

Awakening the Heroes Within: Twelve Archetypes to Help Us Find Ourselves and Transform Our World Study Guide

Awakening the Heroes Within: Twelve Archetypes to Help Us Find Ourselves and Transform Our World by Carol S. Pearson

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Plot Summary

This book is a study of a general model for the progression of a person's life. The argument of the author is that a person's life is dominated and constructed around twelve archetypes. Each person can look at himself as a hero who is going out on a journey called life. First the person has to be prepared for the journey, then he or she goes out on the journey, and then the person returns from the journey and tries to reap the rewards of his or her experience. He or she can then look at what they have accomplished for humanity. The author objects to the current idea that only a few people in society are important, like the rich, the famous, or the talented. All people can be looked upon as heroes if they faithfully look at their ego, self, and soul and take up the challenge to develop their own individual life. Although the development of one's life can take on an infinite number of patterns, the author organizes the journey of a person's life in a general sense. These archetypes are not stereotypes, but both positive and negative constructions of a person's reaction to events and stages of life. For example, a child can react to the world as either a trusting Innocent, or as an abandoned Orphan.

The twelve archetypes are grouped into pairs around six stages of life: childhood, adolescence, young adulthood, mid-life, maturity, and old age. They can be further classified around the stages of the journey of life into three groups: preparation, the journey, and the return. The book is largely informed by the views of practitioners of psychology in the tradition of Carl Jung and the Jungians, and heavily references other works and sources. The book ends with several chapters examining the relationship of the twelve archetypes to the age, gender, and culture of the person. Some archetypes affect some people for most of their lives, while others affect them for only a short portion of life. The relation of men and women to the archetypes is discussed, looking closely at the struggle of women to lead independent lives. Along with gender, the influence of people's culture and racial group is examined. This book can be looked at as a self-help book or a New Age type of personal guide. It is also a study of archetypes in literature and the thinking of society, both in the past and the present.



Introduction, How to Use this Book, Chapter 1- The Stages of the Journey

Introduction, How to Use this Book, Chapter 1- The Stages of the Journey Summary and Analysis

Usually people want to be successful in the world, but this does not define what they feel inside as a person. Whether a person is successful or not, they may wonder if they have a soul as well. More precisely, most people want a feeling of soul fulfillment. This book is about the types of journeys that people take to satisfy their worldly needs and their needs for soul fulfillment. The idea of being a hero or awakening the hero within may sound strange for most people. A hero is defined as a person who has the courage and determination to confront and carry out their life's journey. The person seeks to obtain success both in the material world and the spiritual world, in the outer world and in their souls. Some people feel they have "soul." They know who they are as people. Other people have good lives but feel empty. The author lists and describes twelve archetypes, or characteristic ways a personality interacts with the world: the innocent, the orphan, the caregiver, the warrior, the seeker, the destroyer, the lover, the creator, the magician, the fool, the ruler, and the sage. The twelve archetypes also have "shadow" or negative forms. For example, with the innocent archetype, someone can deny reality and never know what is going on around him. This book can be used in various psychological support groups to help people understand what makes up their personalities. Most interesting, the book provides a way to describe human behavior, even of a dangerous or degrading sort, in a non-pathological way. Human pathology is described as shadow forms of the twelve archetypes, or personality types.

Some people are said to have "soul" because they know who they are. Other people have good lives in the outer world, but feel empty inside. Some have a feeling of inner fulfillment and soul, but have not developed their external life. Sadly, some people have no feeling of having a soul and no life in the real world with which they are satisfied. The author looks at the heroic path before the reader who chooses to have the courage and stamina to live an authentic life. Many people in modern life complain that they suffer from alienation. That is why people need to take the journey to their authentic life and look at their journey in life up until now. Twelve archetypes are listed and they are grouped together by whether they are characterized by the preparation for the journey, the journey itself, and the return of life's journey. The four archetypes of the preparation for the journey are the Innocent, the Orphan, the Seeker, and the Lover. The four archetypes of the journey itself are the Warrior, the Caregiver, the Destroyer, and the Creator. The four archetypes of the return from the journey are the Ruler, the Magician, the Fool, and the Sage. An archetype is defined as a characteristic way of acting and dealing with situations based on what that type of person wants to obtain. These are not stereotypes, in that the archetypes try to describe both the positive and negative

features of these types of personalities. The negative aspects of the archetypes are called "shadow" forms of the archetype.



Chapter 2, The Ego, Chapter 3, The Soul

Chapter 2, The Ego, Chapter 3, The Soul Summary and Analysis

In the stages of the journey, its preparation, the journey's undertaking, and the return from the journey, it is necessary to respect the ego, the self and the soul. The author has a Jungian conception of the soul, from Carl Jung, the famous alternative psychoanalyst. According to the author, the ego is established by the archetypes of the Innocent, the Orphan, the Caregiver, and the Warrior. The ego is not a negative force, even though a person can have a negative problem of egotism, of only thinking of himself. The ego is the container where the self and the soul lie, so it is important for each person to develop a strong ego. A person with a weak ego suffers the problem of not marking off his or her boundaries clearly. She is like the child whose identity is confused with that of her parents, her friends, and people who educate her.

The author looks at the archetypes that develop the ego. The Innocent wants a persona that is friendly to the world. The Innocent wants to be liked and be accepted. His or her faith and idealism helps him to become socialized when young and become educated. Young people in general are known for their tendency toward idealism and believing in people and institutions. The Orphan is the archetype of the child who has been abandoned. The Orphan has abandoned hope in people and institutions, and tries to band together with other Orphans to survive. He is cynical, but his realism can be an antidote to some of the Innocent's naïve faith. The Warrior may have a negative image in the modern world, but is necessary to establish the ego strongly. The Warrior fights for what he wants and believes in, and is competitive. The Caregiver is concerned with caring for others. The Caregiver includes aspects of the superego, and is concerned with the survival of the community.

The Ego is not the enemy of the soul. Only a person with a strong sense of ego can develop his or her soul. The ego, in this case, is the sense of personality and identity that a person has. It can be difficult to describe the soul, or the inner sense of a person. For children, stories about toys coming alive symbolize the activity of the soul, like the famous story of Pinocchio. Pinocchio is the doll that comes alive because a shopkeeper wants a son. In adult life and adolescence, many cultures have initiation rituals that symbolize the human experience of the soul. There are these stories in Western culture as well. St. Paul is suddenly struck and converted to Christianity on his way to Damascus. Jacob, in the Bible, is fleeing and dreams that he is on a ladder, climbing to heaven. These stories are metaphors of a sudden shift of a human being to a higher plane. Other stories before the Judeo-Christian ones tell of a god's dismemberment and loss of the male sexual organ. After another event of some sort, the god is made whole again and resurrected. These are expressions of the complete change that a person goes through when he or she begins the journey to find a personality and destiny. The

four archetypes for beginning the journey are the Seeker, the Lover, the Destroyer, and the Creator.



