An investigation of the dissertation process as a training in will power: will power's relation to spiritual development, and their mutual implications in the educational process.

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AN INVESTIGATION OF THE DISSERTATION PROCESS
AS A TRAINING IN WILL POWER:
WILL POWER'S RELATION TO SPIRITUAL DEVELOPMENT,
AND THEIR MUTUAL IMPLICATIONS IN THE
EDUCATIONAL PROCESS

A Dissertation Presented

By

GINETTE M. PATCH

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DEDICATION

ISHQ ALLAH MA'ABUD L'ILLAH

To My Beloved,
whose Love and Light
have supported every part of my
Being

AL-HAMDU-LILLAH
ACKNOWLEDGMENTS

I wish to thank individually the members of my dissertation committee, Dr. Barbara Love, Dr. Daniel Jordan, and Dr. Roy Whitney for their genuine concern and invaluable support and guidance; Dr. Alfred S. Alschuler for his time, energy, and support in my initiating the dissertation process; scholar Brian David Lynch for his invaluable advice, assistance, and direction throughout this entire pursuit; my dear and loving friends Nellie Santiago-Wolpow, Cheryl Phillips, and Nancy Whitney whose unselfish offerings of love, support, and encouragement throughout this process have nourished my soul and spirit; and professional Melanie Bellenoit whose humor, dedication, and impeccable typing and drafting skills graced my completion of the dissertation process. To each of these individuals I extend my most heartfelt gratitude.
RESEARCH

Only the bird understands the textbook of the rose: For not every reader knows the inner meaning of the page.  
O you who would learn the section on love from the book of knowledge-  
I fear that you do not know how to fathom it by research.  

Hafiz
ABSTRACT


(August 1977)

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The purpose of this study was to investigate the notion that the dissertation process is a means of training in will power and that through will power spirituality can be developed. This study was conducted by exploring three pertinent aspects of this notion. First, does the dissertation process develop will power? Second, what relation does will power have to the development of spirituality? Third, what are the implications of this perspective for the educational process?

This dissertation's working definition of will power was that will power is the ability (a) to make choices independent of external forces; (b) to initiate the necessary means of reaching a goal; and (c) to per-
sist in spite of difficulties, pressures, or obstacles that may hinder the accomplishment of a goal. "In spite of" indicates that internal forces are acting independent of external forces. This dissertation called these forces "will" as manifested in the definition.

This dissertation's working definition of spirituality is as follows: a state of continuous development of three levels of an individual's capacity to will (personal, group, Universal or God), which inherently includes first, a continuous growth in an individual's ability to "witness" or be dis-attached" from various aspects and processes of his or her life, while still being actively involved in them; and second, experiencing love (Love) and thereby increasing one's capacity to give and receive love on the three levels of the personal, group, and Universal or God.

This study contended that successfully completing the dissertation process conforms to its definition of will power. Therefore, engaging in and completing the dissertation process is an act of will in that a doctoral student must (a) make choices independent of external forces throughout the process; (b) initiate necessary
means for accomplishing the goal of completing the dissertation; and (c) persist in spite of difficulties, pressures, or obstacles that may hinder successfully accomplishing the goal of completing the dissertation.

It was further hypothesized that there are four existential crises or problems inherent within the dissertation process which hinder the task, and which require will power for their resolution. Respectively, they are the Crises of Choice, Commitment, Confidence, and Meaning.

In order to investigate the first aspect of this dissertation's contention, an exploratory study was conducted with a focus on three major objectives. These objectives were: (1a) Is there evidence that the four hypothesized existential crises of Choice, Commitment, Confidence, and Meaning occur in the dissertation process? (1b) If there is evidence that these four hypothesized crises do exist, do they occur frequently, and are they central and important? (1c) Are there other important existential crises not hypothesized? (2) What facilitates or hinders the resolution of these existential crises? (3) What are the consequences of these resolutions on other aspects of the person's life?
Forty doctoral students from the School of Education at the University of Massachusetts served as subjects for this study's sample. These subjects constituted samples of individuals at four stages of the dissertation process: the Proposal Stage, the Working Stage, the Inactive Stage, and the Completed Stage. The mode of study was a taped interview with an interview schedule consisting of a series of eight questions. The quantitative results from this investigation were that the four hypothesized crises proved to exist for this study's sample and proved to be central and important, with no other existential crises named as occurring within the process. Of the subjects interviewed, 72.5% experienced the Crisis of Choice, 97.5% the Crisis of Commitment, 87.5% the Crisis of Confidence, and 72.5% the Crisis of Meaning.

To investigate the second aspect of this study's major contention, a review of the literature on will was presented, ranging from significant contributions from early Determinist and Voluntarist Schools of thought to current clinical and empirical research contributions from the field of Educational Psychology; a presentation of Roberto Assagioli's wholistic concept of the will and his suggested relation of the will's development to
spiritual development; and a presentation of the four spiritual disciplines of Raja-Yoga, Sufi Walks and Dance, the teachings of don Juan as narrated by Carlos Castaneda, and the anthroposophy of Rudolf Steiner which focus on the will as a training in spirituality.

To investigate the third aspect of this study's major contention, a presentation of the implications inferrable from the results of the investigation of the first two aspects was presented. This information suggested that spirituality is, and can, in fact, be developed through the training of will power. The principles for training in will power proved to be the same principles involved in developing spirituality.

Two major conclusions of the study were that the four hypothesized existential crises consistently occurred for this study's sample, with each crisis proving to be central and important, and that the dissertation is a means for training in will power, and that through training in will power, spirituality can be developed.
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CHAPTER I
THE PROBLEM

The production of a dissertation is currently undertaken with prime conscious attention focused on the specific content of the dissertation with little or no attention given to the dissertation process. It is the author's contention that in order to receive maximum learning and benefit from the dissertation experience, conscious attention must also be focused on the process. The purpose of this dissertation is to investigate the notion that the dissertation process is a means for training in will power, and that through will power spirituality can be developed. The author will explore three pertinent aspects of this notion. First, does the dissertation process develop will power? Second, what are the implications of developing will for developing spirituality? And, third, what are the implications of this perspective for the educational process?

In order for the reader to have a balanced view of the nature of will and its development, and to understand its relation to the dissertation process, it is important to know how the will has been defined and described by others, as well as what modal stages may exist in the dissertation process that require the use of will power.
A review of the concept of will also will provide a background and a framework in which to understand the author's definition of will power, as well as her contention that the dissertation process is a means for training in will power; that will power is a necessary tool in spiritual development; and given this as a goal, that there are important implications for the educational process.

This dissertation's definition of will power is defined as the ability (a) to make choices independent of external forces; (b) to initiate the necessary means for reaching a goal; and (c) to persist in spite of difficulties, pressures, or obstacles that may hinder its accomplishment (Assagioli, 1973). "In spite of" indicates that external forces are taken into consideration with internal forces acting independent of any manipulation by these external forces. The author calls these internal forces "will" as manifested in the definition. Reasoning and support for the choice of this definition will follow in the subsequent section on the background of the problem. The three basic dimensions of the definition are separate yet related in that (a) making a choice independent of external forces indicates internal action, that is, a decision-making process; (b) initiating the necessary means for reaching a goal indicates a combination
of both internal and external action, that is, planning strategy to accomplish the goal (which also involves the decision-making process), and then initiating or putting into action that strategy; and (c) persisting in spite of difficulties, pressures, or obstacles that may hinder the accomplishment of the goal indicates a combination of the first two dimensions in a re-affirmation of the goal chosen; either further, additional, or new organization and planning of attention focused in a concentrated effort or attending to the goal and perseverance until the goal is reached.

Spirituality in this dissertation is defined as a state of conscious and continuous development of the three levels of an individual's capacity to will (personal, group, and Universal or God), which inherently includes the first, a continuous growth in an individual's ability to "witness" or be "dis-attached"\(^1\) from the various aspects

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\(^1\) The author has coined the term dis-attached to mean a state of awareness in which an individual is able to consciously be an objective observer, "witness" to his or her internal and external experiences, without becoming identified with them, and yet be actively involved in these experiences. She has not used the term "detached," traditionally used in spiritual disciplines and having the same meaning, because of its interpretation by the general public as meaning "disengaged," "aloof," "unconcerned," "disconnected," or "withdrawn." The term dis-attached has proven to more accurately convey the intended meaning of detached.
and processes of his or her life, while still being actively involved in them; and the second, experiencing love (Love) and thereby increasing one's capacity to give and receive love on the three levels of the personal, group, and Universal or God. This definition inherently refers to man's continually seeking ideals and reflects his seeking continual growth in his ability to actualize his potentialities, that is, to become more and better of what is possible for him to become.

The author contends that spirituality is an inherent part of man's being and reflects his "transcendental" nature. She is in accord with educational philosopher Philip Phenix's definition and presentation of "transcendence" and its relation to man and his educational process. The term "transcendence" refers to the experience of limitless going beyond any given state or realization of being and is allied with three major concepts, those of "infinitude," "spirit," and "idealization" (Phenix, 1971). Infinitude expresses the never-finished enlargement of contexts within which every bounded entity is enmeshed; spirit, the name given to the property of limitless going beyond; and idealization, that is, the condition that every actuality is set within a context of ideal possibility so that every end realized becomes
the means for the fulfillment of further projected ideals (Phenix, 1971). Phenix writes:

To have a spiritual nature is to participate in infinitude. Reason refers to the capacity for the rational ordering of experience through categories of finitude. Spirit makes one aware of the finiteness of the structures imposed by reason. To say that persons are beings with spirit is to point to their perennial discontent and dissatisfaction with any and every finite realization. Thus it is sometimes said that spirit finds its exemplification more in the yearning impulses of feeling and the innovative projects of will than in the settled conclusions of intellect (Phenix, 1971).

In that it is hypothesized that the production of a dissertation is a means for training in will power, and therefore is an act of will, it can be seen as "an innovative project of will" which involves "transcendence" and thereby holds the potential for the development of spirituality. In that spirituality is a state which fosters continued and conscious growth in one's capacity to actualize potentialities and to continually seek ideals, the author contends that the purpose and responsibility of education is to foster conscious development of spirituality. By focusing conscious attention on process (the dissertation process), conscious awareness is developed which allows for a more comprehensive understanding and conscious use of its potential benefits. By focusing on
the process of the production of a dissertation as the topic of this dissertation's investigation, the author intends to present a more comprehensive understanding of the process which will allow for a fuller and more conscious use of the process' potential benefits.

This dissertation contends that the dissertation process is an act of will directly paralleling the definition of will power in that it inherently necessitates making choices, initiating necessary means for reaching the goal of completing the dissertation; and persisting in spite of difficulties that may hinder the accomplishment of this goal of completing the dissertation. This dissertation also contends that there are four existential problems or crises inherent in the dissertation process which hinder the task, and which require the use of will power for their resolution in order to successfully complete the dissertation. The four hypothesized existential problems are: Crisis of Choice; Crisis of Commitment; Crisis of Confidence; and Crisis of Meaning. The plausibility of these hypothesized crises is demonstrated by presenting data from an exploratory study of individuals in the dissertation process.

Background of the Problem

Assagioli's wholistic concept of the will. The nature
of will has been the topic of investigation for centuries by philosophers, theologians, psychologists, and educators. Yet, it has not been until the first decade of this century that a clinical approach began to be taken in investigating the nature of will power and its relation to growth and development. Specifically, it is the author's contention that all major works and contributions to the notion of will power up to Roberto Assagioli's work have, in fact, only dealt with certain aspects or parts of the will, and not with the will as a whole. Assagioli's work is particularly significant because it defines and discusses will power; the will itself, and in addition, its various parts; and the willing process (the will-in-action) or the functioning will on three levels: personal, group, and Universal or God. Therefore, a brief description of Assagioli's wholistic view of the will is helpful in order to provide a framework in which to understand and interpret the contributions these other notions have made to his definition and understanding of will power.

Assagioli's concept of the will consists of three dimensions: aspects, qualities, and stages. These dimensions consist of various parts which function in relation to one another and in relation to the various parts of each other dimension. Let us use the analogy of the human body in order to better understand Assagioli's
anatomy of the will. Just as the human body is one unit made up of many parts whose functions are interdependent, so too is the will. Also, the body is only as healthy and creatively functioning as a unit to the extent that its various parts are. Assagioli claims that the same is true for the will. And just as looking at the entire anatomy of the body at one time in transparent overlays of the skeletal, circulatory, muscular, nervous, and digestive systems and vital organs is informative, but very confusing, so too is viewing the entire anatomy of the will in this way equally informative, but just as confusing. Such a wholistic view is only meaningful after one has an understanding of the structure and function of the individual systems and components themselves. This, then, allows for an understanding of the various parts in relation to one another, and thereby, a knowledge and understanding of their relation to the whole. Once this "whole" is grasped, the "skin" may be donned, and the organism viewed in its outward simplicity while yet housing and concealing an inward complexity. Therefore, in order for Assagioli's anatomy of the will to be understood in its complexity but viewed in its simplicity, the author will first present an outline of his wholistic concept of the will, followed by an
THE COMPLEX FORM:

OUTLINE OF ASSAGIOLI'S CONCEPT OF THE WILL

I. Aspects of the Will
1. Strong Will
2. Skillful Will
3. Good Will
4. Transpersonal Will
5. Individual Will Identified with the Universal Will

II. Qualities of the Will
1. Energy-Dynamic Power-Intensity
2. Mastery-Control-Discipline
3. Attention-Concentration--One-Pointedness-Focus
4. Determination-Decisiveness-Resolution-Promptness
5. Persistence-Endurance-Patience
6. Initiative-Courage-Daring-Risk
7. Organization-Integration-Synthesis

III. Stages of the Volitional Act (The Will-in-Action)
1. Purpose-Aim-Goal-Valuation-Motivation-Intention
2. Deliberation
3. Choice-Decision
4. Affirmative-Command
5. Planning and Programming
6. Direction of the Execution
explication of each individual component. Second, a visual representation of his concept of the whole will will be given, showing the relationship between its various dimensions and their component parts. And, finally, a view of the will in its "skin" will be presented. This representation will be a simple triad form of Assagioli's concept form of the entire will, and used as a logogram throughout the remainder of this dissertation.

**Explication of Assagioli's concept of the will.**

Assagioli begins his presentation of the will by stating that a fully developing will can be viewed in terms of three basic categories or dimensions which are each comprised of various components. He distinguished the most of the dimensions as "aspects" of the will, which represent the facets that can be recognized in the whole will. His second dimension, "qualities," refers to the expression of the will, and are the modes of expression of the will-in-action. His third dimension, "stages," refers specifically to the process of willing from beginning to end in a willed action (Assagioli, 1973). Assagioli's concept of the whole will, then, consists of five facets or aspects which are expressed through seven modes or "qualities," and are reflected in six "stages"
of the will-in-action. He stipulates that not every component of each dimension is necessarily involved in any given goal or task, but that all are involved in the constitution of a fully developed will, and are in fact necessary for the successful accomplishment of a particularly difficult task or goal. With this in mind, let us now seek an understanding of each component part in each dimension, beginning with the will's five aspects.

The first aspect is the **Strong Will.** Assagioli stresses that in the strength of the will lies its power, its impetus, and its energy (Assagioli, 1973). Just as a strong heart is essential for the overall health of the body (i.e., in supplying the necessary life-sustaining blood supply to the entire body, whenever and in whatever quantity is necessary), so too is the function of the strong aspect of the will. A **Skillful Will,** the second aspect, is the capacity to direct energy, design and choose the strategy that will be the most effective for accomplishing a particular task, and then directing them with the greatest economy of effort (energy). It is responsible for the direction and regulation of the various psychological functions (sensation; emotion and feeling; impulse and desire; imagination; and intuition) and the
quality of the application of these psychological functions in accomplishing a task. In this sense, the skillful aspect of the will is the "mind" (both conscious and unconscious) of the "body" of the will. These two aspects of the will together form the "personal will" as reflected in the statement, 'my will.' The Good Will, the third aspect, is the capacity for the self-disciplining and choosing of aims that are consistent with the welfare of others (including animals, the environment, etc.). It is the capacity for empathy and an I-thou relationship, whether the thou be one or more persons, humanity, animals, or any aspect of the living environment. Just as the moral aspect of an individual is the capacity for a virtuous or noble (just and compassionate) life, so too is the good aspect of the will the noble or virtuous capacity of the will. In discussing the Transpersonal Will, the fourth aspect, Assagioli speaks of an expansion from the personal level of willing, to a transpersonal or "beyond-the-person" realm (of the physical, mental, and emotional) to the superconscious (soul, spirit) realm of willing. The personal self expands to acknowledge and respond to the transpersonal self in one's own self, and in others. This transpersonal aspect of the will, then, is the choosing to transcend personality limitations through union with
someone or something greater and higher than one's self (Assagioli, 1973). These two aspects, the good and the transpersonal, together form the "group" will. Through the interaction of the personal will ("my" will) and either one's own transpersonal will and/or one or more other persons' wills ("your" will), this group will ("our" will) is formed. Assagioli goes on to state that through the transpersonal aspect of the will, love and will as a whole form a union, which gives rise to the individual being able to merge or align his or her will with the Universal Will, the final aspect of the whole will, and thus become "identified" or at one with It. This identification with the Universal Will implies an awareness or consciousness of the existence of a Universal Will, and creates a third level of willing in this Universal Will or God's Will. This level of willing is the individual and/or group will experiencing the Will of the Cosmos or Universe, the microcosmic self experiencing a oneness with the Macrocosm. This state or experience is known and acknowledged by various religions and spiritual groups as the union of one's will (and self) with God's Will, the Universal Mind, Law, or Cosmic Consciousness. Assagioli states that it is the tuning into and willing participation in the rhythms of Universal Life (Assagioli,
1973).

Keeping these aspects of the will in mind, let us now look at Assagioli's seven qualities of the will. Each of these qualities is able to manifest itself in one of several forms (as the outline on page 9 indicates), having various functions in and relations to the various aspects and stages of the will. These qualities exist in varying degrees of intensity according to what a particular task or situation necessitates, and in some respects closely resemble one another and often overlap. Because each of these qualities has the capacity for constructive or destructive use, Assagioli states that in order for each one to be utilized in its fullest and most positive capacity, each must be "guided" by the good aspect of the will (Assagioli, 1973). Therefore, to the degree that the good will is developed, so too are these qualities for positive and constructive use.

The first quality of the will is energy, also taking the form of dynamic power or intensity. This quality is the outstanding characteristic of the strong will. If misused, this dynamic power could become oppressive force or pressure. The second quality is mastery, the balance of control, discipline, and/or discrimination—a strong characteristic of the skillful will. Misuse of this
quality could result in oppressive and tyrannical behavior. The third quality of the will is attention—the ability to concentrate. Attention is the most important quality and is absolutely essential for the will's functioning. It is the backbone of the entire will. One's capacity to attend is in direct relation to one's capacity to will. Assagioli stresses that the lack of this capacity renders the will ineffectual, while its application may successfully compensate for a relative weakness in the energy or dynamic power of the will. He gives the analogy that its action is like that of a lens, which by focusing the rays of the sun, concentrates and intensifies the heat (Assagioli, 1973).

The fourth quality is determination. This quality is chiefly a characteristic of the Deliberation, Affirmation, and Direction of Execution stages of the will-in-action process. It is the direction or tendency toward a goal; the use of the energy of the will to confirm one's desire to reach a goal and then to set one on the path to accomplish that goal. If determination is not balanced in deliberation and executed with the skillful will, then the accomplishment of a goal or task may be greatly hindered.

The fifth quality is persistence, a steadfastness of purpose, the will to go on, to persevere in order to reach a goal—an essential component as manifested in
this dissertation's definition of will power. The sixth quality is *initiative* or risk, a vital characteristic of the first and third stages of the will-in-action process, that of Purpose and Choice. The final quality of the will is *synthesis* seen in the form of organization and integration. This quality is the ability of the will to consciously coordinate the various psychological functions of the individual, in balance and harmony, in order to create a unity in diversity—synthesis—and to create this same synthesis in the accomplishing of a goal or task...having it all "hang together." In a sense, this quality is a little mysterious in the same way that the "breath" is to the human body and human being. The breath is not "of the body" yet it is the life-sustaining force. This "breath" of the will is what determines the "grace" and "excellence" with which a task is accomplished or a goal is reached. If any of these qualities of the will are not used or "exercised," then the health, development, and effectiveness of the will as a whole is greatly diminished.

