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Personal growth and interpersonal relations : the triangle model.

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Personal Growth and Interpersonal Relations:

THE TRIANGLE MODEL

A Dissertation Presented

By

Teresa M. Simard

Submitted to the Graduate School of the
University of Massachusetts in
partial fulfillment of the requirements for the degree of

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June, 1972

Major Subject: Education

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Personal Growth and Interpersonal Relations:

THE TRIANGLE MODEL

A Dissertation

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Teresa Simard

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INTRODUCTION

Philosophy

As a result of extensive observation, the writer has always felt strongly that education today is still far too concerned with the development of the intellect. More attention needs to be given to various other aspects of the being, in order to effect a unified human person.

It has also been her experience that students are motivated to do intellectual work only if first or simultaneously they find answers to the many problems that beset them. Education that concerns itself mainly with intellectual concepts and neglects the student's joys, struggles, feelings and growth leaves the student poorly equipped to cope with everyday living. The school should provide the student with a learning experience centered upon the self so that he might grow as a person and become sensitive to the needs of others.

The writer believes that one way of achieving this end is to make the school a community setting wherein people interact in a "caring" relationship and learn from each other while they journey toward self-actualization. As an initial step toward the achievement of this mammoth objective, the writer has formulated a course called Personal Growth and Inter-personal Relations: The Triangle Model.

Background

The idea for the structure of a course in Personal Growth and Interpersonal Relations was conceived as a result of two forces that met and combined in the Spring of 1969. At that time, Leda Saulnier,¹ was engaged in a government-funded project called NEXTEP (New Exploratory Teacher Education Program) at Southern Illinois University; the writer was teaching a course in General Psychology at Northwestern Connecticut Community College.

While Leda emerged with new ideas on encounter groups--groups that could be "structured" sufficiently to be used effectively as a course in any college, the writer felt very strongly that humanistic psychology was not being taught to the fullest advantage of the person in psychology courses. The thought of combining those aspects of psychology that apply to the development of the self with encounter group techniques became uppermost in the mind of the writer. As a result, she devised a project for experimental use in general psychology classes that summer, (1969).

The Project

The objective of the project was to design a course which would develop in the student a greater awareness of the self

¹Leda Saulnier, Personal Growth and Interpersonal Relations: The Triangle Model, Development and Implementation, (Unpublished Manuscript, Amherst, Mass., University of Massachusetts, 1972).

and effect improved interpersonal relations. The course would consist of a series of structured laboratory sessions based on the thoughts and writings of major contemporary humanistic psychologists. These sessions would be planned according to a new approach to be called: The Triangle Model.

Structure

The course actually consists of eight laboratory sessions structured around group process. It provides experiences in large group participation--the community meeting; person-to-person encounter--the dyadic exchange; and small group interaction--the core group activity. This is The Triangle Model around which the entire course revolves.

The community meeting involves all members of the group in listening and commenting on excerpts from noted psychologists. The dyadic sharing sets up an interchange on one aspect of the input centering mostly on the self. The core group interaction affords exchange on a specific statement of the input concentrating on interpersonal behavior. The Triangle Model at the same time provides an opportunity to learn skills in communication. The skills practiced among others are the focus, the here-and-now awareness, confrontation and reflection.

Participants

For the purpose to be served by the initial use of The Triangle Model, the students were not selected on any basis

other than their desire to enroll in General Psychology I. Non-screening was preferred since there are no specific requirements for a person to become more aware of his feelings, to effect a change in his attitudes, and to re-study his values.

Neither pre-tests nor post-tests were administered. Because concentration was on process rather than product, the only expectations had to be on the part of the participant himself. He would be made to understand that he regulates his own goals and could become involved in the process of developing his potential to the degree that he wished. Self-evaluation by means of a "Critique Sheet" to be completed at the end of every session was to be the only means of ascertaining whether or not objectives had been reached.

The course would also suggest a variety of reading materials that might be used by the student at will. As such, the measure of success and accountability lay solely with the participant.

The Theoretical Model

A detailed study of this theoretical model follows. The objectives are covered at length to permit experimental use on a scientific level should the writer or others wish to pursue the study. The role of the facilitator is also explained in detail. An overview of twenty-four laboratory sessions that would constitute a far more complete course has been inserted. With the MODEL, other sessions can be added at will.

It is the contention of the writer that if the course is

successful, the participant will better understand his feelings. He will be able to assess how he feels, identify his feelings, and trace the values that influence his behavior. His self image will be more positive and his relationships with others more trusting and honest.

CHAPTER I

DEVELOPMENT OF OBJECTIVES

The objectives of the group activities, which are to be the outcome of the learning experience provided by the laboratory sessions planned in this book, are based on Schein and Bennis' classification of group aims as being simultaneously:

- I. Cognitive
- II. Emotional
- III. Behavioral

The learning outcomes involve at one and the same time (in group process) a cognitive element (increased awareness), an emotional element (changed attitudes), and a behavioral element (changed interpersonal competence). The learning cycle is a series of overlapping steps, starting with dilemmas or disconfirming information which produces attitude change. Attitude change in turn produces new behavior which serves as data for others and thus produces more attitude change and more new behavior, and so on.¹

The cognitive goal is

Increased awareness

leading to the assessment of one's values and/or the endorsement of new ones.

The emotional goal is

Altered attitudes

obtained from being exposed to new channels of emotional expression.

The behavioral goal is

Improved interpersonal relations

developed through awareness of one's needs and those of others, as well as from acquiring new attitudes toward the self and others.

The activities are build around a triple structure: the Community Meeting, the Dyadic Exchange, and the Core Group Interaction which form the basis of The Triangle Model.

I. COGNITIVE GOAL

The cognitive aspect of the group process developed in these laboratory sessions consists of intellectual speculation upon the world of reality and one's reaction to it. It is an analysis of one's behavior with concentration on response to the stimulus of a present situation. The mind centers primarily upon the response. The intellect goes through a process of reasoning that asks three questions: how, what and why. The "how" question investigates feeling as it presently exists in a person; the "what" question queries about the kind of feeling that permeates the individual now; and the "why" question probes into one's values. Positive feelings are aroused from harmony in values; negative feelings from conflicting values.

The cognitive aspect of personal growth in the lab encounters is predominantly a concentration on the present. It is a definite effort to become aware of the effect of outer reality upon inner reality in the present. It is a learning situation involving the active participation of the mind focusing on and analyzing feelings, behavior, and its own process of reasoning. In analyzing feeling, the mind discovers the nature of a present emotional response triggered by an outside force; analyzing behavior is a review of the behavioral motivations that aroused this emotion; and analyzing reasoning is a reflection upon one's consciousness of the cause and effect of a specific feeling.

The group process provides members with a cognitive learning experience that enlightens them on their feelings and on the possibility of altering their emotional responses through a

change of attitude brought about by greater awareness.

AWARENESS

Carl Rogers says that unlike other animals, man has "...the gift of a free and undistorted awareness of which only the human animal seems fully capable."² He describes the wide range of consciousness which man enjoys:

We have an organism which is as aware of the demands of the culture as it is of its own physiological demands for food or sex--which is just as aware of its desire for friendly relationships as it is of its desire to aggrandize itself--which is just as aware of its delicate and sensitive tenderness toward others, as it is of its hostilities toward others.³

A man who is aware, adds Rogers, enjoys a "balanced, realistic, self-enhancing, other-enhancing behavior."⁴

To set out toward the achievement of the cognitive goal, it is to Carl Rogers that the writers look for the first element in personal growth to be developed in the lab experiences; awareness. The writers distinguish three phases of awareness:

Phase one consists of listening to oneself;

Phase two, listening to others; and

Phase three, letting others listen.

Phase 1: Listening to Oneself

Rogers postulates that one must be willing to listen to himself if he wishes to realize consciously the emotional life within him. Listening follows three steps:

1. Becoming aware of a feeling at a present moment;
2. Identifying the feeling; and
3. Searching for the cause of this feeling.

Becoming aware of feelings at a given moment means that a person focuses on what is happening within himself and actually knows how he feels here-and-now: "I feel terrible."

Identifying the feeling consists of knowing what that feeling is. The person says (inwardly or outwardly): "I feel terrible because I am angry, or anxious, or hurt, etc."

Searching for the cause of the feeling means probing into one's experience to discover why that specific feeling is present at this given time.

The HOW, WHAT, and WHY are key probing symbols in awareness. If a person learns, during the lab sessions, how to operate on this level of consciousness: "How do I feel now?, What is that feeling? and Why do I feel this way?" he will transfer this consciousness to his home and work environment and will develop a habit of awareness.

Schein and Bennis⁵ call this initial phase of awareness the disconfirmation stage. As a person obtains new awareness of himself, the authors explain, he is placed in a dilemma. What he has been thinking about himself seems no longer valid. He needs to face the real cause of his dilemma in order to disconfirm his preconceptions about himself and to look for new information that might reestablish the imbalance caused by his awareness.

In the lab sessions, when members are faced with this dilemma, they do either one of two things: they overcome the feeling of despair that accompanies the idea of having to drop facades and they plunge forward to a greater degree of positive

awareness; or, they refuse to admit that the discrepancy between the self and the environment is real and retard their evolution until they can be truly honest and can assume responsibility for changing their self-image.

The period of disconfirmation leads to what Schein and Bennis call "the method of inquiry," and Carl Rogers refers to as "listening to others." This is the second phase in awareness.

Phase 2: Listening to others

By means of the laboratory strategies employed in the group sessions, a great deal of time is scheduled for listening to others. As a person undertakes greater self-awareness or consciousness of his feelings and reactions, he becomes perceptive of the feelings of others and their reactions. The pattern established is circular.

While the group members reveal their feelings, the listener finds himself probing his own experience to recall the responses he made in similar situations, and to remember the motivation that prompted his behavior style at that time. As he compares his own reactions with those of the sharer, he is thus gaining insight into himself. Listening enables him to learn much about himself while learning more about the other person.

How does he learn about others? The listener learns a great deal about the other person as a result of two specific attitudes:

1. He can be objective in appraising someone else;
2. He can be more aware of the feelings and reactions of others because of two sense perceptions:

- a. Auditory: the verbal communication of the person who shares his feelings enables the listener to know the person better;
- b. Visual: the non-verbal signs that invariably accompany communication are strong symbols of information for the viewer.

In the course of the lab experiences, a listener achieves progressive insight into others. This is evidenced mostly through the questions he asks of the person who shares his feelings. First, the probing questions generally demonstrate accurate perception on the part of the questioner. Second, the listener often confesses to similar feelings and reactions, thus confirming his grasp of the sharer's problem. Third, the listener generously offers suggestions on how to attempt solving the speaker's dilemma, usually demonstrating a surprisingly accurate perception of the nature of the problem.

As a result of listening to others, the listener participates and shares in the learning process of inquiry: he probes his own self, and learns a great deal about the other person.

But inquiry goes beyond listening to others; it demands that a person allow others to listen to him so that he can accumulate data about himself and so that others might learn more about him. This is the third phase in awareness.

Phase 3: Letting Others Listen:

This phase thrives on two inner dispositions without which there is no real relationship. In order to grow through self-

disclosure, every participant must demonstrate

A. Trust and

B. Honesty.

A. Trust

To be able to share feelings, one must trust that the group is

1. Listening

2. Accepting

3. Non-judging.

1. Listening

It is a fact that members of lab groups consider listening to others one of the elements of group structure. After observing the facilitator (the person who conducts the lab), a member soon discovers that one of the learning skills here is listening. Not only does he hope for a sympathetic ear, but he knows that actual time is structured for listening. This eliminates the usual concern over the possibility of "wasting people's time" if one takes over the conversation to concentrate on oneself.

2. Accepting

Along with listening, group members learn that among the lab values, "accepting" is of ultimate importance. Taking a person as he is and making him feel included is primary. This leads to a person's acceptance of himself as a unique being with personal worth. As a result, the person who feels accepted stops self-depreciation and moves toward positive recognition of himself as lovable and capable. This is Carl Rogers' observation about

a client who feels accepted by his therapist. The same holds true in group encounters.

3. Non-judging

Another equally important value in the growth process of awareness is a feeling that the group will be non-judgmental. It is the role of the facilitator to demonstrate this lab value; he, for one, must not pass judgment either on individuals or on their behavior. As a result, the members will learn to respect the individuality of the person. They may not like a participant's behavior, but they are not to label his actions "good" or "bad." The value endorsed by the group is to avoid judging a person and his actions. This outlook is a blow to any threat of ostracism that a participant might have if he dares to reveal feelings and reactions against traditional norms and customs. The non-judging group is essentially non-threatening and therefore invites self-disclosure.

B. Honesty

If the person who is willing to share his feelings trusts the group to listen to him, to accept him as he is, and to withhold any judgment of his behavior, he is prepared to be honest. Honesty will inevitably lead to genuineness in the lab interaction. This will be evidenced through

1. Self-disclosure and
2. Feedback

1. Self-disclosure

Self-disclosure consists of revealing to others one's feelings

and reactions. This is a step forward in awareness. Once a person knows how he feels and what that feeling is, he then seeks the help of the group to find out why he feels that way. In fact, it is the task of the group to aid him identify the true causes of his feelings and reactions.

The skill which our group members employ for this purpose is the CLARIFYING RESPONSE. The clarifying response is one of the most important strategies for inviting self-disclosure. Raths, Harmin and Simon define the clarifying strategy as a way of "responding to a person that results in his considering what he has chosen, what he prizes, and/or what he is doing. It stimulates him to clarify his thinking and behavior and thus clarify his values."⁶ Adapted to our lab needs, the clarifying response consists in asking probing questions that deal mostly with the why of feelings and reactions. This skill proves most effective in revealing important data about the person who shares his feelings with the group. It helps the person self-disclose by means of both the here-and-now and the past. Hopefully, the thinking triggered by this inquiry will influence behavior.

Psychological benefits parallel the learning elements of the self-disclosure period. Two of the most important are the fact that openness

- a. Reduces tension, and
- b. Diminishes guilt complexes.

a. Reducing tension

How often do we harbor repressed feelings for a significant

length of time? We fail to disclose these either because we are apprehensive of other people's judgment and rejection or because we sense that no one will understand our real feelings. Because of their non-threatening nature, the lab sessions eliminate cultural expectations and as a result the members steer away from "should" and "shouldn't." The labs encourage individuality, favor openness, and attempt to keep the atmosphere comfortable. The person who trusts the group sufficiently to share his feelings and reactions is rewarded by the relief he experiences and the recognition he wins. He feels relieved after exteriorizing pent-up emotions. He experiences the good feeling of being recognized as an individual with particular feelings and reactions. People deemed him important enough to listen to him and to assist him in self-growth.

b. Diminishing guilt complexes

Because the lab philosophy respects personal values, there is a kaleidoscope of outlooks in every group interchange. When a person discloses his own views in this open setting, he is assured of the absence of verdict upon him. He realizes that some members have a behavior pattern motivated by a value system different from his own. As a result, he gradually considers less important, things which have caused abnormal guilt feelings within him. His perspective is less stringent and he is able to assume greater responsibility for his behavior based on his own thinking rather than on dictated norms. This is what happens when the members in a group become honest. They share their

anxieties and may eventually regain their emotional balance as they realize that people have guilt complexes for a variety of reasons and values.

2. Feedback

When a person accepts the risk of self-disclosure and finds out that instead of condemnation he feels included, he is then ready for feedback. He is thus capable of both

a. Receiving feedback, and

b. Giving feedback.

a. Receiving Feedback

Positive feedback is necessary for a person who has had to disconfirm some of his behavior patterns. Erickson places tremendous emphasis on the positive. He believes that emphasis on the positive is not mere reassurance, but consists of making a statement supported by evidence which the person cannot deny.

During the self-growth process of the lab sessions, positive statements enhance relationships and help each member improve his self-image. A group that is supportive of the efforts to change demonstrated by participants recognizes a person's good qualities by giving positive feedback.

Once a member has experienced that a group can recognize positive assets in his personality, he can accept negative feedback. He is sufficiently secure--he feels accepted and respected--to hear why he has failed.

