has to get through.

There is a bitter and cynical story that illustrates this state of affairs. A man in his early sixties had died suddenly. When the will came to be read it emerged that the dead man's last wish was that he should be cremated and that his ashes should then be sprinkled over the carpet in the sitting room. The years of misery which must have gone before can only be guessed at.

From my own experience I am familiar with the situation of the older woman in a profession, such as the matron at a hospital. Here again there are two possibilities: there is the kind of matron who takes out her own bitterness on the student nurses, and the matron who guides them as a mother would, and in whose hospital there is always an atmosphere of happiness and joy among the nurses at work.

In such arduous professions as teaching and nursing it is only right that the woman who has had a long professional career should be able to retire at 60 so that she has enough time and energy to build up a new life for herself after her professional life has ended. Happily, this situation prevails in many countries.

But in contrast to the hospital dragon and the woman ferociously and bitterly engrossed in her work there are also women who come through the crisis of the menopause with a positive outlook on life and joyfully find that they can again tackle all sorts of things and that they can at least realize a new aspect of their leitmotiv. Grateful for the past phase in which they have been able to be useful to others, they now find a new task in social life, or they take up gardening with fresh enthusiasm, or return to a long-since forgotten musical instrument. And with modesty and *élan* she will assuredly immerse herself in her new task as a grandmother, creating a second generation in which they can feel safe and warm and where they can hear stories which come alive as nowhere else.

8. After 56

But the development of the individual has still not ended. At about the age of 56 (it is remarkable how consistently this figure recurs in research reports) new clouds begin to form on the horizon. The high plateau on which life unrolled provided a good view in all directions, but it was chiefly a view directed at the outside world. The gaze is now again turned inwards. It is as though all the values of life must be relived existentially. (Rümke and Charlotte Bühler refer to a *pre-senium*, a pre-old-age, and place the emphasis on the confrontation with the end of life, now genuinely in sight, or at least the confrontation with the reality of retirement.) My own tendency would be to see the whole problem in rather broader terms, even if it is certain that the con-

frontation with the end and with a final judgement plays a part.

It is possible that a feeling arises of a difficult new period. Yet again everything has to pass through what Goethe calls *Stirb und werde*—literally, 'die and become'. Not that the values which have been found are beginning to totter, to become somewhat shaky, but it becomes clear that they are not yet truly in our possession. If we ask ourselves in all honesty, 'What would I really be able to take through the gates of death as the fruits of my life?' then much of what is now bound up with knowledge, status and experience would have to be abandoned. Some people experience the beginning of this period as a premonition of yet greater trials, others see it as a series of tasks to be expected with which they would rather not be confronted. For the man, too, his profession often produces a number of disillusions. Anyone who has reached the age of 60 is regarded as 'doing the rest of his time', even if he is still doing his job perfectly and to everyone's satisfaction. Yet again he has to reconcile himself to abdicating from what he has built up himself and which will certainly be continued on different lines by those who follow. This detachment is only now turning into reality; hitherto it has been no more than theory.

It is now high time to prepare for what one still hopes to achieve, what one will have to drop, and what one may still be able to finish. There is a growing anxious realization that this is less than one had thought up to now. The past passes in review. It is incredible that one has wasted so much precious time on trifles—if only I had more time *before* me, time which I let slip through my hands like sand! There is no longer a long future for me in this life, but what, despite this, might prove to be enduring?

In a certain sense the development of the individual's life has come to a temporary conclusion at the age of 63. Toddler, schoolchild and adolescent—together they make up the youth in which so much was granted us. And as usual

the gift of the world is always a mixture of joy and sorrow, of helping and hindering experience. Vital-mental, objective and spiritual strivings have made of the expansionary phase a period in which much could be given to the world in the form of work, friendship and enmity, commanding and obeying, but in which it was also possible and necessary to interiorize and appropriate past experiences. We emerged from this expansionary phase as mature personalities knowing what we wanted and knowing what we were worth.

Crisis and involution, the peak in the fifties and yet again the final test have made us the mature person who has developed a sense of the difference between cleverness and wisdom, between proud ability and modesty. A final period before the age of patriarchs enables us to draw up the balance and accommodate ourselves to the fact of old age with restraint and acquiescence, but also with extreme inner activity which will finally be able to lead to goodness—but also with declining powers and with physical infirmities and dependence upon others. Shall we have to learn to live with our own decay, or shall we be allowed to die in good health? These are very real questions for those preparing for the period of old age.

I am not able to speak of the final phase of life itself. Who can speak with authority about a phase of life through which he has not yet passed, and been able to compare his own experiences with the many experiences of others, acquired in friendly or therapeutic discussion? However, from letters and conversations with the very old it does emerge that the final years of life are experienced in many different ways. One old man, far into his eighties, writes that total dependence has led him to a final righting of his account, and a new, deep awareness of the reality of the words: 'Christ is in me.' For others it is a matter of desperately clinging to a life which is gradually slipping away.

It is a well-known fact that creativity at an advanced age

is not impossible. In America some 20 years ago Grandma Moses, a woman who started painting when she was almost 80, was a great success at exhibitions and in magazine articles. And many have since followed in her footsteps, with varying degrees of outward success but in every case with enormous inner gain.

