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A STUDY OF SOME OF THE EFFECTS OF
EDUCATION OF THE SELF

A Dissertation Presented

By

VIRGINIA A. COLE

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

DOCTOR OF EDUCATION

July 1975

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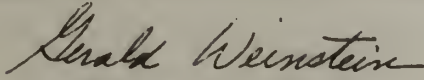
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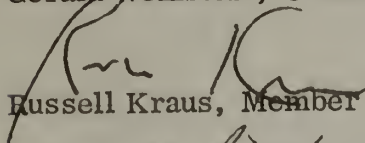
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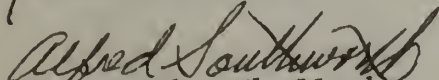
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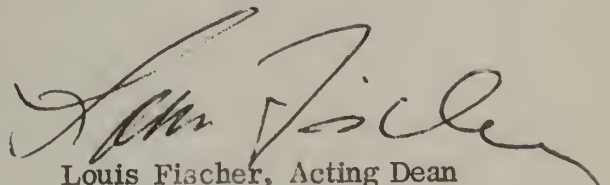
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A STUDY OF SOME OF THE EFFECTS OF
EDUCATION OF THE SELF

(July 1975)

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ABSTRACT

The purpose of this study is to start determining some of the effects of Education of the Self, a humanistic psychological education course. It met for one semester--one evening per week for approximately three hours. The course was composed of graduate and undergraduate students who self-selected into it. The reference group was a cognitively oriented class that met during the same semester. Both groups were administered the Myers-Briggs Type Indicator, the Personal Orientation Inventory, and the Miskimins Self-Goal-Other Discrepancy Scale at the first meeting and the last meeting of the courses. Since this was the first study of its kind in relation to Education of the Self, it was hoped that areas that need further investigation could be identified.

The purpose of the Review of the Literature was to provide an historical and theoretical perspective of the development of Education of the Self. The Review of the Literature discussed the emergence of humanistic psychology, the definition of humanistic psychology, contributors to humanistic psychology, the emergence of humanistic psychological education, and applications of humanistic psychological education.

Results of the study were presented in relation to the effects of Education of the Self on personal growth along the dimensions measured by the instruments used. None of the results of the Education of the Self group achieved statistical significance. Implications of the findings and a discussion of the data were presented. Several areas that need further investigation were identified, i.e., the effect of self-selection by participants into Education of the Self, the question of self-perception and measurement of change from developmental and longitudinal viewpoints, the possibility of learning stages and processes in Education of the Self, and the assessment of change when the population is a unique one. Finally, implications for further research into Education of the Self and into the affective domain and alternate methods of assessment were discussed.

CHAPTER I

INTRODUCTION

The purpose of this study is to determine some implications of a particular example of humanistic psychological education, Education of the Self. Humanistic psychological education concerns itself with the process of learning, both cognitive and affective, of the whole person--"it grows out of a vision of human potential." (Purpel and Belanger, 1972, p. 257) The person is seen as "the main agent in the construction of knowledge. . . and as a constructor of knowledge. . . . In addition, the ways of knowing. . . are necessarily an avenue for exploring not only the processes of others, but also the processes of self." (Purpel and Belanger, 1972, p. 71) Education of the Self establishes the learning as subject, knowledge builder, and explorer of self processes.

Humanistic psychology attempts to promote increased self-awareness and personal growth as well as movement toward values which indicate tapping of human potential. These values are those typically ascribed to people known as self-actualizers. The self-actualizing person as conceived by Abraham Maslow allows development and manifestation of his potential or inherent goodness. As he expresses and develops his inner nature, he is reinforced

by his need to grow and is said to be in the process of self-actualization. (Bossin, et al., 1974, p. 296) Self-actualizing values include a realistic orientation to the world, spontaneity, acceptance of self and others, identification with humankind, resistance to the pressures of conformity, ability to experience deep relationships, and creativity. (Miskimins and Braucht, 1971, p. 9-10)

A relative newcomer to the field of psychology has grown up around this vision of human potential. Humanistic or third force psychology was born of a dissatisfaction with the other two main areas of psychology--the psychoanalytic vein fathered by Freud, and behavioristic psychology typically associated with B. F. Skinner. (Bybee and Welch, 1972, p. 9) Humanistic psychology is in the infant stage of development, but it has already had tremendous influence on man's thinking about and understanding of himself.

The contributors to humanistic psychology include an array of eminent psychologists such as Abraham Maslow, Carl Rogers, Gordon Allport, Rollo May, Kurt Goldstein, to name only a few. These people have often approached psychology from quite different viewpoints, but all have a similar underlying framework--that framework upon which humanistic psychology is based.

Need for the Study

The effects of humanistic psychology is already being felt in many areas of our society. Business feels its effects due to training of its executives and management staff in such laboratory settings as those developed and used

by the National Training Laboratories in Bethel, Maine. The primary goal of N.T.L. training is to teach managers, executives, and others techniques to improve group relationships so that the group and its members can function more effectively. (Morgan, 1973, p. 12)

Thousand upon thousands of people have experienced therapy based on humanistic psychology. In this country, there are now well over one hundred so-called "growth centers" that have opened their doors in the last decade. (Moriarty, Sept. 1970, p. 256) One of the best known of such centers is Esalen in Big Sur, California.

Its approach to facilitating is based upon the group's effect upon the individual as he participates in the life of the group. Although group process is a major part of the methodology, emphasis is placed upon the personal growth of the individual through the group experience. (Morgan, 1973, p. 12)

Various psychologists and others trained in humanistic psychological techniques run groups with varying purposes for such diverse people as church groups, political groups, social service groups, parent groups, student groups, etc.

The humanistic psychological movement is beginning to have a subtle, pervasive societal impact in addition to its influence in the fields of education and psychology. A contemporary trend toward increased sensitivity to the individual and his values, worth, and feelings is arising. The relationship of the individual to institutions, economic factors, and political responsibility

is being questioned and reevaluated. Individual growth and development and their relation to institutional change is in a process of rethinking. In some segments of the population, a change toward emphasis on personal growth and integrity of values is taking precedence over becoming part of the "system." There is a gradual transformation occurring in institutions toward more humaneness--not merely more productiveness. Questioning of traditional societal values and attempts to effect changes in a humanistic direction have become common. Diversity, exploring alternatives, and decision-making processes have taken on new importance.

Legislation to enforce the rights of minorities and women reflect the greater consciousness for individuals. Much of the anti-war sentiment in the late nineteen sixties and seventies grew out of this humanistic concern. Parts of the ecological movement and pressure for developing alternate sources of energy are tied to humanistic valuing of mankind and the world in which he lives.

One of the most important implications of humanistic psychology is found in education. Throughout the country, today's students are feeling its influence in different forms and in varying degrees of humanistic psychological education. More and more courses and workshops are being offered to teachers to help them catch up and keep up with this important educational influence.

Summary

This dissertation will attempt to determine some implications of Education of the Self on certain attitudes toward self. In effect, we will attempt to discover if Education of the Self leads to increased self-awareness and personal growth along selected dimensions in those who have taken this course. We will also explore whether a change in attitude toward adopting self-actualizing values occurs in the subjects.

It has been shown that a rising consciousness to humanistic psychology that developed out of discontent with behaviorism and psychoanalysis has been occurring, and that humanistic psychology has now reached beyond the theoretical or purely academic stage and into everyday applications. Of special interest for the purposes of this study, is humanistic psychology's application to education. Because humanistic psychological education courses and techniques are being used increasingly at such centers as Esalen Institute and National Training Laboratories, and in college and university settings, studies into the effects of these techniques and methods are necessary. As relates to this paper, Weinstein calls for such evaluation of Education of the Self. (Weinstein, June, 1971, p. 196)

The following chapter presents a review of the literature, tracing the emergence of humanistic psychology and the growth of humanistic psychological education.

CHAPTER II

REVIEW OF THE LITERATURE

This section of the study will examine the emergence of humanistic psychology and the subsequent growth of humanistic psychological education. Then we shall study implications of a specific humanistic psychological educational course, Education of the Self. In the study, we shall use instruments and methods that might cause some discomfort to strict, traditional researchers, but we do so in the belief that what people indicate about their feelings and themselves is valid from a humanistic psychological viewpoint.

Before discussing Education of the Self, it is important to give an historical as well as a theoretical perspective leading up to the development of Education of the Self. Therefore, the following chapter, Review of the Literature, will serve to provide this basis. Since Education of the Self has grown out of the humanistic psychological movement, the first part of Chapter II will describe the emergence of humanistic or third force psychology, define it, establish its basic framework, and finally, note some of its important contributors. The second part will look at an important ramification of humanistic psychology--that of humanistic psychological education. We shall

examine what humanistic psychological education is, how it developed, and some of its many applications. The third part will look at some of the problems of evaluation in humanistic psychology and will suggest implications for this paper of a recent research study on groups. And finally, the fourth part will describe the emergence and definition of Education of the Self.

The Emergence of Humanistic Psychology

A form of psychology that is a relative newcomer to man's quest to understand and explain himself has been gradually emerging from the field of psychology. Its approach is humanistic, i.e., it focuses on the psychosocial development of the individual and of the development of the inherent potential of the individual to experience, to be, to create, to feel. It stresses the importance of the affective as well as the cognitive. A humanistic approach is grounded in a phenomenological viewpoint of the person. Man is seen as having dignity, worth, and choice and the responsibility that choice entails. It is difficult to establish an exact date to pinpoint when humanistic psychology actually came into existence. Although no one had given a name to or had labelled such concepts, humanistic approaches to psychology were beginning to be recognizable in the late 1930's and early 1940's. At this time, Victor Raimy was developing a theory of self-concept (Raimy, 1971), and Kurt Goldstein was writing of the individual in terms of the wholeness of the organism and of, what he referred to, a basic organismic drive toward actualization. (Goldstein, 1963) But in a more formal sense, it is adequate

to say that humanistic psychology became recognized as such in about 1960.

What was ultimately to be known as humanistic psychology developed out of a dissatisfaction with the two main influences in psychology--behaviorism and psychoanalysis. (Bybee and Welch, Nov. 1972, p. 19) Psychoanalysis, developed by Sigmund Freud at the turn of the century, is a form of psychotherapy that stresses the importance of the unconscious in affecting human behavior. In psychoanalytic theory, man is driven and controlled by his instinctive and often unconscious urges and drives in the form of the id. The ego is that part of the personality that is mostly conscious and rational; the superego is the "should's" that affect behavior and may be equated with conscience. The ego must constantly mediate conflicts between the ego and the superego. The job of the psychoanalyst is to aid the patient in achieving insight into the hidden conflicts between unconscious and conscious desires, feelings, and attitudes, thereby helping him control these instinctive urges. (Bossin, 1974)

This form of therapy operates on the patient's talking about ideas, feelings, and images that come to mind (free association), and with the aid of the therapist, trying to understand how the unconscious is revealed through these ideas and images. According to psychoanalytic theory, as the patient understands and becomes aware of his unconscious over the period of therapy, his personality and often behavior may change. Much of psychoanalysis depends on the psychoanalyst's being a skillful guide and interpreter of the

patient's images, dreams, and thoughts as the unconscious is revealed to awareness.

Behaviorism is a form of psychotherapy typically associated with Ivan Pavlov and B. F. Skinner. Unlike psychoanalysis, there is no attempt to probe the unconscious or to make changes in personality. The emphasis in behaviorism is on action and on affecting behavior change through conditioning, re-education, and manipulation of the environment. According to the behaviorist approach, a disturbed person is one who has learned to behave in a dysfunctional manner, and it is the goal of the behaviorist to re-educate the person, thereby changing his behavior. The reasons for the patient's undesirable behavior was unimportant and did not concern the behaviorist. Change is not considered to have occurred unless specific and observable behavior can be identified and measured objectively. (Bossin, 1974)

Behaviorism tends to be mechanistic and usually focuses on a small piece of behavior with little concern for the person as a whole, i. e., it takes an atomistic rather than a holistic approach. In addition, behaviorism overlooks almost completely human subjective qualities because they are often difficult to directly observe and measure.

Unlike behaviorism, humanistic psychology takes a holistic approach and is concerned with the subjective and phenomenological aspects of humanness. Since humanistic psychology focuses on experiencing and here-and-now perceptions and feelings, it differs from psychoanalysis which focuses

on the past. Humanistic psychology also presupposes a positive viewpoint of man as a being who has choice. This is very different from psychoanalysis which portrays man as controlled by instincts and drives of which he usually is unaware, and from behaviorism which asserts the importance of external factors such as environment in shaping behavior. The orientation of humanistic psychology attempts to go beyond that of behaviorism and psychoanalysis, which, until the early 1960's, were the two mainly discernible areas within the broad field of psychology. As a result of this, humanistic psychology is often referred to as the third force in psychology. (Bugental, Spring, 1964, p. 22)

Third force psychology grew out of the need of psychologists, especially those in the helping professions, to deal with the problems that make us human; questions of feelings, attitudes, values, beliefs, understandings and the human experiences of love, hate, caring, compassion and concern. Such matters are not adequately dealt with in orthodox conceptions of stimulus-response or behavioristic approaches to human problems. They call for a psychology of experience rather than behavior, a psychology capable of getting inside a person, of understanding human beings from their own points of view. (Raimy, 1971, p. vii)

Although humanistic psychology emerged in response to a negative force, its birth also has a positive element, for it also developed in an effort to aid development of full human potential. (Moriarty, Sept. 1970, p. 256)

Abraham H. Maslow, sometimes identified as the father of humanistic psychology, spearheaded the drive toward its emergence. (Sutich, Spring 1961,

p. viii) He started organizing his colleagues in 1954 by bringing many interested individuals together in a Committee of Correspondence and Interchange. (Sutich, Spring 1961, p. viii) Many people became interested in this Committee and its mailing list grew rapidly. (Sutich, Spring, 1961, p. viii) Eventually it became apparent that a journal was necessary to serve as an outlet and a means for exchanging ideas among this constantly growing group of people. In July 1957, Anthony J. Sutich took on the editorship of what was to become the Journal of Humanistic Psychology. Its first issue appeared in the spring of 1961. In April 1960, the groundwork for the establishment of an American Association for Humanistic Psychology was laid. (Sutich, Spring 1961, p. viii)

Definition of Humanistic Psychology

Humanistic psychology attempts to fill in some large gaps left by behaviorism and psychoanalysis by concerning itself with those human potentials and capacities that have little or no place in these other two psychological points of view. (Bugental, Spring 1964, p. 22) The Association of Humanistic Psychology defines humanistic psychology as

Primarily an orientation toward the whole of psychology rather than a distinct area or school. It stands for respect for the worth of persons, respect for differences of approach, openmindedness of new aspects of human behavior. As a "third force" in contemporary psychology it is concerned with topics having little place in existing theories and systems, e.g., love, creativity, self, growth, organism, basic need gratification, self-actualization, higher values, being, becoming, spontaneity, play, humor, affection, objectivity, autonomy, responsibility, meaning, fair play, transcendental experiences, peak experiences, courage, and related concepts.

As compared with the other two main psychological viewpoints, humanistic psychology is oriented towards caring about man. "Humanistic psychology values meaning more than procedure. . . it looks for human rather than nonhuman validations." (Bugental, Spring 1964, p. 22) Intrinsic to this orientation is that human experience is important and bears validation. Humanistic psychology focuses on experience and views behavior as a by-product. (Bugental, Fall 1965, p. 181) Humanistic psychology relies heavily on the phenomenological orientation. (Bugental, Spring 1964, p. 25) It "accepts the relativism of all knowledge. . . and it does not deny the contributions of other views, but tries to supplement them and give them a setting within a broader conception of the human experience." (Bugental, Spring 1964, pp. 24-25)

From this orientation emerges five basic postulates about humanistic psychology.

Man, as man, supersedes the sum of his parts.

Man has his being in a human context. . . . The unique nature of man is expressed through his always being in relationship with his fellows. Humanistic psychology is always concerned with man in his interpersonal potential.

Man is aware. . . . Awareness is an essential part of man's being.

Man has a choice.

Man is intentional. . . . Man intends through having purpose, through valuing, and through creating and recognizing meaning. Man's

intentionality is the basis on which he builds his identity, and it distinguishes him from other species. (Bugental, Spring 1964, pp. 23-24)

Man lives with purpose. He gives meaning to his life by relating to something, and by interpreting within a larger context. (Buhler, Spring 1965, p. 55)

"Responsibility, intentionality, and purpose give direction to man's freedom and choices." (Bybee and Welch, November 1972, p. 20) Through intentionality, man has control over and responsibility for self direction and personal growth. (Bybee and Welch, November 1972, p. 20)

There are two major frames of reference in psychology. Psychoanalysis and behaviorism utilize an external or objective frame of reference which relies on the observations of an external viewer. The personal or phenomenological approach places the frame of reference on the point of view of the individual. "It attempts to observe people, not as they seem to outsiders, but as they seem to themselves." (Snygg and Combs, 1959, pp. 10-11)

In summary, humanistic psychology is an approach, a way of thinking, rather than a narrowly defined school of psychology. It postulates a basic attitude toward man which is positive, and it delves into the very important and also very subjective areas of self, love, growth, creativity, and human potential. Its point of reference is direct, though difficult to evaluate in traditional terms, for the reference point is the phenomenological self.

Contributors to Humanistic Psychology

The humanistic psychology approach is characterized by the writings and contributions of Kurt Goldstein, Prescott Lecky, Karen Horney, Victor Raimy, Arthur Combs and Donald Snygg, Carl Rogers, and Abraham Maslow. Gestalt, self, existential, and phenomenological psychologies have all had their influence in the shaping of humanistic psychology. The phenomenological, perceptual, existential, interactional, or humanistic approach seeks to understand man in terms of how he views himself and in terms of what goes on within -- how his needs, feelings, values, and unique ways of perceiving influence him to behave as he does. (Hamachek, 1971, p. 32)

A fundamental thesis of the perceptual point of view is that behavior is influenced not only by the accumulation of our past and current experiences, but even more importantly, it is influenced by the personal meanings we attach to our perceptions of those experiences.

According to the phenomenological point of view, in which a central role is assigned to thoughts, feelings, and perceptions of self, (Miskimins and Braucht, 1971, p. 19) we cannot change past experiences, but we can change our feelings about them. "We cannot change the event, but can modify the perceptions we have about the event." (Hamachek, 1971, pp. 32-33) Perception here, refers "to the process by which we select, organize, and interpret sensory stimulation into a meaningful and coherent picture of the world."

(Hamachek, p. 32) Therapy from this framework, does not remove the person's problems, but its goal is to "assist an individual towards new perceptions of the problems so they can be coped with more effectively."

(Hamachek, 1971, p. 33)

We must assume that human behavior is meaningful and could be understood if the individual's phenomenological world could be perceived.

(Fitts, et al., 1971, p. 3) Since we cannot experience another's phenomenal world we must infer meaning and understanding. The phenomenological self

is the part of each of us of which we are consciously aware. Acquiring a self-concept involves a slow process of differentiation as a person gradually emerges into focus out of his total world of awareness and defines progressively more clearly just who and what he is. (Hamachek, 1971, p. 8)

As in the phenomenological approach, the existential approach also sees man as the constructor of his own reality. For the phenomenologist, perceptions grow out of experience, whereas for the existentialist, "essence" or "being" grows out of capacity to make choices. (Hamachek, 1971, p. 36) Both of these points of view vary markedly from the psychoanalytic and behavioristic which stress the importance of external shaping forces. Existential psychology, based on twentieth century existential philosophy, stresses the individual's capacity for choice and responsibility for shaping himself through his choices. It emphasizes intense individual awareness of existence and its concomitant responsibility and freedom to choose among alternative behaviors. (Hamachek, 1971

p. 47) A major principle of existentialism is man's personal struggle to transcend or reach beyond himself. A person can think, and he can also think about, through criticism and correction, his thinking; he can feel and also have feeling about his feeling. Man is self-conscious as well as conscious. (Morris, 1966)

Beginning in the 1940's, a large number of psychologists started developing various theories regarding the concept of self. Different aspects of self such as actual self, real self, idealized self, etc., were proposed. Victor Raimy did some pioneering work in attitudes toward one's self in the late 1940's. (Raimy, 1948) Cattell, in 1950, also started writing about self theory, (Cattell, 1950) as did Horney. (Horney, 1950) The works of these pioneers and their theories served to legitimize the study of self and eventually led to the outgrowth of humanistic psychology.

These psychological approaches had great influence on humanistic psychological thought and lent to humanistic psychology some of its basic tenets. At this point, it is important to look more at individuals who contributed to humanistic psychology and to their ideas and influences.

Carl Jung

Carl Jung, a Swiss psychiatrist, cannot be classified strictly as a member of the humanistic psychology camp. His background was in the psychoanalytic school and he worked with Sigmund Freud at the turn of the century until their growing differences in opinion finally led to a split. However, Jung contributed an important concept to psychology that was later adapted and modified by other theorists. This concept is individuation--the "imperceptible process of psychic growth." (Jung, 1970, p. 161) Jung conceptualized the personality as composed of opposites engaged in constantly shifting tension between male-female, good-bad, extraversion-introversion, etc. During the process of individuation, there is an ongoing attempt to express both facets of opposites and to bring them into balance. As this process occurs, awareness and understanding of self increases and one becomes able to express more parts of the self. Therefore, individuation "occurs as conscious and unconscious functions are developed and synthesized." (Alschuler, Spring 1969, p. 8) Jung's individuation bears some similarity to Abraham Maslow's self-actualization which will be discussed later in this section.

Kurt Goldstein

Kurt Goldstein, a Gestaltist, contributed two very central ideas that were eventually to become cornerstones of humanistic psychology. Goldstein's training was in the biological and medical areas, and he used this background

in his famous studies of brain injuries and aphasia. These studies led to what Goldstein described as a holistic or organismic approach. "From these studies has grown the conception of behavior as a result of a unified activity of the organism." (Goldstein, 1963, p. xii) He noticed that brain injury had profound effects on personality as well as on physical functioning on many levels--the total organism was affected as a result of brain damage. He viewed the organism as behaving as a unity and not as a series of separate parts as is often the case with behaviorists.

In addition to stressing the wholeness or unity of the organism, Goldstein put forth the idea that the organism constantly strives to actualize its nature, even when faced with impairment of functions due to brain damage.

This tendency to actualize its nature, to actualize "itself" is the basic drive, the only drive by which the life of the organism is determined. (Goldstein, 1963, p. 196)

This drive toward self-actualization

Means that man strives continuously to realize his inherent potentialities. . . and it is this singleness of purpose which gives direction and unity to one's life. (Goldstein, 1963, p. 197)

Snygg and Combs

By the late 1950's, Snygg and Combs had carried self theory to the point of asserting that

People do not behave solely because of the external forces to which they are exposed. People behave as they do in consequence of how things seem to them. (Snygg and Combs, 1959, p. 11)

That is, an individual's behavior is based on his perceptions of his reality, rather than on the physical reality that he encounters. For example, if he mistakenly perceives a stick as a snake, the individual will behave toward the stick as if it were a snake until the perception is changed or corrected.

It is obvious that their focus was a phenomenological one with an internal rather than purely external focus. They defined the perceptual or phenomenal field as

The entire universe, including himself, as it is experienced by the individual at the instant of action. . . and it is each individual's personal and unique field of awareness, the field of perception that is responsible for his every behavior. (Snygg and Combs, 1959, p. 20)

Snygg and Combs explained change in perception from a Gestalt basis.

