

GRANDPARENTING AS A PATH OF CONSCIOUSNESS:
AN EXPLORATION OF OLD STEREOTYPES AND NEW TRENDS

by

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A Dissertation
Submitted in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy in Transpersonal Psychology
International University of Professional Studies

Maui, 2004

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This dissertation is dedicated to

Kristine and Leslie Lambert

My loving and forgiving daughters
who have become wise and wonderful mothers

**Samantha Kate and Jacob James Safirstein
and Robert Henry Lambert**

for being my inspiration; for coming into this world and into my heart, so deeply
and profoundly,

John Porter Weldon

for his infinite love and encouragement, and

Brandon Hall, PhD

whose idea it was to birth this dissertation and who devotedly partnered with me
through its completion.

ACKNOWLEDGMENTS

Were it not for the continued support, patience and guidance of **Dr. Irv Katz**, this moment would not have arrived. I am so deeply grateful. His love and devotion to his granddaughter, Emily, has given us a common ground of conscious grandparenting.

When I told my youngest brother, **Dr. Brandon Hall**, that all that I wanted to do was be a grandmother, he wisely suggested that I switch topics and do my dissertation on something that deeply stirred my heart. Brandon became my running partner, my coach, my inspiration, and my guide. Most importantly, I cherish the precious times we spent together on this project and know how very blessed I am to have him as my brother.

Deborah Levine, also a devoted grandmother and part of this project, has been by my side the entire journey. Her laughter, stable presence, continual support, and fine editing have never wavered. I could not have done it without her.

Porter Weldon, my husband, a.k.a., **Grandpa Po**, has enthusiastically taken on the heart of a grandfather. He has been instrumental in all of the children's rituals and ceremonies, holding the mantle as the family's spiritual elder. Porter holds the light that brings me back, over and over again, to my higher purpose.

Nora Nickerson, the sister of my soul and the inspiration of my life, is my constant reminder of truth, eternal goodness, and creative expression.

Dr. Becky Beaton, Dr. Barbara Raven Lee, Lisa Cooney (soon to be Dr. Lisa Cooney), and Reatha Ryan, all of the MaMa Sisterhood -- thank you for your years of

laughter, tears, and encouragement. And thank you Becky and Raven for having done this before me – there is solace in your understanding of this journey.

I am also deeply grateful to the forty-seven men and women who took precious time out of their lives to help me fulfill this dream. My prayer is that we become an inspiration to each other and to all grandparents as we forge a new path of conscious grandparenting that will change the lives of children for generations to come.

Abstract of Dissertation Presented to
International University of Professional Studies in Partial Fulfillment of the
Requirements for the Degree of Doctor of Philosophy

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By

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August, 2004

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This dissertation is an exploration of trends that may be occurring within the changing role of grandparenting. Of significance are the seventy-six million Baby Boomers “coming of age,” many of whom will become grandparents, and the resulting impact this large cohort will have on the changing role of grandparenting in light of these trends.

It is proposed that these trends are defined by certain values, beliefs and behaviors that are also in alignment with the values, beliefs and behaviors held by Cultural Creatives and LOHAS, and focus in the areas of political and social values, environmental awareness, social consciousness and spiritual practice.

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CHAPTER 1

PROBLEM FORMULATION

SECTION 1.0 INTRODUCTION

There are sixty million grandparents in the United States today. The average first-time grandparent is forty-seven years old, and, currently, seventy-two percent of Americans over age fifty are grandparents. About twenty million of these grandparents belong to a generation of seventy-six million baby boomers (or boomers) born between 1946 and 1964.¹ It is estimated that by the year 2005 there will be eighty million grandparents and that nearly half will be baby boomers. (Davies, 2002)

With seventy-six million baby boomers “coming of age” (the first three million turned fifty-five in 2001) there is a wave of articles, books, marketing strategies and overall speculation about the new role of elders in our society. (Heavens, 2002) Boomers, strongly influenced by the 1960s, have been called “spiritual seekers” and “change makers” and are known for changing the face of American culture. With boomers making up one-half of our population by the year 2020 (Gerber, Wolff, Klores & Brown, 1989, p. 27), we are looking at approximately forty million new grandparents in our society. Given that baby boomers have questioned tradition in so many other phases of their lives, how will these “grandboomers” change the role of grandparenting in our society?

One important source of information to help answer that question is the fifty-million strong group for which Paul Ray and Sherry Anderson coined the name “Cultural

¹ “Baby Boomers” is the name used to describe the generation born after the end of World War II. Millions were born in the United States between 1946 and 1964. (Binning, Esterly & Sracic, 1999)

Creative” -- a movement which also springs from the cultural phenomenon of the 1960s and 1970s.²

The term Cultural Creative, or “CC,” is used in this study for convenience in order to define a certain set of values such as awareness and concern for the planet, its people, and its ecosystem. Cultural Creatives include individuals who are socially conscious and have openness to self-actualization through spirituality, psychotherapy, and holistic practices. Although Cultural Creatives encompass a wider age range than baby boomers, the values of both groups have been deeply informed by those engaged in or closely peripheral to the cultural phenomenon that sparked an interest in such areas as Humanistic Psychology, Eastern religion, the peace movement and environmental consciousness.

The combined number of baby boomers, along with the Cultural Creative movement has created a \$227 billion market known as LOHAS (Lifestyles of Health and Sustainability), which is aimed at the 108 million people who became 45 in the year 2003. Many of these people are the grandparents of tomorrow and are part of the largest demographic group to move through American society. (LOHAS Journal Online, 2004, p.1)

LOHAS is a marketing target group for goods and services that appeal to consumers who value health, the environment, social justice, personal development and sustainable living. These consumers are referred to as Cultural Creatives or LOHAS Consumers and represent approximately thirty percent of adults, or sixty-three million consumers. (LOHAS Journal Online, 2004, p. 1)

² “The Cultural Creatives are 50 million Americans who care deeply about ecology and saving the planet, about relationships, peace, social justice, and about authenticity, self actualization, spirituality and self-expression. Surprisingly, they are both inner-directed and socially concerned, they’re activists, volunteers and contributors to good causes more than other Americans.” (Ray & Anderson, 2000)

This dissertation proposes to identify a trend that is occurring within the changing role of grandparenting by comparing the different values, beliefs, and behaviors between two groups, one that agrees with the statement “I do not fit the stereotypical image of a grandparent” and another that does not agree with that statement. In so doing, this dissertation further proposes to identify the abovementioned values, beliefs and behaviors of those grandparents who agree with the statement “I do not fit the stereotypical image of a grandparent” as aligned with the values, beliefs and behaviors of the groups identified as Cultural Creatives and LOHAS, thus pointing to a current and potentially ongoing trend toward the new role of grandparenting.

SECTION 1.1 BACKGROUND OF THE STUDY

1. Historical Evolution of Grandparenting Role

Our society’s traditional image of a grandmother is a little old woman sitting in a rocking chair, gray hair stacked in a neat bun on top of her head, and “granny” glasses delicately perched on the end of her nose. Her ample bosom touches the soft roundness of her equally ample belly, and her sensible thick black shoes wait nearby. She is often pictured knitting, a ball of yarn in her basket, fodder for endless titillation of her loyal feline. Grandpa, if there is one, is pictured with his own graying, thinning hair as somewhat lost, dazed and confused and, of course, also overweight.

How does this picture compare with today’s grandparent? According to Dr. Ruth Westheimer (1998), “In today’s world, many grandparents are neither old nor feeble. They don’t eat chocolate cake or drink creamy milk, especially when they’re sick.” (Westheimer & Kaplan, 1998, p. 49) Thus, it is no wonder that “some authorities on family dynamics have described the grandparental role

as valueless, ambiguous, roleless, or even empty.” (Westheimer & Kaplan, 1998, pp. 49-51) However, it is helpful to explore how this stereotype evolved over the years.

From Colonial times until the beginning of the Civil War, grandfathers were the unquestioned patriarchs of the family, holding economic control over the generations below them. Upon their deaths, approximately eighty-seven percent of grandfathers bequeathed property to their sons and never to their wives or daughters. In the meantime, these dependent children often lived on the same piece of land, which lent itself to frequent multigenerational conflict. Grandmothers, having no property or assets of their own, had to be taken care of during illness or old age by their children, often becoming dependent on the eldest male of the family. (Gratton & Haber, 1996, p. 8)

Aging began to be viewed as a disease from the middle of the nineteenth century through the early twentieth century, and the elderly began to be viewed as a burden on society. As the nation became more industrialized and less agricultural, control of the family through property ownership became less frequent. By 1890, only one-third of families bequeathed property to family members resulting in diminished grandfatherly control of the family. People began to sell their property for the benefit of their own retirement, and family experts began to advise that generations should live separately. (Gratton & Haber, 1996, p. 8)

In 1900, about half of all fifty-year-old women had children under the age of eighteen at home. Life was often hard. Chances were that upon the birth of the first grandchild, there were still children at home. (Gratton & Haber, 1996, p. 10)

Most grandchildren either lived in the same house as their grandparents or lived within walking distance of them. Society continued to question the proper place for older adults within the family structure.

As a result of the decrease in economic dependence and increase in separation, family relationships began to be built around love and caring rather than financial security. Women finally won the right to vote in 1920, and continued to find equality and independence in their relationships. Today's great-grandparents suffered through the Great Depression (1929-1941), often becoming frugal. With the establishment of The Social Security Act in 1935, older adults were seen less as a burden. World War II (1939-1945) brought a sense of adventure, affluence and independence. The 1950s brought what has been called the "silent generation," which is comprised of Americans born between 1925 and 1942. It was the era of Ozzie and Harriet, the gray flannel suit, and suburbia. This generation had little impact on the role of grandparenting. Planned retirement communities were created, becoming known for their "no children allowed" policies. A generation of grandparents proudly drove their recreational vehicles, with bumper stickers touting "I am spending my child's inheritance." AARP (formerly known as the American Association of Retired People), the now thirty-five million strong, nonprofit membership organization, was founded in 1958 to address the needs and interests of people fifty and older:

By 1980, only a quarter of fifty-year-old women had children at home. Many of these women defined their family position (after a period of having neither children at home nor grandchildren) first and foremost as grandmothers. More, because they were living so much longer than in the first half of the century, the grandparenting phase might last two or three decades or more. (Westheimer & Kaplan, 1998, pp. 49-51)

Today, because there are fewer children, more closely spaced, women go through the separation of letting their adult children go – to college and to their new relationships. They are encouraged to “find themselves” as they are guided through menopause as a time of their rebirth, an opening to creativity. Many women are given the time to ripen, to prepare, to replenish as they become ready to receive the next generation as conscious, dynamic elders, taking on the distinct role of grandparent.

Because there is such an increase in health, vitality and longevity, the active role of grandparent can last four decades, double that of parenting. Grandparents have the opportunity to make a valuable impact on the lives of their grandchildren, in our society and on the generations to come. Today, most relationships are built on choice instead of economic dependence, including the role of grandparenting. Grandparents, instead of being the revered and often feared elders, are often a source of love and comfort:

In the past, grandparents’ roles were traditional; they remained more or less unchanged for thousands of years. Not so today. A new breed of grandparent has appeared. And society has not yet fully recognized this new generation of grandparents who are younger, healthier, better educated and more affluent than any generation of grandparents before. (Kornhaber, 2002, p. xii)

Grandparents one hundred years ago lived much shorter and less healthy lives and, therefore, often died before they knew their grandchildren as adults. Today, we will not only be grandparents to young grandchildren, but will still play vital roles in their adult lives as adults as the grandparental role spans three or four decades of life. Over the next hundred years, the role of great-grandparent will expand as well.

2. Baby Boomers

There are sixty million grandparents in the United States today. About twenty million of these grandparents also belong to the seventy-six million member “baby boomer,” or “boomer,” generation, which is comprised of Americans born between 1946 and 1964. The number of people age fifty or over will more than double over the next thirty-five years. In 1900, only thirteen percent of the population was age fifty or over. In 2000, it was over twenty-seven percent. By 2011, the first of the baby boomers will turn sixty-five, and, by 2020, over thirty-five percent of boomers will be over fifty. Further, it is estimated that by 2005, there will be eighty million grandparents and that nearly half will be baby boomers. The average age of first-time grandparents is forty-seven, and currently seventy-two percent of Americans over fifty is a grandparent. (AARP, 2002, p. 1)

With baby boomers representing the largest single sustained growth segment of the population in the history of the United States, along with the fact that every seven point five seconds a boomer turns fifty, it is important to look at the profile and history of this vast group of people that are rapidly becoming grandparents.

a. History.

The baby boomer generation comprises nearly thirty-one percent of the United States population. Sometimes described by demographers as the "pig in the python," baby boomers influenced the civil rights movement, the consumer movement, the patient's

rights movement, feminism, as well as student protests at major universities. (The Economist, 2004, p. 1).

Significant societal changes over the last fifty years have completely reshaped U.S. culture, with major developments precipitating these changes actually occurring in the 1930s and 1940s. Two events that affected almost every individual during those years were the Great Depression and World War II. (Naisbitt, 1984, p.1)

At about that time, due to the rapid technological changes stimulated by the military, along with the development and use of the atom bomb (Nisker, 2003, p. xiii) and cybernetic theory spearheaded by Ludwig Von Bertalanffy (1976) in his book *General Systems Theory: Foundations, Development, Applications*, changes occurred faster than ever before in the twentieth century. Boomers grew up with the notion of mass destruction -- in our wake was Hiroshima, and at our bow was the threat of communist annihilation. We grew numb to the intermittent “we interrupt this broadcast . . . “message, the sound of the air raid whistle on the corner, and the drills that took us under our school desks. When faced with death, we searched for the meaning of life.

The men and women who survived those major events, particularly the Great Depression and World War II, cultivated a dream for their children which included higher education, becoming professionals, financial prosperity and security. In their

understandable obsession with security, they inculcated these values into their children, creating a generation who believed that with material success and security they would find happiness and joy in life.

However, instead of happiness and joy, there was, for many, an innate sense of loneliness and alienation. The world was their oyster, but, for many, there was a sense of swimming alone and being lost at sea. Television ignited a new world of possibilities. Children could become a Mouseketeer, a Ricky Nelson or receive a million dollars from John Beresford Timpton. Queen for a Day was every mother's hope, and Gidget every girl's fantasy. The youth of the 1950s began to find their voice and began to question authority. There were unifying screams at rock concerts, Elvis's undulating hips, and the roar of Jimmy Dean's motorcycle. Our feelings of loneliness and alienation gave birth to our political and spiritual search.

David Halberstam (1994) writes in his book, *The Fifties*, that:

. . . the postwar decade of the 1950s witnessed a transformation of capitalism into consumerism; owning became a religion, a reason for living. Jesus may have said, 'Give up all you have and follow me,' but American free enterprise was saying, 'The more you have the more blessed you are. (*quoted in Nisker, 2003, p.12*).

We were told time and again that we were "failing to live up to our potential," that we should "make something of ourselves," and that we could "be and do anything if we put our

minds to it.” This was the time for us to reach the top of the pyramid. We could all become the self-actualized individuals discussed by Abraham Maslow (1968) in his book, *Toward a Psychology of Being*. We looked inside ourselves to see who was there and thus became the “culture of narcissism.” As Philip Cushman (1997) writes in his book *Constructing the Self*, *Constructing America: A Cultural History of Psychotherapy*:

Psychotherapy theories from the 1960s through the 1980s described a self similar in most ways to the self displayed in television commercials, magazine ads, and the blockbuster sixties musical *Hair* -- a self that was exhibitionistic, self-involved, thoroughly acquisitive; it valued emotional expressiveness, a lifting of political and personal constraints, and immediate gratification
(quoted in Nisker, 2003, p. 18)

The 1960s brought LSD and EST and Herman Hesse, and out of the Eastern religions came the voice of universal love and compassion -- a new consciousness that transcended class, race and all sentient beings. John Lennon explained:

The youth of today are really looking for some answers -- some proper answers the established church can't give them, their parents can't give them, material things can't give them. (quoted in Nisker, 2003, p. 43)

San Francisco's Haight-Ashbury district became a mecca for free love and drugs. A local newspaper, the *San Francisco Oracle*, announced that:

The spiritual revolution will be manifest and proven. In unity we shall shower the country with waves of ecstasy and purification. Fear will be washed away, ignorance will be exposed to sunlight; profits and empire will lie drying on deserted beaches (quoted in Nisker, 2003, p. 43)

And from the east, Nisargadate Maharaj stated:

In seeking you discover that you are neither body [n]or mind. And the love of the self in you is for the self in all. The two are one. The consciousness in you and the consciousness in me, apparently two, really are one . . . and they seek their unity. And that is love. (*quoted in* Nisker, 2003, p. 101)

The 1970s brought us the New Age:

This movement is the bastard child of a beatnik father and a hippie mother, midwived by renegade Western psychologists and Eastern sages, a multiheaded creature made up of myths and symbols from every corner of the world, all united by the dominant American gene for utopian idealism. (Nisker, 2003, p. 102)

Part of this idealism came in the form of planetary consciousness. From space we could see our little planet, and a new perspective was born. We began to listen to the wisdom of the Native Americans who helped us see past our own immediate needs into the future, seven generations to come. Gary Snyder, in a 1976 interview with Wes Nisker, states:

What we can only hope for is that the eventual economic collapse does not tear the biology down with it as it goes. We have to help ease people's minds so that they are not so anxious about giving up some of their material wealth. The real danger is that the industrialized societies will consume every last shred of timber, every last scrap of wild meat, every last drop of oil, and leave the planet completely ravaged. The best thing that a person like myself can do is to communicate a joyful vision of the alternative, to help allay the fear and smooth the turning to another direction. (Nisker, 2003, p. 150)

Nisker (2003) goes on to state:

. . . [t]hose born in the last half of the twentieth century arrived in the world at a time when technology, in all its forms -- the atomic bombs, the birth control pills (a revolution unto themselves), the transistors and lasers,

automobiles, and airplanes, the radios, movies, television, and computers -- began to drive us, fly us, and seduce us far away from homes toward a global village that has no center and no traditions. We were born into a time of physical and metaphysical disruption, of homelessness and uncertainty, and all the king's horses and all the president's men could never put it back together again. (p. xiii)

Moreover, those who lived through these rapid changes began to feel an alienation from society. Many sought:

. . . a spiritual refuge or mythology that fits the curve of our souls We yearned for an authentic connection with each other, with nature and the cosmos, and many of us became devoted that quest. (Nisker, 2003, p. xiv)

The quest for spiritual refuge has not ended. Wade Clark Roof's (1994) landmark study, *A Generation of Seekers*, concludes that baby boomers are now turning to religion and spirituality:

Boomers are now experiencing, as is common in life's passages, a sense of aliveness and freshness, an openness to new spiritual sensitivities. They are at a critical juncture of affirming life's meanings and fundamental values and of dealing with spiritual voids, of looking back upon their lives as a means of preparing to move forward. (Roof, 1994, jacket notes)

b. Grandboomers.

The term "grandboomers" was coined when the first of the baby boomers turned 50 in 1996. Given their history, what is the profile of boomers today, and what will they bring to their role as grandparents? Within the massive amount of marketing research being done on baby boomers lies some illuminating quotes:

The first thing I'm struck by when we look at boomers is how incongruous the notion of being a grandparent is with the idea of being a baby boomer," states J. Walker Smith (1998), a managing partner at market research firm Yankelovich Partners and co-author of *Rocking the Ages*:

The Yankelovich Report on Generational Marketing. He continues, "This generation doesn't think of itself as having attained the kind of maturity that constitutes the traditional image of a grandparent. (quoted in *Tiffany*, 1999, p. 1)

Basically, boomers like to have fun. And one of the precepts that guides their quest for fun is that they prefer spending money on experiences. They are looking for the new experience. They want to create their own experiences, because in this "been there done that" world of today, they are often bored, and searching for novelty. (AARP, 2002, p. 1)

Baby boomer grandparents are not only among the wealthiest and most privileged segment of society; they also tend to be proud of their financial clout and happy to lavish money on their grandchildren. (Engage Monthly Global Intelligence Bulletin, May 2002, p. 1)

Traditionalists, according to SRI Consulting, a California-based, marketing research firm, tend to be cautious, moralistic and patriotic, and account for 54% of today's grandparents. As consumers, traditionalists are home-oriented, and prefer tried-and-true brands. But traditionalists are on the wane as Baby Boomers enter the ranks of today's grandparents. (Engage Monthly Global Intelligence Bulletin, May 2002, p. 1)

In a 1999 analysis done by AARP, baby boomers were asked how they envision their retirement:

From the youth culture they created in the 1960s and 1970s to the dual-income households of the 1980s and 1990s, this generation has reinterpreted each successive stage of life. As the oldest of the baby boomers, now 52, approach later adulthood, they are again poised to redefine the next stage, retirement.

How boomers see themselves during their retirement will have a major impact on their role as grandparents. The AARP study found that fully eight in ten baby boomers said that they would work at least part time during their retirement; only one-third (thirty-five percent) expected that they would have to scale back their lifestyle

during retirement; only sixteen percent believed that they would have serious health problems when they retire. Self-reliance appeared as a major characteristic in that fully seven in ten baby boomers stated that they did not want to depend on their children during retirement. Family will play an important role in baby boomer retirement: fifty-seven percent expected to live near at least one of their children; seven in ten (seventy percent) said that they looked forward to being a grandparent. (AARP, 1999, p. 1)

As the [baby boomers] come into their late fifties, sixties, and seventies in the next century, they will continue to have a strong interest in maintaining family ties. Motivated by the sustaining myth of the nurturing family of the 1950s, they are likely to cherish family connections, particularly in difficult times. (Gerber, Wolff, Klores & Brown, 1989, p. 28)

In many ways, the AARP survey supports the stereotypes of baby boomers as a confident, independent, optimistic, and somewhat self-involved group.

This shows up in their overall beliefs that their generation is more self-indulgent, healthier and will live longer than previous generations. Boredom and isolation are viewed as being an element of retirement by fewer than two in ten boomers.

Baby boomer grandparents step into the role of grandparenting from a place of conscious choice, with the same sense of adventure, self-confidence and optimism that characterizes who they are as people. "Boomers were raised by their parents to be seen and not heard," according to Phil Goodman, founder of the Boomer Marketing & Research Center in

San Diego, California. "Boomers raised their kids to be seen and heard, but they're going to be helping their grandchildren to be seen, heard and featured." (Tiffany, 1999, p. 1) In the same way that they have redefined every other stage of life, they will redefine the role of grandparenting, giving it the respect and position that it so rightly deserves. They will bring to their role the values that they searched for throughout their lives, leaving this legacy to their grandchildren to be passed on through generations. "How the boomers deal with their lives at midlife is important, not just for themselves, but for the country. American culture as a whole could be profoundly affected in the years ahead." (Roof, 1994, jacket notes)

3. The Changing Grandparent

"Next time Granny talks about her choppers, she does not mean her teeth." Ad for Harley-Davidson motorcycles

The grandparental role is beginning to transform. Today, there are more single-family homes, fewer family members and fewer intergenerational families. Additionally, the current trend is toward closer spacing of children. This helps to create more distinct roles.

An American child born in 1776 would not expect to live much beyond the age of thirty-five. People in the mid-eighteenth century were actually near the end of their lives at the stage when many couples are now starting their families. In 1900, life expectancy was forty-seven; in 1989, it was 75. At the start of the

twenty-first century, life expectancy was just over 80. As the years progress, people will continue to live longer. (Dychtwald & Flower, 1989, jacket notes)

Until now, becoming a grandparent has become a hallmark of old age in our society. Today, due to increasing longevity in the last half of the century, what used to be old age is now middle age and the advent of the role of grandparenting:

Most grandparents today would find it difficult, if not impossible, to imagine themselves whittling pieces of wood or baking cakes from scratch in order to fill their time. Many grandparents are eating smarter, exercising more, and using their leisure time in surprising new ways. Perhaps it is time for them to accept the challenge of modifying how they grandparent. Grandparenting may be sacred task, but is not a sacred cow! (Kettman, 2000, pp. xiv-xv)

Today's grandparents are vital, healthy, and active in family life. They are more affluent, better educated and more mobile than any preceding generation. According to AARP, thirty-one percent of adults or about sixty million Americans are grandparents. (Kettman, 2000, p. 2) This represents about one seventh of the U.S. population. By the year 2020, it is predicted that more than eighteen percent of the American population will be over age sixty-five with many persons living well into their nineties. Of these people, it is projected that ninety-eight million will be grandparents (U.S. House of Representatives, June 1992, p. 1) Of the 1980 population over sixty-five, three-fourths were grandparents and almost half were expecting to become great-grandparents.

Luisa Fiorentino in an article entitled, *The Educational Role of Grandparents*, states that:

Nowadays, the role of grandparents, which in the past was neglected, has become the subject of accurate studies and research. In the past, grandparents used to be identified with senior citizens, and their problems used to be studied in connection with old age. Then, scholars understood

that there are two separate groups with different characteristics, which should be studied separately. Indeed, not all the elderly are grandparents, and not all grandparents are old. (p. 1)

a. Grandparent/grandchild ratio.

The traditional role of grandparenting was influenced by the fact that there were often many grandchildren and few grandparents. Divorce was rare and fathers, in general, had more of a “hands off” policy, leaving parenting to the mother. In today’s society, there are smaller numbers of family members with fewer intergenerational families. The family size has decreased roughly by half since 1957 in the United States. There are, therefore, fewer grandchildren and more grandparents. “The average grandparent has three to four grandchildren.” (Fay & Cline, 1996, p. 48) Today, ninety-six percent of all children under the age of twenty have a grandparent and can expect to spend half their lives in the grandparent role.

In today’s society, there is a steady increase in teenage childbearing, single parenting, divorces, adoptions and second and third marriages for not only the parents, but the grandparents as well. Due to divorce alone, today’s grandchild could have six to eight grandparents. This provides the opportunity for more individual attention from grandparents, thereby creating an enduring and deeply meaningful relationship with their grandchildren:

In their later years there will be fewer grandchildren to each grandparent than there have been for many decades, increasing each generation’s sense of the special nature of the link between old and young. (Gerber, Wolff, Klores & Brown, 1989, p. 38)

b. Mobility.

Although in the past grandchildren often lived in the same community as their grandparents, today's families are spread throughout the country. However, compensating factors exist, including increased mobility through transportation, as well as telephone and e-mail communication. Many of today's grandparents travel frequently, have internet access, and unlimited wireless long distance. Thus, although families are more spread out, the world simultaneously has become smaller.

c. Affluence.

As a result of the economic trends of the 1980s and 1990s, many people have more money for retirement than they ever dreamed of. Additionally, many of those who have "retired" continue to work part time or have started their own businesses. Indeed, as they enter their fifties, baby boomers are often at the peak of their earning years:

As a result of their increased affluence, today's grandparents are already a greater economic force in their children's families than they were just a generation ago. (Gerber, Wolff, Klores & Brown, 1989, p. 25)

Moreover, while mature Americans make up thirty-five percent of the population, they have seventy-seven percent of the financial assets and fifty-seven percent of the discretionary income. It has been said that in the coming years, baby boomers will experience the greatest transfer of wealth in world history. (Novelli, 2002, p.1)

Grandboomers are spending their time with as well as their assets on -- over thirty billion dollars annually -- their grandchildren. Research shows that grandparents are taking their grandkids places more than ever before, and our own research indicates that eating in, dining out, and watching television are the activities grandparents and grandchildren do together most often. (Novelli, 2002, p.2)

d. Role of grandfathers.

Given the large number of households (in today's society) that have no father present, grandfathers have a vital role to play in modern family life *Our current reality demands a serious rethinking of grandfatherhood.* Given the realities of modern family life, it's time we stop thinking of grandfathers as either passive figures or distant judges. Perhaps the most important role for grandfathers to play today is that of models – models of warm, caring, concerned, and involved men who can serve as a vital reminder that real men care for their families. (Westheimer & Kaplan, 1998, p. 60)

e. The enduring grandparent.

The majority of today's grandchildren will be blessed to have their grandparents around well into adulthood and will be able to see their grandparents become great-grandparents to their children. Over the next hundred years, the great-grandparental role will expand to an important developmental stage within the family. Not only is life expectancy increasing, but more elders are consciously taking better care of themselves through exercise and diet, so that they not only will live longer, but also will live healthier lives. This means that both grandparents and great-

grandparents can be active and vital participants in the lives of their grandchildren and great grandchildren.

Today's grandparents do not always 'act their ages.' We now recognize a whole new age category, the 'young old' of 55-75 year olds who are healthy and active. Retirement is no longer a period of inactivity and well-deserved rest that immediately precedes death, rather a period of renewal and creativity in trying new adventures. Where interests are concerned, [we] may have a lot in common with our grandchildren. (Hanks, 1998, pp. 130-131)

f. New breed.

In the past, grandparents' roles were traditional; they remained more or less unchanged for thousands of years. Not so today. A new breed of grandparent has appeared. And society has not yet fully recognized this new generation of grandparents who are younger, healthier, better educated and more affluent than any generation of grandparents before. (Kornhaber, 2002, p. xii)

Many grandparents of today feel better than ever. When Gloria Steinem turned fifty, she was told, "You sure don't look fifty." Her response was "This is what fifty looks like." The same can be said for this new breed of grandparent -- this is what a grandparent looks like today: healthy, vital and involved.

Today's grandparents are dedicated to making a difference in the world and a difference in the lives of their grandchildren. Ron

Faust (2001) agrees:

While many in our society tend to think of the older adult as physically and mentally incapacitated, active older adults continue to defy the stereotypes. They have reached a mature state of expanding the spirit and living outside the scope of old categories. (p. 167)

Grandparents, of course, come in all shapes and forms. For many, though, this time of life brings a vitality, an optimism that

informs their lives and feeds their souls. This vitality combined with the wonderment of their grandchildren sparks their life force and gives purpose to their lives.

g. Diversity and family configurations.

There are almost no limitations on the variety of family configurations available today. With divorce so prevalent, step-grandparents are common. Many step-grandparents who have never had their own children are now finding themselves not only with stepchildren, but with step-grandchildren as well. Also common today are multiracial marriages, same-sex marriages, adoptions, test tube babies, and single-parent households. Many grandparents of today are forced to face their own prejudices in order to be active participants in their grandchildren's lives. Although nonbiological grandparents may doubt their connection to their future grandchildren, these doubts usually are erased the first time they hold their new grandkids.

It is helpful to remember that in many cultures, a grandparent is not necessarily a blood relative. In China, for example, a couple could adopt an aging woman with no close kin. She would have the same relationship and responsibilities of reciprocity as a blood mother and grandmother. Closer to home, generations of African-American women have been 'grandmother' to nieces, nephews, cousins, and even children with whom they had no blood relationship. (Westheimer & Kaplan, 1998, p. 133)

It is the commitment to the relationship that creates the lasting bond of memories. Babies are not aware whether or not you

are a blood relative; they know only that you are there with love, tenderness, and consistency.

h. New roles.

Grandparents fill many roles in the lives of their grandchildren. These roles derive from each grandparent's unique offering as a human being with all of his or her life experiences. Historically, grandparents often lived in the same house or very close to their grandchildren, and their primary role was as a babysitter. They were part of the household and, as such, filled this role without question. Today, the roles of grandparenting can be very different. Although less frequent, grandparent visits are often more meaningful. Grandparents fly in from faraway places, live different lives from their grandchildren's parents, and have vastly divergent interests from the family unit. Because they are vital, independent and interesting people, their roles potentially expand.

Without role models to look toward, today's grandparents are often unsure of what role to take with their new grandchildren:

Of all the roles in the nuclear and extended family, none is as loosely defined as that of the grandparent. Fairy tales notwithstanding, no single dominant model exists of what a grandparent is supposed to do and how a grandparent is supposed to act. What's certain is that many grandparents, especially first-timers, are often left unsure of what is expected of them and how best to fill their role. (Westheimer & Kaplan, 1998, p. 49)

Two recent studies shed light on the new roles filled by grandparents. These studies, by Dr. Ruth Westheimer and Dr.

Arthur Kornhaber, are discussed briefly below and in greater detail in the Review of Literature section of this dissertation.

i. Westheimer's roles.

Dr. Westheimer delineates five ways in which involved grandparents are essential to the existence, continuance, and well-being of the modern family:

1. Family historian.

This grandparent helps to make the past real by building ties with the grandchildren (bonding), passing down such things as information, stories, photographs, recipes, traditions and lullabies. He or she is a "bridge to the past," and the grandkids are his or her "link with immortality." (Westheimer & Kaplan, 1998, pp. 63-66)

2. Spiritual model.

This grandparent provides his or her grandchildren with a model they can emulate and from whom they can learn:

One vital model that we grandparents can provide concerns our pride in our own ethnic or religious heritage. On a daily basis, you can demonstrate what it means to live your faith or represent your people in the world.

(Westheimer & Kaplan, 1998, p. 66)

3. Mutual teacher.

This grandparent passes on knowledge and experiences, and receives the same in return:

Before formal education became widespread in the U.S. and elsewhere in the world, grandparents and other elders were great repositories of wisdom and life experience for the younger generations. Today . . . we have passed much of the responsibility for this outside the family. But, there are still many opportunities to teach your grandkids, for all of us have skills and talents to share. One of the most important things you can teach your grandkids is how to be a good teacher. You may also have the opportunity to benefit directly from this particular lesson when your grandkids teach you. (Westheimer & Kaplan, 1998, pp. 67-68)

4. Confidant.

In this role as the grandchild's confidant, the grandparent may spare the grandchild and his or her family much anxiety. "Sometimes, this can be more valuable than any more visible gift you have to give." (Westheimer & Kaplan, 1998, p. 21)

5. Safety net.

In this role the grandparent serves as an “island of stability in a sea of change” amidst “high divorce rates, youth gangs, and beauty pageants for five-year-olds,” which are “robbing more and more children of their childhood.” “[I]n a world of jet travel, instant communication, and global culture, is it any wonder that children grow up feeling that they can be anywhere in an instant but have nowhere that is their special place?” (Westheimer & Kaplan, 1998, p. 71)

j. Kornhaber’s roles.

As the new roles of grandparenting begin to be shaped through time and experience, we have the resource of each other from whom to learn. Dr. Kornhaber has created The Grandparent Foundation (www.grandparenting.org) to provide both education and community for grandparents. His research has revealed ten distinct grandparental roles, which include living ancestor/family historian, role model, teacher, mentor, student, nurturer, genie, crony, wizard and hero. Some of these are discussed below.

(Kornhaber, 1996, pp. 90-103)

1. Family historian/living ancestor.

Through the natural order of things grandparents, as elders, are the closest to death. How they die and what they leave behind will make a difference for generations to

come. Among the most cherished and meaningful gifts they will leave are their stories. Even before written language existed, there was an oral tradition of storytelling, that is, the sharing of history through word of mouth. The stories we tell our children and grandchildren connect them to their ancestors, leaving a powerful legacy that unites us deep in our souls. Stories, written or spoken, have color and texture, humor and sadness. Grandparents have a significant and everlasting gift to give as historians and storytellers helping our grandchildren find their places in the continuum of life.

2. Nurturer, mentor, and role model.

To nurture is “to give tender care and protection to a child, to encourage somebody or something to grow, develop, thrive and be successful.” (Microsoft Word Dictionary, 2004) Apart from life’s hectic pace, grandparents can provide the tenderness and encouragement to their grandchildren that will help them thrive and grow. They can be what Thomas Moore (1994) in *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life*, called the “diamond,” that is, the one who sees the bright light in another and reflects that back to them, holding their fullest potential as a human being (pp. 297-300). A mentor is “somebody, usually older

and more experienced, who provides advice and support to and watches over and fosters the progress of a younger, less experienced person.” (Microsoft Word Dictionary, 2004)

. . . [M]entoring essentially has its roots inside the family in the experience of grandparenthood. An undeniable biological imperative impels grandparents to serve as natural mentors to their grandchildren, whether as storytellers, educators, vocational counselors, or conservators of family traditions. (Schachter-Shalomi & Miller, 1995, p. 203)

Grandparents mentor by teaching, sharing skills and talents, providing advice and listening to their grandchildren. As role models grandparents provide grandchildren with someone to look up to and emulate. For this reason it is critical that grandparents are keenly aware of the influence they have on their grandchildren who see them as the wise elders of the family.

3. Playmate, wizard and hero.

Children’s lives revolve around fun, play and magic. It is their time to see the world with wonder and joy. With parents’ lives often busy and stressed, grandparents have the rich opportunity to meet their grandchildren in their world, allowing themselves to reconnect with their little child within. Through the world of books and games and fantasy, grandparents can cultivate a special part of their grandchildren that will enrich their lives forever. Grandparents can be heroes to their

grandchildren in so many ways, but perhaps the most important is to make their grandchildren feel like the most important beings in the world when they are with them. In so doing, grandparents mirror the hero within the child.

k. Teaching Presence.

Beyond these distinct grandparental roles recognized by Westheimer and Kornhaber is the role of simply being present. This is a role beyond function. A grandparent's presence creates an emotional bond that brings with it an enduring current of life on which everyone can rely. This role lies in the domain of being, beyond doing. It is soul, and it is heart. It is what brings meaning to life, especially in our world today. Being fully present with our grandchildren means taking time from distractions to receive these beautiful human beings completely as they are in this moment. It means remaining patient and open as we receive the gift of being welcomed into their world. It means having beginner's eyes and ears, and letting go of our own thoughts and preconceived notions. It means seeing, feeling, and hearing the essence of the child.

According to Dr. Kornhaber:

When you focus on just being together . . . you are nurturing the emotional and spiritual aspects of your relationship. With time and attention you are encouraging intimacy and displaying your unconditional love for [your grandchild]. (Kornhaber, 2002, p. 147)

Kenneth Woodward (1981) takes Sen. Hillary Clinton's observation that "it takes a village" and expands it to say that:

It takes a whole village to replace a single grandparent. Indeed, in terms of emotional commitment, grandparents are infinitely more precious to grandchildren than a whole village full of babysitters, child-development specialists, day-care centers and after-school programs. (Kornhaber & Woodward, p. 81)

The presence of grandparents touches the family system in ways beyond function: grandparents are a stabilizing force in times of crisis; their very presence instills a sense of generativity, and they represent a set of social values. According to Theodore Blau (1984), children with strong links to grandparents are less likely to develop psychological problems during times of family disruption. (pp. 46-47) Helen Kivnick (1982) offers another critical need for grandparents: people who were well bonded with their grandparents when they were children are more competent in grandparenting. (p. 59).