In his old age Goethe described the phases of life in these terms: the child is a realist, the young man an idealist, the man a sceptic, the old man a mystic!

It is important that we make every possible effort to help old people have a creative and fertile evening to their lives. Just as we have referred to a family culture for young children, so there ought to be a home culture for the aged. The homes in which they live should be centres of culture, with lectures, musical evenings and creative courses, in which other local people ought to be able to take part. This would work both ways: the local people would have a centre in which interesting things are happening, and the old people would maintain their contact with a living world. It is again a well-known fact that old people who lead an active life enjoy better health than those who vegetate in front of the television or the radio. We know that many great artists produce their best work long after they have passed their seventieth birthday. The famous Japanese painter Hokusai is said to have declared that everything he did before he was 73 was quite worthless and that it was only then that he had embarked on his true artistic career. Titian painted his most powerful works when he was almost a hundred. Verdi, Richard Strauss, Schütz, Sibelius and others continued to compose music until they were over 80. The list of composers who were active until their late seventies is too long to be included here. In every field, writers, painters and musicians have been able to carry on working far longer than scientists and businessmen. That this is so is a result of the fact that with increasing age the path that leads inwards progresses ever further, while

perception of what goes on outside declines. I have been struck by the fact that in the more elderly businessmen whom I have known—people who wanted to carry on working as long as possible—intelligence and routine persist for far longer than the ability to *assess new external situations*. This has taken many a successfully established company to the brink of bankruptcy and beyond.

If we consider the achievements of humanity we see that the wisdom of old age can reveal itself in a timeless world. Here lies the field which is attainable for everybody who remains active: the summation of the essence of life and the finding of a timeless world of values and meaningfulness!

Chapter Three

Male and Female Development – Marriage

During International Women's Year (1975), in which so much emphasis was laid on woman's equality, the confusion surrounding that equality, or lack of it, increased rather than diminished. My starting-point in this chapter will be the spiritual equality of men and women – that is, equality at the ego level. Both men and women are people and as such possess an ego identity, and it is this that increasingly determines the path taken by the individual's development throughout the course of life, regardless of sex.

At the same time, one would need to be blind to try to deny the biological differences between the two sexes. Biologically, men and women are each other's complement; they need one another, as is the case with all higher forms of life, in order to secure the continued existence of the species.

As the content of mental life is determined by the influence of the *bios* or biological forces and the spirit there is also a difference between male and female mental awareness.

In the minds of men and women two different force-fields play a part. From within the biological drives various impulses and longings penetrate the soul – from within the spiritual strivings there is *in equal measure* a problem of individuation. Since the human being is a trinity of body, psyche and spirit, the spiritual path, of individuation, will follow different paths in men and women. At the same time, each individual is unique and equal, even where there are differences in the level of spiritual development and moral quality. *Where* the individual is along the path of development does not determine the value of the individuality, just as an old man is not superior or inferior to a child. The

person who has acquired a certain insight has more responsibility in his wrestling with moral and social problems and problems of knowledge. It is for this reason that I talk of the equivalence of individualities as beings with aspirations. As I have said elsewhere: 'The human mind is a citizen of two worlds, a spiritual one and a biological one.' Because of the latter the soul-life of men and women differs.

During his long and rich life the depth psychologist Carl Gustav Jung recorded his own soul-life and that of his many patients in their dreams and in the waking state. A subtle observer, he was always at pains to observe phenomena without the tinted spectacles of a theory or system, as he was otherwise afraid that he might see certain phenomena sharply but completely miss others. He wanted to be and remain a psychologist, not a theologian or a philosopher. Many of his critics have accused him of a lack of system, and find it difficult to find their way in the vast sea of knowledge that he uncovered. It did not escape his observant eye that men and women are not only each other's complement but also that in the depth of his mind every man finds a female structure and vice versa. These he called the man's anima and the woman's animus.

Man, built biologically for externalized activity, for conquering and subjugating, has in his anima the regulating factor which may appear to him in dreams in the image of a female being which stands in his way and makes clear to him that he is in danger of forgetting his real leitmotiv.

The anima-animus is quite a different thing from the coarsely biological Oedipus complex. The anima is in the service of strivings, of which I have described three levels when discussing the human life-path. This service means determining norms and stimulating further development on the path of the leitmotiv.

In his works Jung gives numerous examples of powerful anima-animus dreams which often recur until their judgement has been understood.

the individual has accumulated sufficient experience to be able to oversee the beginning of a career within his chosen field.

Because of the increased length of the period of study, those who go on to university or college after leaving school have to go through an artificially prolonged dependent adolescent phase. The fact that they find themselves in responsible professional positions, with all the challenges, hopes and fears which go with them, at a later age than those who go straight from school into a job means that they are missing something which can never be made good with the same intensity of experience that is possible only in the phase of *Himmelhoch jauchzend – zum Tode betrübt*.

During the late Middle Ages people were apprenticed to a master while still in puberty. Being obliged to live in the master's house, and being treated as one of the family, the apprentice adopted the style of life and professional ethic without even noticing it. Later, at about 20, the years of wandering as a journeyman began, when the apprentice travelled about the country working for different masters from whom he learnt different aspects of his chosen trade. Half-way through his thirties he was then able to take his master's test and set himself up in business. The master was only allowed to take on apprentices if he was married, for it was in the master's family that the apprentice gained his experience. In this whole system there was still an instinctive understanding of the essentials of the various phases of life. Today we all have to design our own careers using our own experiences and insights as the building-blocks. Good personnel policy could create the right environment for this. In any case, to make someone do the same work for 10 years at a stretch during this phase of life is the worst conceivable approach.

