

AN ABSTRACT OF THE THESTS OF

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Title: AN INVESTIGATION OF THE EFFECT OF A COLLEGE GROUP
LABORATORY EXPERIENCE ON MEASURED LEVELS OF SELF
ACTUALIZATION AND INTERPERSONAL COMPATIBILITY

Abstract approved:

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The major purpose of this study was to test the effectiveness of the design of Group Discussion Processes, a combination laboratory/classroom program offered through the Department of Speech Communication at Oregon State University in attaining its stated goals.

The stated goals of this class appear to contain a balance between intrapersonal understanding and group processes involved with general overall interpersonal competence.

The following null hypotheses were tested.

1. There will be no significant increase in self actualization level of students after participation in this class.
2. There will be no significant increase in interpersonal compatibility of students after participation in this class.

The experimental sample (N=121) consisted of participants in the Spring 1974, Summer 1974, Fall 1974, and Winter 1975 classes.

The Inner Directed (I) scale of the Personal Orientation Inventory (POI) was utilized in testing Hypothesis 1. Hypothesis 2 was tested through use of the Interchange Compatibility indexes for the three variables of Inclusion, Control, and Affection from the Fundamental Interpersonal Relations Orientation--Behavior (FIRO-B) in relation to the 19 small groups in the four classes in the experimental sample.

One way analysis of covariance with pre test and class as covariates was the method of statistical analysis used in testing both hypotheses. The .05 level of significance was selected as the acceptable level of statistical significance.

Hypothesis 1 was rejected. The F value of 22.14, significant at the .01 level of significance, led to the conclusion that, on the basis of the data collected, there was significant growth toward self actualization by subjects comprising the experimental sample.

Hypothesis 2 was accepted. F values for the three FIRO-B variables of Inclusion, Control, and Affection were 2.44, .03, and .68 respectively. None of these

values reached significance at the .05 level of significance. It was therefore concluded that, on the basis of the data collected, there was not significant change toward greater compatibility in the 19 small groups in the experimental sample.

These findings appeared to suggest that either there was more attention given to individual, intrapersonal variables than to interpersonal, group variables in the actual implementation of the class, or that the participants attached more emphasis on the individual, intrapersonal variables.

Recommendations for further study included the following:

1. There be a study of the interaction in the small groups to determine the degree of emphasis of individual and group variables.
2. There be a study of the large group structured exercises and theory presentations to establish the measure to which they carry out the stated goals of the class.

An Investigation of the Effect
of a College Group Laboratory Experience on
Measured Levels of Self Actualization
and Interpersonal Compatibility

by

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AN INVESTIGATION OF THE EFFECT
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AND INTERPERSONAL COMPATIBILITY

CHAPTER I

INTRODUCTION

Since its inception in the summers of 1946 and 1947, what might be termed the human relations-encounter group movement has had a varied and colorful history punctuated by almost constant controversy. Since 1970 growth of the movement has slowed considerably. Skeptics both within and outside the field have forced a drastic re-evaluation that is now taking place. Articulate writers have promoted a more general awareness that the development of theory has been very slow in comparison to the proliferation of various techniques that are used. Increasing attention to the validation of various practices through experimental studies has led to the development of a small but growing body of theory. There is a continuing need for evaluation of the wide range of combination laboratory/classroom programs that exist today.

In a field with many varying opinions there is general agreement that the human relations-encounter group movement started at State Teachers College in New

Britain, Connecticut during the summer of 1946. One of the sponsors, Research Center for Group Dynamics, had Kurt Lewin as its principal researcher. Well known principles of group dynamics were applied to a design in which groups of businessmen, teachers, and social workers focused on the analysis of back-home problems brought in by the group participants. During evening meetings originally intended as planning meetings, emphasis changed from back-home problems to attempts to analyze and interpret behavioral events in the groups themselves.

A similar workshop was organized the following summer in Bethel, Maine. However, Kurt Lewin died in early 1947 and there was a change in emphasis as a result of discoveries during the evening meetings of the previous summer. Focus turned from back-home problems to immediate events in the groups. In subsequent summers and under the full time auspices of the National Training Laboratory, emphasis turned more completely from group dynamics to the individual in the group.

Originally there was no thought of dropping there-and-then orientations, but when groups became deeply involved in seeking to understand their immediate experiences, outside material was resisted and resented

as an intrusion. With the introduction of clinically oriented staff members representing both Freudian and Rogerian views, focus in the groups turned even more to interpersonal events occurring between group members and between group members and leaders. Theories of group dynamics could not justifiably be applied to this new orientation, and the controversy and confusion about applicable theory began.

The history of the human relations-encounter group movement has been described by Benne (1964), Knowles (1967), and Gibb (1971) but a complete chronicle from 1946 to the present would be impossible because of the tremendous growth of the movement and the extreme variation in technique and emphasis.

Gibb (1971) wrote in relation to the growth and rapid changes in the field:

"Invention of new technology and widespread experimentation lead to increasingly greater differences in practice, even among group leaders who use identical terms to describe the method used. Complicating the picture is the fact that space limitations in the literature force such sketchy descriptions of group events that it is impossible to determine with precision what actually happened in a given training session. Such great diversity and rapid change will probably, in time, have enduring and felicitous effects upon the field, but bring obvious complications to the appraisal of the effects of such training."

Carl Rogers (1970) has stated that the human relations-encounter group movement is the most important social movement of our time. Whether or not this is an over statement still remains to be seen. There is no denying that this movement has had an impact on our society. Some question the degree to which this impact has been positive.

In 1970, encounter groups and human relations laboratories were being conducted on university campuses, in various industrial settings, at numerous community mental health centers and in many churches in this and other countries. The variety of these experiences seemed to be ever increasing. Klein (1972) notes, in the United States alone, there were some 108 personal growth centers devoted specifically to promoting varieties of encounter group experiences.

Since 1970 growth of the movement has slowed considerably. The public has become more skeptical. Articulate writers, both within and outside the field, have either expressed serious concern or found the more sensational aspects of the movement easy marks for sometimes equally sensational attacks on the whole field. Even as early as 1962 Weschler, Massarick and Tannenbaum warned:

"This is no business for well-meaning amateurs. We cannot approve of dilettantes who use training to play with people's psyches. It should not be necessary to stress that sensitivity training, in its current form, requires practitioners with a high professional and clinical competence, a dedication of purpose, a genuine interest in well-being of people, a constant commitment toward experimentation and evaluation, and an appreciation of the potential risks inherent in this type of activity."

Birnbaum (1969) writes:

"Now the most serious threat to sensitivity training comes first from its enthusiastic but frequently unsophisticated supporters and second from newly hatched trainers, long on enthusiasm or entrepreneurial expertise, but short on professional experience, research, and measurement of results, if any."

Schuster (1970) states:

"Training in industry has reached a stalemate. It is barren of new missions and ideas."

Koch (1972):

"It (the encounter group) provides, in effect, a convenient psychic whore house for the purchase of well advertised, existential goodies; authenticity, freedom, wholeness, flexibility, community, love, joy. One enters with the hope of such liberating consummation but inevitably settles for psychic striptease."

Back (1972):

"...and hardly anybody worries about the lack of research results. The feeling that something important is accomplished and that joy and involvement are generated is sufficient for devotees of the techniques."

Back (1972) continues in attacking both the lack of under-

lying theory and what he sees as the flagrant misuse of the theory that does exist.

Maliver (1973):

"Groups are not magical. In fact, the laws of group dynamics can easily be understood by anybody willing to devote the necessary time and study. People in a group for the first time, or who have had a very limited experience in groups, often leave with what has been called the delusion of uniqueness. 'What happened in my group was so warm, so unusual, so exciting.' This is a delusion; moving from group to group, you find the same kinds of revelations and emotional interchanges; the same kinds of fears, intimacies, and human contact. They are a part of what is called by professionals 'group process', and in fact they can very much be planned, stimulated or suppressed, focused or allowed to occur at random."

Lomranze, Lakin, and Schiffman (1973) expressed concern that the field has now become merely a fragmented series of processes, some of which are mutually antagonistic. They point out the dichotomy between the largely cognitive approach of the group dynamics variant and the variant that emphasizes intense emotional experiences and believes that any cognitive considerations detract from the intense experiences and are therefore to be avoided.

There is now a more general realization that what was once considered a helpful, exciting, single movement perhaps never had a single purpose. An examination of goals reveals a spectrum that ranges from organizational

effectiveness to body awareness. The development of theory has lagged far behind practice, but the concern and caution about development of theory and measurement of outcomes that has long been expressed by serious theoreticians and practitioners within the field is now more readily being listened to.

There have also been recent efforts at definition and clarification of the human relations-encounter group movement. Lomranz, Lakin, and Schiffman (1975), postulated a typology consisting of three primary variants of training groups. Gibb (1971) made nine classifications and cited research for each. More recently, Reddy (1975) states:

"We are beyond the early claims of both 'cure-all' and 'condemnation', and technically we have advanced beyond the grossly measured outcome studies. Despite the early claims of some practitioners that a messianic movement was at hand and despite the calls of critics that sensitivity training and encounter groups would destroy the integrity of man, there are now considerable data that some participants learn from their experiences in groups."

Reddy continues in stressing that the major emphasis of research efforts in the field are now focused on intra-group dynamics and trainer/member relations. He expresses the opinion that outcomes of so many studies have rarely proved very useful in that they do not specify who learns under what conditions.

He refers to current major research emphases which are attempting to clarify this very important point. He gives as examples, Lieberman, Yalom and Miles (1973), Bolman (1971), and Lundgren (1971, 1974a, 1974b) who are especially interested in the role of the trainer; Jacobs, Jacobs, Gatz, and Schaible (1973), Jacobs, Jacobs, Feldman, and Cavior (1973), who explored the effects of feedback; Cooper and Bowles (1973), who studied self-disclosure and physical contact; Gibbard and Hartman (1973), the relationship patterns in leaderless groups; Peters (1973), identification and modeling; D'Augelli (1973), Harrison (1965), Cooper (1969), Smith (1974), and Reddy (1972), the impact of group composition. Reddy states that all of these dimensions have been found to contribute to positive and negative change in sensitivity training.

Laboratory/Classroom Programs

There are some theorist-practitioners in the field who have concentrated on the design and implementation of combination laboratory/classroom programs integrating components that have had some experimental validation. These combination laboratory/classroom programs usually include theory lectures and demonstrations, both small and large group structured exercises, self awareness and

encounter experiences in small groups, and opportunities to link these affective experiences to a cognitive base. Although the laboratory/classroom designs developed external to the National Training Laboratory, many of the early research efforts of NTL were incorporated into them. Stock (1964) presents a survey of research done under the auspices of the National Training Laboratory. In conclusion she states:

"All of the following have been shown to be influenced by laboratory training: various perceptions of the self, affective behavior, congruity between self-perception and ideal self, self-insight, sensitivity to the feelings or behavior of others, role flexibility, sensitivity to group decisions, diagnostic ability, behavioral skills, utilization of laboratory techniques, self-confidence, and approach to diagnosing organization problems. And this is only a partial list."

Speech 323

Speech 323: Group Discussion Processes is a contemporary example of a combination laboratory/classroom design. It was developed by John W. Keltner and is offered as a five quarter hour credit class through the Department of Speech Communication at Oregon State University. The class consists of approximately 55 contact hours of varied activities

including large group structured exercises, self awareness and encounter experiences within a small group, special theory lectures and demonstration, non verbal experiences and a thorough analysis of the small group experience by each participant. Special reading from an extensive reference list of books and journal articles is also required.

The stated general goals of Speech 323 include:

"...developing awareness of, sensitivity to and skill in dealing with the intra and inter-personal social and procedural factors at work in groups...Implicit in these goals is an examination of one's inner self and the encounter of this self with others."

Speech 323 has been offered in its present form since 1964. By the spring of 1974 approximately 1000 students had completed the class requirements. Continued high enrollment is anticipated. Speech 323 is not a required class in any degree program, and is not a prerequisite of any other class.

Need For the Study

To the writer, the primary need for this study is that the effectiveness of the design of Speech 323 in attaining its stated goals has not been measured. Further, although many similar laboratory/classroom programs are known to exist, a thorough investigation of

the literature has revealed no evidence of any evaluatory studies.

In addition to the importance of laboratory/classroom programs as entities within themselves, it must be emphasized that they are often used as vehicles for testing various theories pertinent to the field and therefore carry an added interest and importance. Reddy (1972), Cooper (1969), Mase (1971), Jernigan (1974), Flaherty (1974), and Eiben and Clack (1973) all used laboratory/classroom programs in their research.

In a research field still largely in its infancy, the need for overall evaluation of combination laboratory/classroom experiences is seen as being at least equal in importance to the continuing need for study of the separate components that are used in their design.

Goals of Speech 323 in Relation to FIRO Theory and the Theory of Self Actualization

As stated in the syllabus for Speech 323, the core of the class is the small groups and the interpersonal communication processes that are carried on within them. The stated goals of the class also refer to group cohesion, group decision making, and group problem solving. Success in these areas usually results in greater compatibility as the life of the small groups evolves

and effective communication skills are learned and implemented.

After consideration of these factors, the Fundamental Interpersonal Relations Orientation--Behavior (FIRO-B) of Schutz (1958) was selected as one of the measuring instruments for this study. FIRO-B not only claims to measure certain interpersonal needs, but also interpersonal compatibility of dyads or groups. FIRO theory is discussed in Chapter II. The FIRO-B is described in the Definition of Terms section of Chapter I.

The goals of Speech 323 also mention that any consideration of modes of interpersonal communication cannot be undertaken isolated from self examination and the encounter of the self with other members of the group. Growth toward self actualization is implicit in increased intrapersonal awareness, successful self examination and successful encounter of the self with others in the small group setting. Self actualization as the result of group training processes is also mentioned in the stated goals of Speech 323.

The theory of self actualization as defined by Maslow (1962) and Shostrom (1963) is discussed in Chapter II. The Personal Orientation Inventory (POI) as developed by Shostrom (1966) is the only instrument

that claims to measure self actualization. It was, therefore, selected as the other measuring instrument in this study and is described in the Definition of Terms section of Chapter I.

Statement of the Problem

It is the problem of this study to seek answers to the following questions:

1. Does participation in Speech 323 result in movement toward self actualization?
2. Does participation in Speech 323 result in increased interpersonal compatibility?

This study is seen as the first step in the consideration of the effectiveness of the overall design of Speech 323 in attaining its stated goals. Once the degree of overall effectiveness has been established, it is anticipated that future studies will focus on the manipulation of variables within the design.

DEFINITION OF TERMS

GROUP DYNAMICS: The study of the formation, function and changes in structure of groups of people. Focus is usually on the behavior of individuals only as it affects the group. Self awareness is recognized only as a by-product and is not emphasized.

SENSITIVITY TRAINING AND ENCOUNTER GROUP: Terms that are now interchangeable and used in reference to a very wide range of experiential small groups that focus on self knowledge and interpersonal relationships as they relate to self knowledge. Personal growth is also emphasized. Group variables are considered only in relation to self awareness. A wide variety of techniques is used, usually involving structured exercises. Emotional expressiveness, spontaneity, and both non verbal and physical communication are present and encouraged in widely varying amounts.

LABORATORY/CLASSROOM PROGRAMS: Learning situations that include theory lectures and demonstrations, both small and large group structured exercises, self awareness and encounter experiences in small

groups, and opportunities to link these affective experiences to a cognitive base.

Stated goals vary widely.

HUMAN RELATIONS/ENCOUNTER GROUP MOVEMENT: A term used to identify a large conglomerate dealing with human relationships that include laboratory/classroom programs, various forms of leadership training, all varieties of encounter groups and sensitivity training, and any pertinent research.

THE PERSONAL ORIENTATION INVENTORY (POI):

The POI utilizes scores of relative time competence, relative inner and other-directedness, and ten additional sub-scales. This instrument was designed to be a comprehensive measure of an individual's current level of positive mental health or self actualization. The POI consists of 150 paired opposite, forced choice statements. The inventory is self administering and the items are scored twice, first for the two basic scales of personal orientation, Inner-Directed and Time Competent; and second, for ten sub-scales each of which measure an important element of self actualization. The following is a brief summary of the interpretation of high or low scores as stated by Shostrom (1966).

Time Competent-Incompetent: A high score indicates that the individual appears to live more fully in the here-and-now. He is able to tie the past and the future to the present with meaningful continuity. He appears to be less burdened by guilts, regrets, and resentments from the past than is the non self actualized person. The Time Incompetent person is excessively concerned with the past or the future relative to the present.

Inner-Other Directed: The Inner Directed person goes through life apparently guided more by internal motivations than external influences. He is free, but his freedom is gained not by being constantly a rebel or pushing against others and fighting them. The Other Directed person is constantly in danger of becoming over sensitive to the opinions of others in matters of external conformity. Approval by others becomes the highest goal. All power is invested in the actual or imaginary approving group.

Self-Actualizing Value: A high score indicates that the individual holds and lives by the values of self actualizing people, whereas a low score indicates that he rejects these values.

Existentiality: Higher scores reflect flexibility in application of values. Individuals receiving low scores tend to hold values so rigidly that they may become compulsive or dogmatic.

Feeling Reactivity: A high score indicates a sensitivity to one's own needs and feelings. A low score indicates the opposite.

Spontaneity: A high score indicates the ability to express feelings in spontaneous action. A low score indicates that one is fearful of expressing feelings behaviorally.

Self Regard: A high score indicates the ability to like oneself because of one's strength as a person. A low score is indicative of a low self worth.

Self Acceptance: A high score indicates accepting of self in spite of weaknesses. A low score

indicates an unwillingness to accept the self because of perceived weaknesses.

Nature of Man: A high score indicates that one sees man as essentially good and a low score indicates that the person sees man as essentially evil or bad.

Synergy: A high score is a measure of the ability to see opposites of life as meaningfully related. A low score indicates that one sees opposites of life as antagonistic.

Acceptance of Aggression: A high score indicates the ability to accept anger or aggression within one's self as natural. A low score indicates that one denies having such feelings.

Capacity for Intimate Contact: A high score indicates the person's ability to develop meaningful, contactful relationships with other human beings. Low scores indicate a difficulty with warm interpersonal relationships.

For the purposes of this study, the term self actualization refers to self actualization as measured by the POI.

SELF-ACTUALIZED PERSON: Shostrom (1963) suggests that this is a person who lives a more enriched life than the average person. He is one who develops and utilizes all of his unique capabilities or potentialities, free of inhibitions and emotional turmoil of those less self actualized. Self actualized individuals are seen as more fully using their talents and capabilities, and seem to be fulfilling themselves by doing the best they are capable of doing.

PSEUDO SELF ACTUALIZED PERSON: Shostrom (1968)

describes the pseudo self actualizing person as one who knows the correct answers to the POI test items intellectually, but gives himself away in that the questions are answered so much in the direction of actualization that generally all scales in the profile are above the 60th percentile and are obviously distorted.

FUNDAMENTAL INTERPERSONAL RELATIONS ORIENTATION--BEHAVIOR

(FIRO-B): The FIRO-B is composed of six Guttman scales of nine items each, measuring the dimensions of expressed and wanted behavior in the areas of inclusion, control and affection. Inclusion assesses the degree to which a person associates with others. Control measures the extent to which a person assumes responsibility, makes decisions, or dominates people. Affection scores reveal the degree to which a person becomes emotionally involved with others.

For each area, two scores are obtained. The expressed (e) score represents the person's expressed or overt behavior in the areas of inclusion (I), control (C), and affection (A). The wanted score (w) refers to what the person wants from other people in the areas of inclusion, control and affection.

FIRO-B contains only six basic questions. Each is repeated with slight variation nine times, making a total of 54 items to be answered. According to Schutz (1958), acceptance-rejection cut-off points vary for each question and have been established by extensive research. Any response a subject gives on one side of the cut-off point means that he rejects the item and any on the other side of the cut-off point is scored as an acceptance of the basic question.

Scores on the FIRO-B range from 0 to 9. The closer the score is to the extremes of the range, the more applicable are the following descriptions as stated by Ryan (1971).

Inclusion. This refers to one's general social orientation. Thus, a low expressed score means that the person is uncomfortable around people and will tend to move away from them; high expressed score suggests that the person is comfortable in social settings and will tend to move toward people.

Control. The score on this dimension pertains to leadership behavior. A low expressed score means that the person avoids making decisions and taking on responsibility; a high expressed score indicates that he can and does take on the responsibilities involved in a leadership role.

Affection. This dimension, unlike Inclusion, concerns itself with the need for deep relationships rather than superficial ones. Thus, a low expressed score describes a person who is cautious about initiating the development of close, intimate

relationships; a high expressed score suggests that the person can readily become emotionally involved, establishing intimate relationships with others.

Orientation within each area (inclusion, control, affection) is revealed by the interaction of the expressed and wanted behavior scores. If the scores are similar numerically, the probability is that the person behaves in ways which are compatible with his needs. The greater the discrepancy between the two scores, the greater the probability of conflict and/or frustration.

FIRO-B scores can also be used to measure three types of compatibility, reciprocal, originator, and interchange, as defined by Schutz (1958).

Reciprocal compatibility measures the degree to which one person expresses the behavior wanted by another person. Originator compatibility is a measure of the degree to which the preference of one individual for initiating or receiving behavior complements the preference of another individual. Interchange compatibility is a measure of the degree to which two or more people like to relate in the same interpersonal atmosphere.

Interchange compatibility was selected as the group compatibility measure for this study. The expressed and wanted scores were calculated and combined for each participant. In each small group within each class the combined expressed and wanted

scores for each participant were subtracted from every other participant in each respective small group to form a matrix. This was done separately for each dimension of inclusion, control, and affection. In this way the relative compatibility of incompatibility of each small group in each of the three areas was determined.

For the purposes of this study, the term interpersonal compatibility refers to interpersonal compatibility as measured by the interchange compatibility index of FIRO-B.

HYPOTHESES

This study has been designed to test the following null hypotheses:

Hypothesis I: There will be no significant increase in self actualization level of students after participation in Speech 323.

HO₁ There will be no significant increase in mean scores from pre test to post test as measured by the POI.

Hypothesis II: There will be no significant increase in interpersonal compatibility of students after participation in Speech 323.

HO₂ There will be no significant increase in mean interchange compatibility scores in the areas of inclusion, control and affection as measured by the FIRO-B.

CHAPTER II

REVIEW OF SELECTED LITERATURE

In considering a review of the literature pertaining to the human relations/encounter group movement, two things immediately become evident; first, the extremely large amount of literature, and secondly, the diversity of this literature. The problem immediately becomes one of selection. For these reasons, this review of selected literature is limited to reports of studies that make use of Maslow's theory of self actualization as described by Maslow (1962) and Shostrom (1963), and the Fundamental Interpersonal Relations Orientation (FIRO) theory of Schutz (1958). These two theories were selected since they have had a wide application in the field and because they appear to be related to the stated goals of Speech 323.

The reports fall into three general classifications; first, studies that concentrate on measuring the effect of various small group experiences, second, studies that evaluate a particular type of small group experience, and third, studies that are concerned with personality variables either in relation to various group composition models or outcomes related to certain pre

test personality variables.

The chapter is divided into two sections. The first section contains short discussions of Maslow's theory of self actualization and the Fundamental Interpersonal Relations Orientation (FIRO) theory of Schutz. The second section contains reports of experimental studies that make use of either or both of these theories and their related instruments, the Personal Orientation Inventory (POI), and the Fundamental Interpersonal Relations Orientation--Behavior (FIRO-B).

Self Actualization Theory

The term, self actualization, was first used by Maslow (1943), who studied and wrote about individuals who seemed to function at a high level. He referred to his subjects as self actualizers. Later Maslow (1962) constructed a theory of motivation and individual growth based upon a hierarchy of needs. In his theory, when the needs that have the greatest potency and priority are satisfied, the next needs in the hierarchy emerge and press for satisfaction. When these are satisfied, another step up the ladder of motives is taken. Maslow (1962) states:

"The hierarchical order from most potent to least potent is as follows: physiological needs such as hunger and thirst, safety needs, needs for belongingness and love, esteem needs, needs for self actualization, cognitive needs such as a thirst for knowledge, and finally aesthetic needs such as the desire for beauty."