Kornhaber states that:

[r]esearch shows that the degree of closeness of a grandparent-grandchild bond is proportional to the amount of undivided attention a grandparent and grandchild share. (Kornhaber, 2002, p. 147)

I. Givers of wisdom.

Dr. Lillian Carson (1996) states that:

[a]s grandparents, we have the advantage of looking back and remembering what it was like for us as we traveled through life's stages, the stages our children and grandchildren are in now. The hindsight we enjoy is called wisdom. (p. 72)

Because of the generational skip, grandchildren are often more receptive to words of wisdom from their grandparents than from their parents. They believe that their grandparents are wise, and they are correct. Grandparents have lived longer, had more life experiences, and learned more about the value of life. Wisdom is the culmination of experiences and our gift to pass down to our grandkids. Someday, years beyond the moment of sharing our

wisdom, this child, then an adolescent or adult, may remember what was said and, perhaps, make a better choice having learned from our mistakes.

According to Gay Luce (1980):

Elders have a greater capacity than younger people to see all of life and how it's connected. The wisdom that accompanies this wider vision cannot be acquired by reading books, listening to tapes, or attending seminars. Many young people seek it by studying with Eastern gurus, while their grandparents sit at the kitchen table at home like Zen masters, dispensing wisdom that usually goes unnoticed. If we restored elders to positions of respect within the family, we could profit from their wise counsel and receive valuable lessons in living by more enduring values. (p. 206)

Further, Robert Aldrich (1990) states that:

The torch we pass on to our grandchildren will light the way to the future. A good future requires that they learn the lessons of the past and avoid the mistakes we made. (p. 12)

m. Educational role.

In the words of Luisa Fiorentino (2003):

In comparison with the parents, grandparents appear less rigid with their grandchildren, are more tolerant and open to dialogue. Although grandparents have no direct educational responsibilities, they can contribute to their grandchildren's education in a complementary way and with an important and effective role. In this respect, the research emphasizes that grandparents tend to belittle this aspect, also because they find it difficult to talk to their own children about their grandchildren's education. . . . [G]randparents can be essential for the development, enrichment and socialization of children. . . [and] should listen to their grandchildren, observe them, and keep updated concerning the meaning and process of child education. In this way they will really be educators and not only guardians. (p. 1)

Already, fifty-two percent of grandparents help pay for their grandchildren's education, according to a 2002 AARP nationwide survey of 800 grandparents over the age of fifty. (Engage Monthly Global Intelligence Bulletin, 2002, p. 1)

n. Neugarten and Weinstein's grandparenting styles.

In Neugarten and Weinstein's now-classic 1964 article, The Changing American Grandparent, which is based on interviews with grandparents rather than on a theoretical model, the authors identified five basic grandparenting styles. In this study, the authors were interested in determining a grandparent's predominant style rather than all of the different roles he or she filled, although many grandparents combine elements of each style.

1. Fun-seeking.

This is the most common under sixty-five style.

This style is marked by informality and playfulness.

2. Formal.

These people follow what they regard as the proper and traditionally prescribed role for grandparents. This is the most common over sixty-five style.

3. Distant.

These grandparents have fleeting and infrequent contact with their grandkids. They spend holidays and special occasions, such as graduations and birthdays, together.

4. Reservoirs of family wisdom.

This style describes a distantly authoritarian relationship in which the grandparent -- almost always the grandfather -- is the dispenser of special skills or resources.

5. Surrogate parents.

This style appears almost exclusively among women. Of the 69.3 million children in the U.S. in 1990, 3.2 million (five percent) lived with their grandparents: 38.6 percent of African-American children, 24.9 percent of white children, and 22.8 percent of Latino children lived with grandparents with no parents present. (Barber, 2001. p. 1)

o. Storytellers.

Grandchildren are hungry for stories. They have an innate desire to learn who they are, where they come from and how they belong in the world. Our stories etch within them depth and character and teach them that although people pass on their stories continue. Through our stories, we can resurrect people long gone, opening the door for our grandchildren to feel with us the love, sadness, and treasure of our ancestors. In telling stories about ourselves as children, we begin to teach our grandkids about the passage of time. According to Dr. Carson, “Children inherit not only the legacies that their elders impart but also the void that is left by what they withhold.” (Carson, 1996, p. 209) This observation can remind us that all of life’s stories, even the painful ones, help to create the strength of character and steadfast determination that are essential for us to fully know ourselves.

p. Models of aging.

As grandparents, we are in the unique position to be able to teach our grandchildren how to age consciously and gracefully. We can model to them that becoming older is a part of life’s natural process. We can teach them about death in many small and simple ways. We can teach them the sacredness of every day, the preciousness of every moment and how to let go with grace.

q. Erickson's stages of development/generativity.

Erik Erickson (1997) outlined eight stages of development, each building on the previous stage. Some of these are discussed below, and all will be discussed in detail in the Review of Literature section of this dissertation. Healthy grandparents leave middle age with a sense of generativity, aware that their lives have been an important contribution to their family and their community and that their lives will make a difference for the generations that follow.

1. Middle-age adult.

Generativity vs. stagnation: Generativity is derived from seeking satisfaction through productivity in career, family, and civic interests, which promote a sense of contribution to later generations. Stagnation arises out of a sense of meaninglessness and boredom. (Erickson, 1997, pp. 66-72)

2. Older adult.

Integrity vs. despair: Integrity comes from the successful resolution of life's accomplishments, leading to an ability to cope with loss and to prepare for death. Despair arises from a lack of fulfillment and from feelings of helplessness. From the integrity stage, grandparents move into older age feeling complete and fulfilled,

prepared to leave their legacy to their grandchildren's generation. Within this place of resolution and in the preparation for death, there is often dissolution of the ego. Instead of clinging to self-righteousness, positionality and defensiveness, the heart opens to forgiveness, acceptance and compassion. This gentle passing into the final years of life can be a profound teaching to grandchildren and even great-grandchildren, since, for the first time, grandparents will be grandparenting not only small children, but also adults. Many grandparents will witness their grandchildren having their own children as the role of great-grandparenting becomes more and more prevalent over the next hundred years. (Erickson, 1997, pp. 61-65)

r. The role of grandparenting as spiritual practice.

Grandparents and children are the generations closest to birth and death and, as such, lend themselves to a connection of the spirit. This spiritual connection transcends the business and frenetic pace of life, and lives in the realm of essence born out of unconditional love. Kornhaber notes:

My experience has taught me that in the eyes of a child, the emotional and spiritual power of a loved one increases with age. That's because children can see beyond the wrinkles and relate to the spirit within a person they love. (Kornhaber, 2002, p. xv)

There is a pureness within the grandparent/grandchild relationship that expands the heart and feeds the soul to such an

extent it is not unlike the first adolescent feelings of falling in love. It is the euphoric expanse of that oceanic oneness that most closely connects us with the divine. It is the juice that feeds poetry and laughter and tears of joy.

Within this spiritual connection, we teach our grandchildren compassion, tolerance, peace and gentleness. We have the opportunity to help them open their hearts to all people on the planet, to children who are hungry, and to people in pain. We can teach them gratitude, not only for the obvious abundance in life, but for the most simple and yet profound aspects of life, such as family, love, good health, Mother Earth in all her bounty, food to fill our bellies, and a warm bed in which to sleep. Teaching children to receive the many blessings of our lives helps them, in turn, to share and give blessings to all of life. This dimension of connection allows both the grandparent and grandchild to share a realm of reality beyond the obvious, into part of the great mystery of the universe, a realm beyond words and actions and into feelings, emotion, and intuition. We begin to help our grandchildren cultivate within themselves both a curiosity and a knowing that is the world of the spirit. We begin to share with them the sacredness of everyday life in a world that they have recently entered and that we are closer to leaving.

Kornhaber explains:

The spiritual bond then is one of the most compelling arguments for the importance of grandparents. This is the

territory of love and wonder, of laughter and joy. It is a special place where tender memories are made. It is what beckons grandchildren to explore the mysteries of life with courage and curiosity. And equally important, it is what gives grandparents a purpose and meaning for life. (Kornhaber, 1994, p. 144)

There is an almost tangible quality of connection in the relationships of some grandparents and grandchildren. It is an unspoken energy that lights up their eyes, broadens their smiles, creates an air of excitement as they enter into their own private world together wherein exists a sense of the numinous and an awareness of mortality. Beyond words is the poignant quality of the present moment's preciousness, the depth of time within no time.

Dr. Roma Hanks (1998) states:

Remember, you and your grandchild are growing together. As you develop the connection between your soul and your grandchild's both of you are learning how to reach deeply inside your spirits and to pull out the words and actions that create trust, confidence, security, and love. You may think of the process as being your contribution to your grandchild's development, but there is more. If you become that 'place that is always there' for your grandchildren, then you will have a place where you can always go as well. If your grandchild gets a confidante, so do you. Love and trust flow in both directions. (p.128)

With age comes a natural introspectiveness as the pace of life changes and the awareness of our own mortality begins to set in. Grandchildren observe this different rhythm of life, which often includes spiritual or religious practice, and view their grandparents as guardians of the spiritual realm. Grandparents and grandchildren venture into the world of the spirit together. They can find solace

in silence, stillness in the lighting of a candle, and oneness in a shared prayer whispered in the darkness. Children are pure essence and innately spiritual beings. Within their open innocence lies an ability to believe in the unseen and unspoken, to approach the world with a sense of wonder, and to live almost completely in the moment:

The potential for spiritual resonance between the young and the old explains why spiritual teachings, embodied in the world's religions, are most easily passed on from grandparent to grandchild. (Kornhaber, 1996, p. 102)

s. Social consciousness.

In this world of technology, computers and unleashed consumerism, it is our responsibility as the elders of the earth to teach reverence and respect for our planet. The simple task of recycling teaches children to be conscious about giving back what we use so that we can respect and protect our natural resources. It also teaches children that it is not always necessary to buy new things. It is often better to reuse, because the earth is not an unlimited source from which we take; rather, there is a finite amount of natural resources which must be protected for future generations. Gardening, growing vegetables, honoring the trees that give us shelter on a hot day, picking up litter, taking walks in nature, saying hello to the sun, moon and stars -- all of these things tell children about how to be in relationship with our planet.

Ron Faust (2001) states:

Grandparenting holds . . . promise for saving our next generation. Grandparents have arrived at a stage where they have expanded the spirit . . . and thus they incorporate the wisdom of the ages by being open to other ideas, new interpretations and deeper meanings. Grandparents become 'grand' when they have a graceful way of sharing their insights. To this end grandparents have taken a giant leap to adopt a perspective that goes beyond self-interest -- to include a social consciousness. (pp. 123-124)

This social consciousness will expand to the entire human race. As we educate our grandchildren about their own heritage and culture, we can also enlighten them about the wonderful differences that exist among people. We can help them to honor diversity in all of its aspects -- race, religion, sexual orientation and class – and, in so doing, instill in our grandchildren a sense of equality and compassion for all beings:

Our primary task is to identify who will bestow new family values upon a society moving through the next Millennium. Grandparents are particularly suited for this task because they accumulate wisdom throughout their years and transform their thinking to get a handle on peace and justice issues. Grandparents have an important task in becoming peacemakers during times of conflict and becoming sensitive to the injustices of the world. They bring a calming influence to the storms of life and continuity to the overlap of generations. When the child hurts, grandparents offer stability in a chaotic and crazy world, even showing that peacemakers can overcome violence. (Faust, 2001, p. 166)

It is important to instill an appreciation of nature in our grandchildren. Nature is a wonderful place to find a tangible manifestation of the divine. According to Marianne Neifert:

Kids learn with all their senses -- they love to pick up a rock or jump in a puddle or chase a butterfly. Help your [grand]child see nature as something sacred by demonstrating your own love and respect for it. When you

go for a family hike in the woods or a picnic on the beach, clean up after yourself (and even others), and be considerate of creatures in their habitat. Plant a garden with your [grand]child, and make it part of your daily routine to check on the progress of the plants together. Start a compost pile so your [grand]child can watch mealtime leftovers turn back into soil that you'll use in your garden. Introduce her to the idea that the Earth is a gift, and that our survival depends upon the survival of the planet. (*quoted in Levine, 1997-2004, p. 1*)

1.2 STATEMENT OF THE PROBLEM

The study of the role of grandparenting as a primary and important part of our society is just beginning. This field of study is in its infancy and, as such, is and will continue to be, a rich and fertile area of research and development.

Within the broader study of the changing role of grandparenting, this dissertation focuses on the potential trends in the values, beliefs and behaviors of those grandparents who defined themselves as Cultural Creatives, contrasting these values, beliefs and behaviors with those of grandparents who did not self-define as Cultural Creatives.

There are a vast number of areas within which further research would be of value. Due to the limited size of this study as well as the lack of scientific basis upon which the data was compiled, the information evidenced through this investigation denotes trends only. A broader study with the intent of compiling quantitative, statistical data would provide a scientific grounding upon which to analyze actual sociologic changes taking place within the context of these roles.

Longitudinal studies showing the effect of these different grandparenting values, beliefs and behaviors upon grandchildren could help inform both parents and grandparents regarding choices that they make in raising their children/grandchildren. A determination that certain values, beliefs and behaviors bring about a greater sense of

well-being in children could be instrumental in transforming parenting and grandparenting to adapt some of these values, beliefs and behaviors.

Further research is needed in some specific areas mentioned in the survey, such as the question of whether ritual and spiritual practice can give this culture some of the “soul” that other cultures enjoy. Moreover, if this were so, what affect would this “soul” have on the well-being of our children and future generations?

1.3 PURPOSE OF THE STUDY

The purpose of this study is to look at possible trends that are occurring and will potentially continue to occur within the role of grandparenting. These trends focus around a number of values, beliefs and behaviors that were rooted in the “consciousness-raising” era of the 1960s. If indeed there is a correlation between the values, beliefs and behaviors of the Sixties and a current trend in the role of grandparenting, it could be said that the grandparental role is becoming more conscious and that we, as grandparents, have a “raised consciousness” due to our influence from the Sixties era.

The specific areas of focus presented in this dissertation include:

1. Social and political values.

a. Peace movement.

While certainly a global issue, peace begins at home.

Specific Likert questions that focused on this value were:

- 42. I teach my grandchild to resolve conflict peacefully.*
- 49. I teach my grandchild to express anger in a healthy way.*
- 72. Teaching my grandchild to live in harmony is important to me.

2. Environmental awareness.

a. Sacredness for our planet and nature.

Children are wide open to the beauty and awe of nature.

My grandson loves to walk down the street and put his arms around big trees. He says, “Hello tree. Thank you for being here.”

I tell him that the trees were here even before mommy was a baby and will be here until he is as tall as I am – and even longer. My granddaughter always asks a flower if she can pick it. She asks

from her heart and listens with her “other” ears for its answer. The

Likert questions that focused on this value included:

- 47. I talk to my grandchild about Mother Earth and her sacredness.
- 70. Appreciation and respect for nature are important for me to impart on my grandchild.
- 73. I prefer to spend time with my grandchild in nature.

b. Environmental sustainability.

This value concerns teaching our grandchildren to act responsibly in relationship to our earth's resources, to be environmentally responsible to future generations, and to share equitably the ecological resources on which we and all species depend. It is an important first step to teach children to recycle and about the values behind recycling. The specific Likert question that concerned this value was:

- 46. I teach my grandchild to recycle.

3. Consciousness and Cultural Values.

a. Alternative healthcare.

The term "holistic health" comes from the definition of the phrase *to heal*, which means "to make whole." Alternative healthcare has become increasingly "mainstream" thanks to the work of physicians like Bernie Siegel, Deepak Chopra and Rachel Naomi Remen. Since the 1970s, there have been conventions like the Whole Life Expo and the Health and Harmony Fair, wherein there are countless booths of endless concoctions, vitamins, treatments and elixirs. Many people now know that they have choices in maintaining their health and are active participants in their medical care. The Likert question that focused on this value was:

- 40. I would like my grandchild to be open to alternative healthcare.

b. Materialism/consumerism.

Most of our culture has bought into the habitual behavior of consumerism. We have been marketed into credit card debt and bankruptcy. This value concerns economic self-sufficiency and responsibility. It deals with the value of finding fulfillment and self-worth through means other than spending, and it deals with environmental sustainability. The corresponding Likert questions included:

- 43. I model to my grandchild that money isn't everything.*
- 64. What I mean to my grandchildren is more important than what I do for them materially.

c. Organic and slow food movements.

There is a huge leap between a drive-thru window at McDonalds and the values, beliefs and behaviors that go into being conscious about the food we take into our bodies. As we teach our grandchildren about the sacredness of mother earth, we also teach of the gratitude of all she provides in her abundance. Growing an organic vegetable garden with our grandchildren teaches respect for the land, our farmers and sustainable agriculture. It can open their

young eyes to the plight of third world countries and the meaning of fair trade. The specific Likert question that concerned this value was:

- 48. I serve nutritious, organic (i.e., pesticide-free) food to my grandchild.

4. Social consciousness.

a. Equality.

It never seems too early to instill a value of equality in our grandchildren. The underlying message here is a respect and regard for diversity, which means neither better nor worse, but simply different, and within this, the belief that all beings have equal rights and value. The specific Likert question was:

- 45. I teach my grandchild about equality and equal rights.

b. Diversity.

There is a vast richness that comes with ethnic, socioeconomic and gender variety within groups, neighborhoods, business, and institutions. The corresponding Likert question included:

- 63. I teach my grandchild to honor diversity.

c. Global cultural awareness.

I believe that this country is culturally challenged to not buy into a certain planetary ethnocentricity. My four-year-old granddaughter can say “I love you” in four languages and also give a very sweet “namaste.” We want her to know that our planet is

filled with people of many languages, traditions, and colors. These children are the conscience of our future. The Likert question was:

- 76. I teach my grandchild about other cultures.

d. Acceptance of difference.

More and more gay and lesbian couples are parenting and grandparenting children. Additionally, because of increased divorce rates, stepgrandparents are common. The relevant Likert questions included:

- 59. There is a greater acceptance today of different configurations of grandparenting (e.g., nonbiological, gay/lesbian).
- 78. *For stepgrandparents:* I feel that being a stepgrandparent is just as valuable for both my grandchild and me as being a biological grandparent.

5. Spiritual practice.

The corresponding Likert questions were:

- 29. My spiritual practice and the meaning it brings to my life is something I want to bestow onto my grandchild.*
- 30. Being with my grandchild deepens my spiritual practice.*
- 31. My children's outlook on spiritual/religious practice is the same as mine.
- 32. My children are open to the ways that I bring my spiritual practice into my relationship with my grandchild.
- 33. I advise, or expect to advise, my grandchild regarding religion and/or spirituality.
- 34. I am in touch with and support my grandchild's essential nature.*
- 35. My grandchild and I add meaning to each other's lives.*

- 36. My grandchild and I are mutual teachers.*
- 37. I meditate with my grandchild.*
- 38. I pray with my grandchild.*
- 65. Nurturing the spiritual connection with my grandchild is of primary importance.*
- 66. My grandchild seeks my advice regarding emotional/spiritual matters.*
- 74. I talk to my grandchild about angels.
- 75. Creating rituals with my grandchild has become part of my grandparenting role.*

The above questions represent thirty of the seventy-eight Likert questions asked within the survey tool. Of these, nineteen were chosen for data analysis. These questions speak most specifically to the potential trend of “consciousness” within the grandparenting role as part of the ripple effect of the cultural consciousness that has been on the rise in our country for the last forty years or so as defined by the above. This is a partial view on my part.

It should be noted that the above values, beliefs and behaviors are in alignment with those of the Cultural Creatives (see questionnaire in Literature Review section) and LOHAS (see Literature Review).

Those questions with asterisks (*) referred back to a request on page four to go to page seventeen for further elaboration. These responses are elucidated in Chapter Four.

Surveys were sent to twenty-five grandparents in Cedar Rapids, Iowa and to twenty-three grandparents in the San Francisco Bay Area. Answers were given a numerical designation and evaluated statistically using cross-tabulation as well

as chi-square. Due to lack of generalizability, this is not a statistically accurate analysis, but rather an observation of trends only.

1.4 RESEARCH HYPOTHESIS/QUESTIONS

There is a trend in the changing role of grandparenting that can be defined by the values, beliefs and behaviors of those grandparents who do not see themselves as stereotypical grandparents and that these same values, beliefs and behaviors are aligned with the groups identified as “Cultural Creatives” and LOHAS.

Questions:

1. What are the actual values, beliefs and behaviors of that group that self-identifies as non-stereotypical and the group that does not and how do they compare and contrast to each other?
2. How do the values, beliefs and behaviors of the abovementioned groups compare to the traditional/stereotypical role of grandparenting?
3. In what ways are the values, beliefs and behaviors of the self-identified ‘nonstereotypical’ grandparent aligned with the values, beliefs and behaviors of Cultural Creatives and LOHAS?

1.5 IMPORTANCE OF THE STUDY

Grandparenting as a significant developmental role in our society is a relatively new phenomenon. For instance, it was not until 1978 that Grandparent’s Day became a national day of acknowledgment. Moreover, there has been even less research in the narrower field of the specific values, beliefs and behaviors that are a part of the changing role in grandparenting, and only a few have begun to study this area. Part of the importance of this study, therefore, is to make a contribution to a limited field of literature regarding the changing role of grandparenting.

This study proposes to show that there is a trend in the changing role of grandparenting that can be defined by the values, beliefs and behaviors of those grandparents who do not see themselves as stereotypical grandparents and that these same values, beliefs and behaviors are aligned with the groups identified as “Cultural Creatives” and LOHAS.

There are three basic assumptions in this study: 1) that the participants who agree with the statement ““I do not fit the stereotypical image of a grandparent” will have similar values, beliefs and behaviors, that 2) these values, beliefs and behaviors will align with the values, beliefs and behaviors of Cultural Creatives and LOHAS, and 3) that the answer to the question will be related to geographical location. If the assumptions of this study are validated, this study will point to a possible indication of current and potentially ongoing trends in grandparenting that is congruent with the Cultural Creative movement and LOHAS marketplace. This trend is significant given the dramatic increase in baby boomers about to come of age and the corresponding increase in grandparents. Although this survey is too small for a valid study, if there is a strong geographical difference, and given that California is known as a stepping off point for some national trends, this could be an important point for further study.

One of the stereotypical views of grandparents is the cultural notion that the grandparental role is not valuable and is unworthy of respect. Additionally, grandparents have been stereotyped as gray-haired, fat and feeble. If, indeed, these stereotyped assumptions are validated, this would mean that the “new” grandparent is part of a \$225 billion market (LOHAS) as well as a growing 50 million Cultural Creative cohort and therefore an increasingly respected segment of our culture. Additionally, if the values, beliefs and behaviors do align with Cultural Creatives and LOHAS, that would describe a

person who is concerned not only with their own health, but the health of the planet, who is vital and interested in making a difference in their families and in the world and, innate within this belief is a strong sense of value in their role as grandparents. If this premise proves true, this study could support the changing trend of grandparenting as a substantial and valuable role in our culture.

With the emergence of seventy-six million baby boomers that are “coming of age” it is important to determine who they are and how many of them fit the criteria of Cultural Creative. This large group of people will make a significant impact on society for generations to come. Part of the importance of this study, therefore, is to look at possible current and forthcoming trends of grandparenting and to use this data as a springboard for future study in determining the impact.

Because the role of grandparenting has been secondary in our culture and because today’s grandparent is different from the grandparent of previous generations, new grandparents are creating their roles as they go. A significant value of this study is that grandparents will be able to learn from each other by obtaining information, guidelines, and new ideas about how to fulfill their grandparental role in a conscious way, possibly integrating some of the actions, beliefs and values within this study.

If, through this study, it is demonstrated that there are indeed different values, beliefs and behaviors manifested by those grandparents who agree with the statement “I do not fit the stereotypical image of a grandparent” and those who do not agree with the statement, an important area of further study would be to determine just what effect these differences will have on our grandchildren and on generations to come.

1.6 SCOPE OF THE STUDY

This study consists of fifty grandparents. Twenty-five are from the San Francisco Bay Area County, California, and are friends or acquaintances of the author. The other twenty-five are from Cedar Rapids, Iowa, and were hand-selected by the son of the author's friend.

A Likert Scale technique was used to present a set of attitude statements, with the goal of determining trends in the variety of ways people actively grandparent. Subjects were asked to express agreement or disagreement using a four-point scale, in which the degree of agreement was given a numerical value from one to four. Thus a total numerical value was calculated from all of the responses. Reversing the values was considered for the negative responses. In other words, a person who strongly disagreed with a statement and gave a one value for that position did not demonstrate the strength of his or her response. This was factored into the statistical testing. The scope of the questionnaire used is broader than the scope of this dissertation.

In addition to the seventy-eight Likert Scale questions, seventeen demographic questions were asked at the beginning of the questionnaire. Twenty of the Likert scale questions were highlighted with asterisks to enable the subjects to elaborate on those particular questions at the end of the questionnaire.

To provide more qualitative data, a triangulation effect was utilized by combining the descriptive questions at the end with the Likert Scale. Triangulation is "the use of two or more theories, methods, data sources, investigators, or analysis methods in a study. (Campbell, & Fiske, 1959) In order for the study to be triangulated all data must have the same foci. The goal is to identify divergent trends of the phenomenon under study.

The question used in order to determine difference was "I do not fit the

stereotypical image of a grandparent.” Surveys will be divided into two groups based on this answer. After this division the differences in values, beliefs and behaviors of the two groups will be compared. It will then be determined if one group more than another is aligned with the values beliefs and behaviors of the Cultural Creative movement and/or LOHAS. Although this study is too limited to determine geographical trends, it will also be determined whether or not there is geographical significance between the California and Iowa groups.

1.7 LIMITATIONS OF THE STUDY

This study is limited by the fact that only two geographical locations -- Cedar Rapids, Iowa and the North San Francisco Bay Area of California -- were used for participants. Neither group of subjects contained enough difference within their separate populations to generalize to the many divergent populations found in those areas. Additionally the study did not include the vast richness of cultures, regions and ethnic neighborhoods throughout the United States and is therefore not representative of the United States population. A reliable profile, therefore, cannot be made of either the current “traditional or stereotypical” grandparent or the “new grandparent” if indeed there proves to be a difference within the two groups.

Because the participants in this study were not selected randomly, lack of generalizability is a limitation of this study. The participants in this study were asked to participate. One sample group was preselected from friends and spiritual centers in Marin County and the surrounding area. The author knew many of these people. The twenty-five participants from Cedar Rapids were contacted through the son of a friend and were, for the most part, acquaintances of his. The sample therefore reflects more of

the social class, race and ethnicity of the researcher and not the social class, race, and ethnicity of the general population.

Size is another limitation of this study. This is a convenience sample consisting of fifty participants. Due to the very small size of this study, outcomes can be seen only as possible indicators. Lastly, the investigator has specific views about the value of grandparenting which may have biased the results obtained.

1.8 DEFINITIONS

These definitions are provided to assist the reader in understanding the following important terms as used in this dissertation:

1. Cultural Creatives

“The Cultural Creatives are 50 million Americans who care deeply about ecology and saving the planet, about relationships, peace, social justice, and about authenticity, self actualization, spirituality and self-expression. Surprisingly, they are both inner-directed and socially concerned, they’re activists, volunteers and contributors to good causes more than other Americans.” (Ray, & Anderson, 2000)

2. Baby Boomers

“Baby Boomers is the name used to describe the generation born after the end of World War II. Millions were born in the United States between 1946 and 1964.” (Binning, Esterly, & Sracic, 1999)

3. Well-Being

“...[T]he field has witnessed the formation of two relatively distinct, yet overlapping, perspectives and paradigms for empirical inquiry into well-being that revolve around two distinct philosophies. The first of these can be broadly labeled

hedonism (Kahneman, Diener, & Schwartz, 1999) and reflects the view that well-being consists of pleasure or happiness. The second view, both as ancient and as current as the hedonic view, is that well-being consists of more than just happiness. It lies instead in the actualization of human potentials. This view has been called eudaimonism [Waterman, 1993], conveying the belief that well-being consists of fulfilling or realizing one's daimon or true nature." (Deci, & Ryan, 2001)

4. Spiritual

"Briefly stated, the spiritual aspect of human existence is hypothesized to have an outer and an inner complexion. Facing outward, human existence is spiritual insofar as one engages reality as a maximally inclusive whole and makes the cosmos an intentional object of thought and feeling. Facing inward, life has a spiritual dimension to the extent that it is apprehended as a project of people's most enduring and vital selves and is structured by experiences of sudden self-transformation and subsequent gradual development. These two formulations should not be rigidly separated. Their integration can be highlighted by expressing them in a more dramatic idiom: 'Toti se inserens mundo' (Plunging oneself into the totality of the world). In other words, the spiritual dimension of life is the embodied task of realizing one's truest self in the context of reality apprehended as a cosmic totality. It is the quest for attaining an optimal relationship between what one truly is and everything that is; it is a quest that can be furthered by adopting appropriate spiritual practices and by participating in relevant communal rituals." (Van Ness, 1996)

5. Generativity

“... [G]enerativity [is] an adult’s concern with guiding, nurturing, and establishing the next generation.” (Erikson, 1963)

6. Stereotype

Stereotypes have been defined “as perceptions of the probability of groups having certain characteristics in reference to other groups or an overall base rate (Billman, Davis, & Rettew, 1993)

7. Values

“Values can be defined as prescriptive or proscriptive beliefs that are intimately linked with the self and are organized into relatively enduring hierarchies of importance. (Rokeach, 1973) According to Rokeach, there are two types of values: 1) terminal values, which are general goals or end-states of existence, and 2) instrumental values, which are modes of conduct.” (Aube, Dio, Koestner, & Sargovi, 1996)

CHAPTER 2 **REVIEW OF THE LITERATURE**

SECTION 2.0 INTRODUCTION

In this review of the literature I will look at the information that has been written regarding the topic of grandparenting with the following focuses: the new role of grandparenting, connecting and giving meaning, teaching social consciousness, a brief look at cross-cultural perspective, and grandparenting as spiritual path. Because of his instrumental work in forging the path of grandparenting as a meaningful role, the first section is devoted to the works of Dr. Arthur Kornhaber. Lastly, I will focus on current literature regarding baby boomers. Although there has been more written in these areas than will be addressed in this literature review, most major contributions to the field will be noted.

SECTION 2.1 THE CONTRIBUTION OF ARTHUR KORNHABER, M.D.

Arthur Kornhaber seems to be the grandfather of grandparenting. His website, www.grandparentfoundation.com, is a virtual hub for all that encompasses grandparenting and is the offspring of his Foundation for Grandparenting, which was founded in 1980. This nonprofit organization is “dedicated to raising grandparent consciousness to better the lives of grandchildren, parents and grandparents.” Kornhaber’s devotion to his own role as a grandparent is evident throughout his work. He has written more books on grandparenting than anyone else and has been a vital force in raising the awareness of the importance of the grandparental role in our culture through conferences, political endeavors, and grandparent/grandchild camps. He has written numerous articles, appeared on television and radio, and has two film projects through Grandparent Productions. Some of his books include *The Grandparent Solution* (2002),

The Grandparent Guide: The Definitive Guide to Coping with the Challenges of Modern Grandparenting (2002), *Grandparent Power!: How to Strengthen the Vital Connection Among Grandparents, Parents, and Children* (1994), *Contemporary Grandparenting* (1996), and *Between Parents and Grandparents* (1986).

In *Grandparent Power*, Kornhaber gives us one of his major contributions, illustrating the different roles that men and women take as grandparents: ancestor, buddy, hero, historian, mentor, nurturer, role model, spiritual guide, student, teacher, and wizard. *Contemporary Grandparenting* is not only for grandparents who want to better understand their role as grandparents in depth, but also for professionals dealing with grandparent-related issues. It is a comprehensive textbook on grandparenting, which includes all new research and theory. Kornhaber discusses a reported increase in vitality that grandparents feel through their relationships with their grandchildren. He addresses the increased diversity of family configurations, noting that what was a “normal” family in past decades no longer reflects the current reality of single-parent households, blended families, same-sex households, and test-tube babies. He notes that stepgrandparents can form the same deep emotional relationships by becoming an integral part of the child’s day-to-day life. This type of “vital connection,” which is enjoyed by only about twenty percent of grandparents and is motivated by their love for and need for attachment described by many as a “drive” or “instinct,” brings with it a spiritual quality that is beyond the paradigms of the biological, psychological, and social dimensions of human experience. Kornhaber speaks of the developmental stage of continuity wherein altruistic elders are characterized by a continuing relinquishment of self-centeredness, as though a shedding of the ego is occurring before death, as well as a selfless orientation and a

lessening of investment in earthly things. With a growing sense of mortality, the numinous, and a concern for the young, grandparents want to leave a positive legacy. All of the above lends to the unique possibility of pure, unconditional love.

The chapter entitled “Clinical Grandparenting” outlines three main categories of dysfunctional grandparenting that Kornhaber has identified through his Grandparent Study: 1) grandparent identity disorder (grandparent function is impaired), 2) grandparent activity disorder (grandparent operational identity is attained but dysfunctionally expressed and acted out, and 3) grandparent communication disorder. Two causes of the above disorders are attributed to either developmental arrests, as in the case of personality disorders, or physical aberrations, such as Alzheimer’s disease. He quotes Severino, Teusink, Pender and Bernstein (1986) in their article *Overview: the Psychology of Grandparenthood*.

Just as grandparenthood offers opportunities for growth and development, it may be the source of developmental arrests A source of the arrest may be the grandparents’ inability to tolerate the impact of grandchildren . . . on their internal object world. They may not be able to be the container of displaced emotions of a grandchild when the grandchild does not live up to their expectations. (Kornhaber, 1996. p. 155).

Kornhaber goes on to address legal as well as intergeneration issues and movement, which began in 1960 with the Foster Grandparent Program.

In *The Grandparent Guide*, Kornhaber touches on topics from unconditional love to legal issues. He recognizes that longevity is an important key to the changing role of grandparents in that many of us will be grandparents for more than half of our lives. With this longevity, a new generation of great-grandparents is being added to the family roster. Grandparenting is a path of mutual learning, and being a permanent student teaches our grandchildren that learning and opening are lifelong processes. Moreover,

“research shows that the degree of closeness of a grandparent-grandchild bond is proportional to the amount of undivided attention a grandparent and grandchild share” and that simply by being together, you are nurturing the spiritual and emotional aspects of the relationship. (Kornhaber, 2002, p. 147)

In *Between Parents and Grandparents*, Kornhaber deals with the common difficulties and problems that can arise in the grandparenting role such as competing grandparents, divorce, remarriage and stepgrandparenting, difficult in-laws, favoritism, and long-distance grandparenting.

SECTION 2.2 THE NEW ROLE OF GRANDPARENTING

One way to determine the new role of grandparenting is to compare it to the old role, which is exactly what Susan Kettman (2000) does in her book, *The 12 Rules of Grandparenting: A New Look at Traditional Roles and How to Break Them*. These rules, she states, are part of the old stereotype, and she encourages grandparents to break them.

They are as follows:

1. Grandparents should be cheerful.
2. Grandchildren should listen to their grandparents.
3. Grandparents should love to baby-sit.
4. Grandparents should know about life.
5. Grandparents should love to spoil.
6. Grandparents should be full of fun ideas.
7. Grandparents should love all of their grandchildren the same.
8. Grandparents should love to help out.
9. Grandparents should hate to discipline.

10. Grandparents should know how to care for sick kids.
11. Bragging should be done in moderation.
12. Being a grandparent is always fun.

Kettman challenges us to become conscious of unspoken, assumed traditional rules and to choose who and how we intend to grandparent in our own unique ways. In much of the literature regarding this topic, there is the invitation for grandparents to find their value in being a present and stabilizing force in the lives of their grandchildren. (pp. x-xi) This theme is supported by Maximiliane Szinovacz (1998) in *Handbook on Grandparenthood*, as the value of grandparents is described as follows:

In most families, the real value of grandparents can be felt simply by their presence, not their action. Grandparents serve as a stabilizing force and act as a resource for their children and grandchildren. (p. 148)

Eda Leshan (1993), in *Grandparenting in a Changing World*, writes about the new role we have as grandparents in teaching our grandchildren about mortality and living a full life. “Grandparents help to bind children to the world of human experience, what it means to be mortal, to live as fully as possible for the time we are given.” (p. 112) Leshan says that grandparents are now asked to assume much more meaningful roles than stereotypical activities such as baking cookies. Grandparents are now asked to become conscious to begin to touch what Abraham Maslow calls the “level of self-actualization.” According to Maslow, in his book, *Motivation and Personality* (1970), there are general types of needs that must be fulfilled before a person can live unselfishly. He calls these needs “deficiency needs,” stating that before we can progress to the next level, we must fulfill our immediate needs. Self-actualization is the fifth of the following needs: physiological needs, safety needs, love needs, and self-esteem needs. The need for self-

actualization is the desire to fulfill one's highest potential and to become all that one is capable of being.

This new role additionally asks grandparents to be self-reflective, aware and present with themselves and others. I believe that our culture is unconsciously pleading for us as grandparents to be a stabilizing force in a very unstable culture. These elders, wizened by the 1960s and all that that encompasses, have the wisdom to give this to our grandchildren. We need only believe that we can make a difference by being a loving, grounding force in our grandchildren's lives. Myriam Maytorena (2002) writes that:

The New Age grandparent can help to solve many of today's problems through direct self-improvement and growth emotionally, spiritually, mentally and physically. (p. 1)

This new role of grandparenting will reach generations beyond us. According to Helen Kivnick (1982), "People who were well bonded with their grandparents when they were children are more competent in grandparenting." (p. 22) Kivnick discovered that the relationship with grandparents has a profound influence on the viewpoint a family member may have toward that role two generations later.

Theodore Blau (1984) lists a number of functions that the grandparent provides:

They are usually the initial people sought out in a time of family crisis. They instill a sense of family and communicate both social and moral values. They are a gateway to fun and leisure. They can mirror for a child the experience of absolute presence as they give their undivided attention. Children who are strongly bonded to grandparents have more coping skills during times of family disruption. (pp. 46-47)

As a reflection of the changing times, Julia Nelson (1999), in *New-fashioned Grandparenting: Changing America one Grandchild at a Time*, looks at the role of grandparenting through the eyes of an entrepreneur, giving a job description, market research, a business plan, client evaluation, and, of course, customer service where we are

taught about customer relations and praise and criticism. As the role of educator, Italian professors Mario Gecchele and Giovanni Danza (1993) conducted research with the aim of rediscovering and promoting the educational potential of grandparents as an important asset in the development of children.

Kornhaber's twelve roles of grandparenting (see above), as well as Ruth Westheimer and Steven Kaplan's five ways to grandparent, and Bernice Neugarten and Karol Weinstein's five grandparental styles (see below) all help to define the new and changing role of grandparent.