Finally, Assagioli's six stages of the will-in-action complete his concept of the will as a functioning organism. He states that while not every stage of the willing process may be important or necessary in any one willed act, the individual does need to be proficient in all the
stages in order to act effectively in different circumstances and accomplish certain tasks or reach particular goals. The more difficult or challenging the task, the more the use of the will as a whole is necessary. Assagioli observed that the main cause of failure in reaching a goal was that people often had difficulty carrying out one or more of these stages, and consequently got "stuck" at one or more points of the willing process (Assagioli, 1973). The first stage of Purpose involves focusing attention on one's purpose, goal, or intention, what one has in mind to do or to bring about, which is supported by one's interests and one's motive or desire to reach a goal. Both intention and motivation lead to an evaluation of the goal and (ideally) the steps necessary to reach that goal.

To the degree that a purpose is meaningful to an individual is the degree to which the chosen goal or task has meaning during and at the completion of a given task or goal.

The Deliberation stage of the willing process is one of focusing attention on, consideration of, and reflection on one or more possibilities from which one choice is to be made; the weighing of alternatives in preparing to make a decision. It is a deciding to decide to choose,
which leads to the third stage of actually making a choice. This third stage of Choice of one goal then leads to the fourth stage of Affirmation or Command. This affirmation to do, to activate one's choice, requires the qualities of energy (again and again, in varying degrees), attention, determination, and initiative and the use of the skillful will to direct and control the various psychological functions (thoughts, feelings, etc.) to become aligned with the focus of reaching the goal, which is particularly necessary when encountering obstacles. The use of the skillful will in this capacity requires an "inner distance" or "witnessing" so as not to identify one's self with any of the psychological functions, or the goal itself, but rather to align one's self with the will and willing. This allows for synthesis. To the degree an individual can witness or be dis-attached from these various psychological functions, problems, or the goal itself, which hinder achieving a task or reaching a goal is the degree to which the individual can not only activate the fifth and sixth stages of Planning and Programming, and Direction of Execution, but also the degree to which one is a competent "willer." This fifth stage of planning and programming involves choosing what and how the goal or task can best be accomplished (ideally as witness), while the
stage of directing the execution of these plans involves directing and putting into action, the plans necessary for reaching the desired goal. Being able to function as a detached observer or witness during this stage, as well as the planning stage, allows the individual to be flexible in his/her ability to deal with any obstacle or change of circumstances which may require new or different planning, choices, or direction of execution. This direction of execution stage of the willing process, then, completes Assagioli's wholistic concept of the will.

We have seen in Assagioli's concept of the will a three dimensional organism which idealistically functions on three levels, manifesting seven various modes of expression within a cyclical six stage process, resulting in the ability to (a) make choices independent of external forces; (b) initiate the necessary means for reaching a goal; and (c) persist in spite of difficulties, pressures, or obstacles that may hinder the accomplishment of that goal. Hopefully, then, the reader now has a working knowledge and basic understanding of Assagioli's anatomy of the will, and can now find the ensuing matrix (page 20) representing his entire concept of the will, meaningful and helpful. As can be seen, there are two hundred and ten possible degrees of interaction within the organism.
It is not necessary to continually maintain this image and complexity in one's mind. It would only serve to be confusing for the remainder of this dissertation in looking at its relation to the dissertation process, spirituality, and possible educational implications. The author will, therefore, present a "working skin" in triad form in which this complexity of the will is "housed," and which will allow us a much more manageable concept to carry along with us.

The Simple Form of the Will

Triads. The author has chosen to use triad forms which naturally conform to simplifying complex forms or concepts. Triads are archetypal forms and have long been used as a means to organize or demonstrate various functions or relationships in any given situation. For example, there is the function of the United States' Government in triad form of the Legislative, Judicial, and Executive branches; Christianity's representation of the Godhead in the Trinity of the Holy Ghost, the Father, and the Son; and the triad nature of man in body, soul, and spirit. The following are simplifications of Assagioli's wholistic concept of the will and will power in triadic form and function.
As we have seen, Assagioli's five aspects of the will form a triad of three levels of the will and willing process: the personal, the group, and the Universal or God. This triad functions when conflict between the personal will and the group will is ultimately resolved through the use of love and concern for another (others) in and by seeking the Universal Will, and will here be known as the Aspects Triad. Next, his seven qualities or modes of expression can be viewed as a core triad of energy focused by attention which leads to mastery with the aid of one or more of the various qualities of determination, persistence, or initiative, and from mastery in focused attention, to synthesis, a balance in organization, integration, and experience of the object of mastery, which will be known as the Qualities Triad. This triad makes use of other qualities when and as needed. Lastly, Assagioli's stages are a cyclical process which involves the process of identification, which with the focus of attention, leads to action, which leads to consciousness or awareness. This triad will be referred to as the Stages Triad. Let us now look more fully at the function of this Stages Triad.

The cyclical function of the Stages Triad operates in the following manner. The first stage of Assagioli's will-in-action, as we have seen, is Purpose or Goal. This
purpose or goal becomes the beginning focal point, Identification, that is, identifying a goal or purpose, which leads to the second stage of the will-in-action, Deliberation. This deliberation is action. Identifying the purpose or goal (stage 1) leads to the action of deliberation (stage 2), which in turn leads to Choice (stage 3), which is consciousness, that is, conscious choosing. This cycle then repeats itself and the third stage of Choice becomes the focal identification point in the triad, which leads to the action of Affirmation or Command (stage 4), which in turn leads to the consciousness in Planning and Programming (stage 5), in order to accomplish the goal. Again, the function of the Stages Triad repeats itself with the planning and programming becoming the focal point of identification leading to the action of the Direction of Execution (stage 6), which in turn leads back to the consciousness of the purpose or goal of the first stage, the original focal point of identification. Once again, it is important to state here that the "quality" or mode of focused attention is a necessary characteristic in the functioning of this triad, as well as the Aspects Triad, the Qualities Triad, and the Composite Triad which the author will present directly. The reader is asked to keep in mind that to the degree that one is able to attend
is the degree and quality in which one is able to successfully activate the function of the Triads.

Together, the three Triads of Aspects, Qualities, and Stages representing Assagioli's three dimensions of the will, form one Triad, referred to here as the Composite Triad. This triad encompasses the Qualities and Stages Triads within the personal will aspect as Identification focal point. With conscious focused attention this leads to active consciousness and ability to participate in a group will. This action or activity encompasses the Qualities and Stages Triads which leads one to "Witness" or "Dis-attachment." This "Witness" or "Dis-attached" state and function is full conscious awareness of the process of the Composite Triad. The individual is fully conscious as witness to the process and elements within each focal point of Identification, Action, and Witness.

The diagrams on the following two pages represent each of the four Triads just discussed. With Assagioli's complex form of the will thus transformed in a simplified triad form ("skin"), let us now turn to other concepts of the will.

Other Partial Concepts of the Will

All theorizing and investigation of the nature of
STAGES TRIAD

CONSCIOUSNESS

IDENTIFICATION  (ATTENTION)  ACTION

COMPOSITE TRIAD

WITNESS

IDENTIFICATION  (ATTENTION)  ACTION
will power have been done within the confines of two philosophical schools of thought (the Determinist and Voluntarist) which go at least as far back as Ancient Greece. It is beyond the scope of this dissertation to cite all the many varied notions, concepts, and definitions of the will and its function during this stretch of time. Therefore, the author will merely present a brief statement of each school's basic philosophy followed by only those contributions which have been significant to the defining and understanding of the nature and function of will power. The basic philosophy of the Determinist school of thought is that there is no such thing as will (freedom of choice). Determinists contend that no individuals are ever fully responsible for or in charge of their lives or actions. Everything and every action is necessarily as it is. No genuinely open possibilities beyond what actually is or happens can ever exist. Their contention is that human beings may have some degree of control over their actions once they become aware of the cause behind a particular action, but that they have no control over the actions themselves, and, therefore, are not responsible for the cause of a particular action (Ayers, 1967). In other words, things happen because they have to. Their motto may be said to be "you can know (have knowledge), but you cannot will (have freedom
of choice)." In terms of the function and notion of the Triads, Determinists acknowledge the three point function from the identification focal point to the action focal point to the conscious focal point, but deny that in becoming aware of (conscious) the cause (purpose) behind a particular action that one can then affect or change the purpose or intention.²

On the other hand, the Voluntarist school of thought holds that both a human and divine will exist, that man does indeed have the ability to will, and most certainly has free choice. The Voluntarists' contention is that freedom is an essential characteristic of human existence and volition, with will being the core and cause of choice and action (Bourke, 1964). In this statement the function of the Triad forms exists and is supported. Even though Determinists did not acknowledge that man has the freedom to will (choose), and attempted to show that it did not exist

²There are currently two views on the nature of Causation: the Mechanistic view which acknowledges efficient cause, and the teleological view which acknowledges final cause. Scientific Materialists hold that the cause of all action is a consequence of physical and chemical principles while teleologists hold that various appetite, such as goal-directed tendencies common to living organisms lie outside the cause of the physical and chemical realms and are of a realm of creativity and potentiality which exemplify final causation toward ideal ends which lie outside the mere physical tendency (Conway, 1973). This teleological view encompasses and supports the notion of will and will power and the notion of purposive behavior.
their views have in fact contributed to verifying its existence as well as discerning certain aspects of its nature.

Looking collectively, then, at both Determinist and Voluntarist theories on will, historian Vernon Bourke states that eight distinct views on will emerge. The author will present these views, then discuss them in terms of Assagioli's wholistic view of the will, and show how each is only one or more parts of his total functioning will. The first two views and the seventh view were held only by the Determinists, while the remaining views were held jointly by both the Determinists and Voluntarists. First, will was identified with the mind and discussed in terms of "intellectual preference." The mind was considered the single most important aspect of man. It was that part of man which controlled and regulated (saved him from) the psychological functions of thought, sensation, impulse, desire, emotion, etc. Identifying the mind with "intellectual preference" was an attempt to answer the question of how man's psychological elements were directed and controlled, and how choices (preferences) are made. Intellectual implies a rational, clear, and skilled capacity and ability to think. Preference implies the ability to choose. "Intellectual preference," then, is actually the ability to choose skillfully, or in
Assagioli's terms, the "skillful" aspect of the will.
Second, the will was identified with "rational appetite," with rational meaning logical, balanced, or ethical and with appetite being equivalent to desire, tendency (directed effort or energy), or striving. In other words, the direction of energy toward good, virtuous, ethical, or moral ends (Bourke, 1964). Here we can see Assagioli's "good" aspect of the will as well as the "skillful" aspect (rational, "knowing" director) directing one's efforts or energy toward this end. The third view is that will was identified with freedom. This view emphasized that the human will was essentially free in all its activities. The author sees this view as a realization and acceptance that freedom was the ability to choose and make decisions, which is only one part of this dissertation's definition of will power. In a sense, this view can be seen as a recognition of volition without the realization of what the will's functioning parts are and how they work. The fourth view is that will was identified with dynamic power, defined as energy or effort. Here is Assagioli's "quality" of energy or dynamic power. Nineteenth century psychologists divided this power into three categories: man was endowed with faculties of understanding, which was knowing power; of heart, which was feeling power; and of will,
which was acting or efficient power (Bourke, 1964). Here again we see a mixture of some psychological functions with the "skillful" aspect of Assagioli's concept of the will. The author interprets the "acting or efficient power" of this definition as the full definition of will power as stated in this dissertation, even though this aspect of this dynamic power view of the will was never articulated as such. It seems to be a recognition of the act of willing without the knowledge of what the act involves. The fifth view is that will was considered to be the "seat of love" and was even identified with love itself. The heart was viewed as the center of the highest spiritual affections of intimate knowledge and decision (Bourke, 1964). Here again we get a glimpse of Assagioli's "good" and "transpersonal" aspects of the will and a stretching to incorporate spiritual aspects without a clear definition of spiritual. Assagioli's "personal will" and "group will identified with the Universal Will" realistically fit this notion of the spiritual aspect of this fifth view. The sixth way in which Determinists and Voluntarists viewed the will is that it was a group phenomenon. "Will" was the will of the people, with will's purpose being to transcend the person to become actualized in the group (family, church, government, etc.). This
view is a combination of Assagioli's "good" aspect and "transpersonal" aspect of the will. Will was viewed as an effort toward each person choosing the good (virtuous or noble action) by transcending one's own personal desires or one's selfishness for the benefit of the good of others. The seventh view is that will was defined as the source of Law, both human and divine, with the will being an originator and legislator of all law (Bourke, 1964). In other words, that element which chooses and decides on rules and regulations for all aspects of life. This view is incredibly "all inclusive" and vague. Because of this, it can easily be interpreted as the "agent" and "ability" to make choices (laws) and decisions in order to create laws; initiate them, put them into action; and make sure (persist) that they are carried out. Here we have Assagioli's definition of will power, without his wholistic concept of the will itself. The last view of the will is that it was considered to be being itself. To be was to will (Bourke, 1964). Being was existence. The essence of existence is action. Will, therefore, is action in this line of thought, and willing would therefore be the capacity to act. This philosophical merry-go-round does lead us, however, to volition, in that one of the definitions of an act or action is "something
done by a person pursuant to his volition" (Webster, 1969). Therefore, this view can be interpreted as volition, and the act of volition, that is, the will and will power. Again, because of the nature of this view's definition, it realistically allows for Assagioli's concept of the will and his definition of will power.

These views constitute deductions and theories of theologians and philosophers for the most part, with no clinical or empirical investigations. Their struggle with the concept of the will was to debate its existence and non-existence. At the end of the Nineteenth Century, the investigation of will power was taken up by psychologists and educators. The author will now discuss contributions by key individuals from the end of the Nineteenth Century to the present which substantiate Assagioli's definition of will power and wholistic concept of the will by means of clinical and empirical research.

Clinical and Empirical Investigations of Will Power

The first major study of will was made by psychologist William James in his monumental two volume work, The Principle of Psychology. His treatise on will in Principles is the bridge from a merely philosophical and theoretical treatment of the will, to a clinical treatment, and
constitutes the basic foundation upon which all subsequent studies of the will have been built. Once James accepted that he could, in fact, make his own choices and decisions independent of external forces, and therefore exercise his will freely, he began asking the question: How does one come to choose—to decide? James puzzled over what elements or principles were at work which enabled an individual to will. He wanted to discover what the process of willing involved. Seeking the answers to his questions, James produced his treatise on will, presenting a psychology of Volition.

James begins his treatise by looking at the relation between ideas and motor activity (ideo-motor action). He establishes the principle that voluntary action is a secondary function of man, and is only possible once the primary functions of reflex, instinctive, and emotional movements (action) have been experienced (James, 1952). He postulates that the first prerequisite of a voluntary action or life is that a supply of ideas of various movements that are possible are left in the memory by the experiences of their involuntary performances. These movements, having once occurred in a random, reflex or voluntary way, leave images of themselves in the memory, generating many different kinds of ideas, and allows the movement to be desired again, proposed as an end, and
deliberately willed (James, 1952). This voluntary activity, then, necessarily involves purpose, having set, established, or identified a goal. James continues and introduces the notion that in order for a difficult goal to be actualized, an additional "mental antecedent" in the form of a "fiat" or affirmation, decision, consent, or "volitional mandate" is necessary to spur on the action of accomplishing the goal (James, 1952). He further discusses the process of deliberation and its relation to motivation and the actual act of deciding, and goes on to discuss the role "effort" plays in voluntary actions (James, 1952). In considering the role effort plays in a willed action or "will to accomplish a goal," James was led to observe and contemplate apathetic behavior (inertia), which led to his consideration of its opposite—interest. He pursued the notion of "interest" in its relation to effort by looking at their joint relation to "attention," and by observing attending behavior. He came to the conclusion that the central core of willing was attention. In addition to these notions, James makes mention (without direct investigation or postulation of their importance to the will) of the characteristics of determination, risk and courage, skill, discipline, a strong will, and a moral, prudent, or good will. These characteristics as we have seen, are all
articulated, defined, and postulated by Assagioli as being necessary and essential parts of the entire will. James does make mention of the importance of one's ability and effort to will in spite of life's difficulties, challenges, and obstacles and states that perhaps it is the foundation of not only morality, but man's religion as well. This ability to rise up to the challenge of life by "pure inward willingness to face the world in spite of deterrent objects," he feels, marks the heroic person and the person of inspiration (James, 1952). As we can see, James' work laid the basic foundation for Assagioli's wholistic concept of the will.

Approximately twenty years after James' publication of Principles, experimental psychologist, William McDougall, presented an experimental psychology with a complete methodology in which the notion of volition played a key role. He accepted that the central core of willing was attention, specifically, the effort of attending to an exclusive idea, and investigated the dynamics of how attention, in fact, holds an idea at the focus of consciousness to the exclusion of rival ideas. He agreed with James that attention was central to the will's function, but did not agree with his theory that attention was achieved by the will's suppressing or inhibiting rival ideas that
tended to exclude, block, or hinder focus on the original idea or goal. McDougall emphasized that no physiological data existed which would give credence to this notion of the will as an inhibitory or negative function, but rather contended that the will is a positive function directing the focus of attention toward the goal or idea, not against hindering factors (Conway, 1973). McDougall states,

> By concentrating the energy of the mind and nervous system in one direction we withdraw it from, or prevent its flowing in any other direction. (Conway, 1973)

The inhibitory function of the will is, therefore, not the nature of the will's function, but rather a consequence or by-product which results from directing the focus of attention. This contention of McDougall's re-affirmed James' emphasis on the importance attention plays in the will's function, which was later corroborated by empirical research (Arch, 1905; Aveling, 1931; Michotte, 1910) during the first three decades of the Twentieth Century. McDougall's contention also implied that the process underlying self-initiation of activity is the same process which underlies self-restraint of action, and that this process is one of actualization, not repression. This notion was supported some fifty years later with clinical evidence by clinical psychologists Viktor Frankl, Leslie Farber, and Rollo May (Conway, 1973).
McDougall's second major contribution to the psychology of volition was his investigation of the relation between will and character. He contended that the presence of ideals alone is insufficient to realize the ideal, particularly when the intensity of an abstract ideal is considerably weaker in comparison with a more immediate desire, appetite, emotional or psychological need. McDougall held that action toward the ideal, and thus against stronger desires or impulses, is made possible by a systematic organization of values and ideals within the personality structure, and that the values and ideals within the individual are what support and substantiate the will's action. This is exemplified by actions of bravery or courage by individuals who, for example, knowingly risk their lives for another, their country, or a principle or belief (Conway, 1973).

Here we can see support for Assagioli's stressing the importance of the first stages of the willing process, that of valuation, purpose, motivation, or intention, as the basic foundation for the ability to initiate an action or accomplish a task. The importance of these elements (Assagioli's first stage of the willing process) is supported by a substantial body of research literature (Ach, 1905; Bryan and Locke, 1967; Bzhalava, 1963; Kimble and
Perlmutter, 1970; Lewin, 1935; Locke, 1966; Mcv. Hunt, 1965; Miller, 1960; White, 1959) on intentional learning and goal-setting. This body of research also demonstrates that an individual's intentions or goals with respect to a situation, largely determines the focus of attention; what information is selected for processing; and how they are interpreted (Conway, 1975).

It is appropriate to discuss at this time the characteristic of perseverance, Assagioli's quality or mode of expression of the will and viewed by McDougall and other researchers as a characteristic of intention or purpose. In terms of Assagioli's wholistic concept of the will, it would be viewed as a characteristic of a characteristic (perseverance) of the will. McDougall considered perseverance to be one of the objective features of purposive or intentional action, while Tolman (1932) ranked "persistence-until-ends-are-attained" as a basic criterion for the whole of a purposive or goal-directed behavior (Conway, 1973). The research on perseverance falls into three separate categories: studies which have treated perseverance as a personal trait; studies which have focused on perseverance and resistance to extinction; and studies which have focused on perseverance and achievement motivation. These studies were covered within a time
span of sixty years (1915 to 1976) and are too numerous and extensive to cite. What is important to mention, however, is that even though there are numerous limitations to these conceptual approaches to the investigation of perseverance, perseverance has realistically been established as an element within the volitional process and as that operation which maintains the actualization of purpose when obstacles or resistance is encountered. Here we see the third aspect (aspect c) of this dissertation's definition of will power: to persist in spite of difficulties, pressures, or obstacles that may hinder the accomplishment of a goal or task. Perseverance, then, can realistically be viewed as that quality of the will that is the "motor force" of purpose, sustaining the goal with an intensity which depends upon the strength and commitment of the underlying intention, and the ability to focus attention, that is, Assagioli's Qualities and Stages Triads.

Finally, in his investigation of the relation of will and character, and the function and influence of motives, values, and ideals within this relation, McDougall stressed the essential role of self-image in the exercise of volition and states:

In the typical case of volition, a man's self, in some peculiarly intimate sense
of the word itself, is thrown upon the side of the motive that is made to prevail. The empirical self, the idea of his self that each man entertains, plays an essential part in volition (Conway, 1973).