Chapter 4, The Self, Chapter 5, Beyond Heroism

Chapter 4, The Self, Chapter 5, Beyond Heroism Summary and Analysis

The self forms its identity as it goes on its journey into life. The self first forms the ego, and then has to find his or her soul. The metaphor for this experience is the ancient kingdom and its king. The king is wounded and is suffering. A young knight has to go out and find the holy grail, or the answer to a riddle, and then cure the king. Christ can be the wounded king, in a sense, who is crucified and later resurrected. The symbolic elements can also involve the erotic and give the ego a sense of the sexual. The king is wounded in the genitals and must have his genitals made whole again. The male symbolizes the active force while the female, the caregiver, is the nurturing force. All of the archetypes operate in a person's consciousness. The Ruler rules the kingdom of a person, but also must be assisted by the Magician to heal the kingdom and by the Sage who gives the Ruler advice. The Fool is both there to amuse and also to ask the questions that the other archetypes dare not ask. This sets the stage for the journey of the hero.

The fool archetype plays a special role in this system that the author presents. The fool is close to the id, the part of people that has instinctual desires. The fool expresses a human being's deepest desires. A person usually keeps the fool archetype in the margin of his or her consciousness. According to the psychologist Carl Jung, the Fool, or the trickster, remains an important part of modern man's consciousness.

The trickster goes out and explores the world without suppressing his or her sex desires or sense of humor. The hero does not outwardly express the foolish side of himself, but in legend, the hero often has a fool sidekick. Tricksters have a certain extra energy. Even in old age, a person needs the trickster or the fool as a way of letting go of responsibility. The Fool is not the Id, pure desire, but is a channel for some of the energy of the Id to get out.



Chapter 6, The Innocent, Chapter 7, The Orphan

Chapter 6, The Innocent, Chapter 7, The Orphan Summary and Analysis

The Innocent is the archetype of the beginning of the Hero's journey. The Innocent one is like a child that trusts his or her parents and society. The Innocent is helped by his naïve belief in the goodness of people around him or her to persevere, even when things look bleak. Nevertheless, sooner or later, there is a fall from innocence, when the Innocent one's reality falls short of his expectations. Many myths tell of a fall from innocence. In Plato's dialogue, "The Symposium," there is the legend of the androgynous man-woman creature who becomes too powerful and then is split by the gods into a man and a woman in order to weaken the creature. The sexual union of man and woman is then the reenactment of the whole man-woman creature. This is a pledge of innocence, no matter what happens, till the person can marry or reach a certain stage of development. There is also a dark side to the Innocent, its shadow archetype. An Innocent will not admit that they are being lied to and will maintain his illusions long after they ought to have been abandoned.

The Innocent can have painful experiences that make her abandon her faith and change into the Orphan. Disappointments can lead people to feel a profound sense of abandonment, like a real orphan who has lost his parents. This does not have to literally mean being orphaned, but the feeling experienced is that of the Orphan archetype. Being an Orphan, or someone abandoned, is the philosophical standpoint of much of modern literature under the label of Existentialism. Man is said, in Existentialist literature, to be abandoned by God and thrown into the world, according to thinkers such as Martin Heidegger and Albert Camus. Camus explores the theme of the Orphan in his work "The Rebel." Orphans can ultimately learn to work with each other as equals. At a higher level, Orphans learn to take care of each other and not to wait for an authority figure to rescue them. Indeed, many Orphans get to the point where they refuse to be rescued, as they struggle for independence. Orphans can go too far, as they try to deaden the pain of disappointment with people and institutions. They may turn to drugs or alcohol, or stick with destructive relationships as their fate. An Orphan can become so dominated by a feeling of pain that it becomes their sense of identity. The positive side of an Orphan archetype is that people acknowledge their pain and deal with it. This gives the Orphan an opportunity to move on and relaunch their journey of life.



Chapter 8, The Warrior, Chapter 9, The Caregiver

Chapter 8, The Warrior, Chapter 9, The Caregiver Summary and Analysis

Warriors fight for what they believe in and are what most people identify with when they think of a person being a hero. The Warrior rescues the damsel in distress, and has the power to win victory. The Warrior is a person who mobilizes to protect what are his possessions. Being a Warrior can have a negative side, but then the Warrior needs to be approached from a higher level. Warriors can learn to convince other people to support their cause. An essential quality of being a good Warrior is being able to tell right from wrong. The negative Warrior seeks domination for its own sake. Woman can learn to be Warriors, though in the past it was thought of as an only male archetype. Even in ancient history there are woman Warriors, from queens and princesses to the ultimate feminine Warrior, Joan of Arc, of France. In fact, to be a Warrior is an essential quality of an independent woman.

People developing out of childhood have to learn to be a Warrior or a Caregiver as part of being an adult. Traditionally, men become Warriors and women become Caregivers. For either men or women, today people have to learn to function in both of these basic adult archetypes. When young people grow up, they enjoy being protected, but when they reach adolescence, they need to rebel. This is done to form their independent personality. Warriors have to learn to operate on a higher level and not fight about everything. The young Warrior learns to use secrecy and be sneaky, so as not be overwhelmed prematurely. At a higher level, the Warrior within us wants the best for all involved, and tries to create a winning outcome for all. Warriors want to contribute to the common good. Like the historic 1647 Peace of Westphalia that ended the religious war in Europe, the Warrior can seek the good of the other, and maintain peace. He or she tries to find a common ground, but will draw a line about what is considered evil or not permitted by them.

The Caregiver is the archetype that is centered around helping others. He or she could be taking care of a child growing up, or be teaching, or be involved in similar tasks. Caregivers are important. The mother is the traditional caregiver of the family. The mother goddess is one face of the caregiver, but another face is Christ, who sacrifices himself for the good of humanity. Men traditionally have been capable of being Warriors for the family, but not Caregivers. Now, both sexes need to adopt both roles, often Warriors at work and Caregivers in the family.

Negative Caregivers can become hostile under the demands to care for others. The Caregiver wants to dominate and in a sense feed off of those that he or she cares for. This Caregiver plays guilt games and tells others that because of their guilt, they have to obey him or her. All people need to learn to care for themselves and nurture



themselves. When a person has a failure in their life, such as losing a job, they can torture themselves because of their mistakes. The Caregiver in a person lets the person learn from their mistakes, while the person's Warrior side protects that person from outside critical attack. Caregivers are often taken for granted by the ones who benefit from their help. Who thinks of the cook, the cleaner, the file clerk, and the maintenance man? All people ultimately need to learn from all the four basic archetypes, Innocent, Orphan, Warrior, and Caregiver. These all give a person basic lessons in order to begin their life's journey. Some Caregivers end up giving their lives for the good of others.