The Gestalt psychologists observed that the meaning of any event was always a result of the relationship of any item to the totality observed. This relationship of the part to the whole they called the figure-ground relationship. . . . The process of emergence of figure from ground is known as differentiation, and makes possible change in our perceptions of events. (Snygg and Combs, 1959, p. 25)

Combs and Snygg also assert the importance of experience as an influence on behavior. They state

Experience is the data on which behavior is based [and that] openness to experience becomes a critical factor in the development of effective behavior. (Fitts, et al., 1971, p. 66)

Through experience baseline or anchor points develop that are necessary for a person's existence. (Snygg and Combs, 1959, p. 66) They maintained that

effective behavior is a basic need of man. Further the degree to which behavioral adequacy is achieved is largely a function of the individual's self-perceptions. Finally, the self of an adequate personality is characterized by positive self-regard, openness to experience, and by ability to identify with a variety of persons, roles, and institutions. (Fitts, et al., 1971, p. 66)

This corresponds with the belief of another theorist, Carl Rogers, that level of behavioral competence or incompetence is closely related to an individual's concept of self. (Fitts, et al., 1971, p. 98)

In The Professional Education of Teachers: A Perceptual View of Teacher Preparation (1965) Combs described behavior in three contexts--

perceptual, role of self-concept, and need for personal adequacy. His perceptual basis was essentially the phenomenological one stated previously.

In elaboration, Combs states that behavior is a result of three factors:

- (a) how the individual sees himself, (b) how he sees the situation in which he is involved, and
- (c) the interaction between perceptions of self and the situation. (Combs, 1965, p. 12)

Combs maintained that the self-concept has a very strong influence on behavior--"what individuals believe about themselves, their perceptions, are major determiners of behavior." (Combs, 1965, p. 14) And finally, Combs identified the need for personal adequacy, or self-esteem, as "a major motivating force of behavior; our self-concepts have to be maintained and enhanced." (p. 16)

Prescott Lecky

Prescott Lecky is important to mention in that his work strongly influenced that of other humanistic psychologists, especially that of Carl Rogers. Lecky was one of the first psychologists to theorize that the "normally" functioning person seeks consistency in his life. (Lecky, 1945, p. 135) Lecky identified sustaining of the self system as the primary motivating factor in life, and "the achievement of a unified and 'self-consistent organization' as the main developmental goal." (Lecky, 1945, p. 135) The organism will attempt to maintain unity even to the point of resisting the recognition of experiences that have difficulty fitting into the structural unity, and readily admit those that do.

Abraham Maslow

As stated previously, Abraham Maslow is often considered the father of humanistic psychology. He provided the initial energy to start organizing the humanistic psychological movement, and it is he who has proven to be one of its most articulate members.

Maslow was a maverick. Instead of following the disease model that was developed in medicine and then applied to psychology, Maslow focused on a model of health. Freud and other psychoanalysts who had a medical background and then most psychologists up to Maslow, studied abnormal or dysfunctional ways of being in the world, and then generalized from these

studies to develop a psychology of the normal or psychologically healthy person. Maslow departed significantly by choosing to study people who seemed to be functioning not only adequately, but who often stood out as happy and extremely well-functioning. As Maslow expressed it, "Freud supplied to us the sick half of psychology and we must now fill it out with the healthy half." (Maslow, 1968, p. 5)

In studying these unusually healthy people, Maslow observed certain common characteristics:

1. Superior perception of reality.
 2. Increased acceptance of self, of others and of nature.
 3. Increased spontaneity.
 4. Increase in problem-centering.
 5. Increased detachment and desire for privacy.
 6. Increased autonomy, and resistance to enculturation.
 7. Greater freshness of appreciation, and richness of emotional reaction.
 8. Higher frequency of peak experiences.
 9. Increased identity with the human species.
 10. Changed (the clinician would say, improved) interpersonal relations.
 11. More democratic character structure.
 12. Greatly increased creativeness.
 13. Certain changes in the value system.
- (Maslow, 1968, p. 26)

People who are characterized in this way are self-actualizing (a term Maslow borrowed from Goldstein), or are tapping their human potential. Such people are growth motivated.

Maslow described a hierarchy of needs or motivations and broke them up into two categories. First, deficiency needs

Are essentially deficits in the organism, empty holes, so to speak, which must be filled up for health's sake, and furthermore must be filled from without by human beings other than the subject. (Maslow, 1968, p. 22)

Individuals who comprised the second category were those who mostly filled their "empty holes" and became motivated primarily by trends toward self-actualization.

The hierarchy of needs is composed of five levels. The most basic need is physiological, followed by security needs, belongingness and love needs, achievement and esteem needs, and finally, self-actualization.

(Maslow, 1968) Maslow defined self-actualization as

Ongoing actualization of potentials, capabilities and talents, as fulfillment of mission. . . as a fuller knowledge of, and acceptance of, the person's own intrinsic nature, as an increasing trend toward unity, integration of synergy within the person. (Maslow, 1958, p. 25)

The first four levels of this hierarchy--physiological, security, belongingness, and esteem--are deficiency needs; i.e., failure to satisfy these needs produces tension that if prolonged, may lead to neurosis or some other form of mental and/or physical disturbance. The fifth level of the hierarchy, self-actualization, is growth motivated; i.e., it is desired and welcomed. With self-actualization, as need is met, desire increases. Gratification of growth

motives produces health, while satisfaction of deficiency needs only prevents illness. (Maslow, 1968, p. 32)

As an individual grows and matures, he passes through the levels of the hierarchy. Initially, physiological needs are most pressing, but as these needs are satisfied or fulfilled, then security needs become dominant, and so on. This is not to say that the shift from one level to the next is strictly stepwise, that the basic needs must be completely gratified before the next higher one emerges, but rather that the process is a progression toward self-actualization.

Growth is seen then not only as a progressive gratification of basic needs to the point where they "disappear," but also in the form of specific growth motivations over and above these basic needs, e.g., talents, capacities, creative tendencies, constitutional potentialities. (Maslow, 1968, p. 26)

Since the motive for self-actualization is a constant process of becoming, growing, and developing the potentialities of the individual, it is a dynamic process and can never be gratified in the way that the deficiency motivated needs are.

In summary, Maslow refocused trends in psychology and led the way in establishing a positive viewpoint toward man and his potentials. He broke with the "sick model" of man, and instead developed the "health model." He interpreted motivation from a developmental schema, and he established a

positive goal to aim for (i.e., development of human potentialities), rather than a negative point to get away from (neuroses, psychoses).

Carl Rogers

Carl Rogers made tremendous contributions to the field of humanistic psychology. Rogers' theory of personality emphasized the personal experiences of humans rather than drives and instincts. In developing his theory, he creatively synthesized aspects of phenomenology, interpersonal theory, organismic and holistic theory, Gestalt theory, and self theory. Much of the latter he himself developed.

Rogers defined the self-structure as

An organized configuration of perceptions of the self which are admissible to awareness. It is composed of such elements as the perceptions of one's characteristics and abilities; the perceptions and concepts of the self in relation to others and to the environment; the value qualities which are perceived as associated with experiences and objects; and the goals and ideals which are perceived as having positive or negative valence. (Rogers, 1951, p. 501)

According to Rogers, this self or self-structure is one of the two systems which regulate the personality. The second is the organism which is the total individual, including bodily or visceral experiences. This organism constantly strives to become more and more complete, or to actualize itself.

Because, to a great degree, the self-structure is formed as a reaction to others and to the environment, it may take on either a positive or a negative tone or value. Rogers believed that the individual comes to view himself largely by the standards of others, but if these standards are introjected and go against the wisdom of the organism, psychological tension and problems may result because of the disharmony that arises between self and organism. Such disharmony blocks the individual from becoming fully-functioning. A goal of therapy is to aid the individual in recognizing his own strengths and to help him take ownership and responsibility for his values. When the individual's concept of self is such that the sensory and visceral experiences of the organism are allowed recognition and/or assimilation, then harmony exists between the systems of self and organism and actualization of innate potential will be facilitated.

In Client-Centered Therapy (1951), Rogers set down nineteen propositions that form the basis of his theory of personality. Rogers viewed the individual from a phenomenological frame of reference, i. e., each individual is the center of his world of experience and he reacts as an organized whole to his perceptions which are, for him, "reality." (Rogers, 1951, pp. 483-486) The person's internal frame of reference is, therefore, the best source for understanding his behavior. Rogers described the individual as having a basic driving force which is "to actualize, maintain, and enhance the experiencing

organism." (Rogers, p. 487) Behavior is the attempt of the organism to satisfy perceived needs and is generally facilitated by emotions. (Rogers, p. 492)

Rogers described the process of formation of the self as a gradual differentiation of a part of the perceptual field and as largely dependent on external factors such as environment and interaction with others. (Rogers, 1951, pp. 497-501)

The values attached to the experiences, and the values which are a part of the self-structure, in some instances are values experienced directly by the organism, and in some instances are values introjected or taken over from others, but perceived in distorted fashion, as if they had been experienced directly. (Rogers, 1951, p. 501)

Since it is important to maintain the unity of the organism, most behavior must be consistent with the individual's concept of self. In order to make sense of perceptions and experiences so that they are largely consistent with the concept of self, the individual must perceive them and fit them into a relationship with the self, ignore them because there appears to be no relationship to self, or deny or distort them because the experience is inconsistent with the structure of the self. Behavior that seems inconsistent in relation to the self-structure may be the result of unsymbolized organic needs and experiences and is generally not owned by the organism. (Rogers, 1951, pp. 520-22)

Experiences which seem inconsistent may be seen as threatening and may result in a tightening up of the self-structure. Under conditions where there is no

threat to the structure of self, inconsistent experiences may be perceived and then fit into a modified self-structure. (Rogers, 1951, pp. 515-517)

Psychological tension and maladjustment develop when many important but inconsistent perceptions and experiences are denied entry into the self-system. Psychological adjustment occurs when most or all significant perceptions and experiences can be taken in and fitted into the structure of self. As this occurs, the individual becomes more accepting and understanding of others, and he gradually replaces his system of values with a process of valuing. (Rogers, 1951, pp. 520-522)

Rogers summed up the ultimate aim or goal of personality development.

The end-point of personality development is seen as being a basic congruence between the phenomenal field of experience and the conceptual structure of the self--a situation which, if achieved, would represent freedom from internal strain and anxiety, and freedom from potential strain; which would represent the maximum in realistically oriented adaptation; which would mean the establishment of an individualized value system having considerable identity with the value system of any other equally well-adjusted members of the human race. (Rogers, 1951, p. 532)

Carl Rogers in effect, borrowed from his predecessors and contemporaries, and lent his hand in organizing a great deal of information, together with his own contributions, into a unified theory of personality. This theory is humanistic, it values man, it is phenomenological in nature, and it is positive in its focus.

Summary

The previous sections, Emergence of Humanistic Psychology, Definition of Humanistic Psychology, and Contributors to Humanistic Psychology, have been presented so as to establish historical, developmental, and theoretical roots of humanistic psychological education. In The Emergence of Humanistic Psychology, the gradual development of humanistic psychology and its differentiation from then prevailing psychologies was discussed. The next two sections, Definition of Humanistic Psychology and Contributors to Humanistic Psychology, present the main tenets upon which humanistic psychology is based. Humanistic psychology deals with areas such as love, concern, values, beliefs, feelings, experiencing, rather than limiting itself to behavior alone. It concerns itself with the whole person, the phenomenological man, and with his interpersonal as well as intrapersonal dimensions.

Man is viewed not as a creature totally dependent on environment, to be primarily controlled and manipulated through his environment, but as a being who exercises choice and intentionality. Humanistic psychology provides a positive, health model of the whole person, of man striving to express and to develop his innate potentials.

The section Contributors to Humanistic Psychology goes into more theory of humanistic psychology, but in a slightly different form from the previous section. In that section, humanistic psychologists and their most important and relevant contributions are cited.

The Emergence of Humanistic Psychological Education

In much the same way that humanistic psychology emerged as the result of discontent with the then existing major trends in psychology, so too, humanistic psychological education emerged from discontent with current educational philosophies and methods. Like humanistic psychology, humanistic psychological education recognizes the relative absence of caring for the individual in education. Two major complaints against traditional education to which humanistic psychological education attempts to address itself are, first, that traditional education is "prescriptively structured"--"this is what you need to know, and this is how to learn it." (Bridges, Winter 1973, p. 6)-- and second, that traditional education is extremely lopsided because it deals primarily with cognitive processes and content. (Bridges, p. 6) In addition,

In our schools emphasis has been placed on the public rather than the private ways of knowing, the objective rather than the subjective, and the replicable rather than the unique. (Purpel and Belanger, 1972, p. 71)

At the convergence of humanistic psychology and education, the new movement in humanistic psychological education "attempts to promote psychological growth directly through educational courses." (Alschuler, Spring 1969, p. 1)

Too frequently, education has been viewed as a process separate from the real world, from human experience. The revolution today in American education towards humanistic psychological education is shaking the foundations

of traditional education and is questioning the basic assumptions upon which traditional, prescriptive, cognitive education is based. (Fairfield, 1971, p. xi)

Today it [the humanistic revolution in American education] has reached full force, not only because so many leading intellectuals and educators are committed to the movement for humanistic liberation, but also because, as witnessed by a recent poll, some two thirds of American college students, when asked to identify their basic commitments, responded that they were "humanistic." (Fairfield, 1971, p. xi)

A strong need for adding the human component to education was felt, and the response has been the birth of humanistic psychological education. Because it is quite new and in an exploratory stage, various forms and uses of it have appeared. Sometimes these forms carry different labels such as affective education, confluent education, humanistic education, self education, psychological education, etc. Common factors in all of these labels are, they stress personal knowledge versus public knowledge, they delve into the affective domain, and they represent an approach that values the dignity and worth of man. For the purpose of this study, we shall refrain from making explicit differentiations among the various manifestations of humanistic psychological education. We shall speak of humanistic psychological education as embracing affective, confluent, humanistic, self, and psychological education.

Humanistic psychological education emerged rapidly from humanistic psychology. As stated above, humanistic psychology appeared as a definable entity in the early 1960's. In August 1968 the first conference on affective

education occurred and was sponsored by the American Association of Humanistic Psychology and Esalen Institute. (Alschuler, Spring 1969, p. 1) Preceding this conference in 1968 and since then, much work has been done to develop humanistic psychological education, to implement it, and to introduce it into various educational settings.

Perhaps one of the earliest indicators for the necessity of the development of humanistic psychological education arose from the implications of the work of Bloom et al. In 1956, Bloom's Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook I: Cognitive Domain appeared. But it was not until 1964 that Handbook II by Karthwohl, Bloom, and Masia was published. With the appearance of Taxonomy of Educational Objectives, Handbook II: Affective Domain, the two major areas of the educational process were described. The cognitive domain deals with "building intellectual knowledge of an objective nature. It encompasses calculation, computation, planning, and figuring with the support of all skills of mathematics, science, and reading." (Morgan, 1973, p. 3) The affective domain deals with feelings, self-worth, attitudes, friendship, emotions, identity, love.

Definition of Humanistic Psychological Education

Humanistic psychology, based on valuing man and dedicated to the exploration of such areas as self, love, creativity, responsibility, etc., provided a growth model and a direction to humanistic psychological education to include the affective domain in education and to provide a balance to the

primarily cognitively based traditional educational model. Continuing to focus primarily on cognitive skills perpetuates this imbalance between the cognitive and the affective by depriving the learner "of the things he needs to develop--active, thoughtful, and creative ways of coping with his environment." (Morgan, 1973, p. 2) Since schooling aims to prepare the child to take his place as an adult member of an increasingly complex society, only the most short-sighted school system believes that teaching the three R's is all that is necessary to develop a responsible, successful adult.

However we define success, achieving it requires that the child learn how to cope with his environment so that it will be responsive to his here-and-now-world.
(Morgan, 1973, p. 61)

Carl Rogers called for "meaningful learning that is self-initiated, pervasive, has a quality of personal involvement, and is self-evaluated." (Rogers, 1967, pp. 43-46)

In order to facilitate humanistic psychological education, Arthur Combs advocated a change in the main focus of education from that of accumulating knowledge and information, to that of "discovering the personal meaning of information." (Zahorik and Brubaker, 1972, p. 12)

Humanistic Education, then, is the use of self as content in the learning/teaching process. It strives to enable each participant to define himself positively as a person and as a learner. This process should provide reciprocal reinforcement between the cognitive and the affective domains.
(Morgan, 1973, p. 28)

This "reciprocal reinforcement" between the affective and the cognitive is important to note, for it recognizes that the split between thinking and feeling is actually a straw man. (Harts and Serber, 1972, p. 112)

Real learning, despite the mind-body dichotomy bequeathed to us by Descartes, cannot occur unless we have a concrete sense of how we feel about the things we think, unless we can experience the meaning of our feelings. No matter in what area we localize our efforts, psychologists and educators need to join forces in bridging the gap between cognition and affect. (Harts and Serber, 1972, p. 112)

Based on the above, some pragmatic goals of humanistic psychological education emerge. They are to enable people

1. to be more sensitive to each other,
2. to be more aware of what takes place as people react to one another and improve relationships as a result of this heightened awareness,
3. to get in closer touch with themselves and others, and
4. to help create a positive self-image and feelings of self-worth. (Morgan, 1973, p. 11)

Basically these goals strive to tap human potential--to help each person "to become the best that he is able to become," (Fairfield, 1971, p. 186) and to foster a positive image of self both as an individual and as a learner. (Morgan, 1973, p. 13) This calls for education to become relevant to the needs of students and to address itself to the problems of contemporary society. Humanistic psychological education calls for a change in focus from teachers teaching dead subject matter, to teachers teaching living students. In teaching

these living students, educators should put more emphasis on creative and experiential learning, and less on merely cognitive aspects. According to Alschuler, it is not only students who will benefit from the inclusion of the affective domain, so will teachers, for its inclusion will lead to more efficient learning and to more effectively functioning adults after school. (Purpel and Belanger, 1972, p. 261)

Piaget, in The Psychology of the Child, stated that the role of affective education in early childhood is of key importance to growth and learning.

(Piaget and Inhelder, 1969) Young and Arnold advocated the notion that growth and development can be hindered if affective components are not considered.

(Young, 1961; Arnold, 1960) A number of studies show a relationship between achievement and positive feelings about self. In these studies, it was found that achievement and positive self-concept tend to go hand in hand. (Shaw, et al, 1960, pp. 193-196; Roth, 1959, pp. 265-281; Davidson and Lang, 1960, pp. 107-108; Kvaraceus, et al., 1964) And finally, Prescott's findings indicated that affect of both teachers and students can increase or stifle learning.

(Prescott, 1968)

A number of assumptions underlie humanistic psychological educational thought. Learning itself is valued for its intrinsic and subjective worth rather than evaluated from an objective, external point of view. Emphasis shifts from a focus on the "normal" to the individual. Under the traditional system,

"we are born originals and are turned into copies." (Fairfield, 1971, p. 33)

Humanistic psychological education stresses learning to be a human being in general, and to be or to develop this unique individual in particular. It is important "to attend to the learning stimulus that is simultaneously in the outer world and the inner world." (Weinberg, 1972, p. 116)

Subjectivity toward learning is encouraged, for learning must be felt in order to have true meaning. When knowledge is meaningless, dehumanization occurs because instead of the individual being possessor and user of knowledge, he is possessed and used by it and can have no responsibility for his knowledge-- "it is the subjectivity of knowledge which gives it its validity." (Purpel and Belanger, p. 133) "Humanistic learning is specifically the kind of learning that occurs when we feel the truth of something as well as understand it in our head." (Weinberg, p. 117) In order to prevent this dehumanization, self-awareness of the individual must be promoted--this becomes a goal of humanistic psychological education.

Moustakas identified a number of principles that summarize the basic humanistic psychological educational attitude to learning. (Moustakas, 1956)

Many of these principles were also confirmed by Weinberg and Reidford. (Weinberg, 1972, pp. 118-124) Moustakas stated that

The individual knows himself better than anyone else. . . and only the individual himself can develop his potentialities. (Moustakas, 1956, p. 9-11)

Moustakas supported the phenomenological view that the individual's own perceptions of his values, feelings, and thoughts hold greater validity than an external interpretation, and that, concomitantly, behavior is best understood from the internal point of reference since each person acts logically in the context of his experiences. (Moustakas, 1956, pp. 9-11)

Objects or events have no meaning per se, but are given meaning by the perceiver. Since the individual seeks to be consistent with his perception of self, for that perception determines behavior, he can deny or distort events or ideas in order to maintain self-enhancement. Within each person there is a drive to grow and to allow expression of internal potentialities. (Moustakas, 1956, pp. 9-11)

As long as the individual accepts himself, he will continue to grow and develop his potentialities. When he does not accept himself, much of his energies will be used to defend rather than explore and actualize himself. (Moustakas, 1956, pp. 9-11)

Real learning occurs from the inside, out. Learning which concerns itself with enhancement of the self or with maintenance is the most involving. Therefore, we cannot actually teach an individual, but rather,

We can make learning for another person possible by providing information, the setting, atmosphere, materials, resources, and by being there. The learning process itself is a unique individualistic experience. (Moustakas, 1956, pp. 9-11)

And finally Moustakas stated that

Under threat the self is less open to spontaneous expression; that is, is more passive and controlled. When free from threat the self is more open, that is, free to be and to strive for actualization. (Moustakas, 1956, pp. 9-11)

Stated in a practical way, humanistic psychological education in the classroom seeks development of the individual so that

The learner will encounter adults and peers in a spirit of trust with a confidence in his own self-worth. This worthiness of self will enable the learner to define himself as a competent individual capable of accomplishing tasks in . . . the cognitive areas . It is in this manner that the affective and the cognitive domains are mutually reinforcing. To focus solely upon cognitive skills or upon affective development as if they were independent of each other, or to consider either as the whole of the learner's needs, would deprive the learner of those very things that all learners need to develop--active, thoughtful, and creative ways of maximizing classroom learning. (Morgan, 1973, p. 13)

In order to discover more effective means of education, educators must not be afraid to experiment and to try new methods of innovation in order to change and revise curricula. Young people must be given more responsibility in their education process. As society becomes more complex and tends to become more dehumanizing, educators must find ways to combat the dehumanization and alienation that complexity and growth have led to. And finally, there must be the recognition "that among the most important aims of education

should be the development of critical intelligence and the fulfillment of human potential." (Fairfield, 1971, p. xii)

Applications of Humanistic Psychological Education

It is apparent that humanistic psychological education is a broad concept that can apply to all forms of education, and in a larger sense, to living as a whole. Its applications to education are extremely varied and appear at many levels. As the demand for courses and training in humanistic psychological education increases, new centers are emerging to meet this demand.

Organizations such as Esalen Institute in Big Sur, California; National Training Laboratories in Bethel, Maine; Western Behavioral Science Institute in La Jolla, California; Outward Bound, Inc., in Andover, Massachusetts all provide settings for the teaching and developing of humanistic psychological education. There are an increasing number of agencies and foundations-- National Education Association, National Training Laboratories, the Office of Education, The Ford Foundation--which are investing both their efforts and their money in studying humanistic psychological education. (Alschuler, Spring 1969, p. 1)

Humanistic psychological education is being applied with almost all age groups--pre-school, elementary, junior and senior high school, undergraduate, graduate, and adult education. It is being used successfully with the disadvantaged, with the exceptional student, and with the rural

student. It is being applied to the teaching of various subject matter--science, English, social studies. (Moriarty, Sept. 1970, pp. 256-267; Bybee and Welch, November 1972, pp. 18-22) And it is being used in counselor education, student personnel education, teacher education, training in human development and human potential, and in achievement motivation.