Here we see McDougall's emphasis on the will's essential and integral relation with the self. His writings strongly imply that a strong and effective will necessitates a strong, well-integrated sense of identity in which the ideal of the self is durable and stable. His contentions have been contemplated, investigated, and affirmed by Twentieth Century clinical psychologists. Assagioli's affirmation that the will is intimately connected with the core of man's being—the self, and that it is central to man's personality, is substantiated by his clinical research as well as the clinical research of Otto Rank, Leslie Farber, and Rollo May, and corroborates McDougall's postulations.

Otto Rank gave special status to what he called the "will-function" and created a theoretical system based on this notion. His will therapy was essentially a training in self-determinism (Assagioli's fourth quality or mode of expression of the will). His belief that the will is paramount to the health and growth of the self is reflected in the following statement: "The human being experiences his individuality in terms of his will, and this means
that his personal existence is identical with his capacity to express his will in the world." He emphasized that a "will-to-health" was necessary within the patient himself (as opposed to wanting to be "cured" for the therapist) in order for him to overcome his inferiorities and live a full and productive life. Rank believed that his patients' core problems were an inner conflict of will and stated, "It is important for the neurotic to learn will, discover that he can will without getting guilty feelings on account of his willing" (Rank, 1936).

It is important to note here that Rank's view was contrary to the Freudian view of the will and its traditional approach to it in psychoanalysis. In a sense, psychoanalysis was born (according to Rollo May) because of the effects of the Victorian concept and use of will power. Victorian will power can be seen as a destructive and manipulative use of the dynamic power quality of Assagioli's concept of the will. It was used as a force, turning everything into rigidly rationalistic and moralistic issues; feelings, wishes, desires, and sensation were considered evil and were repressed with "will power." This robbed the individual of his or her dignity, the natural joys of life, and degraded the human experience, creating personal and social conflict and hypocrisy.
(Himmelfarb, 1968). In this sense, Freud can be said to have been correct in considering this use of the will a destructive and "evil" force, and an instrument of repression. However, because Freud did not make a distinction between the misguided use of the will and the positive and constructive (healthy) use of the will, he was grossly mistaken in his concept of the will as a destructive force within man.

In short, Rank's will therapy stressed the importance of the will as a positive and essential function of man, and that man was a being of choice who could freely choose his beliefs, behavior, or destiny. He was, therefore, not a biologically determined being in the Freudian sense.

Clinical psychologists Leslie Farber and Rollo May also refute the Victorian concept and Freudian interpretation of the will. Farber stresses the positive and essential functions of the will as an integrating agent in the personality structure which acts as a "responsible mover," and not as a destructive and evil force. May stipulates that psychoanalysis was brought about because of the failure of the will (the misuse and misunderstanding of it) and not because the will is inherently evil or destructive. He stresses that it is paramount that the will be re-instated to a central focus in psychology and
psychotherapy, not with Freud's view, but with the view that it is valuable and necessary for human development.

As we can clearly see, Assagioli's wholistic concept of the will is well founded. It incorporates and extends James' and McDougall's major contributions to the nature and understanding of volition, and is supported by substantial clinical and empirical research. With his view and this historical perspective in mind, let us now turn to the author's presentation of her hypothesis that the dissertation process is a training in will power.

The Dissertation Process as Training in Will Power

As stated in the beginning of this chapter, the author contends that the dissertation process is an act of will. First, given that an individual has already chosen to do a dissertation, a choice of a topic must be chosen or decided upon. This conforms to aspect (a) of this dissertation's definition of will power: the ability to make a choice independent of external forces. Second, an individual must be able to initiate the necessary means for accomplishing the goal of completing the dissertation. This directly conforms to aspect (b) of the given definition of will power. Third, an individual must be able to persist in spite of difficulties, pressures, or obstacles
that may hinder the accomplishment of the goal, if s/he is to complete the dissertation. Again, this directly conforms to aspect (c) of the given definition of will power: to be able to persist in spite of difficulties, pressures, or obstacles that may hinder the accomplishment of a goal. In that completing the dissertation realistically conforms to this dissertation's definition of will power, the author hypothesizes that Assagioli's stages of will-in-action (as portrayed in the Stages Triad) are the characteristic modes of expression of the will in achieving the goal of completing the dissertation. The author intends to show the plausibility of this hypothesis by conducting an exploratory study involving individuals in the dissertation process. The author hypothesizes that there are four existential crises or problems inherent in the dissertation process which hinder the task and which require the use of Assagioli's stages of the will-in-action and his qualities of the will for their resolution. Therefore, by resolving these crises, an individual commits an act of will, thereby developing at least their personal ability to will.

Before presenting the hypothesized existential crises within the dissertation process, the author would like to make known her belief that these same hypothesized
existential crises are analogous to those in various other processes or arenas of one's life, such as marriage, one's profession, completing college, graduate studies, or psychoanalysis, etc. Although establishing proof for this contention is beyond the scope of this dissertation, the author believes that indirect evidence may result supporting this notion because of the nature of the exploratory study conducted.

The Hypothesized Crises

The author's first hypothesized existential problem is the Crisis of Choice, that is, choosing a topic on which to focus attention. This involves Assagioli's first three stages of the willing process: **Purpose** (Aim-Goal-Valuation-Motivation-Intention), **Deliberation**, and **Choice**. Out of a myriad of possible alternative dissertation topics, none of which are crucial or absolutely necessary, one is chosen (analogous to a choice of a marriage partner, field of study, a particular field in a profession, particular college over others, etc.). A topic must be chosen in order for the dissertation process to begin.

The second crisis is the problem of commitment to the dissertation) to the marriage partner, field, college program, etc.). A commitment must be made in order to continue
with, and complete, the process. This commitment involves an ongoing selection of priorities over one's time, attention, and energy. The choice must be made that other areas of one's life demanding attention must be adjusted in order to maintain this commitment; such as available time with one's wife, husband, family, or friends; one's financial status, and one's professional responsibilities. In order to maintain this ongoing commitment, Assagioli's stages of Affirmation, Planning and Direction of Execution (Stages Triad) are necessary in planning and directing one's personal adjustments, as well as one's dissertation. His qualities in the form of the Qualities Triad are also required to accomplish and persist in one's plans and direction. Attention and persistence are particularly crucial in this stage or process of commitment.

These very same elements are necessary to overcome the third hypothesized crisis, the Crisis of Confidence. This problem is a two-fold crisis of re-evaluation and reflection on "who I am" (Crisis of Confidence in one's self) in relation to the dissertation, and secondly, "who I am" in relation to my chairperson and/or committee (in relation to my partner, field, college, etc.). Inherent difficulties in completing the dissertation seem to challenge one's self confidence, leading to such questions as
"Am I capable of seeing this process through?" "Can I, in fact, do it?" (Can I be a "good" wife, husband; doctor, teacher, priest, mechanic; college student, etc.). In spite of anxiety-producing circumstances, major difficulties, and seemingly insurmountable obstacles that lead one to question his or her personal adequacy or power, an individual must choose steps to take that will overcome such difficulties. With the use of these previously mentioned elements of the will, progress is made on the dissertation problem. In overcoming these problems, the author hypothesizes that this leads to an increase in self-confidence, and in Assagioli's terms, an increase in one's ability to affirm, and one's personal ability to will.

The second aspect of this Crisis of Confidence is that it typically involves a re-evaluation and reflection on the chairperson's and/or committee members' ability, expertise, and competence in relation to one's own abilities. A confidence in the chairperson or committee members' ability to help, guide, and advise are questioned. Additional existential questions that arise are: "Can my chairperson (committee) be there for me?" "Can s/he, they really understand my topic and what I am saying?" "Is s/he, are they, able to provide me with what I need? Or am I now, in fact, equally knowledgeable, capable?"
Such questions imply that one gauges one's personal ability in reference to "the expert" or authority, implying an increase in self-confidence and ultimately in one's ability to will.

The fourth and last hypothesized existential Crisis is that of Meaning. It is the author's contention that the question of "purpose" permeates the entire dissertation process from beginning to end. The purpose or motive, as indicated, should be and usually is considered prior to one's choice of a topic, however, not necessarily the meaning behind the purpose. Examples of "meaning" questions asked are: "What has it all been for?" "Why did I go through (am I going through) this?" "What in fact did I go through (am I going through)?" "Why did I do it?" "Of what value or significance has it been and is it in my life?" (In other words, what meaning.) Meaning is ultimately a personal choice. One cannot borrow someone else's meaning. The author hypothesizes that if the question of meaning has not been fully considered or understood in relation to the dissertation, then a post-dissertation depression follows the completion of the process. The meaning stage is in direct correlation with Assagioli's first two stages of the will-in-action: Purpose (Aim-Goal-Valuation-Motivation-Intention) and
Deliberation. (Again, the same is true of meaning in any one of the life processes of marriage, profession, course of study, etc.). If before making one's choice, insufficient evaluation and deliberation occurred and insufficient meaning evolved in the process of doing the dissertation, then a crisis of meaning occurs at its completion.

The author contends that these hypothesized stages in the dissertation process as well as in the life process, can be seen as existential crises or problems whose resolution requires the use of will power, and therefore, that successfully completing the dissertation process can lead to a development and increase in one's ability to will. Assagioli states that the consequences of developing one's personal will leads to an increased ability to deal with life and life's problems with confidence and expertise; an increased ability to creatively actualize one's potentials and abilities on a continuous basis; an increased ability to become more self-realized, which leads to a realization of an inherent "higher self," and one's relationship (as both a personal and transpersonal self) to mankind and the Cosmos. This consequently increases one's awareness of his or her spiritual nature. In this awareness or consciousness, spirituality may
further be developed. Because the author sees the dissertation process as an intense exercise in will power, she also contends that this process holds the potential for growth in spiritual consciousness and development, and that these important potential effects have implications for training in will power and therefore training in spirituality on a conscious level in the formal educational process. In order to substantiate these contentions, it is important to ascertain whether or not these crises typically occur as individuals complete their dissertations and what the variety of reported effects are. Potentially, positive effects could consciously be extended beyond the individual doctoral student's life by applying this increased personal ability to will to the process of education, to his or her interaction with the community, and world at large.

Chapter two will present a view of four spiritual disciplines' exercises for developing spirituality using will power and their relation to the dissertation process. Chapter three will present the methodology for this dissertation's investigation of the author's basic assumption that the dissertation process is an exercise involving one's will power. Chapter four will present an analysis of the data collected from the author's investigation of
the dissertation process. Chapter five will present a summary and conclusion of this dissertation's findings; recommendations for future investigation and changes in doctoral program orientation and policy; and implications of the findings for the dissertation process and the educational process.
CHAPTER II

THE RELATIONSHIP OF WILL POWER TO SPIRITUAL DEVELOPMENT

The author contends that conscious awareness of one's ability to will allows conscious development of spirituality. Let us again turn to Assagioli. As presented earlier, Assagioli enumerates four consequences which result from a conscious awareness of developing one's personal ability to will. The first being an increased (conscious) ability to deal with life and life's problems with confidence and expertise. With a conscious awareness of the use of will power in completing the dissertation process, an individual would then be able to consciously apply this conscious experience and awareness to other problems or crises that might arise in other areas of the life process. This experience and awareness would in turn increase one's self-confidence and would encourage one to choose and welcome experiences and challenges in the life process which would allow and precipitate additional personal growth and development, allowing then for Assagioli's second consequence of an increased ability to actualize one's potentials and abilities on a continuing basis. This second consequence allows for a growth and expansion of one's own creativity and leads to a "stretching" and expansion of one's "consciousness," one's awareness of one's inner
self and of one's varied potentials. This is Assagioli's third consequence: an increased ability to become self-realized. It is this self-realization which opens the door for an individual to either increase his/her recognition of an inner self, or come to recognize (be aware of) an inner or "higher" self which is not of mind or matter. This recognition brings to the foreground of one's consciousness an awareness of one's relation (as both this personal self and "higher" or transpersonal self) to manfind, nature, and the Cosmos. It is this experience and recognition which ultimately allows for the identification of one's personal and transpersonal self and will with the Universal or God's Will and God's Consciousness. This is Assagioli's fourth consequence of one's conscious ability to will. It is in this awareness and consciousness that one's spirituality is further developed.

Let us now, for a moment, return once more to the willing process. We have seen that a symbiotic relationship exists between the ability to will and the ability to attend or concentrate. To reiterate, the degree to which one is able to attend, is the degree to which one

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3Universal or God's Will and God's Consciousness is here defined as the realm of infinite potentiality for the actualization of ideals.
is a competent or "actualized" willer. We have also seen that this ability to consciously attend is both an instigator and consequence of the use of the will. One must be able to use one's will in order to attend, and one must also be able to attend in order to use one's will. In this mutual strengthening process, we have seen the will's ability to direct its attention, to consciously choose, and to consciously be able to witness or be dis-attached in pursuing a goal. Assagioli states that these two capacities and abilities of the will, those of attending and witnessing, are the two major components for spiritual development (as reflected in the Composite Triad on page 26 of this dissertation). In order to lend support to this contention, a presentation and discussion of four spiritual disciplines will be presented and discussed. Respectively, they are: Raja-yoga; Sufi Walks and Dance; the teachings of don Juan as presented by Carlos Castaneda; and the anthroposophy of Rudolf Steiner. The author has chosen these four disciplines because of personal preference. It is not to say that other spiritual disciplines of Christian Fundamentalism, Judaism, Zen Buddhism, Hinduism, etc. could not also be used to support this contention. The criteria for selection was
the author's personal interest in, knowledge of, or experience with the following four disciplines.

The Spiritual Discipline of Raja-Yoga

Raja-Yoga is both the name of a spiritual philosophy and discipline which originated in India thousands of years ago.\(^2\) The term yoga has two meanings which reflect both the philosophy and the discipline. The first meaning is union with the divine life that pervades the world, and is considered the goal of human life. The second meaning is a scientifically arranged curriculum of self-training, study, and practice directed toward that goal of union (Wood, 1931).

Raja means kingly. Raja-Yoga is so named to reflect that man becomes king or master of his natural abilities and inclinations through the use of his own will, love, and thought. Raja-yoga proposes to start from the internal world, studying internal nature, and through this, control --both the internal and external world of man and nature.

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\(^4\)Swami Nikhilananda, editor of Swami Vivekananda's book Raja-Yoga (1973) stipulates the policy of spelling Raja-Yoga with a capital r when the word refers to the well-known system of Yoga philosophy, and with a small r when it denotes the spiritual discipline generally known as yoga. But in practice it has not always been possible to maintain this distinction. The word Yoga, too, has been spelt with capital y and small y to denote the Yoga philosophy and yogic discipline respectively. The author has chosen to maintain this distinction.
There are three schools of Raja-Yoga: (1) the Patanjali school; (2) the Krishna school; and (3) the Shankara school. Each school is named for its respective Yogi and mystic in ancient India, and each teaches the same three principles or "powers of consciousness" which lead one to "kaivalya," the liberation of the Soul from earthly (mental, physical, emotional, etc.) attachment. Each focuses its attention on a different one of these three principles as the chief means to achieving this state. These three principles or powers of consciousness are will, love, and thought. Each school asserts that focus on one of these three principles brings the other two into focus, experience, relation, and ultimately union. Each advocates that these three principles of the evolution of consciousness support all law and order in things and nature, as well as in the spiritual life. They emphasize that these principles are greater than all rules and regulations that man has formulated because they are the "living law" of the "higher self" and Universe or God (Wood, 1955).

The goal of the discipline of Raja-yoga is to learn how to concentrate the mind (to attend); to discover the innermost recesses of the mind (which includes discovering or becoming aware of one's inner or "higher" self); to generalize their contents and allow the forming of
one's own conclusions of them (which is the process of transforming one's experience of knowledge and one's experience of the inner self into thought form, and then being able to act on that inner knowledge and experience); and, lastly, to succeed in the liberation of the soul (dis-attachment) (Vivekananda, 1955). This liberation of the soul is union of the personal self or will with the Universal Will or Consciousness as reflected in the term "Divine Life." The technical Indian term for this state is "kaivalya"—which translates as total independence or freedom (dis-attachment). Professor Ernest Wood presents an explication of this goal of "kaivalya" or total independence.

The aim...is just this--to achieve freedom, as men think of God as free...

...That is really only another name for divinity, for material things are in bondage, unable to move of themselves, and, like a billiard ball, always moved by forces from the outside; but the divine is free, able to move of itself, and to act upon other beings and things. Every man feels in himself some spark of that divine freedom, which he then calls the will, and that is the power with which he can control his mind (Wood, 1955, p. 17)

Here we see that the will is defined in terms of freedom in the sense that man has the free choice to act as the direct agent. He is able to move and act independent of other (external) forces, has the ability to act on his
own to affect "other beings and things," and possesses the tool with which he can control or have power over his own mind, and thus, ultimately, control his own life. This is free will itself. Raja-yogins, then, advocate and teach that through the use and training of this "spark of the divine" (will) man is able in the life process to return to and achieve total freedom in union with the Divine Consciousness or Divine Will. Ernest Wood offers additional understanding and clarity of the great Hindu mystic, Patanjal's concept and practice of Raja-yoga of the will.

I have spoken of Patanjal's yoga as the yoga of will, the raja or kingly yoga "par excellence," because in every part of it, at every stage, the aspirant uses his will in self-control. Thought governs things, we know; so much so, in fact, that every voluntary movement of the body follows a mental picture; therefore all work done by us, even with the hands, is done by thought and power. But will controls thought, concentrates it, expands it, checks it, causes its flow, directs, in fact, the three great expressions of concentration, meditation, and contemplation (Wood, 1955, p. 17).

Of utmost importance in Raja-yoga is the realization and understanding that the function of the will is that faculty, or power, with which one changes and transforms one's self. Thought is the power that acts upon matter; but it is with the will that one directs and transforms
one's thoughts and other inward conditions.

The Pātanjal school of Raja-yoga emphasizes that there are two factors which are necessary in order for man to succeed in controlling and directing his thoughts and emotions which govern and direct his actions, and thus exercise his will and develop his spirituality. These factors are "abhyasa" and "vaiagya," that is, respectively, the constant practice of securing a steadiness of mind (a strong and highly developed ability to focus attention), and the factor of detachment (dis-attachment), that condition in which thoughts, feelings, and desires are viewed and experienced objectively, and in which one functions as witness. This state allows and necessitates the experience and awareness of one's higher self. This method used to develop spirituality is to exercise and train the will by a three step process, known as the "internal steps" of concentration, meditation, and contemplation. These practices in Raja-yoga simultaneously require and develop these qualities of concentrated focused attention and dis-attachment which develop one's spirituality (Wood, 1955).

Concentration is the practice of narrowing one's field of attention to focus upon one object. It is stated that a person must first choose or decide on
what object he or she wishes to focus attention on before sitting down to begin the practice of concentration. The object of this practice is for the chosen object to remain the central focus before one's attention for a period of time, with the person taking no notice of any intruding thoughts or emotions. In order to maintain this concentration one must also be conscious of one's purpose or intention without focusing on it, as well as one's experience of this concentrated attention. Here we can see the process of this dissertation's presentation of the Stages Triad in Chapter I, that of identification (of the object), action (the focus of one's attention upon that one object and maintaining that focus in spite of intruding thoughts or emotions), and consciousness (awareness of one's action of concentrated attention). Simultaneously, one must use one's effort or energy, and as one becomes proficient, one develops mastery of this practice of concentration, which leads one to synthesis, that is a harmonious balance and integration of the total experience of concentration. Here we see this dissertation's presentation of the Qualities Triad in the exercise and use of Assagioli's wholistic concept of will. In this internal step of concentration, one's personal will is employed and through this practice the door to one's
Transpersonal or Group Will is opened.

The second internal step or practice for training one's will and developing spirituality is **meditation**. Meditation in Raja-yoga is defined as a regular flow of thought, with regard to the object of one's concentration in order to come to a full realization of that particular object (Wood, 1955). The intention is to make clearer and stronger one's knowledge and experience of the chosen object by a constant flow of thought about that object. With every new or added thought of that object one comes to know and experience (realize) it in a way that one has never experienced or known it before. For example, if one's focus of attention is upon a dove, then the intention is to consider it in every detail, that is, in all its parts and qualities (physical, mental, emotional, spiritual); its relation to its own species; and its relation to one's personal experience of them, etc.

When one has successfully completed this meditation step, one should know and be more consciously aware of what a dove is than ever before. Here again we see the same processes represented in both of the will processes of this dissertation's Qualities Triad and Stages Triad.