Chapter 10, The Seeker, Chapter 11, The Destroyer

Chapter 10, The Seeker, Chapter 11, The Destroyer Summary and Analysis

People search for other people, for riches, or for "the pursuit of happiness." The Seeker archetype becomes important in a person during their adolescence, when they choose a job, a career, to travel, or slightly later, to marry. People may rebel from their family and friends, or just seek something new that is fulfilling to their souls. Later in life, there are many who have a mid-life crisis. Before people reach old age, this is seen as the time of the last chance to change their lives. Whether a person is in their teens or older, there is often tension between their inner values and expectations and what they are doing in the present. The person wants to express his real feelings in public and not hide them. Some people never can make a commitment, though they try many activities, relationships, and lifestyles. They wander physically or psychologically, but never decide on a firm sense of identity.

The legends of the Seeker are many. In the Bible, the Children of Israel follow Moses and wander in the desert. It takes them forty years to reach the Promised Land. The knights of the Middle Ages in Europe, such as Parsifal and Lancelot, were seeking the Holy Grail, with the blood of Christ. The Seeker has a destructive or negative Seeker archetype as well. A Seeker may want to take drugs for the thrill, and let loose his negative Fool side, ignoring his responsibilities. Seekers, whether positive or negative, can seek or risk death. Only the person doing it can determine whether the risks are justified in relation to the needs of their soul. While death is horrifying and takes people to an unknown place, death itself can be a destination. The manner of death and the sacrifice involved may be exactly what the Seeker wants.

The Destroyer archetype is the most disturbing one, but also is also the one that can cause an initiation. This initiation is into the mysteries of the Soul. People know that eventually they will die, and there is a part of each person that actually welcomes death. Psychologically, this desire is known as the death wish. A person continues dangerous habits or a dangerous occupation, knowing that it can lead to his or her early death. All people have to adapt to becoming older, and eventually dying. In some religions, the Destroyer is worshiped as a god or goddess, such as the Hindu goddess Kali.

People deny death, because death's existence is an attack on their ego. The soul has different desires than a person's ego, and is often attracted to death, which after all, is part of life. The Destroyer also destroys a person's old ways of living and makes way for new thinking. The Destroyer is usually accompanied by suffering. To understand horrible destruction and suffering is a mystery for people and for the soul. Even love can be a Destroyer. When a person marries, or falls in love, their commitment means that they must end other erotic relationships. When a person is committed to another, he or she



may undertake great sacrifices for the other person. The Destroyer becomes a person's friend when that person realizes that his life is a limited time span and that he must make decisions and priorities on what is important. From a negative side, the Destroyer can make people into heartless criminals. Once a person is committed to being a shadow Destroyer, he may kill, rob and rape until he is stopped.



Chapter 12, The Lover, Chapter 13, The Creator

Chapter 12, The Lover, Chapter 13, The Creator Summary and Analysis

The path of the Lover has been described as the "left handed path," or the path of the soul, not the ego. A person is attracted to another person, and will die for that person if that is necessary. This is brought out in famous stories such as that of Romeo and Juliet, or that of Tristan and Isolde. Indeed, there is an association between love and death. Death also is referred to when the Lover tells about the melting sensation he or she has before his or her beloved. Eros, in a way, starts when one attaches oneself to one's parents. Love is not only about sex, but it is any strong attachment to a person, place, or idea. The Lover is active during adolescence and young adulthood, with people generally interested in love, romance, and sex. Love and the Lover take different forms. There is the love, called "Eros" (in Greek) which is the physical love for someone, also identified as lust. There is also the love called "agape" which is a type of disinterested love for ideas or different qualities, love for beauty, truth, mankind or even for God.

The Lover is also in danger of the shadow form of the Lover. Sexual lust that is satisfied without psychological feelings of satisfaction with another person is definitely a shadow form of love. This is a typical problem that young men have, such as the example of soldiers who sexualize their brutality towards the enemy. The shadow Lover can end in the brutality of rape. Another problem of the Lover is that Eros can be thought of as the enemy of agape, a more disinterested love. The author argues that this does not need to be the case, that Eros and agape can be united at a higher level of the Lover. It depends how a person conceptualizes his or her feelings of sexual love, also known as Eros. Eros can confuse a person when he or she is working on a project with an attractive person of the opposite sex. There may be a blatant erotic energy between the two people because they are creating something new. This feeling should not be confused with real, human sexual attraction. Of course, there are exceptions to the above. Likewise, it can be very damaging to a mentoring relationship if erotic feelings are acted upon.

A person can want to be creative from his ego, but the sphere of creativity is mainly the soul. Being a Creator can mean many things to different people. A person's soul can decide to even create sickness in their life, to give them a chance to slow down and grow spiritually. People can also have positive and realistic visions and dreams of what they want for their lives. Imagination is key to making a person creative. The problem is to get a sense of the Creator in a person's soul. This has to go beyond the ego's desires and self-improvement schemes. People want to rule their lives, but often are



overwhelmed by the shadow sense of the Creator archetype. This is the feeling that a person is totally created by his or her environment and circumstances.

People have to listen to their souls if they want to learn to be creative. The ego and the Warrior archetype only want to do things that the person is good at and can make money. Being creative is something special. In religious belief, God is the Creator of the world. In ancient legends, gods and goddesses decide what they want and use human beings to make it happen. Men and women lucky enough to earn the sponsorship of a god succeed in becoming a Creator. The artist and the mystic seek their inner voice, their muse, so they can succeed. Yet people also listen to the ego's demands. Without the ego, the self can be creative, but not learn how to use his gift to succeed. The person may be without a job and die from want and sickness.



Chapter 14- The Ruler, Chapter 15- The Magician

Chapter 14- The Ruler, Chapter 15- The Magician Summary and Analysis

The Ruler is a person's archetype or voice that rules over his talents. The Ruler decides how to conduct the entire person, and is the first archetype of a person who has returned from his life's journey, or at least a journey. He or she is now ready to establish himself with the abilities he has learned as a child and an adult. The Ruler has responsibility for his own life and for others, and has male and female qualities. Rulers do not live in illusion. In a negative way, people can become like the legend of the Fisher King, who is wounded and must be healed or replaced. Until his situation is resolved, the kingdom becomes a wasteland. Rulers can also become stiff, dogmatic, and unyielding to change. In the modern era, people do not believe in the aristocracy, and everyone can aspire to maintain and govern their lives as a Ruler. The Ruler archetype tends to dominate in leading people such as business leaders and politicians.