Maslow (1962) describes self actualizing people as follows:

1. They are realistically orientated.
2. They accept themselves, other people, and the natural world for what they are.
3. They are spontaneous in thinking, emotions and behavior.
4. They are problem centered, rather than self centered in the sense of being able to devote their attention to a task, duty, or mission that seemed peculiarly cut out for them.
5. They have a need for privacy and even seek it out on occasion needing it for periods of intense concentration on subjects of interest to them.
6. They are autonomous, independent, able to remain true to themselves in the face of rejection or unpopularity.
7. They have a continuous freshness of appreciation and capacity to stand in awe again and again of the basic goods of life, a sunset, a flower, a baby, a melody, a person.
8. They have frequent "mystic" or "oceanic" experiences, although not necessarily religious in character.
9. They feel a sense of identification with mankind as a whole in the sense of being concerned not only with the lot of their own immediate families, but with the welfare of the world as a whole.

10. Their immediate relationships with a few specifically loved people tend to be profound and deeply emotional rather than superficial.
11. They have democratic character structures in the sense of judging people and being friendly not on the basis of race, status or religion, but rather on the basis of who other people are as individuals.
12. They have a highly developed sense of ethics and are inclined to choose their behavior with reference to its ethical implications.
13. They have an unhostile sense of humor, which is expressed in their capacity to make common foibles, pretensions and foolishness the subject of laughter, rather than sadism, smut, or hatred of an authority.
14. They have a great fund of creativeness.
15. They resist total conformity to a culture.

Shostrom (1967) described the self actualizer as the opposite of the manipulator and as a person who appreciates himself and his fellow man as persons or subjects with unique potential...an expressor of his actual self. He states that, "The actualizer's philosophy of life is marked by four characteristics: honesty, awareness, freedom and trust." The change from manipulation to actualization he sees in general as being on a continuum from deadness to deliberateness to aliveness and spontaneity. Shostrom described the four fundamental characteristics of the actualizer as follows:

1. Honesty (transparency, genuineness, authenticity).

The actualizer is able honestly to be his feelings, whatever they may be. He is characterized by candidness, expression, and genuinely being himself.

2. Awareness (responsiveness, aliveness, interest). The actualizer fully looks and listens to himself and others. He is fully aware of nature, art, music, and the other real dimensions of living.
3. Freedom (spontaneity, openness). The actualizer is spontaneous. He has the freedom to be and express his potentials. He is master of his life, a subject and not a puppet or object.
4. Trust (faith, belief). The actualizer has a deep trust in himself and others to relate to and cope with life in the here and now.

The only instrument that purports to measure self actualization is the Personal Orientation Inventory (POI) which was developed by Shostrom (1966).

The Fundamental Interpersonal Relations Orientation Theory (FIRO)

The following discussion of FIRO theory borrows heavily from the book FIRO: A Three-Dimensional Theory of Interpersonal Behavior by William C. Schutz (1958). Schutz attempted to create a formal theory of interpersonal behavior. He felt that the presentation of scientific material in the frame work of a formal system had many important advantages over more informal presentations, particularly with regard to the scientific use of the material.

Schutz lists the following advantages:

"(1) to achieve conceptual clarity; (2) to detect hidden assumptions; (3) to gain indirect verification; (4) to specify the range of conceptual relevance; (5) to identify equivalent theories and theorems; (6) to achieve deductive fertility."

Schutz makes use of the following elements in FIRO theory:

(1) basic or primitive terms; (2) defined terms; (3) formation rules; (4) transformation rules (or rules of inference or deduction); (5) postulates; and (6) theorems (or derived propositions).

The primitive terms are those terms that Schutz does not formally define within the theory, but are those from which all defined terms and postulates are formed.

1. Interpersonal need. A requirement for a person to establish a satisfactory relation between himself and other people.
2. Inclusion behavior (I). Behavior directed toward the satisfaction of the interpersonal need for inclusion, the need to maintain and establish a satisfactory relation with people with respect to association.
3. Control behavior (C). Behavior directed toward the satisfaction of the interpersonal need for control, the need to maintain and establish a satisfactory relation with people with respect to control and power.
4. Affection behavior (A). Behavior directed toward the satisfaction of the interpersonal need for affection, the need to maintain and establish a satisfactory relationship with people with respect to affection and love.
5. Expressed behavior (e). Actions taken by a person.

6. Wanted behavior (w). Behaviors from other people that a person feels will satisfy an interpersonal need.

In addition to the basic definitions, Schutz established a set of defined terms relating to interpersonal interactions and group perceptions. Most important of these is the definition of compatibility (K). Compatibility is defined as a property of a relation between two or more persons that leads to mutual satisfaction of interpersonal needs and harmonious coexistence. Schutz defines three types of compatibility and gives an exact mathematical relationship for each.

Reciprocal compatibility (rK). A measure of the degree to which one person (i) expresses the behavior wanted by another person (j). This compatibility can be specified for each of the three areas of interpersonal need by an appropriate formula. For example, in the area of inclusion

$$rK^I = \left| e_i^I - w_j^I \right| + \left| e_j^I - w_i^I \right|$$

where rK^I = reciprocal compatibility in the area of inclusion and e_i^I = expressed behavior of individual "i" in the area of inclusion. w_j^I = wanted behavior of individual "j" in the area of inclusion. A low score indicates high compatibility.

Originator compatibility (oK). A measure of the degree to which the preference of one individual (i) for initiating

or receiving behavior complements the preference of another individual (j). If both desire to initiate, a state of competition develops. Whereas, if both wish to receive, a state of apathy ensues. Mathematically:

$$oK^{I,C,A} = (e_i^{I,C,A} - w_i^{I,C,A}) + (e_j^{I,C,A} - w_j^{I,C,A})$$

Interchange compatibility (xK). A measure of the degree to which (i) and (j) both like to relate in the same interpersonal atmosphere. Specifically, if they both have the same need for association with people (inclusion); structure and authority (control); or personal closeness (affection), they will have high interchange compatibility (low xK scores). Mathematically:

$$xK^{I,C,A} = \left| (e_i^{I,C,A} + w_i^{I,C,A}) - (e_j^{I,C,A} + w_j^{I,C,A}) \right|$$

Schutz (1966) originally stated four postulates to FIRO theory. Postulate 1 is the most fundamental to his theory.

Postulate 1. The postulate of interpersonal needs.

- (a) Every individual has three interpersonal needs; inclusion, control, and affection.
- (b) Inclusion, control, and affection constitute a sufficient set of areas of interpersonal behavior for the prediction and explanation of interpersonal phenomena.

The second postulate, that of relational continuity explains the process by which childhood behaviors with respect to I, C, and A are brought into adulthood. The primary

mechanisms through which relational continuity is maintained are transference, identification, and elicitation. These terms mean, respectively, an adult acts and feels toward others as he did towards childhood figures; he relates to others as he was related to as a child; and he tends to elicit from others the same behaviors he did as a child.

Postulate 3, the postulate of compatibility, states that the greater the compatibility of one group over another, the greater will be the goal achievement of that group.

The postulate of group development, postulate 4, has had importance to the systematic study of groups. It states that a group will develop by passing through three stages beginning with inclusion, followed by control, and finally, with affection. During the period prior to group termination, the same three areas will be explored only in the opposite order; affection, control, inclusion.

A fifth postulate, that of interpersonal symbolism, was added to the FIRO theory after the theory was originally published. A central tenet of FIRO theory is that all human behavior can be understood by reference to physiological or interpersonal factors. Postulate 5 asserts that environmental factors such as political, cultural, historic, or economic are not basically different from interpersonal factors.

Postulate 5. The postulate of interpersonal symbolism. People behave toward environmental conditions in terms of the interpersonal meaning of these conditions. That is, each significant environmental element is acted toward as if it were a symbolic projection of the interpersonal situation.

Schutz (1963) suggests that interpersonal relationships may be prototypic of a more universal style for relating to others. He writes:

"Thus, religion is concerned with the relation of man to the universe in the sense of belonging, or inclusion; science is concerned with man's mastery of the universe in the sense of control; and art is concerned with emotional closeness to the universe in the sense of affection."

This postulate additionally asserts that attitudes toward abstract ideas are also consistent with orientations toward people. For example, a person's values related to education reflect his basic orientations toward people.

A number of scales have been developed to measure the concepts set down in FIRO theory. The scale most used in research is the FIRO-B, a measure of a person's interpersonal behavior in the areas of inclusion, control, and affection. It is designed not only to measure individual characteristics, but also to assess relationships between people, in terms of their compatibility.

Several additional FIRO scales have been published recently, but have not yet found their way into research. They include FIRO-F (Fundamental Interpersonal Relation

Orientation - Feelings), LIPHE (Life InterPersonal History Enquiry), MATE (Marital Attitudes Evaluation), VAL-ED (Educational Values), and COPE (Coping Operations Preference Enquiry).

Reports of Selected Experimental Studies

Movement toward self actualization was used by Ellsweig (1972) in measuring the effects of group experiences on college resident assistants and their advisees. In this study there was no significant increase in self actualization levels of any of the experimental groups or the control group.

The impact of a participatory group experience on counselors in training was the subject of a study by Eiben and Clack (1973). One hundred twenty beginning Masters degree students in guidance and counseling were measured in a first course in group counseling. Several groups were formed with some being exposed to the participatory group experience and some only to a didactic presentation of the class material. There was a significant change in certain POI scores of the experiential groups and no significant change in those of the didactic groups.

Reddy (1973) used the POI in a study which examined

the stability of changes in self actualization over time as a result of sensitivity training. The results showed that sensitivity training group participants exhibited changes in measures of self actualization and over time maintained or continued these changes. Further, the data indicated that different participants made positive gains at varying periods. While some participants showed gains in self actualization at the close of the laboratory, others made major gains apparently after they had returned to their back-home setting. Reddy indicated the need for further research in this area with consideration of the anxiety level of groups as well.

Flaherty (1974) studied the effect of muscular relaxation training upon the self actualization of encounter group participants. The POI was used as a measuring instrument. Results of this study indicated that there was significant movement toward self actualization, as measured by the POI, in those encounter group situations where muscular relaxation training was used.

In a psychological study of high school drug users as sixth grade peer counselors, Gould (1974) found that self actualization and self concept levels were

significantly changed after the high school students with drug histories were exposed to peer counseling training and group activities designed to raise levels of self concept. The POI was used as the measuring instrument in determining levels of self actualization.

The effects of participatory group process training on the personal orientation of Army student chaplains was the subject of a study by Jernigan (1974). The POI was the measuring instrument. It was found that while all subjects moved toward self actualization the movement did not reach significance. The author discussed the value of and need for combination participatory and didactic laboratory training methods.

The effect of group discussion on underachievement and self actualization was studied by Leib and Snyder (1967). They found significant increments in self actualization and significant increments in grade point average without significant difference between lecture groups and discussion groups. The authors felt that the special attention awarded both groups might have fulfilled lower need hierarchy levels as defined by Maslow, thereby releasing the participants for increases in self actualization and better grades.

McIntire (1969) used the self acceptance scale

from the POI in determining the relationship of sensitivity training to self actualization. His subjects were tested before, after, and one year after a six week institute which included an intensified period of sensitivity training. An increase in self acceptance was found between the pre and first post test with no significant change between the first post test and the second post test, indicating that the increase in self acceptance as measured by the POI was stable.

Schutz and Allen (1966) studied 71 participants in the 1959 Western Training Laboratory in Human Relations. The participants completed the FIRO-B and a series of open ended questions regarding their perceptions of positive and negative effects of the laboratory. The FIRO-B was also administered to a control group. The hypothesis that the laboratory experience would change people selectively depending upon their initial personality characteristics as measured by FIRO-B was supported.

In a study of the effect of a group leader on group participants, Cooper (1969) found that when the trainer was seen to be attractive, the participant became more like the trainer in his attitudes as measured by the FIRO-B. Changes in the participant's self concept did

not occur and the participant's work associates did not report them as having significantly changed six to nine months after the T-Group.

Smith (1973) used the FIRO-B and back-home observer reports in investigating the effects of laboratory training on interpersonal needs, inclusion, control, and affection as stated by Schatz (1958) in his FIRO theory. The author felt that although the content of laboratory training varied in different settings, most practitioners shared common goals. These goals were stated as:

1. Increased self-awareness concerning one's own behavior.
2. Increased sensitivity to the behavior of others.
3. Increased ability to analyze continually one's own interpersonal behavior for the purpose of helping oneself and others to achieve more effective and satisfying interpersonal relationships.

Observed changes in the direction of increased interpersonal effectiveness in interpersonal relationships approached, but did not reach, statistical significance. There was some evidence that younger subjects experienced the most change with those subjects over forty showing considerably less change. It was also noted that the changes had increased significantly at the end of a four month period.

In a comparison of 108 T-Group participants with 44 control group subjects, Smith (1964) obtained measures which indicated that FIRO-B scores were correlated with observed participant behavior in the groups. Smith hypothesized that changes to be expected in the FIRO-B scores would not be increases or decreases but movements toward the median position on the scale since extreme scores are consistent with a more rigid, inflexible attitudinal style. Smith found the T-Group trained participants showed significant tendency for their scores on the control and affection scales of the FIRO-B to be more toward the median.

Controlling for initial scores, Cureton (1968) duplicated the study of Smith (1964) but used college groups. T-Group participants showed movement toward the median on FIRO-B scales, while the control group again showed no significant movement.

The originator, interchange and reciprocal compatibility formulas from FIRO-B were used by Yalom, Houts, Zimerberg and Rand (1967) in a study that sought to predict improvement in group therapy settings. They found that popularity of a subject in a therapy group was correlated with outcomes. They hypothesized that popularity in therapy groups was largely

determined by a member's contribution to the group task. This popularity, in turn, reinforced the social skills which contributed to the group task and also provided ego support. The social skills and increased self esteem contributed to improvement in functioning and relationships outside the group.

Bellanti (1971) studied the effects of encounter group experiences on empathy, respect, congruence, and self actualization. He questioned the use of encounter group experiences alone in teaching communication skills, group procedures, and self awareness. He also questioned large increases in self actualization resulting from encounter group experiences alone. The POI was used as one of the measuring instruments.

Liddle (1974) used the POI in investigating the effect of several types of micro-lab experiences in relation to the self actualization of participants. The results of this study indicated that participation in short term micro-lab experiences did not have an immediate effect upon the self actualizing value systems of the participants. However, the results of this study suggested that micro-lab experiences may be effective in serving as initiators of longer term attitudinal and/or behavioral change.

Mase (1971) investigated two types of residential group experiences in relation to changes in self actualization. One residential experience used only encounter group techniques. The other experience used the encounter group format and cognitive input. In this study there was significant change toward self actualization in both residential group situations.

Jacobson and Smith (1972) studied 40 subjects who had completed FIRO-B before, immediately after, and two months following their participation in a weekend encounter group. Twenty control subjects completed the measure as well. The most noteworthy of the findings was that subjects preferring low rates of social interchange showed greater change than did initially high participators. It was concluded that the behavior of subjects preferring low rates of interchange was more contradictory to encounter group norms. These subjects were more frequently confronted, which in turn led to the selection and exploration of alternative behaviors and subsequent change.

Falkenberg (1972) used the POI as a measure of personal growth among college undergraduates in a living-learning community. This living-learning community had adopted a set of goals which explicated

values inherent in Maslow's paradigm of self actualization. At the end of one school year the experimental group showed significant increase in POI scores as opposed to the non significant change of a randomly selected control group living in the same dormitory.

The Counseling Center staff of the University of Massachusetts (1972) measured the effects of three types of sensitivity groups; a time restricted group where starting and ending times were announced, a time extended group where starting time was announced but ending time left open, and a marathon group which ran for one weekend. There was no significant change in POI scores in any of the three experimental groups or the control group.

Underwood and Krafft (1973) tested whether Schutz' (1958) FIRO compatibility theory would be confirmed in a setting which emphasized rational, non personal processes. Two types of interpersonal compatibility as theorized by Schutz (originator and interchange) were compared to two measures of interpersonal work effectiveness and to a measure of sociometric choice. Only two of twenty major hypotheses were supported. The authors concluded that interpersonal compatibility,

as measured by FIRO theory, doesn't have the effect in the work context that it does in the interpersonal learning context.

FIRO-B was one of the measuring instruments used by Levin (1973) in a study of the effects of structured and non structured small group experiences on self concept and interpersonal orientation. No significant change in FIRO-B scores was found.

The main hypothesis of a study by Treppa and Pricke (1972) was that movement toward self actualization would result from a weekend marathon group experience. No significant change in POI scores was found in either the control or the experimental group. All subjects were administered the POI three times. There was some question that the repeated testing might have been a contributing factor in the lack of significant change in POI scores.

Young and Jacobson (1970) also used the POI as a measuring instrument in a study of a marathon group experience. In this study there was significant movement toward self actualization as measured by the POI in the experimental group and no significant change in POI scores in a control group.

Change toward self actualization in a comparison

of a marathon group counseling format and a traditional group counseling format was the focus of a study by Lathey (1971). The POI was the measuring instrument used. In this study there was significant change toward self actualization as measured by the POI in the traditional group counseling situation and no significant change toward self actualization in groups using the marathon format.

The homogeneity-heterogeneity issue in T-Groups was studied by Pollack (1971) using a subject population of 150 college students. He composed heterogeneous and homogeneous groups on the basis of the interchange compatibility formula for the FIRO theory using FIRO-B scores. He chose the control dimension as the compositional variable because it is so often mentioned in the literature as being critical in the development of groups. It was predicted that members of heterogeneous groups would show more positive changes than members of homogeneous groups on the FIRO-B in that the difference between expressed and wanted behavior of the three interpersonal needs of inclusion, control and affection would be reduced. When all three need areas were taken together this prediction was upheld, though when considered individually, none of the differences in

each of the need areas reached significance in inter-group comparisons.

The effects of a T-Group experience on clients with measured high and low dependency needs was the subject of a study by Mehafee (1971). In this study the FIRO-B was used to measure the impact of treatment. The T-Groups provided did not, as measured by the FIRO-B, selectively produce any significant change in interpersonal adjustment for subjects with measured high or low dependency needs.

Vraa (1971) found that the strength of the interpersonal needs of group members as measured by FIRO-B was a major factor in group membership. In three interaction groups of randomly assigned college students, a curvilinear relationship between the level of need and rated group membership was found. The need to be included by others, when low to moderate, facilitated the group process; when the need to be included, as measured by FIRO-B, became too intense, the group process was inhibited.

In a study of personality characteristics of selectors and non selectors of sensitivity training, Gilligan (1973) used a sample of 390 and identified 250 as non selectors and 140 as selectors. He found that

selectors were more self actualized, that is, guided more by internalized principles and motivations rather than by peer group or external forces. The POI was used as the measure of self actualization.

Guinan and Foulds (1970) used POI scores and hypothesized that college students who volunteer for personal growth experiences were not as self actualized as a group who did not volunteer. This hypothesis was supported.

Culbert, Clark and Bobele (1968) used POI scores to compose two sensitivity groups. One group started with all of its members testing in the self actualized range. This group showed no significant change in POI scores from pre to post test. The other group started with all of its members in the non self actualized range as measured by the POI. In this group there was significant movement toward self actualization by all members.

Shalinsky (1969) predicted that groups of interpersonally compatible members would (1) perform better than groups of incompatible members, and (2) would perceive each other as more attractive and cooperative. This study involved 113 nine and a half to twelve year olds in a large resident camp. A revised form of FIRO-B was used so that the children could understand the

questions. Twelve groups were formed on the basis of FIRO-B affection scores; six were compatible and six were incompatible. The hypotheses were supported. Compatibility around affection led to a higher level of cooperation and production among members.

FIRO-B was used by Borg (1960) in a study that explored the degree to which a person's role in a small group problem solving seminar could be predicted. The hypothesis that a person's scores on tests selected to give measures of assertiveness, rigidity, self orientation and socialibility could predict his role in a problem solving seminar was supported. Borg also discussed the implications of this study in pre-selecting group members on the basis of the findings in this study. He used FIRO-B in determining the initiator role and the degree of assertiveness.

Sapolsky (1960) also discussed the value of pre-selecting groups in studying the effect of interpersonal relationships upon verbal conditioning. He used compatibility formulas from FIRO-B in establishing compatible and incompatible groups in terms of interpersonal needs. It was found in this study that compatible groups were more susceptible to the verbal conditioning than incompatible groups. After conditioning, his compatible groups significantly

increased their use of re-enforced pronouns. Groups pre-selected as incompatible on the basis of their FIRO-B compatibility scores did not show any significant use of the re-enforced pronouns.

The effect of group composition on group cohesiveness in therapy groups was demonstrated by Yalom and Rand (1969). The interpersonal compatibility of the members of each group studied was calculated using the interchange compatibility formula with FIRO-B scores. It was found that compatibility as measured by this formula correlated significantly with group cohesiveness and the patients who dropped out of therapy early in the course of the group had lower compatibility scores than those who continued.

Vraa (1974) used the FIRO-B inclusion dimension in forming groups for the purpose of studying differences in emotional climate. He determined the emotional climate of the groups by measures of interpersonal interaction, namely warmth, hostility, and flight from warmth and/or hostility. Three groups, high, low, and mixed were studied. The results confirmed the hypothesis that emotional climate differed as a result of the level of the need to be included.

Smith and Linton (1974) composed one week

sensitivity training groups according to the FIRO-B scores of the prospective group members. Ten groups were formed using various dimensions of the FIRO-B scales as measures of various degrees of compatibility and incompatibility. Changes in self actualization according to the POI were found in all conditions. However, the effect of a particular composition enhanced certain changes and depressed others on these measures of self actualization.

Smith (1974) manipulated group composition using originator scores of the control scale of FIRO-B in a study in relation to Kelman's social influence modes. He found that compliance was highest in groups where the composition was confrontation generating, identification highest where composition was support generating, and internalization (acceptance of influence) highest where group composition was such that some support and some confrontation were generated.

Reddy and Byrnes (1973) used the interchange compatibility formula from FIRO-B in composing 22 task groups at various work-management conferences. This study examined the effect of interpersonal group composition on the ability of middle managers to solve a concrete problem after the groups had spend considerable

time together. The hypothesis that the more compatible groups as measured by FIRO-B interchange compatibility formula would perform the task more effectively than managers in less compatible groups was supported. These results were in contrast to previous research findings of Reddy which indicated that problem solving effectiveness in incompatible ad hoc groups would be higher than in compatible groups. He cited the need for definitive and controlled studies in this field.

Reddy (1972a) used both FIRO-B and POI as measuring instruments in a study which investigated the effects of inclusion, control and affection interchange compatibility on changes in self actualization in sensitivity groups. There was no significant change in self actualization when the inclusion and control areas were considered. It was found, however, that greater POI results occurred in those participants whose FIRO scores were in opposition to the group compatibility whether this mean was designated as high or low affection interchange compatible. This study tended to support the contention of Harrison (1965) that groups be composed in such a way as to promote both confrontation and support in order to bring about maximum learning for all participants.

In a subsequent study, Reddy (1972b) used FIRO-B and the POI in investigating the relation between group compatibility and movement toward self actualization. It was hypothesized that groups of persons who were partially incompatible and and partially compatible on affection would make greater positive gains in specific areas of self actualization than groups of persons compatible in affection. The study again seemed to support the contention that sensitivity training outcomes can be enhanced or diminished by manipulating group composition.

Summary

The theories of self actualization and Fundamental Interpersonal Relations Orientation have been widely used in the human relations/encounter group field. Their related instruments, the Personal Orientation Inventory (POI), and the Fundamental Interpersonal Relations Orientation--Behavior (FIRO-B) have been applied as measuring devices in numerous studies that have considered effects of various small group experiences, measurement of specific types of small group experiences, and studies related to personality variables either in regard to various group composition models or outcomes related to certain pre test personality variables.

CHAPTER III

THE EXPERIMENTAL PROCEDURES

This study was intended as a first step in considering the effectiveness of the overall design of Speech 323. Two hypotheses were tested: First, whether the participants in Speech 323 moved toward self actualization, and second, whether participation in Speech 323 resulted in increased interpersonal compatibility. The experimental procedures of the study are described in this section including the experimental design, sample, measuring instruments, and the statistical procedures used for analysis of the data.

The Experimental Design

The design of this study is based on the correlated multi-group approach advocated by Kerlinger (1965). He describes it as one of the most appropriate for use in educational research where intact groups must be studied.

As the design was utilized in this study, the treatment procedure (Speech 323) was applied under differing conditions including differing samples,

different small group leaders, different times, in different settings and over differing time spans. Each class served as a control against the others. The presence of any common effects can be strongly supported as resulting from the treatment, since that was the principle element shared by all of the groups. No pre-experimental equivalence was assumed in this design and no randomization was used. All class members were volunteers as Speech 323 is not a required class or a prerequisite for any other class. Selection bias is thereby limited.