The third internal step of Raja-yoga's exercise and training of the will and spirituality is **contemplation**.
RAJA-YOGA’S WILL AND SPIRITUALITY TRIAD

CONCENTRATION

CONTEMPLATION

MEDITATION
Contemplation is the sustained attainment of the highest and fullest thought possible of the object of one's focus of attention reached in meditation. This sustained state is likened to a plateau, which, according to Raja-Yogins, opens the door to previously undeveloped portions of one's spiritual anatomy. New and added knowledge and experience are attained, and through one's transpersonal and group ability to will, the Universal or God's Will is experienced, and thus sustained dis-attachment. The reverse is also true in that through the state of dis-attachment, Universal Consciousness or Will is experienced. This internal step of contemplation completes the triad to form this dissertation's presentation of the Composite Triad of the total function of the will (see Raja-Yoga's Will and Spirituality Triad on page 63).

Raja-yoga's triad of concentration, meditation, and contemplation realistically corresponds to this dissertation's presentation of Assagioli's wholistic concept of the will in triad form, implying that the process for successfully accomplishing a dissertation can realistically provide a training in will power and spirituality.

The Discipline of Sufi Walks and Dance

Sufism is a philosophy and a way of life that is
stated to be as old as the history of man and is known as "the way of the heart." According to Pir-O-Murshid Hazrat Inayat Khan, founder of the Sufi Order of the West (1910), Sufism is that way of life which allows a knowledge of life from without and within, resulting in the unfoldment of the soul; the self that is eternal and to which all power and beauty belong. Therefore, any person aware of and living this way of life is a Sufi, whether or not he or she is knowledgeable or a member of one of the various Sufi schools in existence today (Inyat Khan, 1976).

Historically, according to Sufis, as far as can be determined, just as the origin of all the occult and mystical schools (to man's knowledge) is said to be from the ancient school of Egypt, so too did Sufism also represent that school, and in time, manifested intellectually in Arabia; grew and spread through Persia; and reached spiritual fruition in India. From the origin of this one school of Sufism came four schools: the Nakshibandia, which worked with symbolism, ritualism, and ceremony; the Kadaria, which taught wisdom in the realm of existing religion of the East; the Soharvardia, which taught the mystery of life by which knowledge of metaphysics and the practice of self-control; and the Christia, which represents the spiritual idea in the realm of the
arts (poetry, music, etc.). These four schools then branched out forming many other schools spreading through Arabia, Turkey, Russia, Afganistan, India, Siberia, other parts of Asia, to Europe, and now the United States (Inayat Khan, 1976). Among these schools are the schools of the Dervishes, Fakirs, and Salik. Every school has its own methods for the unfoldment of the soul, yet the ideal remains the same in each. This ideal is for each person to manifest the Divine Perfection: "To be perfect as God the Father in Heaven is perfect" in the language of Christianity. According to the Sufis, this means that effacement of the "false" self—the selfish, egocentric self—or transcendence is necessary in order to reach this ideal. This "false" self is said to be the product of the ego, and often blocks the manifestation of the real self or soul. One of the roads to this self-effacement allowing the unfolding of the real self, or "higher" self is through Sufi Spiritual Walks and Dance of the school of the Sufi Order of the West. Before discussing this discipline of Sufi Walks and Dance, a discussion of the Sufi concept of the will and willing will be helpful.

It is stated in the Sufi Gotha papers (Sufi instructional treatises) on the memory, mind, and will, that
nothing can be accomplished without the use of one's will, and that it is through the use of the will that all aspects of man become activated. The importance of attention is stressed as a major attribute and faculty of the will. Pir Hazrat Inayat Khan states that one must have control over one's inner life, because every outward manifestation is nothing but a reaction of the inner condition. To the degree that there is disharmony and imbalance in one's outward life, is the degree to which one's inner life is out of harmony and balance. Therefore, the first control (power) that one has to gain is over one's own self, one's inner self, which is done by strengthening the will (Inayat Khan, 1960). He states that both a practice and a result of strengthening the will is dis-attachment or indifference.

In order to practice self-control in all one does in everyday life, the best thing is to develop in one's nature a certain amount (capacity) of indifference. Every word that is said to one need not be taken to be so important that it upsets one's whole being, disturbs one's balance, and robs one of one's will power. There are things that matter; but there are many things in one's everyday life which do not matter that much, and one is often apt to put undue stress upon them (Inayat Khan, 1960, Volume III, p. 200).

He goes on to state that freedom or independence is achieved through this indifference (dis-attachment).
According to the Sufis there is "Kaza," universal will or power; and "Kadr," individual or personal power. It is claimed that through the action of considered or performed action for the good and benefit of another, one's personal will becomes the Universal Will. The reason given is that the boundary that limits the will of an individual is the thought of the self, but as soon as one has forgotten or put aside the thought of one's own self, and thinks of another, then the boundary breaks down and one's personal will is strengthened. In other words, one's personal will is extended and strengthened by breaking down the boundaries of only thinking of one's self, thus opening the way to the use and experience of the Universal Will (Inayat Khan, 1960). Here we again can see the same principles of Assagioli's concept and function of the personal, group, and Universal Will. Pir Hazrat Inayat Khan concludes in his discussion of the individual will and its relation to the universal will by stating that when a person goes along in life ignorant of the universal or divine will, the human will fails, and that that person finds himself in constant difficulty and disharmony. However, the moment a person works in consonance, in harmony, with the universal will, difficulties smooth out and harmony replaces disharmony.
He states that conscious working and development of the will is the universal or divine working and experience of will. Let us now turn to the Sufi discipline (practice) of Spiritual Walks and Dance as a means for developing (1) individual or personal will power; (2) group will power; and, therefore, experiencing (3) universal or divine will.

The Spiritual Walks and Dance of the Sufis are done in the name of God (Allah), with the Dances set to sacred phrases from various world religions, and represent a path of deep spiritual development and mystical unfoldment. Of utmost importance are the sacred phrases sung or chanted during these practices. According to Murshid Samuel Lewis, what must remain constant is the sacred phrase, with the sacred phrase, and not the form, the foundation of the Dances (Lewis, 1972). The various Dances and Walks offer, according to the Sufis of the Sufi Order of the West, an opportunity to learn the meaning and truth of the biblical quote, "This is not my body, this is the Temple of God."

The same three steps or practices of concentration, meditation, and contemplation are utilized on the practice of the Sufi Walks and Dance. Unlike Raja-yoga, these internal practices are used and made manifest in the
external and physical form of the Walks and Dances.

To give examples of the use of the Raja-yoga Triad, which corresponds to this dissertation's Composite Triad, the author will first discuss the factors involved in the Element and Planet Walks and then the factors involved in various Sufi Spiritual Dances.

The Element and Planet Walks require concentration, that is, a strong focus of attention in order to perform the Walks correctly. Each of these Walks demands a specific manner of walk, step, and breath. Once one has mastered any one of these walks, in order to maintain and experience the essence of it, one must maintain a meditation in thought and Walk. Once an individual can reach the depth or peak of meditation in this form, contemplation of that Planet or Element (in Walk form) is experienced, that is, Universal Consciousness or Will and disattachment. In order to truly concentrate, meditate, and contemplate upon these walks, one must concentrate one's energy to achieve mastery of the walks, and in achieving mastery, experience complete synthesis of the Walks, that is, the Qualities Triad, one must actualize the process of the Stages Triad by identifying the purpose or intention of the walks, which leads to the action in the Qualities Triad, which then leads to consciousness of one's
having achieved the Walks precisely; and one must begin with one's use of the personal will and through the action of the Qualities Triad arrive at the use of the group or transpersonal will; and through achieving the process of the Stages Triad, experience the Universal Will as witness, and thus achieve and experience the Composite Triad. The same is true for the experience of the Spiritual Dances.

Spiritual Dances are a group effort in which each individual must individually concentrate, meditate, and contemplate, and through this effort create a group concentration, meditation, and contemplation in the act and process of the Dance. Both the Dance and Wazifa (sacred phrase) must be performed in harmony, with each individual in harmony (in step and song) with each other individual within the group, and thus form one song and step from the many to one pulse, breath, beat, and rhythm. Once group concentration occurs, the group can then sustain the Dance in meditation, experiencing the essence of the Dance to its fullest, and then carry it to contemplation in joyful and euphoric unison. Here again, we can see the exercise and training of the will and simultaneous experience and development of one's spirituality through the person, group, and God or Universal Consciousness.
The Teachings of Don Juan as Described by Carlos Castaneda

The author's purpose in this section of the study is not to prove or disprove the reality of anthropologist, Carlos Castaneda's experience with a Yaqui Indian sorcerer named don Juan as described in his four works (The Teachings of Don Juan: A Yaqui Way of Knowledge; A Separate Reality: Further Conversations with Don Juan; Journey to Ixlan: 'The Lessons of Don Juan; and Tales of Power), nor the reality of don Juan's existence, nor to debate whether Castaneda's works are strictly documentary reportage or a purely fictional narrative; but to present his treatment of the will and will power in his fourth work, Tales of Power, and to show how it is supported by Assagioli's concept of the will and willing in Triad form and to show its relation to the two previously discussed disciplines of Raja-yoga and Sufi Walks and Dance.

In Tales of Power as narrated by Carlos Castaneda, don Juan is continuing a process of teaching Castaneda to become a "Warrior." Don Juan states that the purpose of becoming a warrior is to arrive at the totality of one's self and in this arrival, to become "impeccable" in the realization of one's true nature. This is the triumph of the spirit, the warrior's triumph. The process
of this "training to become a warrior" for Castaneda is training in will power (referred to as personal power by don Juan) and thus spirituality, once again, through the practices of concentration, meditation, and contemplation, but again, in different form. These practices are experienced by Castaneda in two major forms of "stopping the internal dialogue" and the "gait of power" which are processes of concentration, that is concentrated and sustained focus of attention; meditation, that is, sustained experience, to the fullest degree of the essence and complete nature of these concentrations (stopping the internal dialogue and the gait of power); and contemplation, that is, don Juan's term "impeccability"—the state of disattachment or witnessing and the experience of the Universal or God's Will.

Stopping the internal dialogue is the identical process of concentration, meditation, and contemplation, and thus the Composite Triad, in that identification of the purpose of stopping the flow of all thoughts and images in one's mind leads to the action of the Qualities Triad to achieve consciousness of the process. Again, one must begin with the use of personal will and arrive at the group or transpersonal will in achieving the Qualities Triad, and ultimately the Universal Will as witness. The
gait of power is the action of being able to run for any given length of time in darkness or daylight as witness (in the state of "stopping the internal dialogue"). This exercise requires and follows the same process as just described in stopping the internal dialogue.

In Tales of Power don Juan discusses two realities, the reality without and the reality within which he calls respectively the "tonal" and the "naugal." The "naugal" can only be perceived by the warrior who has developed the ability to be "impeccable," the witness. The "tonal" is the reality that corresponds with reason and the "naugal" the reality that corresponds with the will, and are known as "rings of power." According to don Juan, it is the will, the "naugal," which is the realm of witnessing ("seeing") and therefore the realm of the spiritual consciousness; and it is reason, the "tonal," which is the realm of earthly consciousness.

We can talk about the "naugal" to your heart's content, as long as you don't try to explain it...I said that the naugal is only for witnessing. So, we can talk about what we witnessed and about how we witnessed it (Castaneda, 1974, p. 189).

In other words, the realm of the spiritual can be known and experienced through the will, but not reason. Spirituality
is action, not mere thought.

In Carlos Castaneda's presentation of the teachings of don Juan, the same theme we have seen in Raja-Yoga and Sufism, of the shattering or effacement of the false self in order to realize one's "higher" self and nature is consistent. This is the warrior's task, to become "impeccable" or to manifest the Divine Perfection through the exercise and training of his will power (personal power). The warrior must then dedicate his life to the life of Divine Perfection for the benefit of all living things within the world.

Don Juan states that human beings (luminous beings, a term used for man as a physical, soul and spirit being) are born with "rings" of power: reason and will. Through the control and direction of reason (thought), which creates the reality of the "tonal" or outside world, with will power (which is of the inner world, the world of the soul or spirit) the warrior comes to know, experience, and therefore act out of love. Don Juan states:

The life of a warrior cannot possibly be cold and lonely and without feelings, because it is based on his affection, his devotion, his dedication to his beloved. And who you ask, is his beloved? ...This earth, this world. For a warrior there can be no greater love (Castaneda, 1974).

The world, the earth is the divine manifestation, the God
or Universal Consciousness' manifestation of itself in physical form. It is through love and devotion to the well being of the earth, this world and all that is of this world that the warrior experiences the Love of the Cosmos. The same emphasis we have seen in Raja-yoga and Sufism and Assagioli on love, will, and thought as the principles or powers of man's consciousness. Don Juan's teaching is thus a training in will power to actualize the development of spirituality as it is defined in this dissertation.

The Anthroposophy of Rudolf Steiner

Rudolf Steiner was an Austrian born philosopher, educator, artist, and scientist of the late nineteenth century. From the time of his youth, until his death in 1925, he produced volumes of research and theoretical investigations on man's evolution as a physical and spiritual being. He founded the Anthroposophical Society and the Waldorf system of education, both of which are based on his research and investigations.

Steiner advocates that man is a being of the physical (mind and body), of the soul, and of the spirit. The main endeavor of his life's work was to counter the narrow cause-and-effect (Determinist) concepts of his time, which dominated the outlook of his era. He saw the latent
possibilities of man being able to advance beyond the limitations of cognition to include a "knowledge of higher worlds" of the soul and spirit and see their concrete effects on man's physical world. His appeal was for a greater consciousness in contemplating nature in its various aspects, and at the same time, for a progressive self-training that would lead toward an enhancement of all of man's normal faculties, specifically, those of thought, feeling, and will. He believed that when man applied his will to an outer object, that that would bring about the object's change. Similarly, if man learned to systematically apply his will to his own thinking, his thinking eventually would undergo a transformation. In this way, thinking would no longer remain a passive reflecting in which he viewed himself as an object of fate in the world process. Man had free will and could direct his own life, thinking, and actualization of his potentials. In viewing and acting upon the world in this way, man would become so enlivened and energized that his thinking would penetrate directly to the creative process at work in the world. This thinking and action would be recognized, and unified and identified with the God or Universal Will and Consciousness and would thereby provide the creative energy and consciousness with
which to positively transform the world (Edmunds, 1975). This directing of the will to control man's thinking, would allow man to consciously initiate and direct his own life and future. This view of Steiner's and his subsequent life's research were a means for him to face the higher aspects and potentials that were within; to come to the realization and acceptance that although man is a physical creature, he is not "of" the physical world. He saw that the way for man to go beyond the personal limitations of himself (his personal will) was through the conscious awareness of and growth in one's inner or higher self (the soul and spirit). This could be achieved by conscious, directed development and use of the will, and by coming to know the will's relation to man's thinking (physical) and feeling (soul) faculties and processes.

Here, too, with Steiner is the recognition of man's personal self; transpersonal or soul self, which allows and creates the interaction with other's higher selves or souls, thus creating the formation of group effort, willing, or soul consciousness; and the spirit, that divine spark from and of the Universal or God Consciousness.

Steiner's founding of the Waldorf School System was a channel to actualize his anthroposophical (science of the spiritual) research and findings concerning the higher
HIGHER FACULTIES TRIAD

WILLING

THINKING

FEELING
(LOVING)

TOTAL BEING TRIAD

SPIRIT

PHYSICAL

SOUL
nature of man. Of utmost importance was the exercise, training, and development of the will. Learning to become a witness (dis-attached) through the will was learning about and becoming conscious of one's higher self and Universal Will and Consciousness. The various exercises and disciplines employed in the Waldorf School System and anthroposophy for developing the will are too numerous and varied, and beyond the scope of this dissertation. However, a brief description of Steiner's use of Eurythmy, a system of movement expressing both music and the sounds of speech, an art in which many arts flow together, will provide an adequate example of one of anthroposophy's processes for the development of spirituality through the training of one's will in an educational institution.

Eurythmy draws its inspiration and its force from a modern knowledge of the spiritual and expresses sculpture, speech, and music in movement--and associates them with the life of color. The primary aim of Eurythmy is to express the dance living in individual letters and words. Each vowel and consonant has a corresponding movement, feeling, and character, with each of these elements having a corresponding color. Performing Eurythmy correctly and precisely requires and develops concentration,
meditation, and contemplation in the same manner as the Spiritual Walks and Dance in Sufism. This same process in Eurythmy also parallels the Composite Triad, beginning with the use of one's personal will and progressing to the use of the group or transpersonal will by the action of the focus of concentrated energy to mastery of Eurythmy and reaching synthesis by way of focused attention on the purpose of Eurythmy, leading to the action of the Qualities Triad, which leads to consciousness, and through consciousness, the state of witness; thereby experiencing Universal Will--and thus developing spirituality through conscious training in will power.

The four spiritual disciplines of Raja-Yoga, Sufi Walks and Dance, teachings of don Juan, and the anthroposophy of Rudolf Steiner consistently support Assagioli's wholistic concept of the will in Triad form and that exercise and use of the will can be utilized in any number of practices, activities, or processes which utilize or necessitate concentration, meditation, and contemplation. Therefore, any activity requiring the use of the will and will power can realistically be a process for developing spirituality. We shall now present the methodology and procedures of this dissertation's investigation of the dissertation process as a training in will power and
spiritual development in Chapter III, to be followed by the data analyses of the findings in Chapter IV.
In order to investigate the notion that the dissertation process may be a training in will power, the author conducted an exploratory study to answer three major questions: (1a) Is there evidence that the four hypothesized crises occur in the dissertation process? (1b) If there is evidence that these four hypothesized crises do exist, do they occur frequently, and are they central and important? (1c) Are there other important modal crises not hypothesized? (2) What facilitates or hinders the resolution of these existential crises? (3) What are the consequences of these resolutions on other aspects of the person's life?

Subjects

The subjects of this study consisted of forty doctoral students from the School of Education at the University of Massachusetts. These subjects constituted samples of individuals at four stages of the dissertation process, ranging from only the initiation of the dissertation proposal to the successful completion of the dissertation and oral examination. These four groups
were: (1) the Proposal Stage—ten doctoral students who were working on their dissertation proposals and who were committed in principle to pursuing a dissertation; (2) the Working Stage—ten doctoral students who were actively working on their dissertation, spending at least eight hours a week on them; (3) the Inactive Stage—ten doctoral students who had successfully completed their dissertation proposals, but had stopped any further or continued work on their dissertations; and (4) the Completed Stage—ten doctoral students who had successfully completed their dissertations and oral examinations no later than within the last eighteen months at the time of the interview. The interviews for the study were conducted by the author, who will forthwith be referred to as the investigator for the remainder of this chapter, between the fall of 1976 and spring of 1977. Including individuals in the third and fourth stages increased the likelihood that there would be people questioned who had successfully and unsuccessfully met the hypothesized crises.

The subjects represented a preferred sample. Names of doctoral students at these four stages were requested and generated from faculty and doctoral students in the School of Education. From this generated list of
forty-eight students representing various programs within the School of Education, forty subjects were selected. Initially, the forty-eight subjects consisted of twelve students at each stage. The investigator selected the first ten subjects in each category who consented to be interviewed. Consent was the only selection criterion. The first forty subjects consented unanimously to the interview. Table 1 represents a breakdown of the sample's characteristics.

The sample consisted of nineteen females (47.5%) and twenty-one males (52.5%). There was approximately equal representation of both sexes. There were nine (22.5%) black Americans and thirty-one (77.5%) white Americans, indicating that approximately three-fourths of the sample were white and one-fourth was black. Another characteristic of the sample was that twenty subjects (50%) were married, thirteen subjects (32.5%) were single, and seven (17.5%) were divorced, indicating that half the sample was married, one-third was single, and as low as one-sixth of the sample was divorced. The average age of the sample was thirty-three years of age. The range represented in the sample was twenty-seven for the youngest and forty-seven for the oldest.
<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Proposal Stage</th>
<th>Working Stage</th>
<th>Inactive Stage</th>
<th>Completed Stage</th>
<th>Total Sample</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean Age</td>
<td>31</td>
<td>33</td>
<td>34</td>
<td>33</td>
<td>32.75</td>
<td></td>
</tr>
<tr>
<td>Range</td>
<td>28-33</td>
<td>29-46</td>
<td>28-47</td>
<td>27-44</td>
<td>27-47</td>
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<tr>
<td>Sex</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>5</td>
<td>6</td>
<td>5</td>
<td>3</td>
<td>19</td>
<td>47.5%</td>
</tr>
<tr>
<td>Male</td>
<td>5</td>
<td>4</td>
<td>5</td>
<td>7</td>
<td>21</td>
<td>52.5%</td>
</tr>
<tr>
<td>Ethnic Origin</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Black</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>2</td>
<td>9</td>
<td>22.5%</td>
</tr>
<tr>
<td>White</td>
<td>9</td>
<td>5</td>
<td>9</td>
<td>8</td>
<td>31</td>
<td>77.5%</td>
</tr>
<tr>
<td>Marital Status</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>5</td>
<td>6</td>
<td>4</td>
<td>5</td>
<td>20</td>
<td>50.0%</td>
</tr>
<tr>
<td>Single</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>4</td>
<td>13</td>
<td>32.5%</td>
</tr>
<tr>
<td>Divorced</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>7</td>
<td>17.5%</td>
</tr>
</tbody>
</table>
Design of the Instrument

The primary instrument for this study was an interview schedule. Because the investigator was asking questions which had not been asked before, this descriptive study required the development of an instrument appropriate for obtaining the desired information. The investigator originally designed an instrument which consisted of nineteen questions. Several of the questions were eliminated as superfluous and extraneous. The investigator, therefore, discarded several questions and combined others, creating an interview schedule which consisted of a series of eight questions. The instrument was field-tested by conducting a pilot study.