Ivey and Alschuler proposed the use of humanistic psychological education to help counselors help their counselees; (Ivey and Alschuler, 1973, p. 588) and Muro and Keat described a program in which elementary school counselors helped facilitate the implementation of programs in confluent education. (Muro and Keat, December 1973, pp. 146-149) Hedlund predicted a major shift in focus for the field of student personnel to extensive use of humanistic psychological education. She envisioned a change in role for the student personnel worker toward conducting courses and workshops to teach affective objectives. (Hedlund, September 1971, pp. 324-328)

The great difference between student personnel as it presently exists and the student personnel predicted here results from the capability to become an affective agent in promoting student development through the utilization of humanistic education. . . . Humanistic education offers the theoretical framework, goals, methods, and skills necessary to diagnose developmental needs; to set psychological, affective, or human relations teaching objectives; and to design and conduct appropriate learning experiences to reach these objectives. (Hedlund, September 1971, pp. 325-326)

An experimental graduate level course at Cornell University was designed for guidance and student personnel workers. This specially focused course in humanistic education appears to be meeting with success. (Hedlund, 1971, p. 328)

A number of test instruments have been developed that examine various aspects of humanistic psychological education. Some of these tests include the Children's Self-Concept Scale, About Me, the Affect Scale, Self-Concept As A Learner Scale. (Morgan, 1973, p. 183)

Alschuler described his work in the area of achievement motivation in Teaching Achievement Motivation, Theory and Practice in Psychological Education, (Alschuler, et al., 1970) while McClelland and Winter studied the effect of achievement motivation courses on businessmen. (McClelland and Winter, 1969, p. 7) Fantini and Weinstein explored applications of humanistic education to the urban school and proposed the Three-Tiered School in Making Urban Schools Work (1968). Tier I includes skills and knowledge development, Tier II works on the identification and development of individual talents and interests, and Tier III focuses on the study of the self and others. Tier III deals with the concerns of power, connectedness, and identity, and focuses on the affective domain. (Fantini and Weinstein, 1968, p. 30) Weinstein and Fantini called for the creation of a new kind of school--a school which would be based on the following educational objectives:

1. Social reality and the school's curriculum have to be intrinsically connected.
2. Power, identity, and connectedness have to become a legitimized basis for curriculum development with the aim of expanding the repertoire of responses children have in dealing with these concerns.
3. Diversity, both cultural and individual, and its potential for cross-fertilization has to be encouraged and expanded through educational objectives and organization that allow and legitimize such an aim.
4. The school and the community it serves have to exist less as separate entities and instead develop responsibilities and lines of authority that are more integrated and shared. (Fantini and Weinstein, 1968, pp. 24-25)

The Human Development Program at La Jolla has been added to the elementary education curriculum at the University of Southern California and to San Diego State Teachers College. (Morgan, 1973, p. 22) A number of early childhood education programs dealing with affective curriculum have been used in the Twin Trees Nursery School in La Jolla, California; in a sixth grade in Fairfield, Connecticut; and in such contexts as described by Harry Morgan in The Learning Community: A Humanistic Cookbook for Teachers. (Morgan, pp. 22-23)

Humanistic psychological education has been introduced to various school systems, such as the Pontiac, Michigan School District, the Louisville, Kentucky School System, (Morgan, 1973, pp. 19-20) and to the Philadelphia Public Schools through the Affective Curriculum Development Program headed

by Norman Newburg. (Fantini and Weinstein, 1968, p. 17) Newburg stated one of the goals of his program:

- Our teaching is devoted to helping students learn a variety of processes for coping with themselves, their society, and their environment, since control of a variety of processes gives students the freedom of options. (Houts and Serber, 1972, p. 19)

Humanistic psychological education has been used in various creative projects aimed at young people such as that described in Johnson's Reaching Out: Interpersonal Effectiveness and Self-Actualization (1972), and the Youth Tutoring Youth Project (1970) as described in the trainers' manual of the same name.

In this program the teachers were not expected to teach cognitive skills in any direct way, a role that "tutors" are often locked into. Rather, the focus was upon the two people involved in finding out about who they are and the world around them. . . the hope was that the under-achieving student's self-esteem and his own self-definition would help to make him more ready to acquire such basic skills as reading and math. In addition to academic skills, both the student and the tutor learned to see themselves in positive ways. (Fairfield, 1971, p. 25)

George Brown and Gerald Weinstein have contributed greatly to the development and application of humanistic psychological education. Both, through Ford Foundation Grants, established centers at large universities in order to study and develop confluent education (Brown at the University of California at Santa Barbara) and humanistic psychological education (Weinstein

at the University of Massachusetts at Amherst).

In addition to the documented programs and projects, there are thousands of teachers in public and private educational systems who are implementing humanistic psychological education in their classrooms. Many of these teachers have taken humanistic psychological education courses on the college level or have participated in workshops run by such educators as Sidney Simon, author of a number of books on values clarification. Many of these teachers, through reading books like Simon's Values Clarification: A Handbook of Practical Strategies for Teachers and Students (1972) and Lyon's Learning to Feel--Feeling to Learn (1971) have on their own initiative, brought humanistic psychological education into their classrooms.

Education of the Self

The emergence of humanistic or third force psychology has been discussed. We have defined it and set forth its basic framework, and we have examined some of the contributors to that framework. Next, the growth of humanistic psychological education from humanistic psychology was described; and a sampling of the breadth and types of applications of humanistic psychological education were presented.

Emergence and Definition of Education of the Self

Now we shall turn to a specific example of humanistic psychological education--that of Education of the Self. The basic concept of Education of the Self comes from Gerald Weinstein, Director of the Center for Humanistic Education, School of Education, University of Massachusetts, Amherst.

Education of the Self is a laboratory course aimed at self-exploration. The content is the "uniquely-experiencing self" that enters the course. It is not a course that deals primarily with external knowledge--that is, knowledge about the world out there--but primarily with internal knowledge--knowledge of the world within. It emphasizes subjective rather than objective knowledge, but retains both.

(Weinstein, June 1971, p. 198)

Weinstein described Education of the Self as attempting

To develop self-observation skills. It has a greater intrapersonal than interpersonal focus and aims more at identity clarification skills than at relational ones. (Weinstein, June 1971, p. 198)

In developing Education of the Self, Weinstein directed himself toward one of the basic criticisms against traditional education--the one-sided emphasis on the cognitive. His legitimizing the affective domain fits into the approach called for by humanistic psychologists. (Piaget and Inhelder, 1969; Hawkes, 1968; Eirckson, 1959, and Isaacs, 1933)

Inquiry into self is as important to growth as inquiry into the natural environment. Discovery of concepts relative to the physical world is important; discovery of the personal

meaning these concepts have for an individual is most important. (Bybee and Welch, November 1972, p. 21)

In Weinstein's proposed three tiered school, Education of the Self would be found in Tier III. (Fantini and Weinstein, 1968) Unlike some approaches where humanistic psychological educational techniques are integrated into the teaching of reading, mathematics, social studies, or English, Education of the Self carries the process one step further and uses self as content with the humanistic psychological educational techniques used to explore self.

One of the basic goals of Education of the Self is to encourage each individual

To become a natural scientist who, instead of observing the behavior of objects, animals, or other people, focuses on himself.
(Weinstein, June 1971, p. 198)

In observing the self there are three major areas that come into focus:

(1) sensations or feelings, (2) thoughts, and (3) behaviors or actions.

(Weinstein, June 1971, p. 199) Through self-observation, self-awareness, and awareness of the self responding to self occurs. This process of awareness opens up the field of choice--the learner becomes consciously aware that he may choose not only to observe self, but also to influence self-response.

Education of the Self attempts to provide a setting in which the individual is open to the possibility of growth by using exercises that are aimed at generating non-habitual behavior that is then focused on and examined.

To explore feelings, the self-learner asks, "What sensations or feelings am I experiencing, and where in my body am I aware of them?" To study thoughts, he may ask, "What is the internal dialogue going on in my head? What am I saying to myself about these exercises or experiences?" And to become aware of behaviors, the self-explorer asks such questions as, "How did I react-- what did I do? What was my expression; what did I do with my body?"

(Weinstein, June 1971, p. 199) These exercises aid in creating behaviors, feelings, and thoughts that are unusual for the individual, and then he is encouraged to seek new ways of dealing with his experience. (Fantini and Weinstein, 1968, p. 75)

The Trumpet, "a strategy for selecting and sequencing affective activities that would lead to the expansion of an individual's response patterns," (Weinstein, June 1971, p. 196) is the cognitive organizer that is used to help aid in understanding. Weinstein further described the Trumpet as "a cognitive map whereby one can carefully determine the flow, phasing, or sequence of a series of affective learning activities." (Weinstein, June 1971, p. 198)

In terms of content, Weinstein used the Trumpet in two basic approaches.

One way is to identify a theme. . . and follow this theme through the various steps of the Trumpet process. The other way is to leave the content open-ended and let the themes and issues arise spontaneously. (Weinstein, June 1971, p. 198)

At the Center for Humanistic Education at the University of Massachusetts, Weinstein used the first approach for curriculum development for public school systems. The second mode is that utilized in Education of the Self. (Weinstein, 1971, p. 198)

The Trumpet is composed of eight sequences or blocks. When it is applied to Education of the Self, a sixteen week course that meets once a week for three hours, the Trumpet is divided into three phases. The first four sessions of Education of the Self (phase one) concern themselves with the first two blocks of the Trumpet (see Trumpet diagram, figure 1). The next eight sessions of Education of the Self (phase two) focus on blocks three, four, and five of the Trumpet. And the third and last phase--the last four sessions of Education of the Self--focuses on blocks six, seven, and eight.

The first block of the Trumpet is the confrontation situation that generates data used to start examining self. In Education of the Self, exercises such as thumb conversations, the metaphor game (where participants are asked if they were changed into a plant or animal, what would they become), and various dyadic games serve this purpose. After or during these data generating experiences, participants are asked to inventory their responses--block two of the Trumpet. They are asked to look at their responses, and examine which are common and which are unique to them. They take notes in their journal, a personal record of each participant's experience of himself in Education of the Self.

FIGURE 1

THE TRUMPET

Block I : EXPERIENCE CONFRONTATIONS
Interaction with a situation that generates data.

Block II: INVENTORY RESPONSES
How did I respond? What was unique?
What was common?

Block III: RECOGNIZING PATTERNS
What is typical of me?

Block IV: OWN PATTERNS
What function does this pattern
serve for me?

Block V: CONSEQUENCES
How does this pattern of behavior
affect my life?

Block VI: ALTERNATIVE BEHAVIORS
Will I allow myself to try on a new
behavior?

Phase III: Last four sessions of
Education of the Self

Block VII: EVALUATE
What happened when I allowed
myself this new behavior?

Block VIII: CHOOSE
Now that I have a choice of behaviors,
which behavior do I want to use?

Phase I: First four sessions of
Education of the Self

Phase II: Next eight sessions of
Education of the Self

Starting with phase two, the self-explorers are asked to examine their responses over the first four sessions. Their goal is to start identifying patterns of behavior (block three of the Trumpet) that begin to emerge from their responses. They are trying to answer the question, "What is typical of me?"

In block four of the Trumpet, participants explore what functions their patterns serve for them or what their patterns get for them--they start to "own" their patterns of behavior. And in the fifth block, they examine the consequences of their behaviors. "What happens or might happen to me because of this pattern of behavior?"

By this time, participants are generally very much aware of many of their behavior patterns, how they function, and what their consequences are. At this point, phase three, the focus of the class is directed toward the last three blocks of the Trumpet. Self-explorers are encouraged to work on one or two behavior patterns that they have identified as not functioning satisfactorily for them. They must see if they will allow themselves additional patterns of response, and then try on or do these alternative behaviors (block six). By this time, participants are in small support groups (see appendix for transcript of Education of the Self) where they can experiment with their chosen alternative behaviors in a safe and trusting environment.

At block seven of the Trumpet, each individual must evaluate his alternative behaviors. He must answer the question, "What happened when I

allowed myself this new behavior?" He may go back to blocks four and five and look at the functions and consequences of the new behavior. Finally, in block eight, he chooses between the new behavior and his original behavior, or he may return to block six and generate a different new behavior.

Keeping an accurate personal journal of his experiences and learnings in class and outside of class is very important to the process of going through the Trumpet. Frequently, the participants finds it is helpful to return to a journal entry to reacquaint himself with behaviors and responses, and also to record these responses to use as guidelines and comparisons for future reference.

The first few sessions of Education of the Self are as a large group with people working individually or in changing dyads or triads. In the fourth session, support groups are formed and maintained for the rest of the course. By the time participants start experimenting with new behaviors (block six), the support groups have usually developed a supportive atmosphere of trust. The support group is of prime importance because each member contracts with his support group for his experiments with new behaviors. In addition, the support group aids each participant in designing his experimental behaviors and in acting as a consultant in evaluating the results of the new behavior. (Weinstein, 1971, p. 202)

Appendix I provides the reader with an almost verbatim transcript of the Education of the Self course under study in this paper.

Choice of Education of the Self for this Study

This particular humanistic psychological educational course was chosen for study for a number of personal reasons. First, the researcher has participated in Education of the Self as a student and found the experience very rewarding. Second, the researcher has been interested in its use and development. Teaching Education of the Self was just as rewarding an experience as taking it.

And finally, the researcher found it useful, both as student and as facilitator, to have the Trumpet as a cognitive organizer. Unlike a T-group which is somewhat unstructured, Education of the Self has the Trumpet to lend structure and direction to learning. This cognitive map is a feature unique to Education of the Self. Also unique to Education of the Self is the concept of self as content or subject matter. This legitimizing of self-study, of and by itself, and not tied to the study of English or social studies, for example, was important to the researcher both as an educator and as a counselor.

Education of the Self and Humanistic Psychology

At this point, it is important to relate the principles of humanistic psychology and the contributions of the humanistic psychologists to Education of the Self. Education of the Self stresses the unique, experiencing self-learner who is interested in self-growth and who chooses to focus on his own subjective, internal knowledge by developing self-observation skills. Such an

emphasis is consistent with the phenomenological and self-actualizing aspects of humanistic psychology and as described by Jung (individuation), Goldstein, Snygg and Combs, Maslow, and Rogers.

Education of the Self seeks to promote awareness of feelings and emotions as well as sensory and visceral feelings and their relation to and consistency with one another. This is congruent with the propositions set forth by Rogers and also with the statements of Goldstein, Snygg and Combs, and Lecky. It also legitimizes the affective domain through its intrapersonal focus, its stress on personal growth, and its emphasis on seeking personal meaning. This, too, is consistent with humanistic psychology and is illustrated in the works of Snygg and Combs, Lecky, Maslow, and Rogers.

It is apparent that Education of the Self is grounded in humanistic psychology and is intimately related to it.

Evaluation

One of the largest tasks facing humanistic psychologists and educators committed to the use of humanistic psychological education is evaluation of outcomes and assessment of effectiveness of techniques. (Bugental, 1967) Because so many human and uncontrollable variables inevitably enter the picture, assessment and evaluation become extremely difficult. The humanistic psychologist, committed as much as possible to viewing the organism as a whole, is not allowed the physicist's or the behaviorist's prerogative of

attempting to isolate his subject and minutely studying a tiny detail apart from the functioning of the total organism. Unfortunately, however, he is sometimes forced to attempt to do just this if he is to follow accepted research procedures.

The development of physics, astronomy, mechanics, and chemistry was in fact impossible until they had become value-free, value-neutral, so that pure descriptiveness was now possible. The great mistake that we are now learning about is that this model, developed from the study of objects and of things, has been illegitimately used for the study of human beings. It is a terrible technique. It has not worked. (Fairfield, 1971, p. 187)

Perhaps Farson (1965, p. 13) best described the quandary the humanistic psychologists find themselves in:

Because of our need to compete with the physical sciences, behavioral scientists have skipped over, by and large, the naturalistic stage from which other disciplines developed. We have not been people-watchers as biologists were bird- and butterfly-watchers. We have moved too quickly into the laboratory and looked only at special populations of people under special circumstances; we have thought we could derive generalizations about human behavior without first gaining the kind of understanding that could come only from years of performing normal tasks. Very few of us make any attempt to use our scientific training to investigate what people are really like when they are being themselves. When one examines the literature in the behavioral sciences, one seldom has the feeling, "What's what it's like to be me." The person is usually missing in the findings and have no reality or meaning for us because we cannot find ourselves.

The need to study such aspects of humanness as love, creativity, values, self-actualization, personal growth, etc., make the humanistic psychologist's job particularly challenging. Often, especially now in the infancy of humanistic psychology, he is forced to explore unknown regions with the crudest of tools that he must try to adapt to a new use, while simultaneously, experimenting with his own new tools.

Some of those who have an investment in traditional research and statistical techniques criticize some of the efforts of humanistic psychologists. (Weinberg, 1972, pp. 259-280) Traditional researchers usually disagree with the point of view expressed by Bugental.

In the selection and pursuit of problems humanistic psychology places value, relevance, and meaningfulness over methodology. (Bugental, November 1972, p. 20)

Perhaps Weinberg and Reidford best expressed assumptions under which some humanistic psychologists work.

Humanistic learning is indicated by a before-after sequence, as in the case with the traditional view of learning. It is concerned with change; but the kind of change that humanists talk about is not always observable in the same way that "scientific learning" is observable. In other words, it is not always possible to demonstrate that this change has taken place, except to take the work of the person, and he may not always know Humanistic psychology assumes that learning is more than what we can measure, and that often, by specifying in advance what is to be learned, the student may be diverted from real progress that could occur as he chooses his own learning goals. (Weinberg, 1972, pp. 115-117)

In the midst of these difficulties, attempts are, nevertheless, made to evaluate and assess outcomes and techniques. Recently, Lieberman, Yalom, and Miles described their work in Encounter Groups: First Facts (1973). Their research involved the study of seventeen encounter groups--goals and outcomes of the groups; effectiveness of various techniques and leader styles; effect of personality, expectations, and other factors of participants on outcome; effect of encounter groups on such variables as personal growth, self-concept, way of being in the world, etc.

The research was extensive and attempted to encompass an enormous array of variables. It reported some findings that repudiated previous findings and that modify some commonly held beliefs and assumptions about groups. It also raised questions and pointed out areas that need further study. Some of the findings of Lieberman, Yalom, and Miles have important implications for this study. These implications are related to the evaluation of personal growth as a result of a group experience and will be presented at the end of the study when hypotheses are discussed in depth.

Summary

In the preceding sections, Emergence of Humanistic Psychological Education and Definition of Humanistic Psychological Education, we described how humanistic psychological education grew out of humanistic psychology and how third force psychology provided a model and a direction for humanistic

psychological education. Humanistic psychological education legitimizes the affective or subjective domain in education as does humanistic psychology in psychology. Humanistic psychological education focuses on the experiencing learner, emphasizes internal as well as external knowledge, seeks to facilitate the development of the potential of the learner, and encourages feelings of self-worth.

In *Applications of Humanistic Psychological Education*, we presented a wide array of examples of the implementation of humanistic psychological education. In the section dealing with Education of the Self, we described the emergence of Education of the Self, defined it, explored its cognitive organizer, the Trumpet, and stated our reasons for choosing Education of the Self for this study. And in the section on Evaluation, we briefly presented some of the problems faced by researchers into the affective domain.

CHAPTER III
PROCEDURES AND METHODS

Introduction

In this chapter we shall discuss the procedures and methods used to determine some of the implications of Education of the Self. It will include selection of subjects, instrumentation, method of evaluation, statement of question, and limitations. However, before describing procedures and methods, the researcher would like to first discuss the process of approaching this study.

This is a research study, i. e. ,

A systematized search for knowledge or information which may vary in its degree of rigor and may include experimental, non-experimental or evaluative research. (Poduska, 1975, pp. 5-6)

What is presented here will be evaluative research--

Research that is either experimental or non-experimental, which is designed to meet the information needs of decision makers and which is often used for program management. (Poduska, 1975, p. 6)

Due to the fact that Education of the Self is a college course, it was impossible to randomly select subjects. Because of lack of random selection, the use of inferential statistics was limited. There was a high mortality rate, especially in what was to have been a control group. Such factors complicated

measurement and assessment to an unexpected degree and made the use of most inferential statistical methods very difficult. With these factors operating, it became a question of attempting to force fit the study into inappropriate statistical methods and designs for research, or else allowing flexibility and presenting the findings in an appropriate and meaningful manner. The researcher chose the latter. The goal was for these findings to have a very practical application in the Center for Humanistic Education at the University of Massachusetts, where Education of the Self continues to be developed, studied, and taught. In making the presentation more meaningful the researcher effectively fulfilled the purpose of the study which was to determine some of the implications of Education of the Self on specific aspects of personal growth.

Selection of Subjects

Education of the Self has been described extensively in Chapter II. Appendix I is an almost verbatim transcript of the particular Education of the Self course studied here.

Education of the Self is a sixteen week college level course offered to both graduate and undergraduate students at the University of Massachusetts and surrounding colleges as part of their inter-college exchange program. It is required of graduate students in the Center for Humanistic Education, School of Education.

Those people who took part in this particular section of Education of the Self, had self-selected into it by signing up for it at the time of course registration. As typically happens at any large university, course conflicts and other factors resulted in some change in course composition. Due to absence or schedule changes, a number of participants entered the course after the first session and the pre-testing was completed. Pre- and post-tests were obtained for twenty-two individuals who participated throughout the course. Five participants who were pre-tested and who remained in the course either returned incomplete or unscorable post-tests or were unavailable for post-testing. The class met once a week in the evening for about three hours in the lounge of a relatively new dormitory. Furniture was usually pushed aside and participants, for the most part, preferred to sit on the carpeted floor.

Instrumentation

Participants who entered Weinstein's section of Education of the Self were pre- and post-tested. Instruments administered were the Miskimins Self-Goal-Other Scale (MSGO), the Personal Orientation Inventory (POI), and the Myers-Briggs Type Indicator, all paper and pencil self-rating instruments. Although these tests provide indirect measurements and rely on self-report, the use of such instruments is important and valid because their use is consistent within a humanistic psychological framework.

The Personal Orientation Inventory (POI)

The Personal Orientation Inventory is a forced choice survey concerning one's values and behaviors and is composed of one hundred fifty (150) items.

Sample items include:

- a. I am afraid to be angry at those I love.
- b. I feel free to be angry at those I love.

- a. I prefer to save good things for future use.
- b. I prefer to use good things now.

It is an "instrument for the measurement of positive mental health as reflected in concepts of self-actualization." (Knapp, 1971, p. 1) In this study, the following scales of the POI were used:

1. Inner/other directed (I/O)--independent, self-supportive; dependent, seeks support of others' views.
2. Self-actualizing value (SAV)--holds values of self-actualizing people; rejects values of self-actualizing people.
3. Existentiality (EX)--flexible in application of values; rigid in application of values.
4. Feeling reactivity (FR)--sensitive to own needs and feelings; insensitive to own needs and feelings.
5. Spontaneity (S)--freely expresses feelings behaviorally; fearful of expressing feelings behaviorally.
6. Self-regard (SR)--has high self-worth; has low self-worth.
7. Self-acceptance (SA)--accepting of self in spite of weaknesses; unable to accept self with weaknesses.