The most important element in the feedback period is the spirit of the group. The group's philosophy is definitely to

distinguish between the person and his behavior; feedback, therefore, is a comment on an isolated segment of behavior which does not attack the person. The group members might perceive a specific behavior as non-endorsable for themselves and yet accept the person who behaves in that fashion.

b. Giving Feedback

It is as difficult to give feedback as it is to receive it. The facility or difficulty depends upon the inner security of the person giving or receiving it. When a person feels unconditionally included in a group, he can receive feedback; and conversely when he feels excluded he is reluctant to either give or receive feedback. It is because a person has overcome his fear of rejection that he no longer projects this fear on others and can therefore honestly comment positively or negatively on definite issues.

Conclusion

To complete this restricted exposition of the various techniques employed in the lab activities leading to awareness, let us go back to Carl Rogers. In On Becoming a Person, Rogers states: "An individual comes to be--in awareness--what he is--in experience."⁷ He adds further:

When man's unique capacity of awareness is functioning freely and fully, we find that we have, not an animal whom we must fear, not a beast who must be controlled but an organism able to achieve, through the remarkable integrative capacity of its central nervous system, a balanced, realistic, self-enhancing, other-enhancing behavior as a resultant of all these elements of awareness.⁸

Rogers concludes his section on "Being One's Experience" with the following statements:

When he is most fully man... when awareness of experience, that peculiarly human attribute, is most fully operating, then a person is to be trusted, then his behavior is constructive. It is not always conventional. It will not always be conforming. It will be individualized. But it will also be socialized.⁹

It is with this kind of respect for man as an individual that the lab experiences are undertaken. It is with this confidence in man's unique power of consciousness that the group undertakes the first goal, the cognitive goal, of the lab adventure; namely, AWARENESS.

How the lab experiences attempt to reach the emotional goals and why these goals have been set for members interested in personal growth and interpersonal relations is the next topic developed.

II. EMOTIONAL GOALS

Glasser's Reality Therapy leads all patients toward reality by insisting that they become involved with other people. He says:

The guiding principles of Reality Therapy are directed toward achieving the proper involvement-- a completely honest, human relationship in which the patient, for perhaps the first time in his life, realizes that someone cares enough about him not only to accept him but to help him fulfill his needs in the real world.¹⁰

The needs that Glasser is referring to are the needs to love and be loved, to feel worthwhile and be considered worthy by others. But, Glasser cautions, a person must be responsible.

"He must have the ability to fulfill his needs and do so in a way that does not deprive others of the ability to fulfill their needs."¹¹ Furthermore, the healthy man who is responsible is one who is guided by values, without which he cannot realize self worth:

Where standards and values are not stressed, the most that therapy can accomplish is to help patients become more comfortable in their ir-responsibility.¹²

In the lab undertaking in personal growth and interpersonal relationships, the two concepts of needs and values are of prime importance. Through group interaction, members can find an immediate field of involvement wherein they can learn to love and be loved, to develop values and attitudes, to feel worthwhile and experience the good feeling of knowing that others find them worthy.

Once a person becomes involved with his group members, he begins to experience a change in his attitudes and in his values. He finds the group a most effective medium for helping him to fulfill both his needs and the needs of others.

A. ATTITUDES

The lab situation is a learning experience not only on the cognitive level of awareness but also on the emotional level. Once a person is in a state of awareness, his attitudes begin to change and his feeling responses undergo transformation.

Schein and Bennis¹³ consider three stages of change through laboratory interaction:

Stage 1: Unfreezing

Stage 2: Changing

Stage 3: Refreezing

Stage 1: Unfreezing

The unfreezing period extends in time depending upon the nature of the individuals present and the group ethos. An individual who can no longer live with his problem very quickly welcomes an opportunity of exposing it to a group which is ready to listen. He is not reluctant to disconfirm his present values since he is looking for something better to motivate his life. He drops defenses readily and "unfreezes" with relative facility to other values presented by the members of the group.

On the other hand, a person whose values (whether he recognizes them as values or not) and behavior patterns are set, finds it very difficult to be open to new attitudes. Effecting a breakthrough is a longer process for him. He is adamant and usually considers his behavior and his thinking processes correct. When such a person finally faces the fact that something in his life style needs to be changed, the disconfirmation step demands a lot of courage on his part. Admitting that one's past actions followed erroneous directions may cause guilt feelings. Furthermore, a person might be reluctant to change because he fears the threat of rejection from the people in his home and work environment. Both the guilt and the fear of ostracism can be overcome by the psychological safety of the

group when he shares these fears. When other members tell of their past experiences and of their success in breaking barriers of change, the reluctant member feels reinforced and begins to "unfreeze."

Stage 2: Changing

After unfreezing, a person needs to fill the void created by disconfirmation. In group interaction, there are alternate ways of getting information that will help a person fill this void and generate a new self image. Schein and Bennis explain that to achieve this end, a person can either scan the interpersonal environment, or identify with a model.

Most people generally use both methods. They are very much influenced by the value system of the lab entity; at the same time, they prize very highly individual members of the group who seem comfortable with their values. Both the environment and the model are two symbols of new knowledge indispensable to effect change in the member who is in the process of altering his personal attitudes. If, on the one hand, he identifies solely with a model--either the facilitator or a member of the group whom he particularly admires--he misses out on the benefits offered by other significant members in the group. If he draws from the variety of personalities in the group, he generally finds his experience more enriching.

During this observation and identification period, the member in process of change is acquiring new beliefs about himself and others, and developing new attitudes toward self and

others. He sees himself in two perspectives:

- a. From his own conception of himself; and
- b. From the perceptions of the members of the group.

His own conception begins to change as he uncovers new facets in his personality. He is willing to start investigating the motives that trigger his reactions. From the perceptions of other members of the group, he gets new insight into himself. He is now able to compare his own view of himself with that of others. The end result is a change of attitude. He finds that his feelings are different. He is generally less aggressive, more receptive, less defensive, less withdrawn, more outgoing and trustful, less disturbed, more serene. With new attitudes, his feelings have undergone transformation.

Stage 3: Refreezing

With a new outlook and a modified self-image, the person in evolution moves toward stabilization of these new attitudes. The group helps him confirm his new attitudes and his changed reactions by being supportive of his new behavior. His evolving personality now "refreezes" into new concepts about himself and others. He becomes relatively stable in the new dispositions which have supplanted his former attitudes. This process will go on until those aspects of his behavior which he feels need to be changed are, to a large extent, modified.

B. VALUES

Attitudes, according to the writers' definition of the term, are an indication that a person is "for" or "against" something. Attitudes are different from values.

The techniques of interaction in the lab sessions definitely lead to a change in attitudes. There is an internal direction which the "unfreezing" stage of our lab activities propels. The person becomes convinced that some of his old behavior patterns need remodeling. He is for a new orientation to his life.

But, the "changing" stage is, we believe, largely influenced by something more deeply rooted than attitudes: namely, values. Our distinction between attitudes and values is from a theory developed by Raths, Harmin and Simon.¹⁴ The authors affirm that an idea, a belief, an attitude, in order to be a value must answer three norms: choosing, prizing, and acting.

1. Choosing

Choosing means selecting from alternatives and without coercion. A value, then, is something one has selected freely. Before being plunged into a reassessment of their values, it is important for the members of the group to experience "freedom" in the lab situation. To assist a person in his process of growth, the lab first of all deals with him as a free being.

The laboratory sessions center around one or more activities. These activities are based on psychological principles that apply to people in general. A person experiences freedom as he chooses to participate actively or to be an observer. Because the purpose of the lab is not only self growth but also the learning of skills, a participant feels free to exercise the PASS privilege if he does not wish to share his reactions.

Furthermore, the lab offers alternatives. The member might be "open" to the degree he wishes to be. He might delay his active participation until he feels sufficiently comfortable to become active. Even during the course of self-disclosure, he is free to interrupt his exchange when he wants to and to reveal only as much of himself as he cares to. Receiving and giving feedback fall under this freedom. The member considers the consequences of giving and receiving reactions and has a right to state whether or not he wants positive or negative responses. The element of freedom is foremost in making him grow. This lab experience in formulating responsible choices will help members consider alternatives and make free selections in matters outside the laboratory activities.

2. Prizing

Values result from choices that one makes freely from alternatives. But there is more. Among other guides to life, those a person chooses must be prized above other possible options. Because a person esteems, respects, and holds dear the beliefs, attitudes and goals he endorses, he does not hesitate to proclaim them publicly--if he prizes them. Prizing, therefore, is the second element in building a value.

The lab's philosophy of openness and respect for all individuals offers countless opportunities for members to pledge their allegiances, to proclaim their personal views, to voice their aspirations and convictions. The person who demonstrates

that he prizes his outlooks by affirming them, especially when opposing views are expressed, is giving public testimony of his philosophy of life. On the other hand, if he withholds his beliefs for fear of ridicule, contradiction, or ostracism, then he really needs the lab members to help him be true to his inner guides.

Important as it is, prizing is not sufficient to make of one's views a true value; one must really live in accordance with what he professes outwardly.

3. Acting

When a person can make free choices, from alternatives and after considering the consequences, he has achieved the first step in value building. If he feels proud of his choice, he proclaims his preferences openly--he has then reached the second stage in value structuring. Now, if he can act accordingly, if he can live by his inner conviction and do so repeatedly, the attitude, belief or aspiration has reached the stage of a value.¹⁴

Because of its interest in process rather than product, the lab training affords a here-and-now experience in reshuffling values. As members become dedicated to honesty and trust, they often discover a dichotomy between what they profess to live by and how they actually live. Commitment to genuineness opens new vistas on old standards. Members either reaffirm their past values after consideration, or opt for new ones. But most people refuse to remain stagnant. The lab

experience helps a member to parallel words and actions so that he is eventually able to claim his inner guides as true values.

New values which lab members add to their way of life, if they do not already possess them, are the lab values themselves: honesty and trust. These are two vehicles whereby a member can make his way into his inner needs and meet them.

Being open, which is an outward expression of trust, implies sharing one's feelings. Sharing one's feelings reduces the intensity of the negative emotions and intensifies the positive emotions. If a person is anxious--a very negative feeling--he finds relief in telling someone about it. When joy, love and hope substitute for anxiety, sharing these newly experienced emotions increases his happiness. And so, living the lab values leads a person to fulfilling many of his emotional needs.

C. MEETING EMOTIONAL NEEDS

Louis E. Rath's claims that all aggressive acts are the result of frustration which hinders gratification of emotional needs. Frustration, he says, inspires four common behavior patterns: aggression, submission, withdrawal, psychosomatic symptoms of illness. These emotional disturbances do not occur if emotional needs are met.

Rath's divides needs into categories slightly different from Maslow's. There are, he says, eight definite needs on the emotional level: the need for belonging, achievement, economic security, love and affection, freedom from fear,

freedom from intense feelings of guilt, self-respect, and understanding.¹⁵

The lab training attempts to help members meet these emotional needs.

1. The Need for Belonging

The first session schedules a "Getting Acquainted" activity inspired by the theme: doing away with facades. This is an attempt to break down some of the artificiality and the pose that people generally affect when they meet others for the first time. Carl Rogers insists that an important element in reducing tensions in relationships is to move away from masks.

To help the group "get acquainted," the planned activity invites people to say what they like best about themselves and/or what they like least. This exercise is effective in getting people to attempt genuineness on the very first encounter. The result is generally a feeling of belonging. The group is impressed with the honesty demonstrated by some members and there results a beginning of mutual acceptance. The feeling is initial only but it intensifies as the members display an ever-increasing degree of openness in subsequent meetings.

2. The Need for Achievement

There are main goals and sub goals to be reached through the lab training. Members are aware of these and are particularly challenged by the major objectives: personal growth and improved interpersonal relations. With a sense of adventure, they undertake the goals as a worth-while task; and so, they

engage in this "work" with a sense of challenge. Most people find this achievement fascinating in its complexity and, as they strive toward self-improvement, they find a rewarding sense of achievement. Having experienced or re-learned the pleasure of achievement, an individual can be moved to experience it again in some other aspect of his life.

3. The Need for Economic Security

The concept here is not "keeping up with the Joneses." It involves a continuity of factors which make an environment secure. Because the lab never emphasizes elements that characterize economic status, because social status is unimportant and material goods are not given priority, the predominant scale of values favors concentration on the individual for his own personal worth. For that reason, material values remain outside the group goals, so that the members feel secure regardless of their economic condition. Since only a minimum of economic security satisfies this need when other values take precedence over financial security, lab members feel comfortable in this setting.

4. The Need for Love and Affection

The two main lab values, trust and openness, are basic in helping members meet their need for love and affection. The group, because of its concentration on personal growth, experiences a feeling of partnership in the same venture. Since they need others to help them grow, members want to assist in the growth process of their fellows in return. The skills--

focus, probing questions, feedback, confrontation, etc.--are all conducive to generating interest, understanding, and affection. The participants demonstrate that they "care" by listening to the Focus person, by trying to understand his dilemma, by suggesting solutions, as well as by the tone of their voice, the genuineness they display in encounter, and by the eagerness they demonstrate when they attempt to help. Honest and open groups begin to meet the need for affection.

5. The Need for Freedom from Fear

It is one of the lab's basic structures to try to reduce fear by creating situations wherein people can talk about their fears. The focus skill has a built-in mechanism to help persons reveal their feelings, including fear. The paralyzing effects of fear are usually what the probing questions attack. After a period of help from his fellow listeners, a Focus person very often feels that speaking about his fear has alleviated it. Furthermore, the comfortable atmosphere of the lab is conducive to daring rather than fear. Creativity is encouraged rather than branded as "breaking with tradition." Personal views are respected. Openness is rewarded. All these factors diminish fear.

6. The Need to be Free from Intense Feelings of Guilt

One strong feeling that the lab seems to succeed in attenuating is the guilt feeling. Many people whose home and social backgrounds have exaggerated ethical directions have intense feelings of guilt. The lab's non-judgmental value system is the strongest element to rid members of abnormal guilt feelings.

As a member musters the courage to reveal his guilt feelings, the group helps him talk about these and assists him in tracing their causes. Sharing guilt-feelings constitutes an immediate relief factor; but experiencing non-condemnation on the part of the listeners is really what reduces the intensity of the guilt feeling. Furthermore, the variety of value systems accepted in the group leads to a leveling of guilt complexes and contributes to inner serenity and balance.

7. The Need for Self-Respect

There is no greater way of experiencing respect for one's self than feeling that others respect that self. One skill practiced in the lab invites people to take turns being "on focus." Once a person is the focus person, he talks about things that concern him. The group listens. As the group concentrates on him, the person has a feeling of importance. He finds that people are eager to hear about the conflicts and successes that make up his life. Because they are listening, he senses a respect of others for his person. As a result of this, he begins to respect himself. Realizing self-worth is an important part of what the lab experience does for its members.

8. The Need for Understanding

Understanding is a cognitive activity. It is usually achieved through analysis and synthesis. The lab experience generates understanding through the practical application, in the here-and-now, of the lab values. "Feedback" enlightens a person on another's perception of him; "reflection" repeats

the essence of what a person has said, thus reproducing his verbal expressions as in a mirror; observation makes it possible for him to note his reactions and expression of feelings as they occur in the here-and-now. All these build to a fuller understanding of himself and others during the course of the lab experience and begin to fulfill his need to be understood and to understand.

Conclusion

The need to belong, to achieve, to love are the very subject matter of the lab training. The fulfillment of emotional needs lies at the core of happy or unhappy relations with oneself and are the very basis of good or bad interpersonal relationships. The gratification of needs in man leads man to seek fulfillment of ever higher and greater needs. As Maslow explains:

The perfectly healthy, normal, fortunate man has no sex needs or hunger needs, or needs for safety, or for love, or for prestige, or self-esteem, except in stray moments of quickly passing threat.... The healthy man is primarily motivated by his needs to develop and actualize his fullest potentialities and capacities.¹⁶

Maslow's self-actualized man is the final goal as one ventures toward behavior that is in line with his values and the effect of gratified needs.

III. BEHAVIOR GOALS

Maslow says that in interpersonal relations,

Self-actualizing people have deeper and more profound interpersonal relations than any other adults. They are capable of more fusion, greater love, more perfect identification, more obliteration of the ego boundaries than other people would consider possible.¹⁷

In a love relationship, the self-actualized person has

...more and more complete spontaneity, the dropping of defenses, the dropping of roles, and is¹⁸ capable of trying and striving in the relationship.