The investigator conducted a pilot study in the fall of 1976 in order to field-test the revised interview schedule. Four doctoral students who were in the dissertation process were the subjects for the pilot study. Two subjects were given the interview schedule and were asked to answer and return the instrument in one week's time. The remaining two subjects were interviewed by the investigator in which the same instrument was administered. These subjects answered the series of eight questions verbally in a taped
interview session. The results of the pilot study were that the subjects responding in written form to the instrument schedule took over three weeks to return their responses to the investigator, and only one of these subjects named a hypothesized crisis. Subjects who were interviewed agreed to be interviewed within two day's time. Each of these subjects named one of the hypothesized crises, and, in addition, because the investigator was able to use a probing technique during the interview, each subject named additional crises. Because the interview schedule, with the added aspect of the probing technique, was successful in producing relevant information, and because of the much higher rate of dependability in acquiring the information for the study in a minimum amount of time, the investigator chose the interview over the written responses as the procedure for data collection. No further revisions proved necessary in the development of the instrument.

The mode of the study was a taped interview. Therefore, this is a self-report study. Materials utilized during the interview were a tape recorder, cassettes, an interview schedule, and pen and pad. The interviewer followed a written guide (the interview schedule) which indicated what questions were to be asked and in what
order, and what additional prompting or probing was permitted. 'An individual interview was conducted at either the home of the investigator or at the subjects' homes. The majority of the interviews was conducted at the subjects' homes at their request. In order to obtain standardized, comparable data from each subject, all interviews were conducted in essentially the same manner.

The interview schedule of a series of eight questions was an attempt to collect data from members of a population in order to determine current status of that population with respect to one or more variables (crises). These eight questions related specifically to the three major inquiries or objectives of the study. The interview questions were designed to collect information from each doctoral student in order to determine: (1a) if there is evidence that the four hypothesized crises occur in the dissertation process; (1b) if there is evidence that these four hypothesized crises do exist, do they occur, and are they central and important; (1c) if there are other important crises not hypothesized; (2) what facilitates or hinders the resolutions of these existential crises; and (3) what the consequences of these resolutions are on another aspects of the person's life. Table 2 shows which major objectives relate to each series of questions.
Table 2
Interview Schedule

QUESTIONS

(1) Why did you become a doctoral candidate?

(2) What do (did) you expect the dissertation process to be like? Does your current experience of the dissertation process comply with your expectations? Assumptions? If not, why not?

(3) How did you come to choose a dissertation topic? How long did it take you to choose a dissertation topic? Why did it take you this amount of time?

(4) What problems have you had with your dissertation? Dissertation committee? Chairperson? How did (have) you resolve(d) these problems?

(5) What meaning does (did) your dissertation have for you? Has this meaning changed or differed from your original meaning in beginning your dissertation?

(6) Do you see any similarities between the dissertation process and any other of your life processes? Has the dissertation process taught you anything about these other life processes?

(7) What effects has (did) the dissertation process had (have) on your life, both positive and negative?

(8) Would you go through the dissertation process again? Why or why not? If yes, would you change anything about the process or your approach to it? What? If no, why not?

OBJECTIVES

1a, 1b, 1c

1a, 1b, 1c

1a, 1b, 1c

1a, 1b, 1c and 2

1a, 1b, 1c and 2

1a, 1b, 1c and 2

3

3

3
asked in the interview sessions, with the objectives listed in a column parallel to the question they relate to for this study's instrument.

This series of eight questions was deliberately designed to be general in nature and open-ended so as not to influence subjects' answers to comply with the investigator's hypotheses. When subjects' answers were confusing or unclear to the investigator, clarification was requested. The interviewer employed a probing technique to ensure clarification of unclear statements; accurate understanding of subjects' responses; and the opportunity for complete responses from the subjects.

Examples of questions used in the probing technique are: "Would you please explain what you mean?" "What do you mean when you say, 'I had a hard time with my dissertation?' 'It was difficult writing?' 'It would be a good thing for me to do?' 'I thought I would feel differently about it?' 'It frightened me?" "Did (Do) you have any other problems with your dissertation?" "Do you have anything else you would like to say?"

This procedure was a semi-structured approach which involved the asking of structured questions followed by clarifying unstructured or open-ended questions. If the subjects' answers showed no sign of the investigator's
hypotheses, a direct question on the hypothesized existential crises was asked, such as: "Did you ever think or feel that you could not or would not get your dissertation done?" "Did you ever lose confidence in your chairperson or dissertation committee?" "Did you ever ask yourself during the process, 'Why am I going through this?' or 'Why am I doing this?'"

Analysis of the Data

The method used to analyze the collected data for aspects (a) and (b) of the first major objective was a frequency tabulation. The scores are reported as raw data. The first basic tabulation for the existence of the hypothesized existential crises was a frequency count of the number of subjects who named the specific dissertation stages as problems to overcome (1a). The response to (1b), whether these crises are central and important, were addressed by scoring the intensity of the struggle to overcome these problems. The method used was direct questioning of the subjects on whether they experienced these struggles or not, and if so, whether on a moderate to difficult level, or a critical level. In addition, there was a non-applicable category due to the fact that thirty of the forty subjects (75%) had
not reached stage four, the completion stage. Therefore, this question was scored on a one to four level of intensity. Absence was the first, moderate to difficult the second, critical the third, and non-applicable was the fourth. Because there was no evidence of other crises (aspect (lc) of the major objective) mentioned by the subjects, no method of analysis was necessary.

The method used to analyze the collected data addressing the second major objective of what facilitated or hindered the resolution of these problems was listing what subjects named as obstacles and supports in pursuing their dissertation work. This listing generated several categories of obstacles and support systems. The results of these categories will be addressed more fully in the section on the results.

The method used to analyze the third major objective was to be a tabulation of the number of subjects who named Assagioli's four principles which result from successfully developing one's will power. As stated in Chapter I, these four principles or consequences are: an increased ability to deal with life and life's problems with confidence and expertise; an increased ability to creatively actualize one's potentials and abilities on a continuous basis; an increased ability to become more self-realized,
which leads one to a realization of an inherent "higher self," and one's relationship (as both a personal and transpersonal self) to mankind and the Universe or Cosmos. This fourth principle consequently increases one's awareness of his or her spiritual nature. Because most subjects were unable to name these principles, their responses did not fit Assagioli's format.

Method of Reporting the Data

The method of reporting the study's data will be a quantitative and qualitative analysis. The quantitative/quotation format preserves the best of the case study and questionnaire survey. It avoids the need for the extensive transcription of entire interviews. In addition, it provides for the exploration and clarification of nuances in participant responses and captures the extremes that make up particular trends in the data.
The results of the exploratory study are presented in this chapter. The analysis of the data concerning the three major objectives is presented separately. These major objectives are: (la) Is there evidence that the four hypothesized crises occur in the dissertation process? (lb) If there is evidence that these four hypothesized crises do exist, do they occur frequently, and are they central and important? (lc) Are there other important modal crises not hypothesized? (2) What facilitates or hinders the resolution of these existential crises? (3) What are the consequences of these resolutions on other aspects of the person's life? Unintended outcomes of the study are also presented and are followed by a summary of the findings.

FIRST MAJOR OBJECTIVE

(1a) Is there evidence that the four hypothesized existential crises of Choice, Commitment, Confidence, and Meaning occur in the dissertation process?

(1b) If there is evidence that these four hypothesized crises do exist, do they occur frequently, and are they central and important?

(1c) Are there other important modal crises not hypothesized?
The data for this study was collected through individual interviews with subjects who were in one of the four stages (as defined on page 84). For many of these subjects, the four hypothesized existential crises did occur. Each crisis, with the exception of aspect (b) of both the Crisis of Confidence and Meaning, was shown to occur frequently and proved to be central and important. There was no evidence that modal crises other than the ones proposed existed within the dissertation process experience.

Tables 3 through 10 on the following pages represent the quantitative findings of this study. Table 3 demonstrates the frequency of occurrence for each of the hypothesized crises by each subject within the four stages of the dissertation process. Table 4 shows the level of intensity of the subjects' experience of the Crisis of Choice; Table 5, the Crisis of Commitment; Table 6, the first aspect of the Crisis of Confidence, that of confidence in one's self; Table 7, the second aspect of the Crisis of Confidence, that of confidence in one's committee members; Table 8, the first aspect of the Crisis of Meaning, that of meaning during the process; and Table 9, the second aspect of the Crisis of Meaning, that of meaning upon the completion of the dissertation
process. Table 10 is a composite of these five charts, showing a total view of the sample's frequency of intensity for all four hypothesized crises.

The data presented in Table 3 demonstrate evidence that the four hypothesized crises do occur, and that they occur frequently. The Crisis of Choice was experienced by 72.5% (29/40) of the subjects as a problem to overcome. Therefore, approximately three fourths of the sample encountered this specific crisis.

The Crisis of Commitment was experienced by 97.5% (39/40) of the subjects. All but one subject experienced a crisis in terms of a commitment to their dissertations.

The Crisis of Confidence in Self was experienced by 87.5% (35/40) of the subjects. All but five of these subjects experienced a crisis in respect to confidence in their abilities to actually do or complete a dissertation. Only 17.5% (7/40) experienced a Crisis of Confidence in their chairperson's or other committee members' abilities and expertise as a problem to overcome.

Lastly, 72.5% (29/40) of the subjects experienced the Crisis of Meaning during the process. Approximately three-fourths of the sample encountered this first aspect
<table>
<thead>
<tr>
<th>Frequency of Existential Crises</th>
<th>(1) CHOICE</th>
<th>(2) COMMITMENT IN SELF</th>
<th>(b) CONFIDENCE IN COMMITTEE MEMBERS</th>
<th>(4a) MEANING DURING PROCESS</th>
<th>(b) MEANING UPON COMPLETION</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>8/10</td>
<td>10/10</td>
<td>7/10</td>
<td>2/10</td>
<td>NA*</td>
</tr>
<tr>
<td>I PROPOSAL STAGE</td>
<td>8/10</td>
<td>10/10</td>
<td>10/10</td>
<td>9/10</td>
<td>NA</td>
</tr>
<tr>
<td>II WORKING STAGE</td>
<td>8/10</td>
<td>10/10</td>
<td>10/10</td>
<td>10/10</td>
<td>NA</td>
</tr>
<tr>
<td>III INACTIVE STAGE</td>
<td>7/10</td>
<td>10/10</td>
<td>10/10</td>
<td>8/10</td>
<td>N=4/10</td>
</tr>
<tr>
<td>IV COMPLETED STAGE</td>
<td>6/10</td>
<td>9/10</td>
<td>8/10</td>
<td>8/10</td>
<td>N=7/40</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>N=29/40</td>
</tr>
<tr>
<td>TOTAL PERCENTAGE</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>72.5</td>
</tr>
</tbody>
</table>

*Not Applicable
of the Crisis of Meaning. Most of these subjects found that it was a recurring problem throughout the dissertation process which needed to be overcome a number of times. Of those ten subjects who had reached Stage IV (Completion) of the dissertation process, 40% (4/10) experienced a Crisis of Meaning upon successful completion of the dissertation process. The other 60% (6/10) experienced no Crisis of Meaning following the successful completion of the dissertation process.

The data from Tables 4 through 9 demonstrate evidence that the four hypothesized existential crises are central and important. Of the 72.5% (29/40) of the subjects who experienced the Crisis of Choice as a problem to overcome, 77.9% (22/29) experienced the struggle to overcome this problem on a moderate to difficult level of intensity, while 24.1% (7/29) experienced it on a critical level of intensity.

Insert Table 4 about here

Of the 97.5% (39/40) subjects who experienced the Crisis of Commitment, 82.1% (32/39) experienced the struggle of overcoming this problem as moderate to difficult, and 17.9% (7/39) experienced it as a critical struggle.
Table 4
Crisis of Choice

<table>
<thead>
<tr>
<th>DISSERTATION STAGES</th>
<th>SUBJECTS' LEVEL OF INTENSITY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ABSENCE</td>
</tr>
<tr>
<td>I PROPOSAL STAGE</td>
<td>2</td>
</tr>
<tr>
<td>II WORKING STAGE</td>
<td>2</td>
</tr>
<tr>
<td>III INACTIVE STAGE</td>
<td>3</td>
</tr>
<tr>
<td>IV COMPLETED STAGE</td>
<td>4</td>
</tr>
</tbody>
</table>

N=11 N=22 N=7
Of the 87.5% (35/40) of the subjects who experienced the first aspect of the Crisis of Confidence, that of confidence in one's ability to complete the dissertation successfully, 88.6% (30/35) experienced the struggle to overcome this problem as moderate to difficult, while 11.4% (5/35) experienced it as critical. Of the 17.5%

who experienced the second aspect, that of confidence in one's chairperson or other committee members, 42.5% (3/7) experienced the struggle of overcoming this problem as moderate to difficult, while 57.2% (4/7) experienced it as critical.

Lastly, of the 72.5% (29/40) of the subjects who experienced the Crisis of Meaning, 82.7% (24/29) experienced this problem on a moderate to difficult level of intensity, while only 17.3% (5/29) experienced it on a critical level of intensity. Of the ten subjects who

had reached the fourth stage of successfully completing
Table 5
Crisis of Commitment

<table>
<thead>
<tr>
<th>DISSERTATION STAGES</th>
<th>SUBJECTS' LEVEL OF INTENSITY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ABSENCE</td>
</tr>
<tr>
<td>I PROPOSAL STAGE</td>
<td>0</td>
</tr>
<tr>
<td>II WORKING STAGE</td>
<td>0</td>
</tr>
<tr>
<td>III INACTIVE STAGE</td>
<td>0</td>
</tr>
<tr>
<td>IV COMPLETED STAGE</td>
<td>1</td>
</tr>
</tbody>
</table>

N=1  N=32  N=7
Table 6
Crisis of Confidence
(a) Confidence in Self

<table>
<thead>
<tr>
<th>DISSERTATION STAGES</th>
<th>SUBJECTS' LEVEL OF INTENSITY</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ABSENCE</td>
<td>MODERATE TO DIFFICULT</td>
<td>CRITICAL</td>
<td></td>
</tr>
<tr>
<td>I PROPOSAL STAGE</td>
<td>3</td>
<td>7</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>II WORKING STAGE</td>
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<td>8</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>III INACTIVE STAGE</td>
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</tr>
<tr>
<td>IV COMPLETED STAGE</td>
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<tr>
<td></td>
<td>N=5</td>
<td>N=35</td>
<td>N=5</td>
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</tr>
</tbody>
</table>
Table 7
Crisis of Confidence
(b) Confidence in Committee Members

<table>
<thead>
<tr>
<th>DISSERTATION STAGES</th>
<th>SUBJECTS' LEVEL OF INTENSITY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ABSENCE</td>
</tr>
<tr>
<td>I PROPOSAL STAGE</td>
<td>10</td>
</tr>
<tr>
<td>II WORKING STAGE</td>
<td>9</td>
</tr>
<tr>
<td>III INACTIVE STAGE</td>
<td>6</td>
</tr>
<tr>
<td>IV COMPLETED STAGE</td>
<td>8</td>
</tr>
</tbody>
</table>

N=33  N=3  N=4
Table 8
Crisis of Meaning
(a) During Process

<table>
<thead>
<tr>
<th>DISSENTATION STAGES</th>
<th>SUBJECTS' LEVEL OF INTENSITY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ABSENCE</td>
</tr>
<tr>
<td>I PROPOSAL STAGE</td>
<td>8</td>
</tr>
<tr>
<td>II WORKING STAGE</td>
<td>1</td>
</tr>
<tr>
<td>III INACTIVE STAGE</td>
<td>0</td>
</tr>
<tr>
<td>IV COMPLETED STAGE</td>
<td>2</td>
</tr>
</tbody>
</table>

N=11  N=24  N=5
the dissertation, 40% (4/10) experienced a Crisis of Meaning. Of this 40%, 50% (2/4) experienced a moderate to difficult intensity of struggle with the problem of meaning, while 50% (2/4) experienced a critical level of intensity in overcoming this crisis.

As can be seen, each of the hypothesized crises did occur and proved to be central and important with the exception of the second aspect of both the Crisis of Confidence, that of confidence in one's self, and the Crisis of Meaning, that of a crisis of meaning upon the successful completion of the dissertation process.

Let us now turn to the qualitative aspects of the findings by taking each crisis separately, and by presenting direct quotations from the subjects' statements during the interview sessions which support the investigator's findings concerning the first basic objective. Before doing so, the investigator would like to mention that most of the subjects who experienced any one or all of the hypothesized crises, named the crises describing
Table 9
Crisis of Meaning
(b) Upon Completion of Dissertation

<table>
<thead>
<tr>
<th>DISSERTATION STAGE</th>
<th>SUBJECTS' LEVEL OF INTENSITY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ABSENCE</td>
</tr>
<tr>
<td>I COMPLETED STAGE</td>
<td>6</td>
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<td>N=6</td>
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</table>
Table 10
Total Sample’s Frequency of Intensity

<table>
<thead>
<tr>
<th>DISSERTATION STAGES</th>
<th>HYPOTHESESIZED CRISSES</th>
<th>SUBJECTS' LEVEL OF INTENSITY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>ABSENCE</td>
</tr>
<tr>
<td>I PROPOSAL STAGE</td>
<td>(1) CHOICE</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>(2) COMMITMENT</td>
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*The second aspect of the Crisis of Meaning, here referred to as (b) is only applicable to the subjects in the Completed Stage of the dissertation process.
their struggles with pursuing the dissertation as opposed to directly naming the specific crises. In addition, answers to questions would often be answered before asked, such as those sequential questions in one of the eight series of questions, or questions from a different series. This will be evident in many of the quotations.

To begin with, the third set of questions of the interview schedule

How did you come to choose a dissertation topic? How long did it take you to choose a dissertation topic? Why did it take you this amount of time?

addressed the hypothesized Crisis of Choice. The following are some of the responses from the 72.5% of the sample who experienced this crisis as a problem to overcome.

"It took me a long time to find a topic. I had a lot of ideas that interested me and that I would have liked to pursue, but they were all more like fragments rather than potential dissertation topics ...I worried about it for a couple of years I guess...I don't know, one day I just couldn't stand it any more and forced myself to decide."

"My topic was stolen...I had been doing research for two years related to my job here at the University. I'd collected the data and was working with another person on it. I'd decided on what my topic was, and how I could use the data I'd been collecting, all of which I discussed with the person I was working with. I started working on my proposal when I heard that
someone else was doing work in the same area. I went to Norm Jean's (Associate Dean of the School of Education) office to look up in the files who was doing work on my subject. I found that this person I'd been working with, submitted his proposal on my topic with my research! ...I went to my chairperson, but there was nothing I could do about it...When I finally accepted that there wasn't anything I could do about it, I worked with my committee and we came up—five months later—with another topic...I went home with these ideas and avoided deciding on one of them for about three months...I knew I couldn't keep avoiding it, so I sat down and thought it all out...decided which one was the most interesting to me and chose that one."

The first quotation indicates that choosing a dissertation topic had been a source of anxiety for the subject; that it had taken a period of two years for a topic to be chosen; and that the subject finally chose a topic by deciding on one of several ideas. Implicit in this subject's statement is that choice of a dissertation topic had been a struggle, that the subject was not conscious of the process of resolving this struggle or crisis (that is, the process of choosing or deciding upon a topic), but only expressed an awareness of forcing himself to decide.

