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Wavelengths : a self-study guide for incarcerated youths.

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WAVELENGTHS:
A SELF-STUDY GUIDE FOR
INCARCERATED YOUTHS

A Dissertation Presented

By

LOCHIE B. OVERBEY-CHRISTOPHER

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

DOCTOR OF EDUCATION

September

1977

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WAVELENGTHS
A SELF-STUDY GUIDE FOR
INCARCERATED YOUTHS

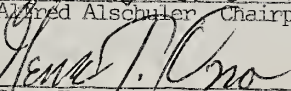
A Dissertation Presented

By


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To my parents, Mary Belle Overbey and Wells Overbey, my love for all their help.

To my lovely daughter Shannon, a mother's love for just being you and for the sacrifices you made while I completed this project.

ABSTRACT

WAVELENGTHS:

A SELF-STUDY GUIDE FOR INCARCERATED YOUTHS

(September 1977)

Lochie B. Overbey-Christopher, B.A., University of Kentucky,
M.A., University of Kentucky, Ed.D., University of Massachusetts

Directed by: Dr. Alfred S. Alschuler

Many "experts" can provide the reasons why a youth has been incarcerated. Frequently, they define these youths as "troubled." A troubled youth is something other than the tautology "a youth who gets in trouble." Troubled youths are individuals whose mental attitude and patterns of behavior consistently lead to acts and attitudes that run counter to the interests of society and their own well being.

What is common to all in adolescence, is a breaking away from authority and a searching for self. Where there are "good" role models, youths' acceptance of the emerging person provides an acceptable model in the adolescents development. Where such figures are "bad" or absent as is so often the case with delinquents this search becomes intensely painful, alone, inconclusive, and normal acting out escalates into anti-social behavior.

Directed toward incarcerated 16-21 year-olds, WAVELENGTHS was developed in order to help adolescent youths search for self awareness. It

hypothesizes that some youths, given a way to organize their search for self-awareness, can begin to manage their lives more constructively. WAVELENGTHS is intended to provide, simply and inexpensively, this way through the form of a self-help guide which may be used on an individual basis or in a structured workshop.

WAVELENGTHS is a nine-section set of activities directed at different, important aspects of youths' lives. Each section contains materials specifically designed to help the youths better understand themselves and their relationships to those around them. The exercises in the sections were derived from within the general framework of several developmental theories.

Chapter One of this project dissertation explains how the WAVELENGTHS approach attempts to utilize some of the ideas and theories of Fritz Redl, Gordon Allport, Eric Erickson, Abraham Maslow, and Carl Rogers.

Chapter Two is the WAVELENGTHS booklet itself which was written at the request of Project CORE under the Massachusetts State Department of Education. It is used as a unit to serve as a self help study guide for incarcerated youths. The book is divided into nine sections according to issues and problems youths face and the youths who are participating in the WAVELENGTHS workshops select those sections for study that are the most interesting to them.

Chapter Three is designed to help those leaders who will be directing workshops of their own or who may be involved in the process of training other leaders to direct workshops. With this goal in mind, Chapter Three contains

sample formats for workshops of leaders, sample evaluation forms for those leaders who participate in the workshops. In addition, it contains samples of formats leaders may want to use when conducting student workshops. Too, it provides lists of materials and "preparatory" lists for workshops, as well as, answers to the questions most frequently asked about WAVELENGTHS.

Chapter Four exhibits the actual data from the leader and youth workshops conducted thus far. It contains a tabulation of their responses from the evaluation sheets analyzing their reactions to the various workshops. In addition, it provides an overview of the dynamics of those workshop situations, offers possibilities for improving future workshops, and provides an assessment of the feedback coming from the leaders' workshops and the youths' workshops.

Chapter Five review the dissertation and looks at the concerns and implications of the WAVELENGTHS program. Recommendations are made for the program and its future.

The youths favorable evaluations of the WAVELENGTHS workshops indicated they found the program helpful. The workshops dynamics improved as the program progressed. The initial results indicate that the program will work effectively for incarcerated youths, particularly when the adult leaders take into account special circumstances.

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C H A P T E R I

INTRODUCTION AND THEORY OF WAVELENGTHS

THE PROBLEM

Nearly everyone seems to think that they are an "expert" on the subject of troubled youths and juvenile delinquency. Parents explain why the neighbor boy got into trouble; police chiefs promise taxpayers that more men and money will help them curtail the juvenile menace; sociologists shuffle stacks of papers analyzing aberrant behavior; clergymen cast their eyes to heaven and expound on deep moral issues. Even the youths themselves offer explanations.

The cynic may smile to discover that each "expert" cites different causes for what may well be different problems. But, there is good reason. Innumerable studies indicate that race, age, peer groups, financial status, sex, family background and many other factors contribute to the difficulties youths face. A study, not perhaps atypical of the field, revealed that carrying newspapers leads to delinquency. It seems that the supervisor of a facility for incarcerated youths in a western state discovered that a very high percentage of the inmates had been paper boys at some earlier stage in their lives. Further studies at other institutions revealed a similar relationship. Committing the post hoc ergo propter hoc fallacy, the supervisor concluded that carrying newspapers result in a life of crime. The solution was simple: eliminate

newsboys and the crime rate would be substantially reduced.

Unfortunately, there is no simple solution. Poverty, slums, peer pressures, alcoholism, divorce and other social conditions that (statistically) contribute to the difficulties youths face can neither be eradicated, nor are they, in fact, simplistically causal. There are many individuals who do not succumb to this plethora of social ills even as there are many newsboys who do not turn to lives of crime but continue, in Horatio Alger fashion, to be satisfactory members of a community.

A troubled youth, is something other than the tautology "a youth who gets in trouble." Troubled youths are individuals whose mental attitude and patterns of behavior consistently lead to acts and attitudes that run counter to the interests of society and their own well being.

President Johnson told Congress that if they appropriated eight billion dollars to his War on Poverty program, he could eliminate poverty. His critics, including maverick John Kenneth Galbraith, attacked Johnson for his circular reasoning, but they missed the real meaning. Johnson appreciated that poverty was more than a lack of funds; it was and is a state of mind as well. His approach was to eliminate patterns of behavior that caused poverty.

Just as there are many causes, there are many varieties of "being troubled." One youth may be preoccupied and intensely alone, another a destructive member of a street gang, yet another reluctantly tempted by peers

into shoplifting. Some youths are, to be blunt, unwilling to help themselves or to be helped. Others, given the opportunity, may well be motivated.

What is common to all in adolescence, is a breaking away from authority and a searching for self. Where there are "good" role models, youths' acceptance of the emerging person provides an acceptable model in the adolescents development. Where such figures are "bad" or absent, as is so often the case with delinquents, this search becomes intensely painful, alone, inconclusive, and normal acting out escalates into anti-social behavior.

Directed toward incarcerated 16-21 year-olds, WAVELENGTHS hypothesizes that some youths, given a way to organize their search for self-awareness, can begin to manage their lives more constructively. WAVELENGTHS is intended to provide, simply and inexpensively, this way through the form of a self-help guide which may be used on an individual basis or in a structured workshop.

WAVELENGTHS is a nine-section set of exercises directed at different, important aspects of youths' lives. Each section contains materials specifically designed to help the youths better understand themselves and their relationships to those around them. The activities in the sections were derived from within the general framework of several developmental theories which are referred to later in the paper.

THEORETICAL BACKGROUND

In this section the five theorists whose ideas have at least in part been the basis of the activities of WAVELENGTHS shall be discussed. These include Fritz Redl, Gordon Allport, Eric Erikson, Abraham Maslow and Carl Rogers. It makes sense to start with Redl because of his extensive work with incarcerated youth and his emphasis on developing "integrity." (Redl, 1971)

In the process of working with "delinquents," Redl discovered that the traditional definitions of delinquency were inadequate because those definitions did nothing to indicate the underlying causes of delinquent behavior, the motives for delinquent behavior, or possibly cures for delinquent behavior.

To supplement these incomplete definitions, Redl developed a clinical concept of delinquent behavior. In formulating a working definition for the "delinquent ego," Redl refers to "behavior which runs counter to the dominant value system within which the child's character formation takes place." With such a person, the "ego defends impulse gratification." (Redl, Wineman, 1965) The ego shuts off guilt and conscience. The effectiveness of the ego in this process indicates the degree of delinquency. Such an antisocial attitude may lead a child into a delinquent life style.

Redl's concept explains that defiance, while ordinarily a part of natural growth and maturation, can be classified as delinquent if it becomes excessive. According to Redl, excessive defiance throws itself "on the side of a child's impulsivity, defending it against reason and the voice of his better self with

enormous skill and strength." (Redl, 1971, p. 311) This excessive defiance may be classified as delinquency even if there are no legal implications. An antisocial attitude which precludes tempering ones' desires with a consideration of society's needs and mores is one that can rapidly lead to delinquent behavior.

Redl makes clear, however, that a degree of defiance is a natural part of maturation and is necessary if an individual is to maintain his "integrity." He emphasizes that children need to maintain a capacity for "intelligent rebellion," to stick to what they believe in spite of the pressures from adults and other youths. (Redl, 1971)

At times, adults may find defiance odious, but they should not confuse this with delinquent behavior. Redl cites the example of students who are defiant in a classroom situation. This behavior may not be antisocial at all. At times, the individual is defiant to maintain his integrity against the oppressive boredom of the classroom.

Even as excessive defiance can lead to delinquency, so can a lack of defiance according to Redl. If a sixteen-year-old participates in an act of vandalism because of the coaxings of peers, this is not displaying defiance even though such vandalism might seem to be directed against an adult community. On the contrary, the teenager is a coward, an overconformist, a person who fears estrangement from contemporaries. (Redl, 1971)

The program in WAVELENGTHS recognizes that a certain amount of defiance and of intelligent rebellion is a natural part of maturation. Activities

are included to help the individual to recognize that more defiant behavior is not delinquent behavior even if a scolding adult 'or "authority figure" labels it as such. Activities are designed to help individuals recognize that they may maintain a certain degree of defiance as part of their integrity, and feel defiant as long as this attitude does not lead to behavior that is harmful to those around them. Finally, the exercises encourage youths to see that excessive defiance or behavior that precludes better judgment and the rights of others is detrimental both to the community and the self.

In the same vein, the "Your Emotions" activity in WAVELENGTHS (pp. 17-19) encourages individuals to examine their feelings and their responses to those feelings. It makes clear that strong emotions are "natural" and even healthy. But it also indicates that control of emotions is essential if one is to function satisfactorily in relation to others. The exercise, through focusing attention on specific feelings, helps the individual learn that they can begin to develop such control.

Gordon Allport is concerned with the broader issues of establishing criteria for mature behavior and an explanation of how mature persons feel about themselves, those around them, and the general circumstances they find themselves in. Allport lists six criteria for maturity, synthesized in part from the work of Erikson and Maslow who shall be discussed below. These include:

- (1) an extension of the sense of self

By this, Allport means an ongoing process wherein the individual encounters new friends, fosters new ambitions, and relates to new vocations.

- (2) the warm relating of the self

To others this suggests that a mature individual will be able to establish intimacy with others, feel compassion for others and develop sexual fulfillment through his appreciation of and to others.

- (3) emotional security or self-acceptance

While the mature individual will show a wide range of emotion including unpleasant ones, his essential emotional equilibrium will enable him to avoid self-damaging emotions and the uncontrolled impulsivity that leads to the denial of the well-being of others.

- (4) realistic perception, skills and assignments

The individual establishes realistic goals and objectives for himself and maintains vocational skills that enable him to perform the necessary operation of his occupation.

- (5) self-objectification

That part of maturity that includes accurate self-awareness and the genuine ability to laugh at oneself.

- (6) the unifying philosophy of life

A person's understanding and prioritizing of such important issues as religion, politics, economics, esthetics, and social.

From Allport's criteria, it becomes apparent that maturity is primarily reflected in how people understand themselves, those about them, their specific circumstances, and the way they perceive themselves, others, and the world.

The activities exercises, and questions in WAVELENGTHS that enhance the maturation process run throughout the program. One principle theme is self-acceptance. For example, individuals are asked to examine themselves physically and then either to accept the way they are or to set about making changes. Similarly, they are invited to consider many of their attitudes and behavior about such important topics as sex, and to accept those they like and to change those they do not.

Once acceptance has been applied to the self, it can be turned to others. Individuals are encouraged to examine why they like certain people, why they choose their friends, for instance. They may come to realize that perhaps they like those who are like themselves, who exhibit the same characteristics. At other times, they may choose friends because they have qualities they admire. Individuals may want to change themselves to be more like their friends. The section devoted to choosing a mate is particularly important in this regard because it is essential that individuals consider similarities and differences before marriage.

Finally, WAVELENGTHS helps individuals to consider the world about them and their relationship to it. For example, they are asked to think about the kinds of jobs they want and whether or not the skills and training they have would qualify them for these positions. One very practical exercise is designed to enable the individual to prepare a budget. This experience should increase one's confidence in the ability to handle financial affairs. In the process,

individuals may discover the value of financial independence and being able to regulate their own purchases.

Like Allport, Eric Erikson is concerned with the development of the personality, with the individual's progress from a less mature to a more mature stage. Erikson believes that individuals pass through eight stages of development to complete maturity. Each stage is marked by a crisis the individual must overcome before progressing to the next stage. This process of maturation continues through a person's life. At stage five, which normally occurs in adolescence, the individual faces the polar crisis of identity vs. role confusion. While this kind of uncertainty can effect anyone at any stage in life, it is particularly crucial for young men and women between the ages of sixteen and twenty-one (Erikson, 1963, 1968)

During adolescence, individuals develop a sense of identity; they define who they are and what they want to be. At this time in their life, individuals learn their "own inherent characteristics, their own preferences, and their own aspirations." (Nordby and Hall, 1974, p. 37) According to Erikson, persons who are unable to successfully resolve their crises in life will encounter additional problems in adult life. Many troubled youths suffer from an inability to resolve their identity crisis at this point. What they value often is not valued by society. Some of these troubled youths end up in jail.

There is, according to Erikson, a high correlation between identity confusion and juvenile delinquency. When asked about this correlation,

Erikson responded:

Except perhaps in some rare instances of congenital defects resulting in a low capacity to comprehend values, juvenile delinquents are made, not born; and we adults make them. Here, I am not referring to their parents exclusively. True, many parents, because of their own personalities and backgrounds, are not able to give their children a chance for a favorable resolution of the identity crisis. Nor am I referring to the failure of society at large to correct those blights on the social scene--such as overcrowded slums and inequality of opportunities for minority groups--which make it impossible for tens of thousands of young people to envisage an identity in line with the prevailing success and status ideology.

Rather, I am referring to the attitudes of adults in the press, in court, and in some professional and social institutions--which push the delinquent young person into a 'negative identity,' a prideful and stubborn acceptance of himself as a juvenile delinquent--and this, at a time when his experimentation with available roles will make him exquisitely vulnerable (although he may not admit or even know it) to the opinions of the representatives of society. When a young person is adjudicated as a potential criminal because he has taken a girl for a ride in somebody else's car (which he intended to abandon, not to appropriate) he may well decide, half consciously, of course, but none the less with finality, that to have any real identity at all, he must be what he obviously can be--a delinquent. The scolding of young people in public for the indiscretions they have committed, with the expectation that they show remorse often ignores all the factors in their histories that force them into delinquent kinds of experimentation. It is certainly no help toward a positive identity formation. (Erikson, 1971, pp. 56-57)

Thus Erikson establishes the closeness of delinquent identity to the identity crisis. He goes on to point out that because youths feel empty, isolated, and confused, they are particularly susceptible to delinquent behavior. During the confused period of adolescence, youths are inconsistent

and incompatible. "At one moment he has an inner reservation not to commit himself to anyone in fear of being disappointed, rejected, or misled. The next moment, he may want to be a lover, follower, or disciple, no matter what the consequences of that commitment may be." (Nordby and Hall, 1974, pp. 38-39) In still another, the youth may want to retreat to childhood or an earlier development stage.

Of course some people manage to establish an identity that is negative according to society's view. According to Erikson, this type of delinquent may be more healthy than a person who conforms to society's dictates. The similarity with Redl's defiant individual is noteworthy. Erikson states, "Some delinquents, perhaps in their determination to be themselves at all costs and under terrible conditions, have more strength and a greater potential for contributing to the richness of the national life than do many excessively conforming or neurotically defeatist members of their generation who have given up youths' prerogatives to dream and dare." (Erikson, 1971, p. 37)

Erikson's work also deals with a "psychological moratorium," a period of time during which the individual makes no commitments, faces no crisis. Some youths need a period of relaxed expectations when they can be free to think, participate in adult activities (if they choose) without the fear of "moralistic punishment" or "condescending forgiveness." (Erikson, 1971)

Erikson's ideas concerning the quality of the environment that serves to reinforce or deny the needs of youth relate directly to the concept of

"Middlehaven," an imaginary town where troubled youths can go to "get straight" and prepare for a total re-emergence into society. This is intended as an exercise in strengthening skills that will enable youths to exercise more control over their environment in the real world.

The questions WAVELENGTHS poses, the activities it encourages, help youths to investigate the dynamics of their own identities. Moreover, these encourage persons to step outside themselves in order to discover how others might view them, particularly their peers.

For example, the "Your Way of Behaving" activity from WAVELENGTHS (pp. 21-23), asks individuals to think of the ways they behave and to make a checklist. An identical checklist is given to their friends who fill it in as they see the individual. If the perceptions are, as is likely, quite different, the opportunity then exists to modify their behavior. Because of the way the exercise is conducted, this may be done without "losing face" either with themselves or with others.

The theme of self-awareness which runs through many of the activities, includes crisis identification. The idea is not to avoid crises when they occur but to enable the individual to work through the crisis. In addition, one can review the effectiveness of dealing with past crises. By recognizing that crises occur for everyone (and that everyone handles some crises incorrectly), individuals learn that they share this with others, that they are not alone.

Redl, Allport, and Erikson all stress the importance of the maturation process, the development and maintenance of the self. While their theories may vary, the basic idea is that the individual must have a healthy enough self-concept to maintain integrity, Aid maturation, and meet the multiple crises of life. Much of WAVELENGTHS includes questions and activities that attempt to foster this growth of the self. There is another side to WAVELENGTHS as well. This side promotes improving the self with creative experiences and aesthetic understanding.

Abraham H. Maslow, a humanistic psychologist like Allport, has developed a hierarchy of needs which indicates an underlying set of priorities. Basic needs must be met first. These include: hunger, thirst, sex, security, aggression, affiliation. (McConnell, 1974, p. 630)

In addition to the basic needs, Maslow proposes that there are another group of needs which he calls "metaneeds." These include beauty, order, unity, justice, and goodness. According to Maslow, these "metaneeds are as instinctive as basic needs, and when they are not fulfilled, the individual readily becomes unhappy, bored, despairing, cynical, alienated or angry." (Nordby and Hall, 1974, p. 117)

Maslow links his concept of metaneeds to his definition of a "self actualizing" person, that is a person who is "realistic, independent, spontaneous, creative and democratic." (Nordby and Hall, 1974)

Furthermore, Maslow believes that the person who progresses toward self-actualization will do so in part through "peak experiences." These result from love and passion, religious feelings, personal achievements, and creative accomplishments. (Nordby and Hall, 1974)

Those who have worked with troubled or incarcerated youths will readily perceive that most of these youths are not very self-actualizing. All-too-frequently, they lack the self-confidence to undertake an artistic or creative project. They are so preoccupied with the basic needs that they have little energy left to devote to higher needs, nor do they understand the relevance of the higher needs. WAVELENGTHS activities stress creativity and aesthetic appreciation as important. Hopefully, creativity is encouraged at the same time the youths concept of self is strengthened. While they are encouraged to be more independent, they are also encouraged to be more creative. The art, music, writing, and dance projects WAVELENGTHS contains encourage youths to begin looking for beauty and engaging in creative acts.

Like Maslow, Carl R. Rogers is concerned with the individuals' ability to develop maturity and increase their personal satisfaction. Roger's term, "fully-functioning" person is similar to Maslow's self-actualizing one. These persons are aware of their faults and virtues and have a high positive regard for themselves. Best of all they maintain happy and humane relationships with others.

Many incarcerated youths have concepts of themselves that are negative rather than positive. Acutely aware of their own faults, weaknesses, and shortcomings, these troubled youths cannot maintain a positive self concept. Most of these individuals are not at ease with their bodies, their values, their identities. Nonetheless, Rogers maintains that all youths--no matter what their circumstances--have a natural drive within the self that leads to self-actualization. (McConnell, 1974) It is this latent drive that the WAVELENGTHS activities seek to tap, through the creative exercises referred to above.

Currently the self-help guide WAVELENGTHS has been disseminated and is being tried out at model programs in Massachusetts. The reports from that project will be evaluated to determine the immediate workability of WAVELENGTHS.

The purposes of this study include:

- (1) To assess the feasibility of using WAVELENGTHS in prison.
- (2) To make preliminary estimates of the effectiveness of a one-day WAVELENGTHS training seminar for counselors.
- (3) To obtain feedback from preliminary WAVELENGTHS users concerning those approaches which work and those which do not and to determine the reasons for the workability and lack thereof.
- (4) To evaluate preliminary data for possible recommendations concerning revision before further testing and use.

The following chapters in this paper include:

Chapter two is the WAVELENGTHS package designed as a self-help study guide for incarcerated youths ages 16-21.

Chapter three contains the samples for WAVELENGTHS workshops and model evaluation sheets for those workshops.

Chapter four includes that data assembled from the preliminary workshops.

Chapter five summarizes the data and offers projections for further WAVELENGTHS studies.

CHAPTER II

WAVELENGTHS

WAVELENGTHS

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SO YOU WILL KNOW . . .

Welcome to *Wavelengths*. *Wavelengths* is a self-study guide. Don't let the word "study" scare you away. It's not the kind of studying that you usually do in school, like math, English, or history. Rather, it's a guide to studying YOU. And if you decide to accept the challenge, *Wavelengths* can help you:

Find out who you are	See things as they really are
Get along with others	Stand back and watch yourself
Like yourself	Discover your own values and needs

Wavelengths was written mainly for people who are between 16 and 22 years old, and who may be dropouts, or locked up, or just plain bored with school. But as everyone who's been involved with it has found out — it doesn't matter who you are. *Wavelengths* is about things that concern almost everybody.

This is not a recipe book. It doesn't tell you that if you mix a pinch of this and a cup of that you'll get "happiness." In fact, *Wavelengths* doesn't have answers in it at all — just questions. And there aren't any right or wrong answers to those questions. The reason for that is simple. Nobody can live your life for you. You are the only one who can decide what's best for you. Besides, none of us has all the answers. We have the same job to do as you!

HOW TO USE WAVELENGTHS

Wavelengths is divided into nine sections. Each section is about a topic that often causes problems for people. (Friends, love, sex, and marriage to name a few.) The sections can be used in any order, and can be used by themselves, or two or more together. That means you can pick and choose. Something that interests you one day, may not interest you the next. It's up to you.

Each section has a short introduction, followed by a variety of activities — verbal, written, artistic, musical, and so forth. You probably won't like them all. But if one thing turns you off, try another. Take as much time as you want. Be honest with yourself, be patient with yourself, and ask for help if you need it. Maybe you can help someone else in turn.

Wavelengths is set up so you can use it alone, with a few friends or with a trained person leading a group. Feel free to use it in the way that best suits you.

YOU AND YOUR COMMUNITY

As people begin to study themselves, sometimes what they think is best is different from what the community they live in thinks is best. (Like if you've invented a machine that can destroy the world in a split-second, other people might not be too anxious to have you test your invention.) But the community isn't always right either. It makes mistakes just like individuals do. (You probably won't have any trouble thinking of things that your community has done wrong.) But that brings up an important point. What is a community anyway? Isn't it really just individuals trying to live together on this medium-sized planet called Earth? Don't small communities combine to make large communities called countries, and then combine again to make up the nations of the world? How do you fit in?

The last section of *Wavelengths* is about an imaginary community called Middle Haven. You may want to look at Middle Haven now and then as you think about the other sections. Middle Haven draws the whole of *Wavelengths* together. It is meant to help you think about what you've learned about yourself in the first eight sections, and apply it to the you who is part of a community.