The thirties are the years of hard work, of organization and continuity and of persevering in one's chosen field. The individual has to prove that he can hold his own. The ups and downs of this phase can be regarded in a more sober light. If there is any time of life when it is possible, this is the time for fighting for insights and results. From this there grows increasing assurance, including certainty about what the individual is incapable of and what he must give up trying to achieve. The working man in the second half of his thirties is at the peak of his performance capability in the quantitative sense. He knows his job, and he knows what he is worth and what he wants to achieve.

The forties. As we have already seen, there comes a breach in this assurance at the approach to and the crossing of the frontier into the forthieth year. Doubt about the absolute value of continuing along the path upon which one has embarked, alongside a fear of reduced performance, leads to a demand for new values. This is the moment for external training on a course or in a working-group, for meeting others with the same problems in other jobs, for becoming acquainted with new methods and, above all, new values and insights. In short, a broadening of horizons is urgently required. Within this broadened horizon, in which objectives may now be seen which were previously invisible, the individual must now re-evaluate his position and set a new course. The questions which have to be answered are: What do I want? Am I all right where I am? Have I got to change my job? What must I change in myself? What have I got to do *differently*?

The answers to these questions determine the final continued growth and the fulfilment of the promise of life. These years will decide the issue once and for all: Can I develop further to management level? If so, can I do it where I am, or must I go and do something completely different? If new tasks have been found by the end of the forties, either within the same or in a different job, this has a rejuvenating effect on the person concerned. The effects of such rejuvenation can be felt in the physical side of life as well, and bring about new vigour during the fifties. If that

fails, symptoms of ageing soon develop, including raised blood pressure, premature greying and a shrunken appearance.

The fifties. Thus the fifties become a choice between the 'eminent leader' and the 'frustrated tyrant'. A man may blame life, his job or his family for his becoming a frustrated tyrant, but he has himself 'arranged' it; he has spent decades working hard to achieve it. It is the direct consequence of a *choice of life*!

But even then, all is not lost. A person who detects in himself the symptoms of frustration during this phase of life, and discovers a tendency in himself to take it out on others in a form of tyranny, can still catch up with what he ought to have done during his forties. In my practice I have seen heroic examples of this. True, a bit of a push from outside was always necessary, sometimes in the form of a change of job imposed from above, but I know from experience that a single developmental therapeutic talk can bring about a revolution.

'Eminent leaders', at all levels from foreman to managing director, breed other eminent leaders around them; unfortunately, however, frustrated tyrants breed frustrated tyrants. And for this reason alone everything must be done to restart a developmental process even at this late stage. The American expression 'keep the man on the move' is particularly appropriate in the forties and for the transition from the forties to the fifties.

One aid which is useful for putting oneself back on the road to development is the exercise of positive thinking. Here a very simple expedient can be of assistance. Take a decent-sized exercise-book and write in it, every evening, one positive experience of the day. Just a few lines will suffice, such as: when I left the house today the sun was shining through the leaves of the chestnut on the corner; or, when I went into the meeting X looked up with a pleased expression. If you keep this up for a few months you will

come to realize how much there is to be glad about in every day.

A second aid is the exercise of equanimity, saying to yourself 'who cares?' or 'so what?' Make a note of how often you do *not* lose your temper in spite of the odds.

The third is 'imposing upon yourself' an intense interest in the development of younger people working with you. Consider what Jones was capable of a year ago and what he has learnt in the meantime; give him a bit of praise every now and then, or give him a bit of fatherly advice. Try generally to lend a hand to help your younger colleagues in their development.

Then the sixties are upon us. Don't get out too late! Take advantage of the possibilities of shorter working hours or early retirement; prepare something new to do, bearing in mind that the essential thing is that what you have learnt so far in your life must be allowed to be exploited to the full. And once you have reached retirement age, make sure that you have some new creative activity which you can begin at once. Learn to paint, build a boat, go to evening classes or learn all you can about a new country, its culture, art, language, and people. Whatever it is, *do something new*! At the same time, there will be all sorts of more general social activities which you can now join in at your own speed. See to it that you stay fresh mentally, positive, interested, a blessing to all about you. In the years that remain you will then be able to enjoy the fruits of life.

Personnel policy

A healthy personnel policy embraces staff administration and care, human relations, and, at its core, personnel development. It is to the last of these that I now wish to turn my attention. Anybody who engages young people below the age of 20 knows that he is accepting into the working community a group which is difficult to integrate. This is difficult because it is no simple matter to guarantee con-

tinuity of work when people are away for two days in the week for sandwich courses and other vocational training. Theoretically, of course, everything is capable of organization, but for certain sorts of work for which a certain measure of practice is necessary this can give rise to special problems. The reverse side of the coin of the transition to partially compulsory education is that there is considerable unemployment among young people. The commission which paved the way for 'partial education' in the Netherlands was aware of this and proposed its gradual introduction at specified centres and planned expansion of the scheme over a period of between five and ten years.