Westheimer and Kaplan (1998), in *Grandparenthood*, give five ways in which involved grandparents are essential to the existence, continuance and well-being of the modern family:

1. **Family Historian** – helps makes the past real by passing down stories, photos, recipes, lullabies.
2. **Model** – encourages grandparents to model their unique ethnic heritage, representing your people in the world.
3. **Teacher** – passing on our knowledge, wisdom and experience helps us teach our grandchildren to, in turn, be good teachers.
4. **Confidant** – this can be a calming and stabilizing force that can have a positive effect not only on your grandchild, but on the entire family as well.
5. **Safety Net** – being an “island of stability” in a sea of change by providing security and consistency. (pp. 61-73)

Neugarten and Weinstein's 1964 article, *The Changing American Grandparent*, is based not on a theoretical model, but rather on interviews with grandparents in which they identified five basic grandparenting styles:

1. **Fun-seeking** – most common under 65. Marked by informality and playfulness.
2. **Formal** – follows what they regard as proper and traditionally prescribed role for grandparents. Most common over 65.
3. **Distant** – fleeting and infrequent contact with grandkids. Spends holidays and special occasions, such as graduations and birthdays.
4. **Reservoirs of family wisdom** – distantly authoritarian relationship in which grandparent, almost always grandfather, is dispenser of special skills or resources.
5. **Surrogate parents** – appears almost exclusively among women.

According to the Department of Commerce, six percent of preschoolers in poor families are cared for by relatives while their mothers work. In 1996, more than 1.9 million children were living with their mothers in the homes of their grandparents. (pp. 199-204)

The authors' goal was to describe the grandparent's predominant style, rather than the different roles they filled.

If we look at the role of grandparenting developmentally, perhaps it is in the adolescent stage – just beginning to realize that it is its own person, but not quite sure just who that is yet and, in the meantime, trying on different roles in order to see what fits. Playing into this search for identity is the cultural influence of our times juxtaposed

between the feminine and masculine, ecology and production, consciousness and blind ambition, technology and soulfulness. There are more choices and less expectations for grandparents today, and with that there is an incredible opportunity to consciously create a significant and meaningful place in the family system that can influence generations to come.

SECTION 2.3 GRANDPARENTS AND GRANDCHILDREN – CONNECTING AND GIVING MEANING

The grandparent/grandchild relationship is unique in that it is perhaps the one relationship that can be built on pure, unconditional love. Growing this connection with one's grandchild is like the tender, consistent process of tending one's garden, until it finally overflows with color and beauty. This relationship fills the hearts and nurtures the souls of both grandchild and grandparent, creating a strong and enduring bond. It is the connection to the emotions and feelings of both that start to weave this foundational bond of intimacy. Roma Hanks (1998) encourages grandparents to help their grandchildren discover and express their inner emotions and, in so doing, to teach their grandchildren how to connect with others as well.

Remember, you and your grandchild are growing together. As you develop the connection between your soul and your grandchild's, both of you are learning how to reach deeply inside your spirits and to pull out the words and actions that create trust, confidence, security and love. (p. 128)

Hanks reminds us that everything we give comes back to us “[I]f you become that ‘place that is always there’ for your grandchild, then you will have a place where you can always go as well.” (p. 128).

In *Grand-stories: 101+ Bridges of Love Joining Grandparents and Grandkids*, Ernie Wendell and Timothy Wiegenstein (2000) tenderly relate over a hundred stories

describing the emotional and intimate bond between grandchildren and grandparents. In *Grandparent Power!: How to Strengthen the Vital Connection among Grandparents, Parents, and Children*, Kornhaber (1994) reminds grandparents to “give selflessly to your grandchildren from the bountiful harvest of your ripened soul. In doing so, you will touch the future.” (p. 135) In an earlier book, *Grandparents/Grandchildren: The Vital Connection*, Kornhaber and Woodward (1981) use art in order to demonstrate the differences in the way children relate to their grandparents. They categorize their findings into three groups:

- Group 1:** Designates children who have close contact with the grandparents. This intimate relationship shows up in drawings as large, active, full view figures that dominate the page.
- Group 2:** Children who have sporadic contact with their grandparents draw them in a variety of ways that indicate a lack of knowledge of them, showing themes of abandonment and detachment.
- Group 3:** Categorizes children who have minimum or no contact with their grandparents.

These drawings portray bizarre, distorted and unrealistic images of people who are not real, but derived only from imagination. (p. 213)

In *The Magic of Grandparenting*, Charmaine Ciardi, Cathy Orme, and Carolyn Quatrano (1995) address family systems theory speaking to the fact that, within all families, each person takes on a particular role influenced in part by birth order, size, maturity and gender, which dictate the child’s rights, privileges, and responsibilities within the family structure. “As grandparents, we have the opportunity to relate to the

child outside of this structure, reflecting a positive sense of personal value.” (p. 12) In this role of mutual recognition and personal fulfillment, both generations are affected deeply. Grandparents have a “shot at immortality,” and grandchildren pass on a way of being in relationship that influences generations to come. (p. 5)

When grandparenting really works, a relationship is forged that influences not only this family but also succeeding generations. American Indians have always believed that when they grandparent a child, they are nurturing not just one child but seven generations yet unborn. The rewards of grandparenting extend beyond a special relationship with one child and well into the future. (p. 5)

Patricia Fry (1997), in *Creative Grandparenting Across the Miles: Ideas for Sharing Love, Faith and Family Traditions*, cites ten ways to become a more loving grandparent:

1. Be in the know.
2. Heal relationships.
3. Communicate.
4. Be a support system.
5. Visit the grandchildren.
6. Invite the grandchildren to visit.
7. Travel with your grandchildren.
8. Become a teacher.
9. Foster family traditions.
10. Be a spiritual leader.

As author Alex Haley has said, “Nobody can do for little children what grandparents do. Grandparents sort of sprinkle stardust over the lives of little children.”

SECTION 2.4 TEACHING SOCIAL CONSCIOUSNESS

Ron and Toni Faust (2001), in *Grand parenting: Finding Roots and Wings for an Open Choice Generation*, stress the importance of social consciousness and nonviolence, stating, “Grandparents have taken a giant leap to adopt a perspective that goes beyond self-interest to include a social consciousness.” (pp. 123-124)

To this end, they have created “The Faust SQ Inventory” in which one’s Spiritual Quotient (SQ) values show the social dimension of love, measured by the following six criteria: openness, peace, justice, ecology, tolerance and authenticity. Their fundamental philosophy is to teach a style of grandparenting that supports choice instead of violence and control. They have categorized parenting/grandparenting styles into four different parenting categories:

1. Boot-camp
2. Absentee
3. Super-gung-ho
4. Open-choice

Grandparents can reflect the vastness of God and show how a patriotic spirit ignores the issues of peace by putting too much reliance on military might” (pp. 86-92)

They counter the extravagance of consumerism, teach children to be givers instead of takers, how to live in the world with respect, and how environmental caring can help children be sensitive in taking responsibility for the future.

Grandparenting holds the promise of saving our next generation. Faust uses the pathway of the arts to open to the “unifying forces that close the gaps between conservatives and liberals – even generation gaps,” and encourage the use of storytelling

to kindle a feeling of pride in one's racial and cultural heritage and to broaden a child's perspective concerning other people. (p. 155) Grandparents can model being givers in life, instead of takers, and how to live in this world with respect and environmental caring, instilling a sense of responsibility to the future. Grandparents can reflect a God of peace, not war.

Just as Native Americans perceive Elders as respected story-tellers and givers of wisdom, grandparents can give us more than 'things' by giving us back our legacy and bestowing the values that help tell us whom we really are. (p. 192)

Frederick Levine (1997-2004) offers this suggestion:

Plant a garden with your child, and make it part of your daily routine to check on the progress of the plants together. Start a compost pile so your child can watch mealtime leftovers turn back into soil that you'll use in your garden. Introduce her to the idea that the earth is a gift and that our survival depends upon the survival of the planet.

As grandparents, our most profound teaching tool is our own behavior. Our grandchildren look to us as the elders and take heed from what they learn. Teaching our grandchildren social consciousness will have an effect on the planet for lifetimes after we are gone and can be taught in many small and simple ways. Helping children understand the values that underlie our behaviors allows them to comprehend the meaning and importance behind what we are doing. The act of recycling, for instance, means little to a child in and of itself. But what happens when that same child puts his little cheek against a cool tree on a hot day and learns that trees like this one can be saved by putting all of our paper in containers for someone to make into more paper. This is something a child can feel in his heart that becomes a value that endures a lifetime.

SECTION 2.5 CROSS-CULTURAL PERSPECTIVE

In *Contemporary Grandparenting*, Kornhaber (1996) speaks to the social status of grandparents in this culture, noting their relatively low status, the lack of any rite of passage into grandparenting, and the nonholiday that Grandparent Day is. (p. 18) This is in contrast to the grandparent in preindustrial times and most indigenous cultures where grandparents were accorded a high status. (p. 24) Most telling is the title given to grandparents in most African tribes of *umufaseni*, which means “noble one.” When a woman becomes a grandmother, she has reached the high point of her life and is treated with great respect and honor. Similarly, in this country, African-American women are the matriarchs of the family and are accorded high status as grandmothers. In *American Indian Grandmothers, Traditions and Transitions*, Marjorie Schweitzer (1999) reiterates the high status given to grandmothers, stating that the respect and inspiration given to grandmothers is exemplified through their recognition with gifts and words of praise. “Grandmother” is used as a term of address and implies respect and honor. It is argued that the role of grandmother actually contributes to their being allowed to participate in tribal political life in that the grandmother role is conceptually linked to leadership. This influential role of grandmother does not stop with death, but continues as a role of spiritual grandmother through such acts as wearing jewelry that once belonged to her, passing on the grandmother’s name and invoking her name on public occasions. Westheimer (1998), in *Grandparenthood*, brings in a cross-cultural perspective relating to stepgrandparents, stating that in many cultures, a grandparent is not necessarily a blood relative. An elder woman in China without family may be adopted by a couple to take on

the same relationship and responsibilities as a blood mother and grandmother. African-American women have been “grandmother” to so many – relative and nonrelative alike.

It seems obvious that we have much to learn from other cultures regarding not only the role of elders, but the role of grandparenting. Perhaps it is not up to society to recognize the wisdom and value of grandparents, but for grandparents to begin to embody their own self-respect and dignity as *umufaseni*, the “noble ones.”

SECTION 2.6 GRANDPARENTING AS SPIRITUAL PRACTICE

One important area that Kornhaber (2002) expands on in his book, *The Grandparent Guide: The Definitive Guide to Coping with the Challenges of Modern Grandparenting*, is the spiritual aspect of grandparenting.

My experience has taught me that in the eyes of a child, the emotional and spiritual power of a loved one increases with age. That’s because children can see beyond the wrinkles and relate to the spirit within a person they love. (p. xv)

It is this spiritual connection that gives birth to the possibility of transformation for both, awakening new and hidden places within that can transport this relationship to that blissful place of oneness with another. Kornhaber notes that in these dispirited times, children need to feel the spiritual dimensions of life. This spiritual dimension does not mean religion, but a reverence for all of life. It is a connection to the sacred, to that which is unseen, to the great mystery of life. It is manifested as spirit through love, tolerance, compassion, reverence, joy, peace, gentleness, faith and kindness. Innate within the role of grandparent is the awareness that we are the longest living and the ones most connected to those who have passed on. Soon, our turn will come. We are the connection between past and future, the link to a legacy that lets a child know that place

that is bigger than oneself. In *Grandparent Power!: How to Strengthen the Vital Connection Among Grandparents, Parents, and Children* (1994), he continues:

The spiritual bond, then, is one of the most compelling arguments for the importance of grandparents. This is the territory of love and wonder, of laughter and joy. It is a special place where tender memories are made. It is what beckons grandchildren to explore the mysteries of life with courage and curiosity. And equally important, it is what gives grandparents a purpose and meaning for life. (p. 144)

In the twelfth in a series of articles on grandparenting roles, Kornhaber (2002-2003) addresses the role of spiritual guide, stating:

Children, especially the very young, are able to grasp this emotional and spiritual dimension of existence. They believe in angels and monsters. They believe in an ordered universe.

A 2003 AARP Spiritual Journal Discussion answers the question, “What if my children and grandchildren do not share my religious beliefs?” This article also reiterates the special spiritual bond between grandparents and grandchildren in that both are learning and deepening their own spiritual connection through their spiritual exploration with each other.

Judy Ford (1997), in *Wonderful Ways to Love a Grandchild*, simply states it this way:

When you are grateful, you will come to love yourself and all that you are. When you are grateful for where you’ve been and what you’ve done, you are at peace with yourself and with your family. And that, my friend, is the perfect legacy, the very best gift you can give to the future generation. (p. 137)

Frederick Levine (1997-2004) encourages grandparents and grandchildren to practice silence, and once a day or once a week, take a moment to sit quietly together.

He also encourages a simple prayer and to make that prayer a predictable ritual between

you both. Prayer helps children become aware of a greater force or mystery in the universe wherein they can find solace.

The Iowa Youth and Families Project (2000) asked 585 grandparents in three-generation families “Are religious grandparents more involved grandparents?” The three possible outcomes were:

1. Religion may promote grandparent involvement.
2. Religious grandparents may be more involved with grandchildren for reasons that have little to do with religious per se.
3. Religion may have no effect on grandparent-grandchild relations.

The conclusions were:

1. Religious grandparents are more involved grandparents.
2. Explained in large part by their generally greater involvement in all family.
3. Social ties (still some direct effect).

In a Milwaukee Kinship Care survey conducted by Brintrall-Peterson, Rozie-Battle, and Nelson (2000), of 189 responses eighty-eight percent of respondents stated that being a spiritual and emotional guide to their grandchildren ranked the highest of their preferred roles. (p. 2)

Grandparenting as spiritual practice is a new and exciting field of inquiry. As grandparents who have been called “spiritual seekers” in their youth, we have a lot to offer these children born into the era of computer technology. Children are innately open to the world of the spirit and it is up to us to acknowledge and cultivate their unique essence. As grandparents, we are blessed to be given the opportunity to make a

difference in these little ones' lives, to create a sense of the sacred within the relationship and open with them into the great mystery of the universe.

SECTION 2.7 BABY BOOMERS

Below are four books that speak about baby boomers and their potential impact on our society. How this reflects a change in attitude and social structure of American culture is addressed.

According to Gerber, Wolff, Klores, and Brown (1989) in their book, *Lifetrends: The Future of Baby Boomers and Other Aging Americans*, in 1996, the first baby boomer, age 50, became eligible to join the American Association of Retired Persons. This generation has altered the American family, created new mass markets, transformed the relationship between men and women, and upended American values. But that is just prologue to how they will change the daily fabric of all our lives as they become mature adults in the near future.

The authors tell us that with trillions in spending power, the baby boomers, who will comprise half of the U.S. population by the year 2020, will not simply expand on what their parents have made of this life stage; they will reinvent it. This book, based on solid research, describes this phenomenon and asks the questions every forward-thinking person will be asking themselves: How will boomer grandparents affect the family? What types of service industries will boomers demand? What kinds of products will appeal to them? What innovations will they cause in housing? How will they change the role of older women in society?

As reservoirs of wisdom and experience, these grandparents will be in a unique position to influence the values of their grandchildren - true elders in a society that will place great value on such a role. (p. 39)

Wade Clark Roof (1994), in *A Generation of Seekers*, provides a landmark study which reveals the changing face of the baby boomer generation. The study concludes that the outsized generation born between 1946 and 1964 is now turning to religion and spirituality. This group was spiritually shaken by the 1960s, and because of their large numbers became a powerful voice for social change and altered the religious landscape of America in the 1990s.

The study shows that boomers are:

Tolerant in matters of lifestyle, and committed to women's issues, yet many call for a return to traditional family values. They cherish the freedom of individual expression, yet agree there should be greater respect for authority. (Roof, 1994, pp. 45-47)

Over four years, the researchers conducted telephone interviews with hundreds of baby boomers, met scores of them, conducted group interviews, and talked to them in more casual settings.

Members of this generation are asking questions about the meaning of their lives, about what they want for themselves and for their children Religious and spiritual themes are surfacing in a rich variety of ways.... Choice, so much a part of life for this generation, now expresses itself in dynamic and fluid religious styles. (Roof, 1994, p. 158)

Zalman Schachter-Shalomi and Ronald Miller (1995), in *From Age-ing to Sage-ing: A Profound New Vision of Growing Older*, take a revolutionary approach to lifespan development and give practical tools to growing older with wisdom, maturity, and understanding. The authors show how to turn "age-ing" into "sage-ing," a process that brings more adventure, passion, mystery, and meaning into life. Using contemplative

techniques from the world's spiritual traditions and the latest breakthroughs in brain/mind research, the authors teach how to review your life, come to terms with your mortality, harvest the wisdom of your years, and transmit a legacy to future generations. The book teaches how to embrace a future filled with exciting new opportunities for personal growth so that people can become sages, active and responsible elders whose efforts help heal the family, the community, and the planet.

The model that I'm proposing does more than restore the elder to a position of honor and dignity based on age and long life experience. It envisions the elder as an agent of evolution, attracted as much by the future of humanity's expanded brain-mind potential as by the wisdom of the past. With an increased life span and the psychotechnologies to expand the mind's frontiers, the spiritual elder heralds the next phase of human and global development. (p. 6)

They continue:

Our grandparents, who are once removed from the scene of parental conflict, often provide us with sage refuge. They serve as trusted allies, confidants, mentors, and counselors, whose love and encouragement seem like manna from heaven. (p. 204)

Ken Dychtwald and Joe Flower (1989), in their book, *Age Wave: The Challenges and Opportunities of an Aging America*, explain to people over 65 how the new "senior boom" will change their world as they and their peers become the most politically and financially influential group America has ever seen. Everyone will be touched by this "age wave."

The senior boom, the birth dearth, and the aging of the baby boom are coming together to create a massive demographic shift, one which we refer to as the Age Wave. The numbers themselves will pile on in the early decades of the new century as the Baby Boomers reach their fifties, sixties, and seventies. But the shift in attitudes, style, and meaning – the 'social revolution' that the Age Wave brings – will begin to rumble and quake long before the first boomer turns 65. (p. 21)

The authors continue, addressing the profound impact of this redistribution:

.... [T]he baby boom has been replaced by a baby bust. The combination of increased longevity and low fertility is turning the hourglass of America upside down. The era of the United States as a youth-focused nation is coming to an end, and it will not be seen again in our lifetimes. (pp. 12-13)

Given that the needs and desires of the baby boomers have become the dominant concerns of American business and popular culture throughout the years, there is, in addition to these important books, a number of marketing articles that address the forthcoming 'hourglass' shift. This consumer group has been referred to as Cultural Creatives or LOHAS consumers, which stands for Lifestyles of Health and Sustainability and comprises a \$226.8 billion U.S. market. The LOHAS Journal Online (2004) gives five categories that encompass the values of these consumers:

1. Sustainable economy
2. Healthy living
3. Alternative healthcare
4. Personal development
5. Ecological lifestyles

As seen below, many of these values are in line with the values of the Cultural Creatives. Paul Ray and Sherry Anderson (2000) created a questionnaire which can be found on their website www.culturalcreatives.org as well as in their book, *The Cultural Creatives: How 50 Million People are Changing the World*.

Are you a Cultural Creative?

This questionnaire can give you an idea. Choose the statements that you agree with.

You are likely to be a Cultural Creative if you...

1.love Nature and are deeply concerned about its destruction.
2. ...are strongly aware of the problems of the whole planet (global warming, destruction of rainforests, overpopulation, lack of ecological sustainability, exploitation of people in poorer countries) and want to see more action on them, such as limiting economic growth.
3. ...would pay more taxes or pay more for consumer goods if you could know the money would go to clean up the environment and to stop global warming.
4. ...place a great deal of importance on developing and maintaining your relationships.
5. ...place a lot of value on helping other people and bringing out their unique gifts.
6. ...do volunteering for one or more good causes.
7. ...care intensely about both psychological and spiritual development.
8. ...see spirituality or religion as important in your life, but are concerned about the role of the Religious Right in politics.
9. ...want more equality for women at work and more women leaders in business and politics.
10. ...are concerned about violence and abuse of women and children around the world.
11. ...want our politics and government spending to put more emphasis on children's education and well-being, on rebuilding our neighborhoods and communities, and on creating an ecologically sustainable future.
12. ...are unhappy with both the Left and the Right in politics, and want a to find a new way that is not in the mushy middle.
13. ...tend to be somewhat optimistic about our future, and distrust the cynical and pessimistic view that is given by the media.
14. ...want to be involved in creating a new and better way of life in our country.

15. ...are concerned about what the big corporations are doing in the name of making more profits: downsizing, creating environmental problems, and exploiting poorer countries.
16. ...have your finances and spending under control, and are not concerned about overspending.
17. ...dislike all the emphasis in modern culture on success and "making it," on getting and spending, on wealth and luxury goods.
18. ...like people and places that are exotic and foreign, and like experiencing and learning about other ways of life.

The authors state that if you answer yes to ten or more questions, then chances are, you belong to the cohort of Cultural Creatives.

The LOHAS Journal Online (2004) states that there are 63 million consumers in the LOHAS marketplace. Ray and Anderson state that as of the year 2000, there were 50 million Cultural Creatives in the United States. With 78 million Baby Boomers coming of age, how will these values be incorporated into the role of grandparenting? This is, in part, what I ask in this dissertation. LOHAS and the Cultural Creative cohort are broader than the particular baby boomer segment of the population, which speaks to the fact that many grandparents born prior to 1946 support the values of Cultural Creatives (p. 2) It is interesting to note, however, that given the large numbers of the LOHAS marketplace as well as the large numbers of baby boomers, there is relatively little literature about the new role of grandparenting. This is a very fertile field that I feel will change dramatically in the next few years.

SECTION 2.8 SUMMARY

The intention of this dissertation is to look at trends in the role of grandparenting and to define these trends by certain values, beliefs and behaviors. Thanks to the work of Kornhaber, Westheimer and Kaplan, and the research of Neugarten and Weinstein, we

are able to look at the roles and styles of grandparents today and compare this to the more traditional roles. These values and behaviors will continue to transform over the years as baby boomers step into the role of grandparent. As indicated in the literature of Dychtwald and Flower, and Jerry Gerber, Janet Wolff, Walter Klores, and Gene Brown, we are on the verge of a new era. It is exciting to realize that, as grandparents, there is unlimited possibility in the impact we can make on the generation of our grandchildren as we continue to co-create our new roles. Perhaps one day, there will be as many books on the shelves teaching conscious grandparenting as there are about parenting. And perhaps one day, grandparents and the elderly will be given the same honor and respect as *umufaseni*, the “noble ones” in African culture. As said by Heraclites, “Expect the unexpected or you won’t find it.”

CHAPTER 3 **RESEARCH METHODS**

SECTION 3.0 INTRODUCTION

This dissertation began as an inquiry into what I thought was a changing trend in the role of grandparenting evidenced by the way I experienced myself and my friends taking on the grandparental role. The trend that I saw concerned the level of consciousness and spirituality that was being brought into this unique and profound role and seemed to be particular to those of us who had been impacted by the phenomenon of the 1960s, either personally or peripherally. We all seemed to be meditating with our grandchildren, drumming, hugging trees and taking our role as grandparents very seriously. I was curious as to whether my friends and acquaintances who shared some of my values would grandparent differently from those people who had not had the same exposure, experience or lifestyles. I wondered too if this trend was national or a phenomena particular to the culture of Northern California.

We were all deeply immersed in spiritual practice, alternative healthcare and social consciousness and seemed a far cry from the stereotypical images of grandparents in this culture. I realized too, that because I had been born in 1947, I was on the cusp of the baby boomer explosion and that there would soon be millions of new grandparents on the scene. How many of these boomer grandparents had been touched as I had by “consciousness-raising” groups, encounter groups, TM, Buddhism, and environmental concerns? What effect would we have on our grandchildren and the future of our culture? Many grandparents I knew, born prior to the baby boomer generation, were already practicing a different “consciousness” with their grandchildren as evidenced by their values, beliefs and behaviors.

I came across the book, *The Cultural Creatives: How 50 Million People are Changing the World*, and was already aware of LOHAS (Lifestyles of Health and Sustainability). Both of these groups were defined around a certain set of values that closely mirrored the values, beliefs and behaviors that influenced me and my friends in our grandparenting styles. This gave me a backdrop from which to differentiate more traditional styles of grandparenting from what I believed to be a trend of the future.

Although this project began as a qualitative study utilizing extensive personal interviews, I quickly realized that there would be a number of advantages to using a more quantitative approach as well as open-ended questions. I decided to use Likert-type questions, utilizing a numerical scale of one to four, enabling each response to be expressed directly as a numerical value. Because there was an even number of points, the scale did not have a neutral zone, therefore forcing a choice in response. This would enable me to collect quantitative data and then make statistical comparisons. Another advantage of using the survey was that the responses would be gathered in a standardized way, therefore, lending more objectivity to the data. Surveys are also a way to get more information, more quickly, from a larger group of people. Findings from survey questionnaires can usually be generalized to the larger population that the sample is supposed to represent; however, lack of generalizability is a limitation of this study due to convenience sampling.

Within the seventy-eight Likert scale questions, twenty questions were asterisked inviting the respondent to elaborate in the form of open-ended questions. Four additional open-ended questions were added to the last two pages. Space was provided at the back of the Likert scale questions. For all open-ended questions, writing space was limited to

five lines. The purpose of using the open-ended questions was to add more depth to the information as well to obtain a more complete picture.

SECTION 3.1 RESEARCH DESIGN

A Likert Scale was chosen as the means to collect data. The Likert Scale is a set of attitude items, all of which are considered approximately equal ‘attitude value’ and to each of which subject respond with degrees of agreement or disagreement (intensity). (Kerlinger, 1964, p. 486)

It is a popular scale, used not only to measure the direction of opinions, but also the magnitude or levels of beliefs. The most common scale ranges from “extremely satisfied” to “extremely unsatisfied” with the middle option as “neither satisfied nor unsatisfied.” (SPSS, Inc., 2001)

I utilized the Likert questions to ask the participants my primary research questions. The categories of these questions formed an outline for my final analysis.

Questions were arranged on a four-point Likert scale with one meaning “strongly disagree” and four meaning “strongly agree.”

There were also a total of twenty-four open-ended questions, giving this design a blend of both qualitative and quantitative research. According to John Crane:

Although qualitative research may involve the use of descriptive statistics, more frequently it involves methods that do not usually employ numerical methods; these may include, for example, questionnaires, case studies or content analysis. It is recognized that to have a more complete picture, psychologists may choose to approach their data collection by using more than one method. To achieve this, psychologists can use triangulation to allow for a more credible interpretation of the data that has been collected. (2004)

SECTION 3.2 RESEARCH HYPOTHESES/QUESTIONS

There is a trend in the changing role of grandparenting that can be defined by the values, beliefs and behaviors of those grandparents who do not see themselves as

stereotypical grandparents, and these same values, beliefs and behaviors are aligned with the groups identified as Cultural Creatives and LOHAS.

Questions:

4. What are the actual values, beliefs and behaviors of the group that self-identifies as non-stereotypical and the group that does not, and how do they compare and contrast with each other?
5. How do the values, beliefs and behaviors of the abovementioned groups compare to the traditional/stereotypical role of grandparenting?
6. In what ways are the values, beliefs and behaviors of the self-identified nonstereotypical grandparent aligned with the values, beliefs and behaviors of Cultural Creatives and LOHAS?

SECTION 3.3 SUBJECTS

Twenty-five surveys were sent in bulk to a friend's brother who lives in Cedar Rapids, Iowa. He is a sixty-something Jewish physician who lives in an upper-class Midwestern town. He passed out twenty-five surveys to his friends who were grandparents. They were given a self-addressed, stamped envelope for return. Twenty-four surveys were returned.

Following are the demographics for the twenty-four returned surveys: Of the participants, ten were male and fourteen female. Two people were in their fifties, thirteen in their sixties, seven in their seventies, one in his or her eighties, and one in his or her nineties. With regard to income level, fourteen participants were in the \$35,000 per year or under range, three were in the \$35,000 – \$55,000 range, three were in the \$55,000 – \$75,000 range, and five were in the \$75,000 and over range. Twenty of the

participants were married and four were widowed. All participants stated that their sexual orientation was heterosexual; all were Caucasian. All of the participants remained anonymous.

Another twenty-five surveys were individually mailed to my friends and acquaintances. They were given a self-addressed, stamped envelope for return. These were all people who lived in or around the San Francisco Bay Area. Twenty-three surveys were returned.

Following are the demographics for the twenty-three returned surveys:

Of the participants, five were male and eighteen were female. Two people were in their forties, eleven in their fifties, ten in their sixties, and one was in his or her seventies. With regard to income level, three participants were in the \$35,000 per year or under range, six were in the \$35,000 – \$55,000 range, eight were in the \$55,000 – \$75,000 range, and seven were in the \$75,000 and over range. Twelve of the participants were married, one was widowed, one was separated, one was single, and eight were divorced. With regard to their sexual orientation, eighteen were heterosexual, two were bisexual and three were homosexual. Eighteen were Caucasian, five were Jewish, and two were Hispanic.

SECTION 3.4 INSTRUMENTATION

Since this survey is an original measure, there are no prior reliability and validity figures. It has construct validity since its items measured the various elements of participant attitudes.

The critical factor in determining the validity of these generalizations is the extent to which the sample can be regarded as truly representative of the population in question. This issue is related to the concept of “sampling error.”

It was decided to create a Likert survey in which twenty-five grandparents from a typical Midwestern town and twenty-five grandparents from the San Francisco Bay Area would be interviewed utilizing questions characterizing those values, beliefs and behaviors that were in alignment with those of Cultural Creatives and LOHAS. Initially, geographic location was to be the point of comparison; however, since this study was an inquiry into trends that would potentially define a new role characterized by certain values, beliefs and behaviors, it was determined that the point of comparison needed to be between self-identified nonstereotypical grandparents and self-identified stereotypical grandparents. This inquiry was by no means a “scientific” study, but rather, an exploration of possible trends in the shifting role of grandparents. An important factor in determining the validity of generalizations is the extent to which the sample can be regarded as truly representative of the population in question. This is a limitation of this study given the bias due to convenience.

The point of contrast between the two groups then was the participant’s answer to the question, “I do not fit the stereotypical image of a grandparent.” The participants were thus separated into two groups: those who self-identified as non-stereotypical and those who did not self-identify as non-stereotypical. Respondents were further classified into two subgroups: those who answered strongly agree or agree, and those who answered strongly disagree or disagree. This is question number fifty-eight in the survey.

In order to bring further depth to this process, twenty of the Likert questions were asterisked with an invitation to elaborate on these responses beginning on page seventeen. This request was a compromise for my initial plan, which was to do in-depth interviews with participants. Although I began that process, it became too unwieldy for

this project. Those questions asterisked were chosen by me because of their relationship to spirituality, role, ritual, connection and values as well as being the most pertinent to my research hypotheses/questions. These are also questions that would be a stepping-off point for further research in a future study. The written responses to these questions can be found in Chapter Four, Section 1.

The following is the survey used for this study. The first seventeen questions were demographic in nature. The following seventy-eight questions are in Likert format. Because the inquiry of this dissertation was particularly focused on specific values, beliefs and behaviors that are in alignment with both Cultural Creatives and LOHAS, certain questions were asked that pertained to this area. Following is a breakdown of these eight specific issues and the corresponding questions asked within each category:

1. Spiritual Practice - 29, 30, 31, 32, 33, 34, 36, 37, 38,. 65. 66, 69, 74,
2. Political and Social Values – 42, 49, 72
3. Environmental Awareness – 46, 47, 70, 71, 73
4. Consciousness and Cultural Values – 40, 43, 48, 64
5. Social Consciousness – 45, 59, 63, 76, 78
6. Connection/Role – 1, 12, 41, 50
7. Connection/Spirituality – 35
8. Miscellaneous Role – 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 39, 44, 51, 52, 53, 55, 57, 60, 61, 62, 67, 68

Following the 20 open-ended questions are twelve additional questions, four of which are essay-type. All of these questions pertain to grandparental role and meaning.

Grandparenting Questionnaire

DIRECTIONS: The following questionnaire concerns your feelings about being a grandparent. Please answer each question thoughtfully and honestly. There are no right or wrong answers. Place an "X" in the box that best describes your feelings. **It is critically important for statistical analysis that you answer all of the questions.** Please note that any reference to “grandchild” includes all of your grandchildren. Note also, that the word ‘spiritual’ may be interchanged with the word ‘religious’.

All of the information in this questionnaire is confidential, and your identity will remain anonymous.

When you have completed the questionnaire, please mail it to Celedra in the enclosed postage-paid envelope.

Background Information

1. Age: _____
2. Gender: _____
3. Sexual Orientation: _____
4. Occupation: _____
5. Ethnicity: _____
6. Religious affiliation or spiritual practice (if any):

7. Current Marital Status:
 () Married/Domestic Partnership
 () Divorced
 () Separated
 () Widowed
 () Single
8. Highest Grade Level Completed:

9. Degrees/Professional Affiliations/Licenses:

10. Family's Income Level:

- \$35,000 or <
- \$35 – 55,000
- \$55 – 75,000
- \$75,000 and >

11. Ages, Genders and Marital Status of Your Children/Stepchildren:

12. At what age did you become a parent? _____

13. At what age did you become a grandparent? _____

14. Ages and genders of grandchildren:

15. I am a (check all that apply):

- Biological Grandparent
- Adoptive Grandparent
- Stepgrandparent

16. I am a (check all that apply):

- Maternal Grandparent
- Paternal Grandparent

17. How far do you live from your grandchildren?

- In Same Household
- Within Walking Distance
- Within Same City/Metropolitan Area
- 50-100 Miles Away
- Over 100 Miles Away

Please indicate whether you strongly agree, agree, disagree, or strongly disagree with each of the statements below by placing an "X" in the appropriate (). ***When a question is marked with an asterisk "*" please go to page 17 for further elaboration.***

1. I believe I have something unique that I can give to my grandchild that is different from what my grandchild's parents give to my grandchild.*

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

2. My grandchild gives me a sense of connection to future generations.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

3. I view babysitting as a responsibility.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

4. I view babysitting as an opportunity.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

5. Being a grandparent makes me feel younger.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
6. Being a grandparent makes me feel older.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
7. I prefer to spend quality time alone with my grandchild.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
8. I prefer to spend quality time with my grandchild while the parents are present.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
9. I prefer vacationing with my grandchildren without their parents.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
10. I prefer vacationing with my grandchildren with their parents.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

11. Grandparenthood has had little effect on my life.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
12. Grandparenthood is like falling in love.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
13. My grandchild brings me a deep sense of emotional contentment.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
14. Having a grandchild feels like a burden.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
15. I really don't have much time to devote to being a grandparent.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
16. I feel guilty that I don't have enough time to devote to being a grandparent.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

17. I enjoy reading to my grandchild.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
18. It is important for me to share family history with my grandchild.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
19. My grandchild seeks me out.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
20. My primary contact with my grandchild is on birthdays and special holidays.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
21. Grandparenthood has strengthened my relationship with my child.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
22. I am a more successful grandparent than parent.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

23. I offer childrearing advice to my adult child.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
24. My child supports and encourages my relationship with my grandchild.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
25. Since the birth of my grandchild, I miss alone time with my child.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
26. My children view my grandparental role primarily as a babysitter.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
27. I sometimes feel resentful of the role of babysitter.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
28. My child seeks out my advice about childrearing.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

29. My spiritual practice and the meaning it brings to my life is something I want to bestow onto my grandchild.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
30. Being with my grandchild deepens my spiritual practice.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
31. My children's outlook on spiritual/religious practice is the same as mine.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
32. My children are open to the ways that I bring my spiritual practice into my relationship with my grandchild.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
33. I advise, or expect to advise, my grandchild regarding religion and/or spirituality.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
34. I am in touch with and support my grandchild's essential nature.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

35. My grandchild and I add meaning to each other's lives.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
36. My grandchild and I are mutual teachers.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
37. I meditate with my grandchild.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
38. I pray with my grandchild.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
39. I was ready to become a grandparent.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
40. I would like my grandchild to be open to alternative healthcare.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

41. It is important for me to encourage my grandchild's imagination.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
42. I teach my grandchild to resolve conflict peacefully.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
43. I model to my grandchild that money isn't everything.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
44. I encourage my grandchild to find other sources of entertainment besides the computer and TV.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
45. I teach my grandchild about equality and equal rights.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
46. I teach my grandchild to recycle.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

47. I talk to my grandchild about Mother Earth and her sacredness.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
48. I serve nutritious, organic (i.e., pesticide-free) food to my grandchild.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
49. I teach my grandchild to express anger in a healthy way.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
50. It is important for me to encourage my grandchild's passions.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
51. My relationship with my grandchild is different from my relationship with my own grandparents.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
52. I have/had a very strong bond with at least one of my grandparents.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

53. Grandparenting is a distinct part of a vital, full life and not only for senior and retirement years.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
54. I would like to see the role of grandparenting as a meaningful and respected role in our society.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
55. I am modeling my grandparenting style on the style of at least one of my own grandparents.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
56. It is difficult to think of myself as a grandparent.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
57. The nature and roles of grandparenting have changed over the years.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
58. I do not fit the stereotypical image of a grandparent.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

59. There is greater acceptance today of different configurations of grandparenting (e.g., nonbiological, gay/lesbian).
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
60. I became a grandparent very close to the age I expected to become one.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
61. I was not ready to become a grandparent when I heard the news.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
62. I am a creative, active person.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
63. I teach my grandchild to honor diversity.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
64. What I mean to my grandchildren is more important than what I do for them materially.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

65. Nurturing the spiritual connection with my grandchild is of primary importance.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
66. My grandchild seeks my advice regarding emotional/spiritual matters.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
67. Grandparenthood has made me feel more connected to other relatives/ancestors.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
68. I have/had a strong spiritual connection with at least one of my grandparents.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
69. It is critical for me to provide my grandchild with unconditional love.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
70. Appreciation and respect for nature are important for me to impart on my grandchild.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

71. I do not feel much connection to nature.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
72. Teaching my grandchild to live in harmony is important to me.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
73. I prefer to spend time with my grandchild in nature.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
74. I talk to my grandchild about angels.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
75. Creating rituals with my grandchild has become part of my grandparenting role.*
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
76. I teach my grandchildren about other cultures.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

77. I encourage my grandchildren to name and express their feelings.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
78. *For stepgrandparents:* I feel that being a stepgrandparent is just as valuable for both my grandchild and me as being a biological grandparent.
- Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree
-

Please elaborate on the corresponding statements from above.

1. I believe I have something unique that I can give to my grandchild that is different from what my grandchild's parents give to my grandchild.

12. Grandparenthood is like falling in love.

21. Grandparenthood has strengthened my relationship with my child.

29. My spiritual practice and the meaning it brings to my life is something I want to bestow onto my grandchild.

30. Being with my grandchild deepens my spiritual practice.

34. I am in touch with and support my grandchild's essential nature.

35. My grandchild and I add meaning to each other's lives.

36. My grandchild and I are mutual teachers.

37. I meditate with my grandchild.

38. I pray with my grandchild.

42. I teach my grandchild to resolve conflict peacefully.

43. I model to my grandchild that money isn't everything.

49. I teach my grandchild to express anger in a healthy manner.

50. It is important for me to encourage my grandchild's passions.

54. I would like to see the role of grandparents as a more meaningful and respected role in our society.

57. The nature and roles of grandparenting have changed over the years.

58. I do not fit the stereotypical image of grandparent.

65. Nurturing the spiritual connection with my grandchild is of primary importance.

66. My grandchild seeks my advice regarding emotional/spiritual matters.

75. Creating rituals with my grandchild has become part of my grandparenting role.

Please answer the following additional questions.