8. Nature of man, constructive (NC)--sees man as essentially good; sees man as essentially evil.
9. Synergy (SY)--sees opposites of life as meaningfully related; sees opposites of life as antagonistic.
10. Acceptance of aggression (A)--accepts feelings of anger or aggression; denies feelings of anger or aggression.
11. Capacity for intimate contact (C)--has warm interpersonal relationships; has difficulty with warm interpersonal relationships.

Klavetter and Mogar (1967) tested for test-retest reliability and found that correlations ranged from .52 to .82. The reliability coefficient for inner/other directed was .77. They found that except for three scales, coefficients ranged from .71 to .85. In a study by Ilardi and May (1968), coefficients ranging from .32 to .74 were reported. They also reported that findings for the POI are within the range of MMPI reliability studies. (Knapp, 1971, p. 12)

According to Buros, there are no studies of construct validity of the POI. Positive intercorrelations among subscales are "in accord with theoretical expectations, but the magnitude of these correlations underscore the need for further clarification." (Buros, 1972, p. 121)

The Miskimins Self-Goal-Other Discrepancy Scale (MSGO)

The MSGO is a self-reporting instrument that measures discrepancy in the subject's self-concept (SC)--the concept which an individual holds regarding himself as he would like to be; and perceived responses of others (PRO)--the concept an individual holds regarding his perceptions of how those around him

perceive him. (Miskimins, January 1968, p. 1) The subject is asked to rate his SC, GSC, and PRO on a nine span scale for twenty items which are divided into four categories.

- | | |
|-----------|---|
| General | Intelligent versus ignorant; |
| | Creative and original versus not creative and original; |
| | Physically attractive versus physically unattractive; |
| | Successful in life versus unsuccessful in life; |
| | Competent for many jobs versus not fit for any job; |
| Social | Friendly and warm versus unfriendly and cold; |
| | Prefer being with people versus prefer being alone; |
| | Good relations with the opposite sex versus poor relations with the opposite sex; |
| | Socially skillful versus awkward socially; |
| | Concerned for others versus not concerned for others; |
| Emotional | Happy versus sad; |
| | Relaxed versus tense; |
| | High self-confidence versus lack of self-confidence; |
| | Handle personal problems versus cannot handle personal problems; |
| | Alert and active versus dull and lifeless. |

(Miskimins and Braucht, 1971, Appendix II)

The fourth and last category is the personal category. For this category the individual is asked to enter his own set of opposites. It is projective in nature and is described as potentially useful for clinical purposes (Miskimins, January 1968, p. 15); it was not used in this study.

In a study of test-retest reliability, the MSGO was administered to fifty-one subjects. Correlation coefficients for total score for the first fifteen items was .80. The total self-concept score for fifteen items was .81, for total goal self-concept on fifteen items, .63, and for total perceived responses of others .73. (Miskimins, January 1968, p. 21) Miskimins (p. 102) also reported "considerable internal consistency" and stability over time. Validity, which was found to be satisfactory, was established by correlative studies of clinical judgments of objective behavioral criteria, and of other measurements. Miskimins reported a high correlation of a number of MSGO values with the MMPI--twenty-one items at .50 or more. Miskimins, January 1968, pp. 10-11)

The Myers-Briggs Type Indicator

The Myers-Briggs Type Indicator is a forced choice, 166 item survey, based on Carl Jung's theory of personality, that purports to measure some basic differences in "the way people prefer to use their minds, specifically the way they use perception and judgment." (Briggs-Myers, 1962, p. 51) Sample items include:

- When you start a big project that is due in a week, do you
- (A) take time to list the separate things to be done and the order of doing them
 - (B) plunge in.

- Do you think that having a daily routine is
- (A) a comfortable way of getting things done
 - (B) painful even when necessary.

Since behavior is directly related to perception, i. e., "the processes of becoming-aware of things or people, or occurrences or ideas," (Briggs Myers, 1962, p. 51) and to judgment, i. e., "the processes of coming-to-conclusions about what has been perceived," (p. 51), then differences in judgment and/or perception should lead to differences in behavior.

According to Jung's theory, there are two basic ways of perceiving the world, and two ways of evaluating or judging what is perceived. The two perceptual modes are (1) sensation (S)--through the senses one learns consciously that something exists; one relies on sensory detail and objective facts; and (2) intuition (N)--one takes in perceptions from the outside and then attaches to them associations and ideas. The judgment modes are (1) thinking (T)--rationally discriminating between good and bad, true and false; relying primarily on cognitive processes for evaluating and judging; and (2) feeling (F)-- discriminating between liked and disliked, valued and not valued; relying on affective processes for evaluating or judging. (Briggs Myers, November 1970, p. 1) According to Jungian theory, each person develops a preferred judgment mode and a preferred perception mode. As he develops and matures, so does his preferred perception-

judgment modes. For example, an individual who prefers the intuitive (N) mode of perception uses it most frequently and as a result, has less of his sensory (S) mode of perception available to him. The preferences for judgment (thinking and feeling) and for perception (intuition and sensation) are independent of one another.

In addition to identifying perception-judgment modes, the Myers-Briggs Type Indicator also gives us two additional pieces of information. First, it measures introversion (I) and extraversion (E) which determine where an individual's main interests are focused. According to Jungian theory,

The introvert's main interests are in the inner world of concepts and ideas, while the extravert's main interests are in the outer world of people and things.
(Briggs Myers, 1962, p. 67)

And second, it indicates how the individual approaches his surrounding world through perception and judgment attitudes. The person who uses the judging attitude (J) stops taking in data for the moment, and then arrives at a decision. The person who prefers the perceptive attitude (P) also stops taking in data for the moment, but does not act on the assumption that all data is in. He is still open-minded and does not like to make a hard and fast decision that is irrevocable.

People who may be classified as ST choose between sensing and thinking; NF people choose between intuition and feeling. In practice, the JP preference is a by-product of the choice as to which process, of the two liked best, shall govern one's life.
(Briggs Myers, 1962, p. 59)

For example a person who is an extraverted, sensing, feeling type with the perceptive attitude (ESFP), puts sensing in charge and feeling in second place. But if he is of the judging attitude (ESFJ), he puts feeling in first place, and sensing takes a back seat.

Determining an individual's perception-judgment type, where his interests are focused, and how the individual approaches his world, should be indicative of how a person learns and behaves. In theory, by the time a person reaches adulthood, his preferences as measured by the Myers-Briggs Type Indicator have been established and remain fixed, and as the person matures and develops, so do his chosen perception-judgment modes. In using the Myers-Briggs Type Indicator as a labeling device, we hoped to see if there is a pattern as to what kinds of people, as determined by the Myers-Briggs Type Indicator, self-select Education of the Self, and what changes these different kinds of people evidence.

Briggs Myers (November, 1970, p. 19) stated that "the problem of ascertaining the reliability of the Indicator is a thorny one." Such factors as reliability of the person tested, personal development of the testee, and random answering by the testee due to insufficient development of type can strongly affect test reliability. Nevertheless, Briggs Myers reported a reliability of one hundred college males ranging from .80 to .87 on various perception-judgment modes, and reliability for one hundred college females ranging from

.82 to .87 on various perception-judgment modes. (Briggs Myers, November 1970, p. 20) She also pointed out that males tend to prefer the thinking mode and females, the feeling mode. (p. 16) People who may be labeled gifted and those who achieve higher levels of education tend to be introverts and intuitives. (Briggs Myers, November 1970, pp. 13, 23)

According to Buros (1965), internal consistency reliability scores ranged from .75 to .85. Buros stated that there is little information available on the stability of the scores, however, he reported one study that yielded test-retest correlations of approximately .70, with the thinking/feeling scale showing least stability. Validity was based mainly on concurrent studies and correlations of various dimensions with other test instruments. For example, there was a significant correlation of the extraversion scale of the Myers-Briggs Type Indicator with the Strong Vocational Interest Blank interest in sales, and the Edwards Personal Preference Scale scores for need for nurturance yielded a significant correlation with the feeling preference of the Myers-Briggs Type Indicator.

All instruments, the POI, and MSGO, and the Myers-Briggs Type Indicator were handscored in the fashion described in their accompanying manuals.

Method of Evaluation

In this study, evaluation is defined as "the basis for decision-making, and as such, includes both description and judgment and collection of pertinent data on which to base judgments." (McIntyre, 1970, p. 213) Such evaluation which is used in this study is expository and it is relatively narrow in its focus, i.e., it attends to a specific program (here, Education of the Self). Findings should not be generalized to other programs. It is descriptive in nature, it presents information gained through objective means, and it may suggest generalizations and implications for subsequent revisions and improvements in the program. (Stake, 1967)

Questions

The question this study addresses itself to is as follows: What implications does this Education of the Self course have for specific aspects of personal growth along selected dimensions? For the purpose of this study, personal growth will be defined by increased scores on the Personal Orientation Inventory (POI), except for the inner/other scale where a score nearing three (3) is considered to be the "ideal." Personal growth will also be defined as indicated by lower discrepancy scores on the Miskimins Self-Goal-Other Discrepancy Scale. Scores on the Myers-Briggs Type Indicator are intended only as descriptive or labeling guides, and are not intended to indicate personal growth. The selected dimensions are those purported to be measured by the test instruments.

Related questions include, on the selected dimensions, what implications does this Education of the Self course have for:

- | | |
|------|---|
| POI | self-regard and self-acceptance?
feeling reactivity?
self-actualization? |
| MSGO | self-concept?
congruence between self-concept and goal self-concept?
perceived responses of others?
and overall congruency and consistency in self-perception? |

In connection with the Myers-Briggs Type Indicator, how many subjects remained stable along which dimensions; how many subjects were of each perception-judgment type; how many were introverts; and how many were extraverts?

Limitations of the Study and Problems of Evaluation

The limitations of this study are discussed below.

1. In order to measure constructs in the affective domain, instruments that are, unfortunately, relatively unsophisticated must be used for lack of better means. Often these instruments must rely on indirect measurement and self-report, and frequently they are not completely appropriate to the area of study. Other researchers into the affective domain have noted this limitation.

Available measures in the affective domain are crude, and the processes by which people make certain important global growth gains remain little known.
(Taylor, May 1975, p. 203)

2. In the introduction to this chapter, it was noted that statistical problems arose. It became necessary for reasons cited, to alter the design and procedures, yet still maintain the original intent of the study. What was to have been a control group was a class that also met in the lounge of a dormitory during the same semester as Education of the Self. However, this class was one that was cognitively oriented, and it met twice per week for one and one half hours each session. Students in this course were graduate and undergraduate students who had self-selected into the course, one that was also listed in the college course catalog under the School of Education and was available to students of any major. Unfortunately, the control group's composition was not stable. About thirty-two people were signed up for it, but at the time of pre-testing, only twenty-five were available. At the time of post-testing, fifteen participants were available, but only six post-tests were usable. Several were incomplete and the rest had no pre-test. One subject in the control group was taking or had taken Education of the Self and was not tested.

The research design originally intended was the pre-test, post-test control group design as described in Campbell and Stanley. (1963) The use of this design became inappropriate due to the high mortality rate in the control group.

3. The method of evaluation used in this study is that described by Stake. (1967) It is descriptive and relatively narrow in focus, it presents information gained through objective means, and its findings should not be generalized to other programs.

4. The Myers-Briggs Type Indicator is to be used for descriptive or labeling purposes only. Due to its reliability limitations (see p. 67), only limited findings can be gathered from it.

Summary

The purpose of this study is to determine some of the implications of Education of the Self on personal growth. Subjects for the study self-selected into this semester-long course. They were pre-tested at the beginning of the semester and post-tested at the end. What was to have been a control group was composed of subjects who self-selected into a cognitively oriented course offered the same semester as Education of the Self. This group was pre- and post-tested in the same fashion as the Education of the Self group using the Miskimins Self-Goal-Other Scale (MSGO), the Personal Orientation Inventory (POI), and the Myers-Briggs Type Indicator.

Descriptive statistics will be used to organize and present the data. The question the study asks is, "What implications does this Education of the Self course have for certain aspects of personal growth?" The Myers-Briggs Type Indicator will be used to describe or label the subjects along specific dimensions.

And finally, limitations of the study and problems of evaluation were presented and discussed.

CHAPTER IV

PRESENTATION OF THE DATA

Introduction

The intent of this study is to start examining some of the implications of Education of the Self on specific aspects of personal growth. For the purpose of this study, personal growth is defined as those dimensions purportedly measured by the test instruments used. Those instruments are the Personal Orientation Inventory (POI) and the Miskimins Self-Goal-Other Discrepancy Scale. The Myers-Briggs Type Indicator will be used for labeling purposes. The data gathered from the Education of the Self group will be presented descriptively, as will the data from the reference group which was originally intended to be a control group.

Myers-Briggs Type Indicator

Education of the Self Group

Pre-Test. The Myers-Briggs Type Indicator is to be used as a labeling device identifying people according to the scores they made. On the pre-test, of the twenty-two (22) Education of the Self subjects, seven (7) scored ENFP (extravert, intuitive, feeling, perception), six (6) scored INFP (introvert,

intuitive, feeling, perception), four (4) scored ISFJ (introvert, sensing, feeling, judgment), two (2) scored INFJ (introvert, intuitive, feeling, judgment) and one each scored ESFP (extravert, sensing, feeling, perception), ENTP (extravert, intuitive, thinking, perception, ENTJ (extravert, intuitive, thinking, judgment) (Table I). Twelve (12) indicated a preference for introversion, and ten (10) indicated a preference for extraversion.

Of the perception-judgment combinations, fifteen (15) showed a preference for intuitive-feeling (NF), five (5) showed a preference for sensing-feeling (SF), and two (2) showed a preference for intuitive-thinking (NT). Of the four possible perception-judgment combinations, all but one, sensing-thinking (ST) was represented. The majority of people who chose to take Education of the Self indicated a preference for the NF perception-judgment combination. Presented slightly differently, seventeen (17) chose the intuitive perception mode and five (5) chose the sensing perception mode, while twenty (20) chose the feeling judgment mode and only two (2) chose the thinking judgment mode (Table I).

Of the perception and judgment attitudes, fifteen (15) chose the perception attitude and seven (7) chose the judgment attitude. For the perception attitude, fourteen (14) preferred intuition and one preferred sensing. For the judgment attitude, six (6) preferred feeling and one (1) preferred thinking (Table I).

Post-Test. At the time of post-testing, six (6) scored ENFP, three (3) scored INFP, two (2) scored ISFJ, three (3) scored INFJ, none scored ESFP, one scored ENTP, two (2) scored ENTJ, and in addition, two (2) scored ISFP, and one each scored ISTJ, ISTP, and ESFJ (Table I). A total of ten (10) showed a change in preference on at least one dimension from pre- to post-testing. In the post-test, twelve (12) indicated a preference for introversion and ten (10) for extraversion. Although the absolute number of introverts and extraverts is the same from pre- to post-testing, two (2) individuals changed their preference.

Of the perception-judgment combinations, twelve (12) showed a preference for intuitive-feeling (NF), five (5) showed a preference for sensing-feeling (SF), three (3) showed a preference for intuitive-thinking (NT), and two (2) showed a preference for sensing-thinking (ST). ST which was not represented in the pre-test, showed two (2) subjects indicating that preference in the post-test. In all, seven (7) showed a change in perception-judgment combinations. Fifteen (15) chose the intuitive perception mode and seven (7) chose the sensing perception mode, while seventeen (17) chose the feeling judgment mode and five (5) chose the thinking judgment mode (Table I).

And finally, for the perception and judgment attitudes, thirteen (13) preferred the perception attitude and nine (9) preferred the judgment attitude. In connection with the perception attitude, ten (10) preferred intuition and three

(3) preferred sensing. On the judgment attitude, six (6) chose feeling and three (3) chose thinking (Table I).

From these figures, it is apparent that attempts to label subjects along dimensions purportedly measured by the Myers-Briggs Type Indicator is not possible due to its lack of reliability from pre- to post-testing.

Reference Group

Pre-Test. On the pre-test, of the six (6) subjects in the reference group, two (2) scored INFP, and one each scored INTJ, ISTJ, INFJ, and ENTP. Five (5) showed a preference for introversion, while one (1) showed a preference for extraversion. The following perception-judgment combinations were indicated: three (3) preferred NF, two (2) preferred NT, and one (1) preferred ST. All but one (SF) of the four possible perception-judgment combinations was represented. Therefore, five (5) preferred the intuitive perception mode and one (1) preferred the sensing perception mode, while three (3) chose the feeling judgment mode and three (3) chose the thinking judgment mode (Table I).

For the perception and judgment attitudes, three (3) indicated a preference for the perception attitude and three (3) preferred the judgment attitude. For the perception attitude, three (3) chose intuition and none sensing; for the judgment attitude, one (1) preferred feeling and two (2) preferred thinking (Table II).

Post-Test. At the time of post-testing, the following scores were made by the reference group: two (2) indicated a preference for ISTJ, two (2) for INFJ, and one (1) each for INFP and ESFP. A total of three (3), or half of the group, showed a change in preference on at least one dimension from the time of pre-testing to the time of post-testing. On the post-test, five (5) showed a preference for introversion and one (1) for extraversion (Table II).

On the perception-judgment combinations, three (3) showed a preference for intuitive-feeling (NF), one (1) showed a preference for sensing-feeling (SF), none showed a preference for intuitive-thinking (NT), and two (2) showed a preference for sensing-thinking (ST). Three (3) subjects changed their perception-judgment combination between pre- and post-testing. At the time of post-testing, three (3) preferred the intuitive perception mode and three (3) the sensing perception mode, while four (4) chose the feeling judgment mode and two (2) chose the thinking judgment mode (Table II).

For their perception and judgment attitudes, two (2) subjects chose the perception attitude and four (4) chose the judgment attitude. In relation to the perception attitude, one (1) preferred intuition and one (1) preferred sensing. In relation to the judgment attitude, two (2) chose feeling and two (2) chose thinking (Table II).

From the preceding discussion, it is apparent that using the Myers-Briggs Type Indicator for labeling purposes for the reference group is not possible because of its lack of reliability.

TABLE I

MYERS-BRIGGS TYPE INDICATOR

<u>Education of the Self Group</u>		
Pre-Test		Post-Test
f	Types	f
6	INFP	3
2	INFJ	3
0	ISFP	2
4	ISFJ	2
0	ISTJ	1
0	ISTP	1
7	ENFP	6
1	ENTP	1
1	ENTJ	2
1	ESFP	0
0	ESFJ	1
12	Introversion	12
10	Extraversion	10
15	NF Perception	12
5	SF Judgment	5
2	NT combinations	3
0	ST	2
17	N perception	15
5	S modes	7
20	F judgment	17
2	T modes	5
15	P perception	13
7	J judgment attitudes	9
14	N perception	10
1	S attitude preference	3
6	F judgment	6
1	T attitude preference	3

TABLE II
MYERS-BRIGGS TYPE INDICATOR

Pre-Test	<u>Reference Group</u>	Post-Test
f	Types	f
2	INFP	1
1	INFJ	2
1	INTJ	0
1	ISTJ	2
1	ENTP	0
0	ESFP	1
5	Introversion	5
1	Extraversion	1
3	NF perception	3
0	SF judgment	1
2	NT combinations	0
1	ST	2
5	N perception	3
1	S modes	3
3	F judgment	4
3	T modes	2
3	P perception	2
3	J judgment attitudes	4
3	N perception	1
0	S attitude preference	1
1	F judgment	2
2	T attitude preference	2

Summary of the Myers-Briggs Type Indicator

The Myers-Briggs Type Indicator was administered to two groups, the Education of the Self group and the reference group at the beginning and at the end of the semester. In the Education of the Self group, ten (10) of the twenty-two (22) subjects or 45.5 percent evidenced a change in preference on one or more dimensions from the time of pre-testing to the time of post-testing. In the reference group, 50 percent of the group showed a change along at least one dimension of the Myers-Briggs Type Indicator from pre- to post-testing. Such a large amount of change indicates lack of reliability to a degree that the Myers-Briggs Type Indicator cannot, for this study, be used for labeling purposes.

Miskimins Self-Goal-Other Discrepancy Scale

Education of the Self Group

Pre-Test. Evidence of personal growth as measured by the Miskimins Self-Goal-Other Discrepancy Scale (MSGO) is indicated by a decrease in scores from the time of pre-testing to the time of post-testing. Such a decrease in score indicates a lessening of discrepancy between self-concept (SC) and goal self-concept (GSC), and between self-concept (SC) and perceived responses of others (PRO), or SC-GSC and SC-PRO. A discrepancy score for SC-GSC and SC-PRO is given on general (GT), social (ST), and emotional (ET) dimensions. And finally, an overall total discrepancy score (T) is given.

At the time of pre-testing, the mean score for GT for the Education of the Self group was 10.455 with scores ranging from 2 to 18 and a median of 11.000 (Table III). The group mean for ST was 8.272 with scores ranging from 0 to 20 and a median of 8.750, and for ET, 15.318 with scores ranging from 1 to 35 and a median of 14.500. Total discrepancy (T) for the Education of the Self group on the pre-test was 34.045 with a range of 4 to 69 and a median of 34.000.

Post-Test. The post-test yielded the following group mean scores: GT = 9.091 with a range of 0 to 21 and a median of 10.250; ST = 7.772 with a range of 0 to 19 and a median of 9.000; ET = 14.364 with a range of 1 to 40 and a median of 12.250; and T = 31.227 with a range of 3 to 74 and a median of 34.500 (Table III).

The total discrepancy score (T) for fifteen (15) subjects went down, one (1) remained unchanged, and six (6) went up. On all three dimensions, general, social, and emotional, group scores dropped by the amount indicated in Table III, from pre- to post-testing indicating less discrepancy. The decreases in scores indicate an increase in congruity and consistency on self-reports of self-concept (SC) in relation to goal self-concept (GSC) and of self-concept (SC) in relation to perceived responses of others (PRO). A t-test run on the Education of the Self group pre- and post-test total discrepancy scores (T) did not show significance at the .05 level (Table IV).

Reference Group

Pre-Test. At the time of pre-testing, the reference group obtained the following group mean scores: GT = 19.167 with scores ranging from 13 to 31 and the median being 16.500; ST = 17.833 with scores ranging from 8 to 32 and the median equaling 13.500; and ET = 21.333 with scores ranging from 17 to 29 and the median being 19.500. Total discrepancy (T) for the reference group on the pre-test was 58.333 with scores ranging from 44 to 92 and the median equaling 51.500 (Table II).

Post-Test. MSGO post-testing for the reference group yielded the following group mean scores: GT = 16.500 with a range of 4 to 26 and a median of 14.500; ST = 9.833 with a range of 5 to 23 and a median of 8.000; and ET = 17.167 with a range of 10 to 23 and a median of 15.500. Total discrepancy (T) for the reference group was 43.500 with a range of 27 to 64 and a median of 35.500 (Table II).