For political reasons, however, the change had to be made at once and in its entirety—and neither partial education nor the labour market was prepared. The bitter fruits of political haste are now being tasted by jobless young people themselves. In the transitional stage, and in an unfavourable economic climate and a naturally already high turnover among working girls, the problem is not susceptible of solution by the personnel policy of a single industrial concern.

The situation is different for those aged over 20, who are part of the permanent work-force. For them, it is possible to create an efficient system of career guidance. For a large company and certain categories of young people with some training behind them, the NPI (Netherlands Pedagogical Institute) designed such a plan. Every young worker of 20 (many had come straight from national service) was invited to a personal discussion in which he was given the choice of either staying where he was, with good pay but few future prospects, or joining the group undergoing differentiated training. This was so arranged that those taking part were moved every 18 months or so to a different part of the firm to do a different sort of job. For each worker there was a personal card on which a record was kept of how well or badly he had assimilated the new training and what sort of

opportunities he had had and utilized for social contact. When they reached the age of about 24 they were invited to a second discussion. The choice was again between staying in the fields now familiar to them or being trained even further, now for various possible specialities. Those who chose the latter course were taught the circumstances and requirements of a number of specialized branches of the business, such as administrative work in the stockroom and in the planning department. This took about six months. In a final discussion they were then asked if they wanted to carry on in one of these specialities or whether they wanted to go into management. In the latter case they had to go through several more periods of practical training so that they would later be familiar with all the different sections and branches of the company with which a manager would have to deal. During these periods of training they would be given the post of assistant manager until such time as a managerial position came free. The system worked well. The only complaint was that occasionally so many assistant managers were needed that they had already been appointed before they had gone through all the different parts of the company. But that kind of situation is bound to the particular environment and may be quite different in another place or time.

For the young workers the position was clear: 'If I want, I can get on; if I don't, then I have only myself to blame if things go wrong.' A certain amount of natural selection also took place, of course, to sort out those who were more technically minded (the specialists) and those more interested in social relations (the managers). From the assessments made of each individual during the entire eight years of training (assessments to which he had access, incidentally) there was also a distinct feedback effect by means of which they could make their own judgement of their performance. In my discussion of this phase of life I have already pointed out how important this is during the

twenties, when self-assessment has to be based on judgements passed by the outside world. The same is possible, of course, for those pursuing careers in administration.

Smaller companies which occasionally take on younger people of a particular category can nevertheless make use of this example to ensure the maximum spread of experience. In smaller organizations, individual functions are never so clearly delineated and formalized as in larger ones. There the 'journeyman' phase can be less formal and more personal, by allotting each younger person to the mentorship of an older and more experienced man who is charged with teaching him every facet of the job.

To make continued development possible in even later stages it is important that the personnel department work together with delegations from the work-force in order to establish the professional requirements for existing posts and to decide on the training and periods of practical experience necessary before an individual may be employed at a particular level in the organization. This, coupled with a quantitative assessment of the requirements of the various functions, gives both personnel department and worker a realistic idea of the training obligations for particular jobs and for the chances of being employed at particular levels. From there, everyone can draw his own conclusions and make his own plans.

For some years there was a general feeling that everything ought to be possible—that everyone ought to have the opportunity of receiving secondary education, that everyone ought to be allowed to go to university, and that everyone ought to be allowed to have a job at the level which he wishes to attain. The consequence of this illusory situation may now be seen as follows. The disease will have to run its course; everyone will have to learn that the time and the culture in which he lives are part of his biography. And every culture and every time has positive and negative features and a limit to its possibilities. The

question is a simple one of how to deal with these factors and limitations.

For young people who enter the labour market at a later stage because they have been through training college or university, this phase of gaining experience in changing circumstances and in varying work is somewhat different. If an organization has an annual intake of ex-polytechnic students aged about 23, rotation can again take place in a number of departments. The time each individual spends in each department must be long enough for it to be more than just 'sightseeing'—say two years. Here again, there is a period of training and a period of real responsibility.

At the beginning of the thirties the choice has to be made yet again—either the individual goes to a particular department to have further training as a specialist or he turns to general management, perhaps as the assistant to the department manager. The one preference is for more technical and scientific work, the other is for the organizational side and for leading people.

Thus the organization has a core of motivated people aged about 35, each of whom has been able to find his own way in his own individual line of life. Where in a given instance a particular line cannot be followed within the organization, it is in the interests of both the organization and the individual that he move to another organization where it *can* be followed. Here the interests of company and employee are congruent.

No organization profits from having dissatisfied workers. No worker profits from work which is contrary to his biographical line. In other words, a measure of labour mobility is necessary which was until quite recently far from being the norm in Europe. For example, the man who 10 years ago in his mid-thirties applied for a job when he already had four previous jobs behind him was looked at askance. In America, by contrast, the same response could be expected by a man of the same age who had had only one

previous job. Clearly, he had little initiative or desire to improve himself. Greater mobility on the labour market is something that should be furthered at all costs.