1. My initial meeting with my first grandchild was:

- At the birth
- One day old or less
- First month
- Second month
- Which month?

2. My initial meeting with my second grandchild was:

- At the birth
- One day old or less
- First month
- Second month
- Which month?

3. I see myself in the grandparenting role of (*prioritize top three*):
- Teacher – passing on wisdom, knowledge, life experience.
 - Mentor – being your grandchild’s champion.
 - Student – allowing yourself to enter and learn from the world of a child.
 - Nurturer – being a strong support system.
 - Crony – a pal and secret conspirator for some harmless fun.
 - Genie – revel in your grandchildren’s pleasures; be the grantor of their wishes.
 - Hero – sharing the glorious stories of your past.
 - Role Model – living a vital, conscious life.
 - Wizard – bestowing the world of imagination and magic.
 - Spiritual guide – sharing of life’s meaning and the spiritual & emotional dimension of existence.
4. My grandparenting style is predominantly:
- Formal grandparent who has a constant interest in the grandchildren but maintains proper roles.
 - Fun seeking grandparent who is informal and playful with the grandchildren.
 - Surrogate parent who assumes caretaking responsibilities for the grandchildren.
 - Grandparent who is considered to be the reservoir of family wisdom and who dispenses special skills and resources.
 - Grandparent who is a distant figure in the grandchildren’s lives and who emerges for holidays but ordinarily has little contact with the grandchildren.
5. On a scale of 1-10 (with 1 being insignificant and 10 being highly significant), I would place the significance of my relationship to my grandchildren at _____.
6. On a scale of 1-10, (with 1 being insignificant and 10 being highly significant), I would place the significance of my relationship to my child at _____.
7. If you have more than one grandchild, are you closer to one or the other? *Please circle one answer.*
- Yes/No
8. Does gender make a difference about who you are closer to? *Please circle one answer.*
- Yes/No

9. Describe how grandparenting has changed your life.

10. How do you feel your grandchildren perceive you? Are you satisfied with their perception? If no, how would you want them to view you?

11. How do you want your grandchildren to remember you?

12. What is the greatest gift you can give your grandchildren?

SECTION 3.5 DATA COLLECTION PROCEDURES

Fifty surveys were mailed. Twenty-five were mailed in bulk to an acquaintance in Cedar Rapids, Iowa. Another twenty-five were individually mailed to friends and acquaintances of the author. Forty-seven surveys were returned. Likert scale questions were given a numerical value of one to four. This information was initially input into Excel. All written responses were typed out in a Microsoft Word table listed by question.

SECTION 3.6 DATA ANALYSIS PROCEDURES

The data was analyzed using Microsoft Excel and SPSS. The data analysis techniques of this study were primarily summary statistics, such as frequencies, percentages, and averages. I used chi-square tests to investigate whether participant responses varied according to variables, such as geographical location or whether they self-identified as “stereotypical” or “nonstereotypical.”

While the chi-square measures may indicate that there is a relationship between two variables, they do not indicate the strength or direction of the relationship. The value of the statistic can range from -1 to 1 . Negative values indicate a negative relationship; positive values indicate a positive relationship. (SPSS, 2001)

A cross-tabulation displays the number of cases in each category defined by two or more grouping variables. For example, I can display the number of people who self-identify as nonstereotypical or stereotypical with geographical location. Cross-tabulations are useful for summarizing categorical variables, that is, variables with a limited number of distinct variables. The chi-square measure tests the hypothesis that the row and column variables in a cross-tabulation are independent. A low significance value (typically below 0.05) indicates that there may be some relationship between the two variables.

I analyzed the survey rating scale results with the Statistical Package for the Social Sciences (SPSS) using standard statistical tests and analysis procedures. The overall indices and factor scales were calculated and examined using demographic comparisons and other techniques. Statistics such as cross-tabulation with chi-square tests were calculated.

Chi-square examines the extent to which the frequencies observed differ from what is expected if the null hypothesis (H_0) is correct. Pearson's chi-square test (χ^2) is one of a variety of chi-square tests – statistical procedures whose results are evaluated by reference to the chi-square distribution. It tests a null hypothesis that the relative frequencies of occurrence of observed events follow a specified frequency distribution. The events must be mutually exclusive. One of the simplest examples is the hypothesis that an ordinary six-sided die is "fair", i.e., all six outcomes occur equally often. Chi-square is calculated by finding the difference between each observed and theoretical frequency, squaring them, dividing each by the theoretical frequency, and taking the sum of the results: where:

O = an observed frequency

E = an expected (theoretical) frequency, asserted by the null hypothesis
(WorldHistory.com, 2000-2004)

The higher the value, the stronger the correlation. The confidence level for this data analysis was set at significance of <0.10 , although in many cases there was a significance of <0.05 . This confidence level was used due to the fact that this study is an exploration of trends only.

Nineteen questions that represented the above-mentioned categories were chosen for analysis.

CHAPTER 4 **RESULTS AND ANALYSIS**

SECTION 4.0 INTRODUCTION

In this chapter lies the heart of this dissertation. The intention that has carried me through this process is for us as grandparents to be an inspiration to each other in order to learn, to grow, and to remind each other of the difference we can make on the planet through conscious grandparenting. The letter accompanying my survey contained the following paragraph:

As you know, I am writing my dissertation on grandparenting. I am a grandmother myself with three grandchildren and am most interested in learning more about a role that has been barely touched in our culture and yet one that can have such great significance in the lives of so many. My hope is that your participation in this study can make a difference for grandparents and grandchildren in the years to come.

I am deeply grateful to all of the grandparents who took the time to complete the survey, especially the open-ended questions at the end.

This chapter is divided into three sections, the first of which is the rich and revealing documentation of written responses. This richness is embellished by wonderful photographs of grandparents with their grandchildren, again giving credence to the saying “a picture is worth a million words.”

The second section of this chapter tells of my own journey as a grandmother. My husband, Porter, and I have been blessed to be part of a birthing ritual for each of our grandchildren -- each ceremony different in form, similar in meaning. Again, photographs are an important part of this documentation.

Finally, there is a review of statistical findings as well as a review of the questions and hypotheses of this dissertation.

SECTION 4.1 WRITTEN RESPONSES WITH PHOTOGRAPHS

Within the body of the seventy-eight Likert Scale questions used in this survey, twenty of the questions were highlighted with asterisks. The following instructions were provided: “When a question is marked with an asterisk ‘*’ please go to page seventeen for further elaboration.” By combining the descriptive questions at the end, a triangulation effect was utilized, providing more qualitative data.

In this section, I have categorized the answers into five categories: grandparenting as spiritual practice, the role of grandparenting, ritual, connection, and values. Because the participants in the California group were friends or acquaintances of mine, some were asked to further their participation by the use of their names and by consenting to photographs with their grandchild/grandchildren. The photographs were taken by Courteney Coolidge. Courteney is a social documentarian based in the San Francisco Bay Area. Her portraits focus on creating connection and sharing the essence of our humanity with the world. Coolidge's past projects include a two-year documentary celebrating American family diversity (www.10families.com), work for an international relief organization, long-term fine art projects, and a photographic teaching career. Her photographs have been exhibited in museums and art galleries throughout the country and published in numerous magazines and books. Photographs were used periodically throughout the body of this section for personalization along with respective quotes from respondents.

The responses are grouped first by category as listed above, then by subcategory of nonstereotypical and stereotypical. Further designation is noted by use of names for

all California respondents and “•” for all Iowa respondents. Within the stereotypical subcategory, all responses for all questions were from Iowa.

SECTION 4.1.1. GRANDPARENTING AS SPIRITUAL PRACTICE

Within the role of grandparenting lies the fertile field of cultivating one’s spiritual practice. Without the demands of parenting, grandparents can invite children into the space of timelessness wherein both grandparent and grandchild can open to the numinous realm of pure love.

a. Question No. 29 states: My spiritual practice and the meaning it brings to my life is something I want to bestow onto my grandchild.

Vicki - My spiritual practices form the basis of my professional life as well as being the center of my personal life. I am so lucky already that my first grandchild, a girl age three, responded to the materials and objects connected with my spiritual practices right away. It was uncanny – she would crawl to the spot in the room where I do my meditation and wanted only to play with my Buddhist prayer beads from a very early age. Now she always reminds me to invoke the Dakinis (Tibetan Buddhist Goddesses) in a mandala practice with colorful candles and chanting. This weekend she is coming to spend the night on the full moon, so I’m thinking of initiating her into her first real full moon ritual. My two-year-old grandson goes home and talks about “the animals in Nan’s forest” and refers to the experiences he has in nature when he visits me.



Vicki with Sam, Alex, and Bela

After her own deeply shamanic healing crisis in 1975, Vicki developed The Transformational Healing. During this time she ran a school for women healers, successfully putting into remission such life-threatening illnesses as Lupus, MS, ovarian cysts, and even a malignant brain tumor. From the intense opening and transmission of energy that took place during her three-year retreat from the world in the late 1970s she co-created the *Motherpeace Tarot* cards with Karen Vogel and authored two books to accompany them -- *Motherpeace: A Way to the Goddess* (1983) and the *Motherpeace Tarot Playbook* (1987). She ran the Motherpeace Institute, a school for female healers, in Oakland from 1987 through 1991 and has traveled and taught internationally since that time. She wrote a handbook on shamanism for women healers -- *Shakti Woman: Feeling Our Fire, Healing Our World* (1993).

Vicki's current scholarly research traces female healing and ecstatic divination practices from ancient Anatolian Neolithic civilizations through Bronze Age Amazon Queens, Iron Age Amazon warrior priestesses in the Russian steppes, and Dakinis of Tibetan Buddhist visualization practices in the present day. Material on the Amazons ruling in "dual Queenship" can be found in her recent publication, *Making Ritual with Motherpeace Cards* (1998, Random House) and in her newest book, *The Double Goddess: Women Sharing Power*, to be published by Ashtree Press.

Vicki has been a mother her entire adult life, raising two daughters, Robyn and Brooke, who live in Santa Cruz with their families, and their brother Aaron Eagle, age 14, about whom she wrote *Down Is Up For Aaron Eagle: A Mother's Spiritual Journey with Down Syndrome* (1994). Aaron and Vicki have settled south of Santa Cruz near Freedom, where she is able to be a "hands-on" grandmother to her daughters' three children: Bela, Sam, and Alex.

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Tom - My practice of indigenous spirituality supports sustainable living, confidence, creativity, love and respect for life.

Irv - Absolutely. In the books I read to Emily, the stories I tell her, and the way I am as a student of Buddhism, Elkhart F. Tolle, and Gangaji. I hope to bestow a strong spiritual orientation.

Arisa - I know that one cannot impose spirituality on another. There are no set practices I want to bestow. What is important to me is their awareness of the big picture and their feeling of connection with source. I can best teach by example the value of spirituality.

Joanna - I imagine that my way of being in the world will provide an opportunity for my grandchildren to observe my spiritual practice through unconditional love, support, compassion, respect, gratitude and acceptance.

Deborah - My spiritual practice is such a vital part of who I am. It sustains me. So, definitely, this is something I want to share with my grandson. My partner and I are in a wonderful position to do this.

Aida - I definitely want to influence my grandchildren with my spiritual beliefs. I am happy to be able to inculcate my values about life and teach them on a regular basis whether it's about why not to kill spiders or kindness and understanding for the little boy next door who annoys them.

Yeshe - I want her to know about meditation and yoga. Both of these things my daughter (her mom) shares with her regularly. I also want her to know her Jewish roots --that she comes from a long line of incredible women who kept our people alive.

Sylvia - My grandchildren know me well, live closely and therefore are routine part of my life and, therefore, part of my religious and spiritual practices. It seems a normal part of life to them.

Laura - Yes, although I do not wish to impose my practice, I do want to expose it to them – in order for them to have more choice. My practice grounds me and gives me meaning, and that is something I want to share with them. I plan to teach them meditation.

Dana - Through example, I think Dante is picking up our spirituality, which includes appreciation and protection of nature, drumming, and loving.

- If my grandchildren ask a question as to how I feel on a matter, I will give them an answer. Otherwise, their religious upbringing is left to their parents.
- A strong Christian faith with church attendance, Sunday school, Bible School. Anything to create a strong spiritual body with good morals.
- I want my grandchildren to grow up with an awareness of God and how he can help in life.

- I have no spiritual practices to give.
- I try to set a good example.
- This is something I have not been able to do. Their parents would resent it.

Below are some responses from those grandparents who are self-identified as stereotypical:

- My grandchild's parents are of a different religion. I leave this up to them.
- Do not think this is true. My children promote the religion to their children.
- I would really like to but I'm not sure it's a priority with their family.
- I believe the parents are the central figures.
- Yes, bible school, etc.
- My spirituality is my personality: the way I feel about life, the way I handle things. Honesty is black or white.
- I leave that to their parents.
 - I want them to realize that there is someplace to go and someone who will always be there for them – meaning God, church.

b. Question No. 30 states: Being with my grandchild deepens my spiritual practice.

Barbra - Being with my grandson opens my heart and allows me to practice being compassionate and express unconditional love.



Barbra with Jack

Barbra McKenna is the mother of two children and currently the grandmother of two with two more on the way who she is excited to “adore and smother with kisses and hugs.” She is employed as an office manager at Spirit Rock Meditation Center in Woodacre, California.

Spirit Rock Meditation Center is blessed by the teachings of Jack Kornfield as well as numerous men and women who, after years of meditation practice, have been asked to go through a teacher-training program. Each teacher brings a different quality and richness to his or her Dharma talks, given either at a day-long or a longer residential retreat. One of the sweetest teachings is the practice of Metta or Loving-kindness. Cultivated as a meditation, Metta practice helps create a life of compassion, joy, and equanimity. The practice of Metta opens our hearts to the connectedness of all of life.

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Tom - By taking me deeper into looking at what I have to offer him that will service his life when I am “gone.”

Irv - As the expression states, “She is my teacher in many ways.” Her big heart, innocence, and Mongolic wisdom deepens my own spiritual awakening.

Arisa - Since I am on the Path of Love, my grandchildren are some of my best teachers. They certainly make me want to live by high standards. Both of their parents have very solid ethics, so we all agree.

Joanna - When I am with my grandchildren I am in present moment as they are living in this place. Their inner knowing and unconditional love are wonderful teachers and reminders of why I am here on earth. Oneness, giving, and receiving love.

Deborah - Yes. Just being with him brings a sense of basic joy and contentment. In the time we’re together life becomes focused on him and other trivial concerns fade away. I feel a returning to my essence and an enjoyment of and gratitude for simplicity. So, this focus and simplicity really do help deepen my spiritual practice.

Porter - Being with my grandchildren brings spontaneous joy and love to my heart. This is an enfoldment of spiritual practice.

Vicki - I think being with my grandchildren is deepening my spiritual practice mainly because of the consciousness it creates in me of all the things I’m talking about here – the healing that seems to go on at such a deep, unspoken, almost biological level between me and my daughters, and the sacredness of the exchange of energy and love that passes between me and my grandchildren.

Kathleen - Do it a lot through nature and my horses – with them. I have also taught them prayers, meditation, honoring diversity of religions – rituals of asking for help and protection, along with gratitude.

Sylvia - The presence of my grandchildren (one or more) at ritual observances, or sharing my prayer times, makes me very happy. I believe people develop a sense of the sacred through osmosis.

PL - Oh yes ... her spirit shines through always. I feel the transcendent, the preciousness and frailty of life. I come into the moment and into my body and find myself celebrating with Zoe.

Laura - It makes me stop and remember to slow down. To practice and model what I teach. They teach me by the purity and flow of their emotions; they remind me of innate human condition of grasping and aversion, which gives me compassion. They are pure essence as babies – like looking into the eyes of the divine.

- Only that I have added them to my prayers.
- Makes no impact yet, they are too young.
- I pray for all my grandchildren.
- Can't say this is true – nothing is really different.
- It is not so.
- It helps me to feel that I have had a part in a new creation for good.
- Not applicable.

Below are some responses from those grandparents who are self-identified as stereotypical:

- I don't think of it as spiritual!
- There isn't enough time when they are here.
- Not so. I have to work out my spiritual practice on my own.
- It certainly does – realizing what they are – watching them grow, love, develop, and change.
- I realize that children do as “they see” – therefore I try to set a good example.
- Not that I notice.
- Having and being with them reinforces our belief in its need for and practice of attending worship regularly.

c. Question No. 34 states: I am in touch with and support my grandchild's essential nature.

Barbra - When Jack and I are together, we play in the garden, water plants, go for walks. I play with him and do whatever he wants to do!



Barbra with Jack

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Irv - She may get criticism from others, tribal mentality, admonition from TV, schools and even parents but she gets support of her essential nature from me.

Arisa - This is one area in which grandparents can really contribute. Parents are so busy with daily survival and logistics; they may not see the soul so clearly. I can focus on the deep essence and nurture it. The wisdom of age helps; plus I've been a spiritual counselor for many years.

Deborah - Yes. I feel very in touch with and connected to Dante's essence. This is a major aspect of what's so wonderful about being with a child. They are so pure and truly in their essence. Because they're so close to the source of life, being with them helps us stay in touch with that source and our own essence. Honoring my grandson's essential nature is one of the duties and pleasures of grandparenthood.

Porter – I believe that the more I can experience my own essence, the more I am in touch with and support my grandchildren's essential nature.

Vicki - I support the uniqueness and self-actualization of each of my three grandchildren who already show distinct differences in their styles of expression, their interests, talents, intelligence, and ways of being. I prefer

being with them one-on-one exactly for this reason – to support their essential development without competition or playing into their family dynamics.

Laura - My intention is to not impose myself on my grandchildren but to create a space where they feel free to fully express themselves.

- I recognize that each has her own personality and I love and respect her as such.
- Not always easy – depends on grandchild’s personality. Try hard to be in touch and do support essential nature.
- I try to endorse and support all they want to do.
- This is my children’s duty and responsibility.
 - I don’t know what you mean on this.
 - I try to endorse and support all they want to do.

d. Question No. 36 states: My grandchild and I are mutual teachers.

Irv - By teaching me that playing is so much fun at any age, by taking time to directly experience that with her and by teaching her that communicating compassionately is the way to meet both her needs and the needs of others.



Irv with Emily

Dr. Katz is a licensed clinical psychologist who has been on the forefront of education and hypnotherapy for over forty-five years. He combines Gestalt Therapy, NLP, Psychodrama, EMDR, and Transpersonal processes in his therapeutic work and in his workshops. Dr. Katz, the former chairman of the Department of Psychology at the University of Nevada and Director of the Graduate Program for Antioch University in the State of Hawaii, has worked with important figures in the field of psychology including Milton Erikson, Fritz Perls, and Carl Rogers. He is currently the Chancellor of International University of Professional Studies, which offers doctorate degrees in Transpersonal Psychology, Organizational Development and Transformation, Professional Coaching and Human Development, Counseling, Consciousness Studies and other related fields.

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Barbra – Jack teaches me to keep my heart open and accept and not take personally anything he does that may not be what I hope for.

Tom – Wisdom of life experience from me; seeing all with beginner's mind from him.

Arisa - They love to ply me with questions, and I have to answer as truly as possible, so they are very much like teachers. My answers teach them about the nature and meaning of life and the self. And, of course, all children are our teachers of joy, purity, and being in the moment.

Deborah - Definitely, and he will teach me more as he gets older. He teaches me about letting go of the trivial and about being in touch with my essence/soul. He constantly reminds me to live in the light as well as about the preciousness and magic of life. I love teaching him new things and watching his excitement as he makes new discoveries.

Aida - I consider myself a born teacher. I take every opportunity to teach them something whether it's a new word or concept about racism. They in turn help me to see the world through their eyes. They help teach me about dance. Dance is the freedom they demonstrate in their bodies.

Alicia - I respect her spirit and know she can teach me more about love just by her very existence.

PL - Zoe teaches me to see through a child's eyes and ears and voice. She teaches me patience and presence and to be fully alive. We teach each other about the wonder and responsibility of life.

Yeshe - I teach her that she can be on her tummy and learn to move from there and teach her new songs. She teaches me joy and reminds me to be with her just with my presence and no pressure to be a certain way.

Vicki - My grandchildren and I are mutual teachers to each other. I am the more active teacher, showing them things, telling them how to do things, providing materials, paying for classes, etc. But they teach me as I watch them and get to experience the magic of their organic development, the miracle of their speedy growth and expansion and mastery of the environment. A delightful education!

Laura - I am amazed at their innate wisdom and depth. They teach me honesty and remind me of the layers of persona that a person gathers because there is no persona with them.

Dana - He reminds me and assists me to be present in the moment. I create safety so he can explore and grow.

- They teach me patience and understanding. I try to teach them by the way I do things and by answering their questions, etc.
- They can help me with computers, etc. I can teach them new skills – knitting, sewing, cooking, etc.

Below are some responses from those grandparents who are self-identified as stereotypical:

- Learning the old and catching up on the new.
- Yes, some of them teach me how to use the computer.
- Have never reached this stage in relationship.

- That's true – We both learn from each other. I cannot expect them to do something the same way I would – as long as the right result is achieved is all I would expect.
- Not that I notice.
- Outside of computers there isn't too much that we "learn" from grandchildren – although the computer help is appreciated! I also do not attempt to be my grandchildren's teacher, rather a role model, and will provide "instruction" to them when they request it.
- They inspire me to learn more to keep up with them. I encourage them to try their best.

d. Question No. 37 states: I meditate with my grandchild.

Below are some responses from those grandparents who are self-identified as nonstereotypical. All responses from Cedar Rapids denied meditating or left the question blank.

Tom - Too young to meditate – 20 months old -- but we pray and do ceremony together.

Irv - By being in a space of silence with each other.

PL - Looking at a flower, building a tower, listening to a song, singing to the moon, watching the ocean fill our holes and wash away over castles at the beach. Paying attention to the moments.

Sylvia - Not formally. But, we spend quiet prayer time together when they visit, because they get up early and find us meditating, or before they go to sleep at night. We say formal ritual prayers, we say loving kindness prayers, and we bless our meals, before and after.

Alicia - Short moments for a two-year-old – we practice listening for quiet sounds and breathing to instill peace.

Aida - Not on a regular basis, but I do guided imagery with them when they tell me some of their problems.

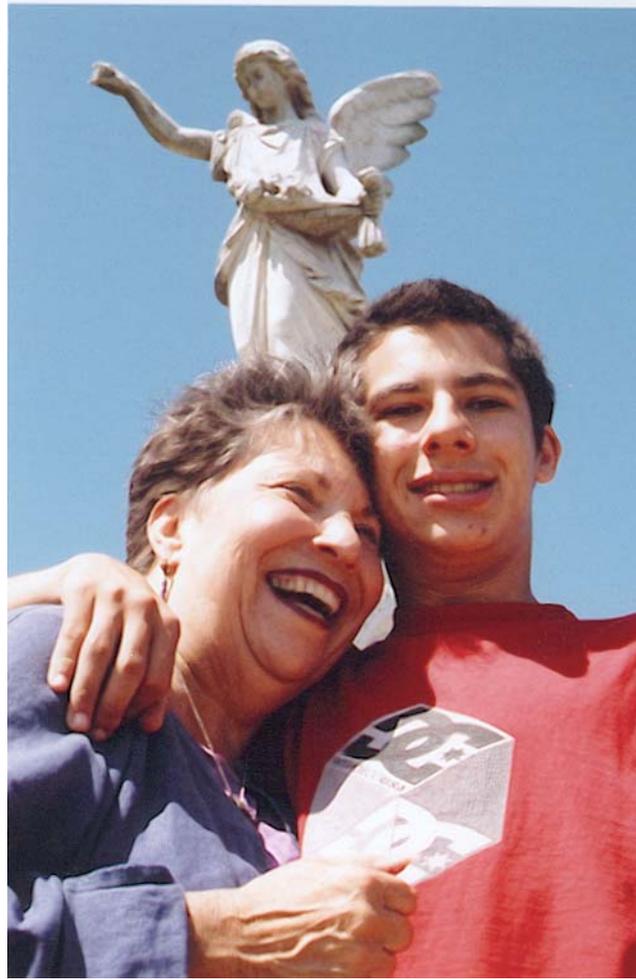
Laura - We sit, close our eyes, and ring the meditation bell.

Below are some responses from those grandparents who are self-identified as stereotypical:

- My grandson likes to rub arms or feet. (He is very tactile. No silky blanket or stuffed animal, just smooth cool skin.) That's probably it for meditation.
- Parents take care of this.
- Could be. I have to be very careful as the parents are really in control.
- Always go to church when children with me – Sunday worship is important to me – Try to show this to them as well as evening prayers.
- I'm not sure what "mediate with" could be – we do like to be alone and quiet together.

e. **Question No. 38 states: I pray with my grandchild.**

Kathleen – We pray to angels, the presence of God, Creation, Nature, animals – honoring all – very important to them and me.



Kathleen with Josh

Kathleen Sims, D.D., CHT, was born in Berkeley, has lived in the San Francisco Bay Area her entire life, and married her high school sweetheart. Kathleen got involved in transformational seminars when her two daughters were 13 and 15 and began an exciting and life-changing path to success that affected not only her professional life, but her family life as well. She and her husband, Jim, became more empowering parents, coaching their daughters to be more responsible and self-sufficient. Within

two years, Kathleen was living the life of her dreams, using her gifts and talents, training other seminar leaders.

After nine years, Kathleen left to start her own business, Certain Solutions -- a Visionary Management Consulting Firm and The Center of Conscious Relationship, teaching seminars, seeing private counseling clients and doing business consulting – all dedicated to healing and creating loving, empowering relationships.

When circumstances called for Kathleen to raise her two young grandsons, a major conflict arose for her. While she loved her career/business, it conflicted with her deep values of being there for her children. Kathleen had to learn how to be true to her passion and purpose in life, while at the same time keeping her values about raising the children. Although a challenge, she learned how to balance both with the tremendous help and support of her loving husband, Jim. He was a natural home/nurturing person, contributing immensely to the raising of their grandsons for the three years before he died, teaching the boys many of the values that make them who they are today.

Kathleen has been a regular guest on radio, TV and a university guest speaker and lecturer. She has co-created, implemented and facilitated The Academy of Principled-Centered Living - *School Without Walls*, The Curriculum for the Third Millennium, and A.G.A.P.E. - *A Global Awakening Project for Enlightenment*.

Through her unrelenting advocacy for Josh, who is learning disabled, he has been able to maintain a 3.0 grade point average since the seventh grade. He and his brother, Jesse (his best friend), have a band with three other boys and already have a demo. Josh's mother (who was mostly gone for twelve years) is now back, living with Kathleen, and has been off drugs for three years. These three years have been very healing for both Josh and his mother. When asked recently what his relationship was like with his grandmother, he answered, "It's a relationship based on trust, honesty, communication, fairness and unconditional love."

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Aida - Mostly at rituals. New Year's Celebration, New House ritual, etc. We do not pray on a regular basis.

Porter - When my wife and I are alone with the grandchildren we give a prayer before dining.

PL - Nothing formal. It's more like praying with all life and opening to the mystery/magic of it all in many ways.

Yeshe - I usually pray with singing. In that sense we pray together.

Dana - I read him a prayer book and say prayers for the trees.

Sylvia - I do. With each differently, according to their ages. With formal ritual prayers and spontaneous prayer. It is part of my life, routinely, so part of their lives with me when we are together.

- No – I pray for them, not with them.
- Does not apply.
- I usually lead the prayer before family dinners during the holidays. I have not prayed alone with grandchildren.
- Not applicable.

Below are some responses from those grandparents who are self-identified as stereotypical:

- Parents do this.
 - Prayers are important – God will always be part of our lives – showing why we do this hopefully will help them with the future.
 - We are separated by five hrs: 220-mile drive – I’ve never attended services (at church) with Carter, but we talk about praying – what “pray” means to us.
 - At night when we all go to bed together we say a prayer and do a verbal story.
 - Only during grace.
- f. **Question No. 65 states: Nurturing the spiritual connection with my grandchild is of primary importance.**

Arisa - Since their parents are astrophysicists – I can hardly even spell it – wonderful people, but not thinking about spirit, it falls on me to keep the divinity active in the kids. This is my mission with all kids and has been for a long time. With my own grandkids, the connection is more precious than I can say.



Arisa with Sarah and Benjamin

Arisa Victor is a Priestess of the Goddess. She is also a lifelong lover of the Cabala, as embodied in the Western Hermetic Mystery Tradition. From these two sources of inspiration flow all her work activities, such as ritual ceremony with children and/or adults, tarot and astrology divination and classes, artwork full of symbolism, and writings about Ageless Wisdom.

She compiled and edited *The Thursday Night Tarot*, by Jason C. Lotterhand, her beloved spiritual mentor. She is the author of *Teach Yourself to Read the Book of Tarot* and *High School Astrology: A Textbook of Ageless Wisdom*.

Ms. Victor is an Aries with Moon in Pisces and Libra rising, born in 1939. She was ordained in the Sunrise Church of the Golden Age as well as the Temple of Isis. She studied with the Builders of the Adytum Mystery School of Sacred Tarot and Holy Qabalah. Love of Nature is her major passion. Hiking, gardening, and caring for animals gives her great delight.

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Deborah - This is a very important part of our relationship. Right now, because Dante is so young, this is primarily done through spending time with him in nature. He already loves trees, flowers, and water (e.g., rivers and oceans). We also like to drum together and make music! As he gets older, I will discuss spirituality with him.

Kathleen - Yes, spiritual, not religious – My oldest when he was small we used to go walking in the park after dark and he could see and hear the Devas in the trees. And with their age differences I taught them to be teachers of the younger ones, rather than get mad when they behave their

young age. I talk about it distinguishing essence from personality – development & age appropriations. When the oldest was five years old, he would go to see Guri Mi at the Ashram and meditate and do darshan. My Catholic-influenced grandson at seven thought the “Dead Guy on the Cross” was God; I elevated his thinking through a conversation about God being everywhere and nowhere in particular, and the source of All – We were riding in the car and he asked if God was invisible with us riding in our car!

Tom - Totally true. His spirit is so pure and his love so full that keeping this connection healthy and strong is vital to me.

Joanna - I will definitely nurture the spiritual connection with my grandchildren, truth, love, forgiveness, compassion equanimity, acceptance, service, respect, honor, joy are at heart, core of all traditions.

Aida - For me the spiritual connection is remembering to always (as much as possible) see their true essence and to nurture that. It’s of primary importance because truly that and divine love is all that are really important.

Porter - The spiritual enfoldment of my grandchildren is most important. I am dedicated to the nurturing of that experience for each of them.

Yeshe - Nurturing my connection with my grandchild is of primary importance. My spirituality is part of who I am, not separate. So I don’t really think of “spiritual connection” as distinct from my connection.

Barbara - I think that nurturing this connection will instill a strong sense of self-esteem, which is very important as well.

Sylvia - This is an odd question to answer. I would say, “Nurturing my connection with my grandchildren is a primary importance” and that that would be the most spiritual thing I could do.

Dana - I do everything I can to nurture our spiritual connection – sitting at our altar, drumming, singing, gardening, praying, being silent.

- I do not get into spiritual discussions with my grandchildren. I leave that to their parents.
- I feel the relationship should not be based on religion only.
- I try to set a good example.

- Whenever I have an opportunity I do try to pass on my belief in God and its importance in your life.
- Definitely not.

Below are some responses from those grandparents who are self-identified as stereotypical:

- Yes, but children do a good job.
- No.
- It means a lot to me to see my grandchildren go to church every week.
- THIS IS definitely the parent's job. Grandparents can reinforce what the parents do.
- Yes – I want them to have “something” that will help stabilize their lives – Know that “good” is the way to go – church – is a way.
- That's the parent's job.
- Believe this to be parent's role.
- I feel this “primary importance” belongs to its parent, not the grandparent. My role is to be supportive of being an honorable and trustworthy person growing up in today's world.
- Not necessarily.
- Would like it to go well but hard to control as parents are involved.

g. Question No. 66 states: My grandchild seeks my advice regarding emotional/spiritual matters.

Below are some responses from those grandparents who are self-identified as nonstereotypical:

Aida - I am amazed when my granddaughter asks me how the Easter Bunny knows who she is... when my grandson hands me a picture of Christ in a nativity scene saying he thought I'd like it. They both ask me many questions about life and the world, and I love it.

Kathleen - Particularly the two oldest. I'm around the most. They find me safe to talk to about anything and fair when negotiations or consequences are necessary.

Edie - When my grandchild gets frustrated, I talk to him about relaxing and allowing. The other day we were working on his learning addition tables for his math. He was in tears because he kept forgetting. I explained that everyone I know had learned his or her addition tables and he would too. It takes repetition, work and patience. That he is smart and in time he will remember them all. Things come up and we talk.

Alicia - As much as a Zyr is inclined to – always wants to hold hands and pray – seeks me for emotional support if mom is not available... and sometimes when she is available.

PL - At two years I wouldn't call it advice. We do talk about our feelings and express them. Hopefully, she will ask me when the time comes.

Sylvia - The older ones do. I don't recognize these conversations as labeled "emotional" or "spiritual" advice, but they talk with me, we hang out, we talk about things, I share my views and they seem interested. So I think, yes.

Dana - He is only two; however, when Deb and I are around he will run into one of our arms for comfort when he is scared or hurts himself. He trusts we will respect his fears.

- No.
- No, they don't. It always is grandmother who they approach.
 - No.
 - We don't discuss it.
 - Not applicable.

Below are some responses from those grandparents who are self-identified as stereotypical. All responses were from Cedar Rapids.

- They know I will always be truthful, have expressed that is reason they come to me.
- No discussion on this subject.
- Only when asked – Have not seen this to occur hardly at all – Parent responsibility.
- No, they use their parents for these matters.

- They seek me out when they feel “different” from others – when their feelings have been hurt.
- Phone rings 5:30 pm several years ago. I answer to Carter’s whispering voice “I dialed the numbers” I’m thrilled, thinking he’s called me on his own. After exchanging a few comments, mommy gets on the phone and explains that at daycare that day, one of the kids dialed 9-1-1... operator called back to “respond”... daycare gal talks to the kids – no one confesses.

SECTION 4.1.2. THE ROLE OF GRANDPARENTING.

Grandchildren graze, like the deer, on the long gray hair of their grandparents that is their wisdom. Tautahcho, Native American, Chumash Nation

Part of being a nonstereotypical grandparent could be the belief that one has something unique to offer to their grandchild that is different than what the grandchild’s parent’s offer. In order to make a difference in the world we have to know that we *can* make a difference. Along the same lines, if indeed the role of grandparenting is changing, it will be due to something new and unique that is being offered by grandparents.

- a. Question No. 1 states: I believe I have something unique that I can give to my grandchild that is different from what my grandchild’s parents give to my grandchild.**

Vicki - Although both of my daughters are absolutely in love with their children, they are (like so many fulltime parents) overwhelmed with the daily details of their care and support. On many different levels they have to “show up” for the kids everyday in every way, while at the same time having to do professional work for money, keep house, feed and clothe the children, and so on. I, on the other hand, get to come in when I choose and engage with each child individually for periods of high quality time. These periods are a much-needed respite for the parents and a novel break for the kids. It’s babysitting, yet I’m not a “babysitter”, but rather a beloved member of the extended family and one who gets to develop a “special” relationship with each child. I am naturally more focused and tend to be engaged with them one-on-one for a few hours or overnight, knowing that when the scheduled time ends, my time will once more be my own. I can show up 150% -- even more ardently than I do most of the time with my own child who is still at home. Besides this, I have the

wisdom of age and the patience I have spent lifetime learning. My spiritual life is much richer and more developed than either of my daughters' and I am able to bring this to the children directly through hands-on healing and other methods of calming and curing.



Vicki with Alex and Sam

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Irv - I can give them unconditional love; my complete presence when I interact with them; a love of nature and acceptance as well as appreciation of people of different cultures, ethnic origins and diverse viewpoints.

Arisa - My daughter and her husband are scientists. I am a mystic. The spiritual path is the most important aspect of my life. Like all children, my grandkids are drawn to the timeless mysteries. I am the family authority on spirituality.

Aida - What I give to my grandchildren is my heart which is unique only to me... in addition to this I would include my outlook about spirituality, i.e., talking about angels and God, doing rituals with them and witnessing them in a way that maybe only an "elder" can. By this I mean seeing their true essence and accepting their "limitations" with a history of greater understanding.

Edie - I have the gift of time and experience. I know the value of just being with my grandchild. I know how precious it is to take in the love my grandchild offers. I know to open my heart and give and receive love.

I no longer put doing things at the top of my priority list. I have really good listening skills that I have developed over time. I want to be open to hear what is in my grandchild's heart.

Sylvia - 1 – I think I provide a role model of a working, creative, respected older woman that is valuable for my grandsons as well as my granddaughters. 2 – Since I am not in the limit – setting role that parents necessarily play, their relationship with me is one of completely positive regard.

Barbra -The ability to not take anything that my grandchild does personally. To be more open and compassionate to his needs rather than my own.

Deborah - I can offer him my unique view of the universe and spirituality. Also, I am very interested in nature and enjoy teaching him about nature and also have a lot of life experience I can share with him, as well as open-mindedness about things. I can teach him to nurture his soul.

Porter - I feel I can impart unconditional love to my grandchildren.

Rachelle - I have more years of life's experiences. I can see the mistakes I made with my child and offer my grandchildren the wisdom learned from errors. I also am more accepting of what my grandchildren are, my forgiving and what my grandchildren do.

- A personal view of the differences in education, society, etc. over the past 60 years.
- Not really.
- Not really.
- Sharing my childhood i.e. growing up on a farm, attending country school with 8 grades in one room and what we did as children without televisions.
- I do not feel I have anything unique I can or should give to my grandchildren.
- My daughter and son-in-law would likely offer the same advice I would.
- I can't think of anything.
- That I love my child as I love my grandchild.