JOURNAL

All through *Wavelengths* you'll see notes about keeping a *JOURNAL*. You may decide to get hold of a notebook (*JOURNAL*) and write your thoughts down as you go along. Many people have found that writing helps them get things straight in their heads. It's also fun to keep a record of your own progress. If you've ever been on a diet you know how good it feels to look back and see how much weight you've lost. A *JOURNAL* can help you feel good about yourself.

One last thought: Let this book be your friend. If parts of it don't mean anything to you right now, hang on to it — maybe a few months from now it will be right on your "wavelength."

Have you ever noticed how often you are asked to "take a stand" on something? If it's not your friends asking you what you think about a new motorcycle on the market, it's your parents wanting you to make up your mind about what you're going to do with your life. Sometimes deciding what you think is easy, but sometimes it's really tough. And sorry to say, the older you get, the more confusing and complex the decisions become. You have to consider your own feelings, your friends' feelings, your parents' feelings, what's right and wrong for you, what's important to you, and lots more. Then it's hard to balance all those pros and cons and make a decision.

A lot of times, people don't know why they think the way they do. They make decisions and take stands almost unconsciously; important decisions too, like getting married, quitting a job, or running away from a bad situation. Maybe that's why so many older people say that if they had it to do over again they would live their lives differently.

Practicing how to make decisions helps. If you can go over a problem in your mind, you can consider all the alternatives, think about what might happen, and how you feel about it. While you're at it, you'll find out quite a lot about your own values and beliefs.

This activity will give you practice at sorting out your thoughts and coming to a decision. The questions aren't personal. They are general ones that ask you to figure out some of your own values. But decision-making is the same whether or not it's a personal matter. And it sure is worth the effort.

How to Make Decisions

This first section of Wavelengths will help you practice making decisions. Here is one method that has worked for many people. See if you can make it work for you.

1. State the problem in one sentence.
2. Gather all the information you can about the problem.
3. List the choices.
4. Think about your own values (opinions), interests, needs, feelings.
5. Think about the immediate results and future results of all the choices you listed.
6. List the choices in order of your preference.
7. Make a decision.

A NOTE ON FACTS AND OPINIONS:

As you begin to examine your values, it is important to remember the difference between *facts* and *opinions*. These are normal ways of responding, and often people use both *facts* and *opinions* to make a decision.

A fact: Based on your direct experience or observation. Or, can be tested to see if the "fact" is true. Facts don't have anything to do with "good" or "bad." *Example:* In the United States, more people live in cities (urban) than live in the country (rural).

An opinion: Based on your personal reaction or feelings. The feelings help you reach an "opinion" about whether something is "good" or "bad," "right" or "wrong," "prettier" or "not as pretty," etc. *Example:* Thin women are better looking than well-rounded women.

Be careful! Sometimes it's hard to tell what's *fact* and what's *opinion*. *Example:* It is a *fact* that many legal abortions have been performed safely in the United States. How you feel about that is your *opinion*.

STAND UP AND BE COUNTED

Following are several topics to think about and discuss. For each there is a **Statement** that will tell you what topic to consider. Then for each **Statement** there are **Related Questions**. The **Related Questions** are meant only to get you started thinking about the topic—there are many other questions that you will think of as you begin to come to a decision.

Based on your personal experience and knowledge, and using the method outlined above, take a stand "for" or "against" each statement. Make sure you can list your reasons.

After you have taken your stand for each, try reversing your position and see if you can list reasons for the opposite point of view.

Now compare the two positions. What is your final "Stand Up and Be Counted" position? Has it changed? Why?

Statement: All students must study the history of black people in America.

Related Questions:

Would the study of black history create more negative feelings among whites toward blacks? More negative feelings among blacks toward whites? Why?

What would you have to do to show people how you felt about this issue?

How would you get your point of view across to a school system if the system did not agree with your position?

Statement: There should be forced busing to integrate schools.

Related Questions:

How far and how long do (did) you have to ride on a bus?

Is the quality of education affected by busing?

Who gets bused and who determines this factor?

Can students handle problems of busing better than parents? Why?

What are the reasons for busing, and does the federal government have the right to enforce busing?

Are busing problems determined by where people live? What are the differences between the Boston, Mass. and Louisville, Kentucky, busing problems?

Statement: There are more integration problems in the South than in the North.

Related Questions:

How has the South been handling integration? How has the North?

How has the federal government helped and/or hindered the problems?

How do you think people in the South feel about the integration problems in the North? How do Northerners feel about integration in the South?

How are people going to learn to live together?

Statement: An owner of an apartment or a house should have the right to rent to whomever he or she pleases.

Related Questions:

As an owner of property, whom would you rent to and whom would you not rent to? Negro? White? Puerto Rican? Mexican? Indian? Oriental? Jewish? Irish? European? Why? What is the basis of your decision?

Should an individual have the right to hold whatever beliefs he or she wants to even if he or she discriminates against someone else?

What are the legal options of the individual who wants to rent? For the owner?

Statement: An ex-convict should be deprived of his or her rights as a citizen.

Related Questions:

What are the laws in your state regarding the civil rights of an ex-convict? Do you feel the law is fair? Why? Would you be in favor of restoring civil rights to an ex-convict? To some ex-convicts? None? Give your reasons.

How does society treat a convict's family? How does society treat an ex-convict? A parolee? A young person in a reformatory?

How were you punished at home? At school? By the community? Who punished you and for what reason? In your opinion were your punishments fair? What happened to you after each punishment? Did you learn anything? What? Why? For what reasons and how would you punish someone? What would you expect to happen afterward?

What do you feel is a fair punishment for someone who has committed a crime? Can you give examples of crimes and what the possible punishments are for those crimes? What do you think the punishments should be?

Statement: inmates should be allowed to run for public office in the community in which the prison is located.

Related Questions:

Would state and nationwide television coverage of a prisoner running for office help other inmates, or would this cause hostility among inmates? What effect would a prisoner running for office have on the community? The prison?

What are the necessary qualifications of a person running for public office within your community? Should any of the qualifications be changed? Why?

What might happen if inmates were allowed to register to vote in an election?

Statement: Riots in prisons are good because they let people on the outside know about prison conditions and the problems of inmates.

Related Questions:

What types of individuals (social workers, etc.) work with prisoners? Who should work with prisoners? Why? Should people who work with prisoners be required to have the experience of living in a prison? Why? Would they have a better understanding of prisoners? Why?

Should state and federal governments give more money for prisons? Why? What would be your plan on how the money should be spent?

Should the citizen that obeys the law have to support prisons and prisoners? Why?

Should ex-cons be required to work for a period of time while they are on parole? Why?

Do you think prison guards are brutal and humiliate prisoners? Why? What situations might cause a guard not to act in the way he or she should?

Statement: Police officers should be expected to be honest.

Related Questions:

What is honesty? How do you maintain honesty? In your opinion is it sometimes better not to be honest?

What is the job description of a police officer? What would you write as job requirements? What is a police officer's salary? Do you feel that is enough money?

What is police corruption, and what is its connection with crime?

Should patrolman Frank Serpico have reported his fellow police officers? What would you have done?

Statement: Abolishment of the death penalty does not affect the crime rate.

Related Questions:

1. If a state had the death penalty, would there be less crime? Why?

2. Is "a life for a life" morally right? Why?

3. Is killing justifiable? If so, when and why?

4. Are there any crimes for which a person should receive the death penalty?

Statement: There should not be any prisons except for institutions to house "hard core" criminals.

Related Questions:

1. Do prisons make prisoners more corrupt? Why? How?

2. What kinds of rehabilitation programs are offered in prisons? Do they help prisoners or are they worthless programs? Why? What would you design as a plan for rehabilitating prisoners?

3. What would you do with a person who broke the law?

4. Should there be any differences in treatment between women and men?

5. What would you consider "hard core" crimes?

6. How could you convince a community that there should not be any prisons except for institutions to house "hard core" criminals?

Statement: Rehabilitation should be the goal of prisons.

Related Questions:

1. How do you feel about the idea of rehabilitation?

2. What is the most common crime in the U.S.? In your state? Who commits it?

3. Do local jails "breed" hardened criminals? What about state and federal penitentiaries?

4. Is it realistic to believe there can be rehabilitation behind bars? Why?

5. How often do people who have been in prison commit crimes again? Why do you think that happens?

6. Would a plan to allow inmates to have jobs in the community during the day and return to prison at night work in your community? Why? What would be the problems?

7. Why are some citizens hesitant to hire anyone with a police record?

8. What can someone with a police record do to help reeducate people? What can people in the community do to help?

9. Do you believe that there are criminals who cannot be rehabilitated? Why?

If you're like most people, you spend a lot of time wishing you were different—looked different, had a different body, were smarter or more popular, or had a better sense of humor. It is a good idea to realize that you can improve, but there's an old saying: the key to happiness is liking yourself as you are.

Forget about comparing yourself to everybody else for a minute. What do you know about *you*? Can you describe yourself without putting yourself down? How does your body feel when you get mad at somebody? Do you get depressed when you have a cold? Do you walk fast or slow when you walk alone? WHO ARE YOU?

Part of getting to know yourself is realizing that your body and what's "inside your head" go together. One affects the other. And the more you learn to pay attention to yourself—to your body and your mind—the more you will understand what makes you just a little bit different from everybody else in the whole world.

These activities can help you get to know and like YOU—your body, your emotions, and your behavior. In the beginning it might be tough and even embarrassing, because most people are a little afraid to find out who they really are. But give it a try. You may surprise yourself!

MIRROR

Look at yourself in the mirror, paying particular attention to the way your body expresses who you are. Write down five things you see. (For example, your mouth looks tense, your eyes look tired, you look calm.) Look away from the mirror and write five things that you know about yourself that you didn't see.

Look at yourself again in the mirror and write ten *other* things you see. Look away from the mirror and write ten things you know about yourself that you didn't see.

JOURNAL NOTE: Write down what you learned about yourself that you didn't know before, paying particular attention to the things you learned about yourself that don't show on the outside.

PICTURES

Look for pictures of faces in magazines. Cut out five eyes, five hair styles, five mouths, five eyebrows, five cheeks, and five chins with or without beards. Try and find pictures that are very different from each other. Paste each set of five on a separate piece of stiff paper or cardboard.

Look at these pictures with friends or alone, and try and decide what emotion each is expressing. (One eye shows anger, one sadness; one chin is quivering with fear, another is firm and stubborn.)

How do emotions show on people's faces? Do you notice emotions on the faces of people you know?

Now make one huge "portrait" of your body. Use picture cutouts, paint, pieces of yarn, clothing, etc. Make it look as much like you as you can. Be sure to include distinctive features like freckles, moles, and scars.

Think about:

- ① What did you put on your "portrait"? What do you think your friends would have put on it?
- ② What did you notice about yourself that you've never noticed before?
- ③ Did you purposely leave something out? Why?
- ④ Ask others if they think your "portrait" is a good representation of you. Why or why not?

JOURNAL NOTE: Write your thoughts about what the huge "portrait" looks like, what embarrassed you, what pleased you, and any other ideas that seem important.

BODY MOVEMENT

Listen to music that makes you want to move your body. As you get the feeling of the music, try pretending you are your favorite animal, an athlete, your favorite actor or actress, a rock music star, a police officer, your brother or sister, or anything else that fits the music. If you can, watch yourself in a mirror.

Think about:

- ① How did you feel while you were pretending? Did your feelings change as you moved? Why?
- ② What different body movements did you need? What parts of your body did you use? Did you feel clumsy, awkward, foolish, proud, graceful? Why?

Try another kind of music, and pretend you are something very different from the first time.

- ③ What were your feelings this time?
- ④ What changes did you make in how you moved? What didn't you change?
- ⑤ What parts of your body did you use?

Other things to try:

Move through space like a robot, keeping your arms and legs stiff. Pretend you are a war hero, or a goddess, or a superman.

Think of the things you do when you get up in the morning. Now pretend you're in a movie, and do all those things, first in slow motion, then

fast speed, then if you're really good, in reverse.

Pretend you are a needle and thread, and embroider a pattern on the floor.

Take a pose and be a: skyscraper, sailboat, link in a chain, ocean wave, or apple tree.

First See and Touch. Spend at least 15 minutes touching as many interesting objects as you can. (For example, clay, sand, clothing, soap, garbage, tree trunks, flowers, cream, mud, or pine needles.) Concentrate fully on whatever you are touching. Think about the temperature, the texture, the shape, the weight, and the size. Can you "understand" the object through your hands?

Put your hands out into space. Feel the space around you. Shut your eyes and touch your face. How does your face feel when you really concentrate on the sense of touch?

Add Sound. Shut your eyes and relax your body. Listen to the sounds outside the room, then inside the room, nearer yourself. . . inside yourself. Now, concentrate for a few minutes on something you remember especially for its sound.

Open your eyes. Stare at the very first thing you see. Concentrate on it. Put sight, sound, and touch all together. What happens? How do they mix? What happens to the different senses?

Add Smell and Taste. Smell the air. Discover it. Breathe deeply several times. How many different smells do you notice? Think about the smells that go along with each of the four seasons. Think of memories you associate with smell. How does smell affect your feelings? Now combine smell, touch, sight, and hearing. Is it harder to concentrate on only one sense now?

Eat one of your favorite foods. How does it taste? How does the smell affect the taste? Now try to describe your favorite food using all your senses. What do you notice that you haven't noticed before?

Think about:

- ❶ How can you "sharpen" your senses?
- ❷ What would it be like if you didn't have the sense of touch, smell, sight, sound, or taste?
- ❸ Do you know someone who doesn't have one of the five senses? If so, how do you treat that person? How do you feel about him or her? How does that person treat you? How do you think he or she feels about you?

Do a relaxing exercise before starting this activity. Here is a good one:

1. Stand with your feet apart, knees slightly bent.
2. Reach upward with your right hand. Stretch for something.
3. Let your right hand fall back. Then reach up with the left. Repeat three times, alternating right and left.
4. Return to starting position. Raise both arms in front of you, palms down, to shoulder height. Stretch outward.
5. Bend forward and down, allow arms to swing, fingers brushing the floor with your head down. Bounce five or six times.
6. Stand upright and place your hands behind you on your buttocks,

YOUR FIVE SENSES

A FANTASTIC TRIP THROUGH YOUR BODY

Soft background music might help you get in the mood.

lean backwards, slide your hands down your legs and drop your head backward.

7. Return to starting position.*

Now, lie in a comfortable position and begin to take a fantastic trip through your body. If you have trouble starting, this might help:

Imagine that you are in a tiny submarine that has very large portholes and a searchlight in the front, and a comfortable chair to sit in and look out. Get comfortable for the trip. Here you go. You float slowly into your mouth. Look at the huge teeth on all sides. Dangerous looking aren't they? How many are there? Shine the light around. It's like being in a cave isn't it?

Now float slowly over to that large black opening at the back of your mouth, and slide gently into the passageway of your throat. Wow! What was that sudden hurricane-like wind that made the boat spin around wildly? You must have coughed. You'll have to hang on tight. It can get pretty rough in the air passageway....

After the fantasy, discuss, write about, draw something, or think about:

⊙ What did your imaginary trip "feel like"? What parts were wet? Dry? Hot? Cold? Noisy? Quiet? What was the most beautiful part of your body? The ugliest? Why?

⊙ What parts of your body were moving all the time? What parts were resting?

Pretend your body is a factory. What would be the main office? The maintenance department? The most important machines? The elevators? The lounge? The switchboard?

* This exercise was adapted from: Elizabeth W. Flynn and John F. LaFaso, *Designs in Affective Education, A Teacher Resource Program for Junior and Senior High*, New York: Paulist Press, 1974, p. 83.

BODY EXPRESSIONS

In English, there are a lot of expressions that include body parts. For example:

"get off my back"	"egghead"
"cry your eyes out"	"highbrow"
"pain in the neck"	"kick in the pants"
"shoulder the load"	"have a heart"

Can you think of others? Why do some parts of the body lend themselves more to body expressions than other parts?

CHANGE

Working with another person, sit facing each other for five minutes without talking. Observe each other closely during that time. Turn your backs, and each of you change five things about yourselves. Face each other again, and try to tell each other what five things have changed.

Turn your backs again, and this time change ten things about yourselves. Face each other again and tell what ten things have changed.

Discuss:

What did you do more, remove objects or add objects to make changes? Is it easier to remove objects than to add them to make changes? Why don't most people think of adding new objects (or experiences) to make change?

Why do you think some people might not want to do this activity?

What feelings did you experience while you were doing this activity?

What emotions did you express?

Is it easier for you to change, or to resist change? Why? Why do people want change but then not spend any effort trying to make it happen?

What do you want to change about yourself? What things don't you want to change?

Make a list of emotions that can be expressed without words. (Here are some suggestions: fear, hate, confusion, anxiety, nervousness, embarrassment, love, happiness, disappointment, disgust, surprise, dreaminess, sorrow, hope, depression, stubbornness, unhappiness.) Try to express a few emotions to someone else without speaking. See if he or she can guess the emotion you are trying to convey.

Think about:

❶ How did you feel while you were expressing these emotions? Were you embarrassed? Was it fun? Were you successful in communicating the emotions?

❷ Have you ever thought about how the parts of the body are affected by emotions? (Headache, stomachache, blushing, sweating, shaking, heart pounding, tears, etc.) How much do you think emotions have to do with body health? Why?

❸ Can you think of some illnesses that are at least partially caused by emotions? (For example, high blood pressure, tension headache, stiff neck and backaches.) What can you do to avoid them?

EXPRESSING EMOTIONS WITHOUT WORDS

Have you ever watched a baby have a temper tantrum? Usually, babies (and adults, too!) get angry because they're not getting something they want. They get very red faces, wave their fists, and scream and yell. Well, that's just one example of how people express emotion. Other people don't let out what they're feeling. They keep things all bottled up inside them, and go around with long faces. That's expressing emotion too, just like yelling and screaming, only in a different way.

How do you handle your emotions? Do you usually let everybody know exactly how you're feeling, or do you keep your feelings inside? Sometimes one way of expressing yourself is good, sometimes another. But whatever way, it's a good idea to learn how to *control* your emotions.

"Controlling" emotions means that when you feel something, you can *decide* how you're going to react. For example, if you get very angry about something your kid brother does, you *decide* not to hit him with a baseball bat because you have *thought about it*, and you know that you might hurt him. You do decide though, to let him know you are angry, and tell him why. That's expressing emotion, but with control.

If you lived on an island all by yourself, controlling your emotions might not be important. But you probably live with other people around, and since

YOUR EMOTIONS

JOURNAL NOTE: You may want to write this activity in your journal so you can look back on it later.

they all have feelings and emotions too, things could get pretty wild if nobody controlled themselves. Think about that. . . .

This activity is about the emotions that make you feel good, and the ones that don't, and how you express them or control them. This activity won't tell you what you should do. That's up to you to decide. But it will help you learn more about yourself and how you get along with the people around you.

Before you begin, think about these questions:

- Do you think you should control your emotions? Why?
- Should other people have to control their emotions? Why?
- Does society expect you to control your emotions? Why?
- Can you be honest and open about your emotions? Why?

(This activity has five parts.)

1. Keep a chart of your emotions for one week. At the end of each day, choose the one emotion for that day that was the strongest, or was the most important to you. Some examples of emotions are: pain, hate, love, peace, anxiety, hurt, happiness, depression, excitement, anger.

Now fill in a chart like the one below for each day of the week, answering the questions as best you can.

SAMPLE:

The emotion _____
Day of the week _____
The situation that caused that emotion _____ _____
Am I satisfied with my reaction to the emotion? _____. Why? _____
Do I want to change my reaction to the emotion? _____. If so, how should I begin to change? _____ _____

2. Keep a separate chart like the one below for two weeks. At the end of each day, mark the three strongest or most important emotions you experienced that day. Then, at the end of the second week, total up your marks to see how many times you have experienced each emotion. List your own emotions. They may be different from the ones in the sample.

SAMPLE:

The Emotion	Number of Times:									
	1	2	3	4	5	6	7	8	9	10
Pain	X	X								
Hate	X	X	X							
Love										
Peace	X									
Anxiety	X	X	X	X	X	X	X	X		
Hurt	X	X	X	X						
Happiness	X	X	X	X	X					
Depression	X	X	X							
Excitement	X	X								
Sadness	X	X								
Anger	X	X	X	X						

Now list the emotions in order, from the most times to the least, based on the chart you kept for two weeks.

For example:

Anxiety	8	Depression	3
Happiness	5	Pain	2
Hurt	4	Excitement	2
Anger	4	Sadness	2
Hate	3	Peace	1
		Love	0

Which emotion did you experience the most? Can you give a reason?

Which emotion did you experience the least? Can you give a reason?

Do you like your emotions? Why?

Do some of the emotions that you experienced frighten you? Why?

3. Read the chart below, and fill out 1, 2, and 3. Try out your choices for a week. Then fill in 4. Do a chart like this for each emotion or feeling you want to change or control.

1. The emotion I want to change is _____

2. The way that I think I will change the emotion is _____

3. The next thing I will try if the first attempt doesn't work is _____

4. What happened after I tried 2 and/or 3 _____

4. Think about or write in your *JOURNAL*:

Which emotion do you consider to be most important? Why? If you wanted help with understanding your emotions, who would you contact? Why?

Which emotion did you want to change? Why? Why did some choices work for you? Why didn't others? If you tried a second choice to make a change, did it work? Why? Will you keep trying to make a change if you haven't been successful so far? Why? How do you handle failure? How does it make you feel? How do you handle success? How does it make you feel?

Did you find this activity helpful? Why?

5. Think about times when you have had to control your emotions. Now write in your *JOURNAL* :

- a brief description of each situation
- the emotions you had to control
- the reasons for deciding to control the emotions
- how you controlled the emotions
- the result

Think of people who are in situations where it is necessary for them to control their emotions. (Politicians, teachers, doctors, lawyers, parents, mechanic, salesclerk.) Why might they want to control their emotions? When wouldn't they? What would happen if they didn't control their emotions? Why?

Think of the ways you behave. On the list below, add other words that apply to you, and cross out the ones that don't apply. Put a check next to behaviors that you believe are true for you.

Now tear out the second check list of behaviors and give it to someone you trust. Do not show that person *your* list. Ask that person to check off the words that he or she thinks are true for you.

Compare the two lists.

YOUR WAY OF BEHAVING

THIS IS YOU			
	Check		Check
Drinks		Works cooperatively	
Talks a lot		Communicates well	
Uses drugs		Listens	
Rebels		Is understanding	
Disobeys authority		Is kind	
Is stubborn		Is considerate	
Withdraws		Shares	
Cares		Has temper tantrums	
Disrupts groups		Is sarcastic	
Helps others		Bullys others	
Is sensitive		Violates curfew	
Is concerned about others		Smiles	
Is cowardly		Is bored	
Is aggressive		Is brave	
Fights		Tackles problems	
Runs away from home		Is shrewd	
Isn't afraid of anything		Is daring	
Protects others		Lies	
Is hostile		Steals	
Cheats		Eats too much	
Blames others		Smokes	
Blames self		Laughs	
Is defiant		Loves	
Thinks a lot		Is shy	
Is cautious		Is strong	

Think about:

- How are your ideas about yourself different from the ideas of the person you trust?
- Which list is more accurate? Why?
- What do the lists tell you about yourself?

Look at your own list again, and arrange the words in three categories:

1. Good behaviors for me
2. Bad behaviors for me
3. Behaviors that are sometimes good and sometimes bad for me

Under each category, write down at least two examples that you can think of when you behaved in that particular way. How do you feel about those situations now?

You may want to share this activity with your friends. You also may want someone to help you with this activity. Don't be afraid to ask.

THIS IS <i>(Your Name)</i>			
	Check		Check
Drinks		Works cooperatively	
Talks a lot		Communicates well	
Uses drugs		Listens	
Rebels		Is understanding	
Disobeys authority		Is kind	
Is stubborn		Is considerate	
Withdraws		Shares	
Cares		Has temper tantrums	
Disrupts groups		Is sarcastic	
Helps others		Bullys others	
Is sensitive		Violates curfew	
Is concerned about others		Smiles	
Is cowardly		Is bored	
Is aggressive		Is brave	
Fights		Tackles problems	
Runs away from home		Is shrewd	
Isn't afraid of anything		Is daring	
Protects others		Lies	
Is hostile		Steals	
Cheats		Eats too much	
Blames others		Smokes	
Blames self		Laughs	
Is defiant		Loves	
Thinks a lot		Is shy	
Is cautious		Is strong	

Almost everybody wants friends. It's a nice feeling to know that there are people in the world who care about you. At times you'll have a very special friend—somebody who “understands” you. Other times you'll have a whole group of friends, and all of you will do things together.