T went down for four (4) subjects, remained unchanged for one (1), and increased for one (1). On general, social, and emotional dimensions, scores fell by the amounts indicated in Table III from pre- to post-testing indicating less discrepancy and, hence, more congruity of self-concept (SC) in relation to goal self-concept (GSC) and of self-concept (SC) in relation to perceived responses of others (PRO). A t-test performed on the reference group pre- and post-test social discrepancy (ST) score was .014 which is significant. A

TABLE III

MISKIMINS SELF-GOAL-OTHER DISCREPANCY SCALE

	<u>Education of the Self Group</u>						Discrepancy
	Pre-Test	Range	Median	Post-Test	Range	Median	
GT	10.455	2-18	11.000	9.091	0-21	10.250	1.364
ST	8.272	0-20	8.750	7.772	0-19	9.000	.500
ET	15.318	1-35	14.500	14.364	1-40	12.250	.954
T	34.045	4-69	34.000	31.227	3-74	34.500	2.818
	<u>Reference Group</u>						Discrepancy
	Pre-Test	Range	Median	Post-Test	Range	Median	
GT	19.167	13-31	16.500	16.500	4-26	14.500	2.667
ST	17.833	8-32	13.500	9.833	5-23	8.000	8.000
ET	21.333	17-29	19.500	17.167	10-23	15.500	4.166
T	58.333	44-92	51.500	43.500	27-64	35.500	14.833

t-test performed on the reference group pre- and post-test total discrepancy scores (T) approached, but did not quite reach significance at the .05 level (Table IV).

Summary of MSGO

Two groups, the Education of the Self group and the reference group, were pre- and post-tested with the MSGO. Both groups showed a drop in group total discrepancy (T), but neither showed a statistically significant lowering of total discrepancy. However, the reference group did show significant positive change on social discrepancy. It is interesting to note that the group total discrepancy score for the Education of the Self group at the time of pre-testing was 34.045, while that of the reference group was 58.333. The entering total discrepancy (T) for the reference group was 1.7 times greater than that of the Education of the Self group. This may suggest that there is a factor, hinted at by the MSGO, influencing the kind of people who self-select Education of the Self. Certainly, research into this question is indicated since implications from these data must be limited to within rather than between group analysis.

Personal Orientation Inventory

Education of the Self Group

Pre-Test. The Personal Orientation Inventory (POI) purports to measure psychological health in terms of self-actualization as described by Maslow.

TABLE IV
MISKIMINS SELF-GOAL-OTHER DISCREPANCY SCALE

T-Tests

<u>Education of the Self Group</u>				
	Number of Cases	Mean	Degrees of freedom	t-probability
Pre-Test				
Total Discrepancy (T)		34.045		
	22		21	.319
Post-Test				
Total Discrepancy (T)		31.227		
<u>Reference Group</u>				
	Number of Cases	Mean	Degrees of freedom	t-probability
Pre-Test				
Total Discrepancy (T)		58.333		
	6		5	.052
Post-Test				
Total Discrepancy (T)		43.500		
Pre-Test				
Social Discrepancy (ST)		17.833		
	6		5	.014*
Post-Test				
Social Discrepancy (ST)		9.833		

*Statistically significant at the .05 level.

With the exception of the support ratio scale (I/O), an increase in scores from the time of pre-testing to the time of post-testing is indicative of positive growth along the dimensions measured by the POI. An "ideal" score for the support ratio scale (I/O) is the ratio of 1 : 3, or only three (3) for purposes of simplification; i. e., scores moving in the direction of three (3) from the time of pre- to post-testing will be interpreted as being indicative of personal growth.

At the time of pre-testing, the group mean for Education of the Self on the support ratio scale (I/O) was 3.49 with a range from 1.11 to 9.57 and a median of 2.97. Group means for the other scales of the POI at the time of pre-testing for the Education of the Self group appear in Table V.

Post-Test. At the time of post-testing, the support ratio (I/O) group mean for Education of the Self was 3.27 with a range from 1.07 to 9.57 and a median of 2.68. Group means for Education of the Self at the time of the post-test for the remaining scales appear in Table V.

On the support ratio (I/O), the group mean score changed from 3.49 to 3.27, or decreased by .22 from pre- to post-testing. This decrease brought the final score closer to three (3) and suggests movement toward self-actualization along this scale.

On the remaining scales, scores changed by the amount indicated (Table V). Ex increased .682, suggesting more flexibility in application of values; S increased .227, suggesting greater spontaneity in expression of feelings; and

Nc increased .046, suggesting a more positive view of man. One scale, Sy remained unchanged. On the following scales, scores decreased by the amount indicated: SAV decreased .364 suggesting movement away from self-actualizing values; Fr decreased .273 suggesting less sensitivity to one's needs and feelings; Sr decreased .045 suggesting a lowering of self-worth; Sa decreased .863 suggesting less self-acceptance; A decreased .591 suggesting movement away from acceptance of feelings of anger or aggression; and C decreased .272 suggesting more difficulty with warm, interpersonal relations.

T-tests were performed on group means for pre- and post-tests for each scale for the Education of the Self group. None of the scores, whether they increased or decreased, changed enough to indicate statistical significance at the .05 level (Table VI).

Reference Group

Pre-Test. At the time of pre-testing, the group mean for the support ratio (I/O) for the reference group was 1.93 with scores ranging from 1.26 to 2.72 and with a median of 1.54. The group means at the time of pre-testing for the reference group on the remaining scales appear in Table VII.

Post-Test. For the time of post-testing, group means for the reference group appear in Table VII.

The support ratio (I/O) group mean score changed from 1.93 to 2.45, or increased .52 from pre- to post-testing. This increase moved the post-test score closer to three (3) and suggests movement toward self-actualization along this scale. The score on one scale, self-actualizing value (SAV), decreased .334 from pre- to post-testing, suggesting movement away from values shared by self-actualizing people (Table VI D). Nature of man, constructive (Nc) showed no change from pre- to post-testing. On the remaining scales, the following increases in scores for the reference group from the time of pre-testing to the time of post-testing were recorded as shown in Table IV.

Existentiality (Ex) group mean increased .500 suggesting movement toward flexibility in application of values;

Feeling reactivity (Fr) group mean increased 2.333 suggesting movement toward increased sensitivity to own needs and feelings;

Spontaneity (S) group mean increased .333 suggesting movement toward freely expressing feelings;

Self-regard (Sr) group mean increased .166 suggesting movement toward higher self-worth;

Self-acceptance (Sa) group mean increased .833 suggesting movement toward self-acceptance in spite of weaknesses;

Synergy (Sy) group mean increased .167 suggesting movement towards seeing opposites of life as meaningfully related;

Acceptance of aggression (A) group mean increased 1.834 suggesting movement toward acceptance of feelings of anger or aggression; and

Capacity for intimate contact (C) group mean increased 1.500 suggesting movement toward greater capacity for warm, interpersonal relationships.

T-tests were performed on group means on each scale for the reference group from pre- to post-tests (Table VIII). The t-test for the feeling reactivity (Fr) scale was .005 indicating statistical significance. T-tests for the remaining scales lacked statistical significance at the .05 level.

Summary of the POI

The Education of the Self group and the reference group were administered the Personal Orientation Inventory (POI) at the beginning and at the end of the semester. The Education of the Self group showed movement toward self-actualization on four scales, no change on one, and movement away from self-actualization on six scales. None of the changes in scores from pre- to post-testing showed statistical significance at the .05 level.

The reference group showed movement away from self-actualization on one scale, no change on one, and movement toward self-actualization on nine scales. Movement in a positive direction on the feeling reactivity (Fr) scale showed statistical significance at the .05 level.

In summary, scores from pre- to post-testing changed primarily in a positive direction for the reference group and were mixed for the Education of the Self group. But with the exception of the Fr scale for the reference group, changes for both groups were not significant. However, it is interesting to note that the scores for the Education of the Self group were higher on both pre- and post-tests (with the exceptions of the Fr scale where the Education of the Self pre- and post-tests were slightly lower than the reference group's post-test, and the Sa scale where the Education of the Self group post-test was slightly lower than the reference group post-test) than were the scores of the reference group (Table IX). Since implications from these data must be limited to within group analysis no conclusions can be drawn from these observations. However, as with the MSGO, research into this observation is indicated to determine if a certain kind of person tends to self-select Education of the Self.

TABLE V

PERSONAL ORIENTATION INVENTORY

Education of the Self Group

Scale	Pre-Test	Range	Median	Post-Test	Range	Median	Change
I/O Support scale	3.49	1.11- 9.57	2.97	3.27	1.07- 9.57	2.68	-.22 moves towards 3
SAV Self-actualizing value	20.909	14 - 26	21.100	20.545	14 - 25	20.167	-.364
Ex - Existentiality	22.773	13 - 30	23.500	23.455	15 - 32	23.167	+.682
Fr Feeling reactivity	17.273	11 - 22	17.500	17.000	9 - 22	17.500	-.273
S Spontaneity	13.682	7 - 18	13.500	13.909	8 - 18	14.750	+.227
Sr Self-regard	12.636	5 - 16	12.500	12.591	5 - 16	13.071	-.045
Sa Self-acceptance	17.636	13 - 23	17.300	16.773	13 - 24	16.500	-.863
Nc Nature of man, constructive	12.818	10 - 15	13.500	12.864	10 - 15	13.000	+.046
Sy Synergy	7.409	6 - 9	7.333	7.409	4 - 9	7.643	0
A Acceptance of aggression	17.364	8 - 22	18.000	16.773	8 - 23	17.500	-.591
C Capacity for intimate contact	19.727	10 - 26	20.700	19.455	8 - 27	19.500	-.272

TABLE VI

PERSONAL ORIENTATION INVENTORY

T-Tests

Education of the Self Group	Mean	t-probability
Pre-Test--Support scale I/O	3.49	.385
Post-Test--Support scale I/O	3.27	
Pre-Test--SAV	20.909	.545
Post-Test--SAV	20.545	
Pre-Test--Ex	22.773	.484
Post-Test--Ex	23.455	
Pre-Test--Fr	17.273	.665
Post-Test--Fr	17.000	
Pre-Test--S	13.682	.663
Post-Test--S	13.909	
Pre-Test--Sr	12.636	.896
Post-Test--Sr	12.591	
Pre-Test--Sa	17.636	.249
Post-Test--Sa	16.773	
Pre-Test--Nc	12.818	.883
Post-Test--Nc	12.864	
Pre-Test--Sy	7.409	1.000
Post-Test--Sy	7.409	
Pre-Test--A	17.364	.401
Post-Test--A	16.773	
Pre-Test--C	19.727	.699
Post-Test--C	19.455	

TABLE VII

PERSONAL ORIENTATION INVENTORY

Scale	Reference Group						Change
	Pre-Test	Range	Median	Post-Test	Range	Median	
I/O Support scale	1.93	1.26 - 2.72	1.54	2.45	1.70 - 4.20	2.02	+ .52 moves towards 3
SAV Self-actualizing value	19.667	17 - 23	19.500	19.333	15 - 22	19.500	-.334
Ex Existentiality	21.500	16 - 28	18.500	22.000	19 - 25	22.500	+ .500
Fr Feeling reactivity	15.167	12 - 19	15.500	17.500	15 - 20	17.500	+2.333
S Spontaneity	11.667	8 - 15	11.500	12.000	9 - 15	12.000	+ .333
Sr Self-regard	10.667	7 - 15	10.500	10.883	9 - 13	10.500	+ .166
Sa Self-acceptance	16.000	13 - 21	15.500	16.833	11 - 23	16.500	+ .833
Nc Nature of man, constructive	12.333	9 - 16	12.500	12.333	9 - 14	12.500	0
Sy Synergy	6.333	5 - 8	6.000	6.500	6 - 8	6.250	+ .167
A Acceptance of aggression	14.822	13 - 15	13.500	16.667	11 - 21	17.500	+1.834
C Capacity for intimate contact	17.883	14 - 21	17.500	18.833	16 - 22	19.000	+1.500

PERSONAL ORIENTATION INVENTORY

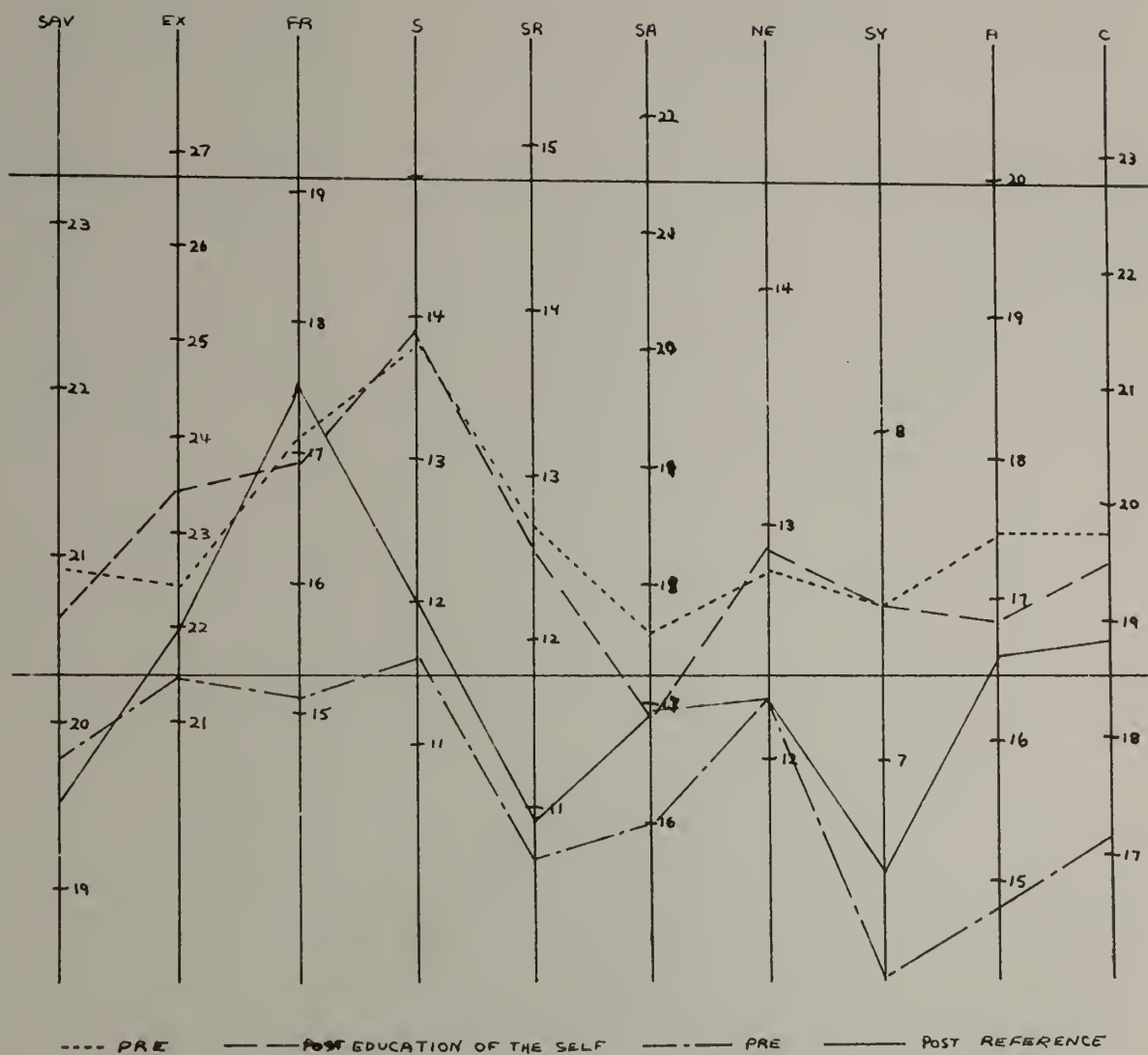
T-Tests

Reference Group	Mean	t-probability
Pre-Test--Support scale I/O	1.93	.143
Post-Test--Support scale I/O	2.45	
Pre-Test--SAV	19.667	.709
Post-Test--SAV	19.333	
Pre-Test--Ex	21.500	.702
Post-Test--Ex	22.000	
Pre-Test--Fr	15.167	.005*
Post-Test--Fr	17.500	
Pre-Test--S	11.667	.732
Post-Test--S	12.000	
Pre-Test--Sr	10.667	.862
Post-Test--Sr	10.833	
Pre-Test--Sa	16.000	.474
Post-Test--Sa	16.833	
Pre-Test--Nc	12.333	1.000
Post-Test--Nc	12.333	
Pre-Test--Sy	6.333	.842
Post-Test--Sy	6.500	
Pre-Test--A	14.833	.110
Post-Test--A	16.667	
Pre-Test--C	17.333	1.07
Post-Test--C	18.833	

*Significant at .05 level.

Figure 2

PERSONAL ORIENTATION INVENTORY



Summary of the Data

The Education of the Self group and the reference group were tested, pre- and post-, with the Myers-Briggs Type Indicator, the Miskimins Self-Goal-Other Discrepancy Scale, and the Personal Orientation Inventory. Data gathered from the Myers-Briggs Type Indicator showed too much change for both the Education of the Self group and the reference group to be able to use it meaningfully for labeling purposes.

The Miskimins Self-Goal-Other Discrepancy Scale was used to measure discrepancy between self-concept as related to goal self-concept and between self-concept and perceived responses of others on general, social, and emotional dimensions. The Education of the Self group showed no statistically significant change scores, although the reference group achieved statistical significance on the social discrepancy scale.

The Personal Orientation Inventory was used to measure concepts related to self-actualization as described by Maslow. Although most changes for both groups were relatively small and, therefore, not significant, statistical significance was reached on the Fr scale for the reference group.

Since findings are limited to within group and not to between group analysis, no conclusions can be drawn from comparisons between the Education of the Self group and the reference group. However, data from the POI and the MSGO suggest an interesting question as to who self-selects Education of the Self that should be explored through further research.

CHAPTER V

IMPLICATIONS AND DISCUSSION OF THE STUDY

Implications of the Findings

The purpose of this dissertation was to start determining some of the implications of Education of the Self on certain attitudes toward self, i. e., increased self-awareness and personal growth along the dimensions purportedly measured by the test instruments used. Specific questions in relation to the Myers-Briggs Type Indicator are:

1. How many subjects remained stable from pre- to post-test?
2. What perception-judgment types were represented?
3. How many subjects were introverts; how many were extraverts?

Questions related to the Personal Orientation Inventory are:

1. What implications does Education of the Self have for self-regard and self-acceptance?
2. What implications are there for feeling reactivity?
3. What implications does Education of the Self have for self-actualization?

Questions asked in relation to the Miskimins Self-Goal-Other Discrepancy

Scale are:

1. What effect does Education of the Self have on self-concept?
2. What effect does Education of the Self have on congruence between self-concept and goal self-concept?
3. Are there effects on perceived responses of others?
4. Are there implications for overall consistency and congruency in self-perception?

Myers-Briggs Type Indicator

It is difficult to concisely answer questions posed for the Myers-Briggs Type Indicator due to its lack of reliability in this study. For the Education of the Self group at the time of pre-testing, fifteen (15) subjects preferred the NF perception-judgment combination, five (5) the SF perception-judgment combination, two (2) the NT perception-judgment combination, and none the ST perception-judgment combination. The post-test indicated the following perception-judgment combination preferences: twelve (12) for NF, five (5) for SF, three (3) for NT, and two (2) for ST. Although there were the same absolute number of introversion preferences (twelve) and extraversion preferences (ten) at the time of pre- and post-testing, in fact two (2) subjects changed their preferences along these dimensions.

A similar situation existed with the reference group. At pre-testing three (3) subjects preferred the NF perception-judgment combination, none preferred the SF perception-judgment combination, two (2) preferred the NT perception-judgment combination, and one (1) preferred the ST perception-judgment combination. On the post-test, three (3) preferred NF, one (1)

preferred SF, none preferred NT, and two (2) preferred ST.

Unfortunately, a 45.5 percent change for the Education of the Self group and a 50 percent change for the reference group on at least one dimension of the Myers-Briggs Type Indicator make it impossible to use the Myers-Briggs Type Indicator as a labeling device.

Personal Orientation Inventory

Except for the feeling reactivity scale (Fr) for the reference group, the POI did not detect significant effects upon self-regard and self-acceptance nor on various aspects of self-actualization as measured by the other scales. With the exceptions of the SAV and Nc scales, post-test scores for the reference group were in a positive direction. However, only the Fr scale showed movement in a positive direction to a statistically significant degree. The scores on the POI for the Education of the Self group were mixed, with four (4) moving in a positive direction, one (1) remaining unchanged, and six (6) moving in a negative direction. However, none of these changes reached statistical significance.

It is interesting to note the statistically significant change for the reference group on the Fr scale. The reason for this outcome is unknown, although a possible explanation may be the fact that the reference group, which was a course in futuristics, focused on various needs of society and of man in the coming decades. Perhaps, inadvertently, the course content was such that it

sensitized the participants to their current and possible future needs, and this, in turn, affected their scores on this scale of the POI. None of the data from the Education of the Self group indicated significant change, and it might, therefore be implied that Education of the Self did not affect personal growth along the dimensions measured by the POI. However, the data may suggest other implications that will be discussed later in this chapter.

Miskimins, Self-Goal-Other Discrepancy Scale

The MSGO was used to determine if Education of the Self had an effect on self-concept, on congruence between self-concept and goal self-concept, on perceived responses of others, and on overall congruency and consistency of self-perception. On the MSGO, movement towards a lessening of discrepancy suggests personal growth because such movement is indicative of greater intrapersonal congruity or harmony. Along general, social, emotional, and total discrepancies, less discrepancy was evident at the time of post-testing. However, none of the data reached significance, i. e., there was no significant effect on self-concept, on congruence between self-concept and goal self-concept, on perceived responses of others, or on overall congruency of self-perception. This may imply that Education of the Self did not affect increased self-awareness or personal growth; however, the data may suggest other implications that will be discussed later in this chapter.

The MSGO did detect significant positive change for the reference group along the social dimension. The lessening of discrepancy along this dimension was almost enough to allow the total discrepancy score for the reference group to nearly reach significance. The reason for this finding is unknown, but it may be due to the focus of course content of the reference group on social concerns of individuals and society. Perhaps, this course content inadvertently sensitized participants to social concerns so as to affect scores on this dimension in much the same way that scores on the Fr scale of the POI were affected.

Throughout this discussion and that which follows, it should be emphasized that findings are limited to this study and are tentative, and they should not be generalized to other studies. We should also reiterate that we have made comparisons between pre- and post-test scores for the same group and not between groups because of statistical inappropriateness due to the size of the reference group.

Discussion

The following section will contain two parts. First, a discussion of related research and second, a discussion of the data of this study. Chapter V will be concluded with a section on implications for further research, and a summary.

Related Research

Since there are no other studies on Education of the Self, it is necessary to turn to related research on growth groups. The most important aspect noted when surveying related research is that the data are frequently contradictory and/or, that even apparently well thought out research designs and statistical methods are open to attack.

For example, on the level of instrumentation, using the POI, there are studies that state that the POI is a useful measurement of various aspects of personal growth (Foulds, M. L., 1970; Byrd, R. E., 1967; Foulds, 1971; Shostrom, E. L., 1966). At the same time, there are other studies using the POI to measure aspects of personal growth where no significant changes are found. (Aubry, W. E., 1970; Kraus, R. C., 1971) To further complicate matters, a survey of research on various test instruments will frequently reveal a running controversy between the supporters of a particular test instrument and its critics. An example of this using the POI appears in the Journal of Counseling Psychology. (September 1973, pp. 477-478; 479-481). In the first article, Raanan concluded from her research

That the POI may be used as a therapeutic device to facilitate personal exploration of life style but is of limited value as either a diagnostic or research instrument. (Raanan, September, 1973, p. 478)

Her research findings were immediately repudiated in the following article by Shostrom, originator of the POI.