The shadow Ruler is one who has become a tyrant. This person develops power in his or her life, but at some point decides to use it for evil and the oppression of others. The best Rulers learn how to resolve conflict and avoid violence and oppression. The good Ruler can help others develop their own talents. The Ruler may have to act according to his or her duty, above his desires. Like the prince who must marry other royalty, the Ruler cannot do anything he wants. If he or she can organize others, things happen in his life almost automatically, by the synchronicity of his kingdom. That is, the kingdom is organized that coincidences will happen to favor the Ruler in his life.

The Magician is a strange archetype to the modern reader. Many readers may find this archetype offensive. The author makes an interesting case that this can be an important type of person and part of one's personality. The Magician is a type of healer and can be a priest or other religious official. In the modern world, doctors are a type of Magician. Doctors learn science, but the techniques and talents of some doctors are better than others in an ill-defined way. Likewise, people use advisors, consultants, and psychiatrists, all whom apply some of the skills of the Magician. The Magician is involved in ritual action. One person cleans a room spotlessly as a ritual to help her mind clear. Another may exercise for an hour to exorcise the anger that is obsessing him.

All people use the Magician archetype, at least occasionally, as part of their personality. Indeed, if a person names another in a negative way, calling them a bad or dirty name, that is a type of the shadow, negative Magician at work. By naming things and looking for the right things, a person influences his or her reality. On a more developed level, according to the author, the Magician can be involved in using dreams, meditation, or trying to develop ideas through directed fantasy. In the model of a kingdom, the Ruler



needs the help of the Magician to transform things. People often have invoked gods, goddesses, or saints to do this. Politicians claim to continue the tradition of the founder of their country or a great leader of the past. People use rituals, and sometimes new rituals are created by a Magician to create an effect. Rituals include birth ceremonies, weddings, and funerals, among other events. Shadow Magicians try to intensify pain through negativity, nasty name-calling, and other ways. The Magician symbolizes that there are not rational answers to all of life's problems, though there may be other types of answers.



Chapter 16- The Sage, Chapter 17- The Fool

Chapter 16- The Sage, Chapter 17- The Fool Summary and Analysis

The Sage, like the Magician, is an assistant to the Ruler, but has different goals. The Sage seeks to understand reality, not change it. The Sage uses riddles and parables to express the truth and is engaged in finding truth. Young people look for truth and see that different groups have different philosophies and truths. The question arises, is there a way to formulate absolute truth? The author tends to reject absolute truth and stays within the Locke and Hobbes tradition of empiricism. In such a belief system, it is decisive what an individual commits to. These are his commitments within a relativistic worldview, that of empiricism. Empiricism can be defined as that which is shown by the five senses. In addition, the author thinks a person's individual experience helps create his truth. The Sage is the voice of experience. He or she is wise after being through pain, destruction and disappointment. The Sage is not concerned with ego anymore, and he wants to learn the truth about his life and the universe. The Sage goes through a long journey and often finds that there are no absolutes. If a person has a goal for himself, or the larger community, there can be an absolute truth in regards to accomplishing a specific goal.

Even the Sage has a shadow side. The Sage can become cut off from reality, family, and friends. She no longer cares about anyone because she wants to detach from everything. The shadow Sage can also create an axiomatic system of thought in which he does well. Then, his axioms are considered by him to be superior to all others. This becomes a new ego game of feeling superior. The Sage wants to be above desire. He may love people, or his or her mate, but he is no longer addicted to people or things. People try to heal themselves from disaster and sorrow with the Sage archetype. Ultimately, people have to die, gradually or suddenly, and must let go of mortal existence. In this way, like the Greek, Socrates, the Sage is a philosopher, a Lover of wisdom.

The Fool is both the oldest and the youngest of archetypes. It is in the sensual, uneducated child, and it reappears in the elderly as they cut loose from economic and other responsibilities. The Fool is important also as an archetype, because he or she can tell the Ruler that he is foolish. He is often not punished for saying an unpleasant truth, because it is said as a joke. The adolescent grabs on to the Fool within, to rebel against adults, and try new things. The Fool is not worried if the adolescent is good or not at something. The Fool can be dangerous to himself or herself and others, because behind the jokes, he can be deadly serious. The Boston Tea Party was a joke, but it started the American Revolution.



The negative Fool is lazy, drunken and indulgent. The negative Fool is the secret side of responsible people, when they have affairs and are addicted to drugs. Other Fools have nervous breakdowns due to the collapse of their ego. Instead, a stream of foolish babbling erupts from them. In this way, the Fool collaborates with the Destroyer. Therefore, it is best that people learn to play and find a safe way to let the Fool express itself. Too much suppression leads to secret lives and self-destructive behavior. The real challenge is to be wise about being a Fool. The Fool becomes wiser when he or she lets the Lover into their life. By having a commitment to a person and other people, the chaos of the Fool is limited. In a mystical context, the Fool abandons all possessions to seek mystical ecstasy. In eastern religions, the experience of devotion can seem very foolish. Stories of the Hindu gods, such as Krishna, involve childish pranks and foolishness. Saints and gurus seem foolish to the outer world. The higher wise Fool evokes the Innocent of the child, but after a life of experience.



Chapter 18- From Duality to Wholeness

Chapter 18- From Duality to Wholeness Summary and Analysis

People's lives are affected by not only their personality, but by their age. In childhood, the Innocent is the outlook of the trusting child, while the Orphan is that of the child who feels abandoned. The challenge is to integrate the two opposition pairs. If a person has not resolved issues of her childhood, she will be confronted with these issues much later in life. Certain archetypes are needed in adolescence and young adulthood. In adolescence, the Lover and the Seeker are needed. The person can either go forth in search of a home, or search for someone to love, or both. The Seeker drives the adolescent to seek new opportunities. The Lover grows up by falling in love with people and ideas. Young people generally want to have love and sex, but not all are willing to be tied down to the people they love, especially if the Seeker dominates. It can take a while to choose one's occupation and work, as well. The person must learn to be a Caregiver or a Warrior to function. In old times, the husband was the Warrior and the wife would be the Caregiver. In modern times, usually, men and women take on a mixture of the roles of Warrior and Caregiver.

In mid-life, people can often question the choices they have made. Sudden changes are characterized by the Destroyer. At any point in life, the Destroyer can be forced on a person through accident or deliberate decision. The Creator archetype can create a rich life for a person, though life can become too complex. Then, the person must decide what work and people to abandon, and use the Destroyer archetype. The Ruler and Magician are mature archetypes. The person can be running their stable kingdom of family and work as a Ruler. Rulers may be wounded and need the help of the Magician within to transform the kingdom they have set up. Finally, in old age, a person must let go of responsibility and then life. The Sage is the archetype of the wisdom that the person has amassed in his lifetime. The Fool has been around since childhood, and cheers the older person as he takes himself less seriously. If a person can live through his life in a full manner that matters in his surroundings, then one can say that they live life as a hero.