Relating with others, however, is a difficult task for the majority of people. It is difficult because, as Jung explains, man has become an anonymous entity in a mass and his personal relationships are paralyzed by universal mistrust. Jung feels that it is incumbent upon man himself to proclaim his identity and win his place as an individual in society. Only then can he consider himself worthy and regain his capacity to love and to engage in meaningful interpersonal relations.

While one of the major goals of the lab experiences is to become more self-actualized and, as Jung insists, to proclaim one's identity, it is hardly possible to achieve this end without simultaneously pursuing the other, that of improving one's interpersonal relations.

IMPROVED INTERPERSONAL RELATIONS

Individuals will grow personally and interpersonally and be most productive within a group when their needs are met through the group. If the group doesn't permit one to meet his needs but frustrates him, a person begins to feel angry, negative, or hopeless. His interpersonal relations become tense and fraught with projection, defensiveness and/or withdrawal. The primary existential need is for any group to create conditions for its members so that each individual will achieve harmonious inner-directed self-actualization.

To reach this goal, the labs propose three different types of structures within which individuals can learn to be comfortable with themselves and with others, while at the same time learning skills in interpersonal relations. The lab member begins by relating with one other person only; he then is exposed to a small group made up of three or four persons wherein he learns to adjust his needs to a group; he finally participates in large group sessions with as many as twenty other persons. The three types of situations are called:

1. The dyadic exchange
2. The core group interaction
3. The community meeting

1. The Dyadic Exchange

The dyadic exchange brings two people together to share reactions and feelings. The first goal is to test one's ability to relate with another person, to suggest behavior changes, and to convey to the other, one's understanding of that person's problems and feelings. The other goal is achieved simultaneously: while trying to understand another person, one gets to know himself better and feels better understood by at least one other person, his dyadic partner.

Two important factors must be considered in the dyadic concept:

- a. The "character armor"
- b. "The shadow"

The first we take from Jourard; the second from Jung.

a. The Character Armor

Jourard¹⁹ states that social behavior in some people is influenced by one's "character armor" which serves to hide a person's real self both from himself and from others. In the dyadic exchange, a person has the opportunity to remove some layers of the "armor;" he reveals some of his true feelings if the other person inspires a sufficient amount of trust. The very nature of the dyadic process is to get two persons comfortable with each other. This state of ease can be reached more or less quickly depending upon the partners and their willingness to be open with each other.

The structure of the dyad is conducive to the breaking down of the "armor" because it is a sharing "a deux." These two people are in spatial contact--they are together in a place where they must assume responsibility for interaction either verbally or non-verbally. When a person accepts a dyadic partner, he cannot withdraw as easily as he can in a large group gathering. The twosome have to make decisions that involve each of them directly.

In a dyad there are two main types of relationships likely to happen. The direction of an encounter, according to Haley²⁰ depends upon behavior that defines a relationship as symmetrical or complementary.

1. Symmetrical

In a symmetrical relationship, two people exchange the same type of behavior. Each person initiates action, criticizes the other, offers advice and makes suggestions. The relationship can become competitive.

11. Complementary

In a complementary relationship, two people exchange different types of behavior: one gives and the other receives; one teaches and the other learns. They complement each other.

In a dyadic relation as it occurs in the labs, the complementary relationship consists in one's personally learning from the other what the other chooses to reveal. The speaker in this case is the "teacher"--he discloses himself and gives his perception of the other person. If the other person simply "listens," the relationship remains complementary.

But if the listener lets the speaker in on his reactions to him, gives feedback, and/or starts confrontation, the relationship becomes symmetrical. The symmetrical relation is usually the predominant one when two persons have the same desire to be genuine. Since one of the lab values is that both parties are equally worthy and thus each can enrich the other, the symmetrical relation is by far the most productive. On the basis of this equality, the competitive aspect of this form of encounter lies in the fact that each person is spurred to greater openness by mutual cooperation.

The dyadic exchange, therefore, can result in a significant relationship when each reaches the other on a deep level of communication. Thus, the "character armor" peels off gradually, with a greater or lesser degree of intensity depending upon the participants. If two persons need to feel respected as individuals, the dyadic exchange in a symmetrical setting will contribute largely in doing this. The amount of self-disclosure,

of course, will depend upon the mutual trust displayed. In fact, two people who are dyadic partners will cease to hold on to their "armor" if their whole being conveys the message: "I am willing to listen to you and I care about what you say."

The physical set up of the dyad makes it possible for the two persons to unfreeze more easily since they are in direct confrontation and must commit themselves. The dyadic encounter allows two persons to draw together more quickly in honest self-disclosure than do other situations where there are more than two members interacting.

Jourard says that a person cannot know his real self unless he discloses it. He will know himself at the moment he succeeds in making himself known through disclosure to another person.²¹ He adds further that a man who is alienated from his fellows is alienated from himself and that "self-disclosure appears to be one means, perhaps the most direct, by which self-alienation is transformed into self-realization."²² Man hides behind an iron curtain, says Jourard, but "this iron curtain melts like wax when it is exposed to the warm breath of love."²³

The dyadic encounter aims at melting the iron curtain, at destroying the "public self" and letting the transparent self emerge through the empathetic communication of two persons.

b. The Shadow

The second important factor to be considered in the dyadic exchange is "the shadow." The shadow is part of Jung's theme when he discusses the undiscovered self.

Jung blames self-concealment on the dictators of established institutions who refuse to recognize people as individuals and force them to hide from their true selves. As a non-entity in a mass, "a person learns isolation, irresponsibility, and promotion of the shadow--powers dormant in his soul capable of construction or destruction. Only in human relations will people retrieve their individuality."²⁴

For a successful human relationship, declares Jung, there must be

- i. recognition of the shadow
- ii. withdrawal of projection
- iii. love

1. Recognition of Imperfection

Jung says that no human relationship is based on perfection. It is based on imperfection--on weakness, helplessness. The perfect don't need support; therefore, they cannot engage in a relationship, because in a relationship, a partner does not confront the other person with anything that might "force him into an inferior position and even humiliate him."²⁵

Recognizing the shadow--the fact that one has imperfection--is basic to the lab work. This is really what draws the members of a group together--the fact that they need to tell about the problems that destroy their inner peace. The more willing a person is to recognize his imperfection, the more he gets out of the other members through their help and support.

11. Withdrawal of Projection

Jung states that "nothing promotes understand and rapprochement more than the mutual withdrawal of projection."²⁶ He insists that only a broad psychological knowledge of ourselves and others will contribute to recognizing our own faults and help us to withhold judgment of others by our personal projections. He adds that just as it is in the nature of political bodies to see the opposite group as evil, so the individual has an "ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else."²⁷

The lab values incite the members to avoid projecting their personal reactions onto someone else. This is a common pitfall, and members are constantly reminding one another of the frequent use of projection. Unless the member qualifies his statements with "I perceive you as..." or "You come across to me as.." or again with something that means essentially "That's how you seem," he often finds himself projecting his own feelings and imperfections upon others.

To correct the habit of projecting, Jung suggests self-criticism.

We can recognize our prejudices and illusions only when, from a broader psychological knowledge of ourselves and others, we are prepared to doubt the absolute rightness of our assumptions and compare them carefully and consciously with the objective facts.²⁸

During the lab sessions, because of the continual concern for honesty, it is frequently observed that members recognize their prejudices: "I feel strongly about... I'm really hung up on..."

I just can't stand..." Self-criticism is a very healthy kind of awareness. It generally testifies that the person who introspects is comfortable enough with himself not to allow the discovery of his "shadow" to destroy him. Recognizing one's imperfections, says Jung, and withdrawing projection are forceful ways of sustaining a relationship.

111. Love

Jung strongly affirms that improving human relations is urgent because on it depends the inner cohesion of society. Personal relationships are undermined by general mistrust because man has been reduced to an atom in a mass. To counter this lack of trust, the free society needs "a bond of an affective nature, a principle of a kind like caritas, the Christian love of your neighbor."²⁹ He contends that "Where love stops, power begins, and violence, and terror."³⁰ That is why Jung incites us to exploit "the shadow"--those constructive and destructive forces, lodged in our instincts, which we have inherited as members of the human race. If we recognize our negative tendencies, we are able to face ourselves honestly and stop projection, basis for misunderstanding. If we recognize our positive tendencies we shall realize potentialities of the greatest dynamism that can contribute to love of neighbor and to the inner cohesion of mankind.

It is toward an objective of this magnitude that the lab efforts strive. Universal love is a kind of utopian concept, but the task of creating better interpersonal relations is worth

attempting. On occasion, there will be times during the sessions when "caritas" is generated if only for a short while. Love, as Eric Fromm repeats so persistently, is something to work at. The dyadic encounter is an excellent setting to "work at" and practice love.

2. The Core Group

Four people (or three or five) get together for the purpose of interaction. After the facilitator has demonstrated how the "focus skill" (see page 87) is to be practiced in the core, members engage personally in this process of learning. The small group is considered one of the basic structures in the labs and for that reason most of the scheduled time is given to the activities of the core group.

The core activity is foremost because it offers

- a. More clarifying responses and feedback than does the dyadic exchange;
- b. More empathetic communication and thus a more intense feeling of belonging; and
- c. More opportunities for identifying ego states.

a. More Clarification and Feedback

In a core meeting, each person takes his turn being "on focus." Instead of one listener, there are three. For that reason, the speaker has to expand his field of trust to all the members present and must also work harder to fight withdrawal and win inclusion.

Furthermore, the speaker will benefit from the clarifying

questions of three people who demonstrate insight from different perspectives because of their different areas of experience. At the end, once he has finished being "on focus," the Focus person will get feedback from three people who display various degrees of understanding of his feelings and who offer suggestions which he may use as alternatives. When the speaker-- Focus person-- in turn, gives his reaction to the core members, he must contend with three specific individuals and adjust his feedback accordingly.

The second element that contributes largely to making the core group experience enriching is empathy.

b. Empathy

We generally conceal our true being for reasons of safety against criticism, hurt, rejection and moral judgment. The lab postulates exposure, not concealment. Criticism, ridicule, rejection and preaching are ruled out as attitudes that discourage openness. A person must feel accepted; and though the lab values are based on acceptance of individuals as they are, accepting one another is not automatic--it must be worked at. One way of reaching this goal is by developing the art of empathetic listening, which is paramount in core group interaction.

Empathy is:

1. Understanding the basic feelings and motivations of others, an understanding that grows out of warmth and respect;
11. Communicating to the other person that you understand and respect him.³¹

1. Understanding

There are various degrees of empathy as there are varying degrees in relationships. First, a person might listen to another but hear words only, and so, respond to words alone. Second, he might listen to another and begin to understand some of his feelings and some of his non-verbal communications. Third, he can listen to the speaker and really understand most of his basic feelings and motivations because he is acutely aware of the speaker's verbal and non-verbal behavior. The last of these states is genuine empathy. It is an indication of warmth and respect that tells the speaker: "I know exactly how you feel."

Empathetic listening is learned, practiced, and assimilated more forcefully through the core group. In a core, the members give and receive feedback on whether or not their reactions are empathetic. As they engage in interaction, participants verbalize their feelings, revealing whether or not they experience warmth and respect for the speaker. Empathy is a task. It is worked at in the course of the core meetings because it is basic to change.

11. Communicating your understanding

Empathetic listening is not complete empathy. To become an "agent" of change, a member must be able to communicate to the other person that he really understands his feelings. If the listener's empathy doesn't reach out to the speaker, then the speaker remains isolated and tends to resist change.

On the other hand, if the listener communicates his warmth and deep interest and concern for the other, he is opening the way to trust and self-disclosure.

Communicating empathy requires learning--learning about the need for love and affection in each individual and becoming aware of one's own power of transmitting warmth and respect. Both verbal and non-verbal symbols that serve this purpose are learned during the lab activities. The core group sessions contribute much in developing empathy among the members, regardless of their ego-states.

c. Ego States Manifestation

Eric Berne³² explains in his theory of social intercourse that each individual in a social aggregation will exhibit various ego states:

1. Parental (authoritative, influential)
- ii. Adult (mediator between Parent and Child)
- iii. Child (obedient, rebellious, etc., also creative).

Berne observes that an individual can shift from one ego state to another; and that Parent, Adult, and Child states are entitled to equal respect since they have their own legitimate place in a full and productive life.

The interaction sponsored by the core group gives expression to the various ego states, which, once they learn to identify them, can be of great educational value to the participants. If a person lets his Child take over in situations when the Adult should be operating, he can be made aware of this state by his

core members. And, if one member acts as Parent to the group, he will very likely be told that he is patronizing, directive and over-protective. The core activities can also call upon a person's Adult and assist him in behaving predominantly on that level of maturity.

In summary, the benefits gained from shifting from the two-person interchange of the dyad to an exchange of communicative behavior among several people in a core group, are many. In the core, there is the possibility of greater insight through more clarifying questions and a greater variety of feedback from several sources; numerous opportunities of expressing warmth and respect in empathetic encounters are present; and there is enrichment in the expression of ego states and their complexity.

3. The Community Meeting

All the group members meet regularly as a unit. Along with the dyadic relation and the core interaction, this meeting, though usually less lengthy than the core group meeting, helps interpersonal relations on a large scale. Number, here, is important also. Because all the members are together, more feelings tend to appear, more "hang-ups" emerge and a richness of sharing often ensues.

However, a complexity of defenses can make this meeting less genuine and less comfortable for some of the members. Because of this lack of spontaneity, new skills come into play. Some of the most helpful are:

- a. confrontation/reflection
- b. encouraging open expression of feelings
- c. role playing

a. Confrontation/Reflection

The method of confrontation used in the labs is based on Marshal Rosenberg's Model.³³ It follows three steps: owning one's position, respecting the position of the other person, and resolving conflict without coercion.

The first step is one of sharing. It consists in telling one's feelings to the listener without blaming him for those feelings. In essence it is expressed verbally like this:

"I (the sender) am talking about my feelings (the message) in this situation (context)."

The second step is one of understanding. It consists in listening uninterruptedly to the speaker and then, paraphrasing the message received. This is the reflection method. A listener repeats essentially what the speaker has been saying to him. If the speaker is not satisfied with the context of the reflection, he negates it and repeats his statements for clarification. In essence the second step runs this way: "I (the receiver) understand (the context) you (the sender) to be saying this (the message)."

The third step in this form of confrontation is mutuality. It is an attempt to resolve the conflict without coercion by

- a. Offering as many alternatives as possible;
- b. Considering the consequences of each alternative; and
- c. Mutually agreeing on a tentative course of action.

What is important here is that the conflict is being resolved in favor of neither the sender nor the receiver, but to the mutual benefit of both.

During the assembly, confrontation is bound to occur often. The method explained above is used because it has been found to be most beneficial. While the members go into this process of confrontation, they experience personal growth. They are proud that they have the courage to face another person on a controversial issue, and can do so by means of a specific skill-- a skill that is helpful and fair and that carries over very easily to their own life outside the lab activities.

b. Encouraging Open Expression of Feelings

There are many forces at work during the course of a community meeting. Among them are countless inner struggles caused by a participant's negative feelings. The most common of these feelings are withdrawal, anger, inadequacy, dogmatism and rebellion. We shall draw upon Saville Sax³⁴ for suggestions on possible ways of coping with these strong emotions.

1. Coping with Withdrawal

A person usually withdraws for one of two reasons: he believes that the expression of his feelings would be destructive to others; or, that others would destroy him if he expressed his feelings. Lab members help the person who tends to withdraw by actively approaching and encouraging that person to express the feelings he is hiding. The lab philosophy is not only to have members express feelings, but to help them describe their feelings also. If a person can learn to do this, he is already coping with the symptoms of withdrawal.

11. Coping with Anger

There are two ways of responding to anger which will quickly destroy a relationship. The worst possible way is to withdraw in the face of anger. The other, which is almost as destructive, is to submit to the anger and do what the angry person wants. The lab encourages other methods. It suggests, among other things, fighting "fair." It cautions, however, on the process of retaliation. It proposes that in countering anger with anger, a member's anger must not be so intense as to cause the other person to withdraw.