The Sample

The sample used in this study (N=121) was made up of participants in Speech 323 classes from the Spring 1974, Fall and Winter 1974-75, and Speech 407 from the 1974 Summer session. Speech 407 is the same design as Speech 323, but is completed in a one week time period. The Speech 323 classes of Spring 1974 and Fall 1974 met on the campus of Oregon State University. The Winter 1975 class met at the home of the professor. The Speech 407 class from the 1974 Summer session met in a residential setting at Menucha Conference Grounds near Corbett, Oregon. Each of the other three classes spent one weekend at the Menucha Conference Grounds.

The Measuring Instruments

The Personal Orientation Inventory (POI) developed by Shostrom (1964, 1966) and the Fundamental Interpersonal Relations Orientation--Behavior (FIRO-B) developed by Schutz (1958) are the two instruments that were used.

THE PERSONAL ORIENTATION INVENTORY (POI): The POI is a

measure developed by Shostrom (1966) which is the only known instrument that purports to measure personal attributes in the various aspects of self actualization. It consists of 150 two-choice comparative value and behavior judgment items.

The items are scored twice, first for two basic scales of personal orientation, inner directed support, and time competence, and second for ten sub scales each of which measures a conceptually important element of self actualization.

Reliability. Kaveter and Nogar (1967) in examining the test-retest reliability of the POI found correlations ranging from .52 to .82. The POI scales of Time Competence and Inner-Direction had reliability coefficients of .71 and .77 respectively. Kaveter and Nogar concluded that, with the exception of three sub scales (Acceptance of Aggression, Nature of Man, and Feeling Reactivity), the stability coefficients were generally high. In another

study to measure the reliability of the POI, Illardi and May (1968) report coefficients ranging from .32 to .74 which they conclude are well within ranges of somewhat comparable test-retest studies with inventories such as the MMPI and EPPS.

Validity. Shostrom's study of 1964 was an attempt to demonstrate the validity and effectiveness of the POI as a discriminating instrument. He tested two groups, one judged to be relatively self actualized and one judged to be relatively non self actualized. Findings of the analysis indicated that means for the self actualized group were above those of the normal adult group means on 11 of the 12 scales, and means for the non self actualized group were below the normal means on all scales. The critical ratios were significant at the .01 level of significance on the two basic scales and on eight of the sub scales. Fox, Knapp, and Michael (1968) reported a sample of 100 hospitalized psychiatric patients were found to be significantly lower on all POI scales than the nominated self actualized sample reported by Shostrom (1965). While the major scales of time competence and inner direction significantly differentiated the hospitalized sample from the clinically nominated self actualized sample, there was less differentiation among these samples on the sub scales.

THE FUNDAMENTAL INTERPERSONAL RELATIONS ORIENTATION--BEHAVIOR (FIRO-B): FIRO-B is an instrument developed by

Schutz (1955) which measures two aspects of behavior: How the individual behaves toward others, or his expressed behavior and how he wants others to behave toward him, or his wanted behavior. These two aspects of behavior are measured in three areas of interpersonal interaction: Inclusion, Control and Affection. The instrument is composed of six Guttman Scales of ten items each. It is designed not only to measure individual characteristics but also to assess relationships between people, such as compatibility. A score can be computed between two or more persons to express a concept of need similarity called by Schutz, Interchange Compatibility. Interchange compatibility can be calculated individually for the inclusion, control and affection areas.

Reliability. Reliability figures were calculated for FIRO-B during its development by Schutz (1958). He reports coefficients of reproducibility of either .93 or .94 for all scales. Additional reliability figures are given in the form of stability measures (test-retest reliability). These range from .71 to .82.

Validity. The FIRO-B dimensions are hypothetical

constructs, traits, which are assumed to be important personality variables. According to Chronbach and Neehl (1955) and American Psychological Association (1954) validation is, then, a problem in construct validity. According to this reasoning, each demonstration of the ability of the FIRO-B to predict trait relevant behavior and each demonstrated correlation with measures of similar traits adds to its presumptive validity. Favorable correlation in these areas has been reported by Moos and Spiesman (1962), Sapolsky (1965) and Kramer (1967).

Schutz (1958) based his validation of the FIRO-B on a kind of validity conceptualized by Campbell and Fiske (1958) as discriminant validity, the requirement that a test not correlate too highly with measures from which it is supposed to differ. This requirement refers to high correlations with trait-irrelevant factors such as intelligence, response set, and social desirability factors. The inter-correlations between the FIRO-B scales and a number of other variables including sex, marital status, age, religion, ethnic factors, education, politics, and intelligence reveal insignificant relationships.

Data Collection

The same procedure for collecting the data was used in all of the classes in the sample. The instruments

were distributed to each participant at the beginning of the first class meeting. The instructions were read and any questions answered. The participants were told that answering the questions was voluntary, but would be of help in measurement of the design. The participants were also assured that there would be no manipulation of them or the design of Speech 323. A code was used so that individual participants could not be identified by their test results. The testing took about one hour.

At the conclusion of each term, a similar procedure was followed. The participants were again assured that there was no manipulation of them or of the design of Speech 323. They were also reminded that all test results would remain anonymous.

Statistical Procedures

One way analysis of covariance was the statistical procedure used in analyzing all of the data in this study. Pre test and class served as covariates. The .05 level of significance was selected as the acceptable level of statistical significance.

Statistical Hypotheses

This study was designed to test the following null

hypotheses as measured by the Personal Orientation Inventory and the Fundamental Interpersonal Relations Orientation--Behavior.

H0₁ There will be no significant increase in mean scores from pre test to post test as measured by the POI.

H0₂ There will be no significant increase in mean interchange compatibility scores in the areas of inclusion, control, and affection as measured by the FIRO-B.

Summary

This study was intended as a first step in considering the effectiveness of the overall design of Speech 323. Participants were measured for motion toward self actualization and increased interpersonal compatibility. The classes meeting in the Fall of 1974, the Summer of 1974, and the Fall and Winter of 1974-75 constituted the sample. The experimental design, the sample, the measuring instruments, and the method of collecting the data were discussed. The statistical hypotheses were stated.

CHAPTER IV

RESULTS AND ANALYSIS OF DATA

This study was intended as a first step in evaluating the overall effectiveness of the design of Speech 323 in achieving its stated goals. The problem of the study was to seek answers to the following questions.

1. Does participation in Speech 323 result in movement toward self actualization?
2. Does participation in Speech 323 result in increased interpersonal compatibility?

In consideration of these two questions the following null hypotheses were tested.

Hypothesis I: There will be no significant increase in self actualization level of students after participation in Speech 323.

Hypothesis II: There will be no significant increase in interpersonal compatibility of students after participation in Speech 323.

The experimental sample (N=121) was made up of participants in Speech 323 classes from the Spring 1974, Fall and Winter 1974-75, and Speech 407 from the 1974 Summer session. Speech 407 is the same design as Speech 323, but is completed in a one week time period.

In this chapter the analysis of the data is presented and the statistical procedures explained. The two hypotheses are considered separately.

A one way analysis of covariance with pre test and group as covariates was completed on the mean pre test scores and the mean change scores of the 121 subjects from the four classes that comprised the experimental sample.

The same statistical procedure was applied to the FIRO-B Interchange Compatibility indexes in the three areas of Inclusion, Control and Affection separately for the 19 small groups from the four classes.

H_{01} There will be no significant increase in mean scores from pre test to post as measured by the POI.

The Inner Directed (1) scale from the POI was utilized in testing this hypothesis. The results shown in Table 1 revealed that the covariates of group and pre test for the (1) scale had an F value of 10.47, which is significant beyond the .01 level of significance.

An analysis of the (1) scale data for Hypothesis 1 (Table 2) revealed a mean change of 4.30 and an F value of 23.14, which was significant at the .01 level of significance. From this analysis the null hypothesis was rejected and it was concluded that there was

significant change toward self actualization from pre test to post test as measured by the POI.

H₀₂ There will be no significant increase in compatibility scores in the areas of Inclusion, Control and Affection as measured by the FIRO-B.

The results in Table 3 show that the covariates of group and pre test for the Inclusion variable had an F value of 5.20 which is significant at the .01 level of significance. The F value for the Control variable was 2.84 which approached, but did not reach, significance at the .05 level of significance. The F value for the Affection variable was 3.38 which is significant at the .05 level of significance.

An analysis of the data for Hypothesis II (Table 4) revealed a non significant F value of 2.44 for the Inclusion variable. A non significant F value of .03 was revealed for the Control variable. Similarly, a non significant F value of .68 was found for the Affection variable. The hypothesis was, therefore, accepted with the conclusion that there was not significant change toward compatibility in the Inclusion, the Control, or the Affection variable.

Table 1: Hypothesis I, F Values for Testing the Significance of Covariates, Pre Test and Class

<u>POI Scales</u>	<u>Pre Test and Class</u>
Time Incompetence (TI)	7.17**
Time Competence (TC)	8.46**
Other Directed (O)	8.96**
Inner Directed (I)	10.47**
Self Actualizing Value (SAV)	18.02**
Existentiality (E)	9.12**
Feeling Reactivity (Fr)	15.27**
Spontaneity (S)	15.18**
Self Regard (Sr)	17.21**
Self Acceptance (Sa)	10.63**
Nature of Man (Nc)	8.91**
Synergy (Sy)	11.55**
Acceptance of Aggression (A)	15.71**
Capacity for Intimate Contact (C)	11.37**
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d.f.	4,115

F .01 4,115 = 3.48

** Significant at the .01 level of significance

Table 2: Hypothesis I, A Comparison of F Values for Testing the Significance of Mean Change From Pre Test to Post Test

<u>POI Scales</u>	<u>Pre Test Mean</u>	<u>Standard Deviation</u>	<u>Mean Change</u>	<u>Standard Deviation</u>	<u>F</u>
TI	5.23	2.55	-0.40	3.15	2.33
TC	17.58	2.50	0.59	3.08	5.54*
O	34.29	11.95	-3.28	10.70	14.25**
I	91.18	11.89	4.31	11.52	22.14**
SAV	20.80	2.86	0.75	3.06	11.31**
Ex	24.02	4.12	0.31	4.22	0.82
Fr	17.03	3.42	1.16	3.83	16.24**
S	13.89	2.79	0.76	2.86	12.42**
Sr	11.68	2.31	0.99	2.72	24.57**
Sa	16.85	3.46	1.05	3.26	16.49**
Nc	11.98	1.94	0.20	1.99	1.54
Sy	7.27	1.18	0.35	1.41	10.07**
A	16.57	3.41	0.96	3.20	16.14**
C	20.47	3.54	0.28	3.50	1.07

d.f. 1,115

F .05; 1,115 = 3.92

F .01; 1,115 = 6.85

* Significant at the .05 level of significance

** Significant at the .01 level of significance

Table 3: Hypothesis II, F Values for Testing the Significance of Covariates, Pre Test and Class

<u>FIRO-B Interchange Compatibility Indexes</u>	<u>Pre Test and Class</u>
Inclusion (I)	5.20*
Control (C)	2.84
Affection (A)	3.88*

d.f.	4,14
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F .05; 4,14 = 3.11

* Significant at the .05 level of significance

Table 4: Hypothesis II, A Comparison of F Values for Testing the Significance of Mean Change from Pre Test to Post Test

<u>FIRO-B Interchange Compatibility Indexes</u>	<u>Pre Test Mean</u>	<u>Standard Deviation</u>	<u>Mean Change</u>	<u>Standard Deviation</u>	<u>F</u>
Inclusion (I)	4.76	1.80	0.53	2.07	2.44
Control (C)	3.66	1.09	0.30	1.70	0.03
Affection (A)	4.62	1.70	0.28	1.88	0.68
<hr/>					
d.f.					1,14

F .05; 1,14 = 4.60

Summary

The data collected for this study was reported and results of its analysis stated in this chapter. One way analysis of covariance was used as the statistical procedure in analyzing each of the two hypotheses. The covariates were pre test and group.

For Hypothesis I the Inner Directed (I) scale of the Personal Orientation Inventory (POI) was utilized as the measure of self actualization. In addition, all scales of the POI received the same statistical treatment.

Hypothesis II was tested using the Interchange Compatibility indexes from the Fundamental Interpersonal Relations Orientation--Behavior (FIRO-B) in each of the three areas of Inclusion, Control and Affection separately.

In the case of Hypothesis I, analysis revealed a significant F value of 23.13. The null hypothesis was rejected. There were non significant F values in all three of the FIRO-B Interchange Compatibility indexes in Hypothesis II. Hypothesis II was, therefore, accepted.

CHAPTER V

SUMMARY, DISCUSSION AND RECOMMENDATIONS

The problem in this study was to seek answers to the following questions:

1. Does participation in Speech 323 result in movement toward self actualization?
2. Does participation in Speech 323 result in increased interpersonal compatibility?

The following null hypotheses were formulated and tested in order that answers to these two questions might be found.

H₀₁ There will be no significant increase in mean scores from pre test to post test as measured by the POI.

H₀₂ There will be no significant increase in mean Interchange Compatibility scores in the areas of Inclusion, Control and Affection as measured by the FIRO-B.

The sample selected consisted of the members of the Speech 323 classes meeting in the Fall of 1974, the Summer of 1974, and the Fall and Winter of 1974-75.

The Personal Orientation Inventory was the instrument used to measure the growth toward self actualization. The Interchange Compatibility indexes in the areas of

Inclusion, Control and Affection from the Fundamental Interpersonal Relations Orientation--Behavior were used as measures of interpersonal compatibility.

Hypothesis I

In this study there was significant movement toward self actualization as measured by the Inner Directed (I) scale of the POI. The Self Actualizing Value (SAV), Feeling Reactivity (Fr), Spontaneity (S), Self Regard (Sr), Self Acceptance (Sa), Synergy (Sy), and Acceptance of Aggression (A) scales from the POI also had F values that were significant beyond the .01 level of significance. The Time Competent (TC) had an F value that was significant at the .05 level of significance. The Nature of Man (Nc) and Capacity for Intimate Contact (C) both had non significant F values.

A pre test mean of 91.18 for the I scale shows that a large percentage of the experimental sample had pre test scores in the self actualized range.

In view of the often repeated statement that only self actualized subjects select these classes and that only initially self actualized subjects benefit from them, the investigator felt that additional analysis of the mean change for 37 subjects whose mean pre test scores were not in the self actualized range was of value.

Pre test mean on the Inner Directed scale for this group was 77.08. Mean change was 11.70 which moved the post test mean score into the self actualized range. Analysis revealed a highly significant F score of 37.38. This result would seem to show Speech 323, as presently constituted, can also be effective for those subjects whose pre test scores are not in the self actualized range.

If the POI is to be considered a valid measure of self actualization, then it is necessary to consider those subjects with POI scores so high in the continuum that Shostrom (1968) refers to them as pseudo self actualized.

Shostrom (1968) describes the pseudo self actualizing person as one who knows the correct answers to the test items intellectually, but gives himself away in that the questions are answered so much in the direction of actualization that generally all scales in the profile are above the 60th percentile and are obviously distorted.

Shostrom (1968) further describes a self actualized person as one who lives in contrast to the extremes of the inner directed and the other directed person and as one who transcends these dichotomies. Since scores favorable to self actualization are defined as a balanced position on a continuum of opposite orientations,

scores markedly toward either end of the scale could be considered as less desirable.

If Shostrom is correct, then it would ideally be expected that POI scores of truly self actualized subjects would not move into the pseudo self actualized range, and that pre test scores in the pseudo self actualized range would decrease. This was not the case in the present study where there were 20 subjects whose pre test scores on the Inner Directed (I) scale placed them in the pseudo self actualized range, and 42 subjects whose post test scores placed them in this range. There is a need for further study of this finding.

Inspection of individual FIRO-B scores revealed that over half of the experimental sample in this study had very low expressed and wanted scores in the control dimension. These scores stayed in this range from pre to post test.

In describing a person who has very low expressed and wanted scores in the control dimension of FIRO-B, Ryan (1971) states:

"His basic attitude is, 'I will stay off your back, but you stay off mine.' On the surface this attitude may give the impression of a self sufficient and independent individual and this is the impression that he strives to communicate. The image of adequacy is a defense against exposing self doubts. If he is pushed, his level of anxiety increases."

To the investigator, a subject with a combination of very high POI scores and low scores in the Control dimension of FIRO-B may support Shostrom's concept of the pseudo self actualized person. There are no known studies that seek to establish a correlation between these two instruments.

Hypothesis II

The second hypothesis in this study considered the mean change toward compatibility of the 19 small groups as measured by the Interchange Compatibility indexes of FIRO-B. There was no significant change toward compatibility in any of the three indexes for the variables of Inclusion, Control and Affection.

In order that the FIRO-B Interchange Compatibility indexes change toward greater compatibility, individual FIRO-B scores must move toward the median of the small group from which the index is computed.

The studies of Schutz and Allen (1966) and Smith (1964) both showed movement toward median FIRO-B scores after human relations training. This type of movement is seen as favorable, and conducive to greater behavioral flexibility and interpersonal awareness.

Smith (1964) notes:

"The mechanism whereby such convergence

toward the median might occur can be readily envisaged. One of the processes encouraged by our trainers is the giving and receiving of feedback. This is a process whereby group members tell each other what impact their behavior has had on them. Training group members thus obtain a much fuller picture of the effects of their behavior on others than they do in everyday life."

The stated goals of Speech 323, the syllabus material, the assigned reading, the large group activities, and the theory presentations all appear to show a balance between individual and group variables. In view of these considerations, the highly significant POI scores and the lack of significant change in the FIRO-B compatibility indexes would seem to indicate that there is a difference between the stated goals of Speech 323 and what students in the classes are actually receiving in practice.

As stated in Chapter I, there are divergent opinions as to what variables should be emphasized in groups of the type that are in Speech 323. Lomranz, Lakin and Schiffman (1973) described three variants of training groups. One variant focused on an individual's desire to know himself, his life values, and his search for personal identity. Attention to group variables was secondary. Another variant has group processes as its emphasis. Effectiveness, overall interpersonal

competence, and positive, non violent change within a system are main goals. In this variant a participant's growth is reflected by success as a group member.

To the investigator, it would seem that emphasis in the small groups would have to be a balance between the two examples explained in order that the stated goals of Speech 323 be attained.

It may be that the emphasis in the small groups of Speech 323 is more on the individual than on the group process which might explain what would appear to be personal growth as reflected by the highly significant change in POI scores and lack of significant change in the FIRO-B compatibility indexes.

In the opinion of the investigator, these observations indicate a need for careful analysis of the interpersonal interaction content in the small groups and equally careful examination of student grasp of other actual course content such as the assigned reading, the theory presentations and the large group activities. These observations, coupled with results from self report instruments, may give a more clear picture and be of further aid in the evaluation of Speech 323.

The data collected thus far would appear to show a consistency in the responses to the test questions from

the four classes that comprise the experimental sample. However, it does not appear that these results are entirely consistent with the stated goals of Speech 323.

In this evaluation, and in recognition of the limitations in the use of self reports exclusively, the highly significant change in the pre to post test scores of the POI and the lack of significant change in the FIRO-B compatibility indexes leads to the following questions.

1. What is the perceived emphasis in the small groups as seen by the instructor, the facilitator aides, and the students? Is it mainly on the individual in the group, or is there a balance between this dimension and the interpersonal, or group dimension?
2. What is the nature of the small group interactions? Is the here-and-now emphasized along with affective material, or is there considerable time spent in intellectualization?
3. How is student grasp of the theory presentations and the assigned reading evaluated?
4. Are the small group facilitator aides adhering to their written guidelines and following the directions of their instructor?
5. Are the large group activities such as structured exercises and theory demonstrations in harmony with the stated goals of the class?
6. Are the large group presentations discussed and utilized in the small groups?

7. Is there adequate emphasis on the continuing development of interpersonal communication skills?
8. What effect does the personality of the instructor and/or the facilitator aides have on the class participants?
9. Are the pre test POI and FIRO-B scores of selectors of Speech 323 typical of the general campus population?
10. Is the increased number of subjects testing in the pseudo self actualized range from pre to post test as measured by the POI attributable to treatment effect or is it a question concerning the validity of the POI?

LIMITATIONS TO THE STUDY

The following limitations are recognized in this study.

1. Length of testing time. A combination of the POI and FIRO-B instruments may require too long to administer, thereby contributing to a bias on the part of the participants.

2. Validity of self reports. Although the validity of the instruments used appears to be adequate, the investigator is aware of limitations in evaluations that depend only on self reports.

3. Lack of randomization. Randomization would not have been possible in this evaluation as it would have changed the basic design of the class. This is a

problem in any study involved with natural groups.

4. Lack of a control group. A control group would have to have been composed of selectors of Speech 323 as this evaluation is involved with subjects who voluntarily select membership in the class.

5. Participants who did not take part in the testing. This group represents an unknown factor.

RECOMMENDATIONS

In consideration of the questions as previously stated and within the limitations of this study, the following recommendations are made:

1. This study be replicated with a larger sample and with the addition of behavioral measurements.
2. There be a study of the large group structured exercises and theory presentations to establish the measure to which they carry out the stated goals of the class.
3. There be a study of the interaction in the small groups to determine the degree of emphasis of individual and group variables. This does not refer to facilitator aide style.
4. There be reconsideration of the guidelines for the selection of facilitator aides.
5. There be a determination of the degree to which facilitator aides are adhering to their written guidelines and directions from their instructor. Again, this does not refer to personal style.

6. There be a study of selectors and non selectors of Speech 323 in an effort to determine the degree to which selectors represent a cross section of the total campus population.
7. There be further study of those subjects testing in the pseudo self actualized range of the POI.