Just like anything else though, there is a not-so-good side to friendship. Maybe your “best” friend turns out to be not so “best” after all. Maybe your group is putting pressure on you to do something you're not sure you want to do. Or maybe someone you care about is making a lot of demands and taking advantage of you. Can you handle situations like these, or do you need practice? Do you know how to say “NO” without being misunderstood?

How to get along with your friends and the other people around you is something that may take you quite a while to figure out. (Some people never do get it straight.) Don't give up though. It takes practice and caring enough about yourself to work at it.

Some of the ideas in these activities might help you. They are about what a friendship is and how to keep a good one going; about your group, and how you can belong without giving in to pressure; and last, about what it means to get along with people—not just your friends, but everybody.

WHAT IS A FRIEND?

Demonstrate in some creative way (painting, photography, drama, writing, etc.) what the word "friend" means to you. Include if you can: the things you do if you are a friend to someone, how you feel about your closest friend, and the unpleasant events that happen in a friendship.

Think About:

⊙ Who are your friends? Why are they your friends? What makes a friendship?

⊙ Do you sometimes think someone is your friend, only to find out that he or she does not consider you to be a friend? Why does that happen?

⊙ Is there a difference between "being" a friend and "having" a friend? How? Why?

"BEST" FRIEND AND OTHER FRIENDS

A. Pick a good friend that you have (or had in the past). Make a list of all the reasons you like (or liked) that person. For example: easy to talk to, fun to be with, good-looking, popular, likes the same things I like, stands up for me when I'm in trouble.

B. Next, make a list of all the reasons you think that person likes (or liked) you. (Try to pretend that you are your friend, and look at yourself from your friend's point of view.)

C. Now write down the things that you do to be a good friend to that person. Include such ideas as:

I try not to criticize my friend.

I do things for my friend that I wasn't asked to do, but I do them just because I feel like it.

I don't talk about my friend behind his or her back.

If I hear someone gossiping about my friend, I ask that person to stop it.

(What do you do?)

D. Think about what you have written so far, and see if you can answer these questions:

Would your friend do as much for you as you would do for him or her?

Would you do something dangerous or against the law if your friend asked you to?

What happens when you and your friend disagree about something?

Do you trust your friend? Do you think your friend trusts you?

Do you care enough about your friendship with this person to work out a problem if something happens between you? Does your friend care enough?

E. Think about other people you know who are your friends, but not as close as your good friend. Why do you like them? Do you have as much "in common" with them as you do with your close friend? Now list the ways that you behave toward those people because they are your friends. For example:

I try to be pleasant when I am with them, and not argue.

I try to listen to what they have to say, even if I don't agree.

I try to respect property that belongs to them as if it belonged to me.

I think of them as equals, no better or no worse than me.

F. Think About:

⊙ What is the difference in the way you behave toward your close friend and toward your other friends?

JOURNAL NOTE: This activity is a good one to keep in your journal.

① What does it mean to say that you have "more in common" with a close friend?

② What do you do if a friend turns out to be a "bad" friend? How would you feel if that happened?

③ Is there any way of knowing whether a friend will be a really good friend for a long time, or will turn out to be a "bad" friend? If so, how? Do you think you are a good person to have for a friend? Why? Why not?

Think about the list below, and check the things that you think are necessary for getting along with other people. Add other items that you think are needed.

GETTING ALONG WITH PEOPLE

- Respect different viewpoints
- Control your anger
- Don't let your feelings get hurt too easily
- Respect the property of others
- Try to cooperate when you work with others
- Don't let your first impression form your opinion of someone
- Accept people just as they are
- Stand up for what you believe in
- Try to be fun to be with
- Try not to hurt the feelings of others
- Be patient
- Be sympathetic
- Be understanding
- Don't judge people by what they look like
- Don't judge people by how they talk
- Give people a chance to "prove" themselves to you
- Be honest
- _____
- _____

Think About:

- ① How many of the items you checked do you try to do?
- ② Do these ideas apply to getting along with close friends as well as everybody else? Why?
- ③ Do most people try to get along with each other? Why? Do you think it's hard? Why?
- ④ Is it easier to do the items on the list with a close friend than it is with someone you don't know very well? Why?

Assume you are to spend the rest of your life on an island. All the comforts of life will be provided (housing, food, clothing, etc.). Choose six people to join you. You may choose anyone at all—someone you know, someone you don't know, or even someone who has a skill you think your island might need (a doctor, for instance).

LIVING ON AN ISLAND

Who would you choose?

What would be their ages? Sex? Race? Profession? List this information for each of them.

List what their values would be, what their personalities would be like, what they'd look like, and their abilities, intelligence, ways of behaving, and feelings.

What would the island look like?

Think About:

- ① Did you let your imagination flow? Why?
- ① Did you describe anyone you know? Explain.
- ① Give your reasons for describing each of the six people.
- ③ Could you live on an island with only six people for the rest of your life? Why? What would be the problems? Advantages?
- ① What do you think would happen to you and the six people?

GROUP PRESSURE

Think about things that you have done just because the group was doing it. Why did you go along with the group? What would have happened if you had refused to go along? How much pressure does your group put on you?

Write "Yes" or "No" in front of each statement:

- _____ I usually go along with the group.
- _____ I usually get the group to do what I want.
- _____ I lead the group.
- _____ I pressure the group for my way.
- _____ I am a follower in a group.
- _____ I am afraid to stand up to the group when I don't want to do something they want to do.
- _____ I usually never agree with a group.
- _____ I usually never agree with a group but feel I must be a part of the group.
- _____ I "bully" people within the group to do things my way.
- _____ I let people bully me.

What have you learned about yourself?

YOUR GROUP

There's no doubt about it! Being in a group can be great. People in groups can go places together, pool their money, have parties, play team sports, share "resources" (cars, clothes, motorcycles, musical instruments), and lots of other benefits. But most important, it's fun to be with other people. Can you think of five reasons why you like being in a group?

1. _____
2. _____
3. _____
4. _____
5. _____

But sometimes people in groups do things that a person alone wouldn't do. Suppose for a minute that your group was going to do something illegal "just for the hell of it." For example: steal a car, shoplift, break into a building, or scare somebody with knives. Now suppose that you really don't want to go along. If you wanted out, what would you do? How would you stand up to your friends?

If you think that it's wrong for the group to do something illegal, you might want to practice what you would say or do in front of a mirror. What is the worst thing that could happen if you didn't go along? Would that upset you?

If you think that it's OK for the group to do something illegal, what are your reasons? Would people outside of your group think your reasons were good ones?

Think About:

- ④ Do your friends respect your right to disagree with them? Why or why not?
- ④ Can you be "yourself" when you are with your group?
- ④ Is it important for you to belong to a group? Why or why not?
- ④ What is the difference between going along with the group and thinking for yourself? If you think for yourself, does that mean you can't be part of a group? Why?

Love is a tricky idea. Have you ever asked anybody what "love" means? Or what "being in love" means? Try it, and you'll probably get as many answers as there are people.

This section is about *your* attitude toward love: what it is, how you show it, who you love, your crushes, your romances, and your disagreements. To get you started thinking, here are a few ideas that some people have had about "this thing called love."

Everybody seems to have trouble figuring out how to love. As kids, we learn very early that we can get what we want from our parents because they love us. When you're an adult though, that doesn't work, because it means that when you give love to somebody you expect something in return. Love can't be measured by the number of hours you spend with a person, the size of the gifts you give or receive, or the amount of money you spend. In a mature love relationship you don't think about what you'll get in return.

There's a difference between feeling that you love someone, and acting in a loving way. In fact, it's often the people we love the most who make us the maddest and whom we hurt the most.

It's normal to want to be with someone. It's also normal to be afraid, because when you open up to somebody you're more likely to get hurt. It takes guts to really love.

Love takes trusting, giving, and receiving.

Maybe thinking about love and doing the activities will give you a new approach to loving not only the special person in your life, but loving yourself, your parents, children, and friends.

DON'T DWELL ON THE PAST — CHANGE THE FUTURE

THE WORD LOVE

So many times in today's world we hear or see the word "love." For the next week, be conscious of how many times you hear or see "love." You may want to keep a record of how many times it occurs, and note how it is being used. In your *JOURNAL*, write your definition of love and how you use the word. At the end of this section, go back and look at your definition. Are there any changes you want to make? If so, why?

FEELING UNLOVED
AND NOT LOVING

There are times when we all feel we aren't loved --- and maybe we aren't. It's a terrible feeling not to be loved, but it does happen. It's important to be able to distinguish between *actually* not being loved and *thinking* we aren't loved.

Think of ways that people *actually* are not loved. An example might be: If you had been a black student trying to integrate a school in the South during the 50's, you would actually not have been loved by the white school authorities. If you have access to a tape recorder, you may want to record your thoughts.

Now ask other people what they mean when they say someone is "not loved." Compare their interpretations to yours.

Now, think of ways people *think* they are not loved. An example might be: You have a date that you have been looking forward to for a long time. You get into an argument with your mother, and she punishes you by saying you can't go on your date. Her reasons are that you have been staying out much too late on other dates and you have to learn to be more responsible. You are very angry. You feel she is unfair, and that she doesn't love you or she would understand and let you go.

Ask other people how they *think* they are not loved. Compare your ideas to theirs. How are they alike? Different? Did others think of some situations that you hadn't thought of? Why? What is the difference between *actually* not being loved and *thinking* you're not loved? How can you learn to tell which is which?

It is difficult to admit to yourself that you don't love somebody you think you ought to love, but can you think of an example? Do you know why you don't love that person? You may want to think about: a) a special person you are going out with; b) parents; c) brothers or sisters; d) friends; e) or just not having found anyone to go out with whom you especially care for.

Should you feel guilty? Why? Why do you think that everyone doesn't love everyone else? Can you give examples to explain your answer? How do you feel when you don't love? Is it worth it to you to love everyone? Why?

Love is complicated, and it causes a lot of mixed feelings. It is something we all think about, and usually our feelings change as we grow and become more aware of ourselves.

Try drawing a picture, writing a poem, modeling in clay, making a movie, or anything else creative you like to do that shows:

You not being loved, not loving, and having no one to love.

or

You not being loved, not loving, but having someone special that you could love.

or

Others not being loved, not loving, and having no one to love.

or

Others not being loved, not loving, but having someone they could love.

What were your feelings while you did this? How do you feel now? What have you learned about yourself? About others?

Often a feeling of loneliness accompanies not being loved, not loving, or having no one to love. Have you every thought about how loneliness can be turned into love? A lot of people do it. Think of the lonely widow who does volunteer work at a hospital, or the Army private stationed in Korea who adopts an orphan. Now think of other ways to turn loneliness into love, and write them in your *JOURNAL*. You may want to get more ideas from other people. Write those in your *JOURNAL* too. Next time you're lonely, try using a similar approach.

Let's look at this thing called love. Explain the meaning of each of the following, and consider the questions. Can you name other ways love is expressed? This list is not complete by any means!

THE KINDS OF LOVE

Love for self means _____

Consider — Do you love yourself? Explain how you love yourself. If you don't love yourself, why don't you? Do you believe that you have to love yourself before you can love others? Explain.

Love for someone special means _____

Consider — Do you love someone special? Why? Is it important for you to love someone special? Why? Should everyone love someone special? Why? How could you show love to a special person?

Love as a way to escape means _____

Consider — Think of people who love someone to escape. For example, to escape from living at home, living alone or being alone, having to make decisions, feeling pressure from friends, working, having to get another date. How do you escape? Is wanting to escape a good reason to love someone? Explain.

"First love" or "puppy love" means _____

Consider — Judging from your definition, have you experienced "first love"? If so, what was it like and how did you feel? If not, can you imagine what it would be like? Someone might feel that a "first love" experience is not important. Explain why.

Love for neighbors, friends, and people in general means _____

Consider — What are the differences in the way you love a neighbor, a friend, and people in general? How do you feel and behave? Compare the differences and similarities with your "first love" and your love for a special person.

Love for family means _____

Consider — Who are the people you consider to be your family? Name them and beside each name design a symbol or write thoughts that express your love for them. Do you love them all in the same way? Explain.

Love for your child means _____

Consider — If you have a child, how do you express your love? If you don't, can you understand love for a child? Explain. Do all parents love their children? Explain.

Now that you have completed this activity, do you think it is important to love everyone in the same way? Find poems, pictures, sayings, or posters that represent your answer.

LOVE IS AN ATTITUDE

Think about how giving or receiving love depends on your *attitude*. I'm sure you have seen posters hanging in stores or in a friend's room that have something to say on the subject. Look at the ones below and then design a poster that expresses your own attitude toward love.

"Unless you love someone,
nothing else makes sense."
e.e. cummings

"Love is an attitude. . . in
constant motion as the
sea."

Walter Rinder

"The price of hating other
human beings is loving
oneself less."

Eldridge Cleaver

LOVING BEHAVIOR

What are some words that describe loving behavior—things that people in love do, say, or think? Examine the list below to see what you would include. Then pick out five of the words and see if you can think of a typical example to describe each. Feel free to add other words or phrases.

Sharing

Hating and loving at the same time

Being committed

Feeling compassion, gentleness, kindness

Being financially secure

Caring and understanding

Expressing sexual feelings

Feeling loyal

Feeling sincere
 Respecting another person
 Being patient
 Appreciating
 Accepting and approving
 Having disagreements
 Feeling secure with another person
 Trusting and feeling confident
 Being physically attracted
 Expressing affection
 Being responsible

Look at your list and circle *only* the words that describe *your* behavior. How do *you* show love? Which ones didn't you circle? From the ones you didn't circle, which ones do you wish were a part of your loving behavior and which ones are not important to you at all? Why is it difficult to express love?

WHY IS LOVE SO COMPLICATED?

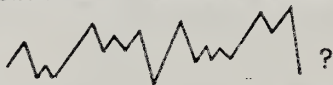
Most people have a crush at least once during their lives. A crush is a very intense feeling of love and admiration for somebody—sometimes realistic, but more often a fantasy that you enjoy in your head from a distance. Crushes are a way of "practicing love" by daydreaming (fantasizing) how it would be to love someone and be loved in return.

— Fantasy is also an important part of a genuine mutual love relationship. It's fun, it's normal, and it may even be what makes romantic love so special!

Think about crushes and fantasies for a minute. Have you ever had a crush on someone? How did you feel? Describe any fantasies you may have had during your crush. Did the person ever know you had a crush on him or her? If not, why didn't you say something? What happened to your crush?

What colors best express your feelings about your crush? Soft blue? Hot red? Mellow yellow? What kind of line would you use to represent your feelings?

Hard and jagged



Straight and long



Smooth and curved



All broken up



Use *your* colors and *your* lines to make a design with crayons, chalk, paint, or colored pencils.

Take this one step further. *Walk* like your lines, stepping slowly, smoothly, strongly, or suddenly. Close your eyes and move through space. Try to make your movements express the feelings of your crush. Make your body feel heavy with sadness, bouncy and full of joy, or sharp and full of anger. Sometimes you can feel two emotions at once. (For example, move your arms to express your desire, while your legs express your fears.)

HAVING A CRUSH

There are other ways to express feelings without words. In front of a mirror, act out the following situations without using words:

Trying to be near the person you had a crush on without being too obvious.

Becoming embarrassed when your friends discovered your feelings.

Being sad because the two of you weren't together.

Feeling overjoyed when you realized the other person felt the same way you did.

A FOUR-FACED MASK

Before starting this activity, gather materials to make a four-faced mask. You will need scissors, a mirror, paste, brushes, paints, crayons, and several of the materials below.

Suggestions For A Four-Faced Mask

Base of the mask:	Brown paper bag (you could use papier-mache to make it stiff, or work directly on the bag), cardboard box.
Hair:	Yarn, mop, wig, cotton balls, steel wool, string, strips of cloth.
Eyes:	Cut holes in the bag or box.
Eyelashes and Eyebrows:	Cat hairs, bristles from a brush, false lashes, string, yarn, wire, fur.
Nose:	Clay, ice cream cone, half of a ping-pong ball, corner of a milk carton, eggshell.
Mouth:	Plum skin, vinyl, colored gift wrap, wax lips, dough, clay.
Ears:	Peeling from an orange, clay, half of a paper cup or paper plate, crumpled foil.
Freckles or moles:	Beans, seeds, raisins, candy, paper, cloves.
Wrinkles:	String, pipe cleaners, wire.

Put all your materials aside and read on before starting!

Take five minutes and think about being with a very special person. How do you feel about the following ideas in terms of your own personal situation?

Experiencing love and learning more about yourself.

Trusting the person you love.

Believing that "love conquers all."

Growing wiser and more mature because you are (have been) in love.

Daring to love even though it sometimes hurts a lot.

Feeling pressured to be in love even if you're not sure it's really "you."

Now look at the chart below. The left column is a list of some of the things that can happen to people as a result of being in love. Circle *only* the results that have happened to you. For each circle, describe the situation and write at least three reasons for the result. (This might not be easy for you, but keep trying.) Go one step further, and explain what has happened to you or what you have learned because of that experience.

Possible results:	Situation	3 reasons for result	Learned from the experience
Disappointment			
Personal growth			
Becoming more sensitive			
Becoming more aware			
Deeper love			
Hate, anger			
Marriage			
Divorce			
A break up			
Fun, excitement			
New possibilities to explore			
More opportunities			
Happiness			
Adventure			
Unhappiness			
Tears			
Pain from being hurt emotionally			
Any other results that apply to you			

It is time to make your four-faced mask. Take your time and enjoy the experience of creating a different face on each side of the box or paper bag. This mask will help you think about the experiences you described above.

Put your mask over your head with one of the faces showing, and look in a mirror. Talk to yourself in the mirror about one of the experiences you described on the chart. Do this for about five minutes or until you have nothing left to say to yourself.

Turn the mask so that you now have a new face. Begin to talk again about the same situation, but this time describe how you felt. Turn the mask to the third face. Talk as though you had a very different point of view. Really try to think of things you never considered before. That might be a difficult direction to follow, but be patient. You can make it happen! Turn the mask for the last time. With this face express what you learned from the other three faces. *This* face can be a new person that has listened and formed new thoughts.

LOVE AND DISAGREEMENTS

Look at the list below, and put a check before the statements that you agree with.

- _____ I believe I know what "romantic" love is.
- _____ I think life will be "perfect" (happiness and no disagreements), if I can find the right individual with whom to be "truly in love."
- _____ If I become involved in a love affair and problems arise, I will probably leave to find another person.
- _____ I am disappointed when the sweet carefree feelings of romantic love clash with reality.
- _____ I feel marriage cannot solve the problems of a love affair.
- _____ In a relationship, my partner and I argue, but we try not to say anything that would hurt the other person's feelings.
- _____ I think arguments weaken a relationship.
- _____ I feel that resentment can build up if it isn't expressed, and will often explode into a knock-down-drag-out fight with each person trying to hurt the other.
- _____ I feel inadequate if I am not involved in a love relationship.

When people have disagreements, arguments, "fights," or whatever you want to call them, they both have very real feelings and opinions that they want to express. Sometimes it is hard to see both sides of the story.

Write a script for two people who love each other but are having an argument. Both individuals have good reasons to support their positions. Your script should include dialogue, with each person having "equal time." Do you see any way your two people can resolve their conflict?

Here are some topics that often cause arguments between people who love each other:

- ① Money
- ② Sex
- ③ Raising children
- ④ Drinking, drugs
- ⑤ Household responsibilities

Several years ago, a comedian did a routine about a guy on a date with a girl he really liked. When they got home and he leaned over to kiss her, she backed away, thanked him for a "lovely evening," and dashed into the house. Where had he gone wrong? When he got home and looked in the mirror, he found that he had a piece of spinach stuck between his two front teeth. Funny? Maybe, unless it happens to you.

The comedian made a joke about the incident. But how do you think the guy felt? Why didn't his date just say, "Did you know you have a piece of spinach between your front teeth?" instead of going through the whole evening and rejecting the guy at the end?

A hundred years ago, ten years ago, or today—the situations may have changed, but the problems are still the same. When two people are trying to get it together, even having a cup of coffee can be complicated!

The activities in this section can help you understand your own experiences. They are about why you choose a certain type of person, what attracts you, what you like to do, and how you handle being rejected. As you work through them, try and figure out what you think is *really important* when you spend time alone with another person.

CHOOSING THE PERSON

How do you choose with whom you're going to go out? Think about the charts below, then try filling in the blanks.

Chart A. Fill out Chart A for someone that you *have gone out with already*. Put a (✓) next to the things you think about when you decide to go out with someone for the first time, and write your reason. Put an (X) beside the items that you consider when you continue to go out with the same person. Write your reason. Add any items you need to that aren't listed. (See sample.)

Now rate your list 1, 2, 3, 4, . . . , according to what you feel are the most important reasons for going out with that person.

SAMPLE CHART A
A PERSON I HAVE GONE OUT WITH

✓ or X	Reasons for Going Out	Explanations	
		Why Went Out the First time	Why Went Out Again
✓	Looks — Face and Hair	Very pretty	
	Looks — Physique		
✓	Clothes	Nice dresser	
	Religion		
X	Sexual		Found out she likes sex
	Sensitive		
X	Fun to be with		Never laughed so much on a date
✓	Popular	Everyone likes her	
X	Mature		She seems much older than she really is

Think About:

- ① Are Chart A and Chart B similar or different? How do you account for this?
- ② Do you think you change as you have more experiences? Why?
- ③ As you experience more of life do you think the reasons you go out with someone change? If so, why?
- ④ What have you learned about yourself from this activity?

FANTASY: THE IDEAL PARTNER

JOURNAL NOTE: This is an excellent activity to write in your journal.

Write a *detailed* fantasy of your "Ideal Partner"—not someone you know, but someone you imagine. Let your mind flow with no controls. You might want to include: appearance, what you want to do, where you want to go, what you want to be, things you want to say, feelings and emotions.

Think About:

- ① What were the best scenes in your fantasy?
- ② What did you allow to happen? What didn't you allow to happen? Why?
- ③ Who was aggressive? Passive? Who showed the most emotion? Why?
- ④ What emotions and feelings did you allow yourself to express? Not express? How intense were your feelings and emotions?
- ⑤ Was there a lot of physical contact in your fantasy? Sex? Why or why not?
- ⑥ Did you behave the same way in your fantasy as you behave in real life? Why or why not?
- ⑦ Is there such a thing as an "ideal partner"? If you think there is, how would you find that person? If you don't think there is, does that bother you? Why or why not?
- ⑧ Can you imagine yourself as someone else's "ideal partner?"
- ⑨ If you are going out with someone, compare your fantasy to your relationship with that person. How are they alike? Different? What does the comparison tell you about your relationship with the person you're going out with? Does that make you unhappy or happy with your relationship? Why? Is there anything you want to change about yourself? The person you're going out with? If there is, what, why, and how can you change? What could you try first? Where could you get help? Do you think you could discuss this activity with that person? Why? What have you learned about yourself from doing this activity?

ASKING SOMEONE OUT

Sometimes we would like to ask someone to go out but don't because we are shy, think we might be acting too aggressively, are afraid, feel inadequate, or think we'll be turned down.

Think About:

- ① Should everyone have the right to ask anyone else to go out? Why?
- ② How do you feel when you ask someone to go out? How do you think the person being asked feels?
- ③ If you are turned down, what do you do and how do you feel? How do you think the person that turned you down feels?
- ④ If the person accepts, what do you do and how do you feel? How do you think the other person feels?

If you go into almost any bookstore (and even corner drugstores) these days, you'll find a lot of information on sex. There are sex manuals for men, for women, for young couples, and for senior citizens. There are careful photographs showing you what to do and how to do it. There are articles telling you how you should feel and how your sex partner should react. Local movie theatres make a fortune showing explicit sex movies, and pornography is big business.

What's your opinion of all this? What are your attitudes toward sex? Sex isn't just something you do with your body, you know. It involves values, feelings, and behavior. It is *one whole person* sharing and enjoying with *another whole person*.

These activities are meant to help you figure out your attitudes toward human sexuality, and how you feel about your own sexual experiences.

A hint: Try to be honest with yourself. . . .

SOCIETY'S INFLUENCE

JOURNAL NOTE: Be sure and write answers to some of these questions in your journal. It's a good way to figure out how you really feel.

Here are some questions that will get you started thinking about your attitudes toward sex. Many of the questions ask you to make value judgments — there are no "right" or "wrong" answers.