The second quotation also indicates that choice of a topic had been a struggle; that in spite of a successful joint effort by committee members and the doctoral
candidate to generate new dissertation topic ideas, deciding on one of these for a topic was still a struggle for the subject. This quotation reflects that the subject was conscious of his avoidance of making a choice (indicating a lack of persistence) even though he did not directly state his reasons for avoidance, and that he was conscious of "thinking it all out" with a major criterion being the choice of the topic idea that was most interesting to him. Both of these quotations indicate that the subjects experienced a crisis of choice and reflect that they were not fully aware of the steps involved in the process of choice or decision-making, that is, identifying one's purpose or intention; reflecting and deliberating on one's purpose or intention, and finally, making a choice or decision. The following quotes also indicate the same two characteristics.

"My academic thinking about a topic began when I took the course on dissertation proposals...that was a couple of years ago...I went a couple of years to U. Mass. part time...then I took one year full time...at the end of the second semester of that full year, I knew that I had to move in that direction. I really wasn't ready, entirely, but I knew I needed to begin to go through the process. So in an academic way I forced myself to do that. So that was really January through June of 75 that I dealt with the original idea and it was really a year
later that I got it all together. And it took a number of changes, rather drastic changes in the process, but still having the original idea...It took me this amount of time, oh, partly because I was mulling around some ideas in my head, was not really satisfied with, let's say, the end of the graduate process. I had started out enormously enthusiastic--had learned a great deal, but just wasn't comfortable how it all fit together. Felt a bit frightened at it shall we say. And I think the project gave me an organizing kind of philosophy, gave me a framework which I hadn't found prior to that. And I think that framework was very helpful in the sense of not only kind of ordering some graduate studies course kind of experiences, but also both previous life and professional experiences...after that point in time, everything just sort of fell into place...so it was a really kind of re-thinking, re-processing, digestion period, I guess you'd say.

"It was agony, sheer agony. It took me over a year and a half to decide. I wanted to do something significant, something that would be of some value. I finally narrowed it down to a couple of topics or ideas, more like three or four I guess, in an area that I was interested in. But then it took forever to decide on one of those! The whole idea of doing a dissertation scared me to death. But then the agony of indecision was also driving me crazy. It happened in the shower brooding over it, I just told myself 'Damn it!' I'm going to do it on this! and to hell with the rest of them! ...It was such a relief when I finally decided."

The first of these two quotations again indicates a struggle in choosing a dissertation topic, in exerting
effort ("I forced myself") involving a two year period of "mulling around some ideas," of feeling "a bit frightened," and needing some sort of organizing framework. Implicit in this subject's statement is a lack of conscious or expressed purpose or intention. Once this subject was provided with an "organizing philosophy" through her work in a project, this framework helped her "order" her graduate studies and experiences as well as other life and professional experiences. Her statement implies that this "framework" or organization facilitated her ability to "re-think" and reflect (deliberate) on the choice of a particular topic.

The second quotation indicates an intense struggle and experience of the Crisis of Choice, conscious consideration and desire to "do something significant," "something that would be of some value;" and that pursuing a dissertation was frightening to the subject. This subject's expressed experience of choosing a topic was "just to finally decide." Implicit in the subject's statement is her desire to do something meaningful and of value and her deliberation (narrowing down process) before actually choosing a topic.

"My topic evolved out of my work really. It was just sort of a logical evolution
I think. I guess where the effort came in was in narrowing down what was going to be included in the topic—a selecting and limiting process. My only hesitation in my deliberations was my realization that 'now it begins, the real struggle of working at it and seeing it through to completion.' ...I suppose it was a mild to moderate period of deliberation, not terribly difficult. It took me really about a month to organize it all and get the topic precisely. I really had no notion of how much time it would take me to actually accomplish the dissertation itself, but I knew that it would be hard work and require a lot of effort."

"...I had my topic when I came to graduate school really. I just had to narrow it down. I was doing research during this time to get a manageable treatment of it, along with working and taking extra course work. It was extremely difficult to narrow down the field of topic to a "topic" ...I would say on a scale of one to ten—it was at least an eight. It was extremely difficult."

The first of these two quotations indicates that the subject experienced a "mild to moderate" period of deliberation concerning the reinforcement of his choice of a topic; that he perceived the dissertation process to be a struggle of persistence ("the real struggle of working at it and seeing it through to completion") requiring hard work and effort. Implicit in this quotation is the subject's conscious experience of the act of deliberating over a topic and making a choice based on that deliberation without expressing his purpose or intention. He
consciously did not "just choose" a topic.

The second quotation indicates choice of a topic was a struggle and problem to overcome even though the subject knew the "topic area." The subject expresses a "narrowing" down of the topic as the process of choosing a topic, implying an act of deliberation. Again, implicit in this subject's statement is an unexpressed or unconscious awareness of the purpose or intention behind the choice of a topic. The last two sample quotations offer parallel information.

"I waited--a lot--I didn't choose real actively...It felt much more like an evolution than a choice. Finally, I guess I chose it out of wanting to combine it with something I loved to do, which was meeting other women who were doing the kind of work I was doing and learning from them what they knew--and so then I sort of thought of a way that that could also be a dissertation kind of inquiry, and allow me to do that...So I chose a topic to go with the kind of data gathering I wanted to do...It took me at least a couple of years to choose it...I was in an academic support group...choosing was a process of their facilitating a lot of help on what questions do I most want to know the answers to, and which of those are answerable questions, and discovering more and more how much none of it was answerable that I wanted to know, but that the preliminary questions that would have to be answered in this field before anyone could answer the questions I really wanted to know...it was difficult I guess in that it took a long time, but then I really wasn't
worried about it because I had faith that when it was time, that it would come."

"It was hard. It was sort of like finding a needle in a haystack...I was afraid I'd never find one. When it came time to start thinking about it, everything and nothing was a possibility...By that I mean that there were so many things that interested me in several areas. It was sort of like, well, 'which haystack do I pick?--much less finding the needle!' ... I think part of it was that I was afraid...of the dissertation process. I wasn't quite sure I would be able to do it really...My chairperson told me to go take a look at some of the dissertations in the library. So I did. That made me feel better. After looking over a number of them, I thought, 'gee, I can do this...' It took me about six months to figure out what to do it on...Well, I had to do it on something I was interested in, something that wasn't too broad and overwhelming. When I was finally able to narrow things down, I found one...it took me that long I guess to get my thoughts together, build up my confidence, and narrow down my interests."

Both of these quotations indicate that choice of topic was a struggle for each subject and was experienced as a crisis. Implicit in the first quotation is the subject's desire to do a dissertation on something that was meaningful (i.e., "I chose out of wanting to combine it with something I loved to do,"). This subject also stated that her participation in an academic support group
facilitated her choosing a specific topic. The other subject expressed that her fear of not being able to do a dissertation (Crisis of Confidence) hindered her in choosing a dissertation topic, and that once she was able to organize her thoughts ("get my thoughts together ...and narrow down my interests") and increase her self-confidence, she was able to choose a topic. Implicit in her statement is that the support and guidance of her Chairperson facilitated her being able to overcome her lack of self-confidence.

The eight sample quotations show that choosing a dissertation topic was a problem to overcome for the majority of those subjects interviewed, and that even though the subjects were aware that choosing a dissertation topic had been a struggle requiring effort, they were not consciously aware of or able to specifically name the process of choosing (how they chose) a dissertation topic. In that the majority of these subjects did not name a purpose or intention and only indirectly named an act of deliberation in describing how they came to choose a topic, indicates a lack of awareness and implies that the degree to which subjects were unaware of their purpose or intention is the degree to which they experienced the intensity of the struggle of choosing a topic. This dissertation
demonstrated the function of the will-in-action in Chapter I, showing that identification of one's purpose or intention leads to the action of deliberation concerning one's purpose or intention, which then leads to a conscious choice or decision. Here we can see a lack of the use of Assagioli's stages of the Will (will-in-action process) in Triad form, therefore reflecting a struggle in these subjects' ability to will.

These sample quotations also indicate that one's time, effort, and attention were necessary, as well as perseverance and organization skills, in order to "narrow down" the field, combat one's avoidance of the task, and thus reach the goal of choosing a dissertation topic. Here we see the use of key qualities of Assagioli's concept of the will by these subjects in their struggle to choose a dissertation topic.

The investigator has underlined words in the quotations which are Assagioli's exact aspects, qualities, or stages in his concept of the will. In addition, throughout these quotations are words and phrases, such as "framework," "ordering," "force" (here meaning effort or energy), "narrowing down the field," "getting my thoughts together," and "selecting and limiting process," which directly imply and support his aspects, qualities, and
stages. These sample quotations, which are characteristic responses of those subjects who experienced the Crisis of Choice, reflect that choosing a dissertation topic was a problem to overcome for a majority of the subjects interviewed, and that these subjects were not fully conscious of how they came to choose their dissertation topics.

The fourth question of the interview schedule

What problems have you had with your dissertation? Dissertation committee? Chairperson? How did (have) you resolve(d) these problems?

addressed the second and third hypothesized crises, the Crisis of Commitment and the Crisis of Confidence. The majority of the 97.5% of the subjects who experienced the Crisis of Commitment to the dissertation, and of the 87.5% who experienced the Crisis of Confidence in one's self, were only able to name these crises as problems after the investigator's employment of the probing technique (presented on page 91). The following responses are those most representative of these subjects' experience of these crises. These responses show that very often the Crises of Commitment, Confidence, and Meaning (which the fourth question did not directly address) were interrelated.

"...Another big problem has been struggling with both 'Can I do it' and 'Of what value is it?' I was more conscious of struggling with 'Of what good is it?' and feeling that probably it wasn't of
much good...and that it was a leftover need from issues with my father...well, this dissertation stuff is really probably something I'm doing for my own ego...one of limited options of what to do since I didn't like what I'd been doing before (graduate school)...How I dealt with the question of 'Of what good is it?' was by discovering the next question of 'Can I do it?' 'Cause then I can at least work on it on the level of this is something that's challenging and it's not clear that I can do what I want with it, so whether or not it's of value--well, accepting that it's not of huge value to great numbers is the first part somehow, and then becoming more clear about for whom it did have any meaning, besides myself, and what parts of the dissertation would be useful to people, and refocusing it to be more useful was part of that for me..."

"The other big problem that I haven't resolved is for when I don't have a job to go to. What I haven't resolved yet, and so I may try to take a leave of absence in the fall, is that...I'm not yet able to control my inner psychic energy...to go towards the dissertation when I'm also working with real people. 'Cause it always moves over to the immediacy of people in the job. So continually I lose energy once I start working again, and I feel pulled apart, feel totally fragmented, feel horrible about both my job and my dissertation and give up. And that's just repeated itself and continues. And so now I'm just kind of accepting that that's, in fact, that I'm not capable at this point, of doing both a job...and my dissertation. And so I'm going to devote chunks of time...the summer and take the fall to do that."

The first quotation indicates that the subject experienced both a Crisis of Confidence ("Can I do it?")
and Crisis of Meaning ("of what value is it?") with the Crisis of Meaning more of a conscious struggle for her, reflecting a lack of clarity of her purpose for pursuing the dissertation and the meaning that that purpose held for her. This subject's statement of how she dealt with the crisis or struggle of meaning was to pursue the challenge of "Can I do it?", thereby creating a purpose of personal challenge in the middle of the process, and then becoming more clear about any meaning the dissertation might have for anyone else besides herself. This response reflects that a consideration of purpose (the first point of identification in the Stages Triad of the will-in-action) had to be focused upon by this subject in order to begin to resolve her struggle with the Crisis of Meaning, supporting this dissertation's contention that the dissertation process requires the use of will power. The second quotation indicates that the subject discovered that each time she tried to do her dissertation work while working at a full time job, she would give up on her dissertation and thus experience (again and again) a Crisis of Commitment. She was not able to focus her energy and attention to master a continued (persistent) pursuit of the dissertation and thereby create a synthesis or integration (the Qualities Triad of the Will) of her
dissertation work. The following two quotations reflect subject's struggle with the Crises of Commitment and Confidence, and their use of the Qualities Triad of the Will.

"...You really have to use your attending skills...It's a hassle to continually persist because I'm not only a mother, a wife, a lover, a student...plus I'm working on my degree, and working part time at the University...it's hard in that way. It takes a lot of time, energy and effort...I was determined...I'm really concentrating because I hate Massachusetts, and this cold weather is motivation for me to move away from the area. I want to live in a warm area where I have to go to the mountains to see snow!"

"I actually had two full time jobs and spent a third of my time travelling. I had to cut out pieces of concentrated time. What I used was vacations, weekends, and twice took a week leave of absence from my work. Within these periods the hardest thing was to get back into the topic. I had to fight with myself to keep writing, but that was a foregone conclusion. I had to finish the thing--there was just no out from that...I had the feeling once in a while that I was going crazy--literally--it was just so much pressure...My own body just revolted against concentrating so hard on that...Once in a while I sort of doubted that what I was coming up with had any value or not...and doubted if I would actually get it done. I was away from the University--in another country--and didn't have anyone to have feedback from...Very often I had to force myself to write. I find writing extremely painful. I often found all kinds of excuses to avoid doing it. Very often I would hang out the window in my house watching the demolition of the house across the street and waste a whole day. Then I would stay up all night working to make up for it. I didn't
have any time to waste, but I did it anyway ...I was determined to finish it though. My own perspective of my life is that I always start things but never finish them. For once I was going to see something through to the finish."

The first quotation indicates that this subject did struggle to persist ("It's a hassle to continually persist"), that is, experienced the Crisis of Commitment as a problem to overcome. This particular subject had only experienced the Crisis of Commitment. During the investigator's interview with her, this subject was in the process of writing her last chapter and had named her purpose for doing a dissertation and for her choice of a topic, the meaning they had for her, and her intentions after completing her dissertation. This quotation reflects the use of various qualities of the Will (note underlined words) with evidence throughout the interview of not only her use of the Qualities Triad of the Will, but also the Composite Triad. The second quotation indicates that the subject experienced the Crisis of Commitment ("the hardest thing was to get back into the topic... I had to fight with myself to keep writing") and the Crises of Meaning and Confidence ("Once in a while I sort of doubted that what I was coming up with had any value or not...and doubted if I would actually get it done.") This response reflects the subject's continued battle with
"avoiding the task," his determination to complete the dissertation in spite of all his struggles, and his purpose--"For once I was going to see something through to the finish." Implicit in his response is his use of various key qualities and stages within the Qualities and Stages Triads presented in Chapter I, therefore supporting the contention that the dissertation process is an act of will. Additional quotations follow.

"...I asked myself every day 'Why am I doing this?' and always, always every time I got frustrated, depressed, scared, fed up... the more intense it got the more I asked myself. I was determined to get it done but I hated every step along the way. I'm talking about the writing... I knew it would all be worth it in the end. I just kept at it--kept pushing."

"Problems with the dissertation, doing it? Well, sitting down and making myself write I guess. I avoid it a lot... that's funny, I never really thought about it as a problem. I guess maybe because it's so much a part of doing the dissertation--the process--my life with it... it's hard making myself do it. This is the third time that I've taken a leave of absence, so to speak, from it... I know that I can do it, but some days I just don't think it's worth it--putting my self, my family through all this pressure. I never realized that it would take me this long."

"Making the time, or taking the time, and organizing the time to do blocks of it at one time... I know I can do it because I did my comprehensives and my proposal. So I know I can do the dissertation. What I'm worried about is the time limit, though."
Getting it done in time, by June. I have to finish it by then...I think I made a mistake, though, taking an assistantship...It gives me an excuse for avoiding it...If I hadn't taken the assistantship would I have more time? Would I have done more? No...It's really a phenomenon--avoiding the thing."

The first quotation indicates that this subject experienced the Crisis of Meaning and Crisis of Commitment and that she was determined to complete the dissertation in spite of her fears, frustrations, depressions, and "hating every stop along the way." The second quotation indicates that the subject experienced a Crisis of Commitment ("Problems...making myself write" "This is the third time that I've taken a leave of absence...from it"); that he avoided the task; that he experienced the Crisis of Meaning ("Some days I just don't think it's worth it"); and that he was not fully conscious of his struggle to keep writing as a problem, or the meaning that the dissertation held for him. The third quotation indicates that the subject experienced a Crisis of Confidence ("What I'm worried about is the time limit...Getting it done in time,) and Crisis of Commitment in his continued avoidance of the task.

The followong three quotations are the last sample responses presented of those subjects who experienced the Crisis of Commitment and the Crisis of Confidence in one's
Self, and which also reflect these crises' relation to the Crisis of Meaning.

"It was a lot of hard work, a lot of thinking, a whole lot of intense energy...I literally had to pull myself away from it for about six months, and that was a period of just thinking and meditating about where I was going with that thing, and to reflect over what had been accomplished up to that particular date... I began to ask a lot of questions about the dissertation process itself. What does it really mean? It certainly didn't mean that I'm superior to anyone else simply because I have a doctorate. I think what it really means is that one simply is able to create order out of chaos—to organize. You narrow an area down, you're able to research the literature, you draw some recommendations based on those findings—and that's all it is. You can't generalize beyond that. And to me that is more important than the topic itself...The six month period was a very critical period because I didn't know whether, in fact, I was going to make it or not...because of responsibilities, economics, trying to find a job—then with a job—it drained you of everything you had, and it was a very difficult time trying to combine the two..."

"...There are days when I just sit and ask myself why—why—why can't I write the damn thing? I've taken time away from my wife—all my spare time, which isn't all that much, for the dissertation. I spend very little time with the kids, and yet when I go to the library or to my office, say like on weekends when no one is around, to do work on it, I spend half my time staring at the walls, drinking coffee, and going to the men's room! Then I feel guilty as hell! And then all that leads me right into, 'Why the hell am I doing this anyway?!...and ironically I'm not really doing it anyway--
just getting nowhere fast. Then...I have this debate inside my head about it all...it's like this giant albatross hanging around my neck...Sometimes I think about a line from one of James Taylor's songs a lot, attimes like that...'I don't know if where I've been is worth what I've been through.' That's a lot of how I feel about the dissertation."

"It's one of the loneliest things I've ever done--to keep at the writing of the dissertation. You have nowhere to hide and you're continually bumping into yourself...I think that it's a process of continually trying to overcome one's self...and having to face yourself head on. And I think as much as we seek that, or want to seek that, we constantly try to avoid it. I know I do and have. I think it's a way for those of us who do it or seek it, to try to find out more about ourselves--but once we realize it, if we ever do, it's frightening. We run away--try to avoid it...and I think that if you start asking yourself what it's all about, you have to start asking what you're all about. Maybe I'll have a better idea of both of those--the dissertation and me--later, say in about twenty years."

The first quotation indicates the subject's struggle with the Crisis of Commitment ("I literally had to pull myself away from it for six months"), Confidence ("The six month period was a very critical period because I didn't know whether, in fact, I was going to make it or not..."), and Meaning ("I began to ask a lot of questions about the dissertation process itself. What does it really mean?"). This subject discontinued work on his dissertation for a period of six months to question and discover what meaning (questioning his purpose or intention) the dissertation
"really" had for him, indicating the need to identify his purpose or intention, which involved re-thinking, reflecting, and re-evaluating (Deliberation) in order to decide whether or not to continue with his pursuit of the dissertation. Implicit in his response is the discovery of Assagioli's Stages of the Will without consciously naming the process as an act of will. The second quotation indicates the subject's struggle with the Crisis of Commitment ("There are days when I just sit and ask myself why--why--why--can't I write the damn thing?...When I go to the library or to my office...I spend half my time staring at the walls, drinking coffee, and going to the men's room!") and the Crisis of Meaning ("Why the hell am I doing this anyway?!", plus James Taylor's quote). The third quotation also indicates the subject's struggle with the Crisis of Commitment ("to keep at the writing of the dissertation.") and Meaning, reflected in the last six lines of her statement. This response reflects the subject's perception of the dissertation process as a process of continually struggling to "overcome one's self," and her struggle with the meaning of the dissertation seems to her to be related to the meaning of her life. Also reflected in her statement is an unclear concept of awareness of both "what she and the dissertation is all
about.

Only 17.5% of those subjects interviewed experienced the Crisis of Confidence in one's Chairperson or Committee Members. Two sample quotations representative of this group are here presented in order to provide examples of how this second aspect ((b)) of the Crisis of Confidence was expressed.