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APPENDICES

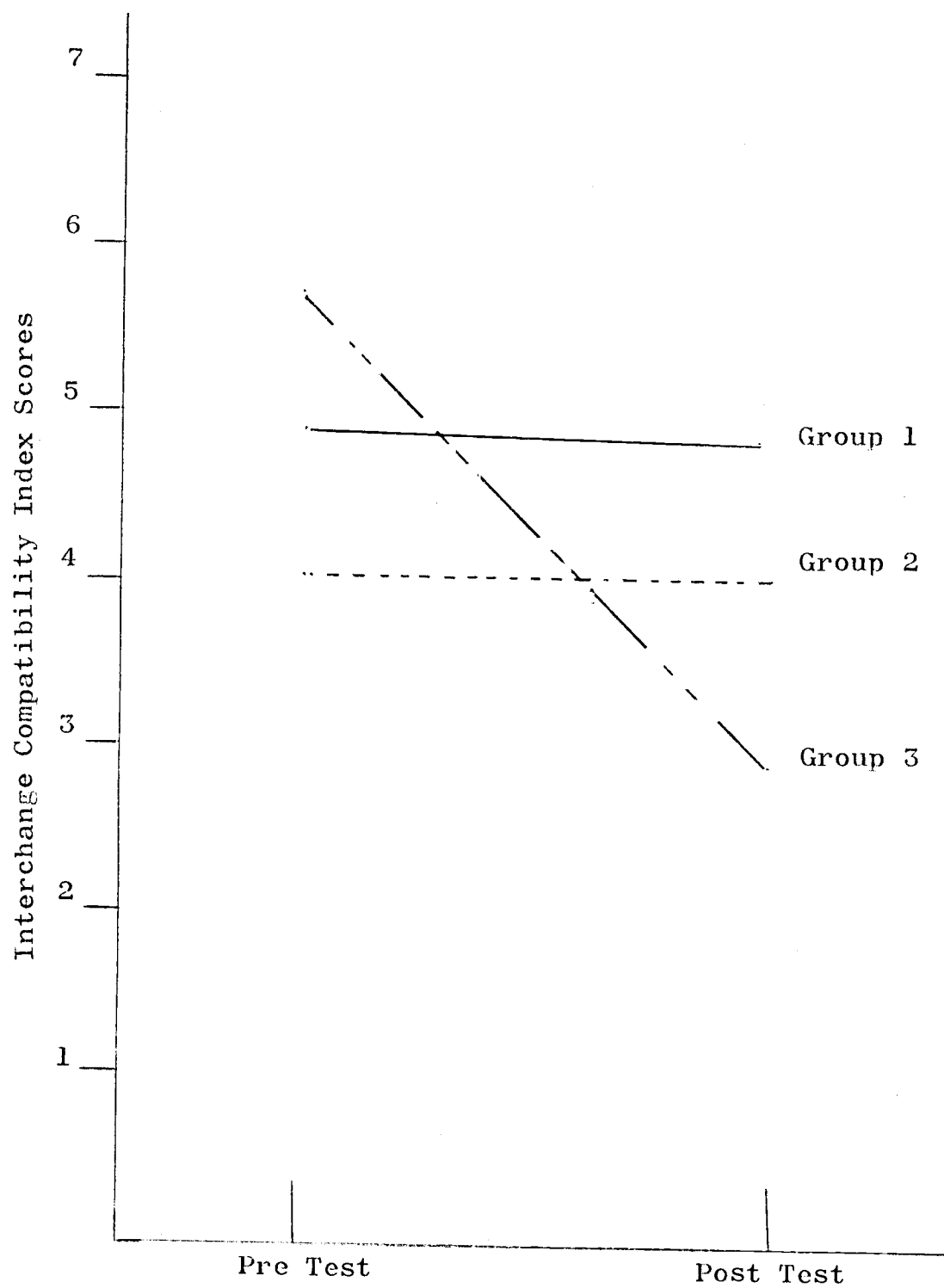


Fig. 11 Winter 1975 FIRO-B Control Dimension

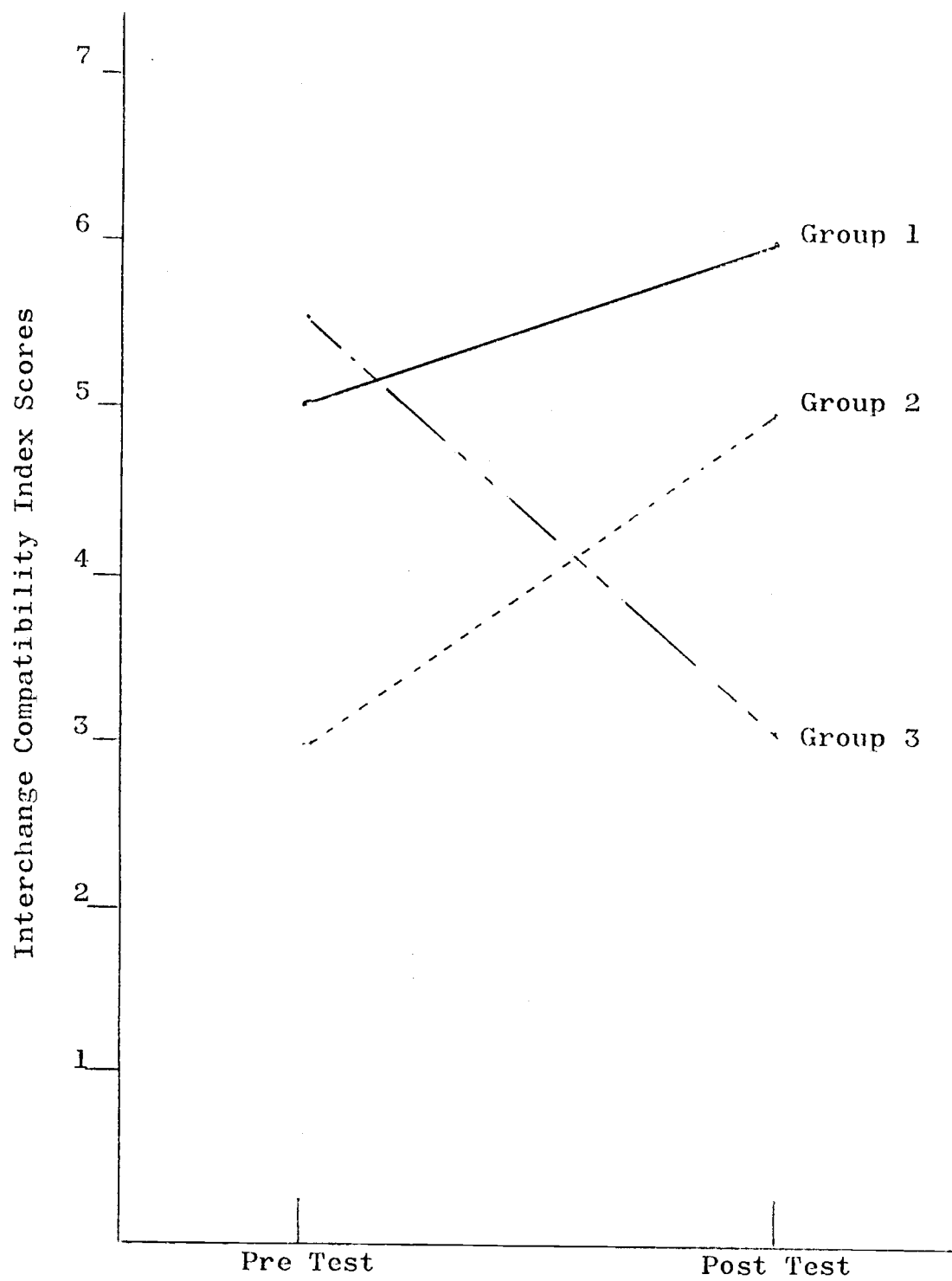


Fig. 10 Winter 1975 FLRO-B Inclusion Dimension

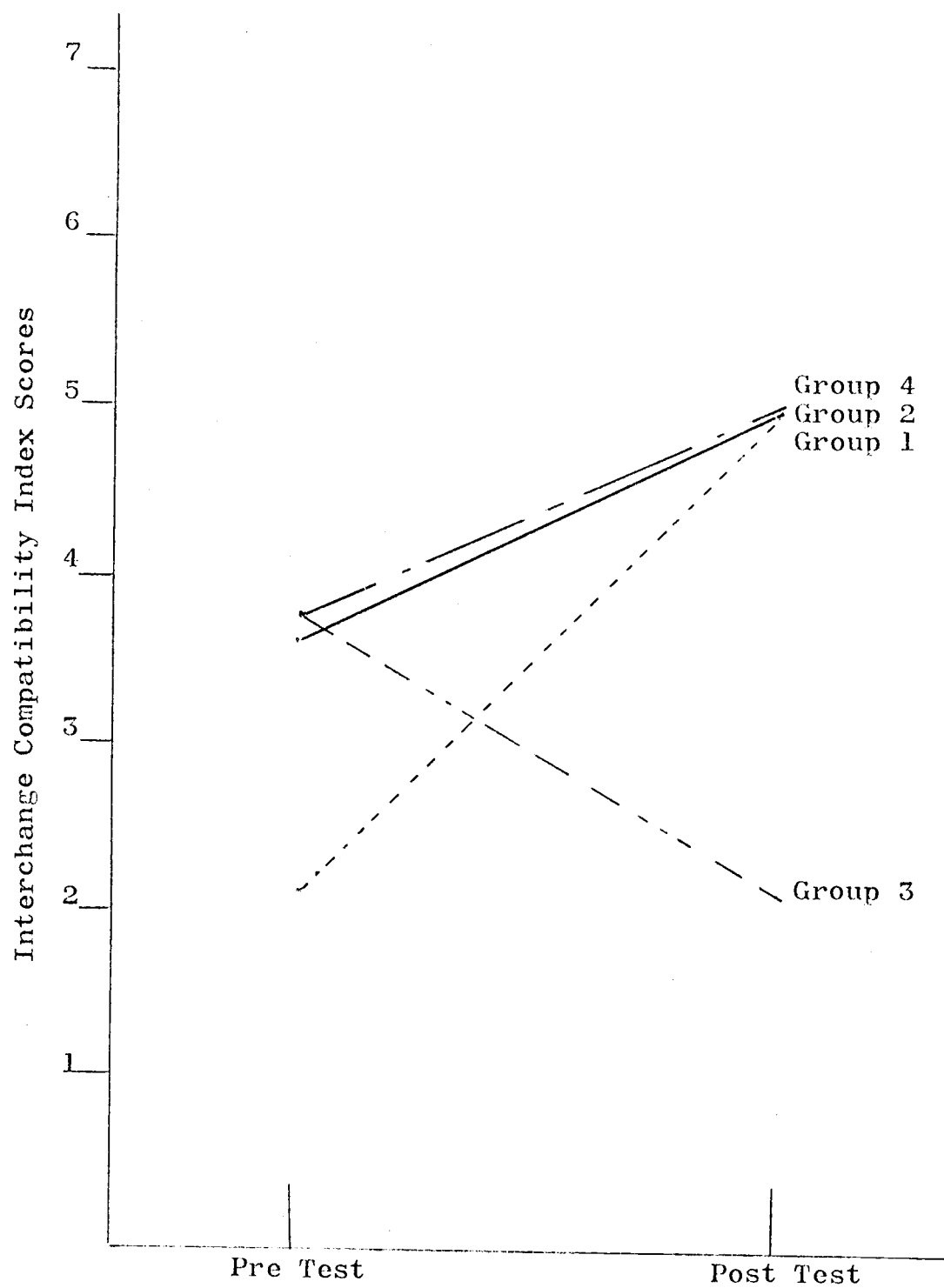


Fig. 9 Fall 1974 FIRO-B Affection Dimension

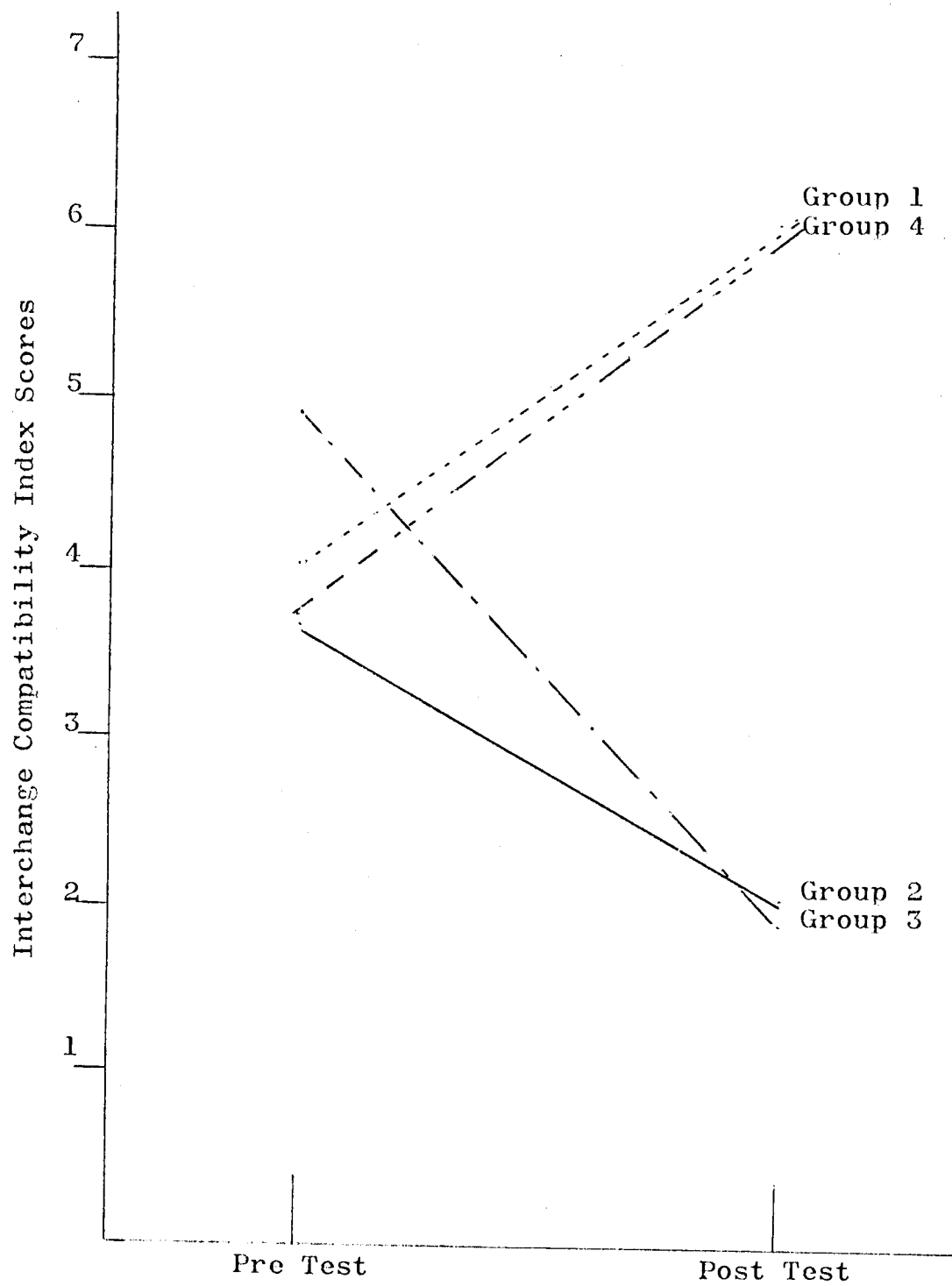


Fig. 8 Fall 1974 FIRO-B Control Dimension

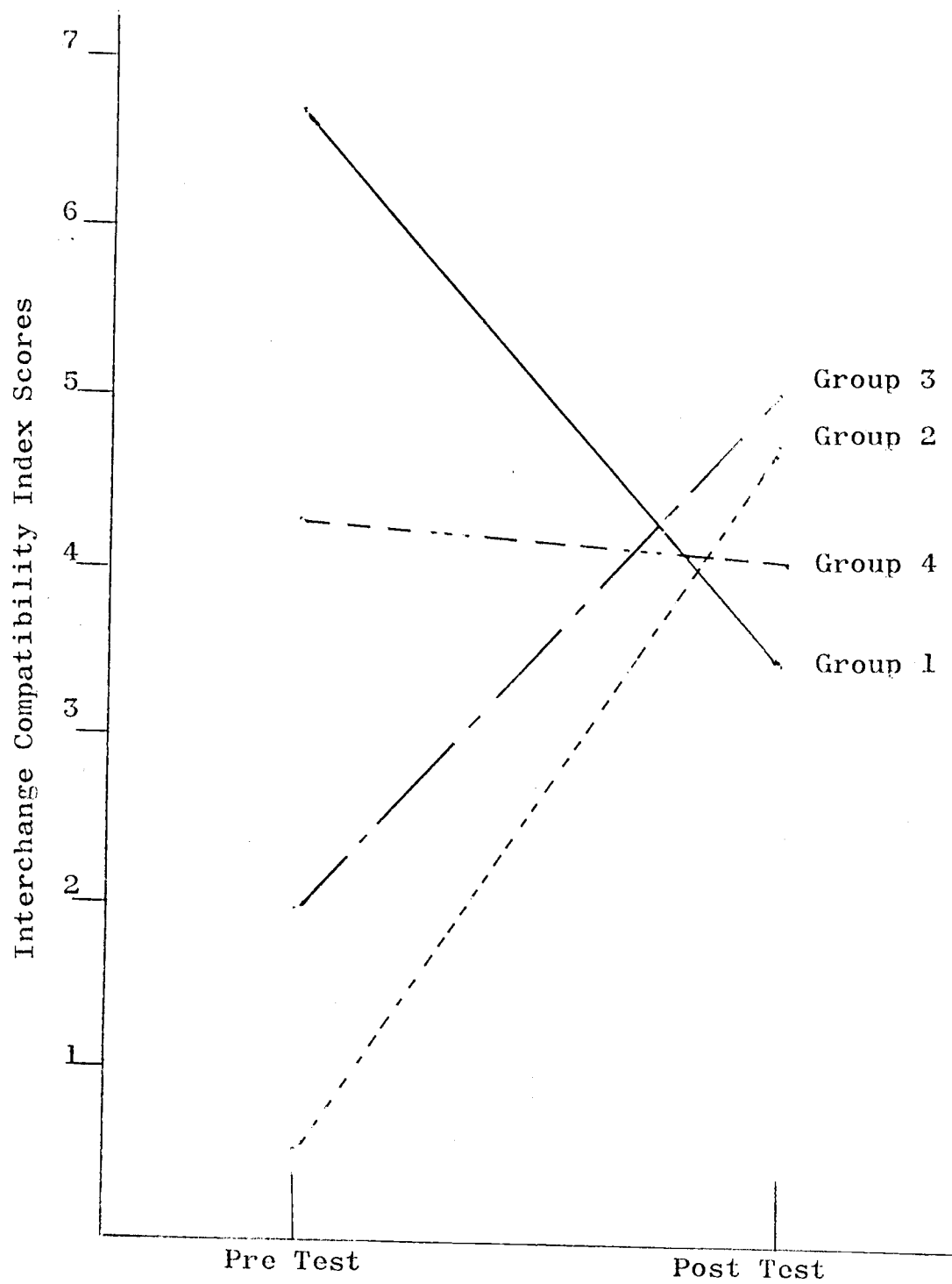


Fig. 7 Fall 1974 FIRO-B Inclusion Dimension

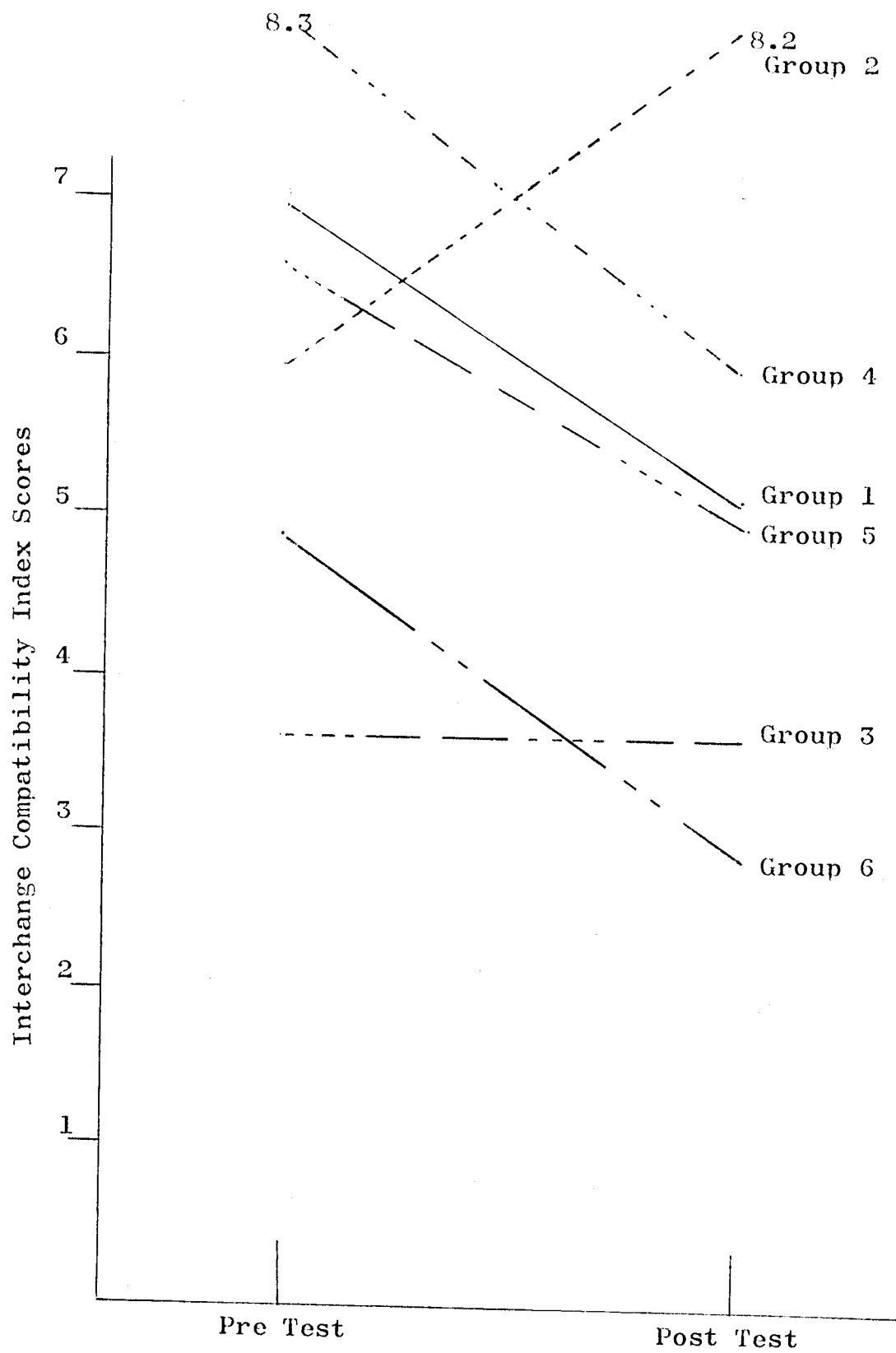


Fig. 6 Summer 1974 FIRO-B Affection Dimension

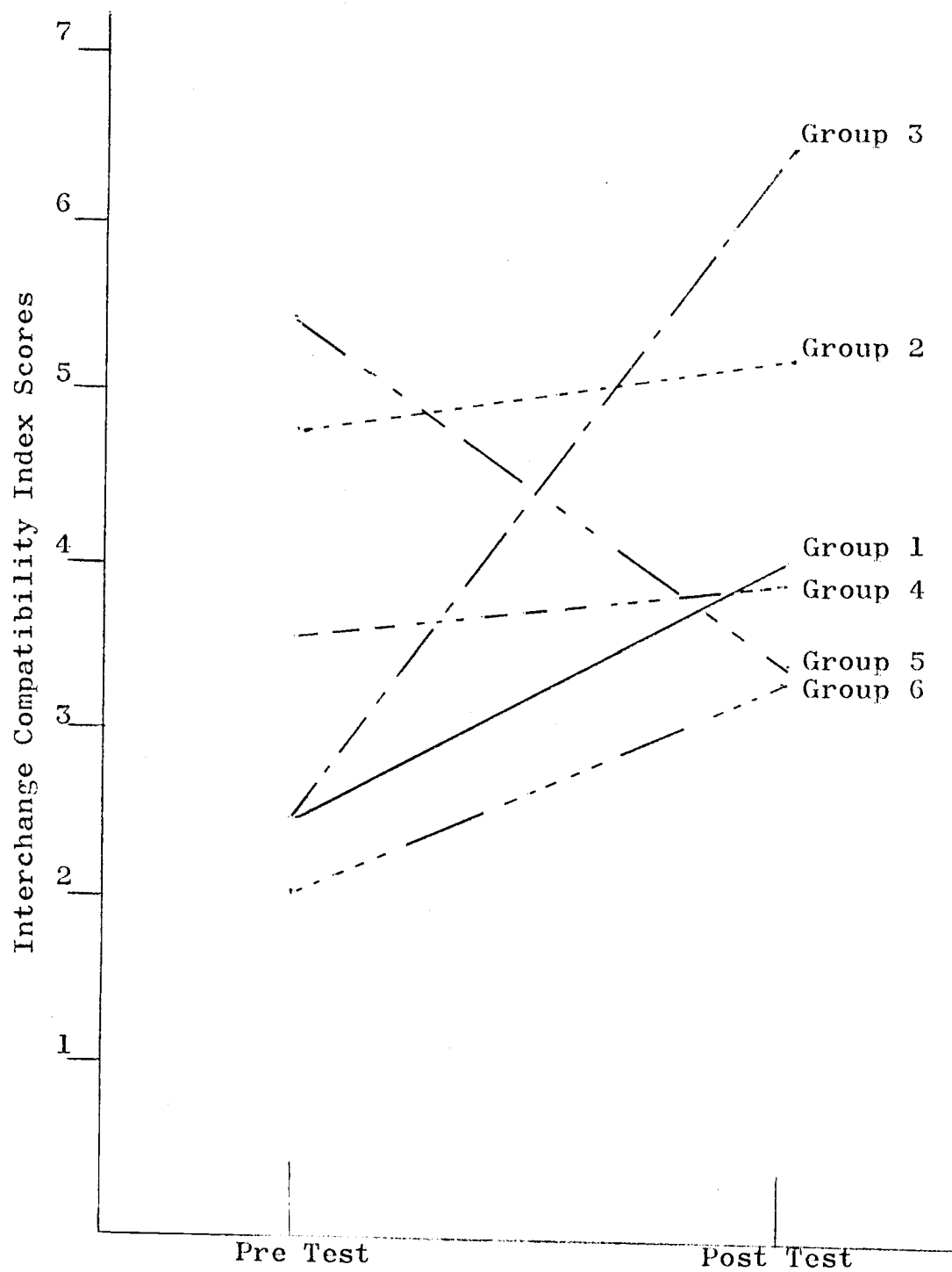


Fig. 5 Summer 1974 FIRO-B Control Dimension

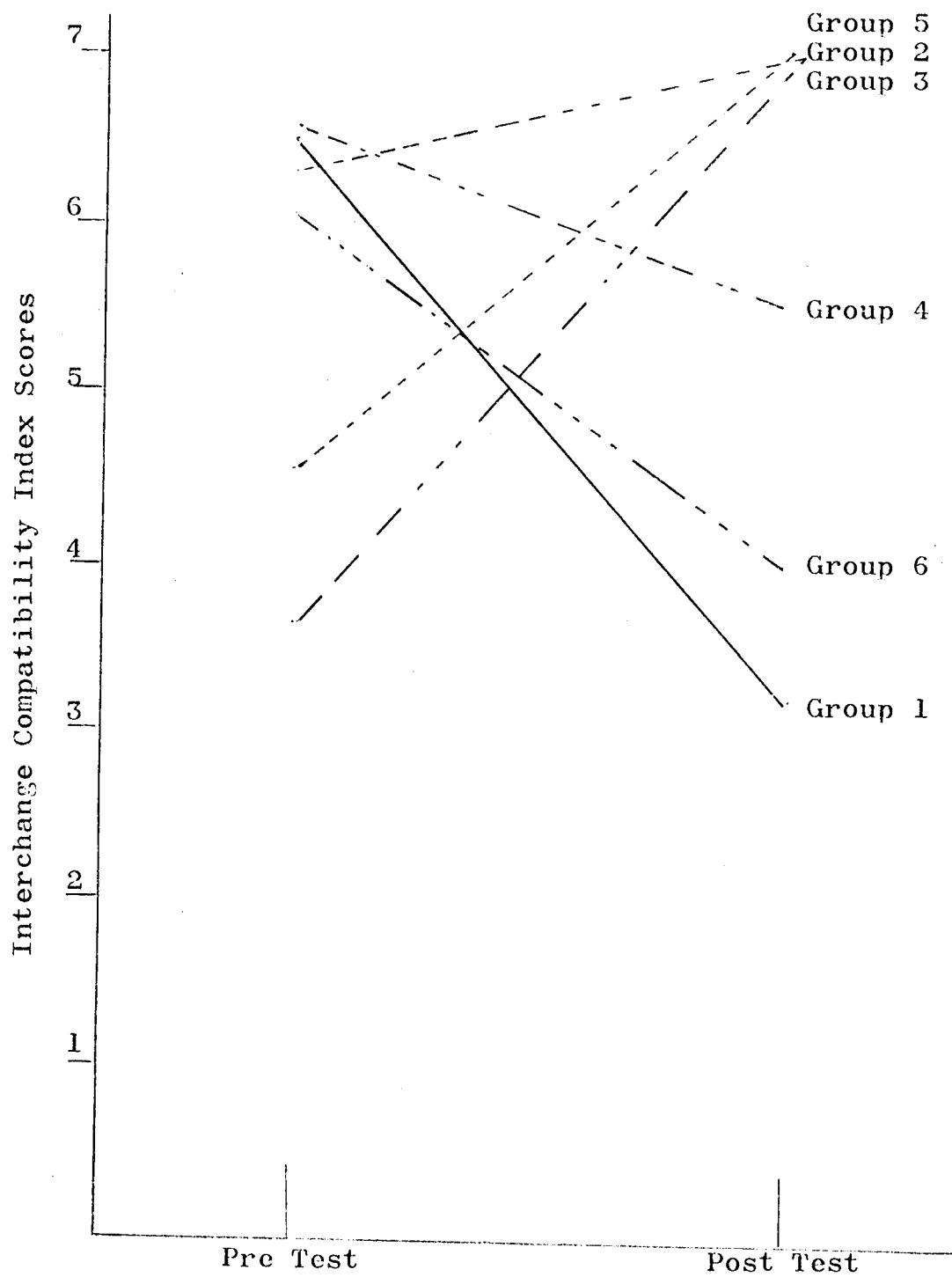


Fig. 4 Summer 1974 FLRO-B Inclusion Dimension

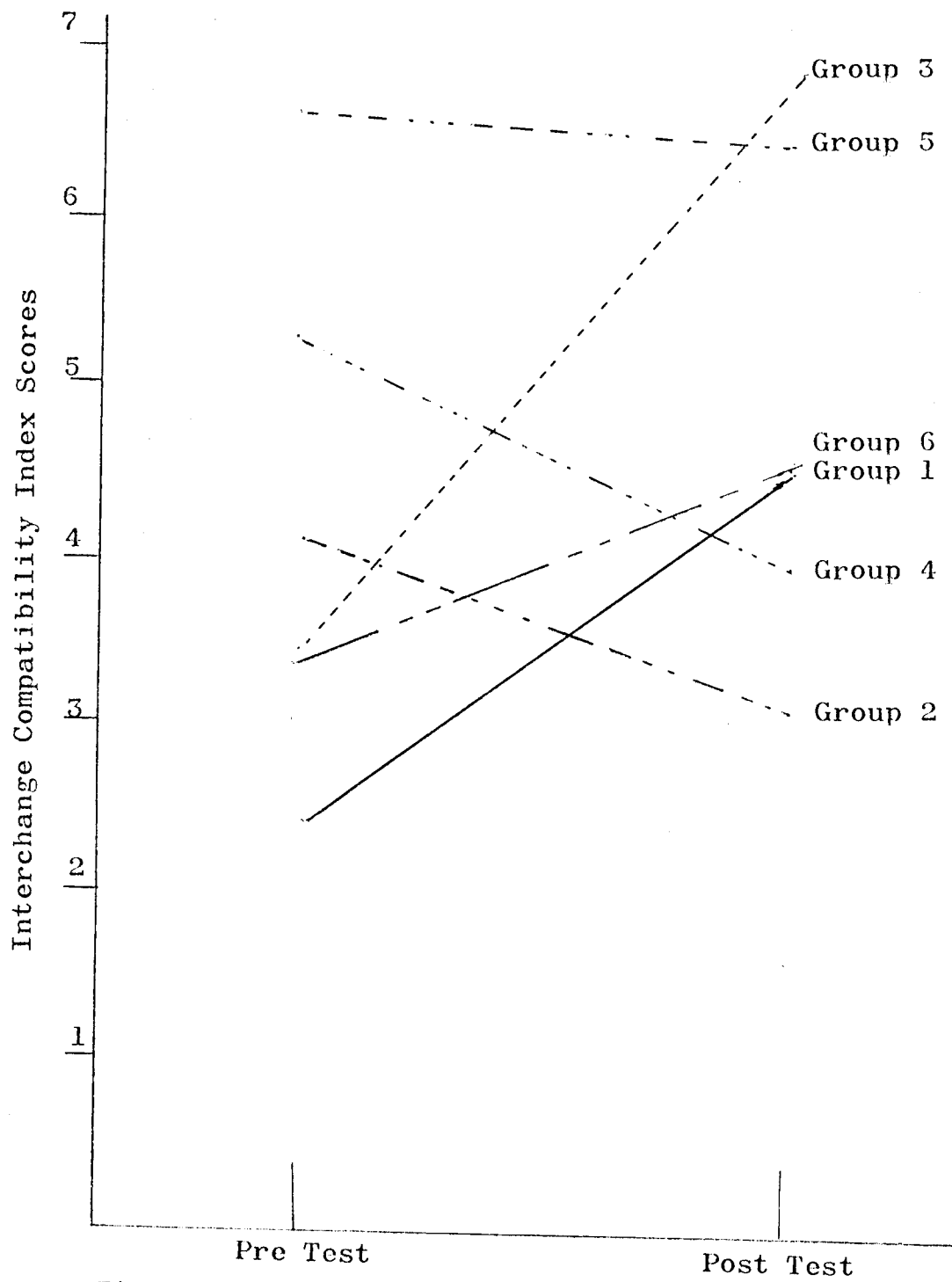


Fig. 3 Spring 1974 FIRO-B Affection Dimension

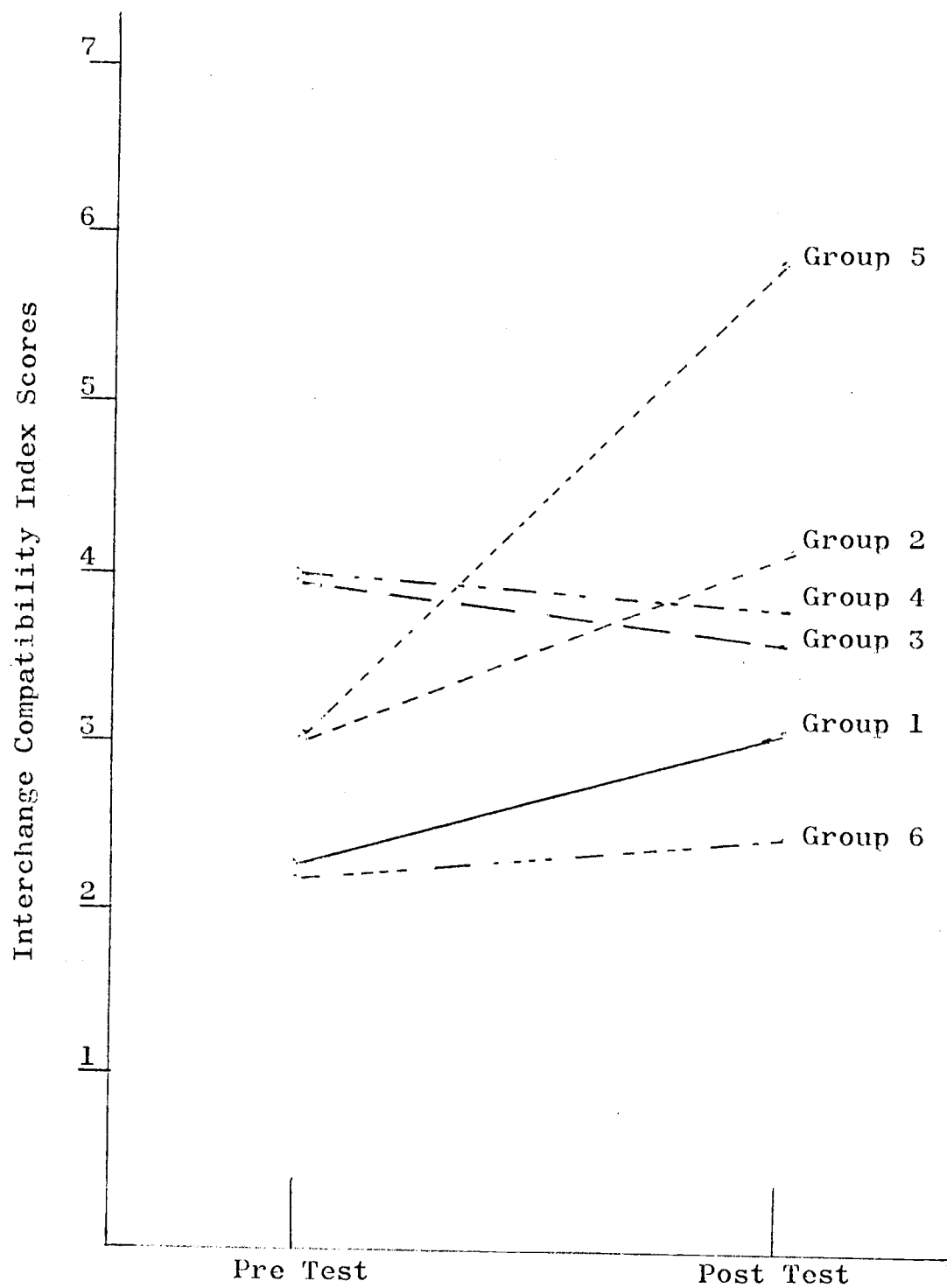


Fig. 2 Spring 1974 FIRO-B Control Dimension

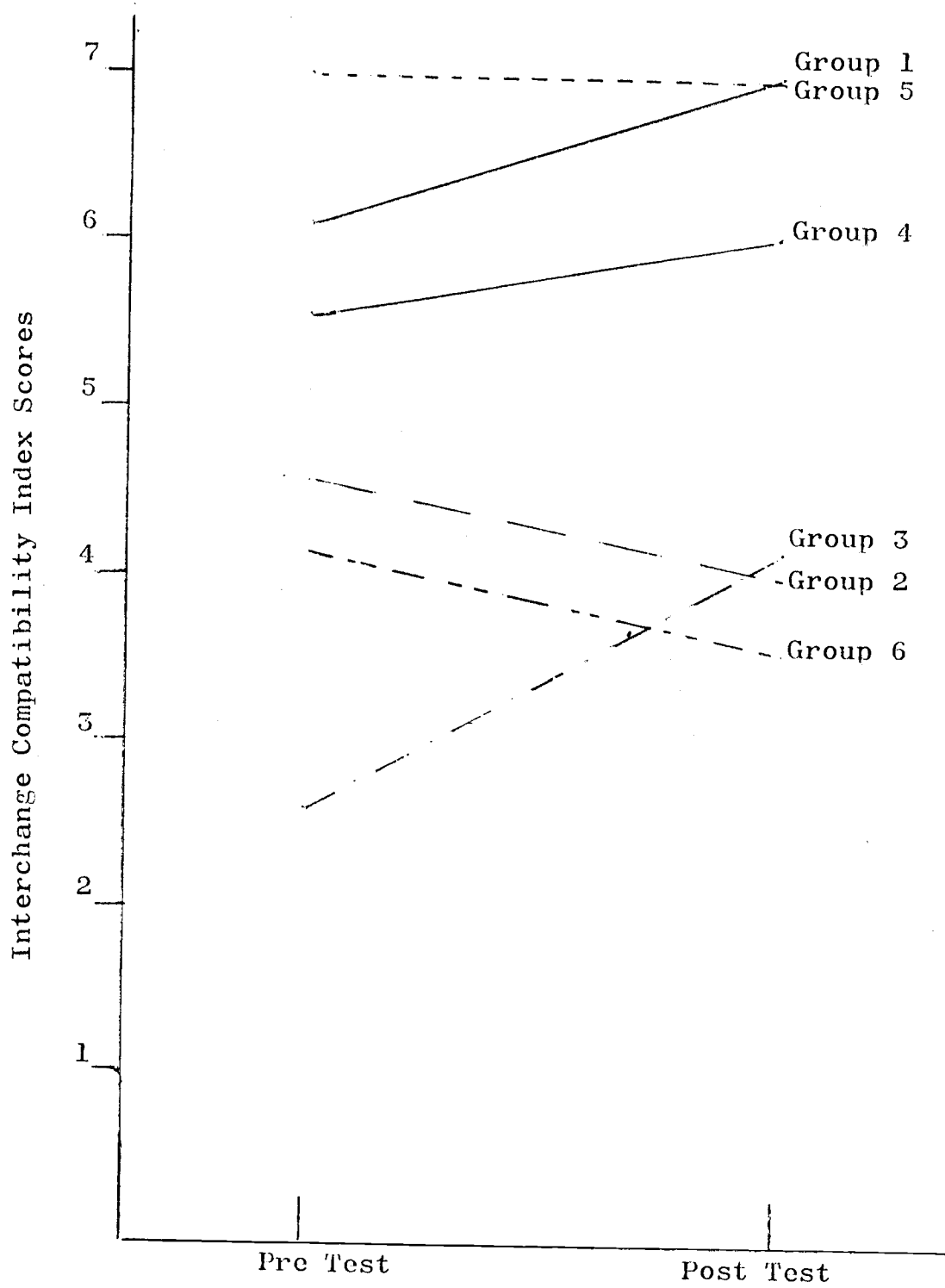


Fig. 1 Spring 1974 FIRO-B Inclusion Dimension

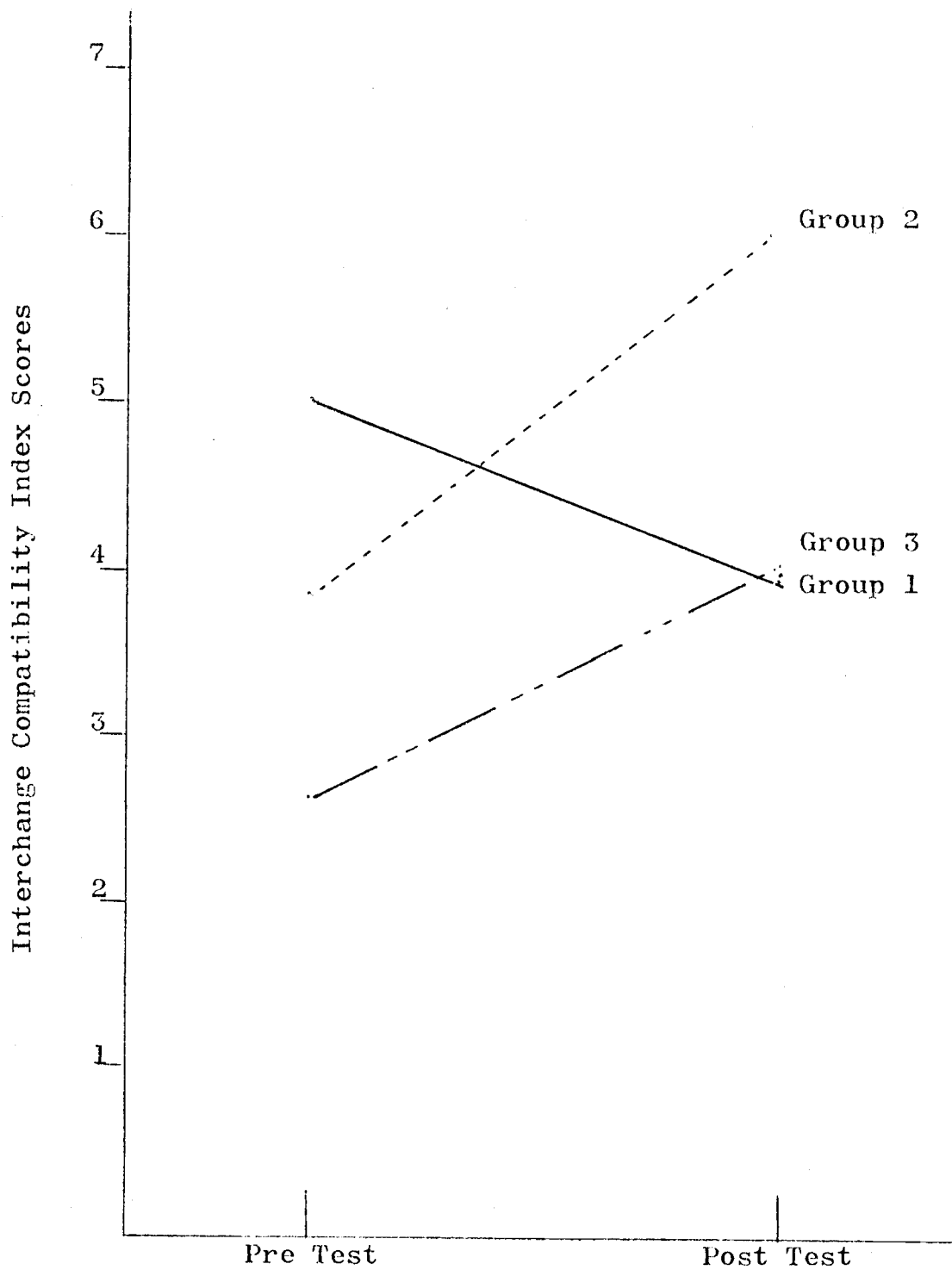


Fig. 12 Winter 1975 FIRO-B Affection Dimension

EXPERIMENTAL SAMPLE DATA

SPRING 1974

N 44	1	Agricultural Economics
Female 20	2	Animal Science
Male 24	1	Anthropology
Mean Age 22	1	Art
Year in College	1	Broadcast
Fr 3	1	Computer Science
So 7	2	Economics
Jr 12	5	Education
Sr 17	1	Food Science
Gr 4	1	Forestry
Sp 1	1	History
	1	Home Economics
	1	Interdisciplinary Studies
(Total Class Enrollment 50)	4	Liberal Arts
	1	Medical Technology
	1	Physics
	1	Pre Dental
	7	Psychology
	1	Science
	2	Sociology

SPRING 1974 (continued)

- 2 Speech Communication
- 2 University Exploratory
Studies Program
- 1 Unstated
- 1 Wildlife Science
- 1 Zoology

SUMMER 1974

N	35	1	Computer Science
Female	18	2	Counseling and Guidance
Male	17	1	Environmental Education College of Science
Mean Age	28	7	Education
Year in College		1	English
Fr	3	1	Interdisciplinary Studies
So	5	3	Liberal Arts
Jr	0	1	Library Science
Sr	9	1	Medicine
Gr	18	1	Micro-biology
(Total Class		7	Psychology
Enrollment	42)	5	Speech Communication
		3	Unstated
		2	Wildlife Science

FALL 1974

N	20	1	Broadcast
Female	8	1	Business
Male	12	1	Clothing and Textiles
Mean Age	22	1	Counseling and Guidance
Year in College		2	Education
Fr	1	1	Engineering
So	2	1	Food Science
Jr	7	1	Forestry
Sr	6	1	Liberal Arts
Gr	3	2	Liberal Studies
Sp	1	3	Psychology
		1	Science
		1	Speech Communication
(Total Class Enrollment	26)	1	University Administration
		1	Unstated

WINTER 1975

N	21	1	Anthropology
Female	10	1	Animal Science
Male	11	1	Chemical Engineering
Mean Age	21	1	Economics
Year in College		2	Education
Fr	1	1	Environmental Education College of Science
So	3	1	Environmental Interpretation
Jr	5	1	Geography
Sr	10	1	Geology
Gr	2	1	Home Economics
		1	Liberal Arts
(Total Class Enrollment	24)	5	Psychology
		1	Religious Studies
		1	Sociology
		2	Unstated

GENERAL DESCRIPTION OF CONTENT

Group discussion is a form of interpersonal communication which involves you interacting with several others. The process is initiated from within each of us. Our work will begin, then, with seeking to expand awareness of ourselves in order to bring the real or authentic self to the eventual group interaction.

We will work through several areas of intrapersonal and interpersonal development. We will begin with some nonverbal processes which give an opportunity to develop a more intense awareness of what is going on in the "inside" of ourselves. We will continue with the nonverbal leading out to interaction with others on a nonverbal level. Along with these beginnings will be some emphasis on the bioenergetic factors which seem to influence the logical and psychological energy we are able to put into a discussion system. We will also work toward understanding the natures of and developing trust and confidence in each other. Communication feedback systems come in for a great deal of attention. Included also are some experiences with sensing and personal - interpersonal awareness.