Below are some responses from those grandparents who are self-identified as stereotypical:

- No because we both give the same love and attention.
- Believe children doing great job with their children.
- Time! Parents are so busy. Even though I work full time, manage my own house and yard by myself, I think I give them more time than mom and dad. My daughter is constantly on the phone!
- I think I can teach them that time is a precious thing and we should more time together.
- Probably true but I do not spend enough time with grandchildren to present something unique.
- I try to not interfere with my children's relationship with their children.
- I have the time to be more patient – to listen to them and answer their questions – I grew up in a different era and I share this with them.
- Life experiences give us an opportunity to relate to grandchildren.
- No way.
- Three of my grandchildren are in a divorced family unit. I can show them family stability (we've been married 47 yrs.). Also they can experience a wider variety of travel and recreational activities. Two of the grandchildren live in a financially more affluent family unit that my children did, yet we demonstrate that there are other important qualities to happiness than money and possessions.
- I strongly believe that what I can share with Carter about his dad's and uncles' childhoods is fun: "let me tell you a story when..." and valuable to / for him to compare/relate.

b. Question No. 54 states: I would like to see the role of grandparents as a more meaningful and respected role in our society.

Dana - On a personal level, my grandparents especially my maternal grandmother, have had a very meaningful and respected role in my life. In our society I would like to see more for elders.



Dante, Dana, Deborah, Mary and Ladd

Dana Rose Arevalo is a gifted bodyworker, teacher, and healer. Her grandmother, Mary Norman, who, at age 91, continues to practice massage therapy and reflexology, introduced her to massage as a child and infused in her the special sense of trust and openness that has influenced her unique teaching and bodywork styles. In her massage practice, Dana integrates such modalities as neuromuscular reprogramming, craniosacral unwinding, sound, movement, and water therapy to promote health and balance. She has been in private practice in Marin County, California, since 1987, and has taught at the Institute of Conscious Bodywork (Alive & Well!) in San Anselmo, since 1995.

Dana was born in 1960 and raised in the Outer Mission District of San Francisco. In 1982, she moved with her two small children (Nicole and Felix) to Mill Valley and opened Old Uncle Gaylord's ice cream parlor. In 1985, Dana moved to San Geronimo (in West Marin) and a year

later sold the business. Dana began studying massage in 1987 with Jocelyn Olivier at Alive & Well!, where she became one of the school's first graduates.

It was during this time that Dana embarked on a major transformative journey. She has studied extensively with such noted healers as Suki Jay (dynamic movement), Sahn Ashena (Sound Movement Integration), Judith Aston (Aston Patterning), Emily Conrad and Linda Christman (Continuum Movement), Barbara Hastings (enneagram), Terry Garthwaite (singing and chanting), and Barbara Borden (drumming and vibrational healing). Dana has also done intensive personal healing and growth work.

In 1998, Dana met Deborah Levine, who, in a beautiful ceremony on November 11, 2000, became her wife. Dana and Deb were married again on February 23, 2004, at San Francisco City Hall, after Mayor Gavin Newsom bravely cleared the way for equal marriage rights for all people.

Dana and Deb live in San Geronimo, with their sweet dog and cats and lovely organic gardens. Both of Dana's children live in nearby San Rafael. On September 1, 2001, Dana became a grandmother when Nicole gave birth to a beautiful baby boy. From the moment she witnessed the blessing of Dante's birth in the delivery room, Dana has been overjoyed to be his "tutu" (Hawaiian for grandmother). She feels fortunate to be able to

see Dante regularly, and with Tutu Deb, they love to drum, dance and sing, read stories, and be in nature.

Presently, Dana and Deborah are working together to create a healing workshop/retreat.

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Arisa - Since I am a professional grandparent (Granny Rainbow), I believe it is extremely important for elders to be respected. We have to live up to the image of healthy wisdom and creativity that inspires younger people of any age. In indigenous cultures, raising of children is often given to elders, in recognition of their age and experience.



Granny Rainbow

As Granny Rainbow, Arisa supports the spiritual life of children of all ages, from telling tiny tots about the magic of Winter Solstice, to reading cards for teenage girls on parole. Granny envisions a TV show that entertains and enlightens viewers by exploring topics of spiritual interest to kids.

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Irv - By educating the public as to the importance of the role of grandparents and they can best be applied.

Kathleen - Yes! Looking intentionally for their passing of their unique legacy, unique contribution – Examples: In second grade a pair of grandparents did a project with the class of them painting and firing merry-go-round characters. My grandson loved it. Another did tutoring for students. My father, 87 (great-grandparent), is a former rodeo star. He teaches my 5-year-old grandson to lasso things and shows him rodeo pictures with his own stories.

Deborah - Yes, this is important. In the past, grandparents were considered to be old and useless. Today's grandparent is younger or at least young at heart and extremely valuable. Grandparents, or elders, provide an important link between the past and the present and future. Through their vast experience, they can assist the younger generation in coping with the pressures and stresses of the modern world.

Aida - I would like to see the role of grandparents as a more meaningful and respected role in our society. I definitely would like to see this emerging, and I think it is. However, it takes initiative on the part of the grandparents to be willing to make those changes within themselves.

Joanna - It is important to remember wisdom of experience and learning, respect, honor, wisdom of elders and not discount, discard them as the elders have much to share and teach.

Porter - I would like to see the role of grandparents to be honored for the spiritual significance and importance it deserves.

PL - Sounds good to me. You are doing it, we are doing it. A wonderful way to bridge the generations and bring a sense of continuity and expanded family and community to our world.

Yeshe - Yes I would. I would like older people in general to have a more meaningful and respected role, not just grandparents.

Sylvia - I'd like to see grandparents mobilize the peace movement in this country on behalf of their grandchildren, and I am talking to my friends about starting such a movement.

Vicki - I am aware of grandparents in other cultures, especially tribal cultures, where they are respected as wisdom-holders, where they

participate actively in the life of the children everyday, and where especially the grandmothers are revered as matriarchs (instead of useless old women).

- I would like to see more interaction between young people and “seniors,” period!
- Most grandparents are well-respected and do well.
- I don’t believe this is necessary.
- I believe grandparents should be respected, but I believe parents should raise their children as they see fit.
- The grandparents I know do feel they are respected in our society.
- I have no opinion.

Below are some responses from those grandparents who are self-identified as stereotypical:

- Difficult with miles between, but seniors have a lot to give.
- It will be increasingly difficult as families move farther apart and everyone is working such long hours.
- Yes. I think in some cases the grandparents have more influences on the grandchild than the parents.
- Not if it takes anything away from the parent-child relationship.
- Sounds good to me. In this era, not sure how this will happen.
- That would be wonderful.
- The wisdom of the elders has always been appreciated in other cultures. I would like this to be true in our culture.
- No – I think it’s up to individuals. I have always felt being a grandparent is respect in society.
- Not necessarily.
- I believe in most families and societies it is.

- c. **Question No. 57 states: The nature and roles of grandparenting have changed over the years.**

Deborah - The nature and roles of grandparenting have definitely expanded in recent years. Today, we are seeing many types of family configurations, which have created nontraditional grandparents, such as stepgrandparents and gay/lesbian grandparents. Additionally, people are often becoming grandparents younger, and today's grandparents are more active, conscious, and vibrant. As a gay, married stepgrandparent, who became a grandmother at age 37, and who is devoted to a life of consciousness, I am the quintessential nonstereotypical grandparent! Although Dante is not my biological grandson, I love him the same as if he were. He simply makes my life even more luminous, and I feel truly blessed to be his grandmother and to share this experience with Dana. At this point (Dante is nearly 3), I don't see any difference in the way he views or treats Dana and me. We have explained that Dana is his mommy's mother and that I am Dana's wife. Sometimes other people don't seem to understand that I am also Dante's grandmother, but all that really matters to me is the truth, which is that Dante loves having two "tutus" and that I love being Tutu Deb. We can learn a lot from children – they are pure, loving light. They do not enter this world knowing homophobia, racism, anti-Semitism, sexism, or xenophobia. It takes misguided adults to teach them about such hatred.



Dana and Deborah

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Joanna - Unfortunately, families are spread out across country and world. Family units and extended families have broken down, are fragmented. Closeness in proximities, broken family units, surreal marriages, parents have all added to changes in nature and roles of grandparenting.

Aida - Major factors: longevity, life expectancy, medication for chronic illness, women's role in the workplace these last 40+ years and geographical distance have and will continue to influence the nature and roles of grandparenting.

Arisa - My grandparents were kind of strange beings left over from another time. I could never sit on the sidelines like that. It wasn't their fault – times are different now.

Porter - As the consciousness levels and viewpoints about grandparents change, so does their vested interest.

Barbra - I feel grandparents are more spirited and emotionally and physically able to have a fuller relationship with more joy and happiness.

Sylvia - I'm not really sure. My grandmother lived in my household, was intimately involved in my life. I don't live with my grandchildren, but I am very involved. My grandmother did more daily physical care -- and perhaps I do more psychological care. Maybe! Maybe it is the same, just in modern dress.

Vicki - When I am with my grandchildren, I actually have fond memories of my own childhood visits to my grandmother's house, so in some ways it may have changed very little. My grandmother always treated me as the special one, and I do the same with my grandbabies.

PL - My maternal and paternal grandparents all died prior to my sixth birthday. But, yes, it is obvious grandparents are more involved today.

Laura - Yes. I think some grandparents are taking their roles more seriously knowing the impact that they can make on generations to come. We are becoming more conscious.

- I think that in the past grandparents seemed older and didn't participate in many of the child's activities. Now, I take my grandchildren to movies, shopping, hiking, etc. I play with them.
- I feel the role of my generation is similar to that of my parents.
- No change – to each his own.

Below are some responses from those grandparents who are self-identified as stereotypical:

- Yes they have, much for the better.
- Yes, people are working more years – Do not have time to “grandparent.” Grandchildren and grandparents many times are miles apart.
- I believe grandparents are more involved with those living close to them. I also know that families are geographically more distant than earlier generations.
- No – I think grandparents are expected to teach values – love.

- It's very different for me at 60 years than when I was a kid and my grandparents were 60. I lived next door to them until I left home and got married at 21 yrs.
- Yes.

d. Question No. 9b states: Describe how grandparenting has changed your life.

Deborah - My grandson "softens" me/my heart. We live in such a fast-paced, crazy world, but when I'm with him things slow down and what really matters emerges. So, in this way our relationship is like a shelter in the storm. Grandparenting also has given me the opportunity to share in the life of a child from the day he was born. This is a gift, since I don't have biological children and have never before had this experience. My life feels more enriched now that he's in it. Also, I sometimes feel sad that I may not have my own child. So, there is also a feeling of loss and letting go.



Deborah with Dante

Deborah Levine is following her destiny by manifesting a life of spiritual and social consciousness, prosperous creativity, and sharing of her loving and passionate spirit through healing work. One of Deborah's

role models is her grandmother, Katie Broock of Boca Raton, Florida, who, at age 91, is as sharp, funny, creative and vibrant as ever. Deb has taken to heart her grandmother's advice that you must take risks to get anywhere in life.

Deb was born in 1963 and raised in Toledo, Ohio. She earned a B.A. Degree in 1985 from Emory University in Atlanta, and she lived in New Mexico from 1988-1991. In 1994, she earned her J.D. (law) degree, graduating *cum laude* from The University of Toledo. Shortly thereafter, Deborah relocated to the San Francisco Bay Area where she was admitted to the California State Bar. She worked as an attorney editor in San Francisco until 2000.

In early 1998, Deborah began a major life transformation when, at age 34, she began studying massage therapy, and doing intensive personal growth/healing work. Shortly thereafter, as her heart opened, she was blessed with meeting her true beloved, Dana Rose Arevalo, who, in a. In that same year, Deb left her career as an attorney to work as a bodyworker/nutritionist and freelance editor/writer – occupations more in alignment with her soul's desire. As of this writing, she is also set to begin work as a booking agent/manager for her friend and teacher, Barbara Borden. Deb is also collaborating with Dana to create a healing workshop/retreat.

Deborah loves pursuing her passions for creative writing, drumming and music, travel, scuba diving, nature and fitness. She has

studied extensively with such healers as Barbara Borden (drumming and vibrational healing), Terry Garthwaite (singing and chanting), Sahn Ashena (Sound Movement Integration), and Linda Christman (Continuum Movement). Deb and Dana live in San Geronimo (in West Marin County) with their beloved dog, cats and organic gardens.

Deb, who has no biological children, has also been gifted with becoming a stepmother to Dana's daughter and son, who are now 25 and 23, respectively. In 2001, Deb was blessed again when she became a stepgrandmother after Dana's daughter gave birth to a beautiful boy, Dante. Both she and Dana were in the delivery room when Dante was born. Dante calls both Deb and Dana his "tutus" (Hawaiian for grandmother) and views them equally, an indication that, while important, the biological connection is not as significant as the spiritual bond between two beings. Deborah is grateful to be experiencing the special joy that comes from having a grandchild in one's life and looks forward to sharing a long lifetime of passions and adventures with Dana and their loved ones.

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Tom - Enriched my heart and spirit tremendously bringing new sense of play and spontaneity.

Edie - Grandparenting has added a lifetime of joy. My grandchildren have given me a reason to open my eyes again to see an airplane in the sky, to remember what it takes to crack an egg or take a step or climb a wall or hear a cow moo. My grandchildren have invited my (inner child) to come out and play.

Kathleen - Very enriching – kept me on my toes about conscious growth and development. It has kept me more vital, alive, young, active and conscious about the current world, (They teach me on my computer), gives me more balance in my life and a feeling of legacy and generations contributions.

Yeshe - I have spent two days a week with my granddaughter since she was 6 weeks old so that my daughter could go back to work. At first I went to work with her but since she has been 4 months old I stay at her house and give her bottle with breast milk. So I have a part time job. It's not optional; my daughter depends on my help. My grandchild is a source of great joy and inspiration at a time in my life when I have been going through difficulties in my own work.

PL - Brought me closer to my family, expanded my awareness of family history, opened my heart, renewed my energy and enthusiasm, deepened my wisdom, given me renewed hope and commitment, and greater “youth.”

Alicia - I made a CD-ROM story because of it! Makes me endeavor to accelerate living my own dreams personal and global/local desires to protect the earth. Also inspires me to stay healthy.

Barbara - Being with my grandson has increased the joy and laughter in my life. I'm also more aware of other young children and wanting to connect with them and smile with them and let them know that I love them for who they are.

Vicki - Has softened and opened me; nurtures me and brings sweetness into my rather businesslike routines.

Rachelle - Softened me – shifted my priorities from self to family. Changed my priorities – family is now #1 – not ME!

Laura - We moved to be closer to them, it has added a depth of meaning, legacy, deepened my spiritual practice, changed my priorities, brought more laughter and delight to our lives.

- See the difference of being a grandparent and a parent.
- I am more updated and challenged in different ways in my life.
- Being a grandparent is a new dimension to my life, but I can't say it's really changed it.

- It is so precious to share their love of life and to grow in every way. They are so bright and funny. It is wonderful.
- It has brought our family closer together.
- I love my grandchildren very much. I am very happy they are here, however I do not see them a great deal.

Below are some responses from those grandparents who are self-identified as stereotypical:

- It has brought our family closer together.
 - No effect.
 - I can't say it has a lot! I just love and support my grandchildren.
 - Made me younger and strengthens self worth.
 - Focus.
 - They fill a void in my life, as I am a widow. The times we spend together are precious.
 - It has made me realize that "me" is not so important. I am not as selfish or demanding. I'm more giving.
- Received satisfaction in showing them what I believe to be the right way to treat relatives and friends – giving them encouragement to be self-confident – living according to God's plan.
 - It has extended our family "growing up" over a longer number of years. We are able to provide for and do things for/with them we weren't able to do with our children due to finances and obligations of working.
 - Truly appreciate the "blank page" of a new person owed by the intelligence capability/more aware than even with my own children.
- b. Question No. 10b states: How do you feel your grandchildren perceive you? Are you satisfied with their perception? If no, how would you want them to view you?**

Kathleen - As fun, safe, loving, and their champion. They sit with me a lot and talk/ share about anything (sex, drugs, politics, religion, world

cultures, relationships – with friends and teachers, etc.). Our love and gratitude and admiration (mutually) are obvious – to others and us!



Kathleen with Josh and Jesse

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Arisa - They love me very much, are always telling me so. They are good to me – kind and helpful. I am somewhat mysterious, because I'm so different than their parents. They love to have long talks about psychic and spiritual topics, during which they ply me with questions. They find me stimulating, thought-provoking, and entertaining.

Deborah - Right now, Dante perceives me as his “tutu” (Hawaiian for grandmother), the same as my partner (his biological grandmother). There are times when I wonder if he is starting to make a distinction between us by viewing my partner as his “real” grandma and me as something else. I believe he views me as someone who is fun and loving, and who will do what it takes to make him happy and secure. I feel satisfied with this perception, and I hope that he will always view me as his “real” grandma too.

Porter - My grandchildren see me with joy and happiness. I am satisfied.

Yeshe - She smiles when she sees me. She knows me. She is just starting to miss her mom sometimes when she is with me. I know that soon she will see me sometimes as the one who is NOT her mom when she wants to be with her mom. My intention is to not take that personally and defend or

try to persuade her that she should feel differently. To let her know I will be with her, staying close, whatever she feels.

Vicki - They adore me. I'm "Nana." We chose the name when the first one was born – as a way of differentiating me (the maternal grandmother) from all the others. Bela (the 3-yr old) recently announced, "Nana is her favorite grandma." How could I be more satisfied?

Rachelle - Yes, and I wish I could spend more time. They perceive me as special, but not very available.

Dana - I think Dante sees me as someone who loves and supports him. His soul knows I adore him, and I'm always very excited and happy to see him and talk to him.

- Not all the time, they sometimes feel age is in the way.
- As a funny guy who is interested in how well they do in all activities. Yes.
- They are happy to see us. Anxious for us to partake in their games, books, etc.
- At this age, they think I'm very special, and of course I don't like that we live a long way from each other, but we don't feel it. We are always just a thought or phone call away.
- I think they return the love I give them. They probably think I'm kind of a nutty lady. They also love their step-grandfather.
- I am perceived as an older person with most experiences and they do ask me questions about my past.
- No opinion.

c. Question No. 11b states: How do you want your grandchildren to remember you?

Below are some responses from those grandparents who are self-identified as nonstereotypical:

Yeshe - As someone who loved her unconditionally, with whom she could be totally herself, someone with whom she could laugh and cry to her hearts content, as a partner in great adventures and daring expeditions!

Deborah - I would like him to remember me as his partner in life, meaning a fun-loving, vibrant, protective, and supportive confidante.

Edie - As someone who loved and accepted them for who they are; as someone who did things with them, reading books, making pancakes, finding bugs, walking in the creek, taking a hike to find the cows.

Alicia - Fun, loving, caring, spiritual, nurturing, sincere, truthful, supportive person. Knowing we will always have a spiritual connection – that I'm with them always. That as long as there is light, I will be near by & when they choose to feel me, my presence will be there and they can connect with me through nature. Especially the ocean!

Sylvia - I want them to remember that we laughed a lot together and that I loved them. Also that I humored all their food preferences and phobias and cooked just the meals they liked.

Laura - As someone who recognized their soul, who listened beyond the words, always had time for them, was fun, active, “cool.”

- To be their “Vawaema” (grandmother in Estonian) always.
- A loving, interested grandfather.
- As someone who led a full life and tried to be friends with all.
- No comment.
- As a granny that always loved them and would always be there no matter what!

Below are some responses from those grandparents who are self-identified as stereotypical:

- That I really cared about them. Even if I was strict and wouldn't let them do certain things at my house that mom and dad let them do at home. Kids should have limitations, especially safety issues.
- Who I am. Father of one of their parents. Always interested in them.
- My grandchildren will always remember me as a kind, loving, secure grandparent, fun to be with yet know well that they must show respect.
 - As a caring and worthy person who represents all that is good and positive about family. One who has a strong faith and places family above individual desires.
 - As their father or mother's parents and someone they could talk with and enjoy time together.

- Being there when needed, laughter, kindness.

d. Question No. 12b states: What is the greatest gift you can give your grandchildren?

Irv - (1) Unconditional love, (2) source of wisdom on how to live fully, richly, and (3) be a model of spirituality and wisdom on the plane of awakenedness.



Irv with Emily

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Tom - Faith, love and trust in themselves and understanding “right – relationship” with the Great Spirit.

Deborah - The greatest gifts I can give him are my true self, my open heart, honesty, love, and the freedom to fulfill his passions and dreams.

Porter - To teach the awakened heart by example.

Alicia - My love to inspire them to live a joyous life as an authentic, spiritual and loving human being.

Kathleen - To love them unconditionally, listen, encourage, teach, nurture development and expose them to new things. I consciously support their well-being and self-esteem.

Vicki - Unconditional love and a clear mirroring of their individuality and specialness.

Laura - An awareness of the luminous, a sense of the great mystery of life, a caring for all beings and our planet, a heart of compassion.

- All my love and wisdom.
- Love and religion.
- The importance of love, and caring for the well-being of others.
- Honesty, faith in God, and always a smile.
- As God loves me, I will always love you.
- An example of a person who is honest, decent person, who believes in respect of others. P.S. I do believe if my first husband were still alive, I would see much more of my grandchildren. I wrote these answers as they pertained to my own grandchildren. In many cases they, the answers, would be quite a bit different for my stepgrandchildren.
- My feeling of love of family and strong Christian faith.

Below are some responses from those grandparents who are self-identified as stereotypical:

- Love your fellow man.
- An education. I want them to value learning and be lifelong learners. Their grandpa was a teacher and education was really a priority for him. I want them to understand that. It is something we can talk about since the oldest was 2 ½ years old when he died.
- Not to unduly interfere with their lives. (If one has more than one grandchild some of the questions do not let you show that in some cases your relationship varies.)
- Loving life, laughter, faith.
- Time and listening – teaching as much as you can of your experiences growing up – things are much different today us growing up 50+ yrs ago – getting them to learn this is a great experience for them.

- A heritage of strong family rooted in honesty, loyalty, caring, valuing each individual and that love of family takes priority over individual wishes; a strong model of spiritual love and appreciation.
- Honesty to himself; truthfulness in all aspects of his life.

SECTION 4.1.3. RITUAL

“Through rites Heaven and earth join in harmony, the sun and moon shine, the four seasons proceed in order, the stars and constellations march, the rivers flow, and all things flourish.

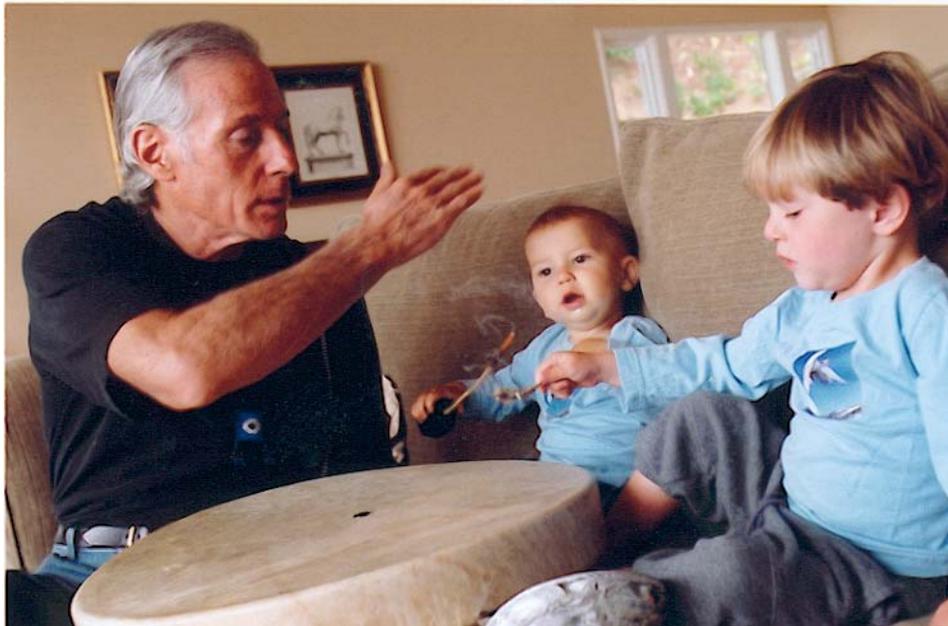
Through them the root and the branch are put in proper order.”

-- Hsun Tzu, ancient Confucian text

For more information on ritual as well as my personal story regarding ritual, please see Section 4.2.

- a. **Question No. 75 states: Creating rituals with my grandchild has become part of my grandparenting role.**

Tom - Yes, praying, smudging, music, celebrating life.



Tom with Corbin and Luke

Dr. Tom Soloway Pinkson has a decade-long immersion in the shamanic traditions of the Huichol tribe of northern Mexico. Tom uses the

teachings of the Huichols, along with other Native American traditions in his work with terminally ill children in California. Tom has integrated the wisdom teachings of the Huichols and other medicine teachers into the world of the practicing psychologist. He is a consultant, teacher, public speaker and high performance coach to business executives and health professionals. He has two grown children and lives with his wife, Andrea, in San Rafael, California.

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Irv - We have the ritual of prayer at the kitchen table and at sleep time.

Arisa - This happens on special occasions, and at Granny Rainbow events. I am a priestess and ritualist, so it comes naturally.

Deborah - Yes. When he comes to our house, we have certain rituals. For example, we like to go for a walk around the block with my grandson in his little car. The dogs go with us. Also, we always read stories and play drums/make music together. Dante especially loves the ritual of eating cake at birthday celebrations! We'll have even more rituals when he's older.

Alicia - Yes – seasons changing –birthdays, ritual of daily life too – bathing, brushing teeth – saying I love you, etc. Practicing Hula chants and dance.

Edie - We have the Jewish holidays in our home for Rosh Hashanah and Passover. Our clan of about 25 gathers. The ages range from 3 months to 90 years. We experience ritual and ceremony.

Yeshe - Yes we have our rituals. Her parents invented the concept of having a “spa treatment” versus a “diaper change.” We have elaborate non-goal-oriented spa treatments with nakedness and massage. We are learning languages together. We sing certain songs. We have our bathing ritual. And we will have many more.

Sylvia – Ritual prayers with my grandchildren, at bedtime, mealtime, waking up – is normal for us. Creating extra prayer rituals is also normal

for us. It isn't my exclusive role, through, as some – not all – with their parents also incorporate spiritual ritual into their lives.

Laura - We light candles, sit at the altar, and have special sleepovers and trips together.

- Would be great to have a weekly outing.
- We have our own rituals, it's well-respected.
- It is not part of our life.
- Table games play a major role in get-togethers. Sadly, because of distance we are not with them as much as we would like.
- No – definitely not.
- No it has not.
- No.

Below are some responses from those grandparents who are self-identified as stereotypical:

- They support many rituals by practicing their religion.
- Never thought of such a thing.
- We have always had “our” date days – when we spend time together – the library and its offerings have always been a “Grandma thing.” We bake together.
- Do not do this – we do story times of things past – not rituals.
- I don't do this.
- I tell “stories” about everything!! Carter especially enjoys the ones comparing his current events with ones relating to similar times involving his dad or uncles.
- No.

SECTION 4.1.4. CONNECTION

“Grandparents can do more for us than anyone else in the world; they sprinkle stardust in our eyes.” Alex Haley

There is a kind a mysteriousness that abides within the grandparent-grandchild relationship, wherein we can join hands together in the space between the beginning and the ending of life. Although this connection shifts and changes with each grandchild, there is a particular quality innate within this relationship that is an invitation to journey into that which is beyond the ordinary and mundane.

a. Question No. 12 states: Grandparenthood is like falling in love.

Vicki – I never would have believed it, but yes, grandparenthood is like falling in love. It happens a bit like magic, and once the feeling begins to develop, there is a deep abiding impulse to make more time (even in my very busy life) for these amazing little beings. So far, I prefer their company to the more difficult struggles of personal intimate relationships from which I am presently taking a break. The heart-to-heart exchange of simple sweet energy and unconditional love is refreshing and nourishing in both directions. The physical touch and easy, silly play that naturally flows in the relationships is nurturing and healthy, without the intensity and drama that seems to accompany the sexual or primary relationships between adults.



Vicki with Alex

Below are some additional responses from those grandparents who are self-identified as nonstereotypical:

Irv - When Emily and I interact it is a direct experience of compassionate acceptance and love. It goes beyond us as individuals and we are caught in a whirlpool of mutual appreciation and nurturance.

Arisa - In describing what ancient masters were like Las Tzu used the phrase, “as kind as a grandmother.” This universally recognized kindness arises from the powerful love that grandparents feel when beholding their children’s children. It is magical! Definitely love at first sight. I have always liked kids, but since I became a grandmother I have a feeling of reverence, even worship, for all children. Sometimes I feel like a grandmother to the world.

Joanna - Grandchildren blast your heart wide open on first sight – and senses, feelings wonder, mystery, magic in first look and grasp of finger.

Deborah - It is a bit like falling in love, but different too. It’s actually different from any experience I’ve had before. There’s that instantaneous feeling of love and wanting to protect and nurture this sweet little being. Perhaps there’s also a “falling in love” with self at the same time -- a returning to our own essence.

Kathleen - Feeling the unconditional love – easy in the beginning – staying aware of their essence and watching their personality develop and show up over time.

Yeshe - It’s a physical ache when I have not seen her for a couple of days. She is irresistibly lovable. Want to be around her whenever possible. She is perfect.

Sylvia - My grandchildren seem like miracles. My children are/were wonderful, but having them seemed “normal” to me. Have grandchildren – little people growing up as kin that resembles their families both physically and emotionally – seems amazing.

Rachelle - Without the burdens and responsibilities that parents are confronted with, I am free to love unconditionally; to provide them with me – who I am – and love arises like a fountain!

PL - I feel my whole being shift and open in such a magical way – much like being a mother or with a lover. It is this ongoing adventure that is impossible to resist.

Laura - Absolutely! I feel filled up and overflowing the way it is to fall in love. When not with them, I begin to build up a yearning inside my heart. It is not unlike the feeling when nursing. I am filled with wonder with them.

Dana - My heart opened and continues to open in ways that fill my being with joy and happiness and unconditional love.

- There is no other feeling like it.
- It's like falling in love all over again with your own children.
- I fail to see a comparison.
- I enjoy grandparenting. A new experience.
- Definitely. Often it is said grandchildren should come before children. There is a true unconditional love for a grandchild without judging.
- I do love my grandchildren. They are very well-behaved. Raised like their parents. My stepchildren are not well-behaved.
- The two are not comparable.
- No.

Below are some responses from those grandparents who are self-identified as stereotypical:

- In a way because it is something new that you are experiencing out of something you enjoy.
- Instant connection – can't get enough.
- When the babies are born it's a real romance. But they have minds of their own, grow up and become independent, argumentative, etc. There is conflict, making up, and a kiss.
- You have to keep working on it.
- My grandchildren make me laugh. They are so full of energy. They give me lots of hugs and kisses.
- Ambiguous question.
- Can't believe such an event.

- Each grandchild is different and learning to love them is special.
- Not for me.
- You are getting to intimately know another person and make them a part of your life. This love lasts forever, and they become part of a larger family unit.
- In love all over again with my memories/feelings of being mother to my sons.

b. Question No. 35 states: My grandchild and I add meaning to each other's lives.

Below are some responses from those grandparents who are self-identified as nonstereotypical:

Tom - He brings joy, spontaneity and zest for exploration. I bring love, security and support.

Irv - By playing together in fun and fairness rather than competitive, one-upmanship ways by loving each other no matter what and by "being there" for each other.

Arisa - My grandchildren have enriched me beyond measure. They are very open to what I have to offer, so I know it's a two-way flow of love. People say they are lucky to be Granny Rainbow's grandchildren, but I feel like the lucky one. They are so beautiful!

Aida - I know that they look forward to seeing me, sharing their lives and special moments with me and also whispering their secrets and dreams to me. I feel honored and know that I look forward to sharing life with them as much as they do with me. Being with them provokes thought about the cycle of life ... thinking about their growth, my own. And knowing that I won't be around when they become grandparents.

Deborah - For sure. I can tell he feels it, because he gets so excited to see Dana and me. And almost always when I'm with him, I feel how important he is to me. A lot of things that I concern myself with in life are pretty meaningless in the big picture, so here is a relationship full of meaning and specialness.

Yeshe - She's only 5 months so I don't know about the meaning I add to her life but she gives me a sense of purpose. That I have an important job to do – being her grandmother.

Sylvia - We do. We love each other and rejoice in each other and are proud of each other and telephone each other.

Laura - This is definitely true for me. I want them to feel a sense of ancestry with us, for us to be another layer of love and acceptance in their lives. For me, they make my heart explode, they are laughter and wonder. I know that we are all enhanced by each other.

Dana - We both light up when we see each other. We hug, laugh, talk, and play with each other. It is like nothing else exists when we are together.

- My grandchildren have given me someone to nurture and I like to feel that.
- I'm rather a "back-up parent" to them.
- It's always a "two way road" for us.
- I certainly hope so. We share happy events. My grandchildren live a number of miles away so we often communicate by phone.
- I do believe my grandchildren love me and are happy to see me.
- Not applicable.
- At least they do that to my life.

Below are some responses from those grandparents who are self-identified as stereotypical:

- Knowing they can always rely on each other.
- They both add meaning to my life. I hope I do to theirs. As they grow older, I know it has changed.
- More true with some grandchildren than others.
- Yes – we enjoy each other's company. They make me learn more. I try and help them realize they are wonderful enough to reach for the stars.
- Each grandchild is unique and special. Being able to share time with them gives great meaning to me.
- Learning more and more about him and letting him know me.

- I have a strong bond with each of them and they with me. We value our mutual friendship, respect and love for each other.

SECTION 4.1.5. VALUES

Tony Campolo states in an article for Tikkun magazine:

While there are numerous other characteristics of this emerging spirituality, ecology most certainly must be seen as one of its dominant themes. The emerging spirituality that will mark the twenty-first century most definitely will promote a personalistic rapport with nature, and this in turn will foster a reverence both for the biosphere as well as for the nonliving elements of the cosmos. A mystical environmentalism is developing, based on an awareness that even atoms are held together by spiritual forces, and it will move us beyond the utilitarian approach that characterizes so much of present-day environmental concerns. (2000, p. 1)

a. Question No. 42 states: I teach my grandchild to resolve conflict peacefully.

Below are some responses from those grandparents who are self-identified as nonstereotypical:

Tom – I teach kindness, sharing, generosity, and nonviolence.

Irv - By coming from “I” messages rather than blaming. By understanding others rather than being angry, reactive and taking things personally.

Joanna - Absolutely by example, rephrasing being nonjudgmental, not yelling or spanking, nonviolent means, tolerance, patience, consistency, etc.

Kathleen - Yes! I use conflict to teach universal principles. One of my grandchildren was chosen in fifth grade to be an official conflict resolution practitioner with other students in conflict.

Alicia - Encourage her to use her words. Instead of being reactive, I teach them to have choice, ignore, and be kind. I tried to have the patience and foresight to help him work things out.

Aida - I do work with them about “compromise,” understanding each other’s position, having real empathy whenever possible.

Vicki - Sometimes when I have my granddaughter and my grandson here at the same time, I have to help them realize that they are equal – both important, both deserving of a turn, both completely fabulous and worthwhile. This seems to have an effect.

PL - Understanding we all have differences and different needs – learning to express feelings w/o hurting each other, learning about forgiveness and sharing and mutual respect. Finding ways to honor each other’s needs and wishes.

Sylvia - This has never been an issue for me because their parents all do a very good job with this – and they are all – some more, some less – contented, peaceful people.

Laura - Instead of being reactive, I teach them to have choice, ignore something if it’s bothering them, and be kind to each other and all beings.

- Anger begets anger with no positive solution. I stress compromise as a good word.
- Fighting is not always a good way to end. Peacefully is far better.
- I try to have or show a calming during times of stress.
- I am trying to be patient and we talk.

Below are some responses from those grandparents who are self-identified as stereotypical:

- Parents are yellers so that is how they think conflict should be resolved. And I get trapped into that also.
- When possible – sometimes it’s not possible (e.g., World War II).
- To look at the reasons “why” first before losing one’s temper.
- Try to teach why there is a conflict. Ask why – discuss problem – when problem is discussed – sometimes not a great issue.
- There are many ways to resolve issues. I would never resort to “physical” resolution, always there is a peaceful manner, not necessarily to everyone’s satisfaction but mediation is the best.
- “Catch more bugs with honey vs. vinegar” ... easy stuff.

b. Question No. 43 states: I model to my grandchild that money isn’t everything.

PL - It’s the time, the touch, the give and take and sharing of experience -- simple pleasures, not lots of expensive toys. Reasoning, recycling, not constantly acquiring and spending more.



PL with the twins, Cole and Reed

PL Thorndike is a creator of intimate, sacred places: The Tea House of the August Moon and Spirit House, both guest houses located in magical, natural environments in Northern California. She is a facilitator of seasonal events and retreats and offers individual and small group "vision quests" on her property and on the surrounding land, which awaken and empower our mind/body/spirit connection through bodywork, meditation, movement, and the creative arts. Evening circles of song and story, shared meals, walks and celebrating our lives together foster a spirit of community and mutual support in an atmosphere that feels like home. PL was born and raised in California, was married for thirty years, is the mother of a son and daughter, and is most especially delighted with her three grandchildren -- Zoe Elizabeth and Zoe's identical twin brothers, Cole Thomas and Reed Lucas.

Below are some responses from those grandparents who are self-identified as nonstereotypical.

Deborah - I really want to do this, although I am still sometimes caught up in the trappings of what money can bring. I am, however, a living example of a person who has fashioned her life on the truth that money isn't everything. I chose to leave a potentially lucrative career as a lawyer to explore what truly brings me contentment and satisfaction. I know that I made the right choice, and I hope that my choices will bring me enough income to enable me to have a comfortable life in which I can do the things that are important to me, and also to have enough so that I can share what I have with others. With my grandson, it is important for our relationship not to be based on spending money. It takes more creativity, but I enjoy doing activities with him that have meaning and that he will hold in his heart. It doesn't interest me only to buy him toys and things.

Tom - Definitely! Major exposure to natural world with emphasis on loving, respectful relationship with all beings.

Arisa - Spiritual values have always been a top priority, even when I was a child. Money is God's Love in action.

Joanna - Play – simplicity – creative expression using song, dance, voice, art materials, sticks in dirt, found objects, nature, growing plants, etc.

Aida - I spend plenty of quality time doing art together, talking together. Just hanging out. And I do my share of shopping and promising them materialistic things. I'm not real proud of it, but I enjoy buying things for them, and at some level I enjoy being Santa Claus.

Edie - We buy things for our grandchildren for birthdays and special holidays. Other than that we play, read books, talk, walk, discover, support, and have fun.

Alicia - People first – then money. Money is important but not as important as people and not at the cost of destruction to nature.

Porter - I will model that to connect with the inner source of prosperity is most important.

Sylvia - I live modestly. The shared time we have is often skills training – I teach them to make piecrust, or how to embroider, or we garden. Money is not a subject of much conversation. I don't give them money as gifts.

Vicki - At my house in the woods they learn to appreciate a slower, quieter approach to life than the urban scene. On the other hand, I do tend to get presents for them.

- I try not to say or do anything to lead them to believe money was important to me or to them.
- I am very generous to them.
- Here I try to show that happiness is what you make on your own and money is not the most important item.
- I agree but do not teach.