When a child is born, we know that it is not destined for everlasting life; one day it will die and make way for others who have been born. Organizations, on the other hand, are expected to last for ever. They may be born, but they are not supposed to die; that would be a disgrace. But human organizations, like every other form of life, have their own life-span. If that has come to an end but they are still kept alive, they become fossilized, their structures petrified. Either new, young initiatives must replace them, or they must be rejuvenated by a new generation arising from within to such an extent that they are practically born again. Our universities, for example, suffer from such fossilization effects, and it is a good thing that every now and then a thorough renovation should take place—renovations, of course, that must first prove their worth.

For anybody with an eye to it, it will have become clear that the organizations which men create go through phases of life similar to those of their creators. It is quite easy, for example, to see the teething, puberty and young adulthood of organizations. But this really requires separate study. An initial attempt at unravelling this problem may be found in my book *The Developing Organization*.

One special aspect of personnel policy is keeping a close watch on employees (at all levels) who are approaching the age of 40. To counteract their tendency to dig themselves in in one particular kind of work which gives them a sense of security, it becomes necessary to ask the following questions. Do they reject any thought of related or quite different jobs? Do they feel that they are absolutely indispensable? Do they, indeed, organize their work so that they *are* indispensable? Do young hopefuls regularly make their appearance from the department or area of those responsible and, helped by them to realize their ambition, go on to

higher things and pass them by? Or do they keep all energetic youngsters under their thumb, frightened that they are a threat to their own positions?

All these questions have to be answered and discussed with those concerned. By half-way through the forties it should be apparent who is going to develop further to a higher level of adulthood, maturity and leadership and who will not be able to manage it without help. Not everybody has to make it to the top, but at all levels the organization needs people who are not on the way to becoming frustrated tyrants—be they managers, hospital matrons, bookkeepers or administrators. Petty tyrants in their fifties are a severe liability to any organization and the cause of much pain to their unfortunate colleagues and subordinates. It is here that we can see whether the personnel department concerns itself merely with administrative and organizational work or whether it feels that part of its job is to tackle some development therapy.

In some cases assistance from outside can be of some use. An outsider poses no threat to one's position within the company and can say things that a colleague cannot.

Finally, personnel policy should also be concerned with preparing people for retirement, activating external social responsibility in district, school or social work.

Personnel *policy* must be represented right at the top of the organization; its implementation may be left to specialists, but its style and aims must be the responsibility of senior management. In the end, it is its personnel policy that determines the well-being of the organization itself.

clear that at present it remains beyond the scope of practical politics to make such arrangements for all patients. The attempts by some antipsychiatrists to organize treatment in open houses in which therapists and socially maladjusted patients work together certainly deserve our fullest attention, but because of their experimental nature and the uncertainty of continuity they cannot yet be considered a solution for the large majority of patients.

In any event we cannot expect all closed wards suddenly to become redundant overnight (see Kees Trimbos, *Antipsychiatrie*, Deventer 1975).

Where therapy appears to be having little effect one is faced by the problem of long-term hospitalization, work therapy, and so on. Where resocialization is possible, albeit at a lower level than previously, one then has the problem of rehabilitation in society. Here again, the official organizations are all overloaded and the patient runs the risk of falling between two stools. True psychiatry is thus a matter of both medicine and considerable social organization.

One of the central elements in approaching the psychiatric patient is that under the delusion, anxiety or rigidity the complete ego-person is always present. If one addresses oneself direct to this spiritual core (bypassing the anxiety or delusion) the ego remains approachable. From my own experience I know that even apparently totally useless one-way conversations can be remembered by the patient for years afterwards. They may therefore have their therapeutic effect long after taking place.

The journey which the so-called schizophrenic patient makes through his inner organic depths can only be compared with the experiences of the medieval mystics, except that they had a long period of religious and mystic training behind them and were therefore in control of their experiences whereas schizophrenics are overwhelmed and imprisoned by them. A therapist with some knowledge of mystic training will be able to help the patient with

understanding and with a constructive critical faculty. When the patient has recovered it will emerge that his chief need was for such understanding, non-labelling help, in which the full integrity of his ego remained intact.

The situation here is the same as that of remedial education, where even the most backward of children has a right to an artistic therapeutic environment in which an appeal is made to his highest ego. The comparison of the ego with the violinist and his instrument is valid here. Even a musical genius will be unable to produce very much from a violin with only one frayed string. Yet the defects of the instrument tell us nothing about its player's artistry, which remains capable of expression on an intact instrument.

In 'grand psychiatry', too, we can see the despair of countless gifted individuals who are unable to use their own damaged instruments to communicate with their fellow-beings. It is absolutely vital that in this situation the therapist should take the individuality of the patient perfectly seriously and act accordingly. In practice, this can be difficult. The person who carries within himself an ego which is an independent entity, pre- and post-existent, will find the strength of his convictions to meet these demands to the fullest possible extent.

Luckily there are also patients in psychiatry and related fields who are only disturbed at intervals or who allow a more direct approach during the recovery stage. For them, everything that has been said about the previous two categories of patient also applies, so that they may be involved in artistic therapy, meaningful discussion, friendly encounters and mutual help.