From the nonverbal base we will work on enhancing and extending trust factors in interpersonal relations, and on self-disclosure as critical elements in the establishment of a communication relationship with others. We will gradually and carefully move into the spoken communication processes in groups. From this point we will move toward more sophisticated "here and now" examination of group decision-making, group problem-solving, leadership, barriers to communication, group cohesion, the individual versus the group, conflict, etc....Through actual experience and examination of that experience. Throughout the whole course our examination and development is based on a philosophy which deprecates destructive criticism and emphasizes the "HELPING" function of interpersonal relations.

Along with these activities will be a series of readings and theory development sessions wherein we explore the cognitive base on which these techniques and experiences may develop. Also, special tapes are available for those wishing to do advanced work.

REQUIREMENTS FOR ENROLLMENT

Enrollment in this course is not open to just everyone. There are certain conditions which must be met before your enrollment in the course will be accepted. All enrollments must have eventual approval of the instructor before they can become permanent. Among the conditions prerequisite to your final admission to the class are the following:

- ___ You must have completed Sp 111, Interpersonal Speech Communication.
- ___ You must be a junior at least, or higher, in your academic achievement. Otherwise you will need the special approval of the instructor.
- ___ You must fill out and have approved an application data sheet which checks some matters important to your successful performance in this class.

Sp 323 Group Discussion Processes

SUMMARY OF REQUIREMENTS

- ___ You must be able to meet on Tuesday and Thursday evenings or other periods as scheduled in the syllabus, and the weekend set aside for the retreat.
 - ___ You must be willing to experiment and explore your own personal growth and development along dimensions not usually examined in an academic setting, but sorely needed.
 - ___ Before you attend the first meeting you must purchase a syllabus for the course in the office of the Dept. of Speech Communication (\$2.00).
- All of the above are vital to your approved participation in the course. Be sure that you can meet them all. Once you are in the class you are expected to fulfill the:

MINIMUM REQUIREMENTS FOR COMPLETION AND RECEIVING CREDIT FOR THE COURSE

- ___ Read, on the schedule as outlined in the syllabus (or faster), all of the basic text materials along with supplementary materials as suggested.
- ___ Maintain a careful journal - workbook as described in the syllabus. This journal must include entries for each session of the class.
- ___ Attend ALL SESSIONS OF THE CLASS. (Except in case of dire personal emergency.) If more than 3 sessions are missed, you cannot receive credit for the course. If the weekend retreat is missed, you cannot receive credit for the course.
- ___ Find two compatible partners in the group who will be your confidential triad. With this triad you are to share issues and problems arising during the program which you want to talk out and explore on a more confidential level than within the larger groups. You will prepare a report on your triad.
- ___ Complete the final comprehensive synthesis and observation reports no later than the scheduled day. Final synthesis coming to the instructor after the scheduled date will be in jeopardy of not being accepted and no credit given for the course.
- ___ During the course itself, it is important that you do not discuss in detail the events and ideas being developed with people not taking the course. This is because (a) until it is over, the whole perspective is not reached and (b) most people who have not had such a course simply misunderstand what is happening, and (c) the energy of your questions and problems should not be 'siphoned' off of the course experience itself by dealing with them outside except in case of emergency and/or with approval of the instructor.
- ___ Do the group development analysis. Form A after the second meeting of your small group. Form B after the last meeting of your group. Include both charts in your final synthesis.