Below are some responses from those grandparents who are self-identified as stereotypical:

- In some ways.
- I try, but the older they get the less effective it is.
- Yes, I believe that young people having too many material things today.
- By valuing things that are not money oriented – picnics, flowers, time spent together biking or playing games.
- We have never discussed money.
- Yes, I never earned a high salary but have experienced many, many wonderful trips and events, and possessions by using my money wisely.
- We're very rich in we have each other and God, relatives, friends, pets, firemen, etc.

c. Question No. 49 states: I teach my grandchild to express anger in a healthy manner.

Below are some responses from those grandparents who are self-identified as nonstereotypical:

Tom - Use it positively/constructively befriend it.

Arisa - This is not an angry family, but when Ben was young he would hit his sister. She did not hit back, and he changed. Now that Sarah is a

teenager, she can get angry, so I urge her to say what she is feeling, to express herself. It helps.

Deborah - Yes. I try to teach him to use his words (and not throw things, whine, or use his fists) when he's angry. I also try to show him how to release anger in creative ways such as drumming, running, yelling (for a short time), etc.

Kathleen – Yes. I have taught them to talk about their feelings and ask for what they need before anger is at a “hot” point.

Aida - I've been working with them to throw pillows, also to scream into a pillow. Now that I will be geographically living close by, I'd like to purchase a punching bag and have them hit down with the rubber hose.

Alicia - Again – use words to express. I brought her a little bat to hit, instead of hitting her brother, also talk about feelings. Yes, we have him use his words, sounds. I really haven't seen him that angry often.

Vicki - When my granddaughter has temper tantrums, I am able to feel compassion and just hold her and rock her, no judgment, until she melts into another state. I don't recall being able to do this with my children.

PL - We do the “red E's” sometimes together. Really getting it out, expressing it without hurting others. Not judging or suppressing it.

Laura - I bought her a little bat to hit, instead of hitting her brother, also talk about feelings.

- I encourage them to talk about why they are angry and to patiently listen. They get nowhere with yelling.
- I try – it's very hard.
- Yes, by not using physical means to express anger. Try discussions after letting your feelings relax a bit.
- I'm not sure what a healthy way is.
- Here, the aspect of patience plays an important role.

Below are some responses from those grandparents who are self-identified as stereotypical:

- No.

- I'm not very successful.
- Have not had a chance to do this. I think parents should work on it.
- To throw shoes down the basement – to talk to the person they are mad at – to not hide anger but talk about it.
- This is part of growing up – try to show why anger can be reversed through reasoning as to why.
- I leave that to their parents.
- Look at all sides of an issue; there is almost always another valid viewpoint.

d. Question No. 50 states: It is important for me to encourage my grandchild's passions.

Below are some responses from those grandparents who are self-identified as nonstereotypical:

Tom - Feeding his soul!

Irv - By being accepting and appreciative of her emotions.

Arisa - As Granny Rainbow, this is a huge part of my mission to all children – to find their sacred heart's desire, and be true to that no matter what.

Joanna - Observe what they love when they are at peace, absorbed in moment, creating, playing, learning – intuition, feeling, heart.

Deborah - Encouraging his passions is one of my most important roles/duties as a grandparent. It is also important to do this unconditionally.

Aida - It is important to me to encourage my grandchildren's passions. Crucially important. It's as if I get a second chance to relive my own. And yes, I try to stay unattached to the outcome, which isn't always so easy.

Porter - I will encourage them to have a passionate zeal for their life purpose.

Alicia - Of course! How else will she discover herself and live a full productive happy life? She is very physical – we give her gymnastics and

dancing classes. Hula is important because it combines both spiritual and physical, and is part of her heritage.

PL - It's fundamental – “do what you love and the rest will follow.” Zoe has strong feelings and knows what she likes and doesn't like, and I love that about her.

- I express an interest in all their activities. If they express an interest in something, I encourage them to at least give it a try.
- Never thought too much about it, but I do think it is important.
- Yes, I believe they should have their own passions.
- Give them encouragement.
- I do not meddle.

Below are some responses from those grandparents who are self-identified as stereotypical:

- They all go through phases, and we ride the phase.
- To grow old without “passions” is sad – I want my grandchildren to always have something that interests them.
- Depends on what they are – Being good students, developing good friends, good habits – responsibility is always encouraged.
- I figure if it is a “passion” the greatest motivation will come from within. I would be more concerned about “balance” than passion.
- Being “this old” and having my physical limitations (from MS) in my life – enjoying/having fun while you're able is uppermost!!! Getting this way was in NO WAY due to any part of having too much fun.
- If the opportunity arises, yes.

SECTION 4.2 MY STORY

SECTION 4.2.1. INTRODUCTION

Following is my personal story of becoming a grandmother. I remember when friends or family would give me books or cards with pictures of grandmothers in them; they consistently portrayed a gray-haired bun on top of the head, granny glasses, knitting

needles, an overflowing bosom, and an apron, which I assume, told of the forthcoming cookies. This was a far cry from the grandmothers I knew as friends, as well as myself. We were vital, involved and doing our best to become conscious, spiritually aware human beings. The one thing I did have in common with those stereotypical images was that I was a knitter. One day, I asked my grandson, Henry, to hold my knitting needles for a minute. Excitedly, he said to his dad, “Look, Dad, I’m a grandma!”

I am deeply devoted to my role as a grandmother. After both of my daughters moved to Portland, Oregon, my husband and I joined them. The first house we looked at was the one we purchased – it was exactly seven blocks between each daughter. Since then, one of them moved four blocks closer. It is a dream come true –walking with one child or another, naming flowers, bugs, watching squirrels hurriedly climb up trees, blissfully holding them against my chest when they get too tired or just know I’ll say “yes” to “Hold me, LaLa.” I am grateful beyond words that my daughters so warmly welcome Porter and me into their lives. I do not take any of it for granted, and I give thanks everyday. I am grateful also for the children being open to our differences and for welcoming the rituals and ceremonies that Porter and I have celebrated with the grandchildren. I know that we offer something unique, something that is different from what my children offer. I know too that in this offering we have grown to become more conscious and more spiritually aware. We are indeed mutual teachers with our grandchildren.

Following is a story of each of my three grandchildren’s birth rituals as well as Samantha’s “Becoming Three” ritual, and a few extra “proud grandmother” pictures. This is prefaced by a short exploration of the art of ritual.

SECTION 4.2.2. RITUAL AS A PATH OF TRANSFORMATION

“Only when ordinary life and deep spirituality come together do we find our humanity, our community and our interdependency, a basis for morality, and our saving compassion. Such simple and ordinary habits are all we need to survive and thrive.” (Moore, 1994, p. 1)

Joseph Campbell wrote extensively about ritual, ceremony and ancient myth. He spoke about the lack of meaningful ritual in the lives of children and young people in American society. He particularly noted the loss of symbols and rituals signifying a major transition or life passage from one stage of life to another. (Campbell & Moyers, 1988, p. 8)

We live in a culture of time scarcity, fast technology, and high stimulation. It has been said that we live in a “soulless” society, void of depth and meaning. Malidoma Some, a West African medicine man and diviner in the Dagara culture, speaks of ritual:

Ritual is not compatible with the rapid rhythm that industrialism has injected into life. So whenever ritual happens in a place commanded by or dominated by a machine, ritual becomes a statement against the very rhythm that feeds the needs of the machine. . . . To say that ritual is needed in the industrialized world is an understatement. We have seen in my own people that it is probably impossible to live a sane life without it. (1993, p. 35)

Ritual has been a significant part of my adult life. It has been a way of celebrating and honoring life passages in a realm of experience that is above everyday life. One of my intentions as a grandparent has been to bring rituals and rites of passage into the lives of my grandchildren as markers of significant life events. These rituals have taken form as simple, yet meaningful, repeated actions as well as formal ceremonies.

We all perform the daily rituals of our lives: getting dressed, preparing to go to work, eating, relaxing, and reading bedtime stories. There are "negative" rituals such as smoking, substance abuse, and drinking or eating too much. These negative rituals can be

transformed into positive ones, such as the creation of conscious eating, lighting a candle, holding hands, receiving food into one's body by giving thanks and acknowledgement to this exchange of energy. Turning “negative” rituals into “positive” ones begins the process of consciousness. Repeated rituals give us a sense of our own continuity and lend a sense of stability and groundedness to our daily lives.

Ethological and biogenetic approaches to ritual often invoke the psychological theories of Erik Erikson (1902-1990) and Jean Piaget (1896-1980) concerning physical and social maturation. Erikson, in particular, addressed the "ontogeny," or development of ritualization in stages of maturation within the human life cycle. He defined ritualization as a type of consensual interplay between two or more persons that is repeated in recurring contexts and has adaptive value for those involved. (Bell, 1997, p. 32)

One of the informal rituals that I share with my granddaughter, Samantha, is her morning prayer. She calls it a “pray.” Whenever she spends the night, the following morning we go into the living room where there is a candle next to an angel. I light the candle, we close our eyes, and she says her “pray.” They are beautiful prayers filled with gratitude, angels, and butterflies. She blows out the candle, and we bow *namaste* to each other. This small ritual brings us out of ordinary time for those moments, giving us both a sense of continuity and connection to something greater than ourselves.

Ceremonial ritual has a different power and effectiveness within it given the nature of focus and purpose. It becomes a comprehensive expression of human creativity and regeneration, working both psychically, through unseen forces in the universe, as well as psychologically. The power of ritual comes from the fact that we create it ourselves through setting intention, focusing our purpose and doing the internal and external preparation for it. In doing this, we transform and release previously inhibited

energy into conscious, creative, and constructive energy that transforms the personal into the transpersonal.

Jeanne Achterberg states:

Ritual is the medicine of the transpersonal -- it reenacts in the outer world what is experienced in the invisible world of dreams, death, vision, and feeling. Through ritual, people traverse their inner worlds of self and one another, connecting with thought, prayer, and the sustenance of their presence. Ritual, when performed in the truest sense, is done in space that is called sacred. (1992, p. 158)

This sacred space of which Achterberg speaks is ceaselessly patient and ever abundant, silently waiting for us to enter her. It is an embodied space of deep presence and connection. This connection invites us into an oasis within ourselves wherein lies the numinous essence of our souls. From this common ground, we connect with each other in sacred, timeless space.

One obvious aspect of ritual is that it not only brings people together in physical assembly but also tends to unite them emotionally. It bonds them in even deeper ways also.... (Driver, 1998, p. 152)

Creating formal ritual and ceremony with our grandchildren has deepened our bond and has brought depth to many different aspects of relationship. My husband, Porter, and I deepen our spiritual partnering and higher purpose in the shared intimacy of this sacred space. Our relationship with my children broadens as they are invited into our world of the spiritual and mystical, and, through all of us joining together in ceremony, we create a container within which the beauty and the essence of these children can be honored and esteemed. Together, we are transformed into something bigger than our individual selves.

The need and search for transpersonal experience is as old as humankind. But what is the "something" that is more inclusive or "bigger" than the individual?

Special ceremonies, rituals, disciplines, and powerful techniques have been used throughout time to explore these questions and provoke the regenerative effects of the transformative process. (Boehm, Golec, Krahn, & Smyth, 1999, p. 1)

In the following pages, it is my great joy to share our stories of ritual in the hope that through spiritual practice and conscious ritual we can all transform into the highest potential of our own divine nature.

SECTION 4.2.3. SAMANTHA KATE – A PUJA OF GRATITUDE

a. Samantha's Birth

My husband and I were lying in bed the first time. Upon answering the doorbell that Saturday morning, we received a package containing a grandmother and grandfather pin. My tears of joy found their way rapidly to my mouth before my lips had parted with a sound of glee. The phone call of excitement followed with days turning into weeks, which in turn became months. Our first grandchild! One day, about three-and-a-half months after that exciting morning, another phone call came. Sobbing tears told the unspeakable. A routine ultrasound had harshly revealed that this little spirit was anacephalic. The news was so unbearable that I could not even take it in. That my little daughter was in so much pain was unbearable; this news was unbearable. We all learned to bear the unbearable.

Months later, we received another Federal Express package. This one contained an ultrasound. There was that little baby -- just a peanut. Kristine was two months into her pregnancy. Everything looked great. I was on my way out to visit her, just about to leave for the airport. I picked

up the phone, and there were those familiar sobs. She'd just gotten back from the doctor. She was miscarrying. And so again, she bore the unbearable.

Kristine was visiting us the third time. My husband and I had just had a house-warming party. She refused a glass of wine and was sporting what had become her familiar red pregnancy nose. There was hesitancy.

I had been seeing a well-known astrologer, Chakrapani Allil, for a number of years, and he was in San Francisco on one of his periodic visits from Los Angeles. Chakrapani is a world-renowned Vedic astrologer from Kerala, South India, where he was born into a traditional Hindu family of esteemed astrologers, a tradition passed from father to son for centuries. In 1979, he was invited by Swami Muktananda to come to America as an astrological consultant. Although Chakrapani resides in the Los Angeles area, he makes regular visits to the Bay Area. He was usually booked up before he even arrived in San Francisco, but I took a chance.

Yes, he had an opening the Sunday morning of the day Kristine would be leaving to fly back to Memphis. She agreed to meet with him for her first astrology reading. We went in together and told him our story. This was all new ground for Kristine, an attorney by profession and definitely conservative when it came to anything "alternative." I remember sitting there on the sofa, the two of them facing each other, wanting with all my heart to help somehow and praying for some divine intervention. Chakrapani proceeded in his thick Indian accent to speak

from the deep source of his ancient tradition about Subrahmanya, Mars, and miscarriages. “Of course,” he would say, “it is all right here. Yes, you must pray to the God Subrahmanya. Tuesdays. Every Tuesday. It is important to start this Tuesday -- cumcum, oils, incense, pennies in circles. Ritual.” I held my breath as I watched Kristine’s face, wondering if this foreign language of prayer and ritual would penetrate the mind of the unfamiliar and skeptical. Could this help “normalize” the pain she had gone through? I remembered once while she lay in her recovery bed at the hospital, IV’s pumping, and the haze of grogginess not yet lifted, when she said, “Mom, how come none of these babies want to stay with me?”

She listened. I sat in silence. We walked out, now on our way to the airport. I waited, prepared for, “That’s just crazy!” She said, “Mom, what in the world is cumcum, and where do I get it?” I quietly answered that I would get all the items she needed and ship them to her in Memphis by overnight mail so that she would have them by Tuesday.

Our friend, Barbara, offered cumcum that had been blessed by a Hindu priest in India many years prior. We found pictures of Subrahmanya, we gathered incense, we prayed in gratitude, and we proceeded to the nearest Federal Express center first thing Monday morning. Kristine began the ritual that Tuesday that she devotedly maintained throughout her pregnancy.

Subrahmanya is the brother of Lord Genesha, Son of Shiva and Parvati. He is also worshipped through various other names, such as

Kurnaraswami, Shanmukha, and Kartikeya. He represents a person of perfection. He is the war God or spiritual warrior, the Hindu equivalent of Mars and Aries. He was created by all of the Gods to lead the heavenly hosts and destroy the demons. He is the most masculine and fierce of all the Gods; he is fire and Pitta in nature. While Ganesh removes all obstacles, Subrahmanya bestows all spiritual powers, particularly the power of knowledge.

In one hand he carries a spear called *sakti* which symbolizes the destruction of negative tendencies in humans. With his other hand he always blesses devotees. As Subrahmanya, he is depicted as having six heads and twelve hands. His six heads represent the five sense centers and the mind which coordinates their activities. There is a great deal of symbology connected with this deity representing Mars; according to one text, the peacock that Subrahmanya rides represents the glory of creation, and Subrahmanya is its ruler, hence, its "crown." So this planet sits as the "crown of creation."

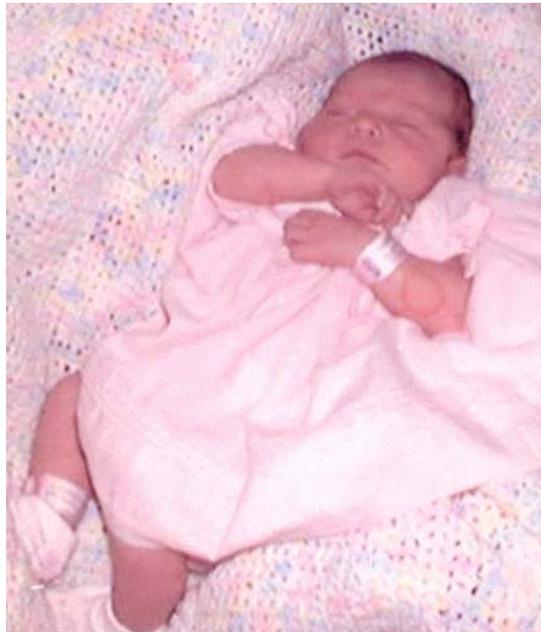
Apparently, Kristine had some challenges in her child-bearing planets that had to do with Mars energy. In order to propitiate that energy, she needed to invoke and pray to Subrahmanya every Tuesday.

At one point during Kristine's fourth month of pregnancy, they received a false positive for Down syndrome. The six-week wait was excruciating. Joe, Kristine's husband, had been a quiet skeptic until now. Fear and anger arose. We waited. I called Chakrapani. We had prayer

circles, loving friends, our spiritual practice, and Porter's deep decrees beseeching that every cell of this little being's DNA be healthy and pure.

Then the results came -- she was healthy and clear of genetic problems!

Samantha was born at 11:36 p.m. on September 10, 1999, in Memphis, Tennessee, on a wave of prayers. She was healthy, beautiful, and had a great set of lungs! Porter and I danced and cried in celebration. The following week, we went to a ten-day retreat with Nomki Norbu, who blessed the picture Kristine had sent of a tiny black-haired baby with a little pink dress. I told him her story, and in great Tibetan tradition, he touched the picture to the top of his head for blessing.



Samantha Kate

I was a grandmother. We were grandparents. Dear Porter, who had never even been married, was now almost a grandfather (we were engaged at the time). Kristine and Joe moved to Portland, Oregon, when "Sami"

was three weeks old, so from the retreat to the airport and off to Portland I went to meet this dear, mysterious being.

b. Falling in Love

One of the questions asked in the survey is “Grandparenthood is like falling in love.” Following are excerpts from a few journal entries I wrote to Samantha shortly after her birth. They clearly express the deep place of new love that was stirred within my heart:

Dear Samantha Kate,

I am sitting on an airplane now – on my way home after spending our first week together. Your mom and dad gave me a photo album to put all of these wonderful pictures of you in. I just finished – so many faces of Samantha! You are a beautiful bright light of love.

People have spoken about the great joy of being a grandparent. I wonder if they all feel the way I do now. It is reminiscent of the feeling of first falling in love – you’re too young to know what I’m talking about now, but you will someday. It’s as though the entire whole world has changed now that you are in it. In fact, it has! And it’s a deep, peaceful, filled up feeling. When I think of you, it feels as though I will burst with love, and there are tears – tears of the greatest joy in the celebration of your existence. I cry a lot – almost always happy tears, except for the sadness of leaving you. Leaving your mom, who, by the way, is the greatest, which you obviously know – your dad too. Leaving – leaving is

so sad. I'll see you again in just 2 weeks. Your mom has a new sweetness about her – she was always sweet, but there is something new. It's you!

You actually look like your mom when she was a baby. It's an amazing experience to sit next to my baby, holding her baby who reminds me so of her. She was a bit fussy too. Personally, I think it's feistier. It's that attitude of knowing what you want when you want it – she has that. I think you do too. And you really did well in the dad category. Besides the fact that he's cute as the devil, he's smart as a whip, handy, very skilled and loves to laugh -- he is so very funny. More than all of that, he is kind, thoughtful, and very good at loving your mom.

Love and light, dear one.

Dear Samantha Kate,

Sami, you are in my bones, my skin, and most of all, my heart! I love you more than I could ever know was possible. And am so honored to be your grandmother. It feels that I've known you forever and yet we just met. Soon you will meet your grandfather-to-be – Porter. He loves you already – before he has met you. We have been praying for you for the last nine months and you will continue to be in our lives and our prayers forever. I hope you like the color purple. It's ok if you don't but, I'd like to buy you lots of purple. I love you.

Dear Samantha,

Well, it's been a week. Actually only 4 days since I touched you, held you, looked into those infinite, open, deep blue eyes. I can close my

eyes and remember the smell of your sweet face and the touch of your silky soft skin. You're beginning to smile – a mundane word for the incredible joy it awakens in each of us. Recognition. I see you follow Kristine's voice and face and wonder what that feels like inside your newly awakened awareness -- this connection to your loving, generous mother whose adoration must seep into every pore of your body. And your dad, so gently speaking to you of the day you were born, the love and connection coming through his voice, his words as he looks deep into his Sami Kate's eyes, holding your head so gently in his hand. You have blessed all with your breath of life. Love and light, dear sweet soul.

c. Puja Ritual of Gratitude



Puja Ceremony

Chakrapani had instructed us that within a year of the birth of a healthy child we have a gratitude puja with a Hindu priest. My friend,

Lama Palden, gave me the name of someone she knew. I called. Pandit Pravinji, a native of Bombay, India, had been practicing the path of Vedic astrology in India and America for over thirty years. Pravinji performs ceremonies and prescribes mantras, gems, diets, herbs, lifestyle, and spiritual practices to help minimize the negative influences of planetary transits. He is also a traditional Vedic *pandit* who is highly skilled in the art of Vedic rituals and ceremonies. Pravinji knew exactly what Chakrapani had seen and prescribed. We set a date and time for our gratitude puja to Subrahmanya.

Porter and I took little Samantha, now just under a year old, to Pravinji's home in Berkeley, where we were graciously received by he and his wife. As the door closed behind us, we were enveloped in the sweet, pungent smell of incense, curry and things I didn't know. We were in a timeless space of mystery and devotion. We were led into a temple room filled with deities, altar cloths, candles, prayer rugs and cushions. We had brought an offering of fruit and flowers. While I attended to Samantha, Porter participated intimately with the ritual and the prayers.

Pravinji began the ceremony with a meditation. Deities were invoked, and Subrahmanya was invited into the ceremony. With great devotion and gratitude, he was welcomed. His lotus feet were washed, his hands were washed, and the water was blessed. Subrahmanya was then showered with five nectars and offered the clothing thread that that Brahmans wear on their body. He was offered incense and food.

The Aarti, a small flame which burns on a wick, was placed on a plate and then rotated four times around the Subrahmanya. This rotation is symbolic of the cosmos rotating around the deity, paying homage to him and releasing negative karma.

The ritual of the Aarti makes the light of the flame dispel darkness as well as releases any negative actions. Incense was burned, emitting its sweet fragrance, bells were rung, and hands were clapped as Pravinji sang the Aarti. We prayed and sought forgiveness of minds and hearts and for all that is not in harmony. We asked Subrahmanya to accept this puja blessing:

*Salutation to Thee, O Lord of the universe,
Thou, who, in an instant, removest the sorrows and problems,
of those who love Thee!
Salutations unto Thee!*



Salutations unto Thee!

Samantha was blessed with flowers, cumcum, and rice. Prayers of gratitude sang from our hearts to Subrahmanya. We feasted; we laughed; we cried. With our hearts and bellies filled, we gathered up Samantha -- cumcum on her third eye and blessed rice in her hair -- and stepped out into a different reality. Who was this child who had called forth such blessings in her young life? Porter and I knew we were blessed.

SECTION 4.2.4. ROBERT HENRY – TAKING REFUGE.

a. Henry’s Birth

Blessings come in many unexpected ways. For us, the circumstances around dear Henry’s birth were truly that blessing. My daughter Leslie became pregnant and came to live with us. Downstairs, in her room, her belly grew, her hormones flared, her courage and strength found themselves within her. A hot tub came into the room, midwife visits increased, more trips to Kaiser, arms and legs pushing against the outside world. We went out to have sushi one night, timing her early labor pains. Finally, the midwife was called in. Labor went on. And on. Dreams of home birth began to fade as pain and fatigue seemed to overtake the room. It was time. Off we went to Kaiser -- another great blessing. After an emergency C-section, we were told that Henry would not have been with us had we not gone to the hospital. Aches and pains and tears of joy; family and laughter and video cameras; merconium and tiny fingers, and my baby a mom. The great miracles of life!

The downstairs room now filled with lullabies and sweet smells and cloth diapers and baby sounds. Most magically, though, were mother and baby intertwined in sacred sleep, enveloped in their blissful oneness as though the world wrapped them in a numinous cocoon.

b. Refuge Ceremony

The three of us took long, slow walks; sometimes Grandpa Po would join us. We began to plan Henry's baby ritual, asking our friend Lama Palden to officiate. Lama Palden was one of the first western women to be authorized as a Lama in the Kagyu lineage of Buddhism. This was following an intensive training period that included the traditional Tibetan three-year retreat. She is also a licensed psychotherapist in private practice as well as the founder of the

Sukhasiddhi Foundation in Marin County for the study and practice of Tibetan Buddhism.

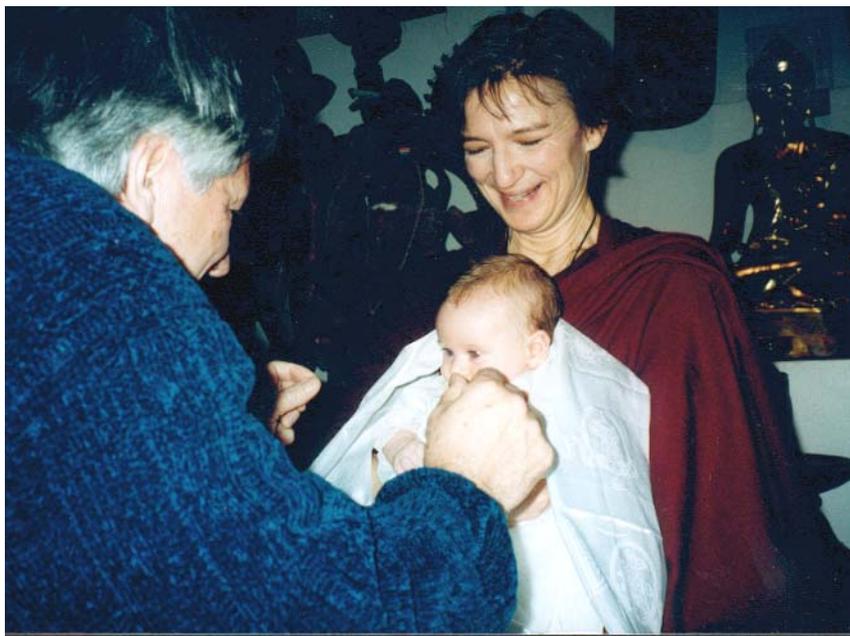
Porter made Henry a special mala – one of crystal and lapis. Malas are prayer beads used by many eastern religions and something that Porter has loved to create for years. Because he saw the quality of purity in Henry's clear blue eyes, he chose the colors of Vajrasattva. Used in purification practices, Vajrasattva is the diamond quality of white with blue. His name Vajrasattva has two meanings: Vajra meaning diamond or admontine, and sattva meaning essence. Thus, Vajrasattva signifies the essence of Vajrayana Buddhism. He is the deity invoked by practitioners for purifying obscurations in order to remind us of our true Buddha nature.

A few friends were invited as we gathered one Wednesday morning at Open Secret bookstore in the gallery where meditation was held, where deities of all Buddhist and Hindu lineages flanked the walls, where spiritual teachers, rituals, and esteemed Lamas had come to pray, to teach, to invoke the divine.

Leslie dressed Henry in my father's white christening gown and placed on his head a blue and white velvet hat. We brought with us an offering of flowers, fruit and a katta, a sheer white silk scarf used in the Tibetan culture as an offering to the teacher or Lama. There were bowls of water, incense and candles. Leslie sat with Henry in her lap on one side of Lama Palden, Porter on the other side. Lama Palden began the refuge ceremony.

Taking Refuge is a formal Buddhist ceremony in which the practitioner or, in this case, Henry, takes refuge in the Three Jewels of the Buddha, the Dharma and the Sangha. The Buddha represents our own innate enlightened nature, the spiritual path of goodness and boddhichitta; the Dharma represents the teachings of the Buddha and the experiences of truth that accompany these teachings; and the Sangha represents community of fellow spiritual practitioners wherein there is love, support and friendship.

Lama Palden began the ceremony with prayers and meditation. A tiny lock of hair was cut from the crown of Henry's head symbolizing a death and a letting go, making room for the "new" person who was so gratefully taking refuge. A symbolic action of transmission was made, marking the moment of transformation.



Porter placing the mala around Henry's neck

Finally, Henry was given his new name, Yeshe Gyatso, which translates to “Ocean of Wisdom,” an act symbolic of “entering the stream.” A katta was offered to Lama Palden by Porter, who returned it, placing it around Henry’s shoulders. Porter placed the mala around Henry’s neck and prayers of dedication were spoken.



Henry with Lama Paldem

*Through this goodness may awakening spontaneously
arise in our streams of being,
May all obscurations and distortions fall away.
May all beings be liberated from suffering,
and the stormy waves of birth, sickness, old age, and death.*



Little Yeshe Gyatso

Henry Robert Lambert, our first grandson. The two months that Leslie lived with us after Henry's birth were like a magical treasure of time. Her sister, Kristine, had decorated the room in blue and yellow, transforming Porter's old office into a sanctuary of lullabies and daytime sleep. Little Yeshe Gyatso blessed our home and our lives with his sweet nature and beautiful blue eyes, a mirror-like reflection of his mother and father. I had been worried once that I would not be able to love Henry as much as I had loved

Samantha, but again I learned that the capacity of the heart is boundless – again, I fell deeply in love.

SECTION 4.2.5. JACOB JAMES – THE BRIS MILAH

When Jacob was ten days old, a traditional bris was performed. Joe, my son-in-law, is Jewish, and his parents wanted a bris for their new grandson.

This ceremony is called a *bris milah* and is one of the most fundamental precepts of the Jewish religion. *Bris* means covenant, and *milah* means to cut. The ritual is referred to in the Torah as the covenant of Abraham, since he was the first to receive the commandment from God, which states, “And he that is eight days old shall be circumcised among you, every male throughout your generations.” (Genesis 17:12) The kabbalistic writings teach that seven days represent the physical world of creation and that only after the eighth day has the child transcended the physical to the metaphysical. This covenant joins together body and soul, physical and spiritual.

A *mohel* was hired to perform the actual circumcision, even though the father is commanded to circumcise his own son, just as Abraham circumcised his own sons. The mohel acts as the father’s proxy and is trained in the technique of circumcision.

a. The ceremony

My daughter, Kristine, started the ceremony holding Jacob. She symbolically gave her consent by passing Jacob to Joe’s parents, Dick and Shelly, who were given the honor of *k’vatterin*. Jacob was then welcomed with *baruch haba*, which means, “Blessed is he that comes.”



Chair of Elijah

Jacob was placed on the “chair of Elijah,” the angel designated as the “angel of the bris.” Jacob was then given to Joe, who placed the baby on Dick’s lap. Dick had the great honor of being the *sandek*, whose job it is to gently hold the legs of the baby while the appropriate blessings are being recited and the bris performed. Jacob was then given wine by Porter, who was the *sandek me’umad*, or the standing sandek. Porter then held Jacob as he received his Hebrew name, Jacob, son of Joseph. After the naming there was *mazel-tov* (joy) and a wonderful meal.



Jacob son of Joseph

The bris was a new experience for Porter and me. We both found it to be a blessing that Porter again played an important role in one of our grandchildren's baby rituals. Even though this was not a ritual that we would have chosen, it was at the same time a sacred space, deeply laden with ancient tradition, and we were grateful to be a part of it.

SECTION 4.2.6. BECOMING THREE

There is something special about the growing up of little girls. Three is one of those special times. With the blink of an eye, pink Cinderella underwear with lavender bows had taken the place of Elmo diapers. Tiny little fingernails glistened with sparkle pink nail polish and princess dress-up clothes floated from closet to floor like pink and yellow and purple puffs of cotton candy. Our little Samantha was growing up.

We asked Samantha if she would like to have a special time, just for her, just with family. It would be a time to honor the fact that she was becoming a little girl and that she wasn't a baby any longer. We waited until after the excitement of birthday presents,

cake and ice cream had died down, and set a date for a family gathering. Porter, a.k.a., Grandpa Po, combed the bead stores for the perfect beads. I gathered fresh pink roses, baby's breath, and satin ribbons.

Samantha came to our house early. We put on her new dress of white islet, placed roses in her hair, and set meditation chairs (backjacks) in a circle in the living room. Beautiful soft music played in the background as "Sami" practiced walking out of the bedroom with her roses in hand and taking her seat on the meditation cushion (safu).

Soon, Samantha was ready. As she waited behind the bedroom door with me, the family gathered in silence in the living room. Porter put on the music, and our little Sami slowly walked out of the bedroom looking like an angel. Gracefully, she took her seat on the safu, and Porter offered a short meditation. We placed the sparkling beads into a glass bowl. As the bowl was passed, each person took out a bead and offered it to Samantha, telling her what quality or essence this bead personified for them about her. Sami would receive the bead, and then pass it to my daughter, Leslie, who began to string them as a necklace.



Samantha with mommy.

Samantha stood before each person, receiving the blessing that reflected her true nature. In this small passage of time, Samantha embodied the presence of her true essence. She stood in this circle of love and acknowledgment and received our blessings with grace. Upon completion, her necklace was placed around her neck. Porter closed the circle with a dedication of the blessings of the ritual.



Samantha with Daddy

Afterwards, Samantha had her first dance with her daddy. The moments of the ceremony passed as though a bubble of sacred space had graced us all and now floated on, leaving us. Food came out, and the children screamed in quick release, shifting the silence into the mad, fun frenzies of three little children.

We knew that though this ceremony had passed in time and space, it had been etched deep within Samantha's soul, for this is the nature of ritual and prayer.



and our blessings keep growing . . .

SECTION 4.3 RESEARCH FINDINGS

SECTION 4.3.1 RESEARCH HYPOTHESES / QUESTIONS

My hypothesis states that there are trends in the changing role of grandparenting that can be defined by the values, beliefs and behaviors of those grandparents who do not see themselves as stereotypical grandparents, and that these same values, beliefs and behaviors are aligned with the groups identified as Cultural Creatives and LOHAS. In order to determine if, indeed, the above trends exist, eighteen questions were chosen for data analysis based on the categories of Spiritual Practice, Social and Political Values, Environmental Awareness, Consciousness and Cultural Values, Social Consciousness, Connection and Role. Agreement of these questions points to a correlation of the values, behaviors and beliefs of Cultural Creatives and LOHAS. Further, agreement of these questions by more self-identified nonstereotypical people than self-identified stereotypical people supports that this is a new trend. My hypothesis was generally supported in that more nonstereotypical than stereotypical people agreed with fifteen of the eighteen questions. The remaining three questions were equal among the nonstereotypical and stereotypical groups. Details of this analysis follow.

The questions themselves each define a certain value, belief or behavior. The actual values, beliefs and behaviors of the group that self-identifies as nonstereotypical can be defined by those questions for which the majority of the group answered in agreement. The comparison of the two groups is based on the values, beliefs and behaviors with which the two groups agreed or disagreed.

How do the values, beliefs and behaviors of the abovementioned groups compare to the traditional/stereotypical role of grandparenting? This study is an exploration of

trends in the values, beliefs and behaviors of people who self-identify as nonstereotypical or stereotypical. It would follow that if someone identifies as nonstereotypical and agrees with a question that points to a new trend in values, beliefs and behaviors, this is outside the arena of a traditional/stereotypical role behavior.

In what ways are the values, beliefs and behaviors of the self-identified nonstereotypical grandparent aligned with the values, beliefs and behaviors of Cultural Creatives and LOHAS? This is articulated in the seven areas of Spiritual Practice, Social and Political Values, Environmental Awareness, Consciousness and Cultural Values, Social Consciousness, Connection and Role which pertain most specifically to the following Cultural Creative and LOHAS values, beliefs and behaviors:

a. Cultural Creatives

- Love nature and are deeply concerned about its destruction.
- Keenly aware of the problems of the whole planet (global warming, destruction of rainforests, overpopulation, lack of ecological sustainability, exploitation of people in poorer countries) and want to see more proactive solutions, such as limiting economic growth.
- Would pay more taxes or pay more for consumer goods if they knew the money would go to clean up the environment and to stop global warming.
- Place a great deal of importance on developing and maintaining their relationships.
- Place a lot of value on helping other people and bringing out their unique gifts.
- Care intensely about both psychological and spiritual development.
- Concerned about violence and abuse of women and children around the world.

- Want politics and government spending to put more emphasis on children's education and well-being, on rebuilding our neighborhoods and communities, and on creating an ecologically sustainable future.
- Want to be involved in creating a new and better way of life in our country.
- Dislike all the emphasis in modern culture on success and "making it," on getting and spending, on wealth and luxury goods.

b. LOHAS

- Sustainable economy.
- Green building and industrial goods.
- Renewable energy.
- Environmental management.
- Healthy living.
- Natural, organic and nutritional products.
- Alternative healthcare.
- Personal development.
- Mind, body and spirit products.
- Spiritual products and services.
- Ecological lifestyles.
- Organic/recycled fiber products.

SECTION 4.3.2 SPIRITUAL PRACTICE

TABLE 1

29. My spiritual practice and the meaning it brings to my life is something I want to bestow onto my grandchild.

		Self-type		Total
		Nonstereotypical	Stereotypical	

29. Spiritual practice and the meaning it brings	Strongly Agree	Count	21	4	25
		% within 29. Spiritual practice and the meaning it brings	84.0%	16.0%	100.0%
		% within Self-type	63.6%	30.8%	54.3%
	Agree	% of Total	45.7%	8.7%	54.3%
		Count	10	6	16
		% within 29. Spiritual practice and the meaning it brings	62.5%	37.5%	100.0%
	Disagree	% within Self-type	30.3%	46.2%	34.8%
		% of Total	21.7%	13.0%	34.8%
		Count	2	3	5
Total	% within 29. Spiritual practice and the meaning it brings	40.0%	60.0%	100.0%	
	% within Self-type	6.1%	23.1%	10.9%	
	% of Total	4.3%	6.5%	10.9%	
	Count	33	13	46	
	% within 29. Spiritual practice and the meaning it brings	71.7%	28.3%	100.0%	
	% within Self-type	100.0%	100.0%	100.0%	
	% of Total	71.7%	28.3%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.012(a)	2	.082
Likelihood Ratio	4.893	2	.087
Linear-by-Linear Association	4.902	1	.027
N of Valid Cases	46		

a. 3 cells (50.0%) have expected count less than 5. The minimum expected count is 1.41.

Within the NS group 63.6% strongly agreed, 30.3% agreed

Within the S group 30.8% strongly agreed, 46.2% agreed

Within the NS group 0% strongly disagreed, 6.1% disagreed

Within the S group 0% strongly disagreed, 23.1% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 90%.