Chapter 19- Gender and Human Development over the Lifespan

Chapter 19- Gender and Human Development over the Lifespan Summary and Analysis

Men are geared to developing individual values, while women are told to develop more within relationships. Men are trained in the Warrior archetype to compete in business, war, and other activities. Women, as mothers, are viewed primarily as caregivers, traditionally. The author wants to define human identity past gender stereotypes. All people need to get in touch with their primal man or woman, learning to think from either standpoint, at least as they become an adult. Other issues people can think about are their independence. A man can enjoy the love and nurturing of a woman, but not want to be totally dependent on a woman. For men and women, androgyny is the goal of combining male and female-centered archetypes. A woman can be a caregiver, but also feel the strength of a warrior. She can be a lover that nurtures, but also a Seeker, who seeks to define herself as an equal to men. This is the heart of genuine androgyny. This is also an initiation, a beginning, for human beings, into the mysteries of the soul.



Chapter 20- Gender, Diversity and the Transformation of Culture

Chapter 20- Gender, Diversity and the Transformation of Culture Summary and Analysis

Men can learn from women, who are less aggressive, generally, how to have society be more peaceful. Society has been in upheaval for the last forty years, and family roles have also shifted. Looking internationally, the reader can see that American culture has an emphasis on the Seeker and individual freedom, while other cultures are more about the connections of people and their society. The author emphasizes cultural relativism. People may find that certain traditions are better for them if they learn about different cultures. White people can try to learn from African-Americans how to relax more. Women can learn from men how to be more assertive. Different cultures have different approaches toward art and music. If people create the ideas of archetypes of different cultures, races and places, these archetypes can enrich the internal life of people. Archetypes are different than stereotypes because archetypes are what people believe in a positive fashion about different cultures. It helps to take time to study these cultures and learn as much as possible, before adopting their archetype as a type of mental adviser to a person.



Chapter 21- Claiming Your Life Myth

Chapter 21- Claiming Your Life Myth Summary and Analysis

The book describes a basic pattern of a generic person's life as the journey of a hero. The author encourages readers to write their life's story as an ancient, poetic myth. The twelve archetypes represent the path of a person's life, but can also be looked on as themes for stories and works of art. Success is on a person's own terms. If a Lover, looking for people and ideas to love, is compared to a person who thinks as a Warrior, the Lover would probably not appear to be a success. A person can learn what the dominant script of their life is, and try to examine that script and its archetype at a higher level. A script represents a simple sketch of an archetype such as the Lover or Warrior, but in a specific person's life. Then the person can decide how to develop that script at a higher level or introduce new archetypes into his or her life.

Finding a myth for each person is confusing and can seem strange. Even more difficult for the reader may be to improve each person's myth, while resisting the temptation to junk the myth. A man could be missing the quality of caring, a Caregiver, because he thinks it is too feminine. A woman could refuse to market her art work because it would be too much like the aggressive Warrior archetype, usually the work of a male, to her. Once such people understand their shortcomings, then they are able to improve their lives. People can claim and develop their archetypes and scripts, and their lives. They do not have to apologize to anyone, including themselves, that their callings are too large or too small.



Characters

The Innocent

The Innocent is a person, or archetype, that wants to stay safe. He or she is afraid of abandonment, but hopes that his faith will protect him. He or she is trusting of his elders and superiors, and his optimism helps him to learn and grow. The Innocent is an important archetype because it is an identity that every person goes through when as an infant and child. All through life a person remembers this time of innocence and security when they felt free to learn and develop. Many legends and stories from religious tradition tell the tale of the Innocent. In the Bible, Adam and Eve are Innocents in the Garden of Eden until they are corrupted by the serpent and agree to eat the fruit from the tree of knowledge. Then, God catches them and banishes them from the Garden of Eden. At this time, people feel more like the Orphan, in that they are an Innocent who, because of his transgression, is abandoned and left on their own. The story of the hero often tells of someone who is abandoned as an infant and raised by someone else. Then the hero goes off on a journey to find his real family. By the time the Innocent unites with his real family, he is at a higher level. He or she has gone through the archetypes of the Seeker, the Lover, the Warrior, and/or the Caregiver. He knows that though he craves the feeling of trust and faith, as an adult, he has to create his own reality and fight for what he believes.

The Orphan

The Orphan is an archetype of the person that feels abandoned. Like the Innocent, the Orphan is an archetype that all people go through in their earliest years. Such a person is afraid that they have no defense against victimization. This feeling causes the Orphan a lot of pain. Hopefully, she learns to depend on others and not to be so pessimistic. The Orphan experiences a fall from the paradise state of the Innocent. He finds out that those who he has trusted have betrayed him, and he is left to rely on his own resources. It is necessary for people to acknowledge the Orphan inside them. Too many people are so intent on appearing to be accepted in society that they would rather pretend to have never felt like an orphan. The Orphan develops a healthy skepticism about people and life, but being an Orphan can easily become a negative experience. People abandon their true self and values in order to appear safe and protected. It is difficult for the Orphan to even take a new course of study or a new job. When such a person does take on a new task, he does it with strong feelings of cynicism. Later in life, the Orphan can express himself through the Destroyer archetype when he purposely destroys social and work relationships when he feels betrayed and worthless. This can create an opportunity for new growth by eliminating toxic relationships and patterns of behavior that do not work any more for the person. The most important thing is for the Orphan to learn how to heal him or herself. Then he can learn from experiences and go on to more satisfying relationships and activities in life.



The Warrior

The Warrior is a person who is a fighter, someone who wants to compete. The Warrior is the classic male archetype for the head of a family. He is afraid to succumb to fear and weakness. When he is in competition, or a physical fight, he or she goes all out to achieve victory. His or her problem is the tendency to fight too much about everything. He needs courage for his life, but also discipline and judgment. In his shadow form, the Warrior can be a killer, a rapist, or a criminal.

The Caregiver

The Caregiver is a person whose life is centered on helping and caring for other people. The Caregiver is the classic female archetype for the wife of a family and mother of children, though in reality this has never been an archetype of only women. He or she does not like being a selfish person. He takes care of someone, though this can often be a thankless job. Traditionally, this is identified with the mother. She must make sure not to make those she cares for suffer or feel guilty. Otherwise he can end up being a smotherer of those he helps and a manipulator.