- ___ After the second meeting of your small group fill in the "Initially" column of the group growth evaluation. After the final class session fill in the "Finally" column. Include this also in your synthesis.
 - ___ Arrange to have a person in your group function as a process observer each session and report to the group at the end of that session using the observer's Report Sheet.
 - ___ Complete the Verbal - Nonverbal Consistency rating for each person in your small group at two times:
 - ___ a. After the first full session of your small group.
 - ___ b. After the last session of your small group.
 - ___ Analyze the changes or shifts in your own verbal - nonverbal consistency as seen by the members of your group and include this report in your synthesis.
 - ___ Fill out the self-other perception description:
 - ___ a. After the first session.
 - ___ b. After the retreat.
 - ___ c. At the end of the course.
 - ___ Fill out the group Climate Inventory
 - ___ a. At the end of the period during which your small group is formed.
 - ___ b. Immediately following the retreat.Then share the comparative results with your group.
 - ___ A final anonymous evaluation of the course and the instructor must be completed before credit can be given.
- (Other than the final comprehensive synthesis, the report of your readings, and your report on your triad, there will be no final examination.)

Your Obligation to Consider These Factors

There are many people seeking entrance into this class. Every quarter we have to turn away students who have waited some time to get into the program. Thus, for each space retained past the time when a course may be added by a person who then drops the course, there is a useless waste of opportunity for someone who really wanted to take part in the experience. IF YOU THINK YOU CAN'T BACK THIS PROGRAM, DROP OUT RIGHT NOW! DON'T WAIT! TOO MANY OTHERS WHO CAN BACK IT ARE SEEKING ADMISSION AND ARE BEING DENIED THE OPPORTUNITY BECAUSE OF INADEQUATE UNIVERSITY FACILITIES AND INSUFFICIENT SUPPORTING STAFF.

INFORMED CONSENT FOR PARTICIPATION

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In Sp 323

I have read the conditions and requirements of this course in the syllabus material provided me and I'm ready to take on the responsibilities as outlined. I hereby agree to the described as well as the following conditions in relation to this course:

- a. I will fulfill the requirements for credit for the course at the assigned times and in the degree most representative of my capacities. The procedures in general are:

Experiential and cognitive study of intra and interpersonal dynamics in group and organizational discussion. Processes involve personal, social, procedural functions involved in decision making, leadership, problem solving, and personal growth in small group communication. The course includes laboratory groups, structured and supervised activities, lectures, demonstrations, reading of related research, didactic literature, substantive and procedural analysis of the laboratory experience with reference to related empirical research. Laboratory work will include wide range of supervised process methods such as encounter, goal-directed, awareness and other development methods. Participants are required to keep journals of activity and reading. Meetings twice weekly for three hours each for first seven weeks and including a weekend retreat.

- b. I will take full responsibility for my behaviors and attitudes toward myself and others during this course. I agree to observe all rules and regulations of the University and this class for the period of the term I'm enrolled.

There are few if any risks to my mental or physical health in this situation provided I observe the following guidelines:

1. No one currently treated for a serious disturbance participates. My application is my formal signed statement on this. If it is not accurate nor true I assume the responsibility for a dishonest application.
2. No consumption of alcohol or other drugs for the duration of the retreat.

I am informed that there may be the usual minor risks to my physical health in traveling to and from the place of the retreat. There may also be minor possibilities of physical injury at the place of the retreat. None of these are more or greater than in any of the academic activity which involves my active participation and travel.

- c. I am taking this course solely for my own personal growth, education, and academic accomplishment and to achieve the benefits as outlined in the syllabus for the course. I am not in this course to investigate, gather information, collect data on persons or procedures for the purpose of negative criticism or attack by

myself or anyone else and will not continue the course if those become objectives.

- d. I am not taking this course for therapy or to correct a psychological maladjustment.
- e. I will take part totally in the activity of the class. However, I reserve the right to refrain from direct participation from specific exercises (not written or reading assignments) if I feel I will be offended or hurt in a way I am unwilling to risk. When I do withdraw from participation in an exercise, however, I will not leave the class nor the group but will stay to observe and raise questions so that I may elect to continue my participation in other activities. I will not, however, refuse to fulfill the analytical and reading requirements of the course not to raise questions with the instructor when I feel they are germane.
- f. If, at any time, the course requirements become such that I cannot in good conscience continue to participate I will drop the course forthwith and give the instructor my reasons.
- g. I will provide the instructor an anonymous and thorough analysis and critique of the course and his instruction in all of the dimensions involved.
- h. I agree to attend all sessions of the course except in those cases where matters beyond my control prevent me from attending. This includes the weekend retreat at Menucha Conference Center. The Date of the Retreat is * _____ I agree to pay the minimum costs of room and board for that weekend not to exceed \$30.00. I recognize that attending the retreat is a prerequisite to receiving credit and that if I should miss this meeting or more than three of the regular week meetings I must either take an incomplete, drop or fail the course. Any inquiries I have about the course will be expressed directly to the instructor and I am assured that he will do all he can to give me accurate answers.

Date _____ Signed _____
 Local Address _____
 Phone Number where you can be reached _____
 Other contact information we might need if we needed to get in touch with you suddenly: _____

Class: Fr 60 Jr Sr Gr Sp Age _____ Sex _____

ID Number _____

Dates for Menucha Retreats:
 Fall Term 1974: Nov. 1, 2, 3, 1974
 Winter Term 1975: Feb. 14, 15, 16, 1975
 Spring Term 1975: May 2, 3, 4, 1975

Syllabus, Work Sheets
and Bibliography

Group Discussion Processes

Speech - Communication

323

1974-75

John W. Keltner, Instructor

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Sp 323 GROUP DISCUSSION PROCESSES

Introduction

The general goal of the course is: TO DEVELOP AWARENESS OF, SENSITIVITY TO, AND SKILL IN DEALING WITH THE INTRA AND INTER PERSONAL, SOCIAL AND PROCEDURAL COMMUNICATION FACTORS AT WORK IN GROUPS WHICH AFFECT GROUP DISCUSSION FUNCTIONS, GROUP LEADERSHIP, GROUP GROWTH AND EFFECTIVENESS, and PERSONAL GROWTH and EFFECTIVENESS. A list of some of the general areas of possible study and exploration is found under the section of Theory Building. We work on the assumption that prior to the conscious and specific attempts to acquire, add to or refine discussion and leadership communication skills it is useful to be aware of and sensitive to the dynamic properties of group behavior.

The study of our small group communication behavior and the development of our individual discussion skills and understanding cannot be undertaken in isolation from the examination of the self within each of us and the encounter of the self with the others within the group. Contemporary educational theory places a great deal of emphasis on "reality"-oriented or "here and now" experiences and in the examination and validation of these experiences. This class is aimed to provide a deeper understanding of ourselves as communicators within the context of the small group processes. These are developed through a combination of planned and unplanned experiences and critical examination of these through demonstration, discussion, study of related research, and analysis of the experience in terms of contemporary theory. Research suggests this is a useful way to learn theory and skill.

The design of the course provides for several types of experience.

1. Special lectures, demonstrations and related materials and structured participation experiences are designed to assist in developing concepts and hypotheses about the nature of group processes you experience and your relation to them.
2. A laboratory designed with self-awareness and encounter experiences within a group. Each person is free to discover his own behaviors and perceptions related to group discussion processes, group structure, communication, and awareness by exploring, experimenting, and testing within the framework of the laboratory.
3. A thorough analysis of the laboratory experience by you during and at the end of the course through various instruments and methods.
4. Special reading from assigned texts and selected books and articles.

COGNITIVE DEVELOPMENT AND DEMONSTRATION

Some sessions or parts of sessions of the class will be devoted to a discussion and presentation of theory rationale surrounding the study of group communication processes. Some of this will be via lecture, some by discussions, some by demonstrations, role playing, game playing, and other activities. The specific subject matter of the theory sessions will be determined by what is happening in the laboratory sessions. Areas of possible exploration are difficult to determine in advance. Topics usually range around the following:

Communication Processes, per se

- Being "available" for communication interaction
- Verbal and non-verbal communication
- Feedback processes for correction and accuracy of communication
(we assume that the whole course deals with a myriad of forms of interpersonal communication)

Body awareness and non-verbal communication

- Body awareness and communication
- Non-Verbal communication of body, voice, place, time, etc.
- Methods of relaxation and physical control
- Sources and development of "Psychic" energy
- Chanting as a method of awareness and group interaction.

Methods of Learning and Development

- Gestalt methods of personal growth
- Transactional analysis
- Ergonomics
- Psychosynthesis
- Creating change in self and others
- Encounter and Sensitivity groups

Self awareness and Development

- Getting into the self - exploring our real inner world
- Self revelation and disclosure
- Risk taking
- Decision making
- Problem solving
- Freedom and conformity in groups
- Dependency vs independency
- Relating self to others
- Self actualization in group training processes
- Myself and the "groupself"
- Hostility and anger
- Flight and Fight behavior in groups
- Problems of "re-entry" and relating to those without comparable experience

Group Process

- Dimensions of group growth and development (inclusion, control, affection)
- The group as meditation
- Group decision making
- Group problem solving
- Role behavior and group productivity
- Group cohesion
- Feedback and group effectiveness
- Group motivations
- Conflict within and between groups
- Ethics of group process training
- Here and Now vs There and Then...the phenomenology of a group

Leadership and Authority

- The nature of influence
- The role of authority
- Leadership skills
- Leadership Theory
- Ethics of leadership

THE LABORATORY

The encounter laboratory sessions are unique in that the group will begin with methods of nonverbal interaction. Higher levels of communication will be explored from these early encounters with the problems of self awareness, revelation, and communication.

The discovery and exploration of the personal and group properties are encouraged through the sensitivity group approach or, as we call it, the Encounter Laboratory. This experience involves considerable investigation of the effects that each of us have on ourselves and others in order to better assess our own leadership and performance potential.

How is this done? The structure of the Encounter Laboratory group, the roles of each member of the group, the determination, definition and description of the specific goals and other factors are to be determined by the group itself. The central concentration of the Encounter Laboratory is to enable each group member to participate in dealing with the problems of his own growth and development and of the group process inside the group and to examine that process in transit.

What do we talk about in the Encounter Laboratory group? The essential source of subject matter for the discussion by the group is within the group itself. Your group has time, space, intrapersonal, interpersonal, and process dimensions. Its time boundaries are from the moment the laboratory group is born at its first session as a new social entity to the moment the group dies at the end of the course. Its space dimensions are bounded by the rooms or areas in which the group meets. Its intrapersonal dimensions are determined by personality structures of each person within the group. Its interpersonal dimensions are determined by the interaction of the group members with each other. Its process dimensions are determined by the communication, leadership, decision making, problem solving and behavioral functions performed by each member of the group.

SO, THE ESSENTIAL CONCENTRATION OF ATTENTION MUST BE ON OUR OWN PERSONAL AND GROUP PROCESSES. Talking about other groups, or other persons in other settings appears to have limited use in understanding the group in which we will be currently participating. This particular collection of characters does not exist in any other time, space, or context. Thus, it is a relatively useless abstraction to attempt to deal with other groups and yourself at other times. THE BEHAVIOR OF THIS GROUP IS THE ONLY BASIC REFERENCE POINT THAT ALL MEMBERS OF THE GROUP HAVE. IT IS NECESSARY THAT WE ALL WORK FROM SUCH A COMMON REFERENCE POINT.

There is no counterpart or similar type of group in any field of endeavor. The Encounter Laboratory Group of this particular class at O.S.U. uses a unique but thoroughly tested method for developing personal sensitivity, understanding, and skills. The character of the group cannot be used for the usual task purposes. Its prime and most useful form is in a training or personal learning and growth context. Many people, to their despair, have tried to make training laboratory encounter groups out of formal work groups or task groups. While the understandings and the skills acquired in a training laboratory encounter group are, and must be, useful in work groups, few of the general techniques become obvious as we make the transition to the task group setting.

So, the subject matter of our laboratory group is the HERE AND NOW. That is, our main area of exploration is the nature, the processes, the personnel, and the methods of determining and dealing with problems and related matters of ourselves and our group in this place and at this time. There is no other common experience that everyone in your group has together and thus no other basic reformat of experience.

Analysis of the Laboratory Experience

The analysis of the experiences of the laboratory encounter is a vital part of the course. Several methods will be encouraged and used. Among these are specific rating instruments, a journal-workbook, a synthesis of the total experience, feedback in the group, "processing" sessions where each person is free to discuss his feelings, perceptions, and judgments without being evaluated.

One of the more important methods you are to use is the development of hypotheses about your own and others' behavior. The next section deals with how this is done. Your hypotheses are a required part of your workbook and your synthesis.

THE POSTURE OF HYPOTHESIZING

If we knew all the answers to the complicated processes of intrapersonal and interpersonal communication interaction in group settings, things would be quite different in our society. The hard fact is that we are really in a primitive stage of development in both theory and practice. Many theories abound and you can almost go "smorgasboard" among the many possibilities. Most all of the theories have some rational base in experience and judgment but many of them have been misused and misunderstood.

Many methods and techniques have arisen out of research and investigations into human behavior. But all of them at some time or another began with some event that caused a person to question its cause, source, effect, SIGNIFICANCE, UNIVERSALITY, ETC.

The development of a hypothesis about those factors becomes one of the most useful tools in learning and understanding the whole spectrum of behaviors that go to make up discussion and interpersonal communication processes. In this course, you will be expected to develop at least two hypotheses per session concerning the events, conditions, and reactions that are taking place in you and your group.

A hypothesis precedes, in time, the development of a theory and a theory comes before the establishment of a rule or principle. You should seek from the research literature, what theory exists and what principles may be operating in any situation. But more significantly you will establish hypotheses about our own personal experiences and feelings. It is this attitude of "hypothesizing" that is essential to a successful and useful experience in this laboratory.

An Example

Look for a moment, at some general stages in the development of a theory:

1. We become involved personally in an event, and
 * (In a small committee, Jim notices that when he disagreed with the majority of the group, there seemed to be an increasing pressure on him from the other members.)
2. Respond with feeling or reaction to the experience.
 * (Jim felt a bit irritated at this and tended to fight back which, in turn, created more tension in the group and in him).
3. We then have a desire to understand what happened and why, and
 * (His fighting back did not seem to resolve the problems and Jim became curious as to why this happens and whether it was a particular personality problem of his own or a general condition that had some universal significance.)
4. Begin to question and inquire about the actual nature of the EXPERIENCE. This leads us to
 * (Jim, therefore, asked others of his group about their experiences in the same group and did some preliminary reading in an attempt to find if others had experienced or observed the same or a similar condition.)
5. Attempt a description of the experience as objectively as possible.
 * (He then attempted to describe, factually, the behaviors, feelings, and conditions that were prior, current, and after the event(s) that he experienced.)
6. From this we find an emerging general hypothesis about what happened and why.
 * (After describing the situation and looking at it as objectively as possible, he wrote a "preliminary" hypothesis as follows. ("When an accepted member of a group holds or expresses opinions contrary to the majority, there will be an increasing pressure on the dissenter to conform."))
7. A search for data follows with our search leading to others' experience along similar lines. This search includes a comparison of similarities and differences in the data and the hypotheses of others. Maybe at this point, also, there is a revision of the original general hypothesis to more specific terms.
 * (Jim then explored some of the literature on conformity, including the studies by Asch, Festinger and others. Among these studies he found some evidence that:
 - a. In groups where all agree except one person, that person tended to conform rather than risk the displeasure of his colleagues.
 - b. In groups where there was a deviant, there appeared an increasing amount of communication directed toward the deviant in attempts to bring him back into the group until the deviant was either returned to the majority view or was seen as rejecting it entirely. In the latter case, communication toward the deviant would tend to cease and he would be rejected by the group, etc.

8. Then if we are going into advanced research we attempt to test the hypothesis by further observation in either experimental, field, or personal situations.
 - * (Then, in his own group, Jim tested his hypothesis by purposely opposing the group on several occasions and watching what took place not only with the others of the group but with his own feelings. He also asked several of his friends to do likewise, in other groups, and to report to him their observations. Then groups could be identified and observed.)
9. The results of this further observation may lead to rejection or reinforcement of the hypothesis, or a further revision on the basis of the discovered data.
 - * (The results of the observations in the "experiments" seemed consistent with Jim's first hypothesis. There were, however, some changes that caused him to revise his earlier statement to: "Conformity pressures develop in relation to the degree of deviance from the group norm or standard and the deviant either accepts or rejects the pressures by (a) staying in the group and continuing to fight on moderate terms, (b) withdrawing or retreating from the group when the differences were great; or (c) organizing an opposition sub-group to give him support in his struggle with the majority."
10. We then attempt further testing through experiment and observation OF REAL SITUATIONS IN THE HERE AND NOW CONTEXT
 - * (Jim then set about testing these factors in specific groups of which he was a member and eventually did a graduate research thesis on the subject.)
11. Eventually, we either reject the hypothesis completely or build it into a theory or hold it in abeyance until further information can be gathered. When a hypothesis "tests out" frequently enough, it begins to take on the character of a theory and can be used to predict behavior in similar situations. (i.e., it is a hypothesis that has "grown up a bit.")
 - * (As a result of this thesis research, Jim confirmed the probabilities of both his revised hypothesis and those of the other writers. This added to the body of support that tended to increase the possibility that the concept would become a real full-blown theory of interpersonal behavior.)

In this class, we are attempting to provide you with a "here and now" type of experience from which you will draw or develop hypotheses about the way people behave and communicate in these groups. While you will not have time to develop these into full-blown theories, you will find that some of your hypotheses are supported or rejected by others and you'll have a clearer perception of their usefulness in understanding interpersonal behavior in face to face discussion groups.

You will make tentative hypotheses about the behavior of your own group and its members for each of the laboratory group meetings.

Process Workbook
Journal

You will examine the processes inside of you and inside of your group as carefully as possible. The essential examination should take place in the laboratory itself. To assist in this examination you are to keep a workbook or journal.

In this journal you are to keep descriptive accounts of your own perceptions and feelings during each laboratory group meeting. This Journal is a personal matter and the only persons with whom it is shared are the instructor(s) and training assistants. The Journal must be organized into the following divisions for each meeting of the laboratory group:

a. Identifying Data

- (1) Date and place of the laboratory session.
- (2) Persons present at the session.

b. Account (on the left side column of a page)

an account of what transpired at the session. This account should be written as objectively as possible. It should attempt to describe who did what, and when, and how it was done, and others' reaction to it.

c. Reaction (on the right side column - parallel to the event involved)

A frank and honest report of your personal feelings, interpretations, reactions to others and to the events that took place. This should include attempts to explain your own behavior, to understand it, and to raise questions about it. It should be reflective and subjective. It should represent as thorough a record of your personal responses as you can provide.

d. Hypothesis (a separate section or at end of each entry)

a statement of hypothesis that reflection on the day's laboratory session lead you to develop. Every session should have at least two such hypothesis reported.

e. Commentary: A dialogue with ideas

- (1) Things you see as related to this experience.
- (2) Questions or insights about your relationships with other people.
- (3) The way you are responding to meaningful events in your life outside the class.
- (4) Inner dialogues with yourself, dreams you want to record, imagery which comes to you during the experiences, fantasies, diagrams and creative ideas coming out of the experience, and notes or records of techniques of meditation, process development, and interpersonal interactions of importance.

f. Growth Experiences, possibilities and plans

- (1) Instances where you have experienced a growing strength and/or awareness of yourself and relation to others.
- (2) Notes on those instances where you have used your own will in your experience and your strengths and weaknesses.
- (3) Techniques you can use for further growth.
- (4) Any "peak experiences" encountered in this session.
- (5) Specific personal hangups of your own which you are aware of and on which you wish to work.
- (6) Any quotations or neat sayings, pictures, etc. which seem to fit the moment and the experiences. (Like the Peanuts Cartoons, etc.)

g. Where You Go from Here in this group

This Journal is of great importance in the total scheme of the class. The depth and thoroughness of your Journal will reflect in part the degree to which you are exploring the experience in an analytical way. This material is vital in preparing your final synthesis.

- h. Also place in your journal all the instruments and rating sheets as requested in the Summary of Requirements, and the work-sheet record.

CAUTION!

DURING THE LABORATORY ACTIVITIES YOU ARE NOT TO TAKE COPIOUS NOTES! DOING SO INTERRUPTS THE FLOW OF DISCUSSION AND INTERFERES WITH YOUR REACTIONS TO WHAT IS TAKING PLACE. A word or two to help you remember is all you should record during the discussion. The Journal should be put together as soon after the discussion as possible so that you will be able to remember and recall events. But PLEASE DO NOT ALLOW YOURSELF TO BECOME PREOCCUPIED WITH TAKING NOTES DURING THE LABORATORY PERIOD!

OTHER METHODS

Another instrument for the analysis of the process can be tape recording. You may use a tape recording machine to record each session. The playback of the tape can help you to look more objectively at the discussion. Any tapes recorded by your group are privy to your group and the instructor during the course. Taped syntheses, however, are not accepted.

In addition to the lecture-demonstrations, you can find extensive bibliographies, articles, and books relating to research and theory building in the areas of group process and leadership. You should use these materials to assist you in analyzing and interpreting the events that occur.

READING REPORTS

YOU ARE REQUIRED TO READ THE TEXT BOOKS OF THE COURSE AS SOON AS POSSIBLE. AT THE END OF THE TERM YOU ARE TO SUBMIT A SIGNED STATEMENT THAT YOU HAVE COMPLETED THE TEXT READINGS AS ASSIGNED.

Written reports of all readings other than the text materials are to be made and submitted to the instructor with your final syntheses. Use the following form in making these reports:

Author		
Documentation	Title of Article and Book	Topic
	Abstract of Material	

Evaluation of the Significance of the Material

* All reading reports are to be made a part of your journal and indexed.

There are several contemporary Journals which you should get the habit of reading. You will be expected to be familiar with the following Journals:

Journal of Applied Behavioral Science, Vol. 1 to present
 Journal of Communication
 Psychology Today
 Human Behavior
 Journal of Social Issues
 Journal of Abnormal and Social Psychology
 JTC. a Review of General Semantics
 Synthesis

Texts: Schutz, Elements of Encounter
 Feld

Rosenfeld, Human Interaction In The Small Group Setting

NOTE ON THE GRADING

You will not be graded on your class participation. You must be present, but the nature, extent, and functions of your participation are up to you and cannot be judged by anyone but you. (Various self-analysis sheets are a part of your final synthesis.) Thus there is no "grading" of your actual class performance. Thus you are free to experiment with new behaviors all you want - and not be penalized if they don't work for you. Actually you may gain much that way if you examine the results carefully and incorporate them into your reports and actual behavior.

Grades for the course are determined as follows:

1. Final synthesis: 70% (This must include submission of a complete journal-workbook as described in this syllabus. Without the completed journal as supporting evidence, no credit will be given for the synthesis.)
2. Satisfactory affirmation that you have completed the assigned text readings. 15.
3. Extent of your outside reading and accuracy with which it is reported: 15. (Less than 5 articles = F; 5 articles = D; 10 articles = C; 20 articles = B; 30 articles = A (1 book = A))

Note: All outside readings are to be reported as outlined in this syllabus and included in the journal and dated as to when you read the material.

4. Absences beyond 3 sessions will disqualify you and a grade of "F" will be given unless you drop the course. You may not miss the retreat and get credit for the course.
5. No grade will be given unless all requirements are met.

HOW TO BEGIN

You cannot be a casual participant and get much out of this experience. You will need to be present at every session to keep track of what is happening. The growth and development of the group is a significant thing to be a part of and to watch. If you miss any part, which may at the moment seem useless, you may be missing some hidden factors that later will become critical to the group experience.

Neither can you grasp what is going on without reading for supplementary information and careful attention to the lectures and demonstrations. These theory and analysis sessions are "open hunting season" for you. You are expected to challenge the instructor, to question him carefully in order that you understand.