If one prefers not to fight back, the lab offers another possibility. It suggests listening and accepting the anger of the other person without submitting to it.

11i. Coping with Inadequacy

Frequently, without wanting to, one responds to inadequacy in a destructive or ineffectual way. Responding to an expression of inadequacy by denying it: "No, you weren't so bad," is hurtful. Perpetuating the inadequacy is equally destructive: "Let me do it for you." And, intellectualizing about the inadequacy is often less than effective. The lab's solution consists in showing the person what to do and giving him the support and the positive feedback he needs to overcome his feeling of inadequacy.

iv. Coping with Rebellion

In dealing with rebellion or passionate criticism of others, it is better to counter-attack than to ignore the criticism, suggests the lab teaching. To help a person move from a rebellious

position to one of constructive criticism and cooperation, members are encouraged to give a thoughtful, open and honest consideration to what is being said. To avoid generating rebellious or destructively critical feelings in others, members are cautioned to express positive feelings, especially creativity, only to open, accepting and receptive persons. When one is anxious or feels inadequate, he is often incapable of looking at the creative efforts of others.

c. Role Playing

When feelings are intense or when a Focus person seems not to be able to find a way out of his dilemma, the lab's suggested skill is role playing. If the person in a predicament can assume the identity of the person who causes his dilemma, then he is in a position to express verbally some of the motives and feelings that the other person might be experiencing. Thus, he gets insight into the one who seems to be responsible for his distress. This is a powerful learning device employed often during the community meeting since the occasion for such a skill seems to be present there more often.

It is understood that neither the confrontation skill, nor the overt expression of feelings, nor again the role playing situation is restricted to the community meeting. These skills are useful in all forms of communication. But since the assembly encompasses a larger number of people, these strategies serve their purpose very well during this larger gathering.

Conclusion

The behavioral goals, like the other goals, are not necessarily all achieved. They are directional rather than end states. But, if as a result of group experiences, participants can observe some changes in their behavior, then the guidelines which the labs propose have been helpful to him. The degree of change in behavior patterns lies with individuals and varies with every member. In fact, the end result of the total experience is only the beginning of a challenging journey toward self actualization.

SUMMARY

Awareness is the cognitive goal of the lab experiences. Members can develop a keener sense of awareness through a number of sub goals. Listening to oneself consists in analyzing the how, what, and why of feelings and reactions. Listening to others is based on trust and honesty. Trust develops as one listens to others, is accepting and non-judgmental. Honesty results from self-disclosure, which reduces tension and diminishes guilt complexes.

Modification of attitudes, clarification of values, and the meeting of emotional needs are all part of the emotional goal. Attitudes are modified through unfreezing to new ideas, changing direction if need be, and refreezing the new or rediscovered attitudes. Values clarification results from choosing, prizing, and acting. Choosing freely among alternative guides is first, prizing what one has chosen follows, and acting in accordance with one's conviction makes for an authentic value. Meeting emotional needs implies identifying one's needs, assuming responsibility for

meeting them, and striving for the balancing of all needs.

Improved interpersonal relations is the behavioral goal. One strives toward this end as he learns to cast off some layers of the "character armor." If he opts to cope with the "shadow," he can effect the withdrawal of all projection, and open himself to more loving relationships. He can develop empathy, not only through understanding but by communicating his understanding. Recognizing ego states and developing skills in confrontation are other sub goals achieved in the quest for improved interpersonal relationships.

It is the contention of the writers that the lab experience in its entirety will effect change--change in the person on the cognitive level, on the emotional level, and on the behavioral level. The change will affect the person not only in his dealings with himself but in his relationship with others.

CHAPTER II

OVERVIEW OF THE SESSIONS

Communication is one of the most important aspects in interpersonal relations. The laboratory sessions in this book, therefore, are planned to facilitate interpersonal relations by facilitating communication.

Communication is building a bridge between two persons. The concept of bridging connotes a task; it implies a blueprint delineating the plan leading to a finished product. Communication is possible, therefore, if one "works" to achieve it.

A person striving to improve interpersonal relations might view communication as a habit and as an art. As a habit, communication is part of his nature. As an art, communication is with most serious persons the effect of practicing skills and creativity in interpersonal sharing.

I. COMMUNICATION AS A HABIT

When one states that he has the "habit" of doing something, it means that he is doing a thing without really thinking about it. It has become a part of himself. It has become "him."

This is one of the objectives of the sessions planned in this book--to assist group participants in developing the habit of communication via repeated activities which will lead

eventually to facility in interpersonal relations. Practice in communication skills occurs throughout a series of twenty-four laboratory sessions, the primary emphasis of which is on process rather than product. The focus here is not on what one does, but on how and why he does it.

The laboratory experiences are divided into three parts: Part I deals with basic concepts of the self and with interpersonal needs; Part II, with the individual's value system and his perceptions of the self; Part III, with emotional needs.

PART I

A. The Self

In the labs, the individual will first learn how to become acquainted with himself as a "unique person." He will get acquainted with other "unique" persons and see how he can learn to relate with them. Maslow calls this "the mystery of communication between alone-nesses via intuition and empathy, love and altruism, identification with others and homonomy in general."¹

The initial step in getting acquainted with the self and others is to make an honest attempt at being oneself by doing away with "everyday masks." Carl Rogers says that "Persons who hide behind masks are those whose life is guided by what they think they should be, not what they are."² (Lab 1)

The participant will then observe his behavior to detect

evidence of self-direction. Does he act as he "ought" to or is his behavior the result of his own inner guides? Is he a manipulator or an actualizer? Keeping in mind Shastrom's observation "The change from manipulation to actualization is on a continuum from deadness and deliberateness to aliveness and spontaneity,"³ the participant will try to discover where he stands in self-direction. (Lab 2)

Next, the group member considers an important element of self-growth--AWARENESS. Awareness of the present makes for "aliveness." People who know what is happening to them are aware of being in process. "Life is guided by a changing understanding of and interpretation of my experience. It is always in process of becoming,"⁴ says Rogers. (Lab 3)

Finally, the group member will take a look at what the laboratory experience does for him. He will become aware of the importance of process and how it affects him as an individual. Analysis of the lab as a force for learning examines "inquiry" in its triple phase: unfreezing, changing, and re-freezing, as developed by Schein and Bennis.⁵ (Lab 4)

In these laboratory experiences and in the others that follow, the participant is well on the road to developing the habit of communication since in the process of self-discovery he shares his feelings and reactions with the other members of the group.

B. Interpersonal Needs

The second half of Part I concentrates on interpersonal needs. One cannot cope with needs unless he is aware of his own feelings and of the feelings of others. Rogers calls this state "openness to experience."⁶ The members make use of the Jo-Hari Window⁷ in order to ascertain their degree of openness and self-disclosure. (Lab 5)

Among the three interpersonal needs which William C. Schutz develops in Joy is the need for inclusion.⁸ Group members will study the effects of too little or too much inclusion in their own life. They will at the same time compare their need for inclusion with the need for belongingness which Maslow explains as a step beyond gratification of the physiological and safety needs. (Lab 6)

The second interpersonal need which Schutz studies is control.⁹ Group participants will observe whether they are abdicrats or autocrats. Do they feel incompetent and incapable of responsible adult behavior? Do they give up their right to control their own life? On the other hand, do they feel equally incompetent and irresponsible, needing to assert themselves by dominating others and by becoming power-seekers? The middle road, of course, supposes that one is in control because he feels capable and responsible. (Lab 7)

Affection is the third interpersonal need according to Schutz. The author's counsel is: "Avoid being engulfed in emotional entanglements, and avoid too little affection."¹²

Here, members will engage in lab exercises in empathy. (Lab 8)

PART II

A. The Value System

Maslow contends that "The search for identity is, in essence, the search for one's own intrinsic, authentic values."¹¹ He adds: "Improved self-knowledge (and clarification of one's values) is also coincident with improved knowledge of others (and of their values) and of reality in general."¹²

Lab participants will engage in exercises wherein they will review whether the locus of their values is internal or external. Raths, Harmin, and Simon propose a theory for testing values in three areas: are our inner guides freely chosen? do we prize them? and do we act in accordance with the directional patterns we profess?¹³ Strategies for values clarification, proposed by these authors, are practiced by the lab members in this session. (Lab 9)

Beliefs, as categorized by Rokeach, form the input of the second lab on the study of one's acceptable directions. Beliefs are classified into types from A to E in accordance with their degree of centrality and their resistance to change. The lab activities here center on each individual's beliefs, on whether they are open to question or totally resistant to change, and why. (Lab 10)

Rokeach observes that "Dissonance sometimes exists

between beliefs and observed behavior."¹⁵ He suggests examination of attitudes: Are we "for" or "against" something? The lab work consists in observing what influence our attitudes exercise on our behavior. (Lab 11)

The last lab on values invites members to appraise how much they value the self. The valuing process is that of Carl Rogers in "Toward a Modern Approach to Values."¹⁶ Persons engaged in growth and maturity, according to Rogers, "move away from oughts, move toward being open to feelings and sensitive to the feelings of others, value deep relationships, become open to inner and outer experience, are self-directed and accepting of oneself and others."¹⁷ This is a project of magnitude. Members share with one another where they stand here and now on a continuum of authentic values. (Lab 12)

B. Perceptions of the Self

The second half of Part II concentrates on one's perception of the self. In the first session, the participant tries to recognize if in his relationship with others he establishes "contact" or simply maintain "confluence." From Perls' Gestalt Therapy¹⁸ he determines whether or not his reaction to guilt and resentment is in the direction of "enlarging the area of contact" with the person whose expectations have not been met. (Lab 13)

Seeing oneself in the eyes of others is the task of the

second session on the self. Do others see us as hostile and distrustful or as trusting and friendly? It is on these two patterns that relationships are qualified as either growth-preventive or growth supportive.¹⁹ (Lab 14)

Another way of perceiving the self is, according to Maxwell Maltz,²⁰ to imagine oneself as competent and successful. A positive self-image will set a person's "automatic guidance system" to work toward success; conversely, a negative self-image will lead to failure. Maltz's theory is not unlike Frankl's²¹ principle of logotherapy which states that if a person searches for "meaning" in his life, he is by that very fact stimulated to take positive means of attaining a set goal. These two ideas provide the challenge for this session. (Lab 15)

Part II ends with a "cooperation game." It is intended to demonstrate to each member what motivates him as he assumes the role of either leader or helper. The degree of awareness he strives for while undergoing process, will help him to evaluate his feelings of incompetency and resentment, or self-respect and sensitivity. (Lab 16) In this lab, the participants will prove empirically to themselves that

The anti-social emotions--hostility, jealousy, etc.--result from frustration of more²² basic impulses for love, security and belonging.

PART III Meeting Emotional Needs

When a person's emotional needs are not met, he experiences frustration. Since it is hardly possible in our daily contact with others to avoid some form of irritation, conflict or disturbance, it is important to learn how to cope with the resulting frustration. Maslow offers a solution when he says, "To be strong, a person must acquire frustration-tolerance, the ability to perceive physical reality as essentially indifferent to human wishes, the ability to love others and to enjoy their need-gratification as well as one's own."²³ This first session should enlighten the participants on their behavior patterns in dealing with frustration. (Lab 17)

In trying to cope with feelings of inadequacy, one might benefit from an understanding of Berne's "ego states."²⁴ Berne explains that, in defense of the self, a person can assume the ego state of the Parent and become authoritative. He can assume the Adult ego-state and be objective, trying to balance his real inadequacies against his real achievements. Again, he might entertain the inner attitude of the Child and become helpless and rebellious, or creative and spontaneous. Recognizing the ego state a person adopts when he feels threatened by another's remarks will help him to understand some of his more complex reactions. (Lab 18)

A negative feeling experienced by all of us at one time

or another is emptiness. One of the reasons for emptiness is the fact that many people have never realized their full potential. They do not know the "real" self. They identify only with the role they play in the social system. Sidney Jourard says "Everywhere we see people who have sold their soul, or their real self, if you wish, in order to be a psychologist, a businessman, a nurse, a physician, etc."²⁵ Jourard contends that emptiness would be "filled" if each man cast aside the "character armor" that conceals his real self. In this session, members will practice casting aside the "character armor" by means of self-disclosure. (Lab 19)

Loneliness is also a common feeling among us. It is a feeling that alienates a person from himself and others. Jung, in The Undiscovered Self,²⁶ says that in order to lead a meaningful life, each of us must engage in interpersonal contact. He proposes three steps to meaningful relations: recognizing "the shadow," withholding projection, and sharing in love. Recognizing the shadow, he explains, is realizing that within oneself there are good and evil tendencies inherited from centuries of human endeavor. Man must learn to face his true self and accept himself as he is. To withhold projection implies that in a relationship, each must listen to the other with a fresh outlook, refraining from hearing his own feelings and reactions in the other person. Loving, in Jung's language, is "the opposite of violence and terror;" it is participation in something like "caritas." (lab 20)

A person who has experienced not only loneliness but apathy is out of touch with reality, has a deep aversion for close relationships, and is incapable of feeling. William Glasser contends that such persons have failed to meet the two basic psychological needs: the need to love and be loved and the need to feel that they are worthwhile to themselves and to others.²⁷ In this session, participants will center on Glasser's concept of responsibility and involvement, as explained in Reality Therapy. (Lab 21)

The only way to cope with apathy, says Rollo May, is love. His book, Love and Will, is the source of this lab's input. May deals with love as personal and gives new dimensions to the love act. He believes that for human beings, the more powerful need is not for sex per se but for relationship, intimacy, acceptance and affirmation. The love act contributes to the deepening of consciousness because it involves tenderness, affirmation of the self, the giving of oneself to another person, and the enrichment and fulfillment of personality. "The love act is distinguished by being procreative--not simply a literal birth, but birth of some aspect of one's self."²⁸ (Lab 22)

Many people have come to believe that life is meaningless. Consequently, they are bored. The existential vacuum they experience could be filled with the practice of logotherapy as elaborated by Frankl in Man's Search for Meaning.

Frankl insists that the search for meaning in life lies at the basis of any human act. The person for whom life is meaningless compensates either by the will to power, including the will to money, or by the will to pleasure. Instead, says Frankl, he should seek a healthy and "involving" life by focusing on the future, on goals, on the "why of existence. Reorientation of life comes from discovering the meaning of one's every deed, by experiencing new values, and by perceiving the hidden meaning of suffering. These are the profound philosophical and psychological undertones of this session's input.²⁹ (lab 23)

Hostility can be included among the real feelings that need consideration. This lab is based on Bach and Wyden's The Intimate Enemy. The authors contend that "humanity cannot cope with hostilities between nations until it learns to hammer out livable settlements for hostilities between loved ones."³⁰ The experience suggested in this lab is confrontation--learning to air out hostilities with rules that help two persons to fight "fair." (Lab 24)

It is the contention of the writer that, at the end of the twenty-four laboratory sessions, the participant not only is enriched with newly acquired self-knowledge, but has experienced in the process new ways of interacting with others that have generated greater facility in communication; in other words, helped him to develop the "habit" of communication.

II. COMMUNICATION AS AN ART

Because communication is not only a habit that is acquired with repetition but also an art that entails skills and creativity, the twenty-four sessions in this book are

A. Structured

B. Planned to develop skills

A. Structured Sessions

Each session affords members participation in a triple kind of relationship by direct process. People interact as a community group; they exchange feelings and reactions as dyadic partners; and they become involved in a core group activity.

1. The Community Interaction

All the members of the group assemble as a community at the beginning of every session. During the large group meeting they become acquainted with the "input"--the theme of the session. The theme is developed in the context of theories advanced by noted psychologists. Anyone in the group may exchange reactions and feelings relative to the theme or concerning any other problem proposed by any member. The Facilitator--leader of the group--helps to interpret the theories, and directs the group dynamics. At the end of the interaction, he proposes a dyadic exchange, unless the group decides to remain together for the rest of the session.

2. The Dyadic Exchange

Two people tell each other how they feel about a specific behavior problem pertaining to the theme proposed during the community meeting. They think of a specific incident in their life (either past or present) and share with their partner the feeling-experience--revealing how they feel, what that feeling is, and why the feeling was triggered. They also try to determine whether this emotional response represents a general behavior pattern with them. This face-to-face verbal and non-verbal encounter has its own special kind of personal commitment and affords practice in direct exchange. After a very short period in the dyad, members return to the community group--unless they choose to continue the exchange--where additional input prepares for the core activity.