TABLE 2

30. Being with my grandchild deepens my spiritual practice.

			Self-type		
			Nonstereotypical	Stereotypical	Total
30. My grandchild deepens my spiritual practice	Strongly Agree	Count	18	1	19
		% within 30. My grandchild deepens my spiritual practice	94.7%	5.3%	100.0%
		% within Self-type	52.9%	7.7%	40.4%
	Agree	% of Total	38.3%	2.1%	40.4%
		Count	9	7	16
		% within 30. My grandchild deepens my spiritual practice	56.3%	43.8%	100.0%
	Disagree	% within Self-type	26.5%	53.8%	34.0%
		% of Total	19.1%	14.9%	34.0%
		Count	7	5	12
	Total	% within 30. My grandchild deepens my spiritual practice	58.3%	41.7%	100.0%
		% within Self-type	20.6%	38.5%	25.5%
		% of Total	14.9%	10.6%	25.5%
	Count	34	13	47	
	% within 30. My grandchild deepens my spiritual practice	72.3%	27.7%	100.0%	
	% within Self-type	100.0%	100.0%	100.0%	
		% of Total	72.3%	27.7%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.010(a)	2	.018
Likelihood Ratio	9.367	2	.009
Linear-by-Linear Association	5.754	1	.016
N of Valid Cases	47		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 3.32.

Within the NS group 52.9% strongly agreed, 26.5% agreed

Within the S group 7.7% strongly agreed, 53.8% agreed

Within the NS group 0% strongly disagreed, 20.6% disagreed

Within the S group 0% strongly disagreed, 38.5% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

TABLE 3

34. I am in touch with and support my grandchild's essential nature.

			Self-type		Total	
			Nonstereotypical	Stereotypical		
34. In touch with and support my grandchild's essential nature	Strongly Agree	Count	21	2	23	
		% within 34. In touch with and support my grandchild's essential nature	91.3%	8.7%	100.0%	
		% within Self-type	63.6%	15.4%	50.0%	
		% of Total	45.7%	4.3%	50.0%	
		Agree	Count	10	10	20
			% within 34. In touch with and support my grandchild's essential nature	50.0%	50.0%	100.0%
	% within Self-type		30.3%	76.9%	43.5%	
	% of Total		21.7%	21.7%	43.5%	
	Disagree		Count	2	1	3
			% within 34. In touch with and support my grandchild's essential nature	66.7%	33.3%	100.0%
		% within Self-type	6.1%	7.7%	6.5%	
		% of Total	4.3%	2.2%	6.5%	

Total	Count	33	13	46
	% within 34. In touch with and support my grandchild's essential nature	71.7%	28.3%	100.0%
	% within Self-type	100.0%	100.0%	100.0%
	% of Total	71.7%	28.3%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.043(a)	2	.011
Likelihood Ratio	9.642	2	.008
Linear-by-Linear Association	6.035	1	.014
N of Valid Cases	46		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is .85.

Within the NS group 63.3% strongly agreed, 30.3% agreed

Within the S group 15.4% strongly agreed, 76.9% agreed

Within the NS group 0% strongly disagreed, 6.1% disagreed

Within the S group 0% strongly disagreed, 7.7% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

TABLE 4

36. My grandchild and I are mutual teachers.

			Self-type		Total
			Nonstereotypical	Stereotypical	
36. My grandchild and I are mutual teachers.	Strongly Agree	Count	22	2	24
		% within 36. My grandchild and I are mutual teachers.	91.7%	8.3%	100.0%
		% within Self-type	64.7%	15.4%	51.1%
	Agree	% of Total	46.8%	4.3%	51.1%
		Count	11	8	19
		% within 36. My grandchild and I are mutual teachers.	57.9%	42.1%	100.0%
	% within Self-type	32.4%	61.5%	40.4%	
	% of Total	23.4%	17.0%	40.4%	

	Disagree	Count	0	3	3
		% within 36. My grandchild and I are mutual teachers.	.0%	100.0%	100.0%
		% within Self-type	.0%	23.1%	6.4%
		% of Total	.0%	6.4%	6.4%
	Strongly Disagree	Count	1	0	1
		% within 36. My grandchild and I are mutual teachers.	100.0%	.0%	100.0%
		% within Self-type	2.9%	.0%	2.1%
		% of Total	2.1%	.0%	2.1%
Total		Count	34	13	47
		% within 36. My grandchild and I are mutual teachers.	72.3%	27.7%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	72.3%	27.7%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	14.690(a)	3	.002
Likelihood Ratio	15.801	3	.001
Linear-by-Linear Association	8.208	1	.004
N of Valid Cases	47		

a. 4 cells (50.0%) have expected count less than 5. The minimum expected count is .28.

Within the NS group 64.7% strongly agreed, 32.4% agreed

Within the S group 15.4% strongly agreed, 61.5% agreed

Within the NS group 2.9% strongly disagreed, 0% disagreed

Within the S group 0% strongly disagreed, 23.1% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

TABLE 5

37. I meditate with my grandchild.

			Self-type		
			Nonstereot ypical	Stereotypical	Total
37. I meditate with my grandchild.	Strongly Agree	Count	8	0	8
		% within 37. I mediate with my grandchild.	100.0%	.0%	100.0%
		% within Self-type	23.5%	.0%	17.0%
		% of Total	17.0%	.0%	17.0%
	Agree	Count	14	6	20
		% within 37. I mediate with my grandchild.	70.0%	30.0%	100.0%
		% within Self-type	41.2%	46.2%	42.6%
		% of Total	29.8%	12.8%	42.6%
	Disagree	Count	9	6	15
		% within 37. I mediate with my grandchild.	60.0%	40.0%	100.0%
		% within Self-type	26.5%	46.2%	31.9%
		% of Total	19.1%	12.8%	31.9%
Strongly Disagree	Count	3	1	4	
	% within 37. I mediate with my grandchild.	75.0%	25.0%	100.0%	
	% within Self-type	8.8%	7.7%	8.5%	
	% of Total	6.4%	2.1%	8.5%	
Total	Count	34	13	47	
	% within 37. I mediate with my grandchild.	72.3%	27.7%	100.0%	
	% within Self-type	100.0%	100.0%	100.0%	
	% of Total	72.3%	27.7%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.269(a)	3	.234
Likelihood Ratio	6.309	3	.098
Linear-by-Linear Association	2.120	1	.145
N of Valid Cases	47		

a. 4 cells (50.0%) have expected count less than 5. The minimum expected count is 1.11.

Within the NS group 23.5% strongly agreed, 41.2% agreed

Within the S group 0% strongly agreed, 46.2% agreed

Within the NS group 8.8% strongly disagreed, 26.5% disagreed

Within the S group 7.7% strongly disagreed, 46.2% disagreed

Pearson Chi-Square for these values was not significant.

TABLE 6

38. I pray with my grandchild.

			Self-type		Total
			Nonstereotypical	Stereotypical	
38. I pray with my grandchild.	Strongly Agree	Count	8	1	9
		% within 38. I pray with my grandchild.	88.9%	11.1%	100.0%
		% within Self-type	23.5%	7.7%	19.1%
		% of Total	17.0%	2.1%	19.1%
	Agree	Count	18	7	25
		% within 38. I pray with my grandchild.	72.0%	28.0%	100.0%
		% within Self-type	52.9%	53.8%	53.2%
		% of Total	38.3%	14.9%	53.2%
	Disagree	Count	6	5	11
		% within 38. I pray with my grandchild.	54.5%	45.5%	100.0%
		% within Self-type	17.6%	38.5%	23.4%
		% of Total	12.8%	10.6%	23.4%
Strongly Disagree	Count	2	0	2	
	% within 38. I pray with my grandchild.	100.0%	.0%	100.0%	
	% within Self-type	5.9%	.0%	4.3%	
	% of Total				

Total	% of Total	4.3%	.0%	4.3%
	Count	34	13	47
	% within 38. I pray with my grandchild.	72.3%	27.7%	100.0%
	% within Self-type	100.0%	100.0%	100.0%
	% of Total	72.3%	27.7%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.739(a)	3	.291
Likelihood Ratio	4.348	3	.226
Linear-by-Linear Association	.984	1	.321
N of Valid Cases	47		

Within the NS group 23.5% strongly agreed, 52.9% agreed

Within the S group 7.7% strongly agreed, 53.8% agreed

Within the NS group 5.9% strongly disagreed, 17.6% disagreed

Within the S group 0% strongly disagreed, 38.5% disagreed

Pearson Chi-Square for these values was not significant.

TABLE 7

69. It is critical for me to provide my grandchild with unconditional love.

			Self-type		Total
			Nonstereotypical	Stereotypical	
69. Critical for me to provide my grandchild with unconditional love	Strongly Agree	Count	27	6	33
		% within 69. Critical for me to provide my grandchild with unconditional love	81.8%	18.2%	100.0%
		% within Self-type	79.4%	46.2%	70.2%
	Agree	% of Total	57.4%	12.8%	70.2%
		Count	6	7	13
		% within 69. Critical for me to provide my grandchild with unconditional love	46.2%	53.8%	100.0%
	% within Self-type	17.6%	53.8%	27.7%	

	Disagree	% of Total	12.8%	14.9%	27.7%
		Count	1	0	1
		% within 69. Critical for me to provide my grandchild with unconditional love	100.0%	.0%	100.0%
		% within Self-type	2.9%	.0%	2.1%
Total		% of Total	2.1%	.0%	2.1%
		Count	34	13	47
		% within 69. Critical for me to provide my grandchild with unconditional love	72.3%	27.7%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	72.3%	27.7%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.319(a)	2	.042
Likelihood Ratio	6.195	2	.045
Linear-by-Linear Association	3.256	1	.071
N of Valid Cases	47		

a. 3 cells (50.0%) have expected count less than 5. The minimum expected count is .28.

Within the NS group 79.4% strongly agreed, 17.6% agreed

Within the S group 46.2% strongly agreed, 53.8% agreed

Within the NS group 0% strongly disagreed, 0% disagreed

Within the S group 2.9% strongly disagreed, 0% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

TABLE 8

75. Creating rituals with my grandchild has become part of my grandparenting role.

		Self-type		Total	
		Nonstereotypical	Stereotypical		
75. Creating rituals with my grandchild has become part	Strongly Agree	Count	14	1	15
		% within 75. Creating rituals with my grandchild has become part	93.3%	6.7%	100.0%
		% within Self-type	41.2%	7.7%	31.9%
	Agree	% of Total	29.8%	2.1%	31.9%
		Count	13	5	18
		% within 75. Creating rituals with my grandchild has become part	72.2%	27.8%	100.0%
	Disagree	% within Self-type	38.2%	38.5%	38.3%
		% of Total	27.7%	10.6%	38.3%
		Count	5	7	12
	Strongly Disagree	% within 75. Creating rituals with my grandchild has become part	41.7%	58.3%	100.0%
		% within Self-type	14.7%	53.8%	25.5%
		% of Total	10.6%	14.9%	25.5%
	Total	Count	2	0	2
		% within 75. Creating rituals with my grandchild has become part	100.0%	.0%	100.0%
		% within Self-type	5.9%	.0%	4.3%
	% of Total	4.3%	.0%	4.3%	
	Count	34	13	47	
	% within 75. Creating rituals with my grandchild has become part	72.3%	27.7%	100.0%	
	% within Self-type	100.0%	100.0%	100.0%	
	% of Total	72.3%	27.7%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.711(a)	3	.021
Likelihood Ratio	10.514	3	.015
Linear-by-Linear Association	4.581	1	.032
N of Valid Cases	47		

a 5 cells (62.5%) have expected count less than 5. The minimum expected count is .55.

Within the NS group 41.2% strongly agreed, 38.2% agreed

Within the S group 7.7% strongly agreed, 38.5% agreed

Within the NS group 5.9% strongly disagreed, 14.7% disagreed

Within the S group 0% strongly disagreed, 53.8% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

Summary for questions 29, 30, 75: Respondent's answers to these three questions indicate that an overall higher percentage of self-identified non-stereotypical people agree with these questions; however, while a higher percentage of the non-stereotypical group strongly agreed, a higher percentage of the stereotypical group agree. Also notable is the higher percentage of the stereotypical group who disagree. This indicates a trend toward a value, belief or behavior that is aligned with those of Cultural Creatives and LOHAS in the area of Spiritual Practice.

Summary for questions 34 and 69: Respondent's answers to these two questions indicate that a slightly higher percentage of self-identified stereotypical people agree with these questions. Notable in both cases is that, while a higher percentage of the non-stereotypical people strongly agreed, a higher percentage of the stereotypical people agreed. This could indicate a similarity in values, beliefs or behavior of these groups with regard to these questions.

Summary for questions 36, 37 and 38: Respondent's answers to these two questions indicate a higher percentage of self-identified non-stereotypical people strongly agree with these questions, while both groups answered similarly to agree. Also notable is the high percentage of the stereotypical group who disagreed. This indicates a trend toward a value, belief or behavior that is aligned with those of Cultural Creatives and LOHAS in the area of spiritual practice.

SECTION 4.3.3 SOCIAL AND POLITICAL VALUES

TABLE 9

49. I teach my grandchild to express anger in a healthy way.

			Self-type		
			Nonstereot ypical	Stereotypical	Total
49. I teach my grandchild to express anger in a healthy way.	Strongly Agree	Count	18	1	19
		% within 49. I teach my grandchild to express anger in a healthy way.	94.7%	5.3%	100.0%
		% within Self-type	52.9%	7.7%	40.4%
		% of Total	38.3%	2.1%	40.4%
	Agree	Count	15	9	24
		% within 49. I teach my grandchild to express anger in a healthy way.	62.5%	37.5%	100.0%
		% within Self-type	44.1%	69.2%	51.1%
		% of Total	31.9%	19.1%	51.1%
	Disagree	Count	1	3	4
		% within 49. I teach my grandchild to express anger in a healthy way.	25.0%	75.0%	100.0%
		% within Self-type	2.9%	23.1%	8.5%
		% of Total	2.1%	6.4%	8.5%
Total	Count	34	13	47	
	% within 49. I teach my grandchild to express anger in a healthy way.	72.3%	27.7%	100.0%	
	% within Self-type	100.0%	100.0%	100.0%	
	% of Total	72.3%	27.7%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.405(a)	2	.006
Likelihood Ratio	11.344	2	.003
Linear-by-Linear Association	10.154	1	.001
N of Valid Cases	47		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 1.11

Within the NS group 52.9% strongly agreed, 44.1% agreed

Within the S group 7.7% strongly agreed, 69.2% agreed

Within the NS group 0% strongly disagreed, 2.9% disagreed

Within the S group 0% strongly disagreed, 23.1% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

TABLE 10

72. Teaching my grandchild to live in harmony is important to me.

			Self-type		Total
			Nonstereotypical	Stereotypical	
72. Teaching my grandchild to live in harmony	Strongly Agree	Count	27	3	30
		% within 72. Teaching my grandchild to live in harmony	90.0%	10.0%	100.0%
		% within Self-type	79.4%	23.1%	63.8%
		% of Total	57.4%	6.4%	63.8%
	Agree	Count	6	9	15
		% within 72. Teaching my grandchild to live in harmony	40.0%	60.0%	100.0%
		% within Self-type	17.6%	69.2%	31.9%
		% of Total	12.8%	19.1%	31.9%
	Disagree	Count	0	1	1
		% within 72. Teaching my grandchild to live in harmony	.0%	100.0%	100.0%
		% within Self-type	.0%	7.7%	2.1%
		% of Total	.0%	2.1%	2.1%
Strongly Disagree	Count	1	0	1	
	% within 72. Teaching my grandchild to live in harmony	100.0%	.0%	100.0%	
	% within Self-type	2.9%	.0%	2.1%	
	% of Total	2.1%	.0%	2.1%	
Total	Count	34	13	47	
	% within 72. Teaching my grandchild to live in harmony	72.3%	27.7%	100.0%	
	% within Self-type	100.0%	100.0%	100.0%	
	% of Total	72.3%	27.7%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	15.514(a)	3	.001
Likelihood Ratio	15.737	3	.001
Linear-by-Linear Association	7.504	1	.006
N of Valid Cases	47		

a. 5 cells (62.5%) have expected count less than 5. The minimum expected count is .28.

Within the NS group 79.4% strongly agreed, 17.6% agreed

Within the S group 23.1% strongly agreed, 69.2% agreed

Within the NS group 2.9% strongly disagreed, 0% disagreed

Within the S group 0% strongly disagreed, 7.7% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

Summary: Respondent's answers to the above two questions indicate that an overall higher percentage of self-identified non-stereotypical people agree with these questions; however, while a higher percentage of the non-stereotypical group strongly agree, a higher percentage of the stereotypical group agree. Also notable is the higher percentage of the stereotypical group who disagree with regard to question number 49. This indicates a trend toward a value, belief or behavior that is aligned with those of Cultural Creatives and LOHAS in the area of Political and Social Values.

SECTION 4.3.4 ENVIRONMENTAL AWARENESS

TABLE 11

47. I talk to my grandchild about Mother Earth and her sacredness.

			Self-type		
			Nonstereotypical	Stereotypical	Total
47. I talk to my grandchild about Mother Earth and her sacredness.	Strongly Agree	Count	17	3	20
		% within 47. I talk to my grandchild about Mother Earth and her sacredness.	85.0%	15.0%	100.0%
		% within Self-type	51.5%	23.1%	43.5%
	Agree	% of Total	37.0%	6.5%	43.5%
		Count	13	2	15
		% within 47. I talk to my grandchild about Mother Earth and her sacredness.	86.7%	13.3%	100.0%
	Disagree	% within Self-type	39.4%	15.4%	32.6%
		% of Total	28.3%	4.3%	32.6%
		Count	3	7	10
	Strongly Disagree	% within 47. I talk to my grandchild about Mother Earth and her sacredness.	30.0%	70.0%	100.0%
		% within Self-type	9.1%	53.8%	21.7%
		% of Total	6.5%	15.2%	21.7%
	Total	Count	0	1	1
		% within 47. I talk to my grandchild about Mother Earth and her sacredness.	.0%	100.0%	100.0%
% within Self-type		.0%	7.7%	2.2%	
% of Total		.0%	2.2%	2.2%	
Count		33	13	46	
% within 47. I talk to my grandchild about Mother Earth and her sacredness.		71.7%	28.3%	100.0%	
% within Self-type		100.0%	100.0%	100.0%	
% of Total	71.7%	28.3%	100.0%		

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	14.515(a)	3	.002
Likelihood Ratio	13.871	3	.003
Linear-by-Linear Association	10.098	1	.001
N of Valid Cases	46		

a. 4 cells (50.0%) have expected count less than 5. The minimum expected count is .28.

Within the NS group 51.5% strongly agreed 39.4% agreed

Within the S group 23.1% strongly agreed, 15.4% agreed

Within the NS group 0% strongly disagreed 9.1% disagreed

Within the S group 7.7% strongly disagreed, 53.8% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

Summary: Respondent's answers to this question indicate that a higher percentage of self-identified non-stereotypical people agree with these questions. Also notable is the high percentage of the stereotypical group who disagreed. This indicates a trend toward a value, belief or behavior that is aligned with those of Cultural Creatives and LOHAS in the area of environmental awareness.

SECTION 4.3.5 CONSCIOUSNESS & CULTURAL VALUES

TABLE 12

40. I would like my grandchild to be open to alternative healthcare.

			Self-type		Total
			Nonstereotypical	Stereotypical	
40. My grandchild open to alternative healthcare.	Strongly Agree	Count	16	1	17
		% within 40. My grandchild open to alternative healthcare.	94.1%	5.9%	100.0%
		% within Self-type	47.1%	7.7%	36.2%
	Agree	% of Total	34.0%	2.1%	36.2%
		Count	12	6	18
		% within 40. My grandchild open to alternative healthcare.	66.7%	33.3%	100.0%
	% within Self-type	35.3%	46.2%	38.3%	
	% of Total	25.5%	12.8%	38.3%	

	Disagree	Count	5	6	11
		% within 40. My grandchild open to alternative healthcare.	45.5%	54.5%	100.0%
		% within Self-type	14.7%	46.2%	23.4%
	Strongly Disagree	% of Total	10.6%	12.8%	23.4%
		Count	1	0	1
		% within 40. My grandchild open to alternative healthcare.	100.0%	.0%	100.0%
	Total	% within Self-type	2.9%	.0%	2.1%
		% of Total	2.1%	.0%	2.1%
		Count	34	13	47
		% within 40. My grandchild open to alternative healthcare.	72.3%	27.7%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	72.3%	27.7%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.675(a)	3	.034
Likelihood Ratio	9.754	3	.021
Linear-by-Linear Association	5.761	1	.016
N of Valid Cases	47		

a. 5 cells (62.5%) have expected count less than 5. The minimum expected count is .28.

Within the NS group 47.1% strongly agreed, 35.3% agreed

Within the S group 7.7% strongly agreed, 46.2% agreed

Within the NS group 2.9% strongly disagreed 14.7.% disagreed

Within the S group 0% strongly disagreed, 46.2% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

TABLE 13

43. I model to my grandchild that money isn't everything.

			Self-type		
			Nonstereotypical	Stereotypical	Total
43. I model to my grandchild that money isn't everything.	Strongly Agree	Count	20	3	23
		% within 43. I model to my grandchild that money isn't everything.	87.0%	13.0%	100.0%
		% within Self-type	58.8%	23.1%	48.9%
	Agree	% of Total	42.6%	6.4%	48.9%
		Count	14	9	23
		% within 43. I model to my grandchild that money isn't everything.	60.9%	39.1%	100.0%
	Disagree	% within Self-type	41.2%	69.2%	48.9%
		% of Total	29.8%	19.1%	48.9%
		Count	0	1	1
Total	% within 43. I model to my grandchild that money isn't everything.	.0%	100.0%	100.0%	
	% within Self-type	.0%	7.7%	2.1%	
	% of Total	.0%	2.1%	2.1%	
Total	Count	34	13	47	
	% within 43. I model to my grandchild that money isn't everything.	72.3%	27.7%	100.0%	
	% within Self-type	100.0%	100.0%	100.0%	
	% of Total	72.3%	27.7%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.584(a)	2	.037
Likelihood Ratio	6.832	2	.033
Linear-by-Linear Association	5.957	1	.015

Within the NS group 58.8% strongly agreed, 41.2% agreed

Within the S group 7.7% strongly agreed, 46.2% agreed

Within the NS group 0% strongly disagreed, 0% disagreed

Within the S group 0% strongly disagreed, 7.7% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

Summary: Respondent's answers to the above two questions indicate that an overall higher percentage of self-identified non-stereotypical people agree with these questions; however, while a higher percentage of the non-stereotypical group strongly agreed, a higher percentage of the stereotypical group agree. Also notable is the higher percentage of the stereotypical group who disagree with regard to question number 40. This indicates a trend toward a value, belief or behavior that is aligned with those of Cultural Creatives and LOHAS in the area of consciousness and cultural values.

SECTION 4.3.6 SOCIAL CONSCIOUSNESS

TABLE 14

45. I teach my grandchild about equality and equal rights.

		Self-type		Total	
		Nonstereotypical	Stereotypical		
45. I teach my grandchild about equality and equal rights.	Strongly Agree	Count	23	4	27
		% within 45. I teach my grandchild about equality and equal rights.	85.2%	14.8%	100.0%
		% within Self-type	67.6%	30.8%	57.4%
		% of Total	48.9%	8.5%	57.4%
	Agree	Count	10	8	18
		% within 45. I teach my grandchild about equality and equal rights.	55.6%	44.4%	100.0%
		% within Self-type	29.4%	61.5%	38.3%
		% of Total	21.3%	17.0%	38.3%
	Disagree	Count	1	1	2
		% within 45. I teach my grandchild about equality and equal rights.	50.0%	50.0%	100.0%
		% within Self-type	2.9%	7.7%	4.3%
		% of Total	2.1%	2.1%	4.3%
Total	Count	34	13	47	
	% within 45. I teach my grandchild about equality and equal rights.	72.3%	27.7%	100.0%	
	% within Self-type	100.0%	100.0%	100.0%	
	% of Total	72.3%	27.7%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.260(a)	2	.072
Likelihood Ratio	5.277	2	.071
Linear-by-Linear Association	4.774	1	.029
N of Valid Cases	47		

a. 3 cells (50.0%) have expected count less than 5. The minimum expected count is .55.

Within the NS group 67.6% strongly agreed, 29.4% agreed

Within the S group 30.8% strongly agreed, 61.5% agreed

Within the NS group 0% strongly disagreed 2.9% disagreed

Within the S group 0% strongly disagreed, 7.7% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 90%.

TABLE 15

63. I teach my grandchild to honor diversity.

			Self-type		Total
			Nonstereotypical	Stereotypical	
63. I teach my grandchild to honor diversity.	Strongly Agree	Count	24	2	26
		% within 63. I teach my grandchild to honor diversity.	92.3%	7.7%	100.0%
		% within Self-type	72.7%	15.4%	56.5%
	Agree	% of Total	52.2%	4.3%	56.5%
		Count	8	10	18
		% within 63. I teach my grandchild to honor diversity.	44.4%	55.6%	100.0%
	Disagree	% within Self-type	24.2%	76.9%	39.1%
		% of Total	17.4%	21.7%	39.1%
		Count	1	1	2
Total	% within 63. I teach my grandchild to honor diversity.	50.0%	50.0%	100.0%	
	% within Self-type	3.0%	7.7%	4.3%	
	% of Total	2.2%	2.2%	4.3%	
		Count	33	13	46

% within 63. I teach my grandchild to honor diversity.	71.7%	28.3%	100.0%
% within Self-type	100.0%	100.0%	100.0%
% of Total	71.7%	28.3%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12.506(a)	2	.002
Likelihood Ratio	13.172	2	.001
Linear-by-Linear Association	10.424	1	.001
N of Valid Cases	46		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is .57

Within the NS group 72.7% strongly agreed, 24.2% agreed

Within the S group 15.4% strongly agreed 76.9% agreed

Within the NS group 0% strongly disagreed 3.0% disagreed

Within the S group 0% strongly disagreed, 7.7% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

Summary: Respondent's answers to the above two questions indicate an overall higher percentage of self-identified non-stereotypical people agree with these questions; however, while a higher percentage of the non-stereotypical group strongly agree, a higher percentage of the stereotypical group agree. This could indicate a trend toward a value, belief or behavior that is aligned with those of Cultural Creatives and LOHAS in the area of social consciousness.

SECTION 4.3.7 CONNECTION/ROLE

TABLE 16

1. I believe I have something unique that I can give to my grandchild that is different from what my grandchild's parents give to my grandchild.

			Self-type		Total
			Nonstereotypical	Stereotypical	
1. something unique	Strongly Agree	Count	20	3	23
		% within 1. something unique	87.0%	13.0%	100.0%
		% within Self-type	60.6%	23.1%	50.0%
		% of Total	43.5%	6.5%	50.0%
	Agree	Count	9	7	16
		% within 1. something unique	56.3%	43.8%	100.0%
		% within Self-type	27.3%	53.8%	34.8%
		% of Total	19.6%	15.2%	34.8%
	Disagree	Count	4	3	7
		% within 1. something unique	57.1%	42.9%	100.0%
		% within Self-type	12.1%	23.1%	15.2%
		% of Total	8.7%	6.5%	15.2%
Total	Count	33	13	46	
	% within 1. something unique	71.7%	28.3%	100.0%	
	% within Self-type	100.0%	100.0%	100.0%	
	% of Total	71.7%	28.3%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.256(a)	2	.072
Likelihood Ratio	5.474	2	.065
Linear-by-Linear Association	4.038	1	.044
N of Valid Cases	46		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 1.98.

Within the NS group 60.6% strongly agreed, 27.3% agreed

Within the S group 23.1% strongly agreed, 53.8% agreed

Within the NS group 0% strongly disagreed 12.1% disagreed

Within the S group 0% strongly disagreed, 23.1% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 90%.

TABLE 17

12. Grandparenthood is like falling in love.

			Self-type		Total
			Nonstereotypical	Stereotypical	
12. Grandparenthood is like falling in love	Strongly Agree	Count	18	1	19
		% within 12. Grandparenthood is like falling in love	94.7%	5.3%	100.0%
		% within Self-type	52.9%	7.7%	40.4%
		% of Total	38.3%	2.1%	40.4%
	Agree	Count	12	8	20
		% within 12. Grandparenthood is like falling in love	60.0%	40.0%	100.0%
		% within Self-type	35.3%	61.5%	42.6%
		% of Total	25.5%	17.0%	42.6%
	Disagree	Count	4	3	7
		% within 12. Grandparenthood is like falling in love	57.1%	42.9%	100.0%
		% within Self-type	11.8%	23.1%	14.9%
		% of Total	8.5%	6.4%	14.9%
Strongly Disagree	Count	0	1	1	
	% within 12. Grandparenthood is like falling in love	.0%	100.0%	100.0%	
	% within Self-type	.0%	7.7%	2.1%	
	% of Total	.0%	2.1%	2.1%	
Total	Count	34	13	47	
	% within 12. Grandparenthood is like falling in love	72.3%	27.7%	100.0%	
	% within Self-type	100.0%	100.0%	100.0%	
	% of Total	72.3%	27.7%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.709(a)	3	.021
Likelihood Ratio	11.116	3	.011
Linear-by-Linear Association	8.034	1	.005
N of Valid Cases	47		

a. 3 cells (37.5%) have expected count less than 5. The minimum expected count is .28.

Within the NS group 52.9% strongly agreed, 35.3% agreed

Within the S group 7.7% strongly agreed, 61.5% agreed

Within the NS group 0% strongly disagreed, 11.8% disagreed

Within the S group 0% strongly disagreed 23.1% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

Summary: Respondent's answers to the above two questions indicate that an overall higher percentage of self-identified non-stereotypical people agree with these questions; however, while a higher percentage of the non-stereotypical group strongly agreed, a higher percentage of the stereotypical group agree. Also notable is the higher percentage of the stereotypical group who disagree. This indicates a trend toward a value, belief or behavior that is aligned with those of Cultural Creatives and LOHAS in the area of connection/role.

SECTION 4.3.8. ROLE

TABLE 18

54. I would like to see the role of grandparenting as a meaningful and respected role in our society.

			Self-type		Total
			Nonstereotypical	Stereotypical	
54. See the role of grandparenting as a meaningful and respected role	Strongly Agree	Count	26	7	33
		% within 54. See the role of grandparenting as a meaningful and respected role	78.8%	21.2%	100.0%
	Agree	% within Self-type	76.5%	53.8%	70.2%
		% of Total	55.3%	14.9%	70.2%
		Count	8	5	13

		% within 54. See the role of grandparenting as a meaningful and respected role	61.5%	38.5%	100.0%
		% within Self-type	23.5%	38.5%	27.7%
		% of Total	17.0%	10.6%	27.7%
	Disagree	Count	0	1	1
		% within 54. See the role of grandparenting as a meaningful and respected role	.0%	100.0%	100.0%
		% within Self-type	.0%	7.7%	2.1%
		% of Total	.0%	2.1%	2.1%
Total		Count	34	13	47
		% within 54. See the role of grandparenting as a meaningful and respected role	72.3%	27.7%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	72.3%	27.7%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.059(a)	2	.131
Likelihood Ratio	4.004	2	.135
Linear-by-Linear Association	3.256	1	.071
N of Valid Cases	47		

a. 3 cells (50.0%) have expected count less than 5. The minimum expected count is .28.

Within the NS group 76.5% strongly agreed 23.5% agreed

Within the S group 53.8% strongly agreed, 38.5% agreed

Within the NS group 0% strongly disagreed, 0% disagreed

Within the S group 0% strongly disagreed, 7.7% disagreed

Pearson Chi-Square for these values was not significant.

TABLE 19

57. The nature and roles of grandparenting have changed over the years.

			Self-type		
			Nonstereotypical	Stereotypical	Total
57. Nature and roles of grandparenting have changed.	Strongly Agree	Count	20	3	23
		% within 57. Nature and roles of grandparenting have changed.	87.0%	13.0%	100.0%
		% within Self-type	58.8%	23.1%	48.9%
		% of Total	42.6%	6.4%	48.9%
	Agree	Count	11	4	15
		% within 57. Nature and roles of grandparenting have changed.	73.3%	26.7%	100.0%
		% within Self-type	32.4%	30.8%	31.9%
		% of Total	23.4%	8.5%	31.9%
	Disagree	Count	3	4	7
		% within 57. Nature and roles of grandparenting have changed.	42.9%	57.1%	100.0%
		% within Self-type	8.8%	30.8%	14.9%
		% of Total	6.4%	8.5%	14.9%
	Strongly Disagree	Count	0	2	2
		% within 57. Nature and roles of grandparenting have changed.	.0%	100.0%	100.0%
		% within Self-type	.0%	15.4%	4.3%
		% of Total	.0%	4.3%	4.3%
Total	Count	34	13	47	
	% within 57. Nature and roles of grandparenting have changed.	72.3%	27.7%	100.0%	
	% within Self-type	100.0%	100.0%	100.0%	
	% of Total	72.3%	27.7%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.735(a)	3	.013
Likelihood Ratio	10.663	3	.014
Linear-by-Linear Association	9.690	1	.002

N of Valid Cases	47
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a. 4 cells (50.0%) have expected count less than 5. The minimum expected count is .55.

Within the NS group 58.8% strongly agreed, 32.4% agreed

Within the S group 23.1% strongly agreed, 30.8% agreed

Within the NS group 0% strongly disagreed, 8.8% disagreed

Within the S group 4.3% strongly disagreed, 30.8% disagreed

Pearson Chi-Square for these values was significant within a confidence level of 95%.

Summary: Because these questions varied significantly in their responses, they will be summarized separately.

Question 54: Respondent's answers to this question indicates that a slightly higher overall percentage of self-identified non-stereotypical people agree with this question.. This indicates a desire by both groups to see the role of grandparenting as a meaningful and respected role in our society.

Question 57: Respondent's answers to this two question indicates that a higher percentage of self-identified non-stereotypical people strongly agree with these questions, while both groups agree equally. Also notable is the high percentage of the stereotypical group who disagree. This indicates a trend in the belief that the nature and roles of grandparenting have changed over the years.

SECTION 4.3.9 GEOGRAPHICAL TABLES

A major assumption of this study is that there would be a correlation to geographical location. If this study indicates that there are indeed trends in grandparenting that are congruent with the Cultural Creative movement and LOHAS marketplace, and if there is a geographical correlation, this could be an important point for further study given that California could be known as a stepping off point for some national trends.

Below is a summary of the findings for geographical location.

- No one from the San Francisco area self-identified as stereotypical

- In the San Francisco group, 12 of 18 responses had 100% agreement with questions (this included both agree and strongly agree).
- In most cases, the Cedar Rapids responses were balanced between agree and disagree (this included both disagree and strongly disagree).