To express your feelings about these questions, you may want to make a collage, write a play, produce a puppet show, pantomime, or TV film, collect advertisements, tape conversations, or interview "the person on the street." Be creative!

- What part do your values (morals) play in your decision to engage in sexual activity? Are your values the result of your sexual drives? Upbringing? Religious beliefs? Social pressure? Pressure from friends? Commitment to someone? Why?
- Many people engage in sex without loving the other person. How do you feel about it?

What part has society played in your awareness of sex? How?

Do you think sex is healthy? Good? Clean? Bad? Trashy? Why?

Has society "condemned" sex? Why? Is anyone responsible? Explain.

Has society said there are no limits? Why? Is anyone responsible? Explain.

Who are society's sex idols? How did they get to be sex idols?

According to society, what is pornography? What do you think is pornographic?

Should society have the right to censor pornography? Explain.

Does society have the right to put limits on our sexual actions? Why?

EXPRESSING YOURSELF
PHYSICALLY

Write in your *JOURNAL* how you show someone physically that you like him or her. Include everything — smiling, winking, hugging, kissing, touching, having sexual relations,

Draw a chart like this one in your *JOURNAL*, and fill it in to fit your experiences.

HOW I EXPRESS MYSELF PHYSICALLY

The Situation	The person usually responds by	What I wonder about is
When I go out with someone who doesn't really excite me, I usually (kiss the person good night)	(Kissing back)	(Whether the person will want more physical contact than I do)
When I go out with someone for the first time who really excites me I (smile, touch the person often, a lot of "eye contact")	(Doing the same thing)	(Whether the person is as attracted to me as I am to him or her)
When I am physically attracted to someone, but am afraid to show it, I		
When I have been going with someone I really like for a long time I		

The Situation	The person usually responds by	What I wonder about is
When I am in love with someone and we are alone I _____	_____	_____
_____	_____	_____
When I am physically attracted to someone but don't love that person I _____	_____	_____
_____	_____	_____
When I am with someone who is physically attracted to me but I'm not attracted I _____	_____	_____
_____	_____	_____
When I am with the one person that I feel most comfortable and relaxed with I respond physically by _____	_____	_____
_____	_____	_____
_____	_____	_____

The following questions are divided into two categories: one is for those who have had sexual relations, and the other is for those who *have not* had sexual relations.

Read and think about the questions that pertain to you. Then read the other category of questions and think about how you would respond to them.

If you feel comfortable doing so, discuss these questions with a close friend. Sometimes talking about things can help you understand more about yourself.

Have

1. How do you feel about the fact that you have had sexual relations?
2. What was your first experience like? How did you feel afterward?
3. Which of these words most closely describes your reaction to your first experience: terrific, exciting, disappointing, awkward, need practice, painful, blah, fantastic, awful?
4. What are your reasons for having sexual relations?
5. What is the most common attitude among your friends toward virginity? How much is your attitude determined by your friends?
6. How frequently do you have sexual relations?
7. What reasons have you given to someone you didn't want to have relations with? Do you feel they were valid reasons?
8. What do you think about before you have sexual relations? During? After?
9. Do you think that "love play" is important? Why?
Do you think that "after play" is important? Why?

YOU AND YOUR SEXUALITY

10. Did you have sexual relations because "it was the thing to do"?
11. Do you consider your sexual relations to be good experiences? Why? If not, what can you do to help make them better?

Have Not

1. What is the main reason you have not had sexual relations?
2. Are you proud or ashamed to admit that you are a virgin? Why? Does it matter what your friends think?
3. What reasons have you given to someone that you didn't want to have relations with? How did you feel? How did the other person react?
4. How do you handle your sex drive? Do you think the way you handle your sex drive is OK? Why?
5. Do you think you are mentally prepared to have a positive sexual experience? Why?
6. What are your expectations for your first sexual experience? Do you think your expectations are realistic?
7. Which one of the following reasons most nearly explains why you have not had sexual relations?
 - I'm afraid I won't be good at it.
 - I'm ashamed of my body.
 - I would feel guilty (against my religion, my parents don't approve, people will talk about me).
 - I just think it's wrong for me right now.
 - I don't want to get pregnant or get VD.
 - I haven't met anyone I want to have sex with.
 - I would have to be in love with someone before I could have sexual relations.
 - I'm afraid it will hurt.
 - I don't think I should have sex just because "everybody's doing it."
 - I think I'm too young.
 - I haven't got time.
 - I'm not interested in sex.
8. Can you think of a good reason why you should have sexual relations? What?

Questions for Everybody

1. If you prefer homosexual relationships are you comfortable with your preferences? Why?
2. If you prefer heterosexual relationships are you comfortable with your preferences? Why?
3. How did you learn "the facts of life"? Do you think the way you learned is a good way? How would you tell your own child about sex?
4. What is your opinion of masturbation? Should it be a substitute for sex relations with another person? Do you think that masturbation should stop if you are having a sex relationship with someone?
5. In your opinion, what is the difference between "making love" and "fucking"?
6. Do you think that the feelings of love between homosexuals are the same as the feelings between a man and a woman? Different? Why?

How much do you know about birth control? What is your personal opinion of each method: rhythm, condom, contraceptive foam, diaphragm, IUD (intra-uterine device), the "pill," sterilization? Which method would you choose if you needed a contraceptive?

Make a list of the methods and next to each write: how it works, how to use it, how reliable it is, what the dangers are, how much it costs, where you can get it, and how it might affect a sexual relationship.

If you have questions about any of these topics, here is a partial list of sources of information:

Planned Parenthood	Sex counselors
Doctors	Clergy
Clinics (VD, abortion, etc.)	Drugstore

One of the most serious problems facing the world today is overpopulation. Where are we going to put all the people? How are we going to feed them? Should birth control be taught in the schools?

Have a discussion with friends, doctors, population experts, welfare workers, your parents (you decide who), and try to find a solution to the problem.

Possible considerations:

- Who should be responsible for birth control -- men or women? Why?
- What is your feeling about sex education? Who should teach birth control?
- What is family planning? Is it a worthwhile idea?
- What kinds of contraceptives are available?
- What are the moral issues relating to birth control?
- Should every woman have the right to have an abortion? Explain.
- Should women have the right to make a decision for themselves to have an abortion?
- Is it true that "the rich get richer and the poor have children"? Why?
- Do people on welfare have more children than those not on welfare?
- What are the dangers if we overpopulate the country? The world?
- When should someone be sterilized? Explain.

BIRTH CONTROL AND OVERPOPULATION

In today's world do women still feel guilty about being pregnant and not married?

PREGNANT AND NOT MARRIED

Think About:

- 1 What pressure does society put upon a woman who is pregnant out of wedlock? What can society do to help the woman? To help the man?
- 2 What are the options for a woman who is pregnant?
- 3 What responsibilities does a man (the father) have for a woman who is pregnant? What responsibilities does the woman have to the man?
- 4 Where do you stand on the question, "Is sex before marriage morally right?" Give your reasons.
- 5 Why do women in today's society (with contraception readily available) get pregnant when they don't want to?

"REAL LIFE" DRAMA

Read the situations. Add situations if you like. Choose one, and give (or write) a short drama about what happens in each situation.

1. A woman pregnant, not married, comes to tell her parents. Parents don't get along with each other.
2. A woman pregnant, not married. The boyfriend wants to get married, but the woman doesn't want to have the baby. Parents want her to get married.
3. A woman pregnant, not married. Woman wants to abort, boyfriend doesn't care. Parents trying to understand.
4. A woman pregnant, not married. Woman wants to abort, boyfriend doesn't care. Parents don't believe in abortion.

LISTING PROBLEMS

Think of problems with sexual relationships that you are concerned about. Write each problem on a 3 x 5 card. Beside each problem write: a) Who you have asked for help; b) What they have suggested; c) Whether their suggestions have been helpful; d) Whether they have really understood your problem.

Let's say one of your problems is deciding whether or not to have an abortion. Plan what you would do by thinking about the following:

What are the facts about abortion? (How long can a person wait, is it safe, how long does it take, and so forth.)

What are your feelings about abortion?

How have society, religious beliefs, physical health, friends, family, and your partner influenced your decision? What influence does each have as you make your decision?

What restrictions are there on abortion in your state? Where would you have to go?

Would you consider an illegal abortion? Why?

What agencies are available to help you decide? Where can you find these agencies?

How could a doctor help you?

When you have problems, try our decision-making technique, and don't be afraid to ask for help.

There's a suggestion floating around that the marriage laws in this country should be changed. Rather than have it easy to get married and more difficult to get divorced, the idea is that it should be tough to get married and easier to get divorced. That might force people to really think about what they're doing before they marry. Whether or not you agree, you'll have to admit that the marriage situation these days just "ain't what it used to be." Why, your chances of having a successful marriage are about 50-50! You'd think that people would stop getting married, but they're doing it more than ever.

One of the reasons for the problem is that there are tremendous financial, emotional, and social pressures on married couples today. But often people spend more time "being in love" than they do working out practical solutions to questions like how they're going to put food on the table.

Well, if you're thinking about getting married, or even if you're just curious, the activities in this section can help. They're not about falling in love and the "perfect" marriage, but about jobs, a budget, where and how you're going to live, how you will spend your time, and what's involved in parenthood. They're serious questions for a serious step in your life.

WHY GET MARRIED?

If you're thinking about getting married, you may want to consider these questions. (Read *all* the questions before answering.)

Mark the (✓) column if you have thought about the question but may not have decided about it for sure.

Mark the (X) column if you have already answered the question in your mind and feel good about it.

Mark the (O) column if you want to find out more about the topic before deciding.

Mark the (N) column if you haven't thought about the question before now.

✓	X	O	N	QUESTIONS
				Why have you decided to get married? Can you list your reasons?
				Did you consider one of the alternatives to marriage such as living together? Why did you decide against these alternatives? Can you list your reasons?
				What is your most important reason for getting married?
				Some reasons for getting married are: Because you're in love, plenty of sex, two can live as cheap as one, partner comes from a rich family, want to get away from home, pressure from parents, religious beliefs, to be able to spend more time together. Are any of these your reasons?
				What responsibilities will you have after you get married? Are you prepared to handle those responsibilities? How?
				What responsibilities do you have now that you aren't sure you can handle? Will you need help? If so, who can help you?
				How will your household be different from the one you grew up in? Do you know a family that lives the way you want to live?
				Have you considered alternate life-styles such as communes and coops? How do you feel about them? How does your partner feel about them?
				What are the advantages and disadvantages of people pooling their money and resources? Do you and your partner know people other than your families whom you might consider sharing resources with?
				How do you feel about having children? Are you prepared to be a parent?
				Is marriage a lifetime thing for you, or would you consider divorce if the going got rough? How does your partner feel about divorce?

What have your answers told you about yourself? Under which column have you put most of your marks? What do you need to check out? Are you willing to work on those things? Why or why not?

Think for a minute about the job you and/or your partner will have after you get married. It may not seem important now, but how people feel about their jobs has a tremendous affect on marriage. You can probably think of an example where job dissatisfaction ruined what might have been a good relationship. That doesn't mean you have to be crazy about your job, but it does mean that knowing you can handle it without putting a strain on your marriage is important.

ABOUT A JOB

Read the list below and fill in the blanks. Add anything else you think is necessary.

The reason I want a job is _____

My interests are _____

The things I do best are _____

I feel _____ when I work closely with other people. I feel _____ when I work by myself.

I like jobs that require _____ (using my hands, doing research, doing artistic things, building things, communicating with people, etc.). I don't like jobs that require _____. My ideal job would be _____

Some experiences that I have had that would help me on the job are _____

Some things that are interesting to me but that I am afraid to try are _____

My education and my training for a job are _____

_____. I would be willing to get more training if _____

I find out about job openings by _____

I look for a job by _____

The salary I need to live on is _____. The salary I expect is _____.

The salary I am willing to accept is _____ because _____

When I apply for a job I want to know about job benefits like _____ . When I fill out an application I _____

The way I get my courage up to go for an interview is _____

_____. When I interview for a job I anticipate such questions as _____.

When an interviewer asks me questions I feel _____. The questions I will ask the interviewer are _____.

The specific requirements of the job I am interested in are _____

HELPFUL HINTS: Where to look for job openings

Want ads in the newspaper

Unemployment office

Personnel offices in large corporations, factories, universities

Placement services (There is usually a fee for this.)

Banks (The managers, not the cashiers, usually know what's happening in the neighborhood.)

Local businesses (The owners will be impressed by your assertiveness.)

Vocational counselors (They can help you find out what you're suited for.)

Friends (They will keep their eyes open for you, and you might be able to help them in return.)

Read the newspaper carefully! Sometimes you can find articles about local, state, or federal money that has been granted to an agency.

Those agencies will have money to hire you!

Some placement agencies will show you how to fill out applications — better play all the angles.

IF YOU ARE GOING JOB HUNTING BE AT YOUR BEST!**SHELTER**

What kind of shelter will you have after you get married? Fill in this chart to help you decide.

Directions:

1. Cross out any "Options" that are *not available* to you. Circle "Options" that are *available* to you. Add other possibilities to the list if you can think of them.

2. Under the column "Reason," say why you circled or crossed out options.

3. Look at the options you circled. Estimate (or actually find out) how much each of them would cost you, and write that down under the column headed "Cost."

4. Under the heading "What I Need To Know," fill in such things as: Is a lease required? What is the down payment? Is a deposit required? What is the interest rate? How much is the mortgage payment? What are the rules? What are the monthly payments?

5. Under "Neighbors," fill in the type of neighbors each option suggests and how you feel about those neighbors.

6. Think about the advantages and disadvantages of each option, and write your conclusions in the column "Best Bets."

Options	Reason	Cost	What I Need To Know	Neighbors	Best Bets
Country living					
City living					
Suburban living					
Boat					
Mobile Home					
House					
Apartment					
Living with another family					
Living with parents or in-laws					
VW microbus, van, or converted school bus					
Duplex					
Cabin					

Which options are realistic for your situation? Did you find that any of the options you crossed out are actually available to you? Why? Did you find that any of the options you circled are not available to you? Why? What do you need to know more about? Where can you get help?

My conclusion is that it is best for us to live _____ because _____

HELPFUL HINTS: Where to look for shelter

- Real estate agencies (Feel free to ask all the questions you want.)
- Newspaper ads
- Banks (Small loans department will know a lot about who is moving and what's available.)
- Housing guides (These are very helpful. Look for them at newsstands and restaurants.)
- College and university off-campus housing offices (A great source of information if there's a college nearby.)

WATCH OUT FOR THE FINE PRINT IN LEASES - READ THEM CAREFULLY!

Now think about the kind of budget you'll need when you get married. The following list will get you started toward making out a budget for one month. Add or subtract things to make the list suit your own needs. Try to estimate as best you can how much each item will cost. If you don't know, ask some married friends!

BUDGET

Our Budget For One Month	
Rent, mortgage payment, etc.	\$ _____
Food	_____
Utilities (heat, gas, electricity, water, sewage)	_____
Installment payments (car, refrigerator, TV)	_____
Taxes (city, county, state, federal)	_____
Insurance (car, house, medical, life)	_____
Savings account deposits, Christmas fund	_____
Retirement fund (not Social Security deducted from your paycheck, but other that you pay yourself)	_____
Car expenses (gas, maintenance)	_____
Household repairs and maintenance (light bulbs, paper supplies, detergent, etc.)	_____
Personal items (cosmetics, shaving cream, toothpaste, personal hygiene, etc.)	_____
Telephone	_____
Laundry and dry cleaning	_____
Public transportation	_____
Meals away from home	_____
Health (doctor, dentist, pharmacy)	_____
School (tuition, books)	_____
Child care (babysitter, day-care center)	_____
Entertainment (hobbies, movies, parties, etc.)	_____
Trips (vacations, weekends)	_____
Miscellaneous (cigarettes, alcohol, candy, snack food, birthday presents, magazines, books, etc.)	_____
Reserve money for unexpected bills	_____
Total expenses for one month	\$ _____
Gross income for one month	_____
Net income for one month	_____
(Gross income minus federal and state tax, FICA, retirement, and insurance — all those things deducted from your paycheck.)	

Are you spending more than you have? Why? Is your budget realistic? Why?

How do you spend the most money? Why?

Do you like the amount of money you spend for each item in your budget? Why?

How could you cut down on expenses?

Think About:

- ① Should money be a consideration when you think about getting married?
- ② How much money should you have when you start out?
- ③ Does money really matter to you? To your partner? Why?
- ④ Does money make you feel secure?
- ⑤ What problems can money cause and how can you resolve them?

TIME

Have you thought about how you'll budget your time when you're married? Try pretending you're already married and have to budget your time. (Why not try living on a "married" schedule for a week? Think about your schedule. Was it realistic?) How would your relationship with your partner be affected by a tight schedule? How would being on a tight schedule affect you?

Imagine what it would be like if:

You were working two jobs, trying to do maintenance on your house, and your wife was pregnant.

You were a part-time student, did all the housework and cooked meals, and your husband was trying to start a business and needed your help.

You had two small children, worked full-time, and went to night school.

When would you spend time with your spouse? Have fun? Spend time with your children? Relax?

More and more people are getting married and finding themselves parents right away. (For example, marrying someone who has children, having a baby very soon, or getting married because they're going to have a baby.) There are hundreds of books about being a parent to help you if you're in this situation. Just check your local library or bookstore. All the following questions can do is get you started thinking—and thinking hard!—about things you may not have considered.

- How will you get to know your new partner with a child around?
- What are the added pressures that children put on a marriage? Time? Money? Energy? How will you handle these pressures?
- Do you really like kids, or don't you care one way or the other?
- What do you know about keeping a child healthy? What should kids eat? How much sleep should they get? What should you do to keep a kid from getting sick?
- What should you do when a kid gets childhood diseases like measles or chicken-pox?
- How much do diapers cost? Baby clothes? Medical costs? All the supplies, furniture, toys, etc., that you'll need?
- Do you know how you want to raise your child? How do you discipline a child? How do you show love? What's the most important thing you have to offer a child?
- Have you and your partner discussed how you're going to raise your child? Do you agree or disagree with each other? Why?
- Do you think you'll make a good parent? What are you worried about? To whom can you go for help?

These questions aren't meant to make you panic. But if you discover that you need more information and maybe some guidance, here are a few places that can help.

Doctors, public health clinics, nurses, dentists. (They can answer your questions about health.)

Day-care centers, experienced babysitters, coops. (For child care, if you'll be working.)

Government support. (If you're really low on money, federal agencies will give you assistance for your children.)

Marriage counselors, social workers, therapists. (If you're having trouble figuring out how to handle the situation.)

Parents, relatives, friends. (You may not agree with them, but listen—you may learn something useful.)

Clergy. (They often have practical suggestions based on long experience working with families.)

PARENTHOOD

It is difficult for someone who has not been behind bars to imagine what it's like not to be free. Most of us take our freedom for granted. We can go where we want, do what we want, say what we want. Or can we? What is "freedom" anyhow?

For a parolee, figuring out what "freedom" means is even tougher. There are many pressures to handle, and a lot of feelings (usually bad ones) to sort out. Often a parolee discovers that being "on the outside" doesn't mean freedom after all. How can somebody on parole feel good about being free in a society that seems to put up roadblocks at every turn in his or her life?

This section is about what happens to people when they are paroled. It talks about the meaning of freedom, about how it feels to be on parole, and ways to handle the problems that every parolee faces.

Just as there is no way to tell someone who hasn't been in jail exactly what it's like, there's no way to explain to someone in jail how it is "on the outside." But maybe this section can start you thinking, and that's the first step to understanding!

No man is free who is not master of himself.
Epictetus

THE MEANING OF FREEDOM

People who are in jail or in a reformatory usually think that they will be "free" when they get out. They certainly won't be confined to a certain place without the option to leave. But is that freedom? A lot of people who have to go to a job every day think that it is just like being in jail. What is the difference for you?

Think about the statements below, and put a (✓) next to the ones you agree with, and an (X) next to those you disagree with. Fill in your reasons for each choice in the column on the right.

(✓) or (X)	Statements	Reasons
	People who are in jail are not free to do anything they want to do.	
	Being on parole is the same as being free.	
	Working a job that you don't like because you have to have the money is like being in jail.	
	Freedom means you can go where you want to, do what you want to, say what you want to, and be friends with anybody you want to.	
	On parole you are not free, because you still have to do things you don't want to do.	
	On parole you're not free because somebody is always around to check on you.	
	If you're married you're not free, because you always have to think about somebody else.	
	Going to school is like being in jail, because you have to do things you don't want to do.	
	The thing that would bother me the most about being in jail would be not seeing my friends.	
	The thing that would bother me the most about being in jail would be the lack of privacy.	
	The thing that would bother me the most about being in jail would be not being able to move around and go where I wanted to.	
	There is no such thing as being free, in jail or out of jail.	
	I don't like people telling me what to do — in jail or out.	
	If you feel free in your mind, it doesn't matter where you are.	
	Everybody wants to be free, but nobody ever is free.	

Think About:

- ① What does "freedom" mean to you?
- ② What is the difference between being in jail and being "outside"?
- ③ What is the difference between being on parole and being off parole?
- ④ Do you think that you will ever be completely free to do what you want?
- ⑤ Do you think anybody is completely free?
- ⑥ If everybody in the world were free to do exactly what they wanted to, what do you think the world would be like? Should the U.S. have let Hitler do exactly what he wanted to? Charles Manson? Al Capone?

Probably the biggest problem for people who have been in jail (and for those who are trying to help them) is that many ex-inmates will commit crimes again and be returned to jail. Since jails are not exactly like staying in a Hilton Hotel, doesn't it seem strange that someone who has been there would want to go back? Maybe it's like people and smoking — they know they should quit, but it's always the "other guy" who gets caught developing cancer, not them. How would *you* solve the problem of getting ex-inmates to "quit" crime?

Think about the following list of people who care what happens to parolees. Pretend that you are each one of them in turn, and that you want to help a parolee who may return to crime. What would you do? What would you say? (If you have trouble pretending, think about your own experiences — both good and bad — with similar people. Have any people like these helped you? If so, how? If not, what could they have done?)

Psychologist	Case worker
Juvenile judge	Parole officer
Teacher	Community leader
Prison official	Clergyperson
Parent	Brother or sister
Friend	

Think About:

- ① Which one of the people on the list do you think would be the most helpful? The least helpful?
- ② What don't you like about any of these people? Why do you feel that way?
- ③ When you have actually met a person who has one of these jobs, how did you react? Did you respect that person? Not respect? Why?

Then make a list of the ways you would try to help an ex-convict "go straight." List your ideas in order of importance — number 1 will be the most important way to help, number 2 the next most important, and so forth.

How are your ways to help different from the ways of the people on the list? Explain.

RETURNING TO CRIME

JOURNAL NOTE: If you like to write, try writing a play about a parolee who is trying to stop committing crimes.

PAROLEE PROBLEMS

Look at the following list of items that some ex-inmates have listed as things that they have had problems with when they first returned to the "outside." (These ideas are from a book called *Paroled But Not Free*, by Erickson, Crow, Zurcher, and Connett, published by Human Sciences Press, 1973, pp. 67-68.)

- Locating a job
- Job training
- Education
- Transportation
- Clothes
- Housing
- Medical/dental
- Leisure/recreation activities
- Legal assistance
- Privacy
- Getting help with emotional problems
- Belonging
- Self esteem -- feeling good about oneself
- Avoiding being self-destructive
- Wanting parole officer to be concerned
- Religious -- helping or confusing
- Wanting to avoid antisocial behavior
- Wanting to help others
- Acceptance from others
- Friends
- Relationship with wife or husband
- Family

NOTE: DON'T EXPECT SOLUTIONS TO ALL YOUR PROBLEMS! SOMETIMES YOU HAVE TO LEARN TO LIVE WITH THE IDEA THAT SOME THINGS YOU CAN HAVE AND OTHERS YOU CAN'T.

Now make your own list of items (imaginary or real) that you think are problems for you.

Compare your list to the list given here. Make a *new* list, combining your list with the one given. Now arrange the new list according to importance. Next to each problem, try and write *possible solutions*.

For example:

I Need	Problems	Possible Solution
A job	No skills Won't hire ex-convict Do not have appropriate clothes	Get training Look somewhere else Borrow clothes temporarily. Go to Goodwill and don't let too much pride get in the way.