3. The Core Group Activity

The process of the core activity is the essence of the laboratory experiences. Four people (or five) meet to practice skills in communication. They follow a set of rules intended to assist each individual to be respected by the other members, to be open and honest with them, to obtain feedback, and in turn to give the other members the same respect, honesty and recognition. The core group is leaderless--each member assuming the responsibility for making the group function.

B. Developing Skills

In these three structures, members practice communication skills. Most important among these are: the focus, the here-and-now awareness, the confrontation, the script.

1. The Focus

The Focus is a skill that invites the participants in a core group to listen to the person who volunteers to self-disclose. This is a listening exercise. When the focus person indicates that he is through talking, the listeners ask probing questions. Then, they offer positive and/or negative feedback according to the focus person's choice. At the end, the focus person shares with the group where he stands as a result of the process. People take turns "on focus." When practiced genuinely and in earnest, this skill makes for empathetic listening, contributes to respect for individuals and their values, and fosters deep relationships.³¹

2. The Here-and-Now Awareness

Often, throughout any of the three structured group activities, members practice awareness of here-and-now feelings. This kind of awareness of feelings is an open proclamation of values and of the extent to which one values his feelings. Does he consider them important enough to be shared, to be respected, and to be communicated? How much one values his feelings is determined by the courage he has to proclaim them in the here-and-now.

3. The Confrontation

Communicating feelings and reactions is the essence of meaningful encounter. A person cannot know another person's feelings unless he is told about them. The lab values suggest practice in exposing one's negative feelings to the person who triggers hostility and frustration. Person-to-person confrontation is an exercise in testing whether both persons really understand the conflicting issue, and whether they know exactly how the other feels and why. The process of reflection that is part of the confrontation reveals the effect upon the confrontee of the statements made by the confronter. This will assure the confronter that the confrontee has really grasped his total feeling. The purpose of the confrontation is not to establish a winner, but to find alternative solutions for the conflicting tensions.³²

4. The Script

When the outcome in a certain situation cannot be predicted, members can practice anticipating another person's responses by the skill called "the script." The script consists in thinking ahead of time about a confrontation and writing a script in one's mind on two different levels. The first script is a dialogue made up of desired responses; the second, of expected responses. A third step, the actual response made by the other person, tests the accuracy of the two previous perceptions. The "scripts" are meant to diminish

the shock of disappointment from unexpected responses.³³

When members who participate in laboratory training assume responsibility for honesty and openness, when they practice genuinely the skills and test the meaning of the input in their own life, they then realize that communication is truly a habit and an art. They reach communication by repetition of exercises in listening and sensitivity to the feelings of others; and they become adept in empathy by making use of the skills to respect every person as a worthy and unique individual.

SUMMARY

We believe that the people who attend these labs seeking for gratification of the highest of needs, self-actualization, will experience self-growth and improved interpersonal relations. This is effected by considering experientially the theories of noted psychologists such as Rogers, Maslow, Frankl, Jourard, Jung, Glasser, May, and experts in human motivation such as Shastrom, Schutz, Schein and Bennis, Raths, Harmin, Simon, Perls, Maltz, Berne, Bach, Wyden and others. This subject matter probes the self, interpersonal needs, the value system, perceptions of the self and emotional needs which, when non-gratified, provoke frustration, inadequacy, emptiness, loneliness, apathy, boredom and hostility. Among the skills practiced are:

the focus, the here-and-now awareness, the script and confrontation.

In this structure of content and form, participants are enriched both in their personal life and in their social encounters.

CHAPTER III

THE FACILITATOR

I. THE ROLE OF THE FACILITATOR

The facilitator in this course must keep in mind not only the triple goals: cognitive, emotional and behavioral, but also the tri-dimensional structure: the community, the dyad, the core. In these three areas, he has a specific attitude to assume. His role is that of

- A. Teacher
- B. Guide
- C. Member

A. TEACHER:

As teacher, the facilitator is responsible for the interpretation of the concepts studied in the lab input. He is either

1. Interpreter
2. Leader
3. Interpreter-leader

1. The Facilitator as Interpreter;

The teacher prepares for the sessions by reading the psychologist whose theories are being applied in the day's lab. The material contained in the lab is always presented in summary form: only a broad outline of the author's thought is recorded. It is, therefore, the facilitator's responsibility to clarify these ideas to the members. While the members are in a single group, the facilitator as teacher comments on the selection,

interrupting himself to question and/or to share personal reactions.

2. The Facilitator as Leader:

If, instead of giving his interpretation of the day's reading, the facilitator prefers to involve the members directly, he asks them to read the selection and give their reactions in an open discussion. As leader, the facilitator calls upon volunteers to comment on the reading. When a member says he doesn't understand one of the concepts, the facilitator refrains from giving his own interpretation. Rather, he calls upon other members to enlighten the questioner: "Can anyone suggest an answer to this problem?" If he chooses to be a leader, the facilitator must remain outside the discussion as much as possible. As leader, his aim is to explore the resources of all the members present. He tries to draw into the discussion as many people as possible.

3. The Facilitator as Interpreter-Leader

The facilitator has another alternative: he can combine both the direct method and the active participation of the group. As such, he interprets the input, presents the psychologist's views, and comments subjectively. After his explanation (with examples if he chooses), he then calls upon the group to follow up with other interpretations and examples. From then on, the facilitator participates as a leader and as a member. As a member he has a right to defend his statements;

as a leader he must see that as many members as possible engage in the discussion.

B. GUIDE

As guide, it is the facilitator's function to help the participants develop skills in communication. Since skills in communication are integrated into the course as an essential part of the learning, the facilitator must guide in the demonstration of the skills and in their practical application. He is both

1. Demonstrator, and
2. Keeper of the rules

1. The Facilitator as Demonstrator

To illustrate a new skill in communication, the facilitator sets up a demonstration in which he participates (though not necessarily) with a few other members of the group. The demonstration goes on in the center of the large group so that all members can observe the process. The facilitator can guide in two ways:

- a. By interrupting the demonstration to explain what's going on
- b. By analyzing the process after the demonstration.

a. Interrupting the Demonstration:

The facilitator can, if he chooses, interrupt the demonstration while it is in process. He can say: "Joe, are

you aware that you are stealing the focus?" or, "Let's proceed to the next step (in the focus skill for example). As he does so, his prime concern is to demonstrate the skill accurately. To achieve this goal, the facilitator uses any method that comes to mind in order to convey the skill correctly.

b. Analyzing the Process:

Instead of interrupting directly when the rules are broken, the facilitator may choose to wait till the end. If so, he calls upon anyone--the fish-bowl group in the center or the outer group--to critique the process. He reviews with the observers the steps followed in the demonstration. He draws their attention to certain members who responded accurately to the technical aspects of the demonstration. He also points out errors made by some of the members who did not follow the guidelines.

2. The Facilitator as Keeper of the Rules

In this role, the facilitator can become directive: it is his responsibility to see that the skills are learned, and as such he must defend the process. Any one member who wishes to forego the rules is by that very fact changing the nature of a skill. The facilitator, therefore, must make it clear to him and to all members that the rules must be respected--especially in the early stages. The facilitator is thus a guide, directing the members to apply the rules of the process.

C. MEMBER

As a member, the facilitator shares all the rights and responsibilities of the other members of the group. He has a right to participate

1. in the community meeting
2. in the dyadic exchange
3. in the core group activity

1. The Facilitator as a member in the community meeting:

In the community meeting, the facilitator can operate "within" the group, if he chooses. He can share his feelings and reactions, not as leader or guide but as a person among his peers. He can become very personal and subjective.

2. The Facilitator as a member in the dyadic exchange:

The facilitator has a right to choose a dyadic partner and to participate in the dyadic activity. During the exchange, he must be allowed to share his own feelings and reactions and not simply be present to hear the other person out. As such, he is neither the teacher nor the guide, and the dyadic partner must consider him as a partner on his level.

3. The Facilitator as a member in the core group:

As a member in the core group, the facilitator drops his role of teacher/guide and reveals as much of himself as he cares to. During the interaction, the skills he has acquired should be helpful to the core but they should not overpower the process. During the critique period, his expertise

will be helpful in underscoring certain aspects of the interaction, but in no way should the facilitator be deprived of his role as member in the core.

CONCLUSION

The facilitator's role is threefold. He is a teacher in that he can be an interpreter of the input. He is a guide when he demonstrates a skill and directs its implementation. He is a member in the community group, the dyadic exchange, and the core activity when he assumes the rights and responsibilities of the other members.

II. THE FACILITATOR AND HIS VALUES

As teacher, guide and member, the facilitator should demonstrate in his behavior certain values which facilitate interaction and are also essential to the learning experience of each laboratory sessions. Though the experiences proposed in this book are structured, as opposed to non-directive encounter groups, we find no better indication of values in a facilitator than in Carl Rogers On Encounter Groups.

It is essentially important for the facilitator to trust that his group will develop its own potential. Speaking of himself in a group, Rogers says:

I trust the group, given a reasonably facilitating climate, to develop its own potential and that of its members.¹

Though the group process outlined in this triangular model

is more directive than Rogers', it does nonetheless provide a facilitating climate. In fact, when members of these groups are given a psychological concept as a means of self-discovery, they are being provided with a very adequate tool to help each other discover who they are in a relaxed and non-threatening atmosphere. In this type of facilitating climate, the facilitator has every reason to trust the group to develop its own potential.

The facilitator in a structured group session must strive toward broad but definite goals. In every session, he communicates the thought of a major psychologist, he guides the group to the discovery of a new aspect of the self through this input, and he hopes for a change of attitude, if there is a need for such change, both in the self and in the participant's relationship with others. How these goals will be achieved he does not know; he shares, he participates, he guides. But, once he has proposed a thought for the day and a new skill to be applied, he allows the group to develop its own direction² in the fulfillment of the goals.

It is essential for the facilitator "to become as much a participant in the group as (he is) a facilitator."³ Because of the triple experience in communication which is advocated in these structured sessions, namely the large group, the dyad, and the small group, the facilitator's role is not necessarily the same in all three. In the large group, though he explains, demonstrates, and guides, he remains free to share

fully with all members of the group, if he cares to. The small groups (core groups) function independently. Each member, in turn, acting as "mini-facilitator." The facilitator, in this case, becomes a member of one of the core groups. As a member he is encouraged to and should participate fully. Likewise, in the dyadic interchange, if he is to be effective, he must strive to share with his partner.

The unstructured way, which is part of the very nature of most encounter groups, is not the style selected for this course. Rogers explains:

I tend to open a group in an extremely unstructured way. "Here we are, we can make this group experience exactly what we wish."⁴

The group experience will also be the result of what the participants are looking for and wish it to be, in this course. Yet, the facilitator has a special role to play and an outline to follow. He can make use of the suggested activities after his own style, but the structure is there--an organized agenda with a triple experience in communication. There is, however, an "unstructured" aspect to the course which helps the facilitator and the group to "make this group experience exactly what they wish."⁵ The group concentrates on one activity if it so chooses. It can ignore the input altogether and concentrate its energy on a problem or feeling that might easily take precedence over anything else that has been presented in any one session. In another real sense,

the structure can be extremely "un-structured." For instance, if two persons want to continue in a dyadic interaction while the rest of the group proceeds to other activities, they may do so. Of, if the group opts to remain in the community circle throughout the session, the facilitator becomes sensitive to this need and keeps the group functioning as a unit for the entire session. If the group decides to monopolize all the available time for core group activity, it may do so. The choice is theirs.

Another real value in the facilitator is listening.

I listen as carefully, accurately and sensitively as I am able, to each individual who expresses himself; whether the utterance is superficial or significant, I listen.⁶

One of the aims of the course is to help everyone to become a good listener. It is therefore most important for the facilitator to live this value so that the group can experience what real and "alive" listening is. One of the skills that will help the group develop willingness and empathy in listening is the focus skill. When a person is "on focus" everyone in the group "listens"--tries to accept him as he is, draws him out, offers feedback and finally hears his reaction to the process. The ideal listener is a goal which members are taught to value and which the facilitator exemplifies.

Another quality or value that makes for an effective facilitator is his ability to create a climate that is psychologically safe for the individual. Rogers continues:

I wish very much to make the climate psychologically safe for the individual. I want him to feel from the first, that if he risks saying something highly personal, or absurd, or hostile, or cynical, there will be at least one person in the circle who respects him enough to hear him clearly and listen to that statement as an authentic expression of himself.⁷

Because, early in the course, each person in the group learns how to listen, each one, as has already been mentioned, becomes a mini-facilitator. If the facilitator himself is non-judgmental, encourages overt expression of values, and demonstrates his respect for anyone who dares to risk, the participants will tend to follow this example and help to create a climate that is psychologically safe.

Patience with a group is another essential value that must be developed in the facilitator:

I have a good deal of patience with a group and with the individual within it. If there is one thing I have learned and relearned in recent years, it is that it is ultimately very rewarding to accept the group exactly where it is. If a group wishes to intellectualize, or discuss quite superficial problems, or is emotionally very closed, or very frightened of personal communication, these tendencies rarely "bug" me as much as they do some other leaders.⁸

Though the facilitator suggests topics for interchange and provides materials for interaction in this course, he never imposes, but rather suggests these as a springboard to communication. Furthermore, he lives a kind of unwritten law that says to each participant that his experience can be profound or superficial--as he chooses. The facilitator thus respects every member as a unique person, feeling deeply that

process is always more important than product.

Perhaps the most important value that should characterize a facilitator is empathic understanding. Rogers says,

My attempt to understand the exact meaning of what the person is communicating is the most important and most frequent of my behaviors in a group.⁹

This kind of empathic understanding is definitely Rogerian. Because of his keen sensitivity to the feelings of others, Rogers paraphrases with ease and very concisely what a person is trying to say in so many words. It is his way of discovering the meaning that a thing has for a particular person. Hopefully the facilitator and the mini-facilitators in the core groups will often employ the reflection process (paraphrasing) to ascertain the accuracy of their perception of the other person's thought or feeling. Empathic understanding is a value to be developed.

Rogers continues:

I have learned to be more and more free in making use of my own feelings as they exist in the moment.... I endeavor to voice any persisting feelings which I am experiencing toward an individual or toward the group.¹⁰

If a group is to develop awareness of feelings as one of its goals, then it is first in the facilitator that the members should find this value. Since the facilitator in the group is a person working toward his own personal growth, he must feel free to express his feelings. The voicing of his feelings is possibly the most effective way for a facilitator to generate genuineness in a group.

For some facilitators, confrontation is undoubtedly the most difficult value to practice. Carl Rogers gives very clear indications on how he confronts others:

I tend to confront individuals on specifics of their behavior: "I don't like the way you chatter on..." Or, I like to confront another person only with feelings: "I woke up this morning feeling I never want to see you again."¹¹

Since in a structured process the confrontation skill is taught and practiced by the members, it becomes fairly easy for the facilitator to make use of the confrontation rules. However, it is good to point out here that the facilitator may be less apt to confront in a structured lab than in a non-structured encounter group. The reason is quite apparent. These structured laboratory sessions usually last two or three hours. One must then wait till the following week to meet the group again. It is therefore difficult to start something that one will not be able to follow through. The facilitator may then prefer confronting a member at the beginning of the following session when he will have time, with the aid of the group, to resolve the problem.

Openness on the part of the facilitator is one of the most important lab values to be practiced.

If I am currently distressed by something in my own life, I am willing to express it in the group.... If I do not feel free to express my personal problems, this has two unfortunate consequences. In the first place, I do not listen as well. In the second, I know from various experiences that the group is apt to perceive that I am upset and think they are at fault in some unknown way.¹²

The facilitator must be comfortable enough to voice his own problems. In doing so, he is inviting the members to do likewise. However, as Rogers cautions later, he may wish to hide his own problems in favor of more time for the members themselves. A balancing of needs in each situation is probably what each facilitator must strive for.