The Seeker

The Seeker wants to find something new to do with his or her life. She is tired of conforming to society. This often occurs to people in adolescence and young adulthood. This person would like to get away from things. He wants to find what he really wants to do. This is his goal so he can make commitments. Otherwise, he or she continues to wander aimlessly. Later, in mid-life or later, a person may abandon their roots, their job, and their relationships, and again become a Seeker.

The Lover

The Lover bases his or her identity on the one that he or she loves. He will sacrifice everything for love and his relationships are the basis of his identity. He or she follows his love and forms a commitment to a person, place, or idea. The danger to the Lover is that he or she loves the wrong person or idea and cannot correct his mistake, since he has formed an addiction to that person.

The Destroyer

The Destroyer seeks change even if it means destroying ideas and relationships in his present life. He is afraid of death, but also is attracted to death in some cases. He or she is forced to let go of people and things, or may choose to let go. He realizes that he must have humility in the face of the lack of power. The Destroyer is often a friend of the soul, in that the soul's real desires come out through the Destroyer, but often an enemy



of the ego. The ego is forced by the Destroyer to let go of people, places, and possessions.

The Creator

The Creator is creating something new. It could be a new life, job, or a new invention. The Creator lets go of what is old and stale. She has a spark of creativity and wants to claim that creativity and develop it. The Creator still has to make sure that he or she has the resources to support her creativity. Unlike the Seeker, the Creator can stay in the same place or type of job and develop that thing in a richer manner.

The Ruler

The Ruler is a mature person who has established some order in his or her life. He knows what he wants to do and how to do it. He or she will not submit to disorder and takes responsibility for his life. If she is ill or has lost her power, she tries to reclaim it. When the Ruler is sick, the kingdom suffers. This is the archetype referred to in the legends of the Fisher King and the Holy Grail.

The Magician

The Magician is often the helper of the Ruler archetype. He or she is able to transform a situation for better or worse. He must be careful, or he could easily slip into negativism and evil magic. He or she has power because he knows a situation and can seem to create coincidences. Even the naming of people and objects, positively or negatively, is a type of magic. Other figures such as doctors, lawyers, and financial advisers can appear to be Magicians as well.

The Sage

The Sage is usually an older person who has passed the stage of ambition. He or she is looking for the truth about life. He or she can learn the truth by not being willing to be deceived anymore. He obtains wisdom for the coming generations or other people, since he does not need it for himself anymore. The danger to the Sage is that he can become like someone in another world, who does not care about people anymore.

The Fool

The Fool is the archetype that bridges the very old age group and the very young. He or she is looking for fun and refuses to allow his circumstances to deaden him. He likes to play tricks and is not too worried about what the results of his games are. He or she has a sort of foolish freedom. On a positive level, the Fool loosens people up and frees them

to tell the truth about hidden information and secrets. On the negative side, the Fool can also sink into endless debauchery.



Objects/Places

The Holy Grail

The Holy Grail is a magical container that holds or once held the blood of Christ. It is sought by the knights of the Middle Ages. The Holy Grail symbolizes the special knowledge that can cure the King and the kingdom.

Parsifal, Lancelot

Parsifal and Lancelot are two of the leading knights of the Middle Ages. Parsifal is given a sword and sees a procession, but fails to ask the questions that would cure the King. Parsifal represents the experiences of the soul, which are often not accessible to a person without special effort.

Pinocchio, Gepetto

Pinocchio is the wooden doll made by Gepetto. Gepetto longs to have a son, and with the help of the Blue Fairy, Pinocchio comes to life.

Gods and Goddesses

Many gods and goddesses and their stories are examined by the author. These include Christ, Dionysus, Kali, Shiva, and various American Indian gods and legends.

The Trickster

The trickster is a figure in the Winnebago American Indian legends. He is a bit of a fool and has adventures as both a male and a female. He has an androgynous character.

Buddha

The Buddha represents a detached religious figure. According to the author, the Buddha represents a path of the wise fool.

Christ

Christ is the figure who is both God and the one who is crucified. He has deep psychological significance as the death and resurrection of the soul.



Dionysus

According to the author, the Greek myth of Dionysus has similarities to the story of Christ. Dionysus is venerated as a god, but then is torn apart and killed by his followers. The story of Dionysus has sexual implications, as his penis is torn off and later replaced in his resurrection.

Ritual Actions

Ritual actions can be established events such as birth ceremonies, marriages, and funerals, or other special events created for memorable occasions. These ritual actions are tools of the Magician archetype to transform reality.

Eros

Eros is Greek for erotic or sexual love. Eros is associated with the soul and the feminine. According to the author, the many legends, such as that of Dionysus, involving sexual mutilation, involve the wounding of Eros. Eros is called the left-handed path to knowledge, as opposed to reasoning.

Agape

Agape is a form of love for the beauty, the sacred, and other types of sacred love. The author defines agape as a type of eros that is directed inward by a person.

The Ego

The Ego is the sense of self that a person has. While pride and egotism are associated with the ego, the Ego is a necessary component of a strong personality. The Ego is the container of the soul, according to the author.

The Soul

The Soul has a special place in Jungian psychology. The soul is the person's unconscious, of which he or she has no direct control. The Soul also has a special place in relationships between people. The soul is what is awakened by sudden transformations of people.



Ancient Mystery Religions

The author makes a detailed study of ancient mystery religions in order to get new insights on psychological developments. These religions include the ancient fertility cults and those involving Demeter, Kore, and Dionysus.

Christianity

Christianity is defined by the author as a patriarchal religion that continues the mystery around the death and resurrection of Christ, but has eliminated the focus on sexuality present in other religions.

Carl Jung, Jungians

Jungians are followers of the psychological thinker, Carl Jung, who created an alternative to the Freudian school of psychology.

The Self

The Self is the unified sense of self. The Self brings together the unconscious, the conscious, and a sense of the person's identity.

The Id

The id is a primitive notion of the inner person's desires.



Themes

Coming of Age

If a person becomes physically mature, that does not mean that they are mentally and emotionally prepared to act as an adult. The first two archetypes, the Innocent and the Orphan, are not capable of being a mature adult. A person can trust authorities and learn to do a lot of things under the control of the archetype, the Innocent. This still does not give a person the capacity to make decisions. If a person lives primarily in the Innocent archetype, and then they form an intimate relationship or choose a career, the first time something major goes wrong, they are totally shattered. If they do not get a huge amount of outside support, such a person could disintegrate.