Think About:

- Would you be willing to take a risk and trust others by writing a letter to the local newspaper explaining these needs and concerns? Why? If you said "no" because "no one cares" or "no one would listen" or "no one would print my story", then what is *your* responsibility to yourself, the community, and to society?
- What are your definitions of hope, of risk-taking, and of trusting people? Why do people hope, risk, and trust?
- Can you exist in life without hope? Risks? Trust? Give examples for your answers.

This last section is your chance to pull together all the new ideas you have gotten from *Wavelengths* and have fun with them. It's time to use your imagination and **CREATE**.

Just suppose for a minute that there actually is a place like

MIDDLE HAVEN

Middle Haven is a town where people who have been in trouble with the law can go to "get it all straight." It's a sort of training ground to help people learn what society is all about so they can figure out how they want to live when they go back to the "outside world."

Middle Haven isn't real life. (At least not yet!) But when you read the pages that follow you'll see that it's realistic. It might work. And that's the way to approach this activity. See if you can figure out how Middle Haven could really happen.

It's important to read everything that follows before you start. You'll find directions and some questions to think about while you're creating Middle Haven, and enough information about how Middle Haven might work to get you started.

NOTE: This section works best as a group activity. Learning how to get along with other people is what Middle Haven is all about.

HAVE FUN AND TAKE YOUR TIME

DIRECTIONS**How To Do This Activity:**

1. **READ EVERYTHING FIRST** You will find that there are Statements about Middle Haven in CAPITAL LETTERS, followed by Questions relating to each Statement. Think about the Statements and Questions before you start working with others in the group. Also try and keep the "Questions To Think About As You Read" in your mind. They will help you get an overall picture of how you feel about Middle Haven so you'll be ready to discuss it with the group.
2. **AS A GROUP**, discuss Middle Haven. Add any facts, information, or questions that you might have to what has already been given.
3. Then, **EACH PERSON IN THE GROUP** should express opinions freely, and make recommendations about Middle Haven.
4. **AS A GROUP**, make decisions and come up with an idea of how Middle Haven should be set up.
5. Finally, **DISCUSS AS A GROUP** the "Questions To Think About As You Read" to see if you can answer them.

How To Work In A Group:

1. Be sure and remember that what you are worth as a person is separate from what stand you might take on any issue about Middle Haven. Don't get up tight if people disagree with you --- they may not like your idea, but that doesn't mean they don't like you!
2. Groups are hard to work in. There is usually a bully, a leader, a quiet one, a "BS-er," an agreeer, a disagreeer, a defender, and a compromiser. (By the way, which are you?) It's up to all of you to see that everybody gets a chance to talk, and try to respect the different values you'll find in the group. Hurting somebody else's feelings isn't what working in a group is all about. A group should be able to get something done.
3. Sometimes the group will disagree and you'll have to settle for a "split decision," just like what happens in the Supreme Court. That means that if seven people feel one way and six people feel another way, the group will have to accept that and not try to pressure everybody to think the same way.

Questions To Think About As You Read:

1. What are the strong points of Middle Haven? List.
2. What are the problems with Middle Haven? List.
3. How is Middle Haven like the real world? Not like?
4. Would you become a candidate for Middle Haven?
5. Could you live in Middle Haven as it is set up?
6. What would be the value of living in Middle Haven?
7. How would living in Middle Haven prepare you for living in the "outside world"?
8. What could you learn about yourself and others from living in Middle Haven?
9. Do you think this proposed plan would work? Why? Give details.
10. How can you learn to work within a system? Do you have to sacrifice who you are to live in a system? Explain.
11. What is the *single* most important thing you learned from this activity? Explain your reason.

MIDDLE HAVEN

Background Information. Middle Haven is for people who have been sentenced to prison or a reformatory, or are on parole. It has rules and regulations just like any other community, and governs itself. All residents of Middle Haven (including staff) will be restricted to the premises, except for a certain number of "Passes," to be determined by those elected to govern the community. Middle Haven has borrowed money to get started and has to pay that loan back in a certain length of time. Everyone in the community works to help pay back the loan. Middle Haven is as self-sufficient as possible — almost everything that the people of the community need for survival they provide for themselves.

SETTING: MIDDLE HAVEN IS LOCATED IN AN AREA AWAY FROM A TOWN, BUT CLOSE ENOUGH IN CASE OF EMERGENCY, WITH ENOUGH LAND TO PROVIDE RESIDENTS FREEDOM OF MOVEMENT.

Questions:

How large an area would you need? Where would you look for a site for Middle Haven? Federal homestead? Farmland? State property? Ghost towns? Repossessed land?

What problems would there be in acquiring land for the community? How could people get together to help?

What do you think the attitudes of the local townspeople would be, knowing that Middle Haven would be in their area? Explain. How can attitudes be changed? How can people work together?

SCREENING COMMITTEE: THE DUTY OF THE SCREENING COMMITTEE IS TO DECIDE WHO SHOULD LIVE IN MIDDLE HAVEN.

Questions:

Would you agree that the screening committee should be composed of:

- | | |
|--------------------------|-----------------|
| a psychologist | an educator |
| an ex-offender's parents | a law official |
| an ex-offender | a laborer |
| a young adult | a social worker |
| a parole officer | a clergyperson |

Why or why not? Who would you recommend? Explain your reasons. How many people should be on the committee? How long should they serve on the committee?

Should there be equal representation of ethnic and sex groups? Why? How would you decide if a person was qualified to be on the committee?

POSSIBLE RESIDENTS: ANY INDIVIDUAL WHO IS IN JAIL, IN A REFORMATORY, OR ON PAROLE CAN ASK TO BE CONSIDERED BY THE SCREENING COMMITTEE AS A POSSIBLE RESIDENT.

- NO ONE WILL BE DISCRIMINATED AGAINST BECAUSE OF CREED, RACE, SEX, OR AGE.
- ANYONE WHO WOULD DO BODILY HARM TO ANOTHER WILL NOT BE CHOSEN

- ① ANYONE WHO IS HONESTLY INTERESTED IN TRYING TO WORK OUT HIS OR HER PROBLEMS WILL BE CONSIDERED.
- ② ANYONE WHO IS DISCOVERED TRYING TO CON OR MANIPULATE OTHERS FOR THE PURPOSE OF GETTING INTO MIDDLE HAVEN BECAUSE HE OR SHE FEELS IT WOULD BE AN "EASIER LIFE" WILL NOT BE CONSIDERED.

Questions:

How should the residents be selected? Explain your reasons.
 How should a possible resident be evaluated? Give examples.
 How would an evaluation show that a person is not acceptable as a resident? Give examples.

INTERVIEWS: POSSIBLE RESIDENTS WILL APPEAR BEFORE THE SCREENING COMMITTEE FOR INTERVIEWS. THEY WILL BE ASKED QUESTIONS AND GIVEN AN OPPORTUNITY TO ASK THE COMMITTEE QUESTIONS. A PERSON MAY CHOOSE TO BRING SOMEONE ALONG TO THE INTERVIEW TO HELP PRESENT HIS OR HER CASE.

Questions:

Where should the interview take place?
 What would be the advantages and disadvantages of bringing someone to the interview? Who would you choose to bring to the interview? Why?
 What questions do you think the screening committee should ask? What questions would you ask the screening committee?
 How honest and open would you be with the screening committee? How honest and open do you think they would be with you?
 How do people con and manipulate others? What is the value? Why?
 How do you react to authority? Explain. How much power do you think someone with authority has over you? Explain.
 If the screening committee asked you to take certain tests, how would you feel? What is the value of tests? Explain. Would you take the tests? Why?

TRIAL PERIOD: THE SCREENING COMMITTEE WILL THEN ASK A POSSIBLE RESIDENT TO LIVE IN MIDDLE HAVEN FOR A THREE-WEEK TRIAL PERIOD. (IF A PERSON WISHES TO WITHDRAW FROM BEING CONSIDERED AT THIS STAGE, HE OR SHE MAY DO SO.) A STAFF MEMBER WORKING IN MIDDLE HAVEN, AND A PERSON WHO HAS ALREADY BEEN ACCEPTED INTO THE COMMUNITY WILL BE RESPONSIBLE FOR THE POSSIBLE RESIDENT. ONE MEMBER OF THE SCREENING COMMITTEE WILL STAY IN CONTACT WITH THE REPRESENTATIVES OF THE COMMUNITY AND THE POSSIBLE RESIDENT. THAT PERSON WILL ALSO KEEP OTHER SCREENING COMMITTEE MEMBERS INFORMED.

AT THE END OF THE THREE-WEEK TRIAL PERIOD THE SCREENING COMMITTEE, THE TWO REPRESENTATIVES FROM THE COMMUNITY AND THE POSSIBLE RESIDENT WILL MEET. THEY WILL REVIEW AND DISCUSS THE EVALUATIONS, AND VOTE ON WHETHER OR NOT THE PERSON IS ACCEPTED. ANY MIDDLE HAVEN RESIDENT MAY ATTEND THE MEETING TO EXPRESS AN OPINION. HOWEVER, THEY WILL NOT HAVE VOTING PRIVILEGES.

Questions:

What do you think the responsibilities of the staff member should be to the possible resident? Give reasons. Do the same for the individual who has already been accepted into the community.

What should be the responsibilities of the possible resident (to self, to others, to the community)? Give reasons.

Who should be responsible if the possible resident does not abide by the rules during the three-week trial at Middle Haven? Should the person be expelled immediately? Explain.

Do you think that members of the community should be allowed to express their opinions of the possible resident? Why? Should they be allowed to vote? Why?

Is discussing the evaluation with the possible resident useful? Explain. Do you feel that there are some things that should be kept from the possible resident? Explain. How would you want to be evaluated? How do you evaluate others? How would you evaluate a possible resident of Middle Haven? Who would you allow to vote on a possible resident? Public vote or private? Why?

If the person is rejected, should he or she be allowed to appeal? Why? How do you think the person would feel when rejected? How do you feel when you are rejected? How do you act?

CONTRACT OF COMMITMENT: AFTER THE PERSON HAS BEEN SELECTED AND ACCEPTS, HE OR SHE SIGNS A CONTRACT OF COMMITMENT TO LIVE IN MIDDLE HAVEN FOR ONE YEAR. THE SCREENING COMMITTEE AND THE TWO REPRESENTATIVES SIGN THE CONTRACT.

Questions:

What do you think of making a commitment for one year? How long would you like the commitment to be?

What is the value of signing a contract? Explain. What would you have the contract say?

What does commitment mean to you? Give examples. What responsibilities go along with commitment? When someone makes a commitment to you and doesn't follow through, what do you do? How do you act?

A FRIEND: ONE OF THE TWO REPRESENTATIVES FROM THE COMMUNITY WILL BEGIN TO HELP THE NEW RESIDENT ADJUST TO THE ENVIRONMENT. FOR TWO WEEKS, THE NEW RESIDENT WILL GET TO KNOW OTHERS IN MIDDLE HAVEN IN ORDER TO FIND A FRIEND. THAT FRIEND WILL HELP THE NEW RESIDENT WITH ANY PERSONAL PROBLEMS DURING THE STAY IN MIDDLE HAVEN. AT THE END OF THE TWO-WEEK PERIOD A DECISION ON A FRIEND MUST BE MADE.

Questions:

What would be the advantages and disadvantages of having a friend? List. Would you want a friend? Explain. What could you offer to a friend? What could the friend offer?

What type of people do you like? Dislike? How do you learn to get along with others?

How do you think the new resident will go about finding a friend? How would you find one?

SHELTER: SHELTER WILL BE PROVIDED FOR EACH RESIDENT (A HOME, A ROOM, OR AN APARTMENT). THE RESIDENT WILL BE RESPONSIBLE FOR PAYMENT.

SPOUSES MAY LIVE TOGETHER

CHILDREN MAY LIVE WITH THEIR PARENTS

CHILDREN MAY LIVE WITH A SINGLE PARENT

INDIVIDUALS OF OPPOSITE SEX MAY NOT GENERALLY LIVE TOGETHER. HOWEVER, A COUPLE MAY PETITION THE COMMUNITY TO BE ALLOWED TO LIVE TOGETHER, AND THE RESIDENTS WILL VOTE ON WHETHER OR NOT TO LET THEM DO SO.

Questions:

What life-styles have you experienced? Roommate of the same or opposite sex? State institutions? Commune? Two parent family? Single parent family? Foster home? What was it like? What is your life-style now? What type of life-style would you like to try that you have not experienced? Why? List the problems of letting a resident bring a spouse to live in Middle Haven. List the advantages.

Would it be important to allow parents to bring children to live in the community? Why? How would that affect others who are childless? Why? How would it affect the children themselves? Why?

List the advantages and disadvantages of children living in Middle Haven. What would you suggest?

Should single people of opposite sex be allowed to live together? Explain.

What attitudes do you think people outside Middle Haven would have toward the living arrangements? Since it is close to another town, do you think public support from the townspeople is important? Why?

STAFF: THE STAFF WILL APPLY TO BE ADMITTED TO MIDDLE HAVEN IN THE SAME WAY AS THE RESIDENTS. (SEE "SCREENING COMMITTEE," "INTERVIEWS," "TRIAL PERIOD," "CONTRACT OF COMMITMENT.") THEY WILL BE GOVERNED BY THE SAME RULES AND REGULATIONS AS EVERYONE ELSE.

RESIDENTS OF MIDDLE HAVEN WILL REVIEW THE NEEDS OF THE COMMUNITY AND SELECT STAFF MEMBERS ACCORDING TO THE SKILLS NEEDED. STAFF MEMBERS SHOULD BE TRAINED AND EXPERIENCED. THEY SHOULD NOT REQUIRE INSTRUCTION FOR THEIR JOBS AT MIDDLE HAVEN.

INDIVIDUALS WHO HAVE BEEN RESIDENTS WILL BE ENCOURAGED TO BECOME STAFF MEMBERS.

Questions:

Which of the following would you include on the staff of Middle Haven?

Teacher

Special skills trainer (office machines, carpentry, plumbing, etc.)

Dietitian

Psychologist

Doctor

Nurse

Job placement advisor

Dentist

Pharmacist

Social worker
 Lawyer
 Clergyperson
 Administrators (business manager, city planner, banker, etc.)
 Architect
 Farmer
 Police officer
 Marriage counselor
 Researcher and/or evaluator
 Parole officer

Decide which ones would be necessary in Middle Haven. Which jobs can the residents do themselves? Which ones would the residents be able to learn without acquiring a staff member?

Do you think it's a good idea to have residents become staff members? Explain.

Do you think it's a good idea for staff members to have the same rules and regulations as the residents? Explain.

Do you think senior citizens would be good staff members? Explain.

COUPONS: COUPONS WILL BE USED INSTEAD OF MONEY IN MIDDLE HAVEN. NO REAL MONEY WILL BE EXCHANGED. COUPONS WILL BE GIVEN TO RESIDENTS UPON ENTRY INTO THE COMMUNITY. THE AMOUNT WILL BE EQUIVALENT TO THE AVERAGE INCOME PER FAMILY MEMBER IN THE STATE WHERE THE COMMUNITY IS LOCATED.

COUPONS WILL BE EARNED AS SALARY FOR A JOB PERFORMED. EVERYONE IS REQUIRED TO HAVE A JOB WITHIN THE COMMUNITY. COUPONS WILL BE USED FOR PAYMENTS AND FOR PURCHASING NECESSITIES. COUPONS WILL BE CONVERTED TO "REAL" MONEY WHEN THE RESIDENT LEAVES THE COMMUNITY. THE AMOUNT WILL BE BASED UPON THE AMOUNT THE RESIDENT HAS SAVED AND ON NEED.

BANK: A BANK WILL BE PROVIDED AND WILL OPERATE UNDER FEDERAL AND STATE BANKING LAWS. EACH RESIDENT WILL HAVE A CHECKING ACCOUNT AND SAVINGS ACCOUNT FOR COUPONS. A LOAN DEPARTMENT AND OTHER COMMON BANK DEPARTMENTS WILL BE AVAILABLE. REAL MONEY FROM OUTSIDE THE COMMUNITY WILL BE DEPOSITED IN THE BANK. NO "REAL" MONEY MAY BE WITHDRAWN WITHOUT THE CONSENT OF THE FINANCIAL ADVISOR.

FINANCIAL ADVISOR: WILL MEET WITH EACH RESIDENT TO PLAN A BUDGET, AND WILL BE AVAILABLE FOR CONSULTATION AND SUPERVISION.

Questions:

What does money represent to you? How do you feel when you have money? When you don't? How do you spend money? Do you budget? Why? Do you save? Why? How would you plan a budget? Explain. Is it important that the residents of Middle Haven experience the same expenses as they would outside the community? Explain in detail. If you were the financial advisor, how would you suggest the coupons be spent? Design the coupons. How would you avoid counterfeits? What is the purpose(s) -

- of having a coupon system?
 - of giving each resident a certain number of coupons upon entry into the community?
 - of residents working to earn a salary (coupons)?
 - of not allowing "real" money to be exchanged within the community?
 - of having a banking system?
 - of having each resident make a budget?
 - of having a financial advisor?
 - of converting coupon savings to "real" money upon leaving?
 - of not allowing an individual to withdraw "real" money without the consent of a financial advisor? When do you think a financial advisor would give consent?
- What could the residents learn from this method? What could you learn? What are the problems? What recommendations would you make?

WORK: EVERY RESIDENT WILL BE REQUIRED TO WORK IN MIDDLE HAVEN, AND A SALARY IN COUPONS WILL BE EARNED.

Questions:

Here is a list of possible jobs in Middle Haven.

Farming (grains, vegetables, meat, dairy products)

Fishing

Secretary, switchboard operator, keypunch operator, typist

Bank teller, loan officer

Police officer, dispatcher

Mechanic (refrigeration, auto, air-conditioning)

Machinist

Welder

Mason

Printer

Furniture maker

Upholsterer

Repair person

Mail Carrier

Beautician, cosmetologist

Barber

Carpenter, electrician, plumber, janitor

Cook

Waitress, waiter

Hostess, host

Dishwasher

Retail merchants (clothes, hardware, appliances, food, housing, etc.)

Landscaper

(Also see staff job list.)

Gardener
 Artist
 Writer
 Musician
 Medical aide
 Medical technician
 Dry cleaner, launderer
 Gas station attendant
 Babysitter, day care center manager

What other types of work should be included? Give reasons. Should any be eliminated? Explain.

Why should everyone be required to have a job?

How would you start a work project?

What should the salary be of each job on the list?

What motivates an individual to work? Make a list. What motivates you to work?

Do you ever take a job just to have a job? Why?

What would you do if a resident didn't want to work? Give examples.

What should be done when there is a "morale problem" at work? How do you treat others at work? How do you like to be treated?

If a resident is skillful and capable of managing a job, should a staff member be required to be present? Explain in detail the advantages and disadvantages.

GOVERNMENT: MIDDLE HAVEN WILL ABIDE BY STATE AND FEDERAL LAWS. THE RESIDENTS AND STAFF WILL ELECT GOVERNING OFFICIALS, WHO WILL MEET ONCE A WEEK. AN EMERGENCY SESSION MAY BE CALLED AT ANY TIME BY ANY GOVERNING OFFICIAL.

THE RESIDENTS, STAFF, AND GOVERNING OFFICIALS WILL SET UP RULES AND REGULATIONS FOR MIDDLE HAVEN, INCLUDING WAYS TO DEAL WITH THOSE WHO DO NOT ABIDE BY THE RULES.

ALL MEETINGS OF THE GOVERNING OFFICIALS WILL BE OPEN FOR ANYONE TO ATTEND.

Questions:

Who should be the governing officials? Why? How should they be chosen and how long should they serve? Should anyone serve permanently? Why? What should be the authority and powers of the governing body? What positions should there be within the governing body?

Decide on the process for formulating rules and regulations to govern the community. Formulate the rules and regulations.

Devise a procedure for amending rules and regulations.

Write a plan for dealing with those who break the rules and regulations.

Provide for a means of enforcing the rules and regulations.

In your opinion, is it important to have rules and regulations? List your reasons. Is it important to have a government? List your reasons.

What does democracy mean to you?

How do the city, state, and federal systems work to promote democracy?

Do you live in a democratic system? Explain your answer.
 What happens to you when you do not obey rules and regulations? Give examples. How do you feel?
 Are we all guilty of breaking rules and regulations? Why? Are some rules and regulations "designed to be broken"? Explain.
 Is meeting once a week enough to deal with the governing of the community? Explain. What kinds of business should transpire within the sessions? Should all meetings be open? Why? If you said no, what meetings should be closed?
 Should alcohol and drugs be allowed in Middle Haven? Explain your answer.

EDUCATION: COURSES WILL BE OFFERED DURING THE DAY AND EVENING FOR RESIDENTS WHO WISH TO CONTINUE THEIR EDUCATIONS. RESIDENTS WILL BE PAID IN COUPONS FOR ATTENDING SCHOOL. HOWEVER, THEY STILL WILL BE EXPECTED TO WORK. SPECIAL PROGRAMS, BASIC SKILLS CLASSES, CREATIVE ARTS PROGRAMS AND A WEEKLY NEWSPAPER WILL BE A PART OF THE EDUCATION PLAN. TEACHERS, COUNSELORS, AND MENTAL HEALTH PERSONNEL WILL HELP RESIDENTS PLAN THEIR COURSES OF STUDY. THEY WILL ALSO HELP WITH PROBLEMS, AND TUTORS WILL BE AVAILABLE.

Questions:

What type of courses should be offered? For example:

Reading	Painting/drawing	Mechanics
Math	Designing	Child care
Drama	Language arts, writing	Nutrition
Pottery	Farming	Family relations
Body movement	Ethnic appreciation	Music
Languages-English, Spanish, other		Law

List other courses you think would be important.

What special programs should be offered? GED? Consumer ed? Vocational training? List other programs that would be important.

Design a lesson plan for one week for a subject that you would like to see taught.

How would publishing a community newspaper help everyone? Not help?

What should be in the newspaper? Write a sample page for the community newspaper.

Set up a tutoring program for residents.

HUMAN RELATIONS: TWICE A WEEK RESIDENTS WILL BE REQUIRED TO MEET IN SMALL GROUPS FOR A THREE HOUR "RAP" SESSION. PART OF THE TIME WILL BE STRUCTURED WITH PLANNED TOPICS FOR INTERACTION AND PART OF THE TIME WILL BE OPEN DISCUSSION OF PERSONAL PROBLEMS. PRIVATE SESSIONS WILL BE AVAILABLE FOR RESIDENTS OR STAFF MEMBERS.

Questions:

What planned topics do you think would be helpful? Ways to handle problems? Valuing? Decision-making? Expressing and dealing with

feelings, emotions, and behavior? Responsibility? Communicating? Learning to accept and live with self and others? How to work with change? Leadership, following authority? Success, failure? What topics would you add? List them. What topics would you eliminate?

What personal problems do you think residents might have? Staff? Why?

What is the purpose of "rap" sessions? Explain how "rap" sessions could be a waste of time, then how they could help. How can you determine the value of "rap" sessions? Explain by giving examples.

How should a small group be constructed? Ages? Sex? Number? Who should lead the small groups? Why?

How do you learn to trust? What usually happens to you when you trust someone? Explain. How do you usually react when someone trusts you? Explain. What does risking mean? Give several examples.

OTHER THINGS TO CONSIDER

Blueprint:

Create a layout for the community by adding to or combining the following facilities:

Store	Day-care center
Apartments	Recreational facilities
Homes	Creative arts facilities
Community center	Newspaper
Bank	Offices
Places for various jobs	Laundry and cleaners
Grocery	Infirmiry
Restaurant	Land to farm
Classrooms	

Recreation:

Plan a recreational program, including activities for all age groups. Decide how important physical activities are and whether residents should be urged to participate every day, twice a week, or once a week. Include a list of necessary equipment.

CHAPTER III

WORKSHOP MATERIALS

Introduction

This is the third section of the WAVELENGTHS program. The first contains the theorists whose ideas underlie the development of the WAVELENGTHS program. The second consists of the WAVELENGTHS document, the materials designed specifically as a self-help study for incarcerated youths ages 16-21.

The third section offers some practical approaches to WAVELENGTHS and should assist leaders to develop "gameplans" for the implementation of the WAVELENGTHS package. The third section contains sample formats of workshops for groups of leaders, and a sample format of a workshop with a group of youths. In addition, it contains sample evaluation forms for the participants in these workshops. It also answers the questions most frequently asked about the WAVELENGTHS program, and it provides samples of materials necessary for preparing and conducting a workshop including lists of materials and sample news releases.