...I have a real 'thing' about artificiality. If any planned procedure is tried, the group members should be as fully in on it as the facilitator, and should make the choice themselves as to whether they want to use that approach.¹³

Perhaps, like Rogers, we lack faith in devices as tools in encounter. Whatever the reason may be, the facilitator in this course is invited to encourage the members to verbalize and to communicate on that level rather than by means of gimmicks. In these laboratory sessions, so filled with the discovery of unknown aspects of the self, the facilitator will find that the groups are not looking for special exercises or devices to make the encounter sessions productive and rewarding.

Finally, the facilitator must learn to rely on group members for help.

If a very serious situation arises in a group, when an individual seems to be exhibiting psychotic behavior or is acting in a bizzare way, I learned to rely on the members of the group to be as therapeutic or more therapeutic than I am myself.¹⁴

A group represents a richness of thought and experience that could not possibly be found in one single person. It is this richness that the facilitator will discover when he relies

on the group to question, to comment, to share, to empathize, to show real understanding and affection for other members who need help.

Facilitators are not perfect human beings. If they were, they would have no place in a group. However, they must try to embody and to reflect in their behavior, values that will serve to enrich a group ethos and permit each individual member to take with him, at the end of every session, values that he can live in his own home, at work, and in his recreation environment.

CHAPTER IV

LABORATORY SESSIONS

PART I

Lab 1

Doing Away With Facades

I. COMMUNITY MEETING:

To introduce our sessions, I would like to quote Carl Rogers, one of the greatest contemporary psychologists, who is responsible for significant discoveries in the motivation of human behavior. He says,

The need of our times is for more basic knowledge and more competent skills in dealing with the tensions of human relationships.¹

One of the ways of reducing tensions, Rogers observes, is to steer away from facades. (As a member of the group, you may question and react to the input.)

"The ends, which everyone pursues, is to become himself." However, before getting there, many artificial elements have to be removed, among which is usually found "putting up false fronts."

Masks (false roles) are a false picture of ourselves that we present to others to sustain a self that we would like to be, not the self that we are.

We are not always aware of assuming false roles. We generally hide behind a mask when the environment is threatening, when the element of trust is absent, and when respect for persons seems shallow. Persons who hide behind masks are those whose life is influenced by what they think they should be, not by what they are.²

Let's try peeling off one layer of defenses in the following activity:

II. DYADIC EXCHANGE: (App. 10 minutes)

Turn to the person next to you. With this dyadic partner,

share the following:

1. What you like best about yourself. (Explain)
2. What you like least about yourself. (Explain)

Now, listen to your partner's perception of himself.

Time is up. Back to the community circle.

Because we are working together as a group, it is important that we define some goals which pertain to the various types of groups that we'll engage in.

The large group, which we shall call a COMMUNITY MEETING, will involve all the members of the course. Its goal is to help individuals express their attitudes and feelings in an atmosphere of safety and freedom. The first step toward this end is to get to know one another a little better.

Let's try this activity. It's called WHIPPING AROUND. We'll use it during the community meeting. It should last approximately ten minutes, depending upon the number of participants.

WHIPPING AROUND:

You may use your PASS PRIVILEGE if you do not wish to participate. Now, tell the group either of the two statements you have just shared with your dyadic partner:

1. What I like best about myself is...
2. What I like least about myself is...

You have just experienced two types of group experience:

1. The dyadic exchange
2. The community meeting

Now, we shall attempt a third kind: the small group communication, which we call THE CORE GROUP. This group activity operates on a specific set of rules; but, during this first session, we shall simplify its operation.

III. CORE GROUP INTERACTION (App. 40 min. in a 90-min. session)

Step 1: You shall now divide into groups of four.

Step 2: Fill out the following Identification Quiz. Circle the answer that best represents your attitude concerning each of the ten qualities described:

Identification Quiz

From Values and Teaching³

Raths, Harmin, Simon, p. 179-181

1. I do not seem to be interested in anything, I sit quietly, dully, passively, bored, much of the time without a center of interest. I don't care one way of the other.
I am apathetic. YES NO SOMETIMES
2. I am interested in a lot of things, but only for fleeting moments, then I get interested in something entirely different. I get started, but I don't seem to follow through.
I am flighty. YES NO SOMETIMES
3. I look like people in movies or in pictures. Some people call me handsome or beautiful.
I am considered good-looking. YES NO SOMETIMES
4. It's hard for me to make up my mind. I take a long time to make decisions. I am full of doubts.
I am often uncertain. YES NO SOMETIMES
5. I may be for something today, but I may be against it tomorrow. It's hard to tell what side I will be on. I say this, but I do that.
I am inconsistent. YES NO SOMETIMES
6. I just seem to drift. I go from here to there without having much to do with it. And I don't care much. I go the way events take me. I don't struggle.
I'm a drifter. YES NO SOMETIMES
7. I may not be strong, but I can control my motions and can play sports very well. Some people say I am graceful.
I am well co-ordinated. YES NO SOMETIMES
8. I like to conform to what is expected of me. I may have one person to follow and then, I do whatever that person wants. I don't much want to be independent. I like to follow someone else's lead.
I am a conformer YES NO SOMETIMES
9. I am just the opposite of a conformer--I like to dissent, to argue with anyone and everyone, to take the opposite point of view. I seem to be against almost everything.
I am a dissenter. YES NO SOMETIMES
10. I like to make believe that I am somebody else. I often play roles, pretending that I am somebody different when I am at home or somewhere else. I like to act even when there is no play.
I am a role-player. YES NO SOMETIMES

- Step 3: Among the 10 items, proceed by elimination; cross off those that least represent you.
- Step 4: Keep the last item (the one that best characterizes you). Now, write it on a piece of paper.
(If you find nothing on the list that really pictures you, then write on the paper what you think is more "you.") Now, fold the paper.
- Step 5: Place the paper in the center of the table, then pick one out (take turns in doing this). If you pick yours, return it for someone else's.
- Step 6: In spite of "first acquaintance basis," try to guess who might have written that specific characteristic. The person whom you've selected confirms or disconfirms your choice. Once the right person is found, this person tells the group why he perceives himself so.
- Step 7: The listeners ask questions to try to understand him better.
Take turns until everyone has revealed his identity.
- Time is up. Remain in core groups for the following:

CRITIQUE PERIOD:

Fill out the "Critique Sheet" at the end of this book. Then, with your core members, evaluate the process: say what you think each one has contributed, how the questions helped, how you feel about the interaction.

Back to the community circle:

1. Say how you feel NOW as a result of the session.
2. (If you care to) Say what you've learned about yourself as a result of this experience.

Lab 2

Self-Direction

I. COMMUNITY MEETING:

In Session 1, we attempted to deal with the tensions of human relationships by steering away from facades. In today's session, we shall attempt a move toward self-direction by investigating the following:

1. Who am I? a. Self-directed?
 b. Controlled by others?
 Controlling?
 Manipulating?
2. Do I accept myself?

Carl Rogers says: "We cannot change, we cannot move away from what we are, until we thoroughly accept what we are."⁴

Abraham Maslow says: "An actualizer--self-directed person--is an appreciator of his own uniqueness."⁵

Let's try a short activity on this concept: to what extent do I accept myself?

II. DYADIC EXCHANGE: (App. 10 minutes)

With a dyadic partner, share your answer to this multiple choice selection:

1. If I could be another person, I would like to be _____.
2. I don't want to be another person; I like myself _____ as I am.
3. I don't want to be another person, but I'd like to change this aspect of my--my _____.

Time is up. Back to the community circle.

This large group has a specific goal: its task is to get people to feel at ease with one another in an atmosphere of

- a. Honesty, and
- b. Trust.

With each session, we shall go forward toward being comfortable with this group. One way of doing this is by saying something about ourselves that reveals the true self in us. Let's whip around.

WHIPPING AROUND:

You may use your PASS PRIVILEGE if you do not wish to participate. Now, tell the group which one of the three multiple-choice items you shared with your dyadic partner.

Time is up.

Now, read the following extract from Man, the Manipulator.⁶

The Manipulator and the Actualizer From Man, the Manipulator
Everett L. Shastrom
pp. 23, 24

A manipulator's style of life involves four fundamental characteristics: deception, unawareness, control, and cynicism. The actualizer's philosophy of life is marked by four opposing characteristics: honesty, awareness, freedom, and trust. The change from manipulation to actualization is in general on a continuum from deadness and deliberateness to aliveness and spontaneity.

MANIPULATORS

1. Deception (Phoniness)
The manipulator uses tricks, techniques, and maneuvers. He puts on an act to create an impression. His expressed feelings are deliberately chosen to fit the occasion.
2. Unawareness (Deadness, Boredom) The manipulator is unaware of the really important concerns of living. He has "tunnel vision." He sees only what he wishes to see and hears only what he wishes to hear.
3. Control (Closed, Deliberate)
The manipulator plays life like a game of chess. He appears relaxed, yet is very controlled and controlling, concealing his motives from his "opponent."

ACTUALIZORS

1. Honesty (Genuineness)
The actualizer is able honestly to be his feelings whatever they may be. He is characterized by candidness, expression, and genuinely being himself.
2. Awareness (Aliveness, Responsiveness, Interest)
The actualizer fully looks and listens to himself and others. He is fully aware of nature, art, music, and the other real dimensions of living.
3. Freedom (Spontaneity, Openness) The actualizer is spontaneous. He has the freedom to be and express his potential. He is master of his life, a subject, not a puppet.

4. Cynicism (Distrust)
 The manipulator is basically distrusting of himself and others. Down deep, he doesn't trust human nature. He sees relationships with humans as having two alternatives: to control and be controlled.

4. Trust (Faith, Belief)
 The actualizor has a deep trust in himself and others to relate to and cope with life in the here and now.

The term actualization derives from what Abraham Maslow has called the "self-actualizing person," one who is functioning more fully than the average individual and thereby is living a more enriched life.

His life is enriched because he is using all the potential available to him. Too often man is so busy trying to exert control over others that he doesn't see or hear what is all about him. He isn't free to do all that life offers him or to relish all his resources for living. Manipulating steers him blind. Oh, the manipulator may talk about sunsets and such, but only because he thinks that he should. He doesn't experience them, and he can't truly enjoy them.

An actualizor is an appreciator of his own uniqueness.

III. CORE GROUP INTERACTION (App. 40 min.)

On the following continua, rate yourself. Circle the number that represents your behavior generally.

MANIPULATOR

Deception: putting on an act to create an impression

0 1 2 3 4 5 6 7 8 9 10
 Low High

Unawareness: seeing only what you wish to see; hearing only what you wish to hear.

0 1 2 3 4 5 6 7 8 9 10

Control: appearing relaxes, yet very controlled and controlling, concealing one's motives.

0 1 2 3 4 5 6 7 8 9 10

Cynicism: basically distrusting of one's self and others.

0 1 2 3 4 5 6 7 8 9 10

ACTUALIZOR

Honesty: able to be himself, honestly and genuinely.

0 1 2 3 4 5 6 7 8 9 10

Awareness: fully looks and listens to himself and others.

0 1 2 3 4 5 6 7 8 9 10

Freedom: spontaneous; master of his life; not a puppet, nor an object.

0 1 2 3 4 5 6 7 8 9 10

Directions:

1. Select one item under MANIPULATOR and one under ACTUALIZOR about which you'd like to talk.
2. Think of a specific incident in your life when you demonstrated this particular attitude. Tell your core about this.
3. Let the members of your core group ask questions: to clarify your real motivation, and to help them understand you.

Take turns in sharing with your core members.

Time is up. Remain in core groups for the following:

CRITIQUE PERIOD:

Fill out the "Critique Sheet" at the end of this book. Then, with your core members, evaluate the process.

Back to the community circle:

1. Say how you feel NOW as a result of the session.
2. (If you care to) Say what you've learned about yourself as a result of this experience.

Lab 3

Being Process

I. COMMUNITY MEETING:

In Session 2, we focused on self-direction. We searched into ourselves to discover whether we were demonstrating behavior patterns of the actualizer or the manipulator. The fact that we exchanged our perception of ourselves with others implies trust, one of the qualities of the actualizer.

In today's session, we shall attempt a move toward being process. Carl Rogers says that after an individual moves toward being autonomous--responsibly self-directing--he moves toward being process, a fluidity, a changing.

About people in process, he adds,

They are not disturbed to find that they are not the same from day to day, that they do not always hold the same feelings toward a given experience or person, that they are not always consistent. They are in flux, and seem more content to continue in this flowing current. The striving for conclusions and end states seems to diminish.⁷

Kierkegaard comments:

An existing individual is constantly in process of becoming, and translates all his thinking in terms of process. It is with (him)... as it is with a writer and his style; for he only has a style who never has anything finished, but moves the waters of the language every time he begins, so that the most common expression comes into being for him with the freshness of a new birth.⁸

II. DYADIC EXCHANGE:

With a dyadic partner, share your reactions to the following:

1. Are you over-anxious about the future? This may mean that you are not aware of the present... that you miss out even on good things because of anxiety.
2. Does it disturb you to realize that you are not constant in your feelings, attitudes and behavior?

3. Does the future appear to you as something necessarily better than the present?

Time is up. Back to the community circle.

WHIPPING AROUND:

You may use your PASS PRIVILEGE if you do not wish to participate. Now, tell the group one of the answers you have just shared with your dyadic partner.

Note:

During this rotation, it is possible that someone in the group might want clarification from the person who is sharing. In that case, others might join in. The whipping around, then, is interrupted and a new process substitutes for it. This is natural, and it should be allowed to function. The person who is willing to open up to the group will have clarifying questions from many members of the group and will also have the benefit of feedback from several persons. Furthermore, someone might provoke a confrontation, in which case, anything else on the agenda may be suspended in favor of this present process.

We have just considered the negative aspects of attitudes. We have looked into the obstacles to acceptance of the process of change within us; namely, fear of the future, fear of insecurity due to personality changes, and lack of awareness of the present.

We shall now investigate the positive aspects of being process: awareness and enjoyment of the present.

Let us become aware of the interaction between heredity and environment on human potential. Complete the following:

On Heredity:

I think I have inherited from my father/mother:

On Environment:

The following have helped me: (how?)

FAMILY _____

SCHOOL _____

FRIENDS _____

Share one of the above with your core using the Focus Skill.

III. CORE GROUP INTERACTION: (Practice the Focus Skill)

I shall now demonstrate a skill that will be very useful because of its rules for listening. It is called:

THE FOCUS SKILL

The object of the focus skill is, according to Saville Sax, "for the group to actively listen to each of its members in turn and give honest, helpful, and positive feedback. It thus gives people the rare opportunity to really talk about what they want to and have people listen helpfully rather than competitively and destructively."⁹

The Focus Person:

speaks without interruption about his feelings concerning a specific situation. He speaks as long as he wishes, giving details about the happening and the emotional reactions that accompanied the event. He is honest and says only what he wishes to disclose about himself. He indicates when he is through talking.

The Listeners:

draw out the focus person--they ask questions that will help him (and the listeners) clarify his perception or his feelings. The questions could be any questions that one intuit. However, here are suggestions concerning three categories of clarifying questions:

a. Awareness of feelings:

Single out one specific feeling that the focus person mentioned (or demonstrated non-verbally):
"You seem to feel hurt when people ignore you. Would you care to talk further about this feeling? What happens to you when you're hurt?"

b. Reflection:

Repeat what you heard the focus person say (to communicate to him that you have been really listening and that you would like to hear more.) "Did you say that people make you feel good when they think well enough of you to really listen?" (Pause for the answer. This may start the focus person on another trend of thought related to this topic and help him expand on his previous statements. If he says an abrupt: "Yes," then you might add: "Would you like to tell us more about this?")

c. Specific situation:

"I'd like to know more about your feeling of exclusion in a group. Can you think of a specific event when this happened?" (This will help the focus person relive some of the feelings of rejection, share them with you, and possibly, as a result, feel relieved.)

The Listeners:

After the question period--which should be restricted to questions only, not advice or suggestions--the listeners give feedback. Feedback can be mildly negative and/or positive determined by the focus person himself.