Chapter Seven

Personal Development and Biography

The human biography is a symphony which each individual personally composes

As I have already said on more than one occasion, the human being can take his biography in hand through his own actions. Unconsciously or consciously, he can be the architect of his own fate. In this, a number of points are important. First, anybody who seeks conscious personal development will still have to obey the laws of the phases of development. It is no good wanting to 'flower' before one has formed enough 'leaves', and leaf-formation is not a particularly spectacular activity! Secondly, those who seek inner development have a superabundance of possibilities, paths and paradises available to them. They will have to make a choice, preferably on the basis of insight. He who merely seeks uncontrolled 'experiences', 'expansion of consciousness' or 'visions' will most simply achieve his aim by chemical means. Many do just that, at the same time turning their intoxication into a holy cause, a sort of faith which they have to carry to the world at large. There are then the curious, who try it once and then seek other paths, and there are those who seek refuge from their own biography in the world of the chemically altered consciousness. This applies equally to alcohol and heroin and everything in between.

The uncontrolled, chaotic experiences of 'trips' and being 'high' have nothing to do with personal development, which requires the conscious exercise of faculties that lie dormant in the majority of lives. I have already pointed out that man is born with very many possibilities, and that

because of our modern culture only a very small proportion of these are required and hence exploited. It is for this reason that many people feel dissatisfied with the reduced world in which we live as reduced people. But *what* has to be developed? Here the paths separate quite soon.

Part of what is on offer comes from the Orient. From the ancient (and modern) Yoga and Zen Buddhism through Mazdaism to Sufi, to name but a few, there is a wide spectrum of choice. They all have in common that they connect with the roots of our civilization. Here the thinking is: back to unspoiled origins! Become familiar with that which has proved its worth over many thousands of years! Indeed, the richness of these ancient stages of development demands respect. They all have their roots in cultures that may be termed *spiritualistic*. Spiritualism is the philosophy that says, simply: the spirit is all—matter is illusion. Everything originates from a divine process of creation. But matter is allied to the antispirit, to darkness. Free yourself from the temptation of darkness, give up your egoistic ego-consciousness and be absorbed into the divine world of light from which man was born. In other words: go back to the pre-birth, back to paradise, back to the *Vor-Ich-hafte*.

All religions of revelation—and that includes the Old Testament—are founded on divine revelations. In earliest times each and every individual could experience a world of light in a dream consciousness; the last of those who saw that world wrote their experiences down for those who no longer saw it themselves.

This view of inner development is of course contrary to modern historical materialist approaches, according to which sly priests maintained their power over the masses by feigned revelations and sanctions. For us children of the twentieth century it is difficult if not impossible to transport ourselves into the type of consciousness that existed in an earlier spiritualistic era. A final glow of such a time may

still be experienced, for example, in Bali, where in gladness and trust a divine world still takes part in everyday activities.

If we look back on the grandiose contents of the ancient religions from the standpoint of modern personalism we see the history of the origin of the human ego, born out of a divine world. But that ego has now become full-grown, and is now a responsible participant in further development. It can therefore no longer stand still in its own 'youth', however glittering and warm it was.

From the roots of our own western civilization in ancient India, Persia, Chaldaea and Egypt, to name only the most important of its sources, Greek philosophy first developed an attitude to life that was new in principle, and may be termed *idealism*. In the work of Plato a world of the gods is no longer attainable for men; man is born of the primitive world of ideas. Knowledge was therefore the remembrance of things known before birth; observation and understanding were recognition. The gaze was still directed to the pre-birth world, to the 'spiritual fatherland' of the awakening ego.

Throughout the Middle Ages until and including Scholasticism, philosophical thinking was primary. 'I think, therefore I am,' Descartes was still able to say at the beginning of the modern age. But the new era which set in with the Renaissance (and not with a 'naissance', with something new) continued to draw on the riches of the Greek world of ideas. Soon the idea shrinks into reason and rationalism is born, followed by mathematism, which seeks to attribute reality only to the ideas of mathematics.

The way was now open to *materialism*, the philosophy which stands diametrically opposed to spiritualism and claims that everything is matter and the effects of material forces. Instead of a divine process of creation the god of 'coincidence' appears, to create ever more complex bonds from simple connections, while growing complexity is

supposed to call up consciousness. The spirit is now maya or the Great Illusion.

Let us not deceive ourselves; we are all heavily infected with materialism, even where we seek the spirit in religion or in philosophy. The moment at which the conflict over the meaning of the Last Supper began, when the proof of divinity had to be produced, was the moment at which materialism broke through.

Every philosophy is aimed at something in particular. Spiritualism provides a grand doctrine of wisdom, idealism, a doctrine of ideas, a philosophy of life; materialism is the doctrine of material things. Science and technology have changed the material world, have brought material prosperity, but have left spiritual needs unanswered. This is something that has become increasingly obvious during the past few decades.

All traditional and institutional churches, which acquired their forms from ancient spiritualism, have lost their meaning for an increasingly large number of younger people, who, *if* they seek something spiritual, seek new paths which mean the development towards a new stage, not a renaissance of the stages of the past.

This search may best be characterized as the need for a new philosophy in which there is a place for both material things and the things of the spirit, in which it is not necessary to abandon exact thinking but where the spirit can be incorporated into our image of the world together with everything that our present culture has so laboriously made its own. One might term this a longing for a new form of *realism*. Realism seeks to examine spirit and matter in equal measure and bring them together in a single image of the world, an image born of historical necessity, being the next step on the path of development of western culture. I shall discuss this search for a new realism in my further consideration of personal development.