The Orphan archetype is that of a child who has been disillusioned. He or she feels like a victim. Yet, that does not necessarily mean that such a person could deal with setbacks and disappointments. In terms of an adult person, at least some of the other archetypes are absolutely necessary. The Seeker and the Lover define themselves as people who have decided on how to choose the courses of action of their lives. Likewise, the Warrior and Caregiver become essential people to other people. The argument of the book is that people need to make decisions to develop their lives. Many people just allow decisions to be made for them. They let parents decide for them what career to choose. Their choice of their mate and their relationships may be purely accidental or from a small social circle. By having a person study their own psychological makeup, such people have a chance to make more conscious choices.

The Challenges that an Independent Woman Faces

An independent woman faces challenges beyond those of an independent man. Women are traditionally raised to be Caregivers and to be mothers. There are many professions that are strong in the Caregiver archetype, such as teachers, nurses, and secretaries. If a woman decides to go into a professional career, such as a doctor, professor or manager, she has to develop the Warrior archetype as well. The Warrior archetype is the traditional male role of fighting, competing, and setting boundaries for one's ego. Today, often the field of competition is primarily mental or administrative, and not that of being an actual soldier. Both men and women have to learn to be Caregivers as well as Warriors, but only women can be mothers. Having a child and taking care of him or her is a full time job. Even if a family sends a child to daycare, they usually do not want to do this until the child is at least two years old. So, a woman that has two children has to plan for at least four or more years of disruption of her career. Woman can be forced into what the author calls a "false androgyny." In this situation, a woman tries to be the perfect mother and also a great career woman. In fact, for a modern family, both a woman's mate and other friends and family need to do their share to make it possible to deal with a woman's burdens. There are always going to be some differences between the activities of the sexes. Men are generally larger and more



muscular. Women do have to have children in order to continue the human species. The author attempts to use the various archetypes to offer women as many options as possible.

Magic and the Soul

A slightly disturbing element of the book is the idea of the use of magic and its relation to the Soul. This seems to be a popularized theme that is explored in the work of Carl Jung and Post-Jungian psychologists. The idea of an archetype known as the Magician can be an attack on the rational viewpoint, if this means that the Magician has magical powers. This does not mean that the author explicitly calls for belief in the use of magic. The reason that the issue of magic comes up is that the human unconscious, or the soul, is not under the direct control of the conscious mind. People may want something with their Ego, or their conscious desire, but actually oppose this thing in their Soul. The Magician archetype addresses the ability of some people to have a more direct connection to their unconscious mind than others do. In this way, the use of magic can be looked at as a metaphor for people being able to directly address their Soul. People's lives are transformed by rituals that can be looked at as legal ceremonies, or mystical transformations of the Soul. When a child has a birth ceremony, that ceremony may define that child in some manner, but it is also hoped to inspire the child's parents to raise him or her in that way. When someone immigrates to another country, he or she may swear allegiance to that new country. This has legal significance, but also is intended to inspire faith in a new identity for that person. So, naming things and people in a new way through rituals does change them. Whether people want to call this magic or not is another question.



Style

Perspective

The book is written from a number of perspectives. It is a popularized version of a number of studies in Post-Jungian psychology that are mentioned in the course of the book and also the footnotes. For example, a more academic reader may want to consult James Hillman's book and see *Re-Visioning Psychology* (New York: Harper & Row, 1975) for a more technical look at post-Jungian psychology from the standpoint of archetypes. This is an interesting type of psychology in that both normal behavior and the behavior of the mentally disturbed can be studied in view of people's relation to the twelve archetypes. Some readers may object to the extensive usage of pagan myths, gods, and goddesses used to explain psychological material and the archetypes. In fact, the author largely adopts a pagan standpoint. The author argues that a pantheistic standpoint is better to use to discuss psychology than a standpoint of having one God or one reality. This does not mean that the author is advocating belief in many gods and goddesses, but the author claims this strategy is helpful in discussing the subject of the book. The standpoint of a "hero's journey" may seem somewhat ironic to the reader. The author argues that to say that people lead little and ordinary lives makes light of people's mental development. It is a sort of polemic against other psychological theories that say that the average person feels very small and is alienated from society. Some of the references to sexuality in the author's psychological theory may be somewhat disturbing, in that they are an attack on a rational perspective. The chief attraction of the book is the detailed examination of the twelve archetypes, which gives the reader an opportunity to examine his or her life and compare it to these archetypes. Likewise, these archetypes can be looked at and examined in literature and religious texts, both Christian, and those of other religions.

Tone

The tone of the book is unusual in that it is largely written in the "we" voice, for example, "We all begin in innocence." Parts of the book are written in the first person voice, particularly the introduction, while other, more explanatory sections are written in the third person voice. The general tone of the book is that of a psychological self-help text, and is intended to help people who may or may not be seeking professional help. The goal of the book is to help the reader understand the components of his or her personality. The reader gets a chance to look at his life and see if he has gone through the stages described. He or she is given exercises to rate himself on his psychological strength and weaknesses and areas for improvement. This is described in the book as whether the reader has a strongly developed archetype of one sort or another. For example, the reader can rate himself if he strongly identifies with the Caregiver or the Warrior. The reader is then given the opportunity to view whether his or her relations to an archetype is positive or negative. A negative archetype is known as the shadow form of the archetype. Readers who are strongly into shadow archetypes are given this as a



possible reason for personality problems, bad relationships, or drug or behavioral addictions. On the other hand, the book has many references in literature to the different archetypes, from King Lear in the Shakespeare play of the same name, to the Hindu religious books and the Christian gospels. The reader can use the book to identify archetypes in characters in many types of literature. The book has many references to more academic writings in Jungian and Post-Jungian psychology texts. The author is clear that the book is a popularized text and gives many references for readers who want to read more technical information on psychology.

Structure

The book begins with an introduction and a section on "How to Use This Book." The book then proceeds with twenty-one chapters, which are divided into five parts. The first five chapters lay out the twelve archetypes and their significance. These archetypes are then connected to the three components of one's personality, the Ego, the Soul, and the Self. The Ego is the person's thoughts of himself or herself, his personal value, and conscious personality; the Soul is the person's inner subconscious and connections, while the Self is the unity of the other two parts. These three parts are then conceptualized as "a dance" in chapter five. This is the dance of the individual's expression of himself in the world and its relation to his inner self. The model is declared by the author to be polytheistic and involving the tension between the twelve different archetypes. So, Part I of the book prepares the reader for the rest of the book's development. In Parts II, III, and IV of the book, the twelve archetypes are explained in detail. The archetypes are described in both their positive and negative, shadow forms, and also in relation to other archetypes. The parts of the book break up along the lines of the general pattern of one's life, in Part II, Preparation for the Journey, Part III, the Journey, and Part IV, the Return. The last part of the book, Part V, reflects what the hero's journey means and other factors that affect one's life journey. There is an in-depth look at the effect of gender on this journey, particularly focusing on a woman's struggle for an independent life. There is a look on cultural variations and influences on one's life. Finally, there is advice on how each person can construct the myth of their own life.