Feedback tells the focus person where he stand with the listeners after he has trusted them with his genuine feelings and reactions. The listeners owe him feedback, equally genuine as a result of his openness. Comments might fall in the following categories:

a. Commonality of feelings:

"When you said...., I discovered that I have the same emotional reaction in like circumstances. It made me realize that I'm not alone feeling this way."

b. Insight into the other person:

"I haven't had that type of experience. But, listening to you made me understand you better. Here's how I take care of that problem...."

c. Appreciation:

"I'm grateful that you really trusted us with something about your real self. It makes me feel 'worthy' of trust."

The Focus Person:

The Focus person owes it to the group to tell the members how he feels as a result of the interaction. Possible suggestions:

a. Sharing:

Sharing is a form of relief. "I feel relaxed because I talked about things that I generally keep to myself." "I feel hopeful."

b. Enhancement of one's self-image: "You listened to me!"

The Laboratory Experience

I. COMMUNITY MEETING:

This lab session will have two sections:

1. An analysis of the lab as a force for learning, and
2. An interpersonal activity on openness to the laboratory experience.

Schein and Bennis¹⁰ in Personal and Organizational Change Through Group Methods explain the lab experience as a new method of learning. They observe that by means of this process of inquiry, participants go through three phases:

- A. Unfreezing
- B. Changing
- C. Refreezing

A. Unfreezing: (listening to yourself)

1. Heightening of anxiety results from becoming aware that your attitudes, toward yourself and toward others, have not been efficient in reaching goals. As you work with the group, you realize that people have attitudes and values different from yours. This leads you to question your values; as a result you may feel anxious about the means you take to reach goals.
2. Reduction of threat comes from the laboratory's lack of tight structure, encouraging every member to be open and authentic.

B. Changing: (listening to others)

1. Scanning the environment to observe how other people think and feel helps you compare their behavior and motivation to your set of behaviors and motives. As a result you might adopt new attitudes to fit your personality.
2. Identification with a model in the group often reinforces your new attitudes.

Both scanning and identification are very helpful because they expose you to

- a. Input on new attitudes that disconfirm and reaffirm your own attitudes;

- b. Support from other members in your effort to change.

C. Refreezing: (stability in change)

1. Personal refreezing:

New attitudes will become yours to the degree that they fit your personality.

2. Relational refreezing:

When persons with whom you are in relationship reinforce and confirm your new attitudes, then the change becomes stable: new attitudes stabilize.

II. DYADIC EXCHANGE:

With a dyadic partner share the following:

The lab sessions have helped me with regard to

- a. The way I perceive myself (be specific);
- b. The way I perceive others (be specific).

Time is up. Back to the community circle.

WHIPPING AROUND:

Let's whip around and say one thing that has helped to "unfreeze" us, as a result of the lab experience. You may use your PASS PRIVILEGE.

III. CORE GROUP INTERACTION:

1. Read the input on unfreezing. Then, say whether the following is true or false, and comment.

I used to think that I know myself. Now, I realize that I can learn more about myself from listening to what people know about me.

2. Read the input on changing. Then, say whether the following is true or false, and comment.

I realize that many persons have a different view of things. I try to pick up cues on why people act in this way, or why they think the way they do. I collect a lot of information about people through these group activities.

There is someone in the group with whom I think I identify. There is a person whose ideas I like, whose way of looking at things makes me feel that I'd like to adopt this view of life. I really identify with that person. (You may want to name the person).

3. Read the input on refreezing. Then, say whether the following is true or false, and comment.

I have changed my attitude about some things. One of them is....

And I really feel that I'm going to hold to that value, since it is something I really wanted anyway. I was really afraid of changing my other view because I feared I might be wrong in doing so. This fits my personality better.

I feel I need support in this new way of looking at myself and others. I think I'll get reinforcement from this group, but I'm not sure if my family and friends will approve. What I really want from them is respect for my new value (s); rather respect for me and my new values. (Be specific if you can).

Practicing the Focus:

Once you have selected one of the above statements that you wish to talk about, then tell your core members you wish to be "on focus." That means you start the process. You start talking. No one can interrupt you. You indicate when you are through talking about your situation.

The listeners ask questions. Then, they give feedback.

Finally, the focus person says where he stands as a result of the process. (Make sure you follow these four rules, they will help the listening session).

CRITIQUE PERIOD:

Fill out the "Critique Sheet" at the end of this book. Then, with your core members, evaluate the process.

Back to the community circle:

1. Say how you feel NOW as a result of this session.
2. (If you care to) Say what you've learned about yourself as a result of this experience.

Lab 5

Openness to Experience

I. COMMUNITY MEETING:

In Session 4 we analyzed the forces for learning provided by the lab experience. We noted that the process of inquiry, particular to lab interaction, has three phases: unfreezing, changing, refreezing.

Today's session will explore the second phase: change. Change occurs as a result of scanning the environment. In the environment, there are two elements to consider:

- a. You
- b. The people around you.

The lab offers you the setting for change. It places you and others in a specific group, in a specific situation: INTERACTION. Your role as a learner is to scan the environment:

- a. To be aware of yourself
- b. To be aware of others.

In other words, it means that if you are to participate in the lab's process of inquiry, you must be open to experience.

Carl Rogers¹¹ says:

1. Openness to experience means:
 - a. Being aware of your feelings and attitudes;
 - b. Being aware of reality as it exists outside of you.
2. Openness to experience requires awareness of what exists:
 - a. At this moment
 - b. In yourself and in others
 - c. In this specific situation.

Now, if the lab sessions have helped you become more aware of your feelings and attitudes, then only half the goal has been reached. The goal is two-fold. It also requires openness (awareness) to others in a specific situation (interaction) at this present moment. This is what results from effective scanning.

We shall work, today, on change (more awareness). And, to reach this immediate goal, our means will be a sharing of our findings by making use of the Johari Window.

The Johari Window is a graphic way of getting a panoramic view of you as a person and of the other people in your group. What will result from looking at all the windows in a group is greater awareness, greater openness to experience, or in some way a change in you. There is added knowledge, added awareness.

THE JOHARI WINDOW

Devised by Joe Luft
and Harry Ingram

As I perceive it, the most important person in the world is me. Yet how much do I know about me? Here's one way of getting more information about the "self." The Johari Window consists of the following diagram:

		KNOWN TO SELF	UNKNOWN TO SELF		
KNOWN TO OTHERS	A	KNOWN TO ME AND TO YOU	KNOWN TO YOU BUT NOT TO ME		B
UNKNOWN TO OTHERS	C	KNOWN TO ME AND NOT TO YOU	KNOWN TO NEITHER YOU NOR ME		D

We can only start to extend our knowledge of area B by finding out more about ourselves by learning how others perceive us. We can choose to disclose parts of ourselves to others so that the area marked A extends further into C.

		KNOWN TO SELF	UNKNOWN TO SELF		
KNOWN TO OTHERS	A				B
UNKNOWN TO OTHERS	C				D

Some characteristics of an individual's personality are perceived both by him and by others (Sector A).

Some are perceived by others but unrecognized by the individual because they are the result of unconscious forces (Sector B).

Some are perceived by the individual but deliberately and successfully hidden from others (Sector C)

Finally, there are characteristics which are so deeply buried that neither the individual nor others perceive them, but they nevertheless influence behavior (Sector D).

In the course of interaction, the individual may choose to reveal things about himself that are unknown to others, thus expanding Sector A and contracting Sector C. Under some circumstances, others may help an individual to recognize things about himself that they perceive and he does not, thus enlarging Sector A and contracting Sector B. Sector D will remain unchanged without psychotherapy or the development of an unusually intimate personal relationship.

The individual's interpersonal style is influenced by characteristics in Sector B (which others perceive but he does not) as well as by characteristics in the other sectors. Thus, he and others perceive reality differently, but neither perceives the "actual" reality. Result: people are puzzling, complex, difficult to understand.

II. CORE GROUP INTERACTION:

Fill in the following Johari Window with self-data.

A	Things I know about myself and that others know about me. <hr/> <hr/> <hr/> <hr/>	Things that I don't know about myself but that others know about me. <hr/> <hr/> <hr/> <hr/>	B
C.	Things I know about myself that others don't know. <hr/> <hr/> <hr/> <hr/>		

With the members of your group, go "on focus" (consult pages 87 and 88.) There are four steps to follow:

- Step 1: Someone agrees to start.
He shares Sector A and Sector C and explains more fully as he enumerates a characteristic. When he has self-disclosed as much as he wishes, then
- Step 2: The listeners draw him out.
Sector A: (possible questions)
"You said.... Do you like yourself that way? Do you think people like you because of that particular characteristic?"

Sector C: (possible questions)
"Why do you think other people don't know this characteristic of yours? Would you feel more comfortable if they did?"
- Step 3: The listeners feedback. They help the focus person fill in Sector B: "You don't seem to know that you are.... I noticed this about you: You failed to mention this...."
They also give advice regarding some areas that might help the focus person.
- Step 4: The focus person says where each listener stands as a result of the interaction. He also adds how he feels about the process of being "on focus."

CRITIQUE PERIOD:

After the core group activity, fill out the "Critique Sheet" at the end of this book. Then, with your core members, evaluate the process.

Back to the community circle:

1. Say how you feel NOW as a result of this session.
2. (If you care to) Say what you've learned about yourself as a result of this experience.

Lab 6

Inclusion

I. COMMUNITY MEETING:

In the next three labs, we shall be concerned with interpersonal needs. We shall rely for input on William C. Schutz's, Joy.¹²

There are three interpersonal-need areas:

1. inclusion
2. control
3. affection

Inclusion behavior refers to association between people. It concerns itself with being excluded or included, with belonging and togetherness. The need to be included manifests itself as wanting to be attended to, and to attract attention and interest.

A. Essential aspect of inclusion: being a distinct person, having an identity, and being recognized as such. As a person one seeks to be understood. To be understood implies that another being is interested enough to listen and to discover a person's characteristics.

1. Too little inclusion:

A person who has too little inclusion, one who is undersocial, tends to be introverted and withdrawn.

- a. He doesn't want to lose his privacy.
- b. Unconsciously he wants others to pay attention to him.
- c. His greatest fears are that people will ignore him.
- d. His private feeling is that others don't understand him.
- e. His deepest anxiety regarding his self concept is that he is worthless, since people don't consider him important enough to give him some attention.

This isolation is the most potent of interpersonal fears.

2. Too much inclusion:

The oversocial person tends toward extraversion.

- a. He seeks people incessantly and wants them to seek him out.
- b. He is also afraid they will ignore him.
- c. He wants attention focused on himself.

B. Successful resolution of inclusion in childhood makes interaction no problem.

- a. This person is comfortable with people and comfortable being alone.
- b. He can take without anxiety a high or low participation in a group.
- c. He is capable of strong commitment to and involvement with certain groups and also can withhold commitment if he feels that it is appropriate.
- d. Unconsciously, he feels that he is a worthwhile, significant person.

According to Maslow in Motivation and Personality:

If both the physiological and the safety needs are fairly well gratified, there will emerge the love and affection and belongingness needs. The person will hunger for affectionate relations with people in general, namely, for a place in his group and he will strive with great intensity to achieve this goal.¹³

II. DYADIC EXCHANGE:

With a dyadic partner share whether you have experienced isolation and what feelings are associated with exclusion in your life.

WHIPPING AROUND:

Tell the group one thing you shared with your dyadic partner concerning your personal feelings about exclusion.

(After 10 minutes: Time is up.)

Before doing the core activity, let's consider the following statements from Carl Rogers in On Becoming a Person:

Acceptance means a relation:

1. Free from judgment and evaluation. This will help the other person recognize that the locus of evaluation, the center of responsibility, lies within himself;
2. Including the whole potentiality of the other, recognizing in him the person he has been created to become;
3. Safe and free, accepting, creating an atmosphere of freedom in which the other person can move in his thinking and feeling in any direction he desires.

If a person is accepted, fully accepted, and in this acceptance there is no judgment, only compassion and sympathy, the individual is able to come to grips with himself, to develop the courage to give up his defenses and face his true self.

When you see a human soul revealed before you in all its breathless wonder, reverance overtakes you, concludes Rogers.

III. CORE GROUP INTERACTION:

Fill out the following:

I INCLUDE:	CONDITIONALLY	UNCONDITIONALLY
My family / separate members	_____	_____
My friends / specific persons	_____	_____
My teachers / fellow workers	_____	_____
Acquaintances	_____	_____

Making use of the Focus, share with your core members whatever you wish to share on your inclusion of others. You might want to talk about one person only, or you might want to talk about how much inclusion you get from your family/ friends/ acquaintances.

CRITIQUE PERIOD:

Fill out the "Critique Sheet" at the end of this book. Then, with your core members, evaluate the process.

Back to the community circle:

1. Say how you feel NOW as a result of the session.
2. (If you care to) Say what you've learned about yourself as a result of this experience.

Control

I. COMMUNITY MEETING:

Last week, we considered one of the three interpersonal needs which Schutz develops in Joy, namely: inclusion. Schutz postulates that a person achieves interpersonal joy when he finds flexible balance in three areas: inclusion, control, and affection. Inclusion refers to the need to be with people and the need to be alone. The effort in inclusion is to have enough contact to avoid loneliness and enjoy people; enough aloneness to avoid enmeshment and enjoy solitude. Schutz believes that the fully realized man can feel comfortable and joyful both with and without people, and knows with how much of each--and when--he functions best.

Today's session will concentrate on control, from Joy.¹⁴

Control behavior refers to the decision-making process between people, and the areas of power, influence, and authority. The need for control varies along a continuum from the desire for power to the need to be controlled and have responsibility lifted from oneself.

Comparison:

In an argument,

1. The inclusion-seeker wants to be one of the participants;
2. The control-seeker wants to be the winner.

1. The prominence (inclusion)-seeker would prefer to be a losing participant;
2. The dominance (control)-seeker would prefer to be a winning nonparticipant.

A. Essential Aspects of Control:

1. The abdicator is the extreme person, too low on control.
 - a. He tends toward submission and abdication of power and responsibility in his interpersonal behavior.
 - b. He never makes a decision if he can refer it to someone else.
 - c. He fears that others will not help him when he requires it, and that he will be given more responsibility than he can handle.

Unconsciously, he feels incapable of responsible adult behavior and thinks that others know it. He feels incompetent and irresponsible and displays hostility and lack of trust toward those who might withhold assistance.

2. The autocrat is the extreme person, too high in dominance.
 - a. He is the power-seeker, the competer.
 - b. He is afraid people will not be influenced or controlled by him--that they will, in fact, dominate him.

Unconsciously, he feels (like the abdicrat) incompetent and irresponsible and uses every opportunity to disprove this feeling to others and to himself. He feels a strong distrust that others may make decisions for him, and has the feeling that they don't trust him.

- B. Successful resolution of control in childhood makes power and control no problem, continues Schutz.
 1. This person feels comfortable giving or not giving orders, and taking or not taking orders, as is appropriate to the situation.
 2. He feels he is a capable, responsible person and therefore that he does not need to shrink from responsibility or to try constantly to prove how competent he really is.

II. DYADIC EXCHANGE:

With a dyadic partner share whether or not you have experienced any of the following during a community meeting:

1. I wanted to voice my reaction to an issue, but I checked myself because I felt incompetent. After this retreat, I felt guilty because I failed to assume responsibility to communicate my feelings to the group.
2. I come out very strongly in groups. I seem so sure of myself, that others don't have the courage to contradict me or to disagree in any way with me. In some way, I'm afraid that anything negative about me will depreciate me in the eyes of others. I guess deep down, I feel incompetent. As a result, I feel irresponsible since I didn't reveal to the group my true self. I wear a mask.

Time is up.

WHIPPING AROUND:

Tell the group how you feel in large groups:

- a. Comfortable all the time
- b. Somewhat uncomfortable
- c. Very uncomfortable.

III. CORE GROUP INTERACTION:

Select the number that best identifies you on the following continuum:

<u>Abdicrat</u> (Low in control)										<u>Autocrat</u> (High in control)
1	2	3	4	5	6	7	8	9	10	

Now, making use of the Focus skill (follow the 4 rules), share with your core whether you think you are

1. Low in control: You feel incompetent, so you let others make decisions.
2. High in control: You feel incompetent, so you want to hide this from others by making decisions for them.
3. Responsible: You feel comfortable either assuming responsibility by making decisions, or letting others make decisions when it's appropriate. You feel competent and capable.