You must be willing to challenge and be challenged, to "level" with your colleagues and instructors in respect to your feelings and thoughts, to suffer, to fight, to love, to experiment, to try new ideas and behaviors, to test old ones, to let your real self find expression and to join with your laboratory colleagues in seeking an understanding of how groups work through your actual experience.

SOME HINTS
FOR
GETTING THE MOST FROM
THIS PROGRAM

GROUP RULES FOR OUR GROUP SESSIONS

1. Everyone who is here belongs here just because he is here. There is no other reason. (This is the prime rule. Nothing changes it. It depends on nothing else.)
2. New members become new members when they arrive. When they walk in and remain they become members. Whoever is here belongs.
3. What is true for each person is determined by what is in him, what he feels directly, and finds to make sense within himself and the way he lives inside himself.
4. Decisions made by the group must have everyone taking part in their creation.
5. Our most important and our first purpose is to make contact with ourselves & each other. Everything else we may want or need comes second.
6. No one will repeat anything said here outside this group unless it concerns only himself. What we say here is absolutely confidential. This applies to everything done and said here, not just obviously private things. After all, if any of us want others to know something about ourselves we can tell them about ourselves.
7. We try to be as honest as possible with each other. We express ourselves as we really are and really feel.
8. If we know things are a certain way, we do not pretend they are not that way. We call it like it is.
9. We listen for more than words. We listen for the person inside who is living and feeling.
10. The leader-trainer-facilitator is responsible for two things only:
 - a. He protects the belonging of every member.
 - b. He protects every member's being heard if this is getting lost.
11. We listen to everyone, including ourselves, from the inside and the outside and in all the nonverbal dimensions our senses can perceive.
12. We seek to know ourselves as a prerequisite to knowing others and as a prerequisite to communicating with others about ourselves.
13. We are free to experiment with our own feelings and perceptions.
14. Our subject matter is us...in the here and now. Our relationships right now...not yesterday...or tomorrow are the essence of our subject.
15. We seek to become "open" people who can receive freely the gifts of others as well as give of ourselves.

SOME RANDOM OBSERVATIONS ON AND ABOUT THE HERE AND NOW

By
John Keltner (Sam)

When someone tells us to "Be in the here and now!" it seems a little obvious. But when we start trying to do it things get a little mixed up. Usually when we ask people to deal with themselves and others in the "Here and Now" things begin to get confused unless they are skilled at dealing with that kind of present. We keep getting the Here and Now mixed up with the "There and Then". There are good reasons for dealing with the Here and Now under certain conditions. First, however, let's try to clarify what being in the Here and Now is like.

Notice the two lists of things which may be said in your group:

Here and NowThere and Then

- | | |
|---|---|
| -I like the way you look today. | You looked like a million yesterday |
| -I'm feeling very angry with this group. | You guys made me mad at our meeting the other day. |
| I'm feeling upset and hurting. | I was upset the other day. |
| You remind me of my Mother as you talk and that makes me afraid of you. | I was afraid of my Mother, she was always correcting me. |
| -I'm really afraid to tell you about myself. | Telling people all about ones self is a dangerous process. |
| -I feel you are talking too much. | I knew a committee chairman who did all the talking for his committee. |
| -I'm feeling very manipulated by you and it's making me angry. | I used to have a teacher who couldn't let us do a thing we wanted. That behavior used to make us angry. |
| -I want to know how you are feeling right now in respect to what I'm saying. | In our fraternity the men try to talk about their feelings on the night we have our meetings. |
| You look very withdrawn right now. | Did you go to the show last night? |
| I feel helpless because no one seems to want to talk about what is happening now. Everybody seems to want to talk about something the rest of us haven't seen or heard of or experienced. | I think the people at the Commons are very unruly and thoughtless. |

etc.

You fill in some more

Here and Now by Sam

So, get the idea? Let's see if it fits into some generalizations or principles which we can use as guidelines for our work.

1. The here and now is the IMMEDIATE experience. It is not what happened elsewhere at some other time to people who are not here now.
2. The here and now has to do with what is happening at the present to those of us who are immediately available to each other.
3. It is the result or the present culmination of everything that has gone before us in time and relationships.
4. It is the moment in time preceded by all other moments of our time.
5. We might think of it as the boundary of our actual existence now.

Several conditions seem to be present when we are involved in the here and now:

1. We are jointly engaging in some event or occasion which can be perceived by all of us at once or immediately without attempting to look at events prior to this event.
2. We are responding to each other in the immediate present...right this moment...as we see and feel. This requires a certain degree of openness.
3. The responses we make to each other and the manner in which we react and behave with each other make up our existential here and now.

What about the Past? Doesn't it have value?

Of course the past has value. But one of the things that is very clear when people get together is that their pasts are hidden from each other. If we are to develop understanding and awareness of each other we need to get in touch with what is happening to us now. But, in doing so, we cannot forget that the past leads us to the now. Even so, no recital of the past events or feelings, etc. can express what is happening to us now.

The past is a prime source of information generated by the scientist when he asks "WHY?" It provides him with a "Scientific" answer to problems he has posed coming from his immediate experiences with something. Without the immediate experience the scientist has no place to go. Thus, if the scientist cannot describe what he sees immediately in the microscope he has very little to help him start to look for why that is what he sees.

Therefore, when in training in interpersonal communication, asking each other "Why?" really amounts to ducking the process of identifying and clarifying what is actually happening right now of significance to all of us. And, until we know what is we don't have much to work from.

What about the future?

What is happening now sets up the future. That is, it forms an addition to past events which, when manipulated in a logical manner may lead us to predict a future event but not to experience it. We can only change our behavior in the now. We can plan to change it in the future but until the act is done it is not changed. We cannot change it in the past. So, now is the only time we can change behavior or experiment with different ways of being.

Operating and Functioning in the Now

What we do in the now may fall into tasks or behaviors with goals (future desires but not necessarily predictions) coming from several sources:

- a. Externally imposed tasks, states, and actions.
- b. Internally accepted tasks.
- c. Internally initiated or imposed tasks.
- d. Internally desired growth experiences.

In classes such as this (Sp. 111a) our function is to move toward the internally desired and initiated growth experience and task. To develop our skill in getting in touch with the immediate state of our being and to derive from this state of being the tasks and the directions of growth and achievement we choose to follow.

The functioning occurs in at least two dimensions: To perform at these levels we

a. IN ME AS AN INDIVIDUAL.....As "I am.."

- Direct our awareness on ourselves and our real needs at any given moment.
- Direct our behavior at understanding the needs and the things we are doing at any given moment of the present time.
- Direct our behavior at dealing with our needs through the development of behaviors which better serve to meet these needs than other forms of behavior.....we do this through the process of experimenting with as many alternatives as possible. That is why this kind of training or learning experience can be so valuable and needs to be somewhat isolated from the "outside world."

So, What do we do?

1. Bring our needs out openly in the group through self disclosure.
 - a. This includes immediate feelings about ourselves and others in the group.
 - b. Also, our desires and goals for the time we have together.
2. Decide on how much we want to be included in the interaction and tell the others present just where we are on this.

3. Keep working on developing trust in ourselves and others.
4. Be willing to take risks...to fail in our interactions.....
to make mistakes.. knowing that the threat is not as great
here as on the "outside" and we can learn from this experience.
5. Be willing to recognize the vast difference between I and thou...
and give thou a place in my awareness and concern.
6. Take responsibility for my behavior at every moment.
7. Move toward and away from others...as we actually feel...and
be honest with our feelings as we do this.

Some Negative and Positive Ways of dealing with the Here and Now

The problems we face in dealing with the here and now are usually always how much we wish to be included in the group, how much trust we have for the others in the group, how much risk we are willing to take with ourselves, and how much we wish to disclose of our immediate feelings and thoughts as well as our past. All of these are problems in dealing with the here and now. Not dealt with adequately they become real barriers to getting into the here and now with reasonable value.

We avoid these problems and the here and now by at least three methods:

- a. Approach-avoidance.....going toward and backing away at the same time.
- b. Fighting.
- c. Fighting...or running away...or going back into the past...
because nothing can be done about the past. It is dead...
gone...finished...and is only a memory.

In order to deal with these and other problems in order to grow in our personal skills and awareness we need to be constantly monitoring our present state of being and constantly reporting on that condition to the others who are sharing this experience with us. We need to deal with ourselves and with each other as we are actually at the moment we are in contact with each other rather than in terms of some fantasy or imagined state of being.

SO...SO...SO...SO...

Group and personal growth comes when we have set aside the past, ignore the future for the moment, and look straight at what is happening. This kind of behavior is peculiar to this kind of laboratory training ONLY!!!! IT IS NOT A SUBSTITUTE FOR TASK GROUPS OR WORK GROUPS OF ANY KIND. Task groups work with the past-present-future as well as growth during the development of their tasks. Hopefully, if we learn how to deal with the present we can more adequately deal with the past and future. And so, deal with the living present.

".....don't you think we can see each other
once in a while in the here and now?"

J.S. Gull

FEEDBACK AND CONFRONTATION PRINCIPLES

(excerpted from Pairing, by George R. Bach and Ronald M. Deutsch, Avon Books, 1970, pp. 202-3.)

1. Be specific when you introduce a gripe.
2. Don't just complain, no matter how specifically: ask for a reasonable change that will relieve the gripe.
3. Ask for and give feedback of the major points, to make sure you are heard, to assure your partner that you understand what he wants.
4. Confine yourself to one issue at a time. Otherwise, without professional guidance, you may skip back and forth, evading the hard ones.
5. Do not be glib or intolerant. Be open to your own feeling, and equally open to your partner's.
6. Always consider compromise. Remember, your partner's view of reality may be just as real as yours, even though you may differ. There are not many totally objective realities.
7. Do not allow counter-demands to enter the picture until the original demands are clearly understood and there has been clear-cut response to them.
8. Never assume that you know ^{what} your partner is thinking until you have checked out the assumption in plain language; nor assume or predict how he will react, what he will accept or reject. Crystal-gazing is not for pairing.
9. Don't mind-rape. Ask. Do not correct a partner's statement of his own feelings. Do not tell a partner what he should know or do or feel.
10. Never put labels on a partner. Call him neither a coward, nor a neurotic, nor a child. If you really believed that he was incompetent or suffered from some hopeless basic flaw, you probably would not be with him. Do not make sweeping, labeling judgments about his feelings, especially about whether or not they are real or important.
11. Sarcasm is dirty fighting.
12. Forget the past and stay with the here-and-now. What either of you did last year or last month or that morning is not so important as what you are doing and feeling now. And the changes you ask cannot possibly be retroactive. Hurts, grievances, and irritations should be brought up at THE VERY EARLIEST MOMENT, OR THE PARTNER HAS THE RIGHT TO SUSPECT THAT THEY MAY HAVE BEEN SAVED CAREFULLY AS WEAPONS.
13. Do not overload your partner with grievances. To do so makes him feel hopeless and suggests that you have either been hoarding complaints or have not thought through what really troubles you.

14. Meditate. Take time to consult your real thoughts and feelings before speaking. Your surface reactions may mask something deeper and more important. Don't be afraid to close your eyes and think.
15. Remember, that there is never a single winner in an honest intimate fight. Both either win more intimacy, or lose it.

SOME SUGGESTIONS FOR ENHANCING YOUR EXPERIENCE IN GROUP PROCESSES
(Adapted from work of Leon Fine and John Wallen)

A. Enhancing the Physical "Encager" With Each Other

- a-1. TAKE RESPONSIBILITY FOR WHAT YOU DO AND SAY. Use words that emphasize the taking of responsibility. Instead of saying, "I can't," say "I won't." Instead of saying "I don't know how I feel," say "I choose not to be in touch with my feelings." If you are quiet, it is not because of the talkative person, it is because you choose to be quiet and you choose not to interrupt and you choose not to change the subject, etc.
- a-2. BE AUTHENTIC. Do what you really feel, not what you feel others expect you to do. (When you do new behavior, do not label yourself as phoney. New behavior will feel "not me" until you have incorporated it and made it your own.)
- a-3. PERSONALIZED. Change it = to I or you. Make all general statements into personal statements.
- a-4. CREATE A CLIMATE WHERE DIFFERENCE IS ACCEPTED. Do your own thing and permit others to do their own thing. It is not necessary for everyone to be the same in order for you to be self-directing and free.
- a-5. MODEL THE BEHAVIORS THAT YOU WISH TO OCCUR IN YOUR GROUP. Instead of telling people how they should behave (e.g., "Why don't we all be more open."), model (show) this openness yourself. Be the way you want others to be. Set the rules for your group by engaging in the behavior that you would like to see accepted.
- a-6. TUNE IN TO YOUR BODY. Accept your body signals as messages to yourself. Are you aware of any tension or incipient movement? Exaggerate the movement and see what you do.
- a-7. USE ACTION AS A COMMUNICATION. Show as well as tell. Do as well as talk about. If you feel close to somebody, move close to him. If you feel distanced by someone's comments, immediately move away from him. If you feel out of it, close your eyes, or physically move away from the group. These actions are first steps in communication. After moving you can then talk about how you felt moving or others in the group can react or relate to your movement. The action should be used as a communication.

a-8. SUSTAIN TWO WAY COMMUNICATION POSSIBILITIES. If you feel like withdrawing, withdraw to a corner of the room, but do not leave the room. This makes it evident that you want to withdraw or have withdrawn, but at the same time permits others to either respect your withdrawal or to engage with you about your withdrawal. If you leave, your communication is one-way and the communication possibilities are closed for the moment.

a-9. TALK TO A PERSON INSTEAD OF ABOUT OR AT HIM. Be specific. Look at the person eye to eye and talk directly to him. Enhance the I-thou relationship.

B. Enhancing Your Meanings and Helping Others to Respond.

b-1. MAKE STATEMENTS INSTEAD OF ASKING QUESTIONS. Avoid questions. Often questions are indirect ways of making statements. You will be more effective if you make statements. The group will be more effective if people in the group will monitor questions-askers and ask them to convert their questions into statements. You can still solicit information by making demands, for example: "Tell me how you feel!"

b-2. If you must ask questions, ask HOW. How do you feel? How do you experience? Where and how in your body do you experience? In what behavior (how) do you want to engage?

b-3. DISPENSE WITH "WHY" QUESTIONS, whenever possible. Why questions usually turn a person to sterile intellectualizing and move him to rationalize about his behavior rather than acting on it.

b-4. USE BEHAVIORAL DESCRIPTIONS. If a person is learning toward you or away from you, you can describe his position relative to you. If his voice is loud or soft you can describe its quality.

b-5. ASSUME THAT EVERY COMMUNICATION IS UNCLEAR AND INDEFINITE. Language and behavior messages only have apparent clarity. If you make this assumption, then you will see the need to continually make perception-checks and paraphrases. Restate in your own words, in a fresh way, the essence of the other's message (paraphrase) and find out if you are picking him up as he intends. If you are not receiving him as he intends, then he now has this information and the opportunity to do something to make himself more clearly understood. If you have an impression about the other person's emotional state, recognize it as your impression. Describe the behavior you see and tell him your impression and then check out to see if he is experiencing as you perceive. Try to find out about the other person's internal state rather than to tell him who it is. Be in touch with your own physical state; with your own inner condition. Make yourself more transparent to others by describing them.

THE MOST USEFUL FEEDBACK TO YOUR FRIEND IS A BEHAVIORAL DESCRIPTION of him rather than an inference about his underlying motivation tied to a report of how you experience relative to him. That is, give him information about you as well as about him.

- b-6. MAKE YOUR STATEMENTS SPECIFIC RATHER THAN GENERAL. "You bumped my cup." rather than "You never watch where you're going."
TENTATIVE RATHER THAN ABSOLUTE. "You seem unconcerned about Jimmy." rather than, "You don't give a damn about Jimmy and never will."
INFORMING RATHER THAN ORDERING. "I hadn't finished yet." rather than "Stop interrupting me."
- b-7. EXAMPLES OF HELPFUL KINDS OF INFORMATION ARE:
BEHAVIOR DESCRIPTIONS. Reporting specific acts of the other that affect you. "You cut in before I had finished my sentence."
DESCRIBING YOUR OWN FEELINGS. "I feel blue." "I like what you just said."
PERCEPTION-CHECKING RESPONSES. Checking with the other to determine if your perception of his feelings is correct. "Did my last statement bother you?"
PARAPHRASE. Rephrase the other's comments about you to make sure you understand them as he intends them. Also, check to make sure the other understands your comments in the way you intend them.
- In describing feelings you should try to describe them in such a way that they are seen as temporary and capable of change rather than as permanent attitudes. For example, "At this point I'm very annoyed with you." rather than "I dislike you and I always will."
- b-8. AVOID statements that sound as if they are information about the other person but are really expressions of your own feelings coming out as:
JUDGMENTS about the other. "You never pay any attention."
NAME-CALLING. trait labelling. "You're a phony." "You're too rude."
ACCUSATIONS. Imputing undesirable motives to others. "You enjoy putting people down." "You always have to be in the center of attention."
COMMANDS and orders. "Stop laughing." "Don't talk so much."
SARCASM. "You always look on the bright side of things, don't you?" (when the opposite is meant.)

C. DEVELOPING and Dealing With the Here and Now

- c-1. USE BEHAVIORS WHICH MOVE YOU INTO THE HERE AND NOW. When you describe another person's behavior; when you report on your internal state; when you use action to communicate about how you feel at the moment; and, when you look at a person and talk directly to him, you are engaging in HERE AND NOW behavior. As a rule, you will find that emotional encounter takes place in the HERE AND NOW and that discussing past or future events is a way of distancing from others, or retreating or "flighting" from the issue.

- c-2. YOUR AWARENESS OF AN INTERNAL STATE WITHIN YOURSELF IS A MESSAGE TO YOURSELF. You should tune into it; share it; respond to it. Describe it to others rather than interpret ("MY heart is beating fast." rather than "I am anxious.")
- c-3. DO THE THING THAT YOU ARE AFRAID OF AND THEN DEAL WITH THE CONSEQUENCES OF YOUR BEHAVIOR. A good assumption is that you have capacities in excess of your expectations. The only way that you can discover that this is true is to take a risk and engage creatively in behaviors that you see as beyond your capability.
- c-4. ANXIETY IS OFTEN A SYMPTOM OF REHEARSING FUTURE BEHAVIOR. If you engage in the behavior NOW, the anxiety will dissipate. If you feel anxious you can interpret this as a sign of danger and then you will engage in avoidant or defensive behavior. The same cues which you interpret as anxiety are often better translated as signals of excitement; that you are about to enter into new territory; that you are about to engage in new behavior with unknown consequences. If you interpret your discomfort in this way, then you will be more likely to take creative risks. You will be more ready to attempt new behaviors and to move beyond the limits which you have previously set upon yourself.

D. Relating to Each Other

- d-1. TELL HOW YOU FEEL. TELL HOW YOU EXPERIENCE. Avoid making interpretations. Tell the person the effect he is having on you, but avoid telling him what's going on inside him. If you must interpret, first give the observable behavioral data which has led to your inference, then give your inference.
- d-2. INTERPRETATIONS ARE OFTEN PROJECTIONS. That is, we interpret the other person in the light of our own dynamics. RULE: IF YOU INTERPRET ABOUT ANOTHER PERSON, THE RULE IS THAT YOU THEN HAVE TO SAY THE EXACT SAME THING ABOUT YOURSELF AND TEST IT OUT AS A PROJECTION. You must say all the words again about yourself that you said interpreting the other person. If the statement does not fit, you do not have to own or keep it. If it does fit about yourself, then you should declare that in addition to making an interpretation about somebody else, you are also revealing something about yourself. Group members need to monitor this and to take responsibility that the rule is kept. To repeat: whenever anyone makes an interpretation first test it out as a projection by saying it about yourself. If it still applies to the other person then give the behavioral descriptive evidence, underline your interpretation to support your inference. These descriptive behaviors may then be consequently validated by checking out if other people in the group share your observations.

- d-3. DON'T BE HELPFUL. This is not to say that you cannot be considerate, concerned, and available. It means that we want to provide a climate in which a person can discover that he can do for himself; that he can be self-directing; that he has strengths and potentials and self-resources which he does not fully utilize. It means that we engage with each other with the assumption that the other person has strength. Too ready willingness to be helpful to the other implies that you expect that the other cannot help himself. Being "helpful" blocks the opportunity for both of you to discover that he does have the ability to be self-directing.
- d-4. Consider the system in which you are operating. For example, a talkative person seems to dominate the group. If you examine what's happening you'll find that people keep engaging the talkative member. They ask him questions or talk with him about his talkativeness, or fight with him in order to get him to be quiet. These behaviors keep the process going and suggest that the "problem" has some utility for the system. (If the talkative member becomes quiet, then the quiet members would have to talk.) THE CONDITION MAY BE CHANGED NOT BY FORCING THE OTHER PERSON TO BE DIFFERENT, BUT BY YOUR ENGAGING IN A DIFFERENT WAY.

E. Developing and Maintaining Openness

- e-1. TRY TO CONVEY THAT THIS ENCOUNTER INDICATES THAT YOU VALUE YOUR RELATION WITH THE OTHER PERSON AND WISH TO IMPROVE IT BECAUSE IT IS IMPORTANT.
- e-2. AIM AT CREATING A SHARED UNDERSTANDING OF YOUR RELATIONSHIP. You wish to know how the other perceives and feels about your actions. You wish him to know how you perceive and feel about his actions.
- e-3. OPENNESS INVOLVES RISK-TAKING. You cannot receive a maximum guarantee with minimum risk. Be willing to risk your self-esteem, being rejected or hurt by the other, etc. If the relationship is important to you. Do not ask that the other person guarantee not to become angry or feel hurt by your comments. You must be willing to risk his being himself -- whatever he feels -- in the effort to make the encounter into a learning situation for both of you.
- e-4. THE DISCUSSION SHOULD BE NONCOERCIVE and not an attempt to get others to change. Each person should use the information as he sees fit. Your attitude should not be "Who's wrong and who's right?" but "What can I learn from this discussion that will make our working together more productive and more satisfying?"
- e-5. TIMING IS IMPORTANT. Share reactions as close to the behavior that aroused them as possible so that the others will know exactly what behavior is being discussed. For example, behavior during the encounter itself can be commented on, e.g., "what you just said is the kind of remark that makes me feel pushed away."

- e-6. DISCUSS DISTURBING SITUATIONS AS THEY OCCUR rather than saving up massive accumulations of hurt feelings and annoyance and dumping them on the other all at one time.

SOME ADDITIONAL OBSERVATIONS FROM MURIEL SCHIFFMAN'S GESTALT SELF-THERAPY

Examine yourself on a 1-10 scale in terms of the following opposites:

1 2 3 4 5 6 7 8 9 10

Tough	Gentle
Suspicious	Trusting
Stupid	Clear
Ugly	Beautiful
Dependent	Independent
Sensitive	Good Sport
Undersexed	Oversexed
Authoritarian	"Democratic"

"Acting out judgmental feelings always creates a barrier to communication. It separates you from the other person, keeps him at arms length." (M. Schiffman, GESTALT SELF-THERAPY. Self-Therapy Press, 1971, p.68)

Modes of judgmental acting out are:

Disapproving
Criticizing
Scolding
Showing "shock"
Showing "outrage"

Condescending
Teaching
Helpful ("Let me teach you how to behave." "I like what you did.")

I. Labelling
Categorizing
Describing other's character

Playing "lawyer" is also a stumbling block to communication. (I'm right -- he's wrong." etc.)

Elaming is a process of avoiding an inner confrontation with conflict between "parent" and child."

The need to control is a neurotic trait. The controller fears the unpredictable. He is intolerant and contemptuous. of his fellows and is threatened by autonomous, self-directed people. "A puppet-master in a world of puppets is a lonely creature." (M. Schiffman, p. 85)

Controlors use anger, blackmail, manipulations, appeasing, non-sexual seduction, sexual seduction, brain-washing, playing parent, and playing child.

The controlling person:

- a. Cannot tolerate daily events; but thinks obsessively about changing them.
- b. Cannot tolerate others' thoughts, feelings, actions; but thinks obsessively about changing them.
- c. Is repelled by details in others: physical appearance, their dress, talk, laugh, etc. He is judgmental about others' life style: too reactionary or too conforming or too off-beat; too fastidious or too slovenly; too different from you.
- d. Feels compulsively responsible for changing events and people, suffers intense disappointment, frustration, obsessive thinking or anxiety when experiencing failure. (M. Schiffman, p. 90)

The courage to fail allows us to have deeper feelings and to grow.