By reviewing recent studies concerning POI concurrent validity and usefulness, it is concluded that the POI is a valuable diagnostic research, and therapeutic instrument. (Shostrom, September, 1973, p. 481)

To further confuse matters, Campbell and Dunnette (1968) concluded from their research and from looking at other studies that groups that purport to effect personal growth frequently fail to show significant changes on such test instruments. The findings of this study would seem to support Campbell and Dunnette.

None of the results of the MSGO in relation to Education of the Self, although changing in a positive direction, reached significance. This does not confirm the findings of Argyris (1964), Wargo and Truax (1966) and Barrett-Lennard (1962) who concluded that significant positive changes were effected in the growth group programs they studied. However, the data seem to support the findings of Rollin (1970) and of Campbell and Dunnette (1968) who did not find significant changes in personal growth along certain dimensions as a result of growth group experiences. Burke and Bennis (1961) reported that growth group experiences lessen discrepancy as measured by the MSGO in subjects. Such findings were not borne out by this study. But again, other studies (Stock, 1964; Rollin, 1970; Kraus, 1971) including this one, have come to the opposite conclusion.

Therefore, in looking at related research, it is indeed difficult to come to any conclusions. Not only are the results of various studies contradictory,

but so also is the reliability and usefulness of the test instruments upon which the results are based.

Perhaps one of the most extensive and fascinating pieces of research to assess personal growth as a result of growth groups was conducted by Lieberman, Yalom, and Miles (1973). They studied seventeen encounter groups and assessed the effects on many dimensions including self-ideal discrepancy, self-esteem, congruence between self-perception in the group and co-participant perception, effects of group leaders' styles and psychological bases, etc. It was a longitudinal study with the final follow-up six to eight months after termination of the group experience.

Results and conclusions were numerous and mixed. From the subjective viewpoint of the participants, 50 percent to 70 percent (depending on how the data are interpreted) reported that some positive change took place. (Lieberman, Yalom, and Miles, 1973, p. 95) However, from criteria established by the researchers, one third of the participants evidenced positive gain, slightly more than one third showed no change, and the remainder experienced some form of negative change. In other words, approximately two thirds of the participants did not benefit while one third did. (Lieberman, Yalom, and Miles, 1973, p. 107) Unlike the findings of Lieberman, Yalom and Miles, findings of this study showed very little change in a positive or in a negative direction. As for the control groups, fewer subjects showed positive gain, and more remained unchanged as well as evidencing negative change in

comparison to the growth group participants. (Lieberman, Yalom, and Miles, 1973, p. 108)

They also concluded that

The encounter group experience is. . . not a neutral one, though it certainly appears to fall short of the extensive claims ordinarily made by advocates. (p. 112)

In addition they found that effects of growth groups are primarily in the attitudinal and values areas rather than in self-perception, and that

Encounter groups show a modest impact, an impact much less than has been portrayed by their supporters and an impact significantly lower than participants' views of their own change would lead one to assume. (p. 130)

This statement implies that some of those studies that show significant personal growth as a result of a group growth experience may, in fact, be reflecting the personal bias of the researcher. Since this study of Education of the Self limits itself to assessing changes in self-perception and personal growth, it is not possible to determine if there were any changes in attitudes and values. However, this is an area that should be explored in relation to Education of the Self, since changes may occur as a result of the kind and quality of human inter- and intra-action and as a result of the facilitator making his values known.

Some findings in particular, bore out the usefulness of strategies used in Education of the Self. Lieberman, Yalom, and Miles found that those

subjects who maintained positive change tended to experiment with new behaviors and attempted "to refine new responses in light of the kinds of reactions those responses evoked." (p. 400) Those participants who maintained positive change used a process of trying on new behaviors and then adjusting and refining that behavior. This, of course, is a principle behind the Trumpet used in Education of the Self.

The study also found, contrary to myth and some research, that cognitive learning played a crucial role in effecting change and learning.

Leaders who supplied clear conceptual organizers, especially for the meaning of individual behavior, achieved better outcomes. (Lieberman, Yalom, and Miles, 1973, p. 422)

Again, the cognitive component of the Trumpet in Education of the Self is important in that it acts as a cognitive organizer.

And finally, the authors affirmed the importance of participants' keeping a personal journal or diary to aid in effecting growth. (p. 441) This is an important requirement of Education of the Self.

One of the last sections of their study, Implications for Practice, briefly summed up the findings and related them to commonly held beliefs (some of which are myths, some of which are borne out by research). Frequently, the findings of Lieberman, Yalom, and Miles were contrary to these beliefs. For example, feelings as well as thought and cognition were important; express self but only if it felt appropriate and some thought could be given to meaning;

feedback was not the core experience of growth groups--there were other factors as important; dealing with the here-and-now must be accompanied by personal there-and-then statements; group process did affect personal learning; growth groups could be unsafe; etc.

At the time of the writing of this dissertation, this research by Lieberman, Yalom, and Miles was the most up-to-date and comprehensive on growth groups. But it has already found criticism from other researchers in the field. Schutz (1975) stated

The study is a methodological morass, is theoretically obsolescent, and presents conclusions that are almost totally unjustified. (Schutz, Spring 1975, p. 7)

He faulted the study for poor definition of terms, for inappropriate statistical methods, for built-in bias due to selection of subjects, for bias introduced during the study by the researchers, for "after the fact" research in some areas, for lack of attention to variables such as differences in group size and meeting schedules, and several other factors.

Rowan (1975) criticized the Liberman, Yalom, and Miles study for poor selection of population, for inappropriate assignment of subjects to groups, for biasing the atmosphere in which the research was carried out, for intruding excessively on the natural life of the groups and individuals studied in order to gather data, for poor definition of terms, and for poor statistical methods. Smith (1975) found fault with definition of terms. Lieberman and

Miles (1975) answered the criticisms of Schutz, Rowan, and Smith in a rejoinder and concluded that their study was valid.

Discussion of the Data of this Study

In a preceding section, Implications of the Findings, it was stated that instead of showing no change in participants in Education of the Self, that the data may suggest other implications. Education of the Self aims to teach self-study skills and provides the Trumpet as a cognitive organizer to help make sense out of the data of self-study. During the course, participants in Education of the Self look at themselves in a new and different way than they probably had previously. No significant change in scores may indicate more realistic self-perception rather than no change in self-perception. Perhaps one way of determining this would be to collect data during the Education of the Self experience and six months later. Data collected during Education of the Self might show movement in a negative direction, while data collected several months after Education of the Self, might reveal positive movement. As stated previously, data collected at the end of Education of the Self showed mixed findings that were not statistically significant. Also, test instruments would have to be modified and new ones created to test for this possibility.

The data may also suggest another possible explanation. There may be stages in a learning process that goes on in Education of the Self. Stage I is Unfreezing which includes looking at present patterns of behavior and values.

It allows participants to study how they behave under various conditions and to become aware of some of their value parameters. Stage II is one of Transition and Integration. In this stage, learnings are organized and put into a framework for understanding. And Stage III is Refreezing in which choices and decisions are made from the integrated learnings.

The stages overlap one another, and there is movement between all of them. For one set of values or behaviors, a person may be in Stage I; for another, he may have reached Stage III; although he may primarily be operating in Stage II. Since personal growth is a multi-variate, on-going process, the time of testing and gathering data is very important. The Trumpet teaches a process that has practical application outside of the Education of the Self setting as well as in it. If participants in this Education of the Self course were tested while the majority of them were in Stage II, the Transition and Integration stage, one might expect mixed results with no clear cut direction. In fact, the data were mixed and showed no statistically significant trends.

And finally, a third possible implication may be hinted at by the fact that the Education of the Self group scored consistently high on the POI and showed a relatively low level of discrepancy on the MSGO, pre- and post-test. Lack of significant change as measured by these instruments may be due to the very fact that these Education of the Self participants tended to be functioning at a level exceeding that of the general population. Research by Culbers, Clark, and Bobele (1968) tends to support this possibility. In their study of two growth

groups, they found using the POI, that the group initially reporting scores at an average level of functioning showed significant positive change as a result of the group experience. The group that initially appeared to be near the self-actualizing level showed no significant change as a result of the group experience.

Implications for Further Research

The strength of this study lies in the fact that it raises many questions. Since this is the first study of Education of the Self, it is important that issues and questions that need further exploration be broached. In the immediately preceding section, three possible alternative interpretations of the data were offered. These point to the need for further exploration. In an earlier section, the question of self-selection by participants into Education of the Self was raised. This, too, needs to be explored through further research.

This study attempts to explore the effect of Education of the Self on personal growth along the dimensions of self-perception and self-actualization. Additional means for gathering such data need to be tested in a developmental and longitudinal format. Such other means might include video and audio taping, interviews of participants, interviews of friends and relatives of participants and of coparticipants, use of objective test instruments, direct feedback on an ongoing basis from participants, etc. In addition, other areas of consideration that are outside of but related to the focus of this study

need to be explored. Such areas include values and attitudinal effects; group norms; overt and covert influence of the facilitator; and effect of general format as well as effectiveness of individual exercises or learning experiences.

Perhaps the greatest number of questions raised are related to research and assessment. It is clear that applications are more advanced than assessment of outcomes and evaluation of techniques. In spite of increased research on various growth groups over the past twenty-five years, "major methodological and design inadequacies have generally not been overcome." (Diamond and Shapiro, Spring 1975, p. 59) Until many of these can be worked out, we will continue to encounter studies, as noted previously, which repudiate the findings of one another.

Some of the problems faced in this study were discussed in Limitations of the Study and problems of Evaluation (pp. 50 and 53). They included lack of appropriate test instruments, a high mortality rate, statistical problems, and lack of reliability of the Myers-Briggs Type Indicator.

In addition to those specifically cited for this study, there are many other important research and assessment problems and questions that must be recognized and solved in order to produce results that show consistency and start answering questions about growth groups and their effects. Some of these variables and considerations include more precise specification of what is being measured (i. e., the nature of the group experience); the

orientation of the group; the influence of the leader; the influence of the structured experiences in the group; carry-over of learning in the group; long term, short term, and intermediate effects; member composition of the group; atmosphere of the group; and others. Even if some of these variables were controlled, results would be questionable if the following factors were not also accounted for: developmental testing including base-rate measures for participants; appropriate control groups; truly independent observers who would not bias results; methods for data collection that were not disruptive or intrusive; adequate statistical analysis that presents both individual and group data so that important results are not erased due to a massing together of data; adequate follow-up; and testing for transfer and generalization of training. (Diamond and Shapiro, Spring 1975; Lieberman, Yalom, and Miles, 1973)

Summary

The purpose of this study is to start determining some of the effects of Education of the Self. The Education of the Self course studied met for one semester, once a week for approximately three hours at each session. Subjects were graduate and undergraduate students who self-selected into the course. The reference group was a cognitively oriented class that met during the same semester. Both groups were pre- and post-tested using the Myers-Briggs Type Indicator, the Personal Orientation Inventory, and the Miskimins

Self-Goal-Other Discrepancy Scale.

The development of humanistic psychology, contributors to humanistic psychology, the emergence of humanistic psychological education, and Education of the Self and its foundations in humanistic psychology were discussed. Results of the study were presented in relation to the effects of Education of the Self on personal growth along the dimensions measured by the instruments used. No results for the Education of the Self group reached statistical significance. Implications of the findings and a discussion of the data were presented, followed by implications for further research. Further research and assessment is called for in some areas identified by this study. Those areas include the effect of self-selection by participants into Education of the Self, the question of self-perception and measurement of change from a developmental and longitudinal viewpoint, the possibility of learning stages and processes in Education of the Self, and the assessment of change when the population is a unique one. In addition, implications for further research into Education of the Self and into the affective domain were discussed.

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APPENDIX

*Instructor

+Recorder

Session I - September 14

+People arrive and get settled after some initial confusion.

* Education of the Self is a lab class in which the subject matter is you. We'll be working on trying to help you become more of a self scientist--to tune into yourself and see what's happening and be aware of your own reality at the moment. Education of the Self is a course in natural science with you as the content.

When you don't show the "monsters in your Pandora's box," we don't know them ourselves. But we also sometimes don't know some of the good things inside.

The structure of the course will look something like this: The first four weeks we'll have activities to generate self data. We'll ask you to keep journals. You'll be looking at what's happening to you and what you observe about yourself. There will be no papers, but I want you to write a letter to me about your progress through the different phases of the course. Fantasize that you're the book and you're going to investigate some of your table of contents, chapter headings, etc. Also in the first four weeks we're going to do some individual work, work in dyads, and in small groups. The focus is how you're operating and responding.

Starting with the fourth week we'll start looking at patterns of behavior. We'll also form support groups that sort of act like a group of consultants. Clarifying patterns of response and functions of patterns. The last part of the semester, you'll be planning little trials or experiments with yourselves.

There's a couple important rules: Nobody has to do anything he doesn't want to do. There's to be no outside gossip about what people said and who's into what.

In most of education you compete. In a classroom this often puts undergraduates ill at ease with graduate students who seem to know so much more. But here, you are the expert. Your academic training won't necessarily help you "perform."

+Testing information for this study was distributed.

* OK. Draw a brief portrait of your self in words. What kinds of things do you see going on within you physically--feelings, thoughts running through your head? Picture yourself standing on a bridge and see yourself below-- what do you see going by?

+ Lights out.

* Relax. Be aware of your tensions. Left side versus right side. Be aware of your breathing. Where's it coming from? It is fast, slow?

A new situation is usually tense for me. I feel a lot of tension in back of my shoulders. My shoulders give me the message first. Where do

some of you experience your tensions?

+Various responses from people in the group.

* OK. Push all the chairs in against the tables. Form three groups in a circle. This game is called bumpty-bump--it's a name game. Find out the names of the persons on your left and on your right. I need one volunteer from each group to be "it." Go into the center of your group. The person that's "it" walks around real sneaky, points to a person

+Instructor does this.

and says "left, bumpty, bump." The person he points to must give the name of the person on his left before "it" finishes saying "left, bumpty bump." If he misses, that person becomes the new "it." When the person that was "it" trades places with someone who missed, take that person's place in the circle and learn two new names of the people on either side of him and share his name.

+Went on for 10-15 minutes.

* Let's get back together. OK. Take out your journals. I'll throw out a barrage of questions. Focus on the ones you tune into most. Can't answer them all. What kinds of pressures did you feel on you to do well? How much did you feel on stage? Were you frightened? When you picked the opposite of you—was it really opposite? Is it the opposite of you usually? What would you have written if I'd asked you to pick the most consistent opposite of you adjective?

* If you had feelings of silliness, how much did that stop you? Did you enjoy yourself or was it too silly for you to get into? If you're having any thoughts about how others are seeing you now, make a prediction of how you thought others saw you in your group. How do you think you came across and what came across? What were you trying to get across? What would you like to have sent out about you?

List each one of these under an entry--bumpty-bump, name game questions.

How many names and faces could you list now? List them. The names of people that came to you easily may be attractive or unattractive to you. What names come to the foreground? What is it about the name or the person I remember, and the ones I forget?

+10 minute break.

* OK. Form groups of 5 with people you don't know. Sit on chairs. Think about what you just did when I said form groups. Did you take the initiative? Did you wait and hope to be chosen or invited? On what basis did you select each other? Look at your group and others and see how yours is different from the others. Go around the group, give your name and new opposite adjective if it is a new one, and a one minute autobiography. Don't rehearse so you can listen to what others are saying. If you find yourself rehearsing, stop and see how you can concentrate on what is being said. The autobiography should be 3-4 major incidents in your life that make you what

you are today.

+Instructor wandered around among the groups. About 10 minutes.

* I got to do a lousy thing and interrupt you. I'm curious about the kinds of things you are disclosing. What did you choose to tell--roles, where you went to school? Did you hear anything that actually sounded significant to you?

+Some yeses.

* We'll be doing this a couple of times in different ways.

* What kind of an impression did you think you were giving to the people in your group? How do you think your group is seeing you now? Jot this down--a few predictions--first impressions. "I think that most people in this group saw me as. . . being. . ." Don't worry about being humble!

Now another exercise, the metaphor game. If I were to be transformed into an animal or a plant, what would I become? How am I like a . . . to you? In your groups of five. Write it down. Tell each person. Also write for yourself. When you're through with that, all give each other's plant and animal and association. Like, how you're like a fox to me. One person becomes the target person--and each has a chance.

+Instructor wandered around the groups.

* Share congruence and discrepancy between predictions.

When you predicted pretty much what happened--how was it? What about coming across congruent?

+Instructor asked this question to the whole class. Many felt congruence, a few felt discrepancy.

* How did the discrepancies make you feel? There's a difference between impressions you give in public and private life.

Are there any differences in your physical state now as opposed to the beginning of class?

+Tireder and more relaxed

* Is there anything you appreciate about this evening?

+Learning people's names, humorous, relaxing. Felt good to be the subject matter. Good that Jerry chose not to reject any of the people--all could take the class--medium is the message. Appreciated groups and feedback. Nice to meet people and not feel threatened. Glad it's not touchy feely. Liked not getting into touchy feely stuff. Got to know names--casual--no one saying relate! Jerry appreciated less uptightness. Now, he's more relaxed than usual. Liked the guidelines about no gossip.

September 22 Session II

* Make yourselves comfortable. Close your eyes. Give your neck a rest. Let your head hang as easily as possible. Be aware of any sensations from your waist up. Be aware of the prominent sensations from your waist up. Take your time. As you find it, stay with it and focus on that sensation. In your notebooks, give that sensation a voice and write in your notebook what it says to you. Write whatever it says to you. Let it talk to you--let it tell you something. It's hard to stay with it and write, but do the best you can. If it doesn't come out--OK, don't worry.

Tonight the whole session is going to be devoted to working on projection. A puppeteer is a projectionist. He gives it life, motion. . . Who found it easy to find a sensation and give it a voice? Would anyone like to share?

+A couple of volunteers.

* What did you give the voice to? Is it different from the talking you usually do to yourself? Did anyone pick up a specific physical sensation?

+Several comments.

* OK, get out of your seats. Come into the center. Closer, but don't touch anyone. Begin to drift around without touching. Keep your own space. See where you're most comfortable putting your eyes. Keep in

motion. Spread out a little bit--give yourselves some space. Pick up a group of 5--form groups of 6. Find a location in the room where the six of you have your own space. Mix it up--men and women. Find your space--take a seat. Go around the group and give your first name and an object you feel most like at the moment. Then explore why you felt like that object.

+Instructor walks around, briefly sits in on one or two groups.

* OK. Think of someone who likes you very much. Relatively speaking, think of someone who likes you a lot. Go around the group and become that person and tell the group what most impresses him about you. Don't rehearse. Anyone having trouble doing this, focus on how you're stopping or blocking yourself. When you're finished, share your reactions to the exercise with each other. In addition to sharing how you reacted to the exercise, discuss how you reacted to one another.

Only those do this who want to. If you're willing, again go around the group and introduce yourself to the group as one of your parents or someone who has taken care of you. About 30 seconds--don't rehearse.

Did anybody find it easier to be a parent than the first person who said good things?

+Most people in the class agreed that it was easier to be the parent.

* I would like you to be the group you're in right now, and speak as the group giving their impression of you up to this moment.

+30-40 minutes for this last part.

+10-15 minutes break.

* Make journal entries. I usually sling off a lot of questions--answer those that speak to you. What did you find most difficult in terms of the first exercise--someone saying good things about you? Think of the words you used to stop or slow yourself down from saying things impressive--if you did. Put these in your journal. What do you do with your discomfort--what do you do, how do you act? How do you handle it? There are different ways to handle it--sit and squirm, verbalize, keep it inside--what is your particular pattern? In the projection of parents, how much of what you said is your parent--how much is what you imagine that they would have said about you? Those of you that got into the group projection, what did you project that you thought was accurate and what wasn't when you checked it out?

In what way were all the projections you did as different people related-what reoccurring patterns, what was consistent in all three projections? If you have any feelings about the group you were with tonight, suppose this group were to be a permanent group to work with the next 2-3 weeks, what would be the advantages and disadvantages of it? Is there anything that scares you about any of them? Anything nourishing about any of them? When you finish, put down your pencils and look up.

How many in here feel queasy about talking in front of this group?

Show hands.

+5 or 10 raised their hands.

* How many feel it wouldn't be too much of a problem?

+10-13 raised their hands.

* Those who are willing--the only time I get feedback as a teacher, I must ask questions in the large group. Which of the three projections were most difficult. Friend?

+3-4 raised their hands.

* Parent?

+3-4 raised their hands.

* The group?

+ Most raised their hands.

* What made it difficult for you?

+The first 2 involved people who were not there, so it was easier. Didn't know group members enough to do it. Hard to collectivize the group. More risk in doing the group. Some groups did each member separately because they couldn't lump everyone together. A couple people talked about it's being harder to do a friend or parent.

* Did anyone learn anything? Phrase it, "Tonight I learned that I. . ."

+Several responses.

* Projections are a way of finding out what you are saying about yourself--that's the reason for doing projections.

+Class broke up after this.

September 29 Session III

* Tonight we're going to be doing some individual and dyad work--no groups tonight. A number of exciting experiences which if you allow yourself to experiment with the experiment, you may find very interesting. To get in touch with where we are now, I'd like to do something. We're all going to be looking around the room--don't do it yet-- you're going to see where your attention goes. If you find yourself attracted to some inanimate object in the room, give it a voice and let it speak.

+Instructor demonstrates:

* I feel attraction to the speaker. If I were the speaker--here I am with my mouth wide open. I'm supposed to be making sounds but nothing is coming out. I don't see. I wonder if I'm being heard. I don't seem to have the power behind my sound I should have to be heard--there's something missing--some energy. I'm missing something. O.K. That was not the speaker speaking, but me. See what I am saying. See the sound coming out of my mouth without energy--don't feel like I have juice behind my words. I can now almost sense a separation between voice and body. I feel a separation. If I sit with that and play with it, more associations will come. Something I was not conscious of till I did it.

Now let your eyes float about the room, give it a voice, and write down what it says.

+ People in the class start doing this.

* Try to let the words come--do not make it say anything.

+ Pause.

* Share what you've written with one other person.

+ Pause.

* O.K. Did anybody make any discoveries that he'd be willing to share with us?

+None.

* Did something unpeel for you?

+A few people raised their hands.

* Did any of you feel you got nothing from it? Other reactions? What about the rest of you? How many of you got to a level of consciousness you weren't aware of?

+A few hands.

* If you're ever in a room and don't know where you're at--try this.

Remember that you are talking--not the object--because it is here, in me.

Leave your pencils. Come out on the rug. You'll need some space for yourself. Say hello to your neighbors. O.K., now the formalities are over. Close your eyes, let your arms hang at your side. Let your head hang down. How heavy are you on the floor? Do you feel particularly dense tonight? Are you even? Notice your arms--is one more tense or relaxed than the other? Feel the length of your arms--about the same? The fingers in your

left hand--wiggle them till you feel the blood circulating in the hand. Shake your hand and fingers at your wrist, forearm--jiggle well--now your biceps. Give it a good shaking. You're shaking the whole thing. Stop, let it hang. Feel the difference between the two hands. Does your left arm feel longer than your right arm? O.K., do the same thing with the right arm.