CRITIQUE PERIOD:

At the end of the core interaction, fill out the "Critique Sheet" at the end of this book. Then, with your core members, evaluate the process.

Back to the community circle:

1. Say how you feel NOW as a result of the session.
2. (If you care to) Say what you've learned about yourself as a result of this experience.

Lab 8

Affection

I. COMMUNITY MEETING:

In the previous lab, we worked on areas of control. We probed our behavioral patterns to find out whether or not we are generally low, high, or balanced in our interpersonal need for control. How much responsibility for commanding or obeying do we presently assume? How comfortable are we in either situation?

Today, we shall look into our need for affection. We shall consider various aspects of empathetic behavior that make for warm and genuine communication in interpersonal relations. The input is largely from Schutz's Joy.¹⁵

Affection behavior refers to close personal emotional feelings between two people. The effort is to avoid being engulfed in emotional entanglement (not being free to relate without a deep involvement), but also to avoid having too little affection and a bleak, sterile life without love, warmth, tenderness, and someone to confide in.

Comparison:

1. The inclusion anxiety demonstrates that the self is worthless, empty.
2. The control anxiety occurs when the self is irresponsible and stupid.
3. The affection anxiety results when the self is unlovable and nasty.

In summary:

1. Inclusion is concerned with the problem of in or out;
2. Control is concerned with top or bottom;
3. Affection is concerned with close or far.

A. Essential Aspects of Affection:

1. Too little affection: the underpersonal tends to avoid close and personal ties with others.
 - a. He maintains his dyadic relations on a superficial, distant level and is most comfortable when others do the same with him.

- b. Consciously, he wishes to maintain this emotional distance.
- c. Unconsciously, he seeks a satisfactory affectional relationship.
- d. His fear is that no one loves him.
- e. In a group situation he is afraid he won't be liked.
- f. He uses either of two techniques:
 - i. The direct technique: He overtly attempts to gain approval by being extremely personal, ingratiating, intimate, and confiding.
 - ii. The subtle technique: He is manipulative. He tries to devour friends, subtly punishing any attempts by them to establish other friendships. He is possessive.

B. Successful resolution of affection in childhood makes emotional relations no problem.

The person feels comfortable in personal relations as well as in a situation requiring emotional distance.

- 1. It is important for him to be liked; but if he isn't liked, he does not feel that he is unlovable.
- 2. He feels that he is a lovable person, and is capable of genuine affection.

II. DYADIC EXCHANGE:

With a dyadic partner, share whether you classify yourself as:

- 1. Underpersonal, (Do you feel unlovable?)
- 2. Overpersonal, (Are you possessive with friends?)
- 3. A person who can both give and receive genuine affection. (Do you feel loved and loving?)

You might go back to your childhood days and assess how your need for affection was met then. How is it met now?

Time is up.

WHIPPING AROUND: Share one aspect of yourself with the group.

III. CORE GROUP INTERACTION:

Truax and Carkhuff¹⁶ (1966) state that there are three main characteristics or skills needed to be affective (or sensitive):

- A. Empathy
- B. Non-possessive warmth
- C. Genuineness.

A. EMPATHY:

1. Understanding the other person (how he feels and why he holds certain values; putting yourself in his shoes.)
2. Communicating your understanding in a way that the person knows you understand and respect him.

B. WARMTH:

1. Unconditional positive regard;
2. The feeling of nonpossessive, non-judgmental, non-evaluative regard for a person;
3. Unconditional acceptance (as Carl Rogers puts it).

C. GENUINENESS:

Being yourself -- no facades, no defenses.

With your core group, practice empathy. Two persons will interact. Two persons will be observers.

1. One interactor will attempt to display empathy toward the other person in the group who holds an opinion counter to his own. He might start with "I like...." The other person might say: "I don't like..." They go on holding their point of view while trying to communicate empathy for the opponent.
2. The observers will be on the alert for empathy, warmth, genuineness. They will observe verbal and non-verbal behavior.
3. Finally, everyone shares his feelings.

CRITIQUE PERIOD: Analyze process. Share feelings with the group.

CRITIQUE SHEET

First names of members _____

Blocks Progress
(Works Alone)

Cooperates
(Works with others)

Involves Others
(Is supportive)

Takes Over
(Manipulates)

Horses Around
(Is not serious)

Withdraws
(Refuses to share)

I. Group Analysis (Share your evaluation of your core members with the group, then comment on the following:)

How do I feel about the way the group is functioning as of now?

II. Personal Reaction What have I learned about myself as a result of this experience?

III. How do I feel about this session: GOOD VERY GOOD BAD
(Circle your answer)

Why? _____

CHAPTER V

CONCLUSION

Section I: Discussion

The major purpose of this project was to design a theoretical model that could be used effectively as an encounter group "course." It was not meant to be tested extensively at the time. The writer's primary goal was to find out from the participants if a study of the self and an opportunity to improve interpersonal relations would

1. Be meaningful to them,
2. Enrich their life,
3. Carry over into their daily activities,
4. Effect change in their attitude toward themselves and others.

The eight laboratory sessions were tried during the summer session, 1969, at Northwestern Connecticut Community College. During the course, participants met twice a week as a group and related with each other using the materials and the techniques explained in Chapter IV. At the end of each session, they were asked to complete the Critique Sheet (p. 105). From these critique sheets, the writer gleaned reactions to the experience as voiced by the participants themselves. Some of them preferred to write letters at the end of the session. Some of the quoted material is taken

from these letters as well as from the critique sheets. The reactions of the participants demonstrate how very real and profound the interaction in the groups was.

Section II: Participant Responses

By grouping the reactions under certain topics, the writer hopes to answer some of the questions others might ask with regard to the use of community sessions, core group activities and the dyadic exchange. Certain comments also reflect very positive steps in awareness, identification of feelings, changes in attitude, and behavior modification.

On Core Groups

"The core group has made me feel that I am a positive person, a person others would want to work with. It is the first group where I have not been shot down."

"First, I would like to say the support of the core group meant so much to me. I immediately related to Marie and Ed and felt their warmth and concern. The core group is a wonderful way of 'giving and receiving.'"

"The lesson on 'Control' was the week I think I received the most. I really believed I was a complete abdicat and I was feeling pretty low when I came in that week. Esther did wonders for me in our core group. She brought out things that I do every day, that I take for granted and hadn't even thought of because they seem so small-- such as showing real responsibility in handling the family."

On Community Meetings

"Since I am always eager to learn from other people's experience and insights, I like the community meetings we had. From learning about others, I learned about myself. Through these community meetings I felt close to some people I wouldn't have known otherwise."

"I felt a great accomplishment because at the last community meeting I felt capable of speaking out for the first time--not once but several times. I had never made a comment prior to this last meeting."

On the Dyadic Exchange

"For me the dyadic activities were sometimes strained and artificial, although through the dyads I enjoyed getting to know people outside of my core group."

"We decided to go away from the core group because, during the dyad, the discussion had become very deep and involved and we wanted to finish it immediately. This discussion centered for the most part on Hezzy because of his feelings toward people and how they view him. It later switched to me and my views and how people view me. I felt that it was a very productive dyad because I learned more about myself through Hezzy and his views. Hezzy and I built stronger bonds between each other in trying to understand the other's viewpoint and a trust is now in the forming where it never had been before."

On Listening

"Thought that I had always listened, and was shocked to find out I really did not. Now I have learned to listen--not only to what is being said but many times the unspoken silence of another."

"One of the things I found out about myself was what a poor listener I was. I was too busy thinking about what I wanted to say. Personal Growth sure has taught me how to listen to others and feel for them. I mean really listen. Listen to what they are trying to say, not necessarily to what they are saying. I know this is one thing that has made me a much more interested person. It has helped me to understand my husband and has given me a better understanding of some of the things he used to say to me that I did not understand. All of a sudden they are as clear as a bell. All because I am hearing with different ears, mind and understanding. The sound is beautiful. He also hears me now because I say things differently with a new attitude. It is much more rewarding."

On Awareness

"I feel that for the first time my eyes are opened and I am looking at "me." The techniques and skills are there, but now I am there. These days have been exciting, rewarding, warm and sometimes even painful--but real."

"I think that I have learned to appreciate my family and friends more. Also by hearing another's problems, I've realized how lucky I am. It is so easy to feel sorry for yourself, but by looking at others, you find that there is always so much to be thankful for--being alive and able to try to cope with each problem, your family, health and so much more."

On Self-Esteem

"The more I learn about myself, the better I feel."

"The basic experience I enjoyed today was that I found others have a great amount of confidence in me. Much more confidence than I usually have in myself. How great to feel worthwhile!"

"Maybe by explaining what my feelings were a few months before starting your course, I can further explain what I have gained from your course. During this frustrating time I harbored within my soul a conflict dealing with my perception of myself in relation to others. The conflict never dealt with my accepting others. If I want to be truthful about this inner conflict, I have to say the only person I ever disliked or couldn't accept was myself. I guess I disliked myself for the simple fact that I was always trying to be someone else. I felt everyone thought I was really an ugly, dumb, bomb-out. Through the sessions with you and the others, and by taking part in them, I was able to learn that I really am not the ugly, dumb, bomb-out on life I had branded myself as being."

On Taking Risks

"So many times in this course you have talked about taking a risk. Two years ago I became very sick because I took one risk after another and couldn't handle it. One reason I couldn't handle it was because I didn't know what taking a risk meant. I felt guilty for every risk I took and blamed myself when they didn't turn out as I wanted them to. Also, they all had to be a bad risk instead of a good one. I became so afraid of any risk that I stopped living inside. Personal Growth has changed that. I am no longer afraid to take risks and the many I have taken lately have been very rewarding. I am no longer afraid to live for what I believe. Taking a risk has made me a much stronger person and has made me aware of what life is all about. When you stop taking risks you stop living a meaningful and growing life. One of our personal growth nites, I took a risk and asked the group how they felt about my talking too much. They sure were very honest. I felt humbled, sad, happy, and relieved! This particular thing

bothered me every nite after leaving the class. After that nite, it never bothered me again. I also found out the group liked me even though I do talk too much. Since that nite, I have found out many people like me for the very thing I was afraid they wouldn't."

On Expressing Feelings

"What I've gained from your course is hard to put into words. If you could photograph my inner being, you would see a happier, much more contented me. The feeling is like an explosion of good. I use the word good because it is a simple basic word."

"I've learned that I am not the only one to have strong feelings against being only a housewife and mother. I emphasize the word only because I want to be something in my life other than a housewife that worries about the ironing, washing, etc. There is no challenge to this-- at least these are my feelings."

On Carry-Over

"I believe this course has helped me to become a freer agent in determining my life style. I know I have more courage now to do as I want, rather than what others expect. I'm willing to march to a different drummer than my neighbors, family and friends. This has been great because I don't nag my husband to get out and man-icure the lawn and shrubs nor do I feel guilty when I've let the housework go and someone drops in--to mention only a couple of hang-ups. However, I do also realize that I am still not as free as I'd like to be and that recognizing my problems isn't the same as solving them. One of the things I liked best was the "input" at the beginning of each session. Your explanations of the lab topics were made real by the examples you gave, relating the topic to easily recognizable behavior and situations. For me, this was a very valuable part of the session."

"...While some of this was the result of training in class through working in dyadic and core relationships, a great part of it came through discovering more things about myself...and acquiring a greater confidence in who I am. I became very much aware of this one day when I talked with a neighbor in a supermarket. Years ago we had worked together in scouting and worked well together towards common goals. But I felt she had a bit of reserve and did not really want me to get to know her...nor had she any interest in truly knowing me. Sometimes I felt it was difficult for me to be "real" while with her. On this day

I talked with her, asking her the usual polite questions about her family and how she was feeling. She told me what was happening in her family...and how she felt about it. I found myself saying: "I feel that too. Don't you also feel that..." Suddenly I realized we were really tuned in to each other.

Next I tried this kind of communication with my employer, a fine man, very business-like and more oriented towards "things" than people. I had never experienced a good level of communication with him. I brought him a magazine article relative to our work, and we discussed it. I found myself telling him how I felt about my work. We were then on a different level of communication...really tuned in to each other."

General Feelings and Reactions

"The turning point of my life this past year was joining Alcoholics-Anonymous and Personal Growth. I have lived with an active alcoholic husband for 24 years. The frustrations, resentment, loneliness that I had to cope with were phenomenal. I came to class to learn how to live a better life for myself and my wonderful children who were affected by lack of communication. With the help of P.G. I am slowly, but surely, gaining ground. I listened, became a part of a wonderful group of human beings. I learned, I reinstated dormant values, discarded worthless ones. Most of all I became aware. My short-comings are still and will be with me for some time but now I can think about their effects on myself and learn to cope with problems. I once thought these problems insurmountable!"

"This course is a must for anyone interested in himself and the people around him. I've really benefited in this group, not only by learning more about myself, but more about the people around me...what makes them tick and why. I am very happy that I took this course and stuck to it. This group has definitely improved my outlook on the older generation, myself and the world about me. I find I understand my father and mother better and also why they sometimes think and act the way they do. Even at the age of 18, I feel that I've experienced a lot of the situations and thoughts expressed on the guide sheets and by members of the group."

"I keep thinking how marvelous a course such as this would be for young children if it was geared to their youth. I have one child in particular who could benefit so much by something such as this. So many problems in adult life could be by-passed if the things we are trying to learn now could have been mastered in childhood. Also,

I feel that a child who has become skilled in the area of interpersonal relations would tend to better raise his own children and so future generations would benefit."

"This course has answered a really vital need in my life. For a long time I had recognized a need to really know who I am, what I feel, and what my values are. My thinking on these subjects were helter skelter...and I realized I was racing through most of my days without taking time to think about such things.

I seemed to become increasingly busy with ever more demands in my work and family life...and I felt a strong need to 'really be me.'

I felt I know how to communicate and that as a person I was extremely honest. I also thought that I listened well. Listening is requisite to my job and also a requisite for learning and I always have felt a need to learn.

In this course I learned very much more about listening. I learned through actual practice how important motivation and the desire to truly understand others are to listening. The quality of my listening changed.... I became more aware; first in class, then everywhere. At first, this came through conscious concentrated effort.

I found I was much more satisfied and content to be a listener in all conversations (outside the class) and had less need to be 'on focus.' I could be content to 'know' things without the need to demonstrate I knew them. Just knowing seemed to be enough... very often."

"The wish of many people--young, old, black, white--today is that of universal peace. What they seem to forget is that in order to achieve it, you must start at the bottom. First, with yourself and the guy next to you trying to listen, understand and accept one another, both the good aspects as well as the bad. Then, expand upward to the next guy, and the next until finally you have reached the top, the wish becoming a reality."

Section III: Recommendations for Further Research

One is tempted at this point to quote Maslow while he was setting norms for and selecting those people whom he felt were self-actualizing:

...any quantitative presentation is impossible: only composite impressions can be offered for whatever they may be worth (and of course they are worth much less than controlled objective observation, since the investigator is never quite certain about what is description and what is projection.)¹

And so, the participant responses have been presented "for whatever they may be worth." They represent genuine feelings, a growing awareness, some real life experiences outside the group. However, they may not be sufficient to establish the value of a course such as The Triangle Model.

The writer would suggest a series of objective tests which when administered both before and after the course would yield comparative results which would indicate more clearly the kind of change and the degree of change effected in the participant as a result of his experience in the course. Personality tests, attitude tests, tests in interpersonal relations are available and recommended for further experimental study. Studies could also be initiated on fade-out effect after participants have been away from the group for a year.

If the course can serve as an agent of change and affect, in a positive direction, the life of participants, as evidenced by their comments, the writer feels that further experimentation should be undertaken to assess if the goals set at the beginning of this study are realistic and can truly be achieved.

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Chapter I

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Chapter II

OVERVIEW OF THE SESSIONS

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THE FACILITATOR

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¹²William Schutz, Joy, Grove Press, New York, 1967, pp. 117-187.

¹³Abraham Maslow, Ibid., p. 89.

¹⁴Schutz, Ibid., pp. 19, 118, 158.

¹⁵Ibid., pp. 19, 119, 175.

¹⁶Quoted in Carol Dye, Empathy Lab, (unpublished manuscript, NEXTEP Fellowship Program, Southern Illinois University, 1968).

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