"This phobic attitude toward failure distracts us from our deeper feelings, keeps us from growing. Adversity, pain, can be therapeutic only when we dare to experience our true emotions. To fail from time to time in work, love, friendship, parenthood, is part of the human condition. When we stumble and fall and pick ourselves up again we learn to know and accept ourselves. This kind of self-awareness brings us closer to others, more accepting of their weaknesses: it makes us more human.

But when we focus on the shame of failure we are warding off feelings that enrich us; we dehumanize ourselves. The only way we can avoid painful feelings is to cover them up, push them down where they will add to and aggravate earlier hidden emotions, make us more neurotic.

If we peel away the layer of shame and feel what lies underneath, if we stop focusing on the problems of success and failure, and experience all the emotions stirred up by this misfortune, we can take a big step forward in our personal growth. (M. Schiffman, p. 101)

THE THIRD BEING IN DYADIC COMMUNICATION
Existence, Encounter, Essence, and the Knowledge of the Process
of Being.

by

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COMMUNICATION AND GROWTH PROMOTING
BEHAVIOR

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THE THIRD BEING IN DYADIC COMMUNICATION: Existence

Encounter, Essence, and the Knowledge of the Process of Being.

By

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(A Commentary originally stimulated by the paper of John Stewart entitled "Where are Our Roots? Crucial Questions in the Application of Growth-Promoting Communication in the Dyadic Setting.")

Warren S. McCulloch in a brilliant and penetrating commentary on the work of Eihard Von Domarus, said that

...The relations we are interested in are inherently triadic...and we need to create a logic which will handle triadic relations. ("A believes B is C; A knows that B is C; A sold B to C; A gave B to C.")¹

Referring to the work of Charles Saunders Pierce, McCulloch describes the condition in the following manner:

...The relation of intention is crucial...There does not exist a logic that handles intentional relations properly. There is no calculus for it...

There is a noble gas--helium. It's got no hands out; it stays by itself. There is an ignoble one--hydrogen. It's got one hand out. There's another one--flourine. It's got one hand out. You can make the two hook up as Hydrogen-Flouride. Each had just one hand out.

Sometimes you will find an atom that has two hands out, like oxygen. There you can make chains of them, and you can even join the ends of the chain and make loops of it. There ends its possibility of structure. Helium has a perfectly good logic for particles. Those with one hand out will give you minute structures. Those with two hands out give you the strings. The moment you go to an atom that has three hands out, however, you can build a molecule with any number of hands out. You simply take the one that has two hands here, another one that has two hands there, and you hook them together by their third hands. Thus out of two triads, you make a tetrad, and you can build indefinitely. If you are going to build in three dimensions, you'll want something like carbon; its got four hands out, and you can get three-dimensional structures. For these kinds of relations, we do not have an appropriate logic.²

McCulloch summarizes in this manner:

The relations we need are triadic, not diadic, Once you give me triadic relations, I can make N-adic relations; but out of diadic relations, I can't go anywhere. I can build strings and I can build circles, and there it ends...

...How do things really get organized? They don't do it by the simple structural roles that we are able to dream up in our logic. The problem is one of relations for which we do not have a proper mode of thinking. I don't care whether it is knots or water molecules or human behavior...

Long ago, Heinze Von Foerster made a movie that is four-dimensional. Small children accepted it and had no trouble with it. The adult refused it. He gets retinal rivalry; he does something else to wipe it out, but he won't tolerate the fourth dimension in his visual field. He's got two eyes; so has a child. Two eyes should be able to give you a four-dimensional field to work with. We have trained ourselves to live in a reduced sense, and it's very hard, once you've got those goggles on, to take them off again. I think if we start with a small child and keep his ability to think as rich as it naturally is, we could make great strides. We are probably not as bright as we were when we were five years old.

These concepts open up a whole new way of looking at interpersonal interaction and communication.

The development of self actualized persons who are in touch with their "now" state of being must become more of a central factor in our education efforts. We need to be in direct and knowing touch with those instruments, structures, existences, etc, which function CURRENTLY to bring substance to our being. Prefixes and antecedents to the present moment of living are not particularly useful as a basis of understanding reality. I enjoy the history of men and things and ideas as I would a story or in a search for past experiences which may help me understand my present being. I try not to fall into the trap of feeling and believing that the past is also the now. The past is done and cannot be operated on, changed, nor maneuvered except in fantasy and fiction. It can be studied only through artifact and/or symbols and reinterpreted as new immediate moments give us added interpretive tools.

It does not, however, lead us to an understanding of the intentional aspects of our communication behavior in any given moment. That is, my reason for acting in any given moment cannot be fully understood by knowing my past actions.

So, I want to look at the dimensions of our "now" living... "Now" present... and very much a part of every dyadic interaction.

I think McCulloch was attempting to challenge us to come up with better assumptions than we have worked from up to now. I must remember that McCulloch as a neurophysiologist, was coming from a set of assumptions quite similar to those of phenomenology as described in Snygg and Combs and by some of the existential philosophy. I see the phenomenological set of assumptions as the effort to deal with the intentional factor of human consciousness. i.e. The meeting of subject and object in consciousness.

In fact, from my view of the world, the statement of W.A. Luijpen really starts something exciting.

The principle purpose of phenomenological thought has been to express how impossible it is to think about a subject without thinking of his world, or to think of the world without reference to the subject. The term encounter probably best fulfills that purpose. Encounter is unthinkable as long as we insist on separating the two terms of the meeting. An encounter is not an encounter if a subject does not meet with "something". If the subject does not meet something, then he does not meet at all; the "something" or "somebody" is necessary if we are to speak of meeting or encounter at all. Nor could the "something" or "somebody" function as a term of encounter or meeting without the encountering subject. Both terms of an encounter are inseparably linked together.⁴

Maybe here is a way toward a triadic model of significance. Thus, one plus one may equal two in our common binary system of equations, but two is neither of the ones! It is a third entity.

When you and I search for the events in which intentional consciousness is at work we find them in the encounter between subject and object. And to understand this we must "penetrate to the roots". The examination can be likened to the exploration of the roots of a tree. Deep within them are pre-set systems...intentions... constantly being called upon to provide function to the external tree. Likewise with man and reticular system starting behind the nose and going to the base of the spine. ("Where the tail is supposed to be connected" as McCulloch might say.) McCulloch demonstrates that the reticular system is capable of infinite adaptation in order to continue its pre-determined function. Thus our search of the living current roots of human interaction may need to seek these kinds of functions which are constants in our dyadic system. Having unearthed those we may then begin the search for a theory of consciousness which would include some basis for an analysis of the behaviors from a triadic base.

As we search for these roots in the living person in the context of his immediate present we come clearly upon a well known thesis that man's being is in the unity of person with person. Let's begin with this assumption. Martin Buber, well known philosopher poses the concept of I-Thou-Persons-In-Relation. Here, clearly, is the triad. We often touch it but don't dig it out. I-Thou-Relationship! One plus One and two follows! We must, it seems to me, recognize this triadic necessity of humanness.

Historically (if I may violate my own precept for a moment), as well as in our Now, we experience the triad as a fantastically powerful being. The triangle is the most stable of the structural forms. The troika in political life (or triumvirate) has shown great power.

Pyramids are fantastic structures with untold power in capturing, preserving, and transforming life elements and energy. The religious trinity is common in several religions of the world.

In contrast to these apparent recognitions of the power of the triad our social, political, economic, and interpersonal constructs seem to be depending on assumptions of binary or dyadic nature. We are constantly dealing with either-or, yes-no, stop-go, dead-alive, up-down, in-out, plus-minus, pass-fail, open-close, love-hate, right-wrong, etc. In the face of this our predominant religious concepts are all based on forms of trinity. It seems that wherever we turn and at whatever level of consciousness we explore we find a denial of this binary error of human existence. And, in spite of the power of the triadic concepts we consistently attempt to force our perceptual systems into binary molds. They just won't fit!

Lorraine Halfen, a Communication Counsellor in Denver is working now to develop a functional concept of the "spiritual child" which she sees as the inevitable offspring of a dyadic interaction. She suggests that unlike the creation of physical children, there are no available contraceptives for the "spiritual children" which emerge from each interpersonal relationship. Thus, if we take her assumption and broaden it, every dyadic interaction creates a new being. The responsibility for the nature of that being becomes very heavy! That "spiritual child" never dies. If it is 'born in a dyad of deceit, exploitation, manipulation, usury, it will be deformed, ugly, rejected and abandoned but never dead. Once created, these beings become the really permanent extension of the dyadic communication person-event.

I have, in the past, had difficulty understanding this condition even though I was aware of its being. Two years ago when what I thought

was a relationship born in honesty, caring, love, and mutual awareness became suddenly abandoned by my loved one, I could not understand why I could not shake off nor destroy in memory, feeling, being...the essences of our relationship over the previous six or seven years. They are with me now, although my view of them may be different or may change. I am now aware that the reality which she and I created by our relationship will not perish.

Properly nourished, honestly and lovingly cared for, this new essence created by two persons in a dyadic relationship can be a glorious being. Improperly conceived, nourished, and treated it becomes an ugly, brutal cruelty which seeks to destroy its parents and anyone else who encounters it. And often the destruction is actually physical. Events have a way of stemming from the creation of two people long after the time of being has gone.

To me, therefore, the essence of growth promoting communication in the dyadic setting is the understanding and development of the real triad which comes to be: one and one and two! This phenomenon appears to be a very human unity which is supportive and creative and transcends any part of the dyad.

The vital roots to our being are in the NOW! They are here for us to find as they function to fulfill the life-giving functions and to provide the living and current being with its psychic and physical sustenance. Sure they have a past...but it is not the past which is NOW working! Most people touch only with a slight breath the core of what I have been saying. We all need to engage in dialogues in order to develop deeper awareness of this exciting concept.

The critical issue becomes how to create climates of learning to allow persons to become more effective at creating the kinds of essences

which enhance and advance the human condition. The climate of learning issue, it seems to me, is more critical than the lengthy exposition and controversy engaged in by many of us in philosophical fantasia. I would like to see some realistic revision of the educational structure so as to open it up to persons wanting to grow. Much of what we do now in education generally and in higher education particularly prescribes and inhibits real growth toward maximizing the human potential.

We have made a great progress in dealing with the issues of dyadic communication in an attempt to grasp the nature of its being and its function. And, I think we are making significant advances in understanding and awareness of the process and its promise. We are now ready to move to triadic. But, in the face of these "moon shots" of the communication business we are faced with an educational system which still operates on ox-cart principles and practices.

The curriculum and the rigid instructional modes of the public schools as well as colleges and universities is so unhumane that it is little wonder we have not truly destroyed ourselves. We measure our productivity in terms of the number of human subjects to whom we can hand little bits of paper with words about degrees inscribed on them. These subjects have a strange and fearful similarity. In fact the final ceremony clothes them all in robes which destroy the individual identity of the person.

What a travesty on a system aimed at developing and preserving
THE INDIVIDUAL IN HIS SOCIETY. We are still even making our "subjects" march together in rows, columns, and phalanxes. Is this the measure of the effectiveness of dyadic communication? Is this the measure of the effectiveness of the institution responsible for creating environments where people may become more of themselves and less of someone else?

I believe we have not only forfeited our values but also our possibilities of survival. Individuals can't survive such look-stop culturisation.

How does this fit into my comments on triadic communication? I believe it is absolutely necessary that we confront the condition of the educational environment in relation to communication as well as in respect to its real concern for total human personal growth.

James A. Harris, President of N.E.A. testified recently regarding the gross failure of our education system. Note the following:

- Nearly two million school aged children are not in school. (Maybe they are the lucky ones)
- Of those who attend more will spend time in correctional institutions than will in higher learning.
- Of every 100 students now attending school 23 drop out, 77 graduate from high school, 43 enter college, 21 receive a A.A. or equivalent baccalaureate degree, 6 earn an M.S. and 1 gets a Ph. D. (and maybe that 1 Ph.D. per 100 is too many at that level to represent accurately the state of learning that it maybe should represent.)

Whats going on here? We're talking about growth promoting behavior and denying a goodly segment of our learning population a chance.

On the other hand, let's assume that the educational schooling atmosphere is not particularly the best place to aid and promote growth behavior. Where else do we go where the resources are so large or so available?

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We're talking about growth promoting behavior in dyadic communication and the greater portion of our classrooms are dominated by lecturers spewing out ancient and redundant data which few students ever really make a part of their growth behavior. What they (the students) learn to do is pass tests, con teacher, and screw the administration! Maybe students know more than anyone else about dyadic communication. It's just possible that students grow in spite of teachers, instead of with "educational" aid.

How do we deal with this contradiction in our purpose and behavior? Surely a large part of it is hooked up to our own professional failure to develop more effective and viable learning opportunities in dyadic communication and to recognize that this, indeed, is the base of human interaction. For example, we train thousands of students yearly in public speaking where only a hundred or so will ever be public speakers at the level we are trying to push them to. But all of us engage in the dyadic interaction...and most of us pay little or no attention to the nature of the "spiritual children" we create thereby.

I would like to see the so-called academic disciplines merge into a unified non-discipline discipline. This unity could well be based on human growth and self actualization. We are no longer at a point where we can allow the provincialism of the academic jungle to dominate and restrict our own personal growth and becoming, much less the growth of students. It now does both. Now we are dealing with philosophies and processes in growth when the very atmosphere where we would bring these into action is stifling and humanistically unnourishing. The tragic consequences of our past methods and current ones too, are so very real today... and yet I see no signs of change nor growth in our systems.

16, 1974 said:

"...little of our education has been concerned with ethics or morality or self examination. Yet each of us knows that these have been our central concerns..."

I have felt and seen this concern by students for their self growth becoming more intense for over a decade. This makes them easy prey to charlatans, unqualified leaders and teachers, and hosts of organizations whose profit-making efforts are capitalizing on the "touchy-feelies" in order to make money rather than to assist in the personal growth of the people who pay the fees and go through the dance.

At the same time well designed and substantive interpersonal encounter and other forms of developing awareness are being stained with the slop of the clumsy and unethical procedures in the hands of even more unethical practitioners in education, medicine, psychiatry, business, philosophy, economics, and a host of other institutional settings. No formal accreditation system is going to solve this one. It takes more and deeper understanding of the nature of the communication dyad and what it does to our humanity. It takes a deeper awareness of the triadic condition that results.

To me the most crucial questions in the application of growth promoting communication are:

1. How do we create a true learning atmosphere in our educational systems which allows maximum development of the persons who become parties to the interaction with each other and who create so many third beings?

2. How do we create and encourage a shift to the triadic concept of human interaction so as to provide greater human existence?

3. How can we translate what we know and will be discovering into useful information and experiences to enhance the nature of our triadic encounter?

I feel like we are moving to a new era of thinking...and feeling... and I'm getting ready for some action!

References

- 1 Warren S. McCulloch, "Commentary..." in Communication Theory and Research, Lee Thayer, Ed. p.413, ff.
- 2 McCulloch, p. 417-525
- 3 McCulloch, p. 525
- 4 William A. Luijpen, Phenomenology and Humanism: A Primer in Existential Phenomenology. Pittsburg: Dusquene U. Press, 1966, p. 87. (Italics added)

COMMENTARY ON THE SELF, IDENTITY AND BEING IN A GROUP OF OTHERS:

An Introduction to Becoming

by John (Sam) Keltner

Our total group experience together will hinge upon our personal growth and our personal involvement. Each of us, as individuals, has an infinite potential for growth and change. It is this potential for change that we are hoping to tap through the experiences of this course.

Our behavior at any given moment is influenced by several key factors. They involve: (a) an accumulation of our past experiences; (b) the current experiences; and (c) the personal meanings we attach to our perception of those experiences.

There is a great deal of evidence to show that what happens to us in the past has considerable influence on our "here and now" behavior. However, we cannot change what happens to us in the past. But, we can change how we feel, at this moment, about what has happened to us in the past.

In other words, we can't go back and change the past event, but we can certainly change our perception we have about that past fact. This means that we are always having to revise our behavior because the perceptions we have in the here and now are not the same perceptions we had in the past. For example, I may anticipate that it will take me an hour to drive from my home to another town. However, on the particular day in which I attempt to drive, a number of things get in the way like a flat tire, and other events, and I suddenly discover that on that day I have to revise my perception of the amount of time it takes on that day to get to the other town.

We also discover that many of our perceptions held in the past are in error in terms of what we discover in the present. Thus, it was when people first thought the world was square, but as time went on they changed their perspective and their perception allowed them to recognize the error of their prior perception.

Factors Affecting Our Self-Perception

Needs and Values

Our needs and values affect the way we feel and perceive ourselves and others. What I may perceive as a successful experience for me may not be perceived as a successful experience for you simply because our needs and values are different. However, when our needs and values are comparable and upon viewing the same thing or event we perceive quite different things, there is usually some error or confusion in our perceptual process. At this point, we need very much to communicate with each other in order to correct the error and/or confusion.

Beliefs

Beliefs also influence our perceptions. We tend to behave pretty much in a manner which is consistent with what we believe to be true. What we believe to be true is what we perceive to be true.

Someone has said "the fact is not what is: the fact is what one believes to be true." However, that supposition falls quickly if we assume facts to be those kinds of data external to individuals which can be verified consistently by different individuals. There is a great deal of research to show that our beliefs influence the way we perceive things, our attempts to support the assumptions we make, and to a large extent, determine the way we behave.

We also know that we don't easily give up the beliefs we have been conditioned to hold. Any individual, for example, is probably perceived quite differently by many different people depending upon what they have been conditioned to believe. Beliefs are very difficult to change particularly for those who have strong ones.

It's been proved quite consistently that a person who, for a period of three or four years developed a strong belief in the depth and the intensity of his love for another person, is quite unable to change the inherent belief in spite of rejection by the object of his affections and although he may try to shift his behavior and shift his perception. The belief and the attitude will persist and often times cause a great deal of anxiety and grief in the face of changing behaviors on the part of the partner. On the other hand, belief can change slowly. However, it is not an easy nor a pleasant process. In the example above, the forced change to non-affection is usually very painful and sometimes fatal.

Confronting Real Experience

If we desire to grow and to improve and become more competent, our task is to open up ourselves to our actual experiences and to opportunities which will allow us to expand our self-perception, our perception of the world, of the others around us and to seek to confirm affections rather than to deny or reject them.

I have said that it is difficult to change beliefs. Likewise it is difficult to change one's perceptions once they are acquired and built into one's system. However, there is a fantastic amount of evidence to show that perceptions toward one's self and toward others can be modified. Note the relationship of lovers. Two lovers, early in the heat of their initial experience, perceive each other as being the complete and satisfactory partner. However, as time goes on these perceptions may change so that after a period of years, each perceives the other as somewhat less than the complete partner they originally perceived. But, if their basic relationship was real and not a phony one, it is possible for each of them to develop a broad and affectionate tolerance for the other's faults and the key union is not dissolved. This does, however, require considerable confrontation with each other and change for each.

Support not Attack

We have also discovered that it is possible to so break down a person's confidence as to destroy the concept he has of himself. It is possible to disintegrate his personality by attacking his self-concept so that he is pushed to the point of passive resignation and he becomes nothing more than a living vegetable. This kind of thing happens when one's self-concept or self-perception is challenged and attacked by those around him.

For that reason above all others, it is our intent in this course to not provide an avenue of attack, but to provide an avenue of openness, support and affection which will allow each of us to explore our own perceptions in our own ways and only when we will to do so.

Senses and perceptions in conflict

We are also quite aware that perceptions are often held contrary to the evidence of our senses. Such perceptions are held for reasons quite unrelated to cognitive situations. An experiment by Solomon Ash and others demonstrates that when a person is led to believe that other members in his group see an object as larger than another object, he will quietly go along with the group judgment. But more significant than that, he frequently goes along with this judgment with a real belief in his false perception. These are conditions of tragedy. But the fact that they exist in each of us here is something we have to learn to cope with.

Changing Perceptions of Ourselves

We can change perceptions by altering the conditions both inside and outside of ourselves. By changing these conditions and attitudes inside ourselves and changing the conditions outside ourselves, we can change the perception we have. But, purposely creating such changes most often requires the help of skilled professionals. Otherwise we are very likely to miss important areas and maybe even destroy ourselves rather than help ourselves.

As a social being, we are influenced and guided by the personal meanings which we attach to our own experiences. However, it is contingent upon us to keep examining these experiences and examining the alternative meanings available to us and to try to select those meanings which are (1) most consistent with reality; (2) most consistent with our self-concept; (3) most consistent with our attitudes; and (4) are best able to be confirmed by the examination of others.

Carl Rogers has pointed out that the self has a number of different dimensions but that the important ones are its drive for consistency; that is, a person behaves in ways consistent with himself; experiences which are not consistent with his self-perception are conceived as threats and are either distorted or denied as existing. Finally, he suggests it is possible to change the self as a result of maturation and through learning. That is, where we are working in this course.

Rogers also points out that if we are really trying to become fully functioning as human beings, there are a number of things we need to do: (1) we need to be more accepting of ourselves and be able to view ourselves as in the process of "becoming". This means that we are not always upset when we don't hold the same feelings toward a person or experience as another or we are not upset when we are not always consistent; (2) another factor or dimension that is important in being fully functioning is that we need to try to move toward being more open in our experiences by trying to avoid blotting out thoughts, feelings, perceptions and memories which might be unpleasant in our world: to examine them openly, frankly and honestly; (3) and finally, to be fully functioning we need to move in the direction of greater acceptance of other people. That is, we must be more able to accept the experiences of others.

Moving Toward a Healthy Self-Image

If we are to move in the direction of being that person which we truly want to be, then each of us needs to take a hard look at new experiences; at changing sets of conditions and changing perceptions of ourselves and others around us. With these things, then, we need to always be exploring, redefining and re-evaluating ourselves. It is a constant growing process. This course is aimed to help you along the way of such growth.

Past and Present

As we reach toward developing a healthy self-image, we need to remember several things: first is that there is very little doubt that past experiences have a vast influence on our current behavior. And even though we can't change what happened yesterday, we can change how we feel about it now. We cannot change the past but we can change our feeling about that past. This is one very important way of moving toward a more healthy self-image.

Interaction with Others

Another way, is to increase the degree to which we are able to understand ourselves in relation to other people. We need to know about how our own individuality responds and grows and reacts in interpersonal communication relationships as in small groups, dyads, and triads. We need to discover how we can arrive at better understandings of ourselves and of others as we meet individuals within these group experiences.

Our group experiences themselves in this course are designed to maximize this kind of learning. Someone has said that if "you want to know yourself, observe what your neighbors are doing and if you want to understand others, probe within yourself".

Another way of helping this development of a healthy self-image is to increase as well as we can our social feeling, that is, our ability to improvise with other people, to see them as they are, to hear them as they are and to feel, with them, their experiences. This kind of thing helps to bridge the gap between people.

One of the most exciting possibilities in this is when two people can sit face to face and each one can take the role of the other and describe the other's feelings and perceptions so adequately that the other recognizes himself in the description. When this happens an exciting empathy, closeness and understanding to the relationship is bound to occur.

Conversely, if one purposely wants to alienate and destroy another person, the most powerful and destructive way is to refuse to listen or receive any communication from the other and to refuse to allow any interaction of any depth or significance to take place.

To achieve the understanding of another, one must go beyond himself and his own private motives and his own private thoughts in order to understand and share another person's needs and goals. In order to accomplish this, we must become less involved with our own hopes, fears, shame and doubt and get more in tune with how the other person thinks and feels. When we can do this, we are moving toward a better self-image with great speed.

Honesty and Openness

There are several ways of developing this self-other understanding. One of the most significant is learning how to be honest. Which is not necessarily the same as brutal frankness. Honesty, as I use it, means willingness to show yourself to the other person; that is, to show your own feelings openly and clearly. We all recognize that this isn't easy. From the very beginning of our lives, we have been conditioned to put a mask over ourselves as if telling others actually what we feel will hurt others and disturb our relationship. But that isn't the way it usually works. Usually, the consequences of exposing ourselves and sharing our feelings are greater interpersonal closeness, understanding and tolerance.

However, there are some conditions which need to be met for this to be true. For example, if I am honest with you, then this will probably encourage you to be more honest with me and in turn if you are honest with me, I then, become freer and become more open and honest with you and on and on. However, if one of us is open and honest and the other is closed and not so honest, the one who is closed and not so honest has the advantage of being able to use openness, that of the other, against him. The worst of those conditions is when people knowingly manipulate others by this method.

I contend that when we are open with each other we cannot manipulate the other. There are those who are not open themselves, but who let others open themselves to them. The "closed ones" then become manipulators of the