This section will be extremely helpful to those counselors and leaders who will be training others to conduct the WAVELENGTHS program, as well as those who will be working directly with incarcerated youths.

Those unfamiliar with WAVELENGTHS or the workshop approach may find the following pages of sample material helpful. The formats for each sample suggest one way of handling the logistics of a workshop. Those persons conducting workshops or training others to do so will want to adjust the samples to coincide with their particular place, time, and workshop situation.

Planning Suggestions for In-Service Training

The following activities can aid in planning and conducting of orientation and training workshops.

1. Conduct a pre-assessment of background and training needs of participants. Send a pre-workshop questionnaire (see sample).
 - (a) Determine previous experience of participants--
work experience or special talents to support workshops.
 - (b) Determine workshop expectations of the participants.
 - (c) Determine training needs of participants.
 - (d) Use the information from the above assessment to
develop a list of priorities to be used with WAVELENGTHS.
2. Strengthen the need and commitment to use WAVELENGTHS.
 - (a) If possible, work with a local planning team. This is particularly advisable if you are conducting one-day workshops.
 - (b) (Optional) Establish a committee to provide follow-up

support.

3. Make administrative arrangement.

(a) Select and prepare site.

(b) (1) Find a central location for all participants.

(2) Determine number and size of rooms needed.

(3) Determine materials and equipment needed.

(see workshop materials checklist)

(4) Plan for breaks, meals, etc.

(b) Arrange for advance publicity.

(1) (Optional) Send news releases to weekly

newspapers. (see sample of news article)

(2) Process and distribute flyers and/or announcements.

(3) Design and distribute brochure.

(c) Conduct pre-registration---send pre-workshop

questionnaire with tentative agenda.

4. General agenda for all workshops. (Two sample workshop designs for trainers and for students are included later in this chapter.)

(a) Discussion:

Small Group discussion--Review and discuss the group members activities.

Each member should have a turn in leading the discussion.

Participants should practice asking open-ended questions and making open-ended responses. The participant should also be able to give resource information.

Large Group discussion--After the small group discussion, have the participants reassemble as a large group. Each group should report the following:

- (1) How well the group was able to have an open discussion.
- (2) How well the group was able to do the activities.
- (3) Difficulties the group encountered in framing open-ended questions or making open-ended responses.
- (4) Suggestions the group has for the activity and how to use it with the individuals they will be working with.
- (5) Difficulties in giving information for helpful resources.

5. Adaptation

- (a) Review the format of WAVELENGTHS to understand how it may be used.
- (b) Discuss with the group the importance of the activities and how they can be adapted to their situation.

6. Planning Activity

- (a) Have participants plan how they would get youth interested in the activities in WAVELENGTHS and how they would discuss the journal.
- (b) Conduct individual activity. Direct participants to take a piece of paper and outline a lesson showing how they would use an activity with a youth. . . keeping in mind that WAVELENGTHS are for youth.
- (c) Conduct small-group discussion. Have participants form small groups, perhaps on the basis of interest. Participants should have the opportunity to share their plans and help each other. They should brainstorm additional ways to use WAVELENGTHS. A record should be kept of all suggestions and comments. A reporter can be chosen from each group to summarize the group's discussion before the entire workshop.
- (d) Conduct large-group discussion. As each small group's efforts are reported to the entire workshop, participants should be encouraged to make suggestions or to ask questions of individuals.
- (e) Conduct brainstorm activity. Before the brainstorm session, remind the group that WAVELENGTHS involves

nine sections. Review the themes of the sections and have them brainstorm ways in which they might use WAVELENGTHS.

7. Availability

Present Availability Information

Present how WAVELENGTHS may be obtained and ask for suggestions.

8. Evaluation

Evaluation of questionnaire (see sample evaluation form)

The evaluation should be used to help refine and/or modify your procedure.

Sample Materials:

1. Pre-Workshop Questionnaire

Name _____ Occupation _____

Place of Employment _____ Number of years experience _____

Below is a list of competencies that can help promote the use of WAVELENGTHS. We need your help to determine which competencies, if any, should be given priority at our upcoming WAVELENGTHS workshop.

Check the scale to indicate how you feel about your ability to perform the competencies.

Please return to: _____

Competencies	Confident		Uncertain
Ability to plan activities for youths ages 16-21	3	2	1
Ability to use questioning techniques that encourage youths to explore their feelings and find alternative ways of dealing with them.	3	2	1
Ability to interpret youths body language	3	2	1
Ability to give factual information	3	2	1
Ability to give realistic feedback	3	2	1
Ability to give nonverbal messages that encourage student discussion	3	2	1

2. Workshop Planning Checklist

- _____ 1. Release time arranged.
- _____ 2. Participants contacted and sent tentative agenda.
- _____ 3. Meeting room reserved.
- _____ 4. Materials and equipment arranged.
- _____ 5. Coffee and meals arranged.
- _____ 6. Local people consulted and attendance confirmed.
- _____ 7. Make final plans with workshop committee (optional)
- _____ 8. Publicity finalized.
- _____ 9. Signs (giving time, date, location, etc.) readied and displayed.
- _____ 10. Workshop follow-up plans outlined.

3. Workshop Materials Checklist

Needed	Supplied	Have to Supply	Materials
			pencils paper, journal masking tape scissors boxes, paper sacks crayons magic markers butcher paper, newsprint rubber cement old magazines tape reference materials WAVELENGTHS guide camera and flashcubes (optional)

If using audiovisual equipment, make certain all equipment is available and tested for proper working order.

List additional materials needed.

4. Publicity Flyer

WAVELENGTHS

A self-help study guide
for youths ages 16-21

Workshop

(date)

(time)

(place)

WAVELENGTHS is a self-help study guide. The word study does not imply math, English, or history. Rather, WAVELENGTHS is a guide to help youths understand themselves.

WAVELENGTHS encourages youths to develop a better understanding of themselves, their relationships to others, and to society at large. It promotes a positive self-image for youths and fosters their creativity.

5. News Release

Sometimes the problems of youths can seem overwhelming. WAVELENGTHS, a new self-help study guide, will soon be used in the (name of the school, institution, organization or district). It was designed to help 16-22 year old youths deal with some of their problems. (Individuals, names, or types of professional people) from (name of Place) will be attending orientation and training workshops on (date, time, place) to become familiar with the guide and to prepare for its use.

The preparation of WAVELENGTHS was supported by Title VI B funds made available by contract with the Massachusetts Department of Education.

(Elaborate) - - - - -

6. One-Day Workshop

Sample prepared for:

- (1) leaders who will be training other adults to becoming WAVELENGTHS workshop leaders;
- (2) leaders who will be working with youths.

AGENDA

(approx. time: 9:30-12:00, 1:00-4:00)

- I. Introduction (15 min.)
- II. Presentation/Discussion/Questions (35 min.)
- III. Activities (60 min.)
- IV. Discussion (30 min.)
- Lunch
- V. Activities (60 min.)
- VI. Planning (60 min.)
- VII. Materials/Availability (15 min.)
- VIII. Summary/Commitment (15 min.)
- IX. Evaluation (10 min.)

I. Introduction (15 min.)

Introduce yourself and your staff, and take care of "housekeeping" matters.

Make your opening remarks.

Describe your involvement with the project and explain how the breaks will be scheduled.

You may want to conduct an "icebreaker" activity that fosters group cohesion during this time.

Suggestions (from WAVELENGTHS):

"Mirror" (p. 14)

"Pictures" (p. 14)

"Expressing Emotions without Words" (p. 17)

(Note: You may want to choose other activities from WAVELENGTHS. Also you may only have time to do one activity.)

Introduce WAVELENGTHS

Provide a brief statement that describes WAVELENGTHS.
 ("WAVELENGTHS is a self-study guide written mainly for youths who are between 16 and 21 years old. They may be bored with school, dropouts from school, or in a correctional facility.")

State the goals of the workshop.

Explain that the participants in this workshop will:

Examine WAVELENGTHS.

Experience some activities from WAVELENGTHS.

Discuss how to use WAVELENGTHS.

Decide whether or not to use WAVELENGTHS at the workshop's conclusion.

II. Presentation/Discussion/Questions (35 min.)

Present WAVELENGTHS by giving each participant of the workshop a copy to examine.

Give each member a copy of "Questions and Answers about WAVELENGTHS." Review these sheets through discussion.

III. Activities (60 min.)

Conduct an activity for the purpose of the group to have a WAVELENGTHS experience.

The activities selected should have been chosen for time completion and appropriateness of participants.

(Note: Don't forget to have necessary materials.)

Option: Depending on the participants and the size of the group, you may want to choose two or more activities to be used simultaneously.

Suggestions:

One group - Activities from "Friendship: Close Friends, Other Friends, Groups," (p. 26-31)

- (1) "What Is A Friend" (p. 28)
- (2) "Getting Along With People" (p. 29)
- (3) "Group Pressure" (p. 30)

One group - Activities from "What Is This Thing Called Love" (p. 32-40)

- (1) "The kinds of Love" (p. 35-36)
- (2) "Loving Behavior" (p. 36-37)
- (3) "Having A Crush" (p. 37)

(Note: You may have time to do only one from each section or you may choose to divide only one section.)

IV. Discussion (30 min.)

After the activities, allow for an open discussion.

Attempt to have participants explain their feelings about the activities, the issues they considered, and how the youths may be affected by WAVELENGTHS.

This discussion should be a profitable "open discussion" for the participants. Care should be taken in how participants are seated (an informal grouping or circle is preferred.) The leader must be particularly sensitive to protecting the participants' right to privacy while encouraging them to share their thoughts and feelings about the activities. In some cases, discussion may be facilitated by having participants discuss the activities in small groups, then having the small groups combine to form larger groups, until one large discussion group is achieved.

Example of Tension-Reduction Exercises:

Arms and Hands Press

1. Sit back in your chair.
2. Extend your elbows.
3. Put your hands together--palms facing and fingers extended.
4. Take a deep breath.
5. Exert pressure with both hands (through the palms and fingers).
6. Count to 5-1001, 1002, etc.
7. Relax for about 10 seconds. (repeat twice more)
8. Let your hands hang loose and shake them.

Hands on Hands

1. Stand up.
2. Face the person next to you.
3. Lift your arms to shoulder height with fingers extended.
4. Put your hands together--one with palms down and one with palms up.
5. Exert a gentle pressure against each other.
6. Count to 5-1001, 1002, etc.
7. Relax for about 10 seconds--repeat once more and then switch position.
8. Let your hands hang loose and shake them.

Heels and Toes Stretch

1. Sit back in your chair.
2. Stretch your legs out straight.
3. Stretch your heels as far as you can.
4. Stretch your toes as far as you can.
5. Now your heels; now your toes. (repeat three times)
6. Count to 5-1001-1002, etc.
7. Relax for about 10 seconds.

Deep Breathing

1. Sit back in your chair.
2. Take a deep breath.
3. Inhale twice your normal amount of air.
4. Exhale.
5. Repeat 3 to 5 times.
6. Relax for about 10 seconds.

Guided Fantasy Tension-Reduction

1. Stand up and put arms at side.
 2. Close eyes and relax.
 3. Pretend your are a 50-gallon drum of water.
 4. Imagine you have a valve and that you are slowly opening it.
 5. Pretend the water is beginning to run out slowly.
 6. Slowly and quietly say "I am opening the valve more. . . more. . . more."
 7. Continue until all the water has run out.
 8. Close valve.
 9. Open eyes and describe how you feel.
- (Note: A similar activity is in WAVELENGTHS, p. 15-16)
Examine short activities and discuss. (if time permits, do an activity.)

Suggestions: "Having A Crush" (p. 37)
 "Fantasy: The Ideal Partner" (p. 46)
 "Real Life Drama" (p. 54)
 "Returning To Crime" (p. 67)

(Note: You may just want to do samples of these activities.)

VI. Planning (60 min.)

Review how to use WAVELENGTHS and then ask participants for suggestions.

Conduct individual activity:

Direct the participants to take a piece of paper and to outline a section showing how they would use WAVELENGTHS with their youths.

Conduct small-group discussion:

Have participants form small groups. (You may want to group heterogeneously or on the basis of subject matter interests.) Participants should share their plans, offering constructive comments to one another, and if time permits, they should brainstorm additional ways to use the programs. A record should be kept of all the suggestions and comments offered in each small group. A reporter should be chosen from each group to summarize the group's discussion before the entire workshop.

Conduct large-group activity:

As each small group's efforts are reported to the whole workshop, participants should be encouraged to make suggestions or to ask questions.

Conduct brainstorm activity:

Before the brainstorm session, remind the group that WAVELENGTHS involves nine sections. Review the themes of a few with the participants. Have them brainstorm ways in which they might use the sections in their situations and how they could work with other adults that work with youths.

VII. Materials/Availability (15 min.)

Give out materials to the participants. Then emphasize the importance of having the participants inform others about the potential of the WAVELENGTHS program.

Contacts involved with WAVELENGTHS project:

Project CORE
 Dr. John M. Williams, Director
 178 Tremont Street
 Boston, Massachusetts, 02111
 Office: 617-426-9083

Project CORE
 Paul A. Cohen, Assistant Director
 P. O. Box 237
 Northampton, Massachusetts, 01060
 Office: 413-586-4382

Project CORE
Lochie B. Christopher
P. O. Box 237
Northampton, Massachusetts, 01060
Office: 413-586-4382
Home: 413-549-6523

Participants of workshops can become resource persons for WAVELENGTHS. Participants can suggest other potential resource people within their community.

VIII. Summary/Commitment (15 min.)

Activity: "Change," (p. 16-17)--use as a conclusion.
(Note: This is an excellent activity to use as a conclusion to the workshop.)

Tie up any questions that need to be answered.

Ask for a commitment to use WAVELENGTHS.

IX. Evaluation (10 min.)

Tell participants that, as a workshop director, you are constantly trying to improve the quality and increase the value of the workshops. Ask for constructive comments. Then ask the participants to complete the written questionnaire.

Finally, thank the participants for coming to the WAVELENGTHS workshop.

7. 2-1/2 to 3-HOUR WORKSHOP

sample prepared for:

- (1) leaders who will be training other adults to become WAVELENGTHS workshop leaders.
- (2) leaders who will be working with youths.

AGENDA

(approx. time: 2-1/2 to 3 hours)

- I. Introduction (5 min.)
- II. Presentation/Discussion (30 min.)
- III. Activities (45 min.)
- IV. Discussion (20 min.)
- V. Planning (45 min.)
- VI. Questions/Materials/Commitment (20 min.)
- VII. Evaluation (10 min.)

I. Introduction (5 min.)

Introduce yourself and your staff, and take care of "housekeeping" matters.

Provide a brief statement that describes WAVELENGTHS. (WAVELENGTHS is a self-study guide written mainly for youths who are between 16 and 22 years old. They may be bored with school, dropouts from school, or in a correctional facility.)

State the goals of the workshop.

I. Introduction (continued)

Explain that the participants in this workshop will:

Examine WAVELENGTHS.

Experience some activities from WAVELENGTHS.

Discuss how to use WAVELENGTHS.

Decide whether or not to use WAVELENGTHS at the workshop's conclusion.

II. Presentation/Discussion (30 min.)

Present WAVELENGTHS by giving each participant of the workshop a copy to examine.

Give each member a copy of "Questions and Answers about WAVELENGTHS."
Review these sheets through discussion.

III. Activities (45 min.)

Conduct an activity for the purpose of the group to have a WAVELENGTHS experience.

The activities selected should have been chosen for time completion and appropriateness of participants.

(Note: Don't forget to have necessary materials.)

Option: Depending on the participants and the size of the group, you may want to choose two or more activities to be used simultaneously.

Suggestions: (see samples in One-Day Workshop materials)

IV. Discussion (20 min.)

After the activities, allow for an open discussion. Attempt to have participants explain their feelings about the activities, the issues they considered, and how the youths may be affected by WAVELENGTHS.

This discussion should be a profitable "open discussion" for the participants. Care should be taken in how participants are seated (an informal grouping or circle is preferred.) The leader must be particularly

sensitive to protecting the participants' right to privacy while encouraging them to share their thoughts and feelings about the activities. In some cases, discussion may be facilitated by having participants discuss the activities in small groups, then having the small groups combine to form larger groups, until one large discussion group is achieved.

V. Planning (45 min.)

Review how to use WAVELENGTHS and then ask participants for suggestions.

Conduct individual activity:

Direct the participants to take a piece of paper and to outline a section showing how they would use WAVELENGTHS with their youths.

Conduct small-group discussion:

Have participants from small groups. (You may want to group heterogeneously or on the basis of subject matter interests.) Participants should share their plans, offering constructive comments to one another, and if time permits, they should brainstorm additional ways to use the programs. A record should be kept of all the suggestions and comments offered in each small group. A reporter should be chosen from each group to summarize the group's discussion before the entire workshop.

Conduct large-group activity:

As each small group's efforts are reported to the whole workshop, participants should be encouraged to make suggestions or to ask questions.

Conduct brainstorm activity:

Before the brainstorm session, remind the group that WAVELENGTHS involves nine sections. Review the themes of a few with the participants. Have them brainstorm ways in which they might use the sections in their situation and how they could work with other adults that work with youths.

VI. Ask for questions that need to be answered.

Give out materials to the participants. Then emphasize the importance of having the participants inform others about the potential of the WAVELENGTHS program.

Explain how WAVELENGTHS materials can be acquired.

Ask for a commitment to use WAVELENGTHS.

VII. Evaluations (10 min.)

Tell participants that, as a workshop director, you are constantly trying to improve the quality and increase the value of the workshop. Ask for constructive comments. Then ask the participants to complete the written questionnaire.

Finally, thank the participants for coming to the WAVELENGTHS workshop.

8. ONE HOUR WORKSHOP

Sample prepared for:

(1) youths

AGENDA

(approx. time: 65 minutes)

- I. Introduction (3 min.)
- II. Activity (30 min.)
- III. Discussion (20 min.)
- IV. Questions/Commitment/Evaluation (12 min.)

I. Introduction (3 min.)

Introduce yourself and explain your reason for being there.

Introduce WAVELENGTHS, a self-study guide. WAVELENGTHS is written mainly for youths who are between 16 and 22 years old. It is not a study guide of math, English, history, etc., but a self-study guide about "you."

"I am also here to do an activity from WAVELENGTHS with you and to see if you would make a commitment to use WAVELENGTHS as part of your program."

II. Activity (30 min.)

Do an activity from WAVELENGTHS.

(Note: It is important to select an activity that can be completed within 30 minutes. Also the appropriateness of the activity for the group is important.)

Suggestions: (see suggestions from One-Day Workshop)

III. Discussion (20 min.)

Discuss the activity the group completed in a small group and then give out the WAVELENGTHS book.

Review with the group several of the activities and let them ask questions for discussion. Most of this time will, however, be information giving.

IV. Questions/Commitment/Evaluation (17 min.)

Answer questions from the group.

Ask for a commitment to use at least two sections of WAVELENGTHS.

Tell the group they are very important in helping in the evaluation of WAVELENGTHS. Ask them to fill out the evaluation sheets for WAVELENGTHS.

9a. Evaluation for Workshop leaders

The purpose of this evaluation is to help improve the value of workshops like this.

Name: _____

Address: _____

Phone Number: _____

Purpose of learning workshop to use with: (Check one or more)

_____ (a) other leaders

_____ (b) incarcerated youths

_____ (c) high school youths

_____ (d) others, please specify _____

General

1. Do you understand the purpose of WAVELENGTHS?

1	2	3	4	5
fully		some problems		major problems

Comment:

2. Do you feel the workshop was helpful?

1	2	3	4	5
Very		somewhat		not at all

Comment:

3. Do you intend to use WAVELENGTHS? (Answer only if relevant)

1	2	3	4	5
a great deal		somewhat		not at all

Comment: (Please comment on likely circumstances and numbers)

Specific

4. Are you clear on how to present WAVELENGTHS?

1	2	3	4	5
fully		some problems		major problems

Comment:

5. Are you clear about the use of the exercises?

1	2	3	4	5
fully		some problems		Major problems

Comment: (Please comment specifically as possible on any problems)

6. 6. Are you clear about the use of each section?

1	2	3	4	5
fully		some problems		major problems

Comment: (Please comment specifically as possible on any section that is not clear)

Thank you for your cooperation.

9b. Evaluation for workshop youths

Please fill in this sheet as completely as you can. It will help us help you better.

Name: _____

Age: _____

Sex: _____

Institution: _____

1. Do you intent to use WAVELENGTHS?

1	2	3	4
Definitely	probably	possibly	no

Could you tell us why?

2. Was the workshop helpful in getting across what WAVELENGTHS is about?

1	2	3	4	5
Very		some		No

Comment:

3. Which activity did you do? _____

Did you like it?

1	2	3	4	5
very		some		No

Comment:

4. Which sections do you intend to use?

_____ What Do You Think?

_____ Getting To Know You

_____ Friendship: Close Friends, Other Friends, Groups

_____ What Is This Thing Called Love?

_____ Going Out

_____ Attitudes Toward Sex

_____ Thinking About Getting Married

_____ Paroled And Free?

_____ Middle Haven: A Model Community

Please give your reasons:

5. Would you recommend to your friends to use WAVELENGTHS?

_____ YES _____ NO

Comment:

D. Questions about WAVELENGTHS
 . . . and answers

1. What is WAVELENGTHS?

WAVELENGTHS is a self-help study guide. The word study does not imply math, English, or history. Rather, WAVELENGTHS is a guide to help youths understand themselves. It encourages youths to develop a better understanding of themselves, their relationships to others, and to society at large. It promotes a positive self-image.

The purpose of WAVELENGTHS is to give troubled youths a better understanding of themselves, their motives, their fears and their hopes.

2. Who can use WAVELENGTHS?

WAVELENGTHS may be used by youths who are incarcerated; youths who are in secondary schools or other educational institutions; and youths who are "dropouts."

WAVELENGTHS may be used by adults who work with youths ages 16-22.

3. What issues and problems are found in WAVELENGTHS?

These are the issues and problems found in WAVELENGTHS:

Identity
 society
 marriage
 dating

Pressures
 risking
 controlling
 sexuality

Friends
 confronting
 family
 body

loving	paroled	feelings
behavior	changing	environment
making decisions	values	communicating
thinking	choosing alternatives	privacy
responsibility	commitment	emotions

4. How is WAVELENGTHS divided?

WAVELENGTHS is divided into nine sections. Each section is about a topic that frequently causes problems for youths.

WAVELENGTHS nine sections are:

"So You Will Know"

This introduces the self-help guide.

"What Do You Think"

These activities help the youth practice at sorting out thoughts and coming to decisions. The questions are not personal; they are general ones that help youths to figure out some of their values.

"Getting To Know You?"

These activities can help the youths get to know and like themselves, their bodies, emotions and behaviors.

"Friendship: Close Friends, Other Friends, Groups"

These activities might help to determine what a friendship is and how to keep a good one going: how to belong to a group without giving in to pressure; what it means to get along with people--not just friends, but everybody.

"What Is This Thing Called Love?"

This section discusses attitudes toward love: What love is, how you show it, who you love, your crushes, your romances, and your disagreements. Doing the activities will give a new approach to loving not only the special person in your life, but loving yourself, your parents, children and friends.

"Going Out"

These activities help you to understand your own experiences. They explain why you choose a certain type of person, what attracts you, what you like to do, how you handle being rejected, and how to figure out what is really important when you spend time alone with another person.

"Attitudes Toward Sex"

These activities are meant to help youths figure out their attitudes toward human sexuality, and how they feel about their own sexual experiences.

"Thinking About Getting Married"

If a youth is thinking about getting married or even just curious--The activities are not about falling in love and the "perfect" marriage, but about jobs, a budget, housing, spending time together, and parenthood.

"Paroled And Free?"

This section explains what happens to people when they are paroled. It discusses the meaning of freedom, how it feels to be on parole, and how to handle the problems that every parolee faces. The activities help youths to start thinking, and that's the first step to understanding.

"Middle Haven: A Model Community"

Middle Haven, is an imaginary community. Middle Haven draws the whole of WAVELENGTHS together. It is meant to help youths think about what they've learned about themselves in the first eight sections, and apply it to themselves as part of a community.

5. What is the format of WAVELENGTHS?

Each section of WAVELENGTHS has a short introduction, followed by a variety of activities including verbal and written exercises and artistic, musical activities.

WAVELENGTHS is designed to speak directly to the individual.