To further examine what is offered as paths of develop-

ment we must turn our gaze *westwards*. A varied spectrum of personal development paths comes from America, although the paths which it includes are presented as therapies or paratherapies: sensitivity groups, basic encounter groups, marathon groups, *Gestalt* groups. They are all aimed at the development of social faculties in man which have been allowed to lie fallow by our modern culture. This faith in the group, in a sociability as a reality superior to that of the individuality, and the development of the individual into a socially functioning power source, are clear indications of a reaction to the one-sidedness of our culture and as such, when applied with sincerity, can be individually curative. Dubious in these movements is the pseudo-religious character of the therapies, not originally intended by the founders, perhaps, but disseminated by converted adepts who have turned the 'here and now' into a religion.

Yet here too we see a step in the direction of seeking a form of realism, even if the spirit here is still very abstract and shadowy, being present only in a human 'personality', so that the spirit itself remains somewhat vague as to its origins and future. Even in the work of Frankl and Assagioli, who posit a super-ego functioning in an area of the spirit, the image of man remains close to being a psychologism, so that we are obliged to wonder whether the spirit is reality or really the acquired content of our culture.

The Orient offers us many paths—back to the pre-birth, to before the Fall. It offers a grandiose wisdom to be found in ancient books and traditions. But alongside the great religions and their contents the ancient development had a second, more hidden stream which had its chief effect in cultural life. This was the stream of the ancient 'Mysteries'. The Mysteries were anciently the training-grounds of seekers after wisdom, and particularly for those who had to provide leadership for their culture. By means of lengthy physical, mental and spiritual exercises the Mystery-pupil

was prepared for his initiation, in which he went through an experience akin to death, to the experience which the dying man has when he loses his body.

Brought back to life before the stage of actual death was reached, the initiate was now a 'twice-born'. Death no longer held any horrors for him, the certainty of a spiritual existence had now become reality to him.

But the Mysteries were more than that; they were very much aimed at the future development of mankind. Faculties such as abstract thinking were practised there, long before they had become the common property of the culture; mathematics, astronomy and medicine were all practised in what was for that time a future form. We know that for 30 years Pythagoras visited a number of Mysteries before he made his mathematics known to non-initiates, and Hippocrates in his time was the leader of a Mystery school on the island of Cos. Social forms, too, were reformed from within the Mysteries, often colliding with the traditional forms of an old spiritualist religion of revelation.

At the height of the Greek era the Mysteries were still flourishing, the centres being Samothrace and Eleusis. All the great philosophers were initiates. In a certain sense the Mysteries can be called the 'spiritual universities' of antiquity. Although the content was kept strictly secret, the results became apparent in the culture.

Does Europe, lying as it does between east and west, have anything new to offer for the future realistic image of man and the world? The path from materialism to realism (to re-establishing the reality of the spirit) is not a single leap of mutation; there are a number of intermediary stages. Goethe's phenomenological consideration of nature in his plant metamorphosis and especially in his theory of colours, Wundt's sensualistic psychology with his activity in observation, and Leibniz's monadism are all intermediate steps on the way to overcoming the 'materialism of coarse matter'.

Phenomenology, above all, is a useful method for discovering phenomena that require a different explanation. Thus the phenomenological study of natural phenomena, the 'penetrating description' of them without preconceived materialistic ideas of them, is a way of orienting oneself in the phenomena of life. Phenomenological psychology and studies such as those by Buytendijk on men and animals and Portmann on the animal are also ways of gaining access, in a modern manner, to human essentials.

But not everybody will be able or willing to travel this path; and for those who are not, there is a possibility of getting to know their own interior through practice. The conditions for this are: the creation of moments of inner peace, concentration exercises, striving for equanimity in emotional life, practising positive thinking when acting. Concentration and meditation bring order into the world of the imagination and carry on the thinking of the great leaders of our western culture. For some, the path will lie in the *Imitation of Christ* by Thomas à Kempis, for others in Dante, *Parzival*, or Goethe's *Faust*. Occupying oneself with the contemplation of the Gospels brings a new inner world to life. Also occupying oneself with the laws of development in plant, animal, man and biography leads to greater insight and more social skills than concentration on the feelings of 'here and now'.

A different path has been taken by the analytical psychologies and therapies. Here, in a path of discovery lasting many years, in 'analysis', man's own subconscious has been raised into consciousness. During this process it has become apparent that in indicating what has become conscious the analyst's own image of the world plays a decisive role. For some this will be a biological primal drive, for others it will be seeking a place in the social environment, or a remembrance of the deepest and most ancient symbols. For yet others, a cosmic world is reflected in the depths of the soul. What strikes one is that they all (as discussed in the previous chapter) look inwards to the individual's own inner feelings and the improved functioning of the conscious person.

The paths of development nowadays available to modern man from oriental schools of thought, analytical treatments, group therapies and the like are all founded on the way inwards, on increasingly deep introspection.

In antiquity the Mystery-pupils were taught that on this path inwards man encountered the gods in man, but also the deceivers and the demons. It was the task of the hierophant of the Mysteries to see to it that the pupil did not descend into the unconscious regions of his own psyche until he had an idea of what he might meet there and until he had learnt to distinguish between wishes and desires rising up in beautiful and repulsive images—and between hierarchical beings called angels, archangels and so on in the Bible and other names in other cultures. They are experienced inwardly as images of a superior reality, in forms borrowed from a sensory world, with attributes relating to their tasks and beings. One only has to go to the Egyptian or Assyrian department of a large museum and see the 'imaginations' of these hierarchies hewn in stone, or to look at medieval paintings, to realize that to these artists there was another world every bit as real as our sensory one.