Quotes

"Stories about heroes are deep and eternal. They link our own longing and pain and passion with those who have come before in such a way that we learn something about the essence of what it means to be human, and they also teach us how we are connected to the great cycles of the natural and spiritual worlds." p. 2, Introduction

"The twelve heads of the dragon are the shadow sides of each archetype; they can be as lethal as the seven deadly sins if we do not find the treasure they are hiding from us." p. 15, How to Use This Book

"The Soul, which Jungians equate with the unconscious or the psyche itself, connects us with the transpersonal. The Soul is also the repository of all the potential of the human species." Chap. 1, p. 28

"The second reason the Ego has been misunderstood is that a mature Ego threatens many of our social institutions. Most people move from unquestioning dependency on parents or other adults to dependence on schools and colleges, health care, the media, government, religious organizations, or charismatic leaders." Chap. 2, p. 36

"Jung taught that our entry into the world of the Soul came by way of the contrasexual element within the psyche; for men this is the anima, for women the animus." Chap. 3, p. 47

"Every great Ruler needs a Magician (think of King Arthur and Merlin) to look into the crystal ball and predict the future, to heal the sick, to create rituals that bond the people of the kingdom in community, and to maintain an ongoing connection with the spiritual dimension of life." Chap. 4, p. 57

"Whether we succeed in finding our 'real family,' returning to our home planet, or finding our real species, the plot is the same. All the problems that we have experienced are a result of somehow being in the wrong place." Chap. 6, p. 74

"In politics, the Orphan stage is the time we begin to develop the capacity to identify with the oppressed and seek solutions in unified, populist actions. It is also the time we are most suspicious of people in any kind of position of power or authority." Chap. 7, p. 86

"Actually, the most skillful Warriors may not even be recognized as Warriors at all, because there is never any battle but a battle of wits, waged completely behind the scenes." Chap. 8, p. 104

"We can discover the image of what we are seeking for if we pay attention to our fantasy life. The images are within us." Chap. 10, p. 127



"As blood flowed and agony showed on his face, 'he danced his pain into an ecstatic state with a fury and energy' and 'his face was transformed from pain to ecstasy by his dance.'" Chap. 11, p. 144

"Damage comes partly because the less empowered person in the relationship may submit to an unwanted sexual relationship under duress, fearing the consequences of refusal." Chap. 12, p. 158

"Efforts at creation do not have to feel like work or struggle or labor; they can feel like 'dancing.'" Chap. 13, p. 175

"Magicians also need to find their own healing circle, coven, or group—the people with whom they have a special connection." Chap. 15, p. 201

"But if something happened and your lover left you, you lost that job, you got seriously ill, or you found yourself poor, that would be OK too—maybe not your first preference, but acceptable." Chap. 16, p. 217

"At the journey's beginning, the Fool is evidenced in the undifferentiated quality of little children, who are alive, spontaneous, wholly themselves, and in the moment, and at its end in the great 'holy fools' of many spiritual traditions." Chap. 17, p. 228

"The mid-life transition is aided by the archetypes of the Destroyer and the Creator. Together they help us to let go of the identities we spent half our lives creating (our Ego identity), and to open up to a deeper, more authentic sense of Self." Chap. 18, p. 247

"This means that women are more likely initially to seek identity in relationship and to place great value on caring for others. Therefore, the great challenge for women, as Carol Gilligan has demonstrated in *In a Different Voice: Psychological Theory and Women's Development*, is to develop boundaries and to take care of themselves as well as others." Chap. 19, p. 260

"Similarly, an Afro-American woman may have within her a white European male who coaches her on how to succeed in a white male world, a Chinese woman who encourages her to stop and meditate and open up to inner wisdom, and a native American Medicine Man who counsels her on how to heal herself and others." Chap. 20, p. 284

"She suggests first writing one's autobiographical story in a normal way and then translating it into mythic language. She includes the following example of the same story written first "existentially" and then as myth." Chap. 21, p. 289

"We recognize the ways our myth is limiting us and consciously feel the pain engendered by our holding on to a guiding myth that is inadequate for the time in which we find ourselves." Chap. 21, p. 295



Topics for Discussion

Discuss woman's roles. In modern society, women are said to have the same rights as men. Women are still different in terms of psychological development and physical characteristics. Can there be a higher order of androgynous, or non-sexual identity for men and women?

Discuss the Ego and pride. In many New Age and psychological help guides, Ego is described as a negative thing, and associated with pride. In this book, the author makes the case that the Ego is highly necessary to the development of the personality. Does ego have to involve pride or are there other considerations in "the Ego?"

Discuss the Ruler, Magician, Sage and Fool archetypes. Are these archetypes important? Should they be considered as separate and more advanced stages of development? Do such archetypes as the "Ruler" imply class and income differences that may conflict with those of a democratic society?

Discuss the search for love and the Lover. For young people of all types, the search for love is important. This is combined with the search for romance and relationships. Since all young people are Lovers and Seekers, what defines a person as more strongly a Seeker or a Lover? Does this involve also being a Warrior or a Caregiver?

Discuss coming of age. Children, when they grow up, can be generally trusting of their parents and schools, or tend to feel victimized by authorities. In some cases, they can feel a complex combination of both. What psychological characteristics define an adolescent reaching adulthood? Must he or she rebel against his or her parents or guardians?

Discuss seeking the Holy Grail. In medieval legends, a knight goes off in search of the Holy Grail. He does this for discovery, and to heal the sick King and the kingdom. What does seeking the Holy Grail symbolize? Can successful people still be forced to seek the Holy Grail?

Discuss foolishness. Is being a Fool sometimes associated with old age or with any age? What does it mean to be a wise Fool? Does the Fool have the liberty to say certain things that others cannot say?

Discuss being a Warrior. Some people are highly competitive and ambitious. In the United States, this attitude has become associated with the corporate rat-race. The Warrior archetype is identified as that which develops a person's ability to fight and compete. What other archetypes are necessary to support a person's ambitions?

Discuss destiny and change. A person may, because of his or her upbringing, feel he is destined for a certain kind of role in life. In some families, the children all go into business, in others, into the military, the police, or become fire fighters. Others, in the



archetype of the Seeker and the Creator, create a new life for themselves. Would a study of this book help a person decide on choosing a life course or career?

Discuss the Creator and the Magician. A person strong in the Creator archetype may be skillful as an artist or a musician. The Magician archetype can transform situations in a positive manner. Though the Creator and Magician are defined as later stages of life archetypes, many artists study and develop from a young age. What other archetypes would have influence in making a young person an artist?