TABLE 20

29. My spiritual practice and the meaning it brings to my life is something I want to bestow onto my grandchild.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	29. Spiritual practice and the meaning it brings	Strongly Agree	Count	17		17
			% within 29. Spiritual practice and the meaning it brings	100.0%		100.0%
			% within Self-type	73.9%		73.9%
		Agree	% of Total	73.9%		73.9%
			Count	6		6
			% within 29. Spiritual practice and the meaning it brings	100.0%		100.0%
		Total	% within Self-type	26.1%		26.1%
			% of Total	26.1%		26.1%
			Count	23		23
		Cedar Rapids	29. Spiritual practice and the meaning it brings	Strongly Agree	% within 29. Spiritual practice and the meaning it brings	100.0%
% within Self-type	100.0%					100.0%
% of Total	100.0%					100.0%
Agree	Count			4	4	8
	% within 29. Spiritual practice and the meaning it brings			50.0%	50.0%	100.0%
	% within Self-type			40.0%	30.8%	34.8%
Total	% of Total	17.4%	17.4%	34.8%		
	Count	4	6	10		

		% within 29. Spiritual practice and the meaning it brings	40.0%	60.0%	100.0%
		% within Self-type	40.0%	46.2%	43.5%
		% of Total	17.4%	26.1%	43.5%
	Disagree	Count	2	3	5
		% within 29. Spiritual practice and the meaning it brings	40.0%	60.0%	100.0%
		% within Self-type	20.0%	23.1%	21.7%
		% of Total	8.7%	13.0%	21.7%
	Total	Count	10	13	23
		% within 29. Spiritual practice and the meaning it brings	43.5%	56.5%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	43.5%	56.5%	100.0%

San Francisco – 100% NS, 100% agreed
 Cedar Rapids – 80% NS agree, 20% disagree
 77% S agree, 23.1% disagree

TABLE 21

30. Being with my grandchild deepens my spiritual practice.

Geographic Location			Self-type		Total
			Nonstereotypical	Stereotypical	
San Francisco	30. My grandchild deepens my spiritual practice	Strongly Agree	Count		
				17	17
			% within 30. My grandchild deepens my spiritual practice	100.0%	100.0%

			% within Self-type	73.9%		73.9%
			% of Total	73.9%		73.9%
		Agree	Count	4		4
			% within 30. My grandchild deepens my spiritual practice	100.0%		100.0%
			% within Self-type	17.4%		17.4%
			% of Total	17.4%		17.4%
		Disagree	Count	2		2
			% within 30. My grandchild deepens my spiritual practice	100.0%		100.0%
			% within Self-type	8.7%		8.7%
			% of Total	8.7%		8.7%
	Total		Count	23		23
			% within 30. My grandchild deepens my spiritual practice	100.0%		100.0%
			% within Self-type	100.0%		100.0%
			% of Total	100.0%		100.0%
Cedar Rapids	30. My grandchild deepens my spiritual practice	Strongly Agree	Count	1	1	2
			% within 30. My grandchild deepens my spiritual practice	50.0%	50.0%	100.0%
			% within Self-type	9.1%	7.7%	8.3%
			% of Total	4.2%	4.2%	8.3%
		Agree	Count	5	7	12
			% within 30. My grandchild deepens my spiritual practice	41.7%	58.3%	100.0%
			% within Self-type	45.5%	53.8%	50.0%

		% of Total	20.8%	29.2%	50.0%
	Disagree	Count	5	5	10
		% within 30. My grandchild deepens my spiritual practice	50.0%	50.0%	100.0%
		% within Self-type	45.5%	38.5%	41.7%
Total		% of Total	20.8%	20.8%	41.7%
		Count	11	13	24
		% within 30. My grandchild deepens my spiritual practice	45.8%	54.2%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 91.3% agree, 8.7% disagree
 Cedar Rapids – 54.6% NS agree, 45.5% disagree
 61.5% S agree, 38.5% disagree

TABLE 22

34. I am in touch with and support my grandchild’s essential nature.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	34. In touch with and support my grandchild's essential nature	Strongly Agree	Count	20		20
			% within 34. In touch with and support my grandchild's essential nature	100.0%		100.0%
			% within Self-type	87.0%		87.0%
			% of Total	87.0%		87.0%
		Agree	Count	3		3
			% within 34. In touch with and support my grandchild's essential nature	100.0%		100.0%
			% within Self-type	13.0%		13.0%
			% of Total	13.0%		13.0%
		Total	Count	23		23
			% within 34. In touch with and support my grandchild's essential nature	100.0%		100.0%
Cedar Rapids	34. In touch with and support my grandchild's essential nature	Strongly Agree	% within Self-type	100.0%		100.0%
			% of Total	100.0%		100.0%
			Count	1	2	3

		% within 34. In touch with and support my grandchild's essential nature	33.3%	66.7%	100.0%
		% within Self-type	10.0%	15.4%	13.0%
		% of Total	4.3%	8.7%	13.0%
	Agree	Count	7	10	17
		% within 34. In touch with and support my grandchild's essential nature	41.2%	58.8%	100.0%
		% within Self-type	70.0%	76.9%	73.9%
		% of Total	30.4%	43.5%	73.9%
	Disagree	Count	2	1	3
		% within 34. In touch with and support my grandchild's essential nature	66.7%	33.3%	100.0%
		% within Self-type	20.0%	7.7%	13.0%
		% of Total	8.7%	4.3%	13.0%
	Total	Count	10	13	23
		% within 34. In touch with and support my grandchild's essential nature	43.5%	56.5%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	43.5%	56.5%	100.0%

San Francisco – 100% NS, 100% agreed
 Cedar Rapids – 80% NS agree, 20% disagree
 20% S agree, 7.7% disagree

TABLE 23

36. My grandchild and I are mutual teachers.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	36. My grandchild and I are mutual teachers.	Strongly Agree	Count	21		21
			% within 36. My grandchild and I are mutual teachers.	100.0%		100.0%
			% within Self-type	91.3%		91.3%
		Agree	% of Total	91.3%		91.3%
			Count	2		2
			% within 36. My grandchild and I are mutual teachers.	100.0%		100.0%
		Total	% within Self-type	8.7%		8.7%
			% of Total	8.7%		8.7%
			Count	23		23
			% within 36. My grandchild and I are mutual teachers.	100.0%		100.0%
Cedar Rapids	36. My grandchild and I are mutual teachers.	Strongly Agree	% within Self-type	100.0%		100.0%
			% of Total	100.0%		100.0%
			Count	1	2	3
		Agree	% within 36. My grandchild and I are mutual teachers.	33.3%	66.7%	100.0%
			% within Self-type	9.1%	15.4%	12.5%
			% of Total	4.2%	8.3%	12.5%
			Count	9	8	17

		% within 36. My grandchild and I are mutual teachers.	52.9%	47.1%	100.0%
		% within Self-type	81.8%	61.5%	70.8%
		% of Total	37.5%	33.3%	70.8%
	Disagree	Count	0	3	3
		% within 36. My grandchild and I are mutual teachers.	.0%	100.0%	100.0%
		% within Self-type	.0%	23.1%	12.5%
		% of Total	.0%	12.5%	12.5%
	Strongly Disagree	Count	1	0	1
		% within 36. My grandchild and I are mutual teachers.	100.0%	.0%	100.0%
		% within Self-type	9.1%	.0%	4.2%
		% of Total	4.2%	.0%	4.2%
	Total	Count	11	13	24
		% within 36. My grandchild and I are mutual teachers.	45.8%	54.2%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 100% agreed
 Cedar Rapids – 90.9% NS agree, 9.1% disagree
 76.9% S agree, 23.1% disagree

TABLE 24
37. I meditate with my grandchild.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	37. I mediate with my grandchild.	Strongly Agree	Count	8		8
			% within 37. I mediate with my grandchild.	100.0%		100.0%
			% within Self-type	34.8%		34.8%
			% of Total	34.8%		34.8%
		Agree	Count	12		12
			% within 37. I mediate with my grandchild.	100.0%		100.0%
			% within Self-type	52.2%		52.2%
			% of Total	52.2%		52.2%
		Disagree	Count	1		1
			% within 37. I mediate with my grandchild.	100.0%		100.0%
			% within Self-type	4.3%		4.3%
			% of Total	4.3%		4.3%
		Strongly Disagree	Count	2		2
			% within 37. I mediate with my grandchild.	100.0%		100.0%
			% within Self-type	8.7%		8.7%
			% of Total	8.7%		8.7%
	Total	Count	23		23	

			% within 37. I mediate with my grandchild.	100.0%		100.0%
			% within Self-type	100.0%		100.0%
			% of Total	100.0%		100.0%
Cedar Rapids	37. I mediate with my grandchild.	Agree	Count	2	6	8
			% within 37. I mediate with my grandchild.	25.0%	75.0%	100.0%
			% within Self-type	18.2%	46.2%	33.3%
			% of Total	8.3%	25.0%	33.3%
		Disagree	Count	8	6	14
			% within 37. I mediate with my grandchild.	57.1%	42.9%	100.0%
			% within Self-type	72.7%	46.2%	58.3%
			% of Total	33.3%	25.0%	58.3%
		Strongly Disagree	Count	1	1	2
			% within 37. I mediate with my grandchild.	50.0%	50.0%	100.0%
			% within Self-type	9.1%	7.7%	8.3%
			% of Total	4.2%	4.2%	8.3%
	Total		Count	11	13	24
			% within 37. I mediate with my grandchild.	45.8%	54.2%	100.0%
			% within Self-type	100.0%	100.0%	100.0%
			% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 87% agree, 13% disagree

Cedar Rapids – 18.2% NS agree, 81.8% disagree

46.2% S agree, 53.9% disagree

TABLE 25
38. I pray with my grandchild.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	38. I pray with my grandchild.	Strongly Agree	Count	8		8
			% within 38. I pray with my grandchild.	100.0%		100.0%
			% within Self-type	34.8%		34.8%
			% of Total	34.8%		34.8%
		Agree	Count	11		11
			% within 38. I pray with my grandchild.	100.0%		100.0%
			% within Self-type	47.8%		47.8%
			% of Total	47.8%		47.8%
		Disagree	Count	2		2
			% within 38. I pray with my grandchild.	100.0%		100.0%
			% within Self-type	8.7%		8.7%
			% of Total	8.7%		8.7%
		Strongly Disagree	Count	2		2
			% within 38. I pray with my grandchild.	100.0%		100.0%
			% within Self-type	8.7%		8.7%
			% of Total	8.7%		8.7%
	Total	Count	23		23	

Cedar Rapids	38. I pray with my grandchild.	Strongly Agree	% within 38. I pray with my grandchild.	100.0%		100.0%
			% within Self-type	100.0%		100.0%
			% of Total	100.0%		100.0%
			Count	0	1	1
		Agree	% within 38. I pray with my grandchild.	.0%	100.0%	100.0%
			% within Self-type	.0%	7.7%	4.2%
			% of Total	.0%	4.2%	4.2%
			Count	7	7	14
		Disagree	% within 38. I pray with my grandchild.	50.0%	50.0%	100.0%
			% within Self-type	63.6%	53.8%	58.3%
			% of Total	29.2%	29.2%	58.3%
			Count	4	5	9
Total	% within 38. I pray with my grandchild.	44.4%	55.6%	100.0%		
	% within Self-type	36.4%	38.5%	37.5%		
	% of Total	16.7%	20.8%	37.5%		
	Count	11	13	24		
		% within 38. I pray with my grandchild.	45.8%	54.2%	100.0%	
		% within Self-type	100.0%	100.0%	100.0%	
		% of Total	45.8%	54.2%	100.0%	

San Francisco – 100% NS, 82.6% agree, 17.4 disagree

Cedar Rapids – 63.6% NS agree, 36.4% disagree

61.5% S agree, 38.5% disagree

TABLE 26

69. It is critical for me to provide my grandchild with unconditional love.

Geographic Location				Self-type		Total	
				Nonstereotypical	Stereotypical		
San Francisco	69. Critical for me to provide my grandchild with unconditional love	Strongly Agree	Count	22		22	
			% within 69. Critical for me to provide my grandchild with unconditional love	100.0%		100.0%	
			% within Self-type	95.7%		95.7%	
			% of Total	95.7%		95.7%	
		Agree	Count	1		1	
			% within 69. Critical for me to provide my grandchild with unconditional love	100.0%		100.0%	
			% within Self-type	4.3%		4.3%	
			% of Total	4.3%		4.3%	
			Total	Count	23		23
			% within 69. Critical for me to provide my grandchild with unconditional love	100.0%		100.0%	
% within Self-type	100.0%		100.0%				
% of Total	100.0%		100.0%				
Cedar Rapids	69. Critical for me to provide my grandchild with unconditional love	Strongly Agree	Count	5	6	11	

		% within 69. Critical for me to provide my grandchild with unconditional love	45.5%	54.5%	100.0%
		% within Self-type	45.5%	46.2%	45.8%
		% of Total	20.8%	25.0%	45.8%
	Agree	Count	5	7	12
		% within 69. Critical for me to provide my grandchild with unconditional love	41.7%	58.3%	100.0%
		% within Self-type	45.5%	53.8%	50.0%
		% of Total	20.8%	29.2%	50.0%
	Disagree	Count	1	0	1
		% within 69. Critical for me to provide my grandchild with unconditional love	100.0%	.0%	100.0%
		% within Self-type	9.1%	.0%	4.2%
		% of Total	4.2%	.0%	4.2%
	Total	Count	11	13	24
		% within 69. Critical for me to provide my grandchild with unconditional love	45.8%	54.2%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 100% agreed
 Cedar Rapids – 91% NS agree, 9.1% disagree
 100% S agree, 0% disagree

TABLE 27

75. Creating rituals with my grandchild has become part of my grandparenting role.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	75. Creating rituals with my grandchild has become part	Strongly Agree	Count	13		13
			% within 75. Creating rituals with my grandchild has become part	100.0%		100.0%
			% within Self-type	56.5%		56.5%
			% of Total	56.5%		56.5%
		Agree	Count	9		9
			% within 75. Creating rituals with my grandchild has become part	100.0%		100.0%
			% within Self-type	39.1%		39.1%
			% of Total	39.1%		39.1%
		Disagree	Count	1		1
			% within 75. Creating rituals with my grandchild has become part	100.0%		100.0%
			% within Self-type	4.3%		4.3%
			% of Total	4.3%		4.3%
Total	Count	23		23		
	% within 75. Creating rituals with my grandchild has become part	100.0%		100.0%		
	% within Self-type	100.0%		100.0%		
	% of Total	100.0%		100.0%		

Cedar Rapids	75. Creating rituals with my grandchild has become part	Strongly Agree	Count	1	1	2
			% within 75. Creating rituals with my grandchild has become part	50.0%	50.0%	100.0%
			% within Self-type	9.1%	7.7%	8.3%
		Agree	% of Total	4.2%	4.2%	8.3%
			Count	4	5	9
			% within 75. Creating rituals with my grandchild has become part	44.4%	55.6%	100.0%
		Disagree	% within Self-type	36.4%	38.5%	37.5%
			% of Total	16.7%	20.8%	37.5%
			Count	4	7	11
		Strongly Disagree	% within 75. Creating rituals with my grandchild has become part	36.4%	63.6%	100.0%
			% within Self-type	36.4%	53.8%	45.8%
			% of Total	16.7%	29.2%	45.8%
		Total	Count	2	0	2
			% within 75. Creating rituals with my grandchild has become part	100.0%	.0%	100.0%
			% within Self-type	18.2%	.0%	8.3%
% of Total	8.3%		.0%	8.3%		
Count	11		13	24		
% within 75. Creating rituals with my grandchild has become part	45.8%		54.2%	100.0%		
	% within Self-type	100.0%	100.0%	100.0%		
	% of Total	45.8%	54.2%	100.0%		

San Francisco – 100% NS, 95.6% agree, 4.3 disagree
 Cedar Rapids – 45.5% NS agree, 54.6% disagree
 46.2% S agree, 53.8% disagree

TABLE 28

49. I teach my grandchild to express anger in a healthy way.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	49. I teach my grandchild to express anger in a healthy way.	Strongly Agree	Count	16		16
			% within 49. I teach my grandchild to express anger in a healthy way.	100.0%		100.0%
			% within Self-type	69.6%		69.6%
			% of Total	69.6%		69.6%
		Agree	Count	7		7
			% within 49. I teach my grandchild to express anger in a healthy way.	100.0%		100.0%
			% within Self-type	30.4%		30.4%
			% of Total	30.4%		30.4%
		Total	Count	23		23
			% within 49. I teach my grandchild to express anger in a healthy way.	100.0%		100.0%
		% within Self-type	100.0%		100.0%	
		% of Total	100.0%		100.0%	

Location	Statement	Response	Count	% within Statement	% within Self-type	% of Total		
Cedar Rapids	49. I teach my grandchild to express anger in a healthy way.	Strongly Agree	2	66.7%	18.2%	8.3%		
			1	33.3%	7.7%	4.2%		
			3	100.0%	12.5%	12.5%		
		Agree	8	47.1%	72.7%	33.3%		
			9	52.9%	69.2%	37.5%		
			17	100.0%	70.8%	70.8%		
		Disagree	1	25.0%	9.1%	4.2%		
			3	75.0%	23.1%	12.5%		
			4	100.0%	16.7%	16.7%		
		Total			11	45.8%	100.0%	45.8%
					13	54.2%	100.0%	54.2%
					24	100.0%	100.0%	100.0%

San Francisco – 100% NS, 100% agree
 Cedar Rapids – 90.9% NS agree, 9.1% disagree
 76.9% S agree, 23.1% disagree

TABLE 29

72. Teaching my grandchild to live in harmony is important to me.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	72. Teaching my grandchild to live in harmony	Strongly Agree	Count	22		22
			% within 72. Teaching my grandchild to live in harmony	100.0%		100.0%
			% within Self-type	95.7%		95.7%
			% of Total	95.7%		95.7%
		Agree	Count	1		1
			% within 72. Teaching my grandchild to live in harmony	100.0%		100.0%
			% within Self-type	4.3%		4.3%
			% of Total	4.3%		4.3%
		Total	Count	23		23
			% within 72. Teaching my grandchild to live in harmony	100.0%		100.0%
		Strongly Agree	Count	5	3	8
			% within 72. Teaching my grandchild to live in harmony	62.5%	37.5%	100.0%
			% within Self-type	45.5%	23.1%	33.3%
			% of Total	100.0%		100.0%

	Agree	% of Total	20.8%	12.5%	33.3%
		Count	5	9	14
		% within 72. Teaching my grandchild to live in harmony	35.7%	64.3%	100.0%
		% within Self-type	45.5%	69.2%	58.3%
	Disagree	% of Total	20.8%	37.5%	58.3%
		Count	0	1	1
		% within 72. Teaching my grandchild to live in harmony	.0%	100.0%	100.0%
		% within Self-type	.0%	7.7%	4.2%
	Strongly Disagree	% of Total	.0%	4.2%	4.2%
		Count	1	0	1
		% within 72. Teaching my grandchild to live in harmony	100.0%	.0%	100.0%
		% within Self-type	9.1%	.0%	4.2%
Total		% of Total	4.2%	.0%	4.2%
		Count	11	13	24
		% within 72. Teaching my grandchild to live in harmony	45.8%	54.2%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 100% agree
 Cedar Rapids – 91% NS agree, 9.1% disagree
 92.3% S agree, 7.7% disagree

TABLE 30
 47. I talk to my grandchild about Mother Earth and her sacredness.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	47. I talk to my grandchild about Mother Earth and her sacredness.	Strongly Agree	Count	16		16
			% within 47. I talk to my grandchild about Mother Earth and her sacredness.	100.0%		100.0%
			% within Self-type	72.7%		72.7%
			% of Total	72.7%		72.7%
		Agree	Count	5		5
			% within 47. I talk to my grandchild about Mother Earth and her sacredness.	100.0%		100.0%
			% within Self-type	22.7%		22.7%
			% of Total	22.7%		22.7%
		Disagree	Count	1		1
			% within 47. I talk to my grandchild about Mother Earth and her sacredness.	100.0%		100.0%
			% within Self-type	4.5%		4.5%
			% of Total	4.5%		4.5%
Total		Count	22		22	

Cedar Rapids	47. I talk to my grandchild about Mother Earth and her sacredness.	Strongly Agree	% within 47. I talk to my grandchild about Mother Earth and her sacredness.	100.0%		100.0%		
			% within Self-type	100.0%		100.0%		
			% of Total	100.0%		100.0%		
					Count	1	3	4
		Agree	% within 47. I talk to my grandchild about Mother Earth and her sacredness.	25.0%	75.0%	100.0%		
			% within Self-type	9.1%	23.1%	16.7%		
			% of Total	4.2%	12.5%	16.7%		
				Count	8	2	10	
		Disagree	% within 47. I talk to my grandchild about Mother Earth and her sacredness.	80.0%	20.0%	100.0%		
			% within Self-type	72.7%	15.4%	41.7%		
			% of Total	33.3%	8.3%	41.7%		
				Count	2	7	9	
Strongly Disagree	% within 47. I talk to my grandchild about Mother Earth and her sacredness.	22.2%	77.8%	100.0%				
	% within Self-type	18.2%	53.8%	37.5%				
	% of Total	8.3%	29.2%	37.5%				
		Count	0	1	1			
			% within 47. I talk to my grandchild about Mother Earth and her sacredness.	.0%	100.0%	100.0%		

Total	% within Self-type	.0%	7.7%	4.2%
	% of Total	.0%	4.2%	4.2%
	Count	11	13	24
	% within 47. I talk to my grandchild about Mother Earth and her sacredness.	45.8%	54.2%	100.0%
	% within Self-type	100.0%	100.0%	100.0%
	% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 95.4% agree, 4.5
 Cedar Rapids – 81.1% NS agree, 18.2% disagree
 38.5% S agree, 61.5% disagree

TABLE 31
 40. I would like my grandchild to be open to alternative healthcare.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	40. My grandchild open to alternative healthcare.	Strongly Agree	Count	15		15
			% within 40. My grandchild open to alternative healthcare.	100.0%		100.0%
			% within Self-type	65.2%		65.2%
		Agree	% of Total	65.2%		65.2%
			Count	7		7
			% within 40. My grandchild open to alternative healthcare.	100.0%		100.0%

			% within Self-type	30.4%		30.4%
			% of Total	30.4%		30.4%
		Disagree	Count	1		1
			% within 40. My grandchild open to alternative healthcare.	100.0%		100.0%
			% within Self-type	4.3%		4.3%
			% of Total	4.3%		4.3%
		Total	Count	23		23
			% within 40. My grandchild open to alternative healthcare.	100.0%		100.0%
			% within Self-type	100.0%		100.0%
			% of Total	100.0%		100.0%
		Strongly Agree	Count	1	1	2
			% within 40. My grandchild open to alternative healthcare.	50.0%	50.0%	100.0%
			% within Self-type	9.1%	7.7%	8.3%
			% of Total	4.2%	4.2%	8.3%
		Agree	Count	5	6	11
			% within 40. My grandchild open to alternative healthcare.	45.5%	54.5%	100.0%
			% within Self-type	45.5%	46.2%	45.8%
			% of Total	20.8%	25.0%	45.8%
		Disagree	Count	4	6	10
			% within 40. My grandchild open to alternative healthcare.	40.0%	60.0%	100.0%
			% within Self-type	36.4%	46.2%	41.7%
			% of Total	16.7%	25.0%	41.7%
		Strongly Disagree	Count	1	0	1
Cedar Rapids	40. My grandchild open to alternative healthcare.					

	% within 40. My grandchild open to alternative healthcare.	100.0%	.0%	100.0%
	% within Self-type	9.1%	.0%	4.2%
	% of Total	4.2%	.0%	4.2%
Total	Count	11	13	24
	% within 40. My grandchild open to alternative healthcare.	45.8%	54.2%	100.0%
	% within Self-type	100.0%	100.0%	100.0%
	% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 95.6% agree, 4.3
 Cedar Rapids – 54.6% NS agree, 45.5% disagree
 53.9% S agree, 46.2% disagree

TABLE 32

45. I teach my grandchild about equality and equal rights.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	45. I teach my grandchild about equality and equal rights.	Strongly Agree	Count	20		20
			% within 45. I teach my grandchild about equality and equal rights.	100.0%		100.0%
		Agree	% within Self-type	87.0%		87.0%
			% of Total	87.0%		87.0%
			Count	3		3
			% within 45. I teach my grandchild about equality and equal rights.	100.0%		100.0%
			% within Self-type	13.0%		13.0%
			% of Total	13.0%		13.0%
		Total	Count	23		23
		% within 45. I teach my grandchild about equality and equal rights.	100.0%		100.0%	
% within Self-type	100.0%		100.0%			
% of Total	100.0%		100.0%			
Cedar Rapids	45. I teach my grandchild about equality and equal rights.	Strongly Agree	Count	3	4	7

		% within 45. I teach my grandchild about equality and equal rights.	42.9%	57.1%	100.0%
		% within Self-type	27.3%	30.8%	29.2%
		% of Total	12.5%	16.7%	29.2%
	Agree	Count	7	8	15
		% within 45. I teach my grandchild about equality and equal rights.	46.7%	53.3%	100.0%
		% within Self-type	63.6%	61.5%	62.5%
		% of Total	29.2%	33.3%	62.5%
	Disagree	Count	1	1	2
		% within 45. I teach my grandchild about equality and equal rights.	50.0%	50.0%	100.0%
		% within Self-type	9.1%	7.7%	8.3%
		% of Total	4.2%	4.2%	8.3%
	Total	Count	11	13	24
		% within 45. I teach my grandchild about equality and equal rights.	45.8%	54.2%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 95.6% agree, 4.3
 Cedar Rapids – 90.9% NS agree, 9.1% disagree
 92.3% S agree, 7.7% disagree

TABLE 33

63. I teach my grandchild to honor diversity.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	63. I teach my grandchild to honor diversity.	Strongly Agree	Count	20		20
			% within 63. I teach my grandchild to honor diversity.	100.0%		100.0%
			% within Self-type	90.9%		90.9%
			% of Total	90.9%		90.9%
		Agree	Count	2		2
			% within 63. I teach my grandchild to honor diversity.	100.0%		100.0%
			% within Self-type	9.1%		9.1%
			% of Total	9.1%		9.1%
		Total	Count	22		22
			% within 63. I teach my grandchild to honor diversity.	100.0%		100.0%
Cedar Rapids	63. I teach my grandchild to honor diversity.	Strongly Agree	Count	4	2	6
			% within 63. I teach my grandchild to honor diversity.	66.7%	33.3%	100.0%
			% within Self-type	36.4%	15.4%	25.0%
			% of Total	16.7%	8.3%	25.0%

	Agree	Count	6	10	16
		% within 63. I teachmy grandchild to honor diversity.	37.5%	62.5%	100.0%
		% within Self-type	54.5%	76.9%	66.7%
		% of Total	25.0%	41.7%	66.7%
	Disagree	Count	1	1	2
		% within 63. I teachmy grandchild to honor diversity.	50.0%	50.0%	100.0%
		% within Self-type	9.1%	7.7%	8.3%
		% of Total	4.2%	4.2%	8.3%
Total		Count	11	13	24
		% within 63. I teachmy grandchild to honor diversity.	45.8%	54.2%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 95.6% agree, 4.3
 Cedar Rapids – 90.9% NS agree, 9.1% disagree
 92.3% S agree, 7.7% disagree

TABLE 34

1. I believe I have something unique that I can give to my grandchild that is different from what my grandchild’s parents give to my grandchild.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	1. something unique	Strongly Agree	Count	18		18
			% within 1. something unique	100.0%		100.0%
			% within Self-type	81.8%		81.8%
		% of Total	81.8%		81.8%	
		Agree	Count	4		4
			% within 1. something unique	100.0%		100.0%
	% within Self-type		18.2%		18.2%	
	Total	% of Total	18.2%		18.2%	
		Count	22		22	
		% within 1. something unique	100.0%		100.0%	
% within Self-type		100.0%		100.0%		
Cedar Rapids	1. something unique	Strongly Agree	% of Total	100.0%		100.0%
			Count	2	3	5
			% within 1. something unique	40.0%	60.0%	100.0%
		% within Self-type	18.2%	23.1%	20.8%	
		% of Total	8.3%	12.5%	20.8%	
		Agree	Count	5	7	12
	% within 1. something unique		41.7%	58.3%	100.0%	

		% within Self-type	45.5%	53.8%	50.0%
		% of Total	20.8%	29.2%	50.0%
	Disagree	Count	4	3	7
		% within 1. something unique	57.1%	42.9%	100.0%
		% within Self-type	36.4%	23.1%	29.2%
		% of Total	16.7%	12.5%	29.2%
Total		Count	11	13	24
		% within 1. something unique	45.8%	54.2%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 95.6% agree, 4.3
 Cedar Rapids – 63.7% NS agree, 57.1% disagree
 76.9% S agree, 23.1% disagree

TABLE 35

12. Grandparenthood is like falling in love.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	12. Grandparenthood is like falling in love	Strongly Agree	Count	15		15
			% within 12. Grandparenthood is like falling in love	100.0%		100.0%
			% within Self-type	65.2%		65.2%
		Agree	% of Total	65.2%		65.2%
			Count	8		8

			% within 12. Grandparenthood is like falling in love	100.0%		100.0%
			% within Self-type	34.8%		34.8%
			% of Total	34.8%		34.8%
	Total		Count	23		23
			% within 12. Grandparenthood is like falling in love	100.0%		100.0%
			% within Self-type	100.0%		100.0%
			% of Total	100.0%		100.0%
			Count	3	1	4
Cedar Rapids	12. Grandparenthood is like falling in love	Strongly Agree				
			% within 12. Grandparenthood is like falling in love	75.0%	25.0%	100.0%
			% within Self-type	27.3%	7.7%	16.7%
			% of Total	12.5%	4.2%	16.7%
		Agree	Count	4	8	12
			% within 12. Grandparenthood is like falling in love	33.3%	66.7%	100.0%
			% within Self-type	36.4%	61.5%	50.0%
			% of Total	16.7%	33.3%	50.0%
		Disagree	Count	4	3	7
			% within 12. Grandparenthood is like falling in love	57.1%	42.9%	100.0%
			% within Self-type	36.4%	23.1%	29.2%
			% of Total	16.7%	12.5%	29.2%
		Strongly Disagree	Count	0	1	1
			% within 12. Grandparenthood is like falling in love	.0%	100.0%	100.0%
			% within Self-type	.0%	7.7%	4.2%
			% of Total	.0%	4.2%	4.2%

Total	Count	11	13	24
	% within 12. Grandparenthood is like falling in love	45.8%	54.2%	100.0%
	% within Self-type	100.0%	100.0%	100.0%
	% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 95.6% agree, 4.3

Cedar Rapids – 63.7% NS agree, 36.4% disagree

69.2% S agree, 30.8% disagree

TABLE 36

54. I would like to see the role of grandparenting as a meaningful and respected role in our society.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	54. See the role of grandparenting as a meaningful and respected role	Strongly Agree	Count	19		19
			% within 54. See the role of grandparenting as a meaningful and respected role	100.0%		100.0%
			% within Self-type	82.6%		82.6%
		Agree	% of Total	82.6%		82.6%
			Count	4		4
			% within 54. See the role of grandparenting as a meaningful and respected role	100.0%		100.0%
	% within Self-type	17.4%		17.4%		

			% of Total	17.4%		17.4%
	Total		Count	23		23
			% within 54. See the role of grandparenting as a meaningful and respected role	100.0%		100.0%
			% within Self-type	100.0%		100.0%
Cedar Rapids	54. See the role of grandparenting as a meaningful and respected role	Strongly Agree	% of Total	100.0%		100.0%
			Count	7	7	14
			% within 54. See the role of grandparenting as a meaningful and respected role	50.0%	50.0%	100.0%
			% within Self-type	63.6%	53.8%	58.3%
			% of Total	29.2%	29.2%	58.3%
		Agree	Count	4	5	9
			% within 54. See the role of grandparenting as a meaningful and respected role	44.4%	55.6%	100.0%
			% within Self-type	36.4%	38.5%	37.5%
			% of Total	16.7%	20.8%	37.5%
		Disagree	Count	0	1	1
			% within 54. See the role of grandparenting as a meaningful and respected role	.0%	100.0%	100.0%
			% within Self-type	.0%	7.7%	4.2%
			% of Total	.0%	4.2%	4.2%
	Total		Count	11	13	24

	% within 54. See the role of grandparenting as a meaningful and respected role	45.8%	54.2%	100.0%
	% within Self-type	100.0%	100.0%	100.0%
	% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 95.6% agree, 4.3
 Cedar Rapids – 100% NS agree, 0% disagree
 91.8% S agree, 7.7% disagree

TABLE 37
 57. The nature and roles of grandparenting have changed over the years.

Geographic Location				Self-type		Total
				Nonstereotypical	Stereotypical	
San Francisco	57. Nature and roles of grandparenting have changed.	Strongly Agree	Count	15		15
			% within 57. Nature and roles of grandparenting have changed.	100.0%		100.0%
			% within Self-type	65.2%		65.2%
			% of Total	65.2%		65.2%
		Agree	Count	6		6
			% within 57. Nature and roles of grandparenting have changed.	100.0%		100.0%
			% within Self-type	26.1%		26.1%
			% of Total	26.1%		26.1%

		Disagree	Count	2		2
			% within 57. Nature and roles of grandparenting have changed.	100.0%		100.0%
			% within Self-type	8.7%		8.7%
			% of Total	8.7%		8.7%
	Total		Count	23		23
			% within 57. Nature and roles of grandparenting have changed.	100.0%		100.0%
			% within Self-type	100.0%		100.0%
			% of Total	100.0%		100.0%
Cedar Rapids	57. Nature and roles of grandparenting have changed.	Strongly Agree	Count	5	3	8
			% within 57. Nature and roles of grandparenting have changed.	62.5%	37.5%	100.0%
			% within Self-type	45.5%	23.1%	33.3%
			% of Total	20.8%	12.5%	33.3%
		Agree	Count	5	4	9
			% within 57. Nature and roles of grandparenting have changed.	55.6%	44.4%	100.0%
			% within Self-type	45.5%	30.8%	37.5%
			% of Total	20.8%	16.7%	37.5%
		Disagree	Count	1	4	5
			% within 57. Nature and roles of grandparenting have changed.	20.0%	80.0%	100.0%
			% within Self-type	9.1%	30.8%	20.8%
			% of Total	4.2%	16.7%	20.8%

	Strongly Disagree	Count			
		0	2	2	
		% within 57. Nature and roles of grandparenting have changed.	.0%	100.0%	100.0%
		% within Self-type	.0%	15.4%	8.3%
		% of Total	.0%	8.3%	8.3%
Total		Count	11	13	24
		% within 57. Nature and roles of grandparenting have changed.	45.8%	54.2%	100.0%
		% within Self-type	100.0%	100.0%	100.0%
		% of Total	45.8%	54.2%	100.0%

San Francisco – 100% NS, 91.3% agree, 8.7 disagree

Cedar Rapids – 91% NS agree, 9.1% disagree

53.9% S agree, 46.2% disagree

CHAPTER 5

SUMMARY, DISCUSSION AND RECOMMENDATIONS

5.1 SUMMARY

According to Dr. David R. Hawkins (2001), there has been a slow, but marked increase in the level of consciousness on the planet. Hawkins utilizes kinesiology to access the field of consciousness, both linear and nonlinear, to determine truth from falsehood. Within the field of consciousness is recorded every thought, word or action that has ever transpired in time or space. The arbitrary scale used to deliver the answer is a scale from 1-1000, one being the lowest and 1000 being the consciousness level of a Christ or a Buddha. Two hundred is the basic level of integrity; below 200 is non-integrative and negative; 500 is love and 600 is the initial level of awakening to spiritual enlightenment. The consciousness level remained at 190 for centuries until 1986, a year coinciding with the harmonic convergence, when it jumped across a critical line of 200 that separates truth from falsehood. At present, it is 207. An example of this obvious rise in consciousness is the fact that society historically condoned and accepted atrocities like slaughter and slavery at the lower levels of consciousness whereas these behaviors are considered reprehensible and barbaric in today's civilized society. (p. 29)

Although the aforementioned calibrated increases did not occur during the 1960s, this was certainly a time of a "consciousness-raising" trend that continues to this day. This is sometimes difficult to believe given the levels of violence, war and atrocities that occur daily, and yet, there is more light, more awareness, more knowing of inner choice.

Baby boomers have been called “spiritual seekers” (Roof, 1994), and this search for spirituality has taken on many forms. Is it not “spirit” that we seek in the honoring of our planet? Do we not strive for equality and diversity because we see the spirit of God’s light in every human being? Is not our quest for self-actualization motivated by our desire to embody the heart of the bodhisattva? The spiritual-seeking heart of the baby boomer has touched many people old and young. It is this quest for consciousness and spirituality in grandparenting that motivates this research.

It is exciting and hopeful that as spiritual seekers we will not die out but, instead, will pass on to our grandchildren the wisdom of our years. This fast-paced, high-tech culture is thirsty for the spirit. Children are thirsty for the spirit. Let us be fountains of that spirit as we choose a path of consciousness for the benefit of all beings. As David Hawkins points out, every increased level of consciousness balances out collective negativity; for instance, one individual at level 700 counterbalances the negativity of 70 million individuals below the level of 200, one individual at 600 counterbalances ten million people below 200, and one person at 500 counterbalances 750,000 people below 200. (p. 38)

In order to ascertain whether or not there are new trends in the role of grandparenting, specifically toward a path of relationship of higher consciousness, fifty surveys were distributed: twenty-five to Cedar Rapids, Iowa, and twenty-five to friends and acquaintances in the San Francisco Bay Area of California. This population sample was very biased and highly lacking in generalizability due to the fact that it was a convenience sample. The question used to determine difference was “I do not fit the stereotypical image of a grandparent.” Surveys were divided into two groups based on

this answer. After this division, the differences in values, beliefs and behaviors of the two groups were compared. It was then determined if one group more than another was aligned with the values, beliefs and behaviors of the Cultural Creative movement and/or LOHAS. The comparison to the Cultural Creative cohort was used in this study for convenience in order to define a certain set of values such as awareness and concern for the planet, its people and its ecosystem. Cultural Creatives include individuals who are socially conscious and have openness to self-actualization through spirituality, psychotherapy, and holistic practices. LOHAS is a marketing target group for goods and services, which appeal to consumers who value health, the environment, social justice, personal development and sustainable living.

Of the seventy-eight Likert-scale questions asked in the survey, eighteen were chosen for data analysis as a representation of the above-mentioned areas. Although this study was too limited to determine geographical trends, geographical significance between the California and Iowa groups was one of the variables analyzed. Within the seventy-eight questions, twenty questions were asterisked inviting the respondent to elaborate in the form of open-ended questions. Four additional open-ended questions were added to the last two pages.

Chi-square tests were used to investigate whether participant responses varied according to variables, such as geographical location, or whether they self-identified as “stereotypical” or “nonstereotypical.” Answers to open-ended questions were categorized into the areas of Spiritual Practice, Role of Grandparenting, Ritual, Connection and Values. These were embellished by photographs of eleven of the participants.

The data supports my assumptions about the behavior of those individuals who considered themselves nonstereotypical and stereotypical. I expected the stereotypical group to disagree more often, and I expected the nonstereotypical participants to agree more often. While I cannot say for sure the nature of the influence on the two groups, I can see in this exploratory study a relationship, which is a basis for continued study.

SECTION 5.2 DISCUSSION

In thirteen of the eighteen findings, more nonstereotypical people strongly agreed with the questions than did stereotypical people, while more stereotypical people agreed than nonstereotypical people, even though in the combined categories of “agree” and “strongly agree,” there were more nonstereotypical people who agreed in fifteen of the eighteen questions. Interpretation of this finding was purely subjective and may indicate a stronger commitment or enthusiasm regarding those questions by the nonstereotypical grandparents.

In twelve of the eighteen questions, more stereotypical people disagreed with the answers than did nonstereotypical people. There were only three questions that had more or less equal responses from both groups. The foregoing information generally supports my hypothesis that there are trends in the changing role of grandparenting that can be defined by the values, beliefs and behaviors of those grandparents who do not see themselves as stereotypical grandparents, and that these same values, beliefs and behaviors are aligned with the groups identified as Cultural Creatives and LOHAS.

An obvious difference was evident in the open-ended responses in that there was a consistent increased elaboration from the San Francisco Bay Area group. This could be due to the fact that the researcher had a personal relationship with most of these

respondents, it could be related to possible increased commitment or enthusiasm mentioned with regard to the “strongly agree” occurrence by nonstereotypical grandparents, or related to some other reason that may be worthy of further research.

SECTION 5.3 RECOMMENDATIONS

I have learned that on this journey, as with most journeys in life, had I known at the beginning what I know now, I would certainly have done things differently. But, then again, this is part of the path of consciousness.

At the very heart of this dissertation is my strong desire for us as grandparents to both inspire and educate each other in order for us to have the greatest positive impact on our grandchildren, our grandchildren’s grandchildren, and future generations. I believe that as we become more conscious grandparents, we deepen our own spiritual path. The original title and subject of this dissertation was “Grandparenting as Spiritual Practice.” This subject, in a more pure form, is a topic I intend to pursue through extensive interviews.

The research design of this project had many limitations as discussed in the Limitation of the Study section. Improving on the research design, generalizability and the survey questions themselves would yield certainly more reliable and probably more supporting results.

If the data continued to show that the role of grandparenting is indeed transforming to a more conscious level, a longitudinal study on the impact of conscious grandparenting on our grandchildren over a period of time would be revealing when contrasted to the effect of more stereotypical roles of grandparenting. Areas to look at would not only be those addressed within this study -- i.e., social and political values,

environmental awareness and sustainability, consciousness and cultural values, use of alternative healthcare, level of consumerism, organic and slow food participation, social consciousness, global cultural awareness, and spiritual practice -- but also levels of contentment and sense of lifestyle fulfillment.

If in fact some of these values, behaviors and actions of self-identified nonstereotypical grandparents fit into a category of what is termed “consciousness” or “soul,” an additional focus of research could be, “Does the potential exist for us as a culture to embody more of the soul or depth innate in the anthropological use of ritual and rites of passage enjoyed by other cultures?”

Perhaps the greatest impact of more research in these areas would be the ripple effect it could have on the seventy-six million forthcoming grandparents by instilling in each of us the deep knowing of what a powerful and everlasting impact we have on our grandchildren as we see within them and ourselves the true and essential nature of our souls. Through this practice, we become each other’s spiritual teachers. Through our modeling, our teaching and our love of these beautiful and innocent beings, we will leave this world in calm abiding.

*We shall not cease from exploration
 And the end of all our exploring
 Will be to arrive where we started
 And know the place for the first time.
 Through the unknown, unremembered gate
 When the last of earth left to discover
 Is that which was the beginning.*

T.S. Eliot, Little Gidding

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