The inward path and its consequences for modern man is described by Jung when he relates how in 1913 he reached the stage at which he decided to allow himself to 'fall' into the depths of his subconscious, without knowing whether he would come out of it as a normal person or as a lunatic. He felt that he was obliged to take this risk in order to better understand his patients, especially the so-called schizophrenics among them. Jung spent many years working systematically through his 'descent into hell', painting and describing the images so that he would be able to use them consciously. Whoever fails to do the latter will fall prey to

is my real task? Where am I tied down, where am I free? Where do I stand in relation to the unfinished letters which I, too, find on my path through life? Do I have to do everything *myself*, or am I part of a network of connections and relationships that will *also* give me love?'

The answering of all these questions finally determines the individual's *élan* and his faith in the composition of his own biography.

In our society we stand on the threshold of a new era. Materialism is certainly not the last of the world philosophies. The true task of our time must yet be completed, and it is just beginning to become visible.

At one time when a man looked outwards he saw a divine-spiritual world, and when he looked inside himself he found the same thing. But because of that, interest in a material world was slight. Gradually the view of a divine-spiritual world was lost. The gods were no longer visible—the twilight of the gods had begun. They could only be experienced in initiation into the ancient Mysteries. The prophets who last looked upon them were replaced by the scholars of scripture, who spent their time discussing the prophecies. The philosophers brought independence to human thinking, but could not themselves look upon the gods. Between the divine world and the sense world a threshold had been thrown up which for a time could be bridged by faith.

But with regard to the individual's own inner world, too, alienation set in; here too, a threshold was created. What the last of the mystics were able to experience of a divine world in their own unconscious became a world of blind organic drives which were only recognizable in a chaotic dream world to later 'scientific' investigators.

Both outwardly and inwardly the honest person of today stands before a threshold over which he cannot pass. Faith and dream images have faded. In utmost loneliness he can find only in his own ego the strength to find a path by which he may pass across the two thresholds. What used to be

given to him he now has to develop for himself. He can no longer wait passively, but has to actively search. His image of the world in a sense world has become a surface consciousness; he sees shapes and movements, he can develop hypotheses and theories that make it possible for him to manipulate the created world and its laws and make new combinations from old, but he cannot make a single pronouncement about the *being* of things. 'Ontological questions' may not even be asked any more—they are unscientific. He has become a master at killing, but stands before a wall which, like life, must not only be described in its external features but must also be seen through into its reality. He can create no life, explain no consciousness, test no values.

The path over the threshold to the outside will only become possible if he develops new faculties, faculties which lie dormant within him but which have to be aroused and practised like every other faculty. This means that perception calls up not only a photographic image but also a meaningful image, an imagination.

In this, the artist shows us the way. A true work of art is already born of experiences on the other side of the threshold. It is at one and the same time present to the senses *and* a revelation of a meaning. One step further, and the creative forces themselves become recognizable, revealing a spiritual background of natural forces. Science, art and religion, separated into mutually exclusive fields by our materialism, will have to be reunited. First of all, science and art must become friends again in their methodology, and the 'scientist' vision must give the artist insight. Only then will a new 'religion' be awakened; that is, literally, a reunification with a divine-spiritual world.

Goethe said:

> *Wer Wissenschaft und Kunst besitzt*
> *Der hat auch Religion.*

With these words he indicated the aims of his phenomenological method. The sciences can and must become new Mystery sciences, spiritual sciences. Then technology will again be able to serve life. We shall not only have to combat the destruction of the environment; we shall have to become environment-creators.

On the other hand the path inwards will have to lead in a new way over the threshold to a divine-spiritual world *within* us. Biological drives become divine gifts, originating in a long spiritual evolution. They must not only be 'accepted and lived out', but also developed further to new and superior forms. Finally, all desire and longing will have to grow into love. In the struggle that this path implies a new encounter with Christianity will become possible—an encounter that leads out of loneliness into the community of men and the cosmos.

We ourselves will have to follow this path, over the threshold of day-consciousness into the totally conscious night-consciousness. It is a path of concentration and meditation, of open-mindedness and tolerance, of courage and trust in the hand that will be stretched out to us from the other side of the threshold.

A healthy path of development can only be travelled in the balance of the path outwards and the path inwards, in that order. For on the outward path thought is strengthened in such a way that it can stand up to overwhelming experiences on the inward path.

Going over the threshold *outwards* leads to a new spiritual science, a new medicine, a new agriculture. Going over the threshold *inwards* leads to a new spiritual anthropology, a new pedagogy, a new psychiatry. Both paths together lead to a new social science in which the concept of development is crucial, a development that becomes visible in the biography of the single individual and in society. This social development has led us once again into a critical phase. The real problem here is *not* how the greatest possible material

prosperity may be most fairly distributed; the real problem is whether we have the courage to push through from materialism into a new spiritual realism. It is only from here that material problems can be tackled in a new, different and better way.

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