6. What is the Journal?

WAVELENGTHS suggests keeping a journal, a notebook, to write down thoughts as the youths study. Many people have found that writing helps them get things straight in their heads. To keep a record helps people understand themselves.

7. How is WAVELENGTHS used?

WAVELENGTHS can be used alone, with a few friends, or with a trained person leading a group. Different individuals use it in different ways.

The nine sections can be used in any sequence, or by themselves. Individuals can choose a topic of particular interest to them.

Note: Middle Haven, the last section of WAVELENGTHS would be more effective if used last because it draws the whole of WAVELENGTHS together. Youth may want to look at Middle Haven first and then again later as they think about the other sections.

Not all nine sections of WAVELENGTHS will be of interest to everyone.

WAVELENGTHS activities encourages individuals to be honest and to be patient with themselves, and to ask for help when needed. Asking for help could lead to helping others.

One final thought for youths using WAVELENGTHS:

Youths should let WAVELENGTHS be their friend. If parts of it don't mean anything to them right now, they should hang on to it--maybe a few months from now it will be right on their "wavelength."

C H A P T E R I V
RESULTS OF EVALUATIONS

This chapter reports the evaluations of WAVELENGTHS workshops for leaders and feedback from students who used the WAVELENGTHS sections. The first section of this chapter summarizes the results from the leader workshops and discusses these findings. The second section of this chapter presents student evaluations. The final section summarizes these findings.

The leader workshops evolved as the follow-up to twelve presentations to one hundred and sixteen individuals. These presentations included an explanation of the WAVELENGTHS approach and some WAVELENGTHS activities. The counselors, administrators, teachers, and psychologists, in general, viewed the WAVELENGTHS program with high favor. Some ordered copies of WAVELENGTHS on their own and plan to implement it in their institutions. As another result of these presentations six leader workshops involving fifty-four (54) leaders took place. The leaders participated in WAVELENGTHS activities as described in the previous chapter description of workshops.

The workshops occurred at:

1. Center for Inter-disciplinary Studies, Prison Studies Program
(10 participants, 2 hours)
2. Regional Intervention Center (5 participants, 3 hours)

3. Roslindale, Department of Youth Services (11 participants, all day)
4. Northeastern Family Institute Sheltercare (8 participants, 2 hours)
5. Pre-Employment Training Program, Hampden County Jail (4 participants, 2 hours)
6. Worcester Secure Treatment Center (8 participants, all day)

Of the fifty-four (54) leaders, only forty-six turned in evaluation forms.

Summary of Table 1

The results of the leader workshops are charted on the following page. The workshop leader used similar formats for each workshop. In addition to the leader, those participating included counselors, teachers, administrators, psychologists and staff members directly involved with the youths.

Of the fifty-four leaders who participated in the workshops, forty-six returned evaluation sheets. Twenty-seven (59%) of these indicated they understood WAVELENGTHS fully. Therefore, it would seem most of the individuals who participated in the workshops had a good general understanding of the purpose of WAVELENGTHS. The questions dealing with understanding the presentation, using the exercises, and using the sections all had a lower number of participants marking the strongest response. (Fourteen--30%--for question #4; nineteen for question #5; seventeen--37%--for question #6). In other words a number of leaders who felt they understood the general

TABLE 1.
Results of Leader Evaluation of WAVELENGTHS Workshops

	1 Fully	2	3 some problems	4	5 major problems	number %
1. Do you understand the purpose of WAVELENGTHS?	27 59%	17 35%	2 4%	0	0	number %
2. Do you feel the workshop was helpful?	24 52%	14 30%	7 13%	0	1 2%	number %
3. Do you intend to use WAVELENGTHS? (Answer only if relevant)	10 22%	19 41%	15 33%	2 4%	0	number %
4. Are you clear on how to present WAVELENGTHS?	14 30%	21 46%	11 24%	0	0	number %
5. Are you clear about the use of the exercises?	19 41%	21 46%	6 13%	0	0	number %
6. Are you clear about the use of each section?	17 37%	20 43%	9 20%	0	0	number %

purpose of WAVELENGTHS did not feel they fully understood specific strategies for its implementation. Twenty-four (52%) responded they found the workshops very helpful.

Ten individuals (22%) from the workshops marked question #3 ("Do You intend to use WAVELENGTHS?") with the strongest possible response. The concern then arose as to whether or not these ten individuals who plan to use WAVELENGTHS in their own institutions understand how to present the WAVELENGTHS materials. In other words, did they have a firm grasp of specific uses as well as general understanding of the theory? After pulling the evaluations of the ten individuals, it became possible to compare their responses with those of the entire group. Seven of the ten indicated that they understood its purpose fully. In general, a higher percentage of those planning to use the program marked questions 4, 5, and 6 with a stronger response than those who do not plan to use WAVELENGTHS. One could infer from this that those individuals who plan to use the program feel that they have a good grasp of how to implement the program. Eight of the ten indicated they were clear on how to present WAVELENGTHS, how to use the exercises, how to deal with each section. All ten responded that they found the workshops to be very helpful.

The question "Do you intend to use Wavelengths?" had fewer persons check the strongest response than any other question had. However, a

number of the people who participated in the workshops were supervisors or administrators, and several of these indicated they checked box 2 or 3 because they planned to refer the Wavelengths program to someone who could implement it.

General Observations of Leader Workshops

Overall, the responses to the WAVELENGTHS leader workshops were encouraging. In every question, over two-thirds of the respondents indicated that the workshops were helpful and that they had a grasp of the general purpose and specific implementation of the WAVELENGTHS program. No one indicated any major problems, a very positive sign when one considers the diversity of backgrounds and programs represented in the groups.

Still, it's clear that improvements can be made in the workshops and their presentations. Due to difficulty with logistics, some of the leaders were unable to review the WAVELENGTHS books before the workshops. A greater familiarity with WAVELENGTHS materials might enhance the effectiveness of the presentation as well as increasing the understanding both of WAVELENGTHS general purposes and specific uses. Also, some of the leaders suggested that the workshops were too short, that they would have liked more time to work with exercises from the various sections. Some requested further workshops.

A number of the workshop participants were administrators who would not be working directly with youths. Several mentioned that they had evaluated toward the middle since they would not be in a position to use WAVELENGTHS. While it is important that administrators become familiar with the WAVELENGTHS program, for the workshops to be more effective, the majority of the participants should be the teachers who plan to use WAVELENGTHS.

One general concern which arose from the workshops was whether or not the WAVELENGTHS program could be adapted for non-readers. The consensus was that it could be, but suggestions were made to the effect that future workshops might have more specific explanations of those exercises and approaches that might be particularly effective for the non-reading youths. The group also agreed that leaders would be very helpful in conducting WAVELENGTHS programs among non-reading youths and that the emphasis would have to be on group situations rather than on a self-help individual basis.

Youth Workshops

This section of Chapter Four analyzes the workshop sessions with youths and their responses to those workshops. It includes the data from the workshops themselves, a brief discussion of that data, a more detailed discussion of selected workshop situations and the vicissitudes that transpired as the workshops continued, and some closing remarks.

The information for this section has been gathered from seventy-two youths from four Massachusetts' programs--Billerica (24), Hampden County Jail (22), the Hampden County Pre-Employment Division (8), and Northeastern Family Institute Sheltercare (18). Although one individual is fourteen, two fifteen, and one twenty-seven, sixty-eight were between the ages of sixteen and twenty-one. At Sheltercare, the group tended to be young. At Hampden and Billerica, the groups tended to be older. Sheltercare and Billerica groups were predominantly Anglo. Both Hampden groups were predominantly Black, Chicano, and Puerto Rican.

At different times and according to the choices of the groups, youths with the help of a leader worked through the nine WAVELENGTHS sections. A minimum of thirteen and a maximum of twenty-nine responded to the respective chapters in the WAVELENGTHS program. A total of four different leaders were involved.

The following tables indicate the youths' responses to the questions on the evaluation sheets they filled out following the WAVELENGTHS sections workshops. Question #1 (parts a and b) was not included because it asked for a written answer of those activities the students liked and those they disliked. Similarly, question #4 was omitted because it asked for a written response indicating any suggestions for change the students may have. Since all of the sections were worked through in a group situation, question #5 asking whether the participants did the sections by themselves or with help was omitted.

TABLE 2

Number and Locations of Youths Using Section

WAVELENGTHS Sections	Billerica	Hampden County Jail	Hampden County Pre-Employment	Northeastern Family Inst. Sheltercare	Total Number of Youths Using
What Do You Think?	12 (verbal)	4		13 (verbal)	29
Getting To Know You		3	8	10 (verbal)	21
Friendship: Close Friends, Other Friends, Groups		4		15 (verbal)	19
What Is This Thing Called Love?		1		15	16
Going Out		1		15	16
Attitudes Toward Sex	10 (verbal)	1		13	24
Thinking About Getting Married		1		15	16
Paroled and Free?	12 (verbal)	6			18
Middlehaven: A Model Community	12	1			13

TABLE 3

What Do You Think?

	1	2	3	4	5	Total
	no problems					
			some			
2. Did you have any problems with this section?	21 72%	8 28%				number %
3a. How helpful was this section in getting you to think more clearly about things?	21 72%	6 21%	2 7%			number %
3b. How helpful was this section in getting you to explore your feelings?	24 83%	5 17%				number %
6. Did you find this section generally helpful?	24 83%	3 17%				Number %

The "What Do You Think?" section had more participants than any other section. It's position at the beginning of WAVELENGTHS, the usual place a book "starts," may have in part accounted for the large selection. It received the second highest percentage of most favorable responses.

TABLE 4
Getting To Know You

	1	2	3	4	5		
	no problems					Lots	
	some						
2. Did you have any problems with this section?	7 33%	6 29%	9 43%				number %
3a. How helpful was this section in getting you to think more clearly about things?	7 33%	4 19%	9 43%	1 5%			number %
3b. How helpful was this section in getting you to explore your feelings?	7 33%	2 10%	12 57%				number %
6. Did you find this section generally helpful?	7 33%	2 10%	12 57%				number %

The third highest number of youths participated in workshops for the "Getting to know you" section. According to the evaluation sheets, this was the least successful of the chapters, having the lowest percentage of youths marking the most favorable response and the highest percentage indicating they had some problems with it.

TABLE .5

Friendship: Close Friends, Other Friends, Groups

	1	2	3	4	5		
	no problems					lots	
2. Did you have any problems with this section?	11 58%	5 26%	3 16%			number %	
3a. How helpful was this section in getting you to think more clearly about things?	9 47%	6 32%	4 21%			number %	
3b. How helpful was this section in getting you to explore your feelings?	10 53%	6 32%	3 16%			number %	
6. Did you find this section generally helpful?	9 47%	6 32%	4 21%			number %	

The "Friendship: Close Friends, Other Friends, Groups" chapter was the second least popular section according to the evaluation sheets.

TABLE 6

What Is This Thing Called Love?

	1 no problems	2	3 some	4	5 lots	number %
2. Did you have any problems with this section?	9 56%	4 25%	3 19%			
3a. How helpful was this section in getting you to think more clearly about things?	9 58%	4 25%	3 19%			number %
3b. How helpful was this section in getting you to explore your feelings?	10 62%	3 19%	3 19%			number %
5. Did you find this section generally helpful?	11 69%	3 19%	2 12%			number %

Three chapters, "What Is This Thing Called Love?," "Going Out," and "Thinking About Getting Married" were combined in a series of workshops. The results were favorable and this approach occurred after the youths had worked through four other sections, one at a time. Because of the combined approach, the results for these chapters are identical.

TABLE 7

Going Out

	1	2	3	4	5
	no problems				
	some				
	lots				
2. Did you have any problems with this section?	9 56%	4 25%	3 19%		number %
3a. How helpful was this section in getting you to think more clearly about things?	9 56%	4 25%	3 19%		number %
3b. How helpful was this section in getting you to explore your feelings?	10 52%	3 19%	3 19%		number %
6. Did you find this section generally helpful?	11 69%	3 19%	2 12%		number %

TABLE 6

Attitude Toward Sex

	1 no problems	2	3 some	4	5 lots	
2. Did you have any problems with this section?	16 67%	5 21%	3 13%			number %
3a. How helpful was this section in getting you to think more clearly about things?	12 50%	5 21%	7 29%			number %
3b. How helpful was this section in getting you to explore your feelings?	11 46%	8 33%	5 21%			number %
5. Did you find this section generally helpful?	12 50%	4 17%	8 33%		1 4%	number %

The "Attitudes Towards Sex" section had the second highest number of participants. The response to this section was mixed because the workshops included very young adolescents and older adolescents.

TABLE 9

Thinking About Getting Married

	1	2	3	4	5		
	no problems					lots	
2. Did you have any problems with this section?	9 56%	4 25%	3 19%			number %	
3a. How helpful was this section in getting you to think more clearly about things?	9 56%	4 25%	3 19%			number %	
3b. How helpful was this section in getting you to explore your feelings?	10 62%	3 19%				number %	
6. Did you find this section generally helpful?	11 69%	3 19%	2 12%			number %	

TABLE 10

Paroled and Free?

	1 no problems	2	3 some	4	5 lots	number %
2. Did you have any problems with this section?	14 78%	3 17%	1 6%			
3a. How helpful do you think this section was in getting participants to think more clearly about things?	14 78%	2 11%	2 11%			
3b. How helpful do you think this section was in getting participants to explore their feelings?	16 89%	2 11%				
6. Do you think the participants found this section generally helpful?	16 89%	2 11%				

Because most of the youths participating in the "Paroled and Free?" workshops were older than those who worked through the other sections, this chapter rated the highest of the nine WAVELENGTHS sections. These youths, ranging from age 17-21, were very concerned with parole and the rights and responsibilities of parolees.

TABLE 11

Middle Haven: A Model Community

	1	2	3	4	5		
	no problems					lots	
			some				
2. Did you have any problems with this section?	8 62%	4 31%	1 8%			numbers %	
3a. How helpful was this section in getting you to think more clearly about things?	10 77%	2 15%	1 8%			numbers %	
3b. How helpful was this section in getting you to explore your feelings?	10 77%	3 23%				number %	
6. Did you find this section generally helpful?	9 69%	4 31%				number %	

"Middle Haven workshops had fewer participants than did any of the workshops for the other sections. Perhaps this is because it is the longest section and more detailed than any others. Too, due to its position at the end and the fact it sums up much of the other material, some of the students plan to work through it after they have completed the other sections. Generally, those who participated in the workshops responded favorably to this section.

TABLE 12
Ranking Of The Nine Sections

Question 5:	% Endorsing Very
Did you find this section generally helpful?	
Paroled and Free?	89%
What Do You Think?	83%
What Is This Think Called Love	59%
Going Out	59%
Thinking About Getting Married	69%
Middle Haven: A Model Community	59%
Attitudes Toward Sex	50%
Friendship: Close Friends, Other Friends, Groups	47%
Getting To Know You	33%

Because the youths who participated in the "Paroled and Free?" workshops were older and because some of them are returning to the workshop at night while on a work-release program in the day, it received a very high percentage of favorable responses. Since a number of these individuals will soon be facing the prospect of parole, its materials are very important to them and they discern an immediate application. The "What Do You Think?" section deals with issues pertinent to incarcerated youths such as how they feel about voting, citizens' rights as ex-convicts, prison riots, etc. in addition, some were encouraged by the approach that allowed them to voice their opinions, their feelings. Frequently, incarcerated individuals have not been given the opportunity to make their views known.

The "Getting To Know You" and "Friendship" sections were less favorably rated than the other sections. In part, this may be due to a certain reticence to "open up" before one's peers. A number of the youths seemed uncomfortable in this situation. Because it involves interpersonal relationships, many of the youths had a difficult time dealing with their feelings and emotions since they frequently keep things "bottled-up" inside them.

Observations and Comments

The WAVELENGTHS youth workshops resulted in favorable evaluations as the preceding charts and data indicate. In some cases, however, the dynamics of the workshops were not favorable and could have initially

intimidated some of the youths who were attempting to participate. At NEFISC, for example, the first workshop situation was very trying because the youths, most of whom were young and immature, were unruly and undisciplined. Subsequent workshops, however, had much better group interaction as the youths became more familiar with the WAVELENGTHS material and more comfortable with the WAVELENGTHS approaches and situations.

In the early sessions at Sheltercare ("Getting to Know You" and "Friendship--Groups") the youths displayed an inability to relate to one another in an intimate, physical way. They seldom touched, but frequently slapped, punched, or shoved one another--exhibiting a kind of physical excess that served as an outward demonstration of their concept of friendship.

While the youths were aggressive in crude movements, they were shy about more sophisticated means of communication. They displayed a reluctance to make eye contact with the leaders running the workshops or with one another. For the most part, the only eye contact occurred when two individuals were angry with one another and glared. Eye contact was not made when attempts were made to communicate in a less aggressive situation. In this situation, it became evident that fear served as a controlling factor. A number of the more submissive youths failed to respond when the more aggressive group members asserted themselves.

In this aggressive situation, where fear frequently controlled, and where the strong dominated, it became apparent that the youths concept of friendship was unusual. They all had a need for friendship and insisted that they had friends, but within the group displayed little evidence of those characteristics (trust, sharing, helpfulness, etc.) that usually characterizes friendship.

One "unique" view involved the sharing of a girlfriend as a manifestation of friendship. A sixteen-year-old boy boasted of many sexual exploits and of sharing some of his girlfriends with friends. He felt that "control" over the girls was important as was his sharing of her to demonstrate his friendship with others. Nonetheless, when that same youth was asked to apply that same "shared" image to his mother or to his sister, he was completely taken aback---horrified at the prospect. His self-centered perspective is clear.

This solipistic view of friendship is one manifestation of the self-centeredness most of the individuals had. They enjoyed talking about themselves and displayed an eagerness to relate their ideas. But they lacked the ability to be intimate, to reach out to or share experiences with those around them. They displayed a concern over identity and only the most rudimentary concept of intimacy. Their insistence on friendship probably indicated a lack or certainty about themselves, a kind of fear of the system they find themselves a part of. As comrades, they share a common interest, but if one were to remove them from the system, the friendship relations, shallow as they are,

would most likely disappear entirely.

In later workshops at Sheltercare, the youths concentrated on the "Values" section and were asked to make decisions and to stand up for what they believed in. In this situation, the members of the group who theretofore had shown a reluctance to respond began to participate. Some of the formerly aggressive members tried to rethink their positions or approach them in a different way. They discovered that loudness and aggression were not absolute methods of persuasion in this situation.

After the "Values" workshop, the youths at Sheltercare studied the "Attitudes Toward Sex" section. Here, they attempted to define the masculine and feminine roles. In the process, they wrote on the board their ideas of male and female roles and later participated in a fantasy exercise. While their immaturity frequently was evident, in some actions and their stereotyping of roles evident in some expectations, in general, the youths were quieter and participated in a contributory manner to this workshop. Too, some displayed relatively sophisticated attitudes and expectations of the opposite sex.

This relative sophistication carried over to the session which combined "Going Out," "What Is This Thing Called Love?" and "Thinking About Getting Married" sections. In this most recent workshop, the youths were calm, sat around a table to work together, and participated effectively in the exercises. Their involvement in the workshop and their desire to participate became particularly pronounced after they witnessed an altercation in the hallway

outside the workshop room. After this major disturbance all but two of the youths returned to effective participation in the workshop.

At Sheltercare then, the workshops have been improving as the program progresses. This is generally typical of the workshops at the other programs as well.

WAVELENGTHS has been demonstrated to be successful with approaches other than the standard workshop approach. For example, Jose Trejo, a Chicano tutor, has been translating WAVELENGTHS into Spanish and using it as an educational tool for the persons he tutors in the Hampden County Jail. Many of these bilingual individuals have difficulty reading and writing in either Spanish or English, and they have been reluctant to learn with traditional educational approaches. However, Jose is finding the WAVELENGTHS approach to be an effective one and the WAVELENGTHS packet to be a successful educational tool. As such, it makes the individuals he tutors aware of their needs and perspectives as well as increasing their reading and writing skills.

Jose has had particular success with the "Paroled and Free?" section because most of the incarcerated individuals he tutors are concerned with the system of law and justice they are involved with and motivated to learn more about that system. These same persons are anxious to register their opinions and evaluations of the system--in the process gaining the attitude that they have something of value to contribute, an attitude frequently lacking among incarcerated individuals. For these people, the entire legal process and parole

procedures are baffling. While WAVELENGTHS is neither by purpose or by definition a legal document, one of its objectives is to acquaint incarcerated people with the situations and attitudes they may encounter while on parole.

At Billerica, the counselors had particular success with WAVELENGTHS activities which involved role-playing and imitating. Here, once again, the flexibility and versatility of the program is evident. The individuals who participated in these activities are older than the Hampden County and Sheltercare youths and are on a work-release program. Significantly, those same individuals return to the institution at night and voluntarily participate in the WAVELENGTHS activities. Since they were three to four years older on the average than other youths who used the program, their responses were somewhat more sophisticated. They took turns playing psychologist, minister, sheriff or counselor and gave the other youths an opportunity to respond to them in those roles. In addition, they had some "feeling" for those roles and the responses to them. One beneficial side effect was that the counselor present was able to see her role from a different perspective. This kind of activity enables the individual to try out another's "shoes" and suggests a higher level of socialization than those responses elicited from the Hampden County or Sheltercare groups.

At Billerica also, the youths were interested in abstract and ethical ideas. They were concerned with terms including "freedom," "right," and "wrong." Several discussions involved situational ethics--when it might be

right to take something (for example when one's children are starving) and when that same activity might be wrong.

Finally, these youths were particularly interested in their futures in "keeping straight" by not getting into more trouble after they are out of jail.

The Billerica group, older, white, and on work-release, displayed more maturity in their ability to role play and to interact. In addition, they were interested in abstract concepts, concepts that are outside the self and that involve others. Too, they were interested in parole, perhaps because they had a different perspective of freedom resulting from their work-release experiences.

Suggestions

At the time of this writing, the WAVELENGTHS workshop program has been tried out on representative male groups from correctional facilities in Massachusetts. In addition, a number of workshops have been conducted in order to demonstrate to counselors and teachers of incarcerated youths how the WAVELENGTHS program can operate. This chapter examines the dynamics of those workshops, offers some suggestions for future workshops, and indicates some of the implications for the WAVELENGTHS program thus far.

An initial observation one should make when considering the WAVELENGTHS program for incarcerated youths is that many of those youths are

turned off by the idea of "teaching" or "education." In those workshops and programs directly involving youths, it became imperative to "disguise" or "sugar coat" the WAVELENGTHS package in order to suggest to the youths that something other than a "lesson" was going on.

A second observation related to the one above is that a number of the individuals who will come into contact with the WAVELENGTHS will have trouble working by themselves because of inadequate reading skills. This was particularly true in the Hampden County and Northeastern Family Institute Sheltercare situations. However, even though a number of the individuals could not or would not read the materials, they were willing to sit down and talk about the WAVELENGTHS materials. Similarly, they seemed eager to express their ideas and opinions.

A general suggestion arising from the conduct of these workshops is that prospective users of the WAVELENGTHS may necessarily rely more on group or one-on-one situations than on individual self-help inasmuch as some of these youths involved in the program simply will not have the reading skills necessary to proceed at their own rate.

Interestingly enough, many of the same youths who were unwilling or unable to read were, in a similar fashion, not willing to turn in a written evaluation of the workshops they participated in. However, once again, these youths were willing to express their ideas and opinions in an oral manner, but they resisted pencil and paper, anything that suggested a test or written

exercise. They persisted in this resistance even though they were told there would be no right or wrong answers for the workshops, only their ideas about the workshops.

In addition, as one might suspect, those students who were reluctant to read or write found a number of the manual and craft-oriented exercises helpful. It would appear that the counselors and instructors need to be very cautious about how they approach the WAVELENGTHS activities.

The future for WAVELENGTHS looks promising. Initial results and forecasts indicate that the program will work well for incarcerated youths, particularly when the counselors and adult leaders take into account the special circumstances they might be facing such as youths who are bilingual, youths who have difficulty reading and writing, youths are highly transient and accustomed to being shipped from one institute to another. In addition, WAVELENGTHS is being tested in the Worcester Secure Treatment Center as a self-help study for youths who are in trouble with the law. Moreover, the program is being established in the state of New York for special needs children at camp. And experiments are underway in New Jersey to introduce WAVELENGTHS to adults in prison.