"I think that the greatest difficulty was—you didn't really know, for example, if your advisors—well, what kind of person—how they felt about you as a person. I think that was more important than anything else. Is this person just jivin' us—is it really worth our time to spend this much time with this guy? And I guess I was a bit paranoid about the whole thing. Because they didn't seem to express the kind of concern in me that I was expressing in my writing and in the research in my dissertation. I felt that that should have been at least mutually supportive I guess—and they were as I look back on it. But during the time I was really paranoid. I didn't know exactly what to expect from them. I didn't feel as if I was getting the kind of direction and guidance that I needed. But in retrospect—it became very clear that, yes, my Chairperson did, in fact, give a lot of support…I really wanted to do something that I can be proud of and to be able to present to anyone…I knew that I could do it…I finally just said that my paranoia was nonsense. Told myself, 'You can't simply go around being paranoid, because you're going to get hung up on that and you're never going to finish your dissertation. Forget that. Is it important for you to convince them of that or is it im-

"I have two committees...the faculty commit-
tee and what I call the shadow committee.
The shadow committee does the real work with me and gives me the support I need...I had no faith--from my experience with comprehensives--in the real faculty as people to get what I needed from, and I'd had complete faith in these little support groups that I'd worked with through graduate school. And so it seemed more logical not to confuse the two. Also, from other people's experience of trying to get what they needed from the faculty and not getting it. It seemed to me the clearer thing to do was not to expect it. Of the faculty committee, none of them are knowledgeable--they're interested because it's something of their own that is in the area of my work. So there is no feeling of sharedness, of effort. I work with my shadow committee on my drafts, then take the completed draft of each chapter to my faculty committee."

The first quotation indicates that this subject experienced a struggle with confidence in his Committee Members, that he resolved his struggle by talking with himself and not letting himself get "hung up" on that crisis and thus prevent him from finishing his dissertation, and that in retrospect he felt that his committee had been supportive and constructive. The second quotation indicates that the subject experienced the Crisis of Confidence in her Committee Members and resolved it by creating another committee who would give her the support and guidance she needed. Implicit in both of these quotations is that the subjects were able to resolve this crisis through an act of will. The first subject through thought and reflection (Deliberation over the situation),
choice of another attitude to take, and through affirming the importance of his work for himself; the second through what seems to be the Stages Triad of the Will, that is, considering the purpose she wished her committee to serve, deliberating on how to achieve that purpose, and choosing to create a "shadow" committee.

These responses to the interview schedule's fourth question addressing the Crisis of Commitment and the Crisis of Confidence reflect that Commitment to the dissertation and Confidence in one's self were problems to overcome for the majority of the subjects interviewed, and that an act of will reflecting Assagioli's wholistic concept of the will was required in order to resolve these problems.

The outstanding aspects in these sample quotations, which are characteristic of those subjects who experienced the Crisis of Commitment and the Crisis of Confidence, are that there was a great avoidance of the task of doing, or writing, or working on the dissertation; that writing the dissertation was a "fearful" task because of either a lack of confidence in one's ability to write or do the dissertation, or one's ability to do the dissertation "in time"; and that as the subjects experienced the Crisis of Confidence in self they often began questioning the meaning that the dissertation held for them. These quotations
reflect, once again, Assagioli's wholistic concept of the will. His qualities of energy or effort, attention or concentration, determination, persistence or perseverance, control and stages of motive, value, deliberation, and organization are key words used in the subjects' responses. Other phrases such as "thinking and meditation about where I was going with that thing," "you narrow an area down," "then I have this debate inside my head," and "you research the literature, and draw some conclusion" reflect the deliberation, choice, affirmation or command, organization and execution stages of his willing process, and, therefore, the Stages Triad.

Statements indirectly reflecting Assagioli's qualities and stages are those which state or imply one's lack of the ability to persevere or persist, to attend or concentrate, etc.; to choose, organize, affirm or execute plans or strategies to accomplish the task of the dissertation. Such statements are "I am not yet able to control," "I avoid it a lot," and "This is the third time I've taken a leave of absence," (meaning from doing the dissertation).

Once again the qualitative data thus far support this dissertation's contention that the dissertation process involves and necessitates the use of one's will power.

The first, second, and fifth questions of the
interview schedule:

(1) Why did you become a doctoral candidate?

(2) What do (did) you expect the dissertation process to be like? Does your current experience of the dissertation process comply with your expectations? Assumptions? If not, why not?

(5) What meaning does (did) your dissertation have for you? Has this meaning changed or differed from your original meaning in beginning the dissertation?

were the series of questions intended to address the fourth hypothesized crisis, the Crisis of Meaning during the dissertation process and upon successful completion of the process. The investigator was hopeful that such questions would stimulate the subjects to state their purposes or intentions for choosing the dissertation process; their original meanings behind those purposes and intentions; any change, loss of, or added meaning that evolved; and conscious or unconscious knowledge or choice of meaning. The investigator found that the question of meaning was a recurring theme for those subjects in the Working, Inactive, and Completion Stages who experienced it as a problem, and that often the original meaning changed, surfaced, or came into question during the dissertation process when problems or obstacles, particularly
the problem of confidence in one's self, were experienced. Many of these subjects were not consciously aware of the meaning their dissertations held for them, or had not consciously focused attention on the meaning until they were stimulated by the interview schedule's fifth question addressing this issue. They had reflected on and questioned the purpose (i.e., to be eligible for tenure and a pay increase, but was this in fact a meaningful purpose?), but again, not necessarily the meaning. A variety of purposes and intentions were stated by the subjects as the reasons for their choices to become doctoral candidates, and for choosing to do a dissertation. However, three general themes emerged. These are, in order of frequency, personal challenge; personal and professional growth in learning; and professional and social security and mobility. Statements reflecting personal challenge are: "to achieve a personal feeling of self-worth," "to see if I could really do it," "to be able to start something and see it through to the end, to the finish," "to prove to myself that I could do it." Subjects' statements that reflect personal and professional growth in learning are: "in search of knowledge," "I've wanted to pursue this idea since I can remember," "to learn more about teaching and learning," "to learn how to do research," "to gain more
knowledge...and learn something about myself in the process." Finally, the third theme of professional and social security and mobility is reflected in the following selection of statements: "to be eligible for an increase in salary and higher promotion," "for the money," "for a guaranteed income of say $20,000," "for professional clout," "for economic reasons," "a doctorate speaks...for the power and weight it wielded."

Of the ten subjects at the Proposal Stage of the dissertation, only 20% (2/10) experienced the Crisis of Meaning as a problem, even though 70% (7/10) experienced the Crisis of Confidence in one's self as a problem, and 80% (8/10) experienced the Crisis of Commitment. Although these figures show a discrepancy between those of the other three stages, there is evidence, based on these subjects' statements, that this crisis is not normally met at this early stage of the dissertation process because the task of the dissertation proposal is perceived as much easier and more manageable than working on and completing a "full" and "lengthy" dissertation. Less time, energy, and effort is perceived to be required. Statements such as "well, it's only twenty pages as opposed to two hundred," "I've got five years left to do it in, and I'll surely be able to do it by then," and "sure, I feel a little scared at times when I think of all
the work, research, and writing that I'll have to do for the dissertation, but doing my proposal is getting me to organize what I'll be doing, and besides, I have plenty of time." What was consistent in this stage was that the 20% (2/10) who experienced the Crisis of Choice as critical were the same 20% (2/10) who experienced the Crisis of Commitment as critical, and it is this same 20% (2/10) who also experienced the Crisis of Meaning on a moderate to difficult level.

The following quotations are additional statements from the 72.5% (29/40) of the subjects who experienced the Crisis of Meaning as a problem. They show how the subjects viewed the meaning of their dissertation at the time of the interview.

"...It has some kind of meaning about being something not that I want to do, but that I need to do. It has something to do with sticking to it and doing something precisely, instead of my sort of usual style of doing things only while they're new and interesting...yeah, seeing it through and learning from the fourth, fifth, and sixth steps, whereas in most things I just go the first, second, and third...yes, well it was that it would—that somehow the content would have meaning--yes that's changed...for a few folks I don't know that yet--I doubt it."

"but you know the thing of it is that right now I just want to get it over with. That's the meaning of it today for me.
Just to get it done. That's not the meaning I started with--but that's what is real to me this very minute...Well, I started the process with the intention, with the knowledge that it was a personal challenge...that I would come out with a finished product that I could be proud of...I would have done something really hard, and done it really well...Will I have done that? I think so...I don't really know for sure though. For now, I can't see the forest for the trees. I won't really know what I think or feel 'til it's all over and I can get some distance from it."

The first quotation indicates that the subject is somewhat unclear about the meaning the dissertation holds for her; that it is something she needs to do for herself; and that as she talks she seems to come upon that the meaning is seeing a dissertation through to the end, through all its steps. Her response also indicates that completing the dissertation had not been her original meaning, but that it had been that "somehow the content would have meaning" and that she does not yet know if the content will have meaning other than for "a few folks," but she doubts it. The second quotation indicates that completing the dissertation ("I just want to get it over with") has become the meaning for the dissertation. Implicit in this response is that the dissertation is a struggle and that making it through the struggle has become the meaning. His original meaning had been that he would be proud of the product of the dissertation, that he would
have accomplished something difficult; and that he would have done it well. Both of these quotations indicate that the meaning of the dissertation had become "to actually complete the dissertation" as opposed to the product or content of the dissertation being the focus of meaning; that is, the focus of meaning changed from the content to the process. The following two quotations also indicate this same characteristic.

"It means a lot, but I think I've kind of said it already...I would never diminish the value of that dissertation because I know what it took out of me, my family, and my son. So I'm never going to say that it doesn't mean anything, because that would be a lie—but more importantly, I think it simply means, to me, the ability— as I said before—to sit down and take a bulk of information and material, make sense out of it, and be able to draw some kinds of conclusions based upon what you've done. And to me, that's all it is. It's the ability to organize! Stuff!...I don't think anyone has to have an IQ of 140 to write a dissertation."

"Oh my!...the meaning. That's a hard one...Well, I guess it's being able to survive, as crazy as that might sound...to make it...I don't know...to survive yourself maybe. I guess I had thought it was going to be this great feat of...ohh...research or writing, and I'd come with the idea of a doctorate going to give me financial security, professional position, and that it was going to be a real challenge in intelligence and learning...It hasn't really been all that...a personal challenge yes, but not of my intelligence or even skills so
much. It's been more of survival, seeing it through to the end. Sort of like keeping your word...saying you're going to do something and really doing it."

Implicit in the first five lines of the first quotation is that the dissertation had been a struggle and had affected both the subject and his family. It indicates that the meaning for the subject had been the process of being able to do the dissertation (and not the content of the dissertation), to start with a "bulk of information and material, make sense out of it, and be able to draw some kinds of conclusions..." The second quotation indicates that the dissertation was a struggle and that the meaning had changed for the subject and had also become being able to finish the dissertation, "seeing it through to the end."

Again we see that the dissertation has been experienced as a struggle and that, for the most part, the focus of meaning the dissertation had become the accomplishment of that struggle, from beginning to end.

The last two quotations presented are taken from the 40% (4/10) of the subjects in the Completion Stage of the dissertation process who experienced the second aspect of the Crisis of Meaning, that of post-depression after successfully completing their oral examinations. The first quotation reflects a moderate level of intensity and the
second a critical level.

"I think ultimately, it showed me that I could complete something. It demystified a lot of what the dissertation was—because I wasn't that pleased with the total outcome of the dissertation, I'm still left with some ambivalent feelings...but I did go through it. I did spend time at it, not nearly as much as I thought I would have to though. In one sense it didn't do as much as I thought it would do. Once I got into it, I realized it was just a question of perseverance that helps one finish, rather than any great intelligence, or even original idea. You had to have perseverance to a topic over a two or three year period of time...I think initially, my feeling was that the content itself, what I came up with was going to be unique, and was I ever going to be that together, and that intelligent and brilliant to come up with an original idea. And at the end, just the sheer, again, perseverance of following through day after day with a task was very different than what I had initially thought. So the meaning changed. I didn't feel myself more intelligent as I had imagined I would when I finished. I saw myself, though, as someone who was able to follow through on something they began, and that was important."

"I don't know, a lot of things were disappointing about it. It was such an intense year doing it and then it was all over and so What?...I don't know, I have a lot of feelings I'm not really clear about...well I guess I felt low and depressed. I don't know, I had felt when I entered the doctoral program that I had worked so hard the last six years at the college that I was teaching at, and that really all the innovations, curriculum designs, and programs that I'd done...well they were deserving of a doctorate...I felt like I'd already done 'doctoral level' work but had no degree for it. So I had come to get one...I don't
really know, but I'm glad it's over."

The first quotation indicates that the subject discovered at the end of the dissertation process that "perseverance," being "able to follow through on something" was what was important. She, too, had originally focused on the content for meaning rather than the process. The second quotation indicates that the subject experienced the dissertation as a struggle and was not able to state what meaning her dissertation had for her. She had come to get "a degree" because she didn't have one yet and felt that she deserved one because of a great deal of work she had previously done. This purpose or intention for seeking a degree seemed to have very little meaning for her upon successful completion of her dissertation and oral examination.

One of the outstanding elements of these quotations characteristic of the subjects who experienced the Crisis of Meaning is that the majority of them indicate that the meaning of the dissertation essentially came to a point of "just getting it done," "starting something and being able to finish it," and "perseverance to accomplish the task." This for the most part was not perceived by the subjects to be either the original purpose or the original meaning of doing a dissertation. The importance, challenge, purpose,
rewards, and value of doing a dissertation had been perceived to be the content of the dissertation, not the process. However, as we have seen, the purpose and challenge became the accomplishment of the task (again "just getting it done"), not the content.

Let us look once more at the definition of will power. Will power is the ability (a) to make choices independent of external choices; (b) to initiate the necessary means for reaching a goal; and (c) to persist in spite of difficulties, pressures, and obstacles that may hinder its accomplishment. All forty subjects of this dissertation's study had chosen to begin the dissertation process. All subjects either had successfully or unsuccessfully initiated means to continue or accomplish the goal of the dissertation. All subjects had either successfully or unsuccessfully been able to continue, to persist with or in spite of pressures and obstacles hindering the task. In this sense, the investigator's contention that the dissertation process is an act of will power is indeed substantiated.

The quantitative and qualitative data, collected from a sample of forty subjects involved in one of four stages of the dissertation process, do support the investigator's contention that there are four modal existential crises
inherent in the dissertation process, that these modal crises hinder the accomplishment of the dissertation process, and that will power is necessary to successfully complete the task of a dissertation.

Let us now proceed to the second major objective: What facilitates or hinders the resolution of these existential crises?

SECOND MAJOR OBJECTIVE

(2) What facilitates or hinders the resolution of these existential crises?

The purpose of this dissertation's second major objective for investigating the notion that the dissertation process is a training in will power was to determine what factors facilitate or hinder the resolution of the four hypothesized existential crises. Analysis of the data concerning the first major objective supports the investigator's contention that there are four modal crises inherent in the dissertation process. The third, fourth, and fifth questions of this study's interview schedule address the second objective and are as follows.

How did you come to choose a dissertation topic? How long did it take you to choose a dissertation topic? Why did it take you this amount of time?

What problems have you had with your dissertation? Dissertation Committee? Chairperson?
How did (have) you resolve(d) these problems?

What meaning does (did) your dissertation have for you? Has this meaning changed or differed from your original meaning in beginning your dissertation?

The investigator will first list and then discuss those hindrances which the sample consistently and directly named and those hindrances which, for the most part, were either named or implied only after the probing technique was employed, and then list and discuss those factors which were named as facilitating the resolution of the modal crises. The investigator has categorized those hindrances which were consistently and directly named as obstacles which were external or "outside" of the person in resolving the modal crises as World Obstacles; those hindrances named after the investigator's use of a probing technique which were internal or "in" the person as Personal Obstacles; those factors named as facilitating the resolution of these crises as Professional Support, Personal Support, and Unconscious Use of Will Power.

HINDRANCES NAMED DIRECTLY AND CONSISTENTLY:

World Obstacles

Time
Money
Family Responsibilities
Job Responsibilities
HINDRANCES CONSISTENTLY NAMED OR IMPLIED AFTER PROBING TECHNIQUE:

**Personal Obstacles**

- Lack of attention or concentration
- Lack of energy
- Lack of persistence/perseverance
- Lack of organization

The majority of subjects who experienced the four hypothesized crises as struggles and problems to overcome did not name these problems as crises but rather one or more of the investigator's *World Obstacles* of time, money, family and job responsibilities as the obstacles or problems of the dissertation process. It was not until the investigator employed the probing technique that the modal crises of Choice, Commitment, Confidence, and Meaning were named as problems which subjects were experiencing within the dissertation process. Such statements as "Well, my job keeps getting in the way, it takes up almost all of my time," "with four kids, it's almost impossible," "finding the time to do it," "money has been a real problem," and "I've had to go back to teaching full time to make ends meet" are characteristic statements from the total sample interviewed. The problem of money, "making ends meet," was the obstacle least mentioned of the *World Obstacles*. The problem of time was actually more a characteristic of the obstacles of family and job responsibilities, but the
The investigator has chosen to present it independent of them because it was typically named first as an independent factor and then second as related to job or family responsibilities. These World Obstacles then were what subjects initially named as "problems" which were hindering their pursuit or the completion of the dissertation process.

However, once the investigator employed a probing technique during the interview sessions, these subjects began to name or imply the hypothesized existential crises as very real problems and factors which either prevented or hindered the completion of the dissertation process. As these subjects discussed the modal crises, statements were made suggesting that the World Obstacles, previously named as problems of the process, were in fact, not so much problems as elements to deal with. This is supported by such characteristic statements as:

"What I'm worried about is the time... I think I made a mistake though by taking an assistantship...It gives me the excuse of avoiding it...If I hadn't taken the assistantship, would I have more time? Would I have done more? No...It's really a phenomenon--avoiding the thing."

"...I spend half my time staring at the walls, drinking coffee, and going to the men's room! Then I feel guilty as hell! ...and ironically I'm not really doing it anyway--just getting nowhere fast."
These statements suggest that it is not so much "time" or "one's job" that is the problem, but perseverance or attending to the task of the dissertation that is a problem. Other statements which support this notion are, "I avoid it like the plague," "I finally set time aside to do it and then keep doing anything but the dissertation...file my nails, make a cup of tea, or read the newspaper," and "I sit for an hour at a time staring at a blank piece of paper."

As subjects discussed the modal problems of Choice, Commitment, Confidence, or Meaning, key statements emerged which suggested that particular factors hindering the resolution of the problems were of a personal nature and not "out in the world." The investigator has categorized these factors as **Personal Obstacles**. They are the lack or inability to focus attention or to concentrate on the task; the lack of adequate use of one's energy to pursue the task; the lack of or inability to persist or persevere; and the lack of the ability to organize one's task, one's time, or one's self. Statements supporting this category are as follows: "I had a hard time concentrating on it...," "It would just drain so much of my energy," "I find it really hard to organize myself...organizing the time to work on it...I just hated the thought of having to go home..."
to it...I had a hard time focusing my attention on it," "Once I finally got organized, things were better," and "I just didn't have the energy to keep working on it."

What is significant about these characteristic statements is that they suggest that the lack of will power: the ability to make choices independent of external forces; the ability to initiate the necessary means for reaching a goal; and the ability to persist in spite of difficulties, pressures, or obstacles that may hinder the accomplishment of a goal, inhibits the successful accomplishment of the task of a dissertation, and that this process requires Assagioli's specific qualities of the will: those of energy, attention, persistence, and organization as manifested in the Qualities Triad, as well as his stages in Triad form, in order to actualize one's will power and successfully resolve the modal crises inherent within the dissertation process and successfully complete the dissertation.

What is also significant about the subjects' responses was that few of them were able to name these qualities as factors facilitating the resolution of the hypothesized crises, but were only able to name the lack of these qualities or corresponding skills as hindrances. Most subjects were unaware of the process of resolving the modal
crises. The classic response to the question, "How did you come to resolve these problems?" was either "I just decided to do it." or "I just did it."

Because the data suggest that the subjects interviewed were not fully aware of the modal problems they encountered within the dissertation process, they were also not fully aware of what facilitated the resolution of these problems. However, what over half the subjects did state as important in helping them with or through the process was support from key individuals in their lives. These individuals were stated as providing or having provided either professional or personal support or both. The categorization of these supportive key individuals are as follows:

**PROFESSIONAL SUPPORT**

Chairperson
Committee Members
Outside Person or Group

**PERSONAL SUPPORT**

Spouse
Lover
One or More Friends

Sample statements reflecting support are "I have two committees...the faculty committee and what I call the shadow committee. The shadow committee gives me the support I need, both personal and professional...they're
my mainstay throughout the whole struggle." "My chair-
person has helped me alot through the process...helped
me over some rough spots," "All my committee members
have in some way helped get me through the process...
they've been really great," "A good friend, who's also
doing a dissertation helps me and gives me good feedback
on what I've done. We are sort of each other's support
system...we're going to finish together," and "Well, it's
been really two of my committee members who have stuck
with me through thick and thin. They've helped me a lot
with form and content...and when I get off the track or
get stuck they have really helped me refocus again."