+Same directions as above.

* Now get both arms going. Let your arms hang and experience the sensations. Let your head drop lower and shake it back and forth. Turn it to the right and left as far as it'll go; to the other side as far as it'll go. Tense it up at the top point and relax it. Other side and then rest in the middle. Straighten up and begin a slow walk in place. A slow walk around, a little strut. Gee, it's getting late. I'd better walk a little faster. Pick up the speed--more. Hold your arms up like an airplane. Jog! Wave your arms--take off! Take off! Fly away! O.K., sit down and relax.

Everybody, find a spot where you can almost be in a cocoon--where you can lie, sit, or stretch out in. Get as much space as you can and be as comfortable as you possibly can.

+Instructor turned off the lights.

* Get in a comfortable position--a protective position. O.K. Just make believe that the only sense organs you have are your ears. The only way you know what is going on is through your ears. All you can take in is through your ears.

+Pause.

* Imagine that the position you're in now is one you cannot change--can only be in the position you're in right now. You have only available to you your senses and you're alone in your own universe. You're locked into this universe--can't move around or change for five years. Begin to explore your universe--knowing you have all that time--5 years.

+ Long pause -- 10-15 minutes.

* Get ready to come back. Return when you're ready.

+Turned on lights.

* It's important to check out your unique responses to that exercise. In order to, get together with three other people and tell what kinds of things you began to explore. Even if you don't wish to expose to others, it'll be good to listen to others.

+Instructor wanders around the room, going from small group to small group.

* As soon as you have finished giving your personal journey, look at how you were distinct from each other--descriptively but not judgmentally--don't judge.

+Groups continue to share.

* O.K. If you'll get to your journals, I've got some questions to ask you. I'll go through a bunch of questions under personal universe exercise. You got some indication of how you responded differently from others--make a note of that in your journals.

I've seen three major patterns of response. Some people fantasize

themselves out of this universe--they take a trip in their heads, some place away from here. To what extent did you stay here or go away? Did your mind wander on to problems that you have so you began to think as you ordinarily do before you go to sleep, so that this exercise wasn't much different than before you go to sleep? I do it when I wake up in the morning.

+Instructor gave an example.

* There are not only three ways. This is the way I responded when I first did it. I explored what's in my body. I can't do this for five years. I noticed the sensations of grass against my body. Each blade of grass. I could take the next year and experience the sensation of each blade of grass against my body. I explored myself from the inside out--almost physically. Which kind of response were you most attracted to? Did you resist getting into your universe? How did you resist? What were some of the things you might have told yourself? How did you resist? How did you enter it? Were you cautious, jump right in, fall in? How would you describe your entry--faltering, hesitant? What was the general atmosphere of your universe? While you were there, did it change--if so, how? Did you go to any places you've never been to before? In which areas of your universe did you feel most comfortable and uncomfortable, disappointed, bored? Think of your pace--the pace with which you moved through your universe. Was it hysterical, rushing? Plodding? See what happens. Slipping back and forth. Did it have any rhythm to it? How far did it extend--how would you describe its size, psychologically speaking?

Large so you could almost get lost? Small, suffocating? How much area did you have? When I told you to come back, what exit did you leave your universe by? What places would you like to revisit, never want to visit again? What places would you like to visit, but weren't able to this time?

+Ten minute break.

* O.K. Get everything out of your hands. For the rest of the evening we're going to work in pairs--be conscious of your reaction. Is anything happening to anyone as a result of those words?

+Pairs, Who? How? Anxiety.

* I'll tell you how later. Right now, look around the room and see who you might like to work with this evening. Don't say anything. Just experience looking and being looked at. I'll give you an opportunity to choose a partner. Take a few minutes to decide how you're going to behave when I say choose partners. What would you like to do; what are you going to do? Try and think about how what you decide to do serves you to pick the strategy if you've picked one. How serious would it be if you were rejected, if no one chose you? If the person you wanted was chosen? What would happen if you sit there and no one came over? What if a person you pick says no? Now I don't want to worry you.

+Laughter.

* What risks are you going to take? OK. Figure which negotiations are yours. What risk might you take or not take? Choose a partner, pick a

space and sit down without speaking. Don't say anything to your partner. Describe what you did in your journal. Also, make a note of what was typical of you and what was unusual. Share your response with your partner.

OK. You won't be using your journals for awhile, so put them out of the way. First thing I'd like you to do. Will you stand up for a minute; take your partner's right hand, curl your fingers like so, and have a thumb conversation--only with your thumbs. Say whatever you want to say.

+Pause while people do this.

* O.K. Now say good-bye to each other's thumbs when you're ready.

Talk about it.

+Time while people do this.

* What I'd like you to do with your partner is touch thumbs three times like this--1-2-3--and then you try to pin the other person's thumb down. Best out of ten. Right hand, then left.

What about your whole feeling about winning and losing? If you found yourself constantly losing, did you feel yourself getting smaller? How does real competition come out in you? What kind of feelings did you have about the person you kept beating if you did? What did you do about it?

Stand up, face your partner. Forget your voices. Decide nonverbally which partner will become a mirror. Reflect the face that you see. Imitate the face, expression. Be a mirror for that face as it changes. Switch the mirror and the mirroree without giving signals. Say good-bye when you want

to. Stop without signaling.

OK. We're coming into the home stretch. I hope you noticed how difficult or easy it was for you to look at someone, to record and be with their expressions, giving back a fairly accurate expression.

We're going to take ten minutes for this one. Recollect a nickname you were called when you were younger or a term of endearment. Remember some way your name was said that stands out in your memory. For me it would be Hotlips.

+Laughter. Instructor tells a funny short story about his nickname.

* Tell your partner one at a time the nickname. Partner, keep saying it over and over till you get perfect inflection. When he gets it--the right inflection--tell your partner the associations and memories with it. Try it.

+Pause.

* This may be difficult--sometimes you need practice. I'll ask for a volunteer after I give the instructions. I'd like you to continue talking to one another with a couple restrictions. First, you can talk only about what is going on presently--what's happening now. So, your sentences may begin with "right now." For practice, three areas to concentrate on--things you're noticing about each other right now--things you're sensing about the other person right now. I'm noticing that your lips were down and I sense that you're depressed. How you are feeling right now? You can join all three together--I see, I sense, I feel. . . .See how long you can go. If you can't

find anything to say, do not say anything. It may be difficult, but hang in there and see how long you can go.

+5 minutes, people doing this in dyads.

* OK. Shhhhh. Shut up!

+Laughter.

* How many of you were able to stick with it for over a minute? How many found it hard for even a minute? How many have been doing it all this time? Please describe for me--did it become easier as you got into it?

+Various reactions from the group.

* I would maintain that your interaction changes from moment to moment. Just to keep up with that, you could keep it up for a long time. It astounds me how much we've been trained on focusing on the past and future. We seem to have a limited capacity to stay in the present.

+Instructor goes into a humorous monologue about arguments with his wife.

* Right now I don't think a lot of people have the choice of staying in the here and now. Here and now is class time. But kids are excellent at doing it. I don't think we should be kids, but we should have that capacity. Drugs only try to recapture that.

Before you part with your partner, how would you assess your working with each other? Did we make a team that would learn? Talk about it. Then say good night.

October 5 Session IV

+As people enter the room, the Trumpet is on the blackboard. People look at it and then copy it.

+Trumpet: confrontation-responses-patterns-functions-consequences-experiment (try on)-evaluate-choose.

* I'm going to begin tonight's session describing the map around which this course is planned so that you can see the objectives I have for this course as clearly as possible. And then you choose to buy in as much as you wish. One of the maps is called the Trumpet. You're taking yourself through the Trumpet in here. The course will teach you the techniques to take yourself through the Trumpet. You can become a self scientist of your intra- and interpersonal domain.

 The first block of experiences are confrontations--these are the exercises we've been doing. The exercises set up something you're not quite prepared for. People don't usually talk with their thumbs. Sets up--what is going on--sets up tension so you ask yourself what have I been taking for granted? The exercises we've been doing the first three weeks were planned to give a way to set up confrontations with the self and then put your responses in your journals. How were your responses unique or similar? Then, inventorying the responses to the confrontations. Another purpose of the confrontation is to generate data about yourself--to look at yourself in a

variety of ways.

In the first 3 or 4 weeks, we did a variety of exercises to get a general look at the self. Around the fifth meeting we're going to see what patterns seem to be emerging. I will give some procedures to help you clarify patterns. Before we get into this, there's the problem of setting up support groups--your permanent consulting teams. This doesn't mean that you won't work with others, but this group will be your home base.

In the middle of the course we'll be working on patterns, functions, consequences. For every situation you respond to in here, are your pattern of responses in here parallel to your outside responses? Probably. This is a microcosm of how you respond usually.

If these are my patterns, how do they serve me? What do they get for me? Try to find out the something that these patterns are trying to get. For example, how does it serve me to be quiet? It saves me from seeming unintelligent; I avoid evaluation; it protects me from the following things. That's what I mean about how it functions.

If this is what it's supposed to be getting me, does it get what it's supposed to get? To what extent does it work for me--all the time?

If at this point I've isolated a pattern but it doesn't serve me completely, I might add to my pattern to get better results. Or I might not want to change anything. But what is it I might add or experiment with in a supportive atmosphere that might also get me what I want? We'll try on behaviors. We'll

be probing to find alternative strategies to fit my personality traits.

After experimentation, you'll report to your group. Many of the experiments will take place in the class or in the group. If you experiment and evaluate, then you can choose. If you've never tried an alternative, I don't know to what extent you've chosen that response. You just wear the same old response. This way you can have a greater choice of responses. See if you can expand your repertoire of choices.

The last part of the course will be experimenting, trying on, discussing, choosing.

Now that I've learned this map, I can take myself through when I choose. How do I program myself so I don't feel so helpless?

The function of the support groups is to set up a climate and atmosphere by which you can most comfortably accept the dissonance involved when you take yourself through the Trumpet. It's different from an encounter group. In an encounter group, the confrontation is the important thing. With the support group, there's a sense of support with the individual confronting himself. My hypothesis is that you have to be in an atmosphere where you can expose yourself without being confronted by others. You need the most nourishing group to take people in the group through the Trumpet even though you all may have different value systems. You must be careful not to lay your own trip on someone else.

Would all people who were not here last week stand up, look at each other, and pair up--get yourself a partner. Partners of last week get together and catch yourselves up on thoughts you might have had since last week. New partners, discover why you picked each other.

+Pause while people do these things.

* Before you continue your discussions, on a blank piece of paper I would like your code in the upper right hand corner. They will be anonymous. For your code number, take your age and add your address or last three digits of your phone number, and then to that total, affix the first two letters of the first name of the child you know best. Your code will be a number plus two letters. On that paper with your code number, predict the extent to which you will get a lot, not much, a little, nothing out of this course. Predict what you think you'll get on a scale of 1-5. 1--nothing, 5--a great deal. List 3 or 4 things that you can do to make your prediction come true, regardless of what your prediction is. How can you ensure the success of your prediction? I'll collect those when you're done.

+Collects them.

* I'd like you and your partner to look at other partners in the room and decide which other pair it would be good to pair up with. We're going to form foursomes. These are going to be the formation of support groups. Also decide what strategies to use when you go forth. OK. Make a foursome.

Is there anybody not in a foursome? And we have one group of three.
How many groups of four do we have?

+10.

* Discuss on what basis you chose each other and how that feels--even for the left-overs. What other foursome will you join? Make that decision.

OK. Would you make an eightsome and find yourself a good space.

Please make sure you're in a comfortable spot. Give yourself some space. First thing, take a look at yourselves--at the members of your group. Try to figure out in what ways you're similar as you look at the other groups. In what ways is your group different from other groups in the room? Give your group a name that best represents an image you'd like to have.

+This takes some time. Instructor went to each group and asked one person to be process observer of how the group got its name and he asked the process observer not to participate.

* Three more minutes!

OK. Even if you have not gotten a name, it's OK. Could we have a report from each group of the name you came up with for your group if you have one.

+Shared names.

* For the process observers, in terms of the process, when the decision was made was there a check to see how many wanted it? Who seemed to take most initiative? Was there stronger ownership of some suggestions than

others? Were there some people who never responded or were asked by the group for a response? What is the effect of hearing the other groups' names on your name? Process observers, report first to your group and then discuss.

Take a ten minute break when you're through with this.

Let's get back together. One thing that prevents people from working together is the confusion about expectations. Everybody sits with his own private agenda--some should be. Try to make that less private even though it may remain so. List as many things in your journal that your group could do that you think would most help you in your journey through the Trumpet. Make it as wishful as you want. Be as specific as possible. What kinds of reactions are most helpful to you? Try to speak in a positive sense--things they could do to help you more through your particular style. Whatever comes to your mind--it doesn't have to be logical. What kinds of things would your group be doing, saying, feeling for you? For me, I would like a group not to push me and force me. I don't like a string of "should's" laid on me. Look for a positive way to phrase this. I would like the group at every session to tell me something they like about me that would help me get through the Trumpet. What behaviors could a group do to show me I'm accepted--if you're using general terms like "accept me." If it is important to you, mention how you would like to be criticized; in what fashion, if at all.

Look at your list and see how many of the requests could apply to you asking for yourself the things you're asking the group. Ya, I'd like that for myself, too. Check them off. Did anybody in the room have one like, whenever I speak in the group I'd like to have everyone paying attention to me? Go down your list and phrase all of your statements to the group. It would be great for me if only you'd do the following things. If you hear anything too general, ask the person to be specific or describe how something can be shown.

Class is over whenever you want it to be.

October 12 -- Session V

* Make an entry in your journal reconstructing how you entered the room tonight. Like if we were to rewind the film and play it back, what would you see?

+Pause while people did this.

* In your journal, make up a scene of you coming into the room totally opposite to what you did. Write a script of your coming into the room exactly opposite to what you did. Even as it regards your sitting position.

+Class did this.

* How many felt that the way they came into the room tonight was fairly typical for them? Did you discover anything by writing the opposite?

+I'm very uncomfortable with the opposite.

* One of the ways to start locating your patterns is to look at opposites. You're really never different from the opposite you, but on a different continuum. The opposite you is not another you, just on a different continuum of you. This can help clarify what you'd like to avoid.

OK. Tonight our major work will be in the support groups. The first half of the session, each group should select a process observer. He will work for the first hour. When we take a break, you'll select another process observer, so one person won't have to do it all night. Everyone will get a chance eventually.

When you select one, I want them to meet with me first while your group starts on the task. The task is, first, by what means can our support group help each other clarify and accurately describe the patterns we each exhibit in this class? Talk about this class because your patterns here can be seen here--not necessarily what you do in your outside life. Here, so that the data you exhibit here is available to us.

If you get through the first part of the task, then decide on a plan of action for your group for the next session aimed at pattern clarification for your group members.

+People who were not in a group because of absence were put in a group together.

+Process observers meeting with instructor: Two basic things to observe:

(1) making notes on what behaviors are oriented to meeting individual needs rather than helping the group to accomplish the task. Some possible examples of behavior for fulfilling personal needs--dominating the discussion, cutting off others, horsing around, not listening, overly aggressive, nitpicking, smoothing over arguments as opposed to clarifying disagreement, intellectualizing, bringing in material from outside the group's experience. Make a list of who and what seems more orientated to meeting individual needs. (2) What behaviors appear to be aimed toward helping group members to interact with each other more effectively? How can you help each other locate your patterns? For

example, trying to keep members involved, clarifying discrepancies, reinforcing contributions of quiet members, relieving tension, encouraging cooperation. Jot down who and what they did. Name names and behaviors. There may be misperceptions on your part, so you'll be sticking your neck out. If they ask, you can tell them what you're doing. You might say that you would like to see what happens naturally without your preconditioning it.

* Work in your groups on these issues for about an hour. At the end of the hour, I'd like the process observers to report on how the group worked.

+Process observers returned to their groups to do the above.

+Instructor asked each group to select another process observer for the hour after the break.

+Break.

+Continued with the above until class was over.

October 19 -- Session VI

* I detect a festive mood tonight!

I want to go over some process things for you. They may help you in operating as a group. After, we're going to do some work in the journals. Then, back to the support groups with a process observer.

I'm going to give some negative things first. Do a little more policing--when you see someone doing something, remind them. Try avoiding generalizing. Beware of phrases like, "People usually. . ." "I think self awareness. . ." As opposed to, "I'm experiencing now. . ." Beware of principle making. Another key phrase, "People. . ." These are not necessarily bad things to do in everyday talk, but here, we're experimenting with new behavior. Try to avoid explaining your behavior. Look out for statements like, "I do that because. . ." Try to describe what you're doing rather than explaining it. Try to avoid why's. "Why did you do. . ." What's the difference between the why that gets into specific behavior and the why that leads to explaining?

Call to their attention when you start feeling taught or lectured to. Say, "I experience being lectured to."

Avoid data outside of the group's shared experience. That doesn't necessarily mean that you have to stay in the present always, but try to stick to the group's shared experience.

Avoid non-sequiturizing. After you say something, the next person says something that has nothing to do with what you just said. To avoid this, I would almost suggest a mechanical contrivance--no one say anything for 30 seconds after someone speaks. Don't feel like you have to fill the silences. There seems to be a compulsion in our society to fill silence with noise--words. Don't feel compelled to immediately react, stay with the feeling. Something will come out naturally.

Look out for cutting off. I know what someone is going to say, so I finish the sentence and go on with what I want to say. You squelch them. You're suddenly cut off and feel less worth.

Avoid psychologizing. People don't necessarily understand each other better because of psychology, but they can label each other more easily. Avoid interpreting other's behavior. If you want to find out what's happening, "I feel this behavior is serving you in. . . Is this right?" Do not become Dr. Freud.

Be conscious of people who state their beliefs as questions. A tip off is, "Don't you think. . ." Just say what the question implies. State a feeling of yours or how you are experiencing others instead of asking questions.

Avoid defining words and playing with semantics. Just say what it means to you. Don't play a game of definitions.

A rule that Perls uses--no gossiping. That's when you talk about people in your own group as if they weren't there. Don't say "Every time he opens his mouth. . ." Talk to him. Avoid using the third person--he, she,

they, the group, we. Don't make generalizations about the group without checking them out.

OK. Any questions about this--things that aren't quite clear? It takes a lot of practice and just can't be avoided always. Practice will help make you more conscious of these things.

So the process observers tonight will primarily be looking for these things and I hope the members of the group will take responsibility, too-- "I think I hear you lecturing. Let's check it out."

How many here don't know what a here and now wheel is?
+Most raised their hands.

* OK. Stop and jot down 2 or 3 here and now feelings. Write a sentence about each feeling. Share these in the group. I think everyone should have the right to call for a here and now wheel at any time. This can be a service to help someone who doesn't want to cut in--he can call for a here and now wheel when he feels uncomfortable. Doing them may help you to get to some heavy hidden agendas.

Also, members who are absent from your group, sit down next week with them and go over this with them. Part of the group is in on some norms and it could be painful for a newcomer.

I'd like you to pick the people in your support group and make a composite of various attributes of the people in your group that you feel are exactly the opposite of yours. Scan in your mind all the people in your group that have attributes that are opposite to your own. Try to get a sort of

picture of how people in your group would operate if they were exactly opposite.
+15-20 minutes.

* I'm curious about your reactions to this exercise. I notice a range of responses, but I detect a lot of responses not having to do with the exercise.

+There has been a lot of talking among people as the Instructor has wandered around the room.

* I'd like to get some feedback.

+A common reaction is that people can't think of opposite attributes.

* Can anyone give an example?

+I did an attribute that was positive that I don't have--being a good listener.

When I was thinking of a person who was very quiet and listened, I can't keep my mouth shut. So that's opposite to me.

* Are there other reasons for having difficulty with this?

+A couple reactions.

* If these are opposite to me, then I'm. . . in the group.

+A long discussion followed. Many people thought attribute meant something positive, so that they would have to put themselves down by finding negative things. The Instructor decided he should have used the word characteristics instead of attributes.

* All right, take a few more minutes and do it using the word characteristics--see if that makes it easier. It would be interesting, too, to see who in your group is most like you. Try rank ordering the people in your

group most like you--most like you at the top of the list; least like you at the bottom of the list.

OK, as soon as you've finished, meet in your groups and pick a process observer. Break up at 9:45 and get a report on pattern clarification plans so you can share your ideas to others in the group. Also pick a person to do this.

+People break into their support groups and work for a little over an hour.

* OK. Before the reports go on, I'd like to give some reactions. This is the sixth Education of the Self course I've led in two or three years. Tonight is the first time I've seen a class deal with such serious work in so short a time.

+During the hour or so that the groups were working, the Instructor visited each and noticed that people were disclosing important information, and really working at sharing and working together.

* It usually takes 6-7 classes. Tonight, I saw very little avoidance. I appreciate the level we went after tonight.

OK. Can we have some reactions? Any suggestions you came up with as ways to clarify patterns? Can we have a reporter?

+Bruce's group gave some rules and norms--here and now, gossiping. The resistance to keeping to the rules shows patterns. This group reported that they didn't have any real strategies--just looking at resistances.

+Larry's group--spent much time brainstorming. They came up with several ideas, but they're not yet refined. One idea, however, that they're going to try is a debriefing session at the end of each class to summarize the class to see where they are and how they feel about it. They'll make a list of patterns about self and about other group members. Stop the action and share the pattern going on at that moment. Using here and now wheels to help clarify patterns. Try to deal with patterns on two levels--personal and collective--group interactions. Also deal with patterns in terms of nonverbal qualities--posture, facial expression, gestures. They will incorporate the recorder idea; will always appoint a process recorder.

+Another group--came up with many of the same ideas as those already mentioned. Writing the opposite of what they just did. Role playing somebody else. Don't want to hit someone and then not deal with it. Respect it when a member says he doesn't want to be in the spotlight.

+Another group--just did it by talking about things and picking up a pattern. Just move around naturally.

+Another group--similar to the one before. Got into personal stuff. They don't know exactly how they're going to proceed but were satisfied with what they had been doing that night.

+There was a little more discussion, especially among individuals, and then the class broke up.

October 26 -- Session VII

* I'd like to not just get through the first few steps of the Trumpet, but also get into the last parts of it--go through the whole Trumpet. We'll get about two classes around functions and how patterns serve you. Four will be left to plan and make contracts--how we'll use this lab to experiment and make contracts. So these next two classes will be on patterns and pattern clarification, the two after that on functions, and the last on contracts.

In your notebooks, I'd like you to do the following: I'm going to give you one minute to make a list. So get ready to start. I won't tell you what it is till the last second. In one minute list as many emotions as you possibly can beginning now!

+People do this.

* Stop! Count the number of words. OK. Did anybody list over 5, over 10, over 15, over 20?

+Most number of words was 16.

* Anyone under 5, under 10? What might the difference in the number of emotions listed reflect?

+Experience, involvement; being in touch with selves; might just show how many different words you know to describe happiness, joy, etc.; how involved you are--the more you give of yourself; the more activity you get involved in; mood you're in now.

* How would mood limit or add to the number of words?