One further group should be mentioned at this time. At Cape Cod Technical School, Paul Hackett directed a program incorporating WAVELENGTHS as an alternative experience for youths who frequently skipped classes. While the students at CCT are not incarcerated per se, most have a background of

trouble with the law and some are parolees. Hasket found this agroup (ages 16-17) to be primarily interested in the "Friendship" and "Getting To Know You" chapters.

One of the directions in which the WAVELENGTHS program needs to progress is toward the involvement of more incarcerated female participants. Thus far, nearly all of those involved have been men. Many more youthful male offenders are incarcerated than are youthful female offenders, but more female response is desirable. Some of the WAVELENGTHS chapters, particularly those dealing with sexual identity, marriage and family lend themselves to worthwhile comparisons if one had the opportunity to dovetail the responses of the males with those of the female.

It might be fitting to return home for a minute to conclude this chapter. By sheer coincidence, the man living next door to the WAVELENGTHS author is an ex-convict who spent time in Walpole. For this individual, the key WAVELENGTHS offers is the key to communications. Like many youths who are incarcerated, this individual had trouble expressing himself and making himself known to those around him. In like fashion he was unable to understand them. "If I could have expressed myself," he says, "told others how I felt, a lot of frustrations that led to bad acts and eventual imprisonment may have been prevented." Certainly WAVELENGTHS is no panacea, but it does offer a tool the use of which can better enable individuals to know about and express themselves while at the same time learning their ideas, hopes, angers, and frustrations are shared by others.

CHAPTER V

SUMMATION

The Commonwealth of Massachusetts is responsible for providing effective educational programs for all youths between the ages of three and twenty-one. Project CORE serves the Commonwealth's objective by providing inservice training and technical assistance to those schools and institutions designed to help troubled youths between the ages of sixteen and twenty-one. Project CORE asked this author to prepare WAVELENGTHS, a self-help study guide for incarcerated youths, in an effort to help them better understand their feelings about themselves, their values, and those persons around them.

Currently the self-help guide WAVELENGTHS is being implemented in several model programs in Massachusetts. The purposes of this study include:

- (1) To assess the feasibility of using WAVELENGTHS in prison.
- (2) To make preliminary estimates of the effectiveness of a one-way WAVELENGTHS training seminar for counselors.
- (3) To obtain feedback from preliminary WAVELENGTH users concerning those approaches which work and those which do not and to determine the reasons for the workability and the lack thereof.

(4) To evaluate preliminary data for possible recommendations concerning revision before further testing and use.

WAVELENGTHS was developed with several theorists in mind. Chapter One of this dissertation explains how the WAVELENGTHS approach attempts to utilize some of the ideas and theories of Fritz Redl, Gordon Allport, Eric Erikson, Abraham Maslow, and Carl Rogers.

Chapter Two of this dissertation is the WAVELENGTHS booklet itself. This is used as a unit to serve as a self help study guide for incarcerated youth. The book is divided into nine sections according to issues and problems youths face and the youths who are participating in the WAVELENGTHS workshops select those sections for study that are the most interesting to them.

Chapter Three is designed to help those leaders who will be directing workshops of their own or who may be involved in the process of training other leaders to direct workshops. With this goal in mind, Chapter Three contains sample formats for workshops of leaders, and sample evaluation forms for those leaders who participate in the workshops. In addition, it contains samples of formats leaders may want to use when conducting student workshops. Too, it provides lists of materials and "preparatory" lists for workshops, as well as, answers to the questions most frequently asked about WAVELENGTHS.

Chapter Four exhibits the actual data from the leader and youth workshops conducted thus far. It contains a tabulation of their responses from the

valuation sheets analyzing their reactions to the various workshops. In addition, it provides an overview of the dynamics of those workshop situations, offers possibilities for improving future workshops, and provides an assessment of the feedback coming from the leaders' workshops and the youths' workshops.

This chapter deals with the limitations of the workshop thus far and the concerns for future workshops. In addition, it examines some of the workshop responses in light of the theorists, and it offers recommendations for future uses of WAVELENGTHS.

In an attempt to familiarize the administrators, counselors, teachers, and psychologists who work with the incarcerated youths with the WAVELENGTHS program, twelve presentations of the materials have been made in the state of Massachusetts. Those present at these presentations were favorably impressed by those present, six leaders workshops were organized involving fifty-four leaders. These leaders participated in the exercises and activities of WAVELENGTHS. In the process, they learned how to implement the WAVELENGTHS program at their own institution.

In addition to these leaders who attended the presentations and later enrolled in workshops, a number of those attending the presentation but unable to attend subsequent workshops have taken the initiative to test out the WAVELENGTHS package on their own. For example, people from the Worcester Public Schools will be using some of the WAVELENGTHS methods

in their art classes.

In general, the responses to the WAVELENGTHS leader workshops were very supportive and encouraging. For every question, more than two-thirds of the respondents indicated that the workshops were helpful and that they had an understanding of the general purpose and specific implementation of the WAVELENGTH program. No one indicated any major problems, a very positive sign when one considers the diversity of programs and backgrounds represented by people at the groups.

The WAVELENGTHS workshops for students, demonstrations of the WAVELENGTHS approach, took place at Billerica, Hampden County Jail (two workshops), the Cape Cod Technical School, and Northeastern Family Institute Sheltercare. These workshops included Anglo, Black, and Puerto Rican youths from ages fourteen to twenty-seven. All but three of the youths participating in the workshops were males. With the exception of those from the Cape Cod Technical School, all of the youths were incarcerated.

Overall, the incarcerated youths who participated in the WAVELENGTHS program thus far have responded favorably. At the time of this writing, some chapters have been more popular among the youths than others, but relative age of the participants and their specific circumstances may have influenced these results.

Initial results found the highest favorable response for "Paroled and Free?" and "What Do You Think?". The lowest response was for "Getting

To Know You," "Friendship: Close Friends, Other Friends, Groups." Those readers familiar with Erikson's work may infer that, in general, those chapters dealing with intimacy were less well liked than those dealing with less intimate issues. Moreover, this would support Erikson's theory that identity must be established before intimacy can operate, that one level of maturity development must be realized before another can be achieved. However, other factors should be considered too. For example, part of the high favorable response to the "Paroled and Free?" workshops may have resulted from the fact that many of the participants were relatively older youths, some of whom were returning to the workshop at night while on a work-release program during the day. Given this situation, were a number of the youths would soon be facing the prospect of parole, the immediate application of the "Paroled and Free?" issues may have in part accounted for the success of those workshops.

Concerns

At this time, there are several limitations and concerns people involved with WAVELENGTHS should be aware of. First, because the student workshops thus far have been predominantly male, it has not been possible to determine the general female response to WAVELENGTHS. The self-study guide was designed to be equally effective for both sexes, but no valid analysis of the female response can be determined at this time.

Second, the sampling was small. It would be desirable to have a larger number of participants in more student workshops. Nonetheless, the workshop sessions were conducted at different times in different facilities with a large enough sample to conclude that the initial response to WAVELENGTHS is favorable.

Third, this favorable response is a short-term response, one gathered immediately after the workshop sessions. There could be a "tapering" effect if the participants were asked about the results a month later or six-months later. Any long term or even short term behavioral effects of the program have not been assessed. In addition, it is not possible at this time to conclude that because the students enjoyed the workshops and felt that they had benefited from them that any real change in attitude or behavior will develop over the long run. The best position at this time is to realize that because the youths responded so favorably to WAVELENGTHS, it may be an effective tool for enabling them to improve their image and attitude.

Fourth, some youths have difficulty using WAVELENGTHS due to several causes. At times the WAVELENGTHS program was used in addition to the ongoing educational courses the students are studying. These educational courses teach specific educational objectives (i. e., readings, math, shop skills) whereas WAVELENGTHS purpose is to improve self-image and attitude and to promote maturity. The WAVELENGTHS approach varies dramatically from this traditional educational approach. As a result,

incarcerated youths may have difficulties with WAVELENGTHS. There are other causes of difficulty too. By the nature of the Massachusetts' system, many of the youths are transient and therefore unable to follow through with a complete WAVELENGTHS program. Because they are at times in certain facilities for a matter of days or weeks before being shipped to other facilities, their acquaintance with WAVELENGTHS may be very brief. Even if they were in one facility for a longer period of time, they may not be given much time to study WAVELENGTHS. And due to logistics problems, the WAVELENGTHS materials may not always be available when the youths want to use them. One difficulty that became evident from the initial workshops is that many incarcerated youths lack the rudimentary reading and writing skills necessary to use WAVELENGTHS on their own. For this reason, they might have to utilize workshops or tutorial situations.

All of these limitations indicate the current status of the WAVELENGTHS program and have implications for the next steps in developing this program.

Recommendations and Future Directions

1. Because many incarcerated youths are completely turned off by the idea of teaching or "education," users of WAVELENGTHS should attempt to "disguise" the WAVELENGTHS program to suggest to the youths that something other than a "lesson" or "instruction" is going on.

2. Many of the youths who will come in contact with WAVELENGTHS will have trouble working by themselves because they have inadequate reading skills. Thus far, in workshops at Hampden and Northeastern Family Institute Sheltercare, a number of youths exhibited debilitating reading problems. Given this type of situation, it is imperative that the counselors and leaders rely more on group workshops and one-on-one situations.
3. As one might imagine, those youths with severe reading difficulties may be unable or unwilling to participate in exercises or projects that involve writing. In some of the initial workshops, a number of youths resisted pencils and papers, any tools that suggested a test or written exercises. Those leaders working with the youths should be aware of this and offer the youths an opportunity to express themselves orally. One other suggestion on this matter is that manual and craft-oriented exercises seem to work well with this type of youth.
4. The program needs to involve more incarcerated female participants. Thus far, nearly all of those involved have been males because many more youthful male offenders are incarcerated than are female offenders. Still, more participation by females is desirable. Some of the WAVELENGTHS chapters, particularly those dealing with sexual identity, marriage, and family lend themselves to workwhile comparisons if one had the opportunity to juxtapose the responses of the females with those of the males.

5. The activities for the "Getting to Know You" sections need to be modified. Because of its personal nature, this section has been the least popular of the nine. Security with "self" and awareness of self are important, and more activities are needed to facilitate this security and awareness. It may be possible to increase participation in such group exercises as body sculpture, body movement, expression exercises, etc.
6. In interpreting the data gathered from the workshops, it should be remembered that the incarcerated youths are particularly sensitive to extra-workshop influences, and that their responses at times are affected by fights in the hallways, seeing the movie Rocky, and innumerable other incidents that cannot be charted.
7. In general, the chapters that were immediate and specific met with more favorable response than those that were distant and more abstract. Within the chapters such as "Paroled and Free?" it would be advantageous to include more samples of laws, statutes, and rules that will affect them when they achieve parole status.
8. Use the Inside/Out and the Self-Incorporated television series with WAVELENGTHS.
Inside/Out and Self-Incorporated are a series of educational television programs or films that deal with such topics as: hate, love, jealousy, divorce, death, running away, family, sibling rivalry, foster homes, dares, values, decision-making, bullying. They are open-ended and are

excellent for stimulating discussion. The series would be a means to introduce a section of WAVELENGTHS, to enhance activities and/or end a section. They could be an integral part in the learning process.

9. To use WAVELENGTHS in family therapy, counseling situations, secondary schools, youth groups, camp life, training of teachers, counselors, and administrators is another recommendation. This recommendation is based on feedback from those in workshops. One individual stated that it is a good social studies program, while others stated that it is an excellent tool in "my family therapy program."
10. Include more involvement of parents, friends, and girl-friends of those youths who are incarcerated by developing a guide that could be adapted by friends, relatives, and acquaintances of the incarcerated youths. In addition, these persons could be invited to view or participate in the workshops, thereby bringing in some "outside" influence that would help bridge the distance youths often face when they attempt reentry into society.
11. Develop a documentary film or series to accompany WAVELENGTHS. It would be helpful to see youths using WAVELENGTHS---their problems, their struggles, and their successes. It would also be helpful to see leaders working with the youths. The insights gained for the viewer would be an extra tool too in helping to train others.

Implications

At the beginning of this work, it was mentioned that the theories of five psychologists had been incorporated into the formulation of WAVELENGTHS. Their influence is particularly evident in some of the exercises and approaches demonstrated in WAVELENGTHS as well as in the overall goals and objectives outlined in Section One. The reactions of the students during the workshops as well as the nature of the sections selected, and the types of activities and projects completed during the workshops indicate that the frustrations of many of these incarcerated youths result from confusion about their self-images, expected roles, and ambiguous attitudes.

Fritz Redl emphasized that excessive defiance can lead to delinquency but that a certain amount of defiance is necessary if an individual is to retain personal integrity. In some of the workshop situations, particularly when youths were dealing with the "What Do You Think" section of WAVELENGTHS they demonstrated Redl's concept. As they examined exercises that asked them to sort out their thoughts about beliefs and values, some of the individuals were reluctant to become unpopular with the group, but nonetheless defended their ideas against other members of the group. They attempted to maintain their integrity with a certain amount of defiant behavior. In this process, they have the opportunity to realize that they are behaving defiantly, but in a way that is accepted (or tolerated) by the group. In the process, they come to understand that defiance can be a part of their own personalities and that

it is not necessarily considered bad or rejected by those around them. For many youths, accustomed as they are to strict rules that demand adhering to, this may serve as a real revelation and lead to a better understanding not only of the nature of defiance, but in addition, how that defiance may be a part of a healthy personality. Similar effective results appeared to come from the "Your Way of Behaving" exercise in the "Getting To Know You" section. It is important to realize that defiance will frequently be a part of the workshop experience and that youths should be encouraged to recognize the significance of that defiance.

Gordon Allport's theories focus on the criteria for mature behavior and explanations about how mature persons feel about themselves, others, and their general circumstances. One of the criteria Allport establishes as necessary for a mature individual is an extension of the sense of self, the ongoing process wherein an individual encounters new friends, fosters new ambitions, and relates to new vocations. It became clear from the workshops that the youths involved frequently lacked a mature concept of friendship but were interested in discovering more about the relationships between friends. The younger youths, particularly those at Sheltercare, were concerned with friendship but had a difficult time defining friendship according to the expected characteristics and demonstrated qualities that were not usually found among friends. They exhibited a difficult time working through the "Friends, Groups, etc. . ." section of WAVELENGTHS. In other sections, they indicated that

they were still very much interested in establishing and maintaining friendships and wondered how friendship worked in relationship to marriage. The older youths, particularly those at Billerica had a clearer concept of what a friend was and better demonstrated a working example of friendship. The Billerica youths exhibited some extension of the sense of self in their willingness to participate in a work release program that encouraged them to work at a job and stay out of trouble. WAVELENGTHS' "Paroled and Free?" section was very helpful to them inasmuch as it encouraged them to examine their attitudes about what is the meaning of freedom.

Another of Allport's criteria for maturity is the warm relating of the self to others. This suggests that the mature individual will be able to establish intimacy with others, feel compassion toward others, and develop sexual fulfillment through his appreciative relationship to others. For many of the youths in the workshop situations, it was very difficult to establish intimacy. Many did not like their families and, in turn, were not liked by their families. Some of the Sheltercare youths did demonstrate concern and caring in a project asking them to design a house where a child would be living. Their "friendship" relationships were often built on fear or need rather than trust and intimacy. Most of the youths acknowledge sexual intimacy but many indicated they partook in sex with little feeling for the person involved. Others indicated that they did love their partners and may want to marry them. "Going Out" "What Is This Thing Called Love?" and parts of the "Marriage" section helped

them to examine their concepts of intimacy.

Another of Allport's criteria, the emotional security of self-acceptance, suggests that although the mature individual displays a wide variety of emotions including very unpleasant ones, their essential emotional equilibrium enables them to avoid damaging themselves or hurting others. The "Getting To Know You" section encouraged the youths to accept their bodies, emotions and behaviors. A number of the youths exhibited a reluctance to reveal too much about themselves and some were embarrassed about their bodies and their emotions. To some extent, this would be expected inasmuch as they have frequently not been accepted by others and are therefore reticent to accept themselves. With this section, the leaders need to be particularly aware of the sensitivity of the youths they are working with. And they should encourage the youths to continue practicing the activities and exercises of this section. It is important that the youths understand themselves as individuals and accept themselves according to their own unique status, what the Scot theologian Duns Scotus called "quiditas," those quirks and characteristics that make each individual different from every other individual.

Eric Erikson presents a dynamic, life cycle theory of child development that has influenced the formulation of the WAVELENGTHS program. Of the eight stages of "psycho-social development" Erikson outlines, the adolescent stage is the one with which WAVELENGTHS deals. The adolescent stage, according to Erikson, focuses on identity and identity diffusion. Because of

the drastic physical changes that occur during puberty, an adolescent is forced to question "all sameness and continuities relied on earlier," to "refight many of the earlier battles" (Erikson, p. 55, Morse, Wingo). The developmental task that the adolescent must perform is to integrate childhood identifications with the "basic biological drives, native endowment, and the opportunities offered in social roles" (Erikson, p. 55, Morse, Wingo). The danger Erikson postulates is that identity diffusion, temporarily unavoidable during this period of physical and psychological upheaval, may result in a permanent inability to "take hold." At times, because of youths' tendencies toward total commitment, young persons may establish a negative identity, one that violates the expectations of parents or communities.

There is a sense in which each of the sections in *WAVELENGTHS* deals directly or indirectly with the identity issue. This focus on issues involving identity is apparent in the activities and exercises as well, many of which encourage the youths to examine how they feel about themselves, how they view themselves, how others may feel about them or view them. *WAVELENGTHS* is designed so that the effect of these sections by themselves and the cumulative effect of the sections will encourage young individuals to feel more secure about themselves. Once they attain that kind of security, it becomes easier to relate to others, to share intimacies--particularly in such relations as friendships and marriages.

According to Erikson, most of the troubled youths participating in the WAVELENGTHS program have not successfully resolved the crisis of identity vs. role confusion that would enable them to move to another stage of development, another level of maturity. They remain at a level where they have trouble with identity. Since Erikson believes that identity precedes intimacy, these youths are reluctant (if not incapable) of developing intimate relationships. Perhaps this explains, at least in part, the difficulties youths experienced with the "Getting to Know You" section, a section that encourages some work with intimacy. Many of the youths are uncomfortable with some of the exercises in this section and reluctant to probe how they really felt about themselves.

This arrangement, both from the self and from others, may be seen in Erikson's terms as one manifestation of an individual who has not resolved the identity crisis and therefore cannot deal with intimacy. In part, WAVELENGTHS encourages the troubled youths to understand that the identity upheaval, the estrangement, the difficulty with intimacy are conditions shared by many. To change this, of course, will be a much longer process than what has transpired thus far.

Abraham Maslow asserts that under favorable conditions human beings manage to experience and satisfy a hierarchy of needs. Included among these needs are the opportunities to experience a sense of security, maintain mental and physical well-being, and survive in one's environment. Belongingness and love needs which describe the yearning of individuals for a place in

a valued social group and for the close sharing with other human beings are the next highest in the hierarchy. Esteem needs are next and include a broad set of desires for master, competence, confidence, independence, prestige, etc. At the highest level of Maslow's hierarchy are his meta-needs for "self-actualization" (beauty, order, unity, justice, goodness) which includes the desire and urge for maximizing one's creative, emotional, intellectual, and experiential potential. One approach to this is through creative activity.

Many of the WAVELENGTHS exercises, projects and approaches stress creativity, the kind of achievement that in Maslow's terms leads to "self-actualization." Although their artistic and creativity abilities are rudimentary, in the workshops many of the youths were interested in these creative activities and some began to see the relationship between creativity and self-expression. One particularly effective activity from the "Attitudes Toward Sex" section required the youths to construct collages that revealed their identities. In the process, they were able to see the relation between self and art. The youths who participated in this project were excited about it. Even more activities of this kind could be implemented. For Carl Rogers, a fully adjusted person is an individual who is open to all experiences and grows as these experiences occur. Many of the youths who participated in the WAVELENGTHS workshops were so lacking in a positive regard for themselves that this interfered with their willingness to hear or become a participant in the experiences of others. At this point and time they have not developed

to where they can relate in this fashion. At times, the participants in the workshop did show a desire to relate to what other people were saying and to share their experiences. For example, when the Sheltercare youths constructed the house which was to be occupied by a child, a number of the youths were concerned not only with how they reacted to situations as children, but in addition, how the others in the group had reacted to similar situations during their childhoods. The process of becoming "fully-functioning" is lengthy as well as complex. The WAVELENGTHS program cannot make people achieve a fully-functioning role, but it can provide a step in that direction.

WAVELENGTHS' "Middlehaven" section synthesizes many of the ideas put forth by the theorists into a hypothetical situation of a planned, model community. The "Middlehaven" section requires that the individuals examine economics, their sense of security, how to share with others, friendship, survival within systems, decision-making, establishing a working government, etc. Because it does offer a synthesis, "Middlehaven" is the concluding WAVELENGTHS section. If the students examine it early in their studies, it would probably behoove them to return to it again at the conclusion.

One of the strongest assets of the "Middlehaven" approach is the support it can offer the inhabitants. It is likely that parolees do not have, either on release or later, the essential ties, connections, and support necessary for successful reentry into society. Too many of the individuals

who have been caught and incarcerated are regarded as "deviants" and may tend to regard themselves accordingly. "Middlehaven" life should enable an individual to see himself in a more "normal" role. The students who worked through the "Middlehaven" section were impressed with the possibilities offered by the "Middlehaven" model. One mentioned he liked the idea of all people (including the authorities) living by the same rules. Another commented that he liked the limited freedom of choices that "Middlehaven" provided, particularly the screening process that enable inhabitants to have some control over other inhabitants' entrance.

There is a sense of which "Middlehaven" can be viewed as a metaphor for the entire WAVELENGTHS program. In "Middlehaven", the individual has the opportunity to become a part of a group and to relate individual needs, goals, and objectives with those of the group. And this is what the concept of "community" is all about. The individual supports the community and is in turn supported by the community. The converse applies as well. In this process of mutual participation and support, a certain amount of modification, of give-and-take occurs.

Give-and-take is particularly difficult for the troubled youths who have difficulty understanding their own needs and objectives and perhaps even more difficulty relating to the needs and objectives of others. For these troubled youths, frustrations, angers, and problems have all-too-frequently blocked understanding.

WAVELENGTHS is intended to facilitate understanding not only of the self but also of others. As understanding is increased and communication facilitated, the youths can realize that their difficulties and uncertainties, their needs and desires are shared by others.

The intention is as old as Socrates' directive "Know Thyself." But the WAVELENGTHS approach is designed for a complex, contemporary culture.

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APPENDICES

PRESENTATION
Presenting WAVELENGTHS

Date	Place	# of Participants
12/3/76	Chicopee, Mass. Project CORE and State Dept. of Special Education	30
12/13/76	Billerica, Mass. Middlesex County House of Correction	5
1/13/77	Billerica, Mass.	20
1/7/77	Boston, Mass. SPED Directors	16
1/20/77	Wellesley, Mass. Cape Cod Technical High School	1
2/3/77	Harwich, Mass.	5
3/3/77	Amherst, Mass. Center for Inter-disciplinary Studies, Prison Studies Program	4
3/7/77	Northampton, Mass. Regional Intervention Center	5
3/14/77	Amherst, Mass.	5
3/18/77	Boston, Mass.	9
4/7/77	Boston, Mass.	1
4/28/77	Greenfield, Mass. Greenfield Alternative High School	15

Total Number of Presentations 12

Total Number of Participants 116

Results from. . . WAVELENGTHS Workshop
for Leaders

Date	Place	# of Participants	# of Evaluation Sheets Returned from WAVELENGTHS Workshop
3/31/77	Amherst, Mass. Center for Inter. disciplinary Studies Prison Studies Program	12	10 (2 had to leave)
3/31/77	Northampton, Mass. Regional Intervention Center	5	5
3/26/77	Roslindale, Mass. Dept. of Youth Services Judge John J. Connelly Youth Center	15	11 (4 had to leave)
4/15/77	Springfield, Mass. Hampden County Jail and House of Correction, Pre-Employment Training Program	6	4 (1 leader had to leave and the guard had to leave with youth)
4/20/77	Middleton, Mass. Northeastern Family Institute Sheltercare	8	8
4/22/77	Worcester, Mass. Worcester Secure Treatment	8	8

Total Number of Workshops 7

Total Number of Participants 54

Total Number of Participants turning in Evaluation Sheets 46