The following statements represent characteristic
statements reflecting personal support as an aid in
pursuing or completing the dissertation process: "If
it weren't for my wife, I'd have never finished the damn
thing. She supported and encouraged me all the way
through, and helped keep me human," "When it just gets
too much for me, I co-counsel on it. If it weren't for
my co-counseling partner I would have thrown the towel in
a long time ago," "My husband has been totally supportive
right from the beginning...encouraging me when I get frus-
trated, creating time and space for me by taking care of
our son and things with the house...and giving me
constructive feedback," "My wife's just been incredible. She's helped keep me sane and whole...she's done all the typing for it, supported and encouraged me all the way through," "There are three of us in the house who are working on dissertations and we're really an emotional support system. One of us is always up so it's enormously helpful when one of us is totally frustrated or disgusted."

Although the majority of the subjects interviewed were unaware of what factors or process facilitated the resolution of the dissertation's modal crises, the majority were very much aware of the importance of key individuals in supporting them, and therefore named them as "facilitating" their passages through the dissertation process.

What is significant about the importance this "support" played for these subjects in facilitating their struggle with the dissertation is that we see Rudolf Steiner's Higher Faculties Triad of Knowing, Feeling (Loving), and Willing exemplified, as well as the main emphasis of the three schools of Raja-Yoga, that is that focus on one of these three principles of Knowledge, Love, or Will brings the other two principles into focus, experience, relation, and ultimately union. These subjects'

acknowledgement that receiving love, care, and support during the dissertation process facilitated their dissertation process, as well as, for many, helped them maintain their own caring and supportive side ("She helped me keep human," "We are each other's support system," "She helped keep me sane and whole," "We're really an emotional support system.") supports that the dissertation process can be seen as a process of Knowledge, Feeling (Love), and Will in which each plays a part in relation to the other and which hold the potential for the development of spirituality. The data further indicate that subjects did not name their use of the will and will power as facilitating the resolution of modal crises within the dissertation process, and therefore implies that they were not consciously aware of the use of their will and will power.

THIRD MAJOR OBJECTIVE

(3) What are the consequences of these resolutions on other aspects of the person's life.

The dissertation's design was to analyze the data concerning this objective by tabulating the number of subjects who named Assagioli's four principles which result from successfully exercising and developing one's will power. As stated earlier, these four principles or
consequences are: an increased ability to deal with life and life's problems with confidence and expertise; an increased ability to creatively actualize one's potential and abilities on a continuous basis; an increased ability to become more self-realized, which leads one to a realization of an inherent "higher self," and one's relationship (as both a personal and transpersonal self) to mankind and the Universe or Cosmos. This fourth principle consequently increases one's awareness of his or her spiritual nature. Because most subjects did not name these principles, their responses did not fit Assagioli's format. Therefore, a tabulation was not possible. As we have seen, most subjects did not name the modal crises which they encountered while pursuing the dissertation process, and did not for the most part name these crises until after a probing technique was introduced during the interviews. Because the majority of the subjects were not aware of what facilitated the resolution of these existential crises once they became consciously aware of them, it follows that it would be unlikely for these subjects to be able to name what the consequences of such resolutions were on other aspects of their lives. Of those subjects who successfully completed their dissertations and oral examinations, the majority stated that they now had an increased confidence
in their ability to write and do research. This was seen as an asset for any future professional research and writing that might be undertaken. The only connection the subjects made between the dissertation process and any other of their life processes was that they saw that the way they approached the dissertation process was basically the way they approached their other life processes.

The sixth, seventh, and eighth questions from the interview schedule addressed the third basic objective. They are as follows.

Do you see any similarities between the dissertation process and any other of your life processes? Has the dissertation process taught you anything about these other life processes?

What effects has (did) the dissertation process had (have) on your life, both positive and negative?

Would you go through the dissertation process again? Why or why not? If yes, would you change anything about the process or your approach to it? What? If no, why not?

The responses most pertinent to this objective were in response to question six. The following statements are characteristic responses from the sample and primarily address the sixth question.
"Gee, I've never really thought about it before. I'm not really sure. I'm sure that there is a connection now that I think about it...but I just can't say right now."

"Well, I make my life complicated. I did the exact same thing with my dissertation. I made it much more complicated and much more trouble than it should have been or needed to be."

"I feel some sort of clear connection between my dissertation and the way I do other things...but I'm not sure I can say exactly what that connection is right now."

"Well I guess what I've learned is that I've had the same patterns doing my dissertation that I have in other areas of my life. I haven't really learned anything from it in that sense other than I've still got the same patterns and it (the dissertation process) hasn't changed any of them."

"Whew! What a question! I've never thought about it before...that's a really powerful question! I'll really have to think about that one...I'm afraid to look, they must be the same."

"Well, I was always very shy and unsure of myself. The dissertation process has made me much more sure of myself in dealing with people--I've opened up a lot--and now I'm much more sure about my ability to write and do research."

"...I meet things head on in life, and that's what I've done with the dissertation too."

These quotations indicate that some subjects had never thought about what relation the dissertation process
might have to any other of their life processes; that some subjects had a vague awareness that there was a connection between how they had gone or were going through the dissertation process and how they had gone and go through other life processes; and that some subjects recognized a general connection (the second and seventh quotations) between their approach to the dissertation process and other life processes.

An unintended outcome of this study's investigation was that all forty subjects either used Assagioli's key words and terms, or synonyms, or both of his definition of will power and wholistic concept of the will; or made statements that realistically implied his terms and definitions' meanings in describing their experiences within the dissertation process. Approximately sixty-seven percent of the sample directly named Assagioli's key words and terms of the will, while approximately thirty-three percent realistically implied the same or similar attributes which his imply in their statements. This we have seen evidenced throughout various quotations presented in this chapter which show Assagioli's exact terms underlined, and in the explications which follow these quotations. Therefore, the data for this study's investigation support Assagioli's wholistic concept of the will.
Summary

The collected data from this study's individual interview sessions with forty subjects in four different stages of the dissertation process at the University of Massachusetts' School of Education confirmed that the investigator's four hypothesized existential crises within the dissertation process did occur for the majority of these subjects and that the same modal crises were central and important. Secondly, the data suggest that the lack of the use of will power and Assagioli's qualities and stages of the will in triad form hindered the resolution of these modal crises, but when utilized, whether consciously or unconsciously, facilitated the resolution of these same modal crises. Thirdly, the data suggest that for those subjects who successfully completed their dissertations and oral examinations, the majority experienced an increased confidence in their ability to write and do research.

Lastly, the data supports the author's contention that the dissertation process is a means for training in will power in that will power was used (though not consciously for the most part) by the subjects interviewed to pursue or complete their dissertations. The data suggests that most subjects were not conscious of the
process, which is supported by the fact that the investigator had to use a probing technique during the interview sessions in order for the hypothesized crises to be named by the subjects. It follows that since most of the subjects were not consciously aware of the crises, that they would also not be aware of how they resolved these crises, that is through the use of their wills and will power. In that the subjects were not conscious of their use of will power, the data did not show that development of spirituality occurred. As we have seen in Chapters I and II, the conscious use and development of will power is a means for conscious development of spirituality. The data therefore suggests that conscious use of will power in the dissertation process would allow for conscious development of spirituality.
This study hypothesized that (1) the dissertation process is a means for training the will and (2) that through the development of will power, spirituality can be developed. The purpose of this study was to investigate these general hypotheses by exploring three questions. First, does writing a dissertation develop will power? Second, what relation does will power have to spirituality? Third, what are the implications of this relationship for the educational process?

In this dissertation, will power was defined as the ability (a) to make choices independent of external forces; (b) to initiate the necessary means of reaching a goal; and (c) to persist in spite of difficulties, pressures, or obstacles that may hinder the accomplishment of a goal. "In spite of" indicates that internal forces are acting independent of external forces. This dissertation called these internal forces "will." I contended that successful completion of the dissertation requires an ability or capacity that conforms to this definition of will power. Therefore, engaging in and completing the dissertation process is an act of will in that a doctoral
student must (a) make choices independent of external forces throughout the process; (b) initiate necessary means for accomplishing the goal of completing the dissertation; and (c) persist in spite of difficulties, pressures, or obstacles that may hinder successfully accomplishing the goal of completing the dissertation.

I further hypothesized that there are four existential crises or problems inherent within the dissertation process which hinder the task, and which require the use of will power for their resolution. Respectively, they are the Crisis of Choice, that is, choice of a topic; Commitment, that is, commitment to pursuing the dissertation and seeing it through to completion; Confidence, that is, confidence in one's self and one's committee members; and Meaning, that is, meaning that the dissertation holds during the dissertation and upon completion of the dissertation process.

In order to investigate the first aspect of this dissertation's major contention, i.e., that the dissertation does develop will power, an exploratory study was conducted with a focus on three primary questions. These questions were:  (la) Is there evidence that the four hypothesized existential crises occur in the dissertation process?  (lb) If there is evidence that these four
hypothesized crises do exist, do they occur frequently, and are they central and important? (1c) Are there other important existential crises not hypothesized? (2) What facilitates or hinders the resolution of these existential crises? (3) What are the consequences of these resolutions on other aspects of the person's life?

To investigate the second hypothesis (that is, that will power can lead to the development of spirituality), literature on will was reviewed; Roberto Assagioli's wholistic concept of the will and his suggested relation of the will's development to spiritual development was presented; and four spiritual disciplines which focus on the will as a training in spirituality were discussed.

This chapter presents the third and final aspect of this contention, that is, what are the implications of this perspective for the educational process, by presenting the implications inferrable from the results of the investigation.

Summary

Individual interview data for this study were collected from forty doctoral students in one of four stages within the dissertation process. Analyses demonstrated that the four hypothesized existential crises did
occur. Each crisis, with the exception of the second aspect of both the Crisis of Confidence, that is, confidence in one's committee members, and the Crisis of Meaning, that is, crisis of meaning upon successful completion of the dissertation process proved to be central and important. The Crisis of Choice was experienced by 72.5% (29/40) of the subjects as a problem to overcome, with 77.9% (22/29) of this group experiencing it on a moderate to difficult level of intensity, while 24.1% (7/29) experienced it on a critical level of intensity. The Crisis of Commitment was experienced by 97.5% (39/40) of the subjects with 82.1% (32/39) experiencing the struggle of overcoming this problem on a moderate to difficult level, and 17.9% (7/39) experiencing it on a critical level.

The Crisis of Confidence in one's self was experienced by 87.5% (35/40) of the subjects, with 88.6% (30/35) experiencing the struggle to overcome this problem as moderate to difficult, and 11.4% (5/35) experiencing it on a critical level. Only 17.5% (7/40) of the subjects experienced a Crisis of Confidence with their chairpersons' or other committee members' abilities and expertise as a problem to overcome, with 42.5% (3/7) of these subjects experiencing the struggle to overcome this problem on a moderate to difficult level, and 57.2% (4/7) experiencing
it on a critical level. The Crisis of Meaning during the process was experienced by 72.5% (29/40) of the subject, with 82.7% (24/29) of this group experiencing the struggle to overcome this problem on a moderate to difficult level of intensity, and 17.3% (5/29) experiencing it on a critical level. Of the ten subjects who had reached the Completed Stage of the dissertation process, 40% (4/10) experienced a Crisis of Meaning upon successful completion of the dissertation process, with 50% (2/4) experiencing the struggle to overcome this problem on a moderate to difficult level of intensity, and 50% (2/4) experiencing it on a critical level.

The majority of the subjects interviewed did not name or infer the four hypothesized existential crises until after the use of a probing technique was employed during the interview sessions. The data collected demonstrated that of those who experienced the hypothesized crises, the majority of subjects in each of the four stages of the dissertation process experienced the Crises of Choice, Commitment, Confidence, and Meaning as recurring problems throughout the dissertation process, which needed to be overcome time and again.

Most of the subjects who experienced the hypothesized crises as problems to overcome did not at first name these
problems as crises nor as factors hindering the resolution of the four hypothesized crises, but rather, one or more of what has been characterized as **World Obstacles**: family and job responsibilities, lack of time and money. Consistently, it was not until after a probing technique was employed during the interview sessions that the majority of the subjects were able to name or suggest what has been categorized as **Personal Obstacles**: lack of attention or concentration, lack of energy, lack of persistence or perseverance, and lack of organization as factors hindering the pursuit or completion of the dissertation. As subjects discussed the hypothesized crises (with the help of the probing technique), statements were made suggesting that the **World Obstacles**, originally named as the problems of the dissertation process, were not so much problems as elements to be dealt with. After subjects had named or implied experiencing the hypothesized crises, they then named the **Personal Obstacles** as the factors hindering the process of the dissertation.

The majority of subjects did not name factors which facilitated the resolutions of the hypothesized crises. However, over half of the subjects stated that support from key individuals in their lives was important in helping them with or through the dissertation process.
These individuals were stated to have provided or were providing either personal or professional support, or both. These key individuals were categorized as Professional Support: chairperson, committee members, outside person or group; and Personal Support: spouse, lover, one or more friends.

The data suggested that subjects did, in fact, use will power in their pursuit of the dissertation, but that for the most part, they were not conscious of their use of it to facilitate the resolution of their existential crises within the dissertation process. The subjects' traditional response to the question which asked how they resolved their problems was that they just had done it or decided to do it.

The data indicated that those subjects who successfully completed their dissertations gained confidence in the ability to write and do research. Subjects did not name how they resolved the hypothesized crises and they also did not name consequences that these resolutions had on other aspects of their lives. However, without providing detailed examples, subjects did state that how they were going through or had gone through the dissertation process was how they go through their life processes.
Conclusions

Four major conclusions may be drawn from this study. First, based on this dissertation's contention that the dissertation process realistically requires the use of will power, this study showed that the four hypothesized crises did exist for the majority of subjects interviewed, and that the use of will power was necessary in order to resolve these crises, then the dissertation can realistically be viewed as means for training in will power. In that the dissertation process is one aspect of the educational process, this study's findings suggest that any educational process has the potential for being a process for training in will power.

Second, the data support the view that conscious development of the will does not occur if an individual is not conscious of the crises or problems within the process of producing the dissertation, that is, the inherent existential crises. Therefore, maximum learning and benefit from the process is not attainable without conscious awareness of the process. This result suggests that the task of educators is to develop a curriculum and training program for the education of and training in will power. The focus of the curriculum and training program would be on the four existential crises and the process of pursuing their resolution in any given
educational process.

Third, in that the data showed that the use of will power was necessary in order to resolve the four existential crises within the dissertation process, and in that the conscious exercise of will power was shown to be a means for training in spirituality, the data show that the dissertation process can be a means for developing spirituality.

Four, in that the dissertation process is an aspect of the educational process, and in that the data collected suggests that conscious awareness of the existential crises therein necessitates their conscious resolution, a Training in Will Power Program would increase an individual's ability to will consciously, thus fostering the development of learning skills in willing. These learning skills would be transferable in any other of the life processes of work, vocation, marriage, or counseling, etc. which would require the use of will power for their initiation and continuation.

The limitations of this study must be considered. The intention of this dissertation was to determine plausibility for this study's general hypothesis that the dissertation is a means for training in will power, and that through will power spirituality can be developed. An exploratory study was therefore an appropriate means
of investigation for determining the feasibility of this hypothesis for future empirical study. This study did determine the plausibility of the general hypothesis and thus suggests the need for future empirical study. Limitations of this dissertation's exploratory study are that the findings are not generalizable in that the size of the study's sample was relatively small; that the selection of the sample was preferred rather than random; and that sampling bias may be present in that the sample consisted entirely of volunteers. Volunteers are different from non-volunteers in that they may have been more motivated in general, or more interested in this particular study. Therefore, the results of this study are not generalizable to the entire population of doctoral students involved in a dissertation process, but only applicable to this study's sample. Given these limitations, the following recommendations for future study are proposed.

Recommendations

First, the development of a Training in Will Power Program is recommended. With the development of such a program, an empirical study could be designed to test two samples of doctoral students in a dissertation process: a treatment sample and a control sample. These two sample
groups would be randomly selected, with one sample receiving the treatment of training in will power, and the control sample receiving no training. Each group would be given the same interview schedule used in this study. Empirical data would thus be generated, and the conclusions would be generalizable.

Second, given that this study suggests that the majority of the subjects interviewed were not consciously aware of what the inherent crises or problems within the dissertation process were, as well as, how these crises or problems were or could be resolved, it may be inferred that faculty members and family members may not consciously be aware of these crises encountered by doctoral student. Therefore, it may be appropriate for faculty and family members to participate in the Training in Will Power Program in order to support the doctoral student and enrich the experience of the dissertation process. The same empirical study could be conducted in the same manner as described in the first recommendation, with the sample groups being faculty and family members (specifically spouses), and with the interview schedule appropriately restructured.

Third, a cross-institutional study is recommended in order to test the degree to which the general and secondary hypothesis can be generalized to different locations. An
empirical study could be conducted paralleling the first and second studies recommended, in five different university locations across the country in order to test the generalizability of the general and secondary hypotheses.

Several basic recommendations for doctoral programs can be drawn from the results of this study. First, based on the findings that (1) the majority of the subjects interviewed were unaware that they were experiencing the hypothesized existential crises while going through or having gone through the dissertation process; and (2) that the subjects named the support of key individuals as important factors supporting and sustaining their passages through the dissertation process, I recommend that a change in graduate school orientation programs. Graduate Schools should inform their students of the existential crises inherent within the dissertation process, and should orient their students to both "world obstacles" and "personal obstacles," that is, world obstacles as outlined in traditional information available on "Steps in the Doctoral Program," as well as personal obstacles outlined in this dissertation.

Secondly, I recommend that graduate students be strongly encouraged to create a conscious and overt support system. This support system would ideally include persons
in various relations with the student, that is, friends, family, faculty, researcher, typist, etc. A comprehensive support system appears to be of major importance in facilitating passage through the dissertation process to completion. Once these sources of support have been identified by the student, then he or she would be in a better position to take responsibility for utilizing them.

Thirdly, I recommend developing planning and training sessions to combine the knowledge of what the existential crises are within the dissertation process and what factors hinder or facilitate their resolution, designed to foster and encourage the development of a given student's ability to consciously will, and therefore, consciously develop volitional skills, and potential for spiritual development. In this way, guidance and support for both the cognitive and volitional (process) aspects of the dissertation would be stressed, and maximum learning obtained through an active and conscious awareness of the benefits of pursuing a dissertation.

In that the dissertation process is an educational process and has the potential for training in will power and thus training in the development of spirituality, all educational processes have this potential. I recommend that training in will power and its relation to spiritual
development be a conscious focus for Teacher Training and Curriculum Developing Programs. In this way, the Educational Process at large can truly become a spiritual process.

Implications

The implications for the perspective that the dissertation process is a training in will power, and that through will power spirituality can be developed are far reaching. We have seen that the production of a dissertation is a struggle; inherently involves four existential crises; and requires the use of will power for its successful completion. If we were to each look back at our various life processes and educational processes, that is, any process through which we have attempted to actualize and live ideals, we would see that, in fact, they have very often been struggles; have inherently involved the four existential Crises of Choice, Commitment, Confidence, and Meaning; and have required the use of will power in order to continue, perpetuate, change, or complete them. Insofar as this is true, a focus on conscious training and development of the will would create an educational process which would be a conscious process of "transcendence" and would prepare individuals for the struggles and crises involved
in the perpetual actualization of potentials and ideals in any of the life processes, and thus would foster the development of truly knowing, loving (feeling), and willing beings. This should indeed be the purpose of education.

The head of the Sufi Order of the West, Pir-O-Murshid Valayat Inayat Khan was recently asked why the pursuit of spirituality was not focused upon to a greater extent in the population at large. His response was:

We tend to lose ourselves in beautiful thoughts and lofty ideals, unless we work practically to make ideas a concrete reality in daily life. Failure to do this makes a hoax out of spirituality and turns people off. Learn how to be in ecstasy while speaking about earthly things, rather than being in one's earthly consciousness and speaking about spiritual things (Center Peace, May, 1977).

We have seen that various processes and disciplines can and do focus on the practical and concrete use of the will in order to develop spirituality. We have also seen that the dissertation process (and, therefore, various educational and life processes) require(s) the use of will power for its (their) successful completion. Therefore, the training and development of the will is a practical and concrete goal and means for the educational process to foster an individual's ability to actualize "lofty ideals in ecstasy" while involved in the pursuit of life
on earth. In this sense human beings would truly become beings of consciousness and dis-attachment in continual transcendence.
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