+A discussion started at this point. A number of people said that having more words implies that these people were somehow better. This discussion went on for about 5 minutes. Several different opinions and reactions were stated.

* Write a sentence in your journal to explain the length of your list-- those of you who are willing. Compare the number of positive emotions to the number of negative emotions. Does anyone have a preponderance of one over the other? How many have a preponderance of negative? of positive? What does this reflect?

+A couple of people still said they didn't like this exercise. Some more discussion. Many people took it as a competition. The Instructor said that is what you put into it, that he said nothing about competition.

* OK. Somebody raised a hypothesis that more negative words may reflect a mood, or visa versa. What else did it mean to you? Is it easier to write negative, those of you who had a preponderance of negative emotions?

+Many people found it easier to think of negative words.

* So negative words are easier to write than positive words?

Check the feelings on your list that you feel most comfortable in feeling. Anybody notice anything?

+Most people felt comfortable in feeling only the positive emotions.

* Notice the diligence with which people are grading their emotions.

I wish that all people would be comfortable with every emotion. Any other things you noticed about what's comfortable or not comfortable? Did anybody feel comfortable with the negative emotions? Comments?

+Several people said they thought the instructor was generalizing too much.

* Are there any emotions on the list that you think you've expressed here in this class so far? Make a note to yourself what they are and what you have not shown. Notice the sequence of your list. Does the sequence reflect any kind of priorities in your life? How many people had the words love, hate, anger, fear?

+Most people raised their hands.

* OK. Those seem to be the most common words. Note if you left any of those four off your list.

OK. That's all there is to it. If three or four people found out something, that's good. How many people found out something new about themselves?

+Several people raised their hands.

* What I'd like you to do now is find a spot on the floor with your support group. Sit with your backs to each other. Sit so that you can lock arms. I'd like you to slowly try to stand as a group.

+All the groups finally got up.

* Pick a partner in your support group and starting in this corner, each partner take your partner around the periphery of the room, one with his eyes closed, the other as a guide. I want everyone in the group to lead everyone else in the group around the room. No talking.

+This takes some time. Actually, most people took two people around and were taken around twice.

* What kind of a leader were you? What kind of a follower? How would you describe yourself in terms of taking care of someone--your interest, attentiveness, interest in guiding someone through? Were you a good conductor? What criteria are you using to make that judgment of yourself? Some guides almost envelop. Some pushed people through with a frenzy. Some people held hands and did not even look back to see if their person fell into a manhole. Some were Jewish mothers. So describe yourself as to what kind of a conductor you were. What kind of a follower were you? Were you the same follower both times? What was the same for both times you were led--was there some consistency? Was this a very uncomfortable thing for you to do? Risky, fun, a neutral experience to be led? What kinds of sentences were going through your head as you were being led?

Were there some reactions to your leaders? What was the difference in the two people who led you? Compare and contrast them. Did you feel taken care of? Was there any difference in the emotional experience of the

two? In terms of the people who led you, which came closest to meeting your needs as a follower? What are those needs? One other thing, were there any differences between how you anticipated being led and how you were led? Or were your anticipations right?

I'd like the pairs to be able to give feedback to the people who led you and give feedback as a follower. Do this in your small groups. When you finish that, go into your work as a small group.

I'd like to say that even though this group officially ends at 10, you may go on. Be back at 9:45. You can go on after that. Don't forget your process observers.

November 2 -- Session VIII

* Ladies and gentlemen! I have an important announcement to make. Please sit down on the floor. I'd like to have an informal chat before we begin tonight. I would like to have you get a feeling of what is going on in the various groups in this class, and I'd like to do this as informally as possible without any showmanship. Your support groups are like a family and a roller coaster. I've noticed some ways that support groups seem to operate. Some get off to a high start and say after the first or second meeting, "Hey, we've got a great family here!" Some take 3 or 4 weeks to test out. The level of trust is not too high. The energy level dies out. I think the hardest thing is when a high group takes a dip, and I've never seen any group stay at a continuous high. The most difficult thing is hanging on even when the dips occur. It's like a family. A lot happens when a dip occurs. One of the nicest things I heard was last year a student told me they were living together and they had a contract that they couldn't split when things got going tough--couldn't leave for a month. They couldn't just take off and say, that's it. In some way, marriage is treated as an entrapment. I agree with it. A lot of marriage laws are an entrapment. But sometimes facing up to the issues is important.

In a support group it is easier to cut out than in some sort of permanent relationship. Do I have enough commitment to hang in there--even when it becomes a bore, a drag, and there are some people you don't like? Can you face what you're working for, what your patterns are? Can you

stay with it long enough for a break through?

I'm suspicious of a relationship that people say has no hard times. I've also noticed that around the fifth and sixth session of Ed. Self there are dips. The initial novelty is over. If you can get through these dips, you can go on and do some good.

So I'd like to just hear where your group is, what is blocking your group and enhancing it, what things get in the way.

+I think our group started off high and now we're in a dip. I didn't really feel it. But some of the members left the group and the class.

* More than one? Can you describe some of the behavior people go through when dipping?

+A lot of members felt we were almost getting into group therapy. They felt a lot of strain. We were getting to be very picky. It was getting too forced. Some people left because they felt no need for it anymore. I felt something was pulled out from under me--I was hurt.

+It's kind of too bad you didn't say this earlier. But I really liked what you said--think it was honest. How does somebody mature through this Trumpet?

+I was really surprised that some left the group--so soon!

+Aren't we really bound to show up? But you have to--it's a class. I feel bound to show up because it's a class.

+I think you should come because you hurt the group by bumming out.

+I never feel that I have to go to class.

* Could we hear some more points of view?

+I know little about groups. But I think that everybody in the group has a responsibility to the group and its direction. If each person in the group did not feel that responsibility, then it could hurt the group.

+Did any other group have trouble with people withdrawing into themselves?

+Yes. We didn't get off on the right foot. Last week was next to nothing in our group.

+Last week was the first time our group really got together. The blind walk helped us get to trusting. Last week was the first time we talked with each other instead of at each other.

+Our group is breaking down barriers of shyness.

* How are those barriers being broken?

+I don't know--just people being more open.

+Our group has had its ups and downs, but has stuck together, and now it's working out.

+Up to last week I had the feeling that our group was being polite, but last week that stopped and now I don't have to feel so conscious about what I'm saying.

* I'm in a dilemma as an instructor. We could move from exercise to exercise, but I discovered that when the exercises stopped, no one talked. So I thought people were becoming too dependent on the exercise. So I'm giving them more responsibility to the group. They have to deal with the responsibility and that's very threatening. A little advice--the more you process what's

happening--what's going on right now, who's feeling what--the better. Find out what's upsetting you, what's happening. This will get at patterns. But there's a lot of avoidance dealing with what's going on now in the group. It's scary because there are feelings popping up that aren't really nice. Oh, I'm having these negative feelings and I don't want to upset anybody in the group. So nobody is talking to anybody.

+Can you deal with the fear of therapy--the here and now?

* There's pressure to have a therapy process--you've talked about this. I can see when people start assuming this responsibility and start becoming a questioner and a processor, rather than sticking with what's happening to you. You help him look at his patterns--sort of become a therapist. Staying with what you're experiencing may help you from falling into that. When somebody says I always get angry when. . . Say, are you angry, with whom, how? It's a strategy I find a little artificial, but you might try it. After you get unfinished business--who's got something left over that's in the air? Clear that up first. Sit quietly for awhile. Then deal with what's happened by saying I see, I sense, I feel. If you don't need to use it, don't. Toward the end of the evening, what kind of data was generated about our patterns? Is this typical of me? What was I enjoying, loving, hating tonight?

The thing I noticed about the process observers--many were taking minutes and not looking at what behaviors were helping the process, and which ones blocking it. Who, what, when. I found this was facilitating when you did--

I thought this was blocking when you. . .

Is there anything else you'd like to say?

I'd like you to all meet where I can come around--where I can see what's going on.

Is there anything you'd like to ask or have clarified?

Just looking over your journals, how many of you would be able to list a cluster of patterns that seem to have emerged from all that data? Could you come in next week and say I see these patterns. . . and then check them out? Could you come in with a profile? Not everybody will be ready for that at the same time. Move at your own pace. You don't have to get through the Trumpet to pass anything around here.

November 16 -- Session IX

Before we get started I'd like to do a few relaxation exercises. So, find yourselves a little space.

Become part of that ashtray that his feet are on. What would you like to say as the ashtray?

+I'm glad he took his feet off my shoulders.

* The stuff in me is all crumpled up inside me.

+I feel good--shiny on top.

+Several other responses.

* OK. Close your eyes for a moment. Just observe your breathing for a moment. See where it's coming from mostly. Take the syllable "e" and let it come out of your vocal chords. Soft. Feel the vibration of the air in your throat. "eeeeeeee." Keep the note going. Let it come out stronger. Keep your eyes closed. Tighten your throat muscles--give it more force now. Stronger! Move into our chest with "aaaaaaa." Let it come out stronger. Move down into the "oooooooooooooooooooo." Stop and observe your breathing. Open your eyes.

Anything happen? Notice any differences? What happens with me is that when my breath comes from all over, I can feel my emotions welling up. If I feel tearful, doing this makes me cry sometimes. It helps bring out my emotions.

+A couple of people shared their reactions to this exercise.

* Well, given that high start, I'd like you to get your journals and something to write with. Tonight I want to do two things. See if we can get sharper on a compilation of our patterns and assessing how those patterns serve you. I thought of a way to help you clarify a little more what has happened so far. Try imagining you are a director of a play and you're responsible for helping the actors and actresses to develop characterization in depth. What the play's going to be is this class, your support group. And what you have to do as the director is train someone to play the character you've played in this class so far. You have someone in front of you who is going to play you. Write the directions of how they can be most like you in this class, this group. Try and get them to be as much like you as possible to an observer--so you can write it as if you were talking to someone.

By the way, make use of your journals--any notes you've taken.

+People are writing this.

* OK. Stop at this point. I want you to get the feel of it. It might be helpful to do more of this.

Don't actually form groups, but sit near your support group members. This is what we're going to do, and I'm going to demonstrate it with one group, and if a person is missing, I want you to demonstrate to him later. Anyone absent?

+A quick check.

* I'm going to give out 3x5 cards to each group. Take as many cards as there are members in your group. Write your name in the upper left hand corner. Distribute one card to each member of your group with your name on it. When you receive one from each member and one with your own name, shuffle them up. Describe the character of that person on the card with his name on it. The character in the play is. . . and the way you act or play it out is. . . Try to stick to as much behavior as you can. Be sure to state the way that thing is acted out. Think of the person as a character or a role. Address the person as you--directly. Write the name of the person absent on a piece of paper so he'll get the feedback when he comes back. It might be easier to give someone instructions on the page of how to play that character.

By the way. Hold it! There is something scary about this exercise. I would say that as you develop the character, although some of the things have a negative tone, you could balance--show some strengths and weaknesses. How would you play the strengths as well as the weaknesses--things that impede their moving along?

+People take about 10-15 minutes to do this.

* Stop at this point. I know some of you aren't finished yet, but you can finish before we break.

I want to give you some instructions. But first, if you were going to train someone to be me, what kind of instructions would you give?

+Act like you're relaxed.

* Every session?

+Act as if you like being up center stage.

* How do you show that?

+Be cocky, old Borschbelt one liners.

+Be sensitive and aware, but do not let it all show.

* How?

+By facial expressions. Make jokes, stare off into the distance.

+Keep your distance. Focus on group dynamics.

* How do I avoid getting involved primarily?

+Make process comments, look for patterns.

* Anything else?

+Work in several modes--humor, aggression, sharp, critical, analytical, somewhat harsh.

* Is there another mode?

+When the group doesn't respond, tell jokes around something about your life.

+Turn people's questions around on them.

* How about my physical appearance?

+You have to have a pipe. Sweaters. Curly hair. Be kind of rigid--stiff body movements.

+Cool, kind of loose.

* See, different people's perceptions are different. A number of people see me that way. I will give less weight usually to unique perceptions of me, but when a lot of people are seeing me a certain way, I accept that more as reality that I'm projecting that. And I think you'll see this when you see the characters from the group members. A crucial thing, if a pattern comes across as a weakness. Don't punish yourself, yet. Every response pattern is serving you in some way. I'd like you to appreciate your pattern first. Think what you appreciate about each pattern--even though it may be negative.

Appreciate it first.

OK. Finish your cards, take a break, meet back in groups, distribute your cards, and decide what you do with it as a group before leaving tonight.

November 23 -- Session X

I see there's a small group tonight. I guess Thanksgiving starts early. Since there is a smaller group, I'd like to work as one group on functions--how patterns function for you. I have no specific exercises, but I do have a couple ideas to share with you and we can practice in front of the group on functions. I'm assuming everyone can or has made a list of patterns that they have demonstrated in this class. By the way, what effect did that exercise last week have on pattern clarification?

+Everything seems to be coming in on one or two patterns. Maybe I'm just tuning in on those things, though.

* Would you be willing to share what those patterns are?

+Well, OK. One of the things I've been trying to deal with is how I relate to different people in my group. The more aggressive me as opposed to the nurturing, loving me. Girl and the independent woman. I'm trying to bring the two together. And how the two roles relate to people in the group relate to people outside. . .

* Let's take half of the split. Take the part that says, "initiate."

By the way, which half of the split wins most of the time?

+The less aggressive side.

* The way I'm looking at functions, well, there's at least two ways-- it could help you avoid or help you get something you want. OK. Is it getting something for you or helping you avoid something?

+It's getting me something.

+The Instructor spent the next 30-40 minutes working with this student's splits using Gestalt techniques. During this, he worked on clarifying the negative and positive functions of each side of the split. Then he asked if she could think of other means that could attain the same results, but that she would be more comfortable with--alternative behaviors.

+Another person asked that Jerry do some Gestalt work with him, and that went on for 15-20 minutes.

+Then Jerry asked the people present to break into pairs and be consultants to one another to see if they could make any headway in looking at how patterns are functional or non-functional. When people were through, they were free to leave.

December 6 -- Session XI

* Hey! Last week we worked on looking at the function of patterns. I'm sorry some of you weren't here last time. So I'm going to give you a chance to find out what you missed from some of the people in your group.

Now, I want you to start working on a personal project, either in class or out, and report back to your group. Now, what I mean by a personal project--when Lynne was working on the ladylike you and the aggressive you, and the functions of those parts. OK. Now we're going to find new ways to imagine yourself in your support groups--have a fantasy of what you might be like in your support group if you were somehow being aggressive and at the same time sensitive. Take about ten minutes to fantasize and be as specific as hell. How you would sound, what you'd wear, where you'd sit, etc. Then ask yourself, what is the first smallest step I could take before I leave class tonight to move an eighth of an inch closer to that fantasy. Then, what could you do to move another eighth of an inch--but not 1 or 2 inches. Then come back to your support groups and report what steps you took and how they worked out. I'd suggest that you not use the whole support group, but maybe only in dyads or triads. I would recommend that. But somehow, before the end of the course, a sign of achievement would be that as many people as possible in this class would have tried on a way of getting to the end they're trying. That's why I emphasize small steps.

* Like when I was first in Ed. Self, I found that a pattern of mine was to bring the focus on me--to always be spotlighted. The function was, I constantly needed approval from others. So one of the things I decided to experiment with was how to remain in the group, getting approval without necessarily having the spotlight on me. As I came to the group meetings, I tried being silent, but in my silence I made so many facial expressions that I was driving everyone nuts. So I went to the other extreme. So how could I find a way to be in the group, get attention, but not always be in the spotlight and still feel needed?

Don't try to be too grandiose. Like, I don't have enough respect for myself. That could be a life long project.

I'm trying to think of examples of other personal projects people have tried--and making it achievable.

+Several people gave some examples, and a discussion followed.

* OK. Let's see how you do with this much guidance. Get into your groups. I'll come around.

+People worked on this, and when they were finished, left.

December 24 -- Session XII

+First the Instructor went over some general business about grades, letters, etc.

* OK. Ah. Let's see--it's tonight and next week. Tonight, I'll work you through a process to give you an idea to look at your projects. It's fairly complicated, but I'm sure you can handle it. OK. The first step is that your group work as an organism--not contagious, I hope. Your organism will be divided tonight, so if you have eight members, four of you will go in one place, and the other four in another. What these groups will do is similar. Decide which members of the other quartet will go first. On the basis of what we know of that other member, what could we design tonight for them for a first step to try on for the new pattern they're working with? It should be very simple and concise. I'll give you an example. This person is always deriding himself. The design is for him to give a political speech building himself up or selling himself. Also, I want you to write a prediction of how the person will react when he does the design. So the first group will do this for each member of the other quartet. Meanwhile, the other group will be making up a design for each person in the other quartet.

OK. After all the designs are written and developed, the whole group will form again, and taking each person one at a time, going around the group, the design will be read to each person, the trial will be done, and the prediction

read. So everyone in your group will have a chance to write designs. Do something simple and not too hard. Also practice on trying to diagnose where a person is and taking only a small step. This is not to embarrass the person-- something that person will be most apt to respond to and try. Any questions? OK. Split up. Try not to take too long. OK, good luck.

+Jerry went around to each group as they were designing the projects and acting them out. He asked each person to initiate a project during the week and report on it next week in his support group. He also asked for a list of the projects or designs that each person had to do in the group tonight.

December 21 -- Session XIII

+Right before Christmas vacation started. Only 15-20 people showed up.

Everyone got into a small circle.

* There are some people here that missed the last session. If I were to. . . the last one was on functions. People made up designs for one another. I wanted to use the last three sessions to work on designs. As it turned out, we had only last week and this week is sort of half ass because so many people aren't here.

Is there anyone here who didn't have a design worked out?

+Two people responded.

* Well, I'm wondering if we should work with you folks or just skip that and do an assessment. Would you mind working in public? Is there anyone in your group that would mind? OK. Who are the other members of your group? I wonder if just the people in your group could sit down on the floor in the middle of the circle.

+For this person, there are three members of her group present tonight.

* I would like the three of you, after a little preparation to work on a design, but before you start, what pattern have you been working on? Has any emerged clearly? You need to know your area--where you're going.

+My reach exceeds my grasp.

* How has this been shown in the group?

+Like I'm doing now. I go so much into the future that I lose interest.

* How has this shown in the group?

+I'd just ramble and not be definite. As it went on, I said more things of value. Like suggesting things in the context of the group. Like if a task had to get done, I'd talk about it a lot and not get it done.

* Are you doing this now? Are you rambling, not definite, like overtalking?

+I have a couple of ideas, but I'm afraid to start doing something.

* What's the fear?

+I'm afraid to fail.

* What happens if you fail?

+I'm afraid to fail--I'm a failure. I'm so afraid to start something again. I lose my sense of self-worth.

* So basically the rambling is a way to avoid making a commitment to do something and maybe failing at it.

+I've had two majors. I'm afraid to commit myself to it. . .

* In your personal relationships outside of class, do you pay a particular price for this?

+Ya.

* What's it cost you?

+You mean, does it hurt my relations with other people?

* Ya.

+I don't know if it does that. But I pay a price--I get confused.

* How does that pay a price?

+Confused. I don't get anything done and then fail.

* Is there anything that is valuable about this pattern?

+Yes, I feel that it doesn't have much value probably, but I don't take steps into the things I may not really want.

* It makes you cautious? Sometimes this can be appropriate. OK.

Would the three members of your support group plan a design for her to try on something that's an additional response for her to do. The object is how can you get Anne to relate to a task or feel committed to something that won't seem a failure if she tries it. Would anyone of you define the problem differently?

+I'm torn between things even when I decide to do something.

* So what is it you've got to try on?

+Well. . .

* I can't get a clear set on what your problem is. I started on a line--overtalking everything before you make a commitment and now you talk about feeling guilty for not living up to your commitments.

+When I do commit myself to a task and I don't do it I feel guilty. So I don't want to commit myself to anything.

+She prides herself in being responsible for doing her commitments.

+Response of one of the members of Anne's support group.

* Maybe you should find ways to leave commitments?

+Well, I'm doing that now--I'm leaving school.

* Could you be the voice inside you that is making you guilty?

+You should finish school even if you do not know what major you want. Even if you don't use it when you get out of school. You should finish so that when you get out you'll have a degree.

* Could you come over her and face where you were. You heard the guilty one--answer her.

+But I do not want to go to school. So why should I stay in school?

* OK. Change places and answer the question.

+Pause. Did not answer the question, but went back to the other place.

+School is a luxury. Knowledge is a luxury.

+She returns to the other seat.

+I'm just going to school for knowledge's sake, not to get any training.

* How does your voice sound?

+Definite. No, not so sure.

* Would you get over there and be Anne number 3. Tell those two what you heard.

+You're opposing forces and you can't make up your minds.

* What else do you notice about them?

+Neither one is sure.

* Are you?

+Jerry addresses this to Anne #3.

+No, I'm sure that neither one of those two is sure. I'm definite.

* Who's talking now?

+The me, me. Those two are hasseling all the time.

* Suppose you had to give a name to each of those three--what would you name them?

+Mother, guilt, half assed Anne.

* Tell half assed something.

+Don't listen to mother.

+This sort of Gestalt work continued for awhile. It turned out that the three voices were the parent, adult, and child.

* What design could we come up with to help Anne experience the role of Anne? Let's just brainstorm for five minutes for a design for Anne to try tonight or during the week.

+Some of the ideas brainstormed were. . .

+There are ten quick decisions that you have to make right now.

+There can be no what if's, because. . . You have to take a definite stand with no explanations.

+You're given a scholarship for four years doing something that you'd really like to do. It's a free luxury. What would you decide to do? You have to go through the four years.

+Consider weird alternatives--jot down 15 things other than you've already thought about doing.

+List all of your successes and failures in the last 4 months.

+Instead of talking, write everything down.

+Referee a parent-child interaction where one of us would be the parent and one of us the child.

+In an adult way, how would you deal with the feelings about the boy you just broke up with?

+Report to all of us in the present tense the last five times in the last five months the times she's acted as an adult.

+Go around the room and say something definite to each person here tonight.

+Stand in front of a mirror and give yourself some advice until you sound convincing.

+There were several more suggestions brainstormed. Three were chosen and done in class. There was a brief discussion.

* I would like some feedback on, first, did the course have anything to do with your living? Did it have any effect on anybody's behavior?

+I got to the point of believing I'm more OK than I thought I was. (A number of people agreed that they were feeling better about themselves as people.)

+I know my weak points and I have a goal to conquer them.

+It was very useful for me to look at my behavior and ask how does this serve me. (Several people agreed with this statement.)

+I feel like I have more power because I'm more aware of my choices.

+I'm going to consciously experiment with my behavior.

+It helped me realize some of my strong points that I did not realize before.

+There were a couple more comments.

* I keep learning what this course is about. I thought originally that this course was to build a better self-concept. A student said that I don't like myself better, but I know what and how to change, now. So you're seeing your real self--you know your self better, but you may not like your self better. Is it possible to give people a greater sense of power over their inner space? Up till now the whole thing is left to chance. Does it have to be this way? Maybe it's possible to change your own patterns and have control over what's happening to you when you want. Doesn't mean throwing out things that are bad, but harmonizing them better. Yes, I can observe and experiment with myself! Power, seeing the real self, accepting that self and harmonizing between the internal splits.

+This turned out to be the final formal class meeting. After Christmas vacation, the class never really collected again. Final exam period came, and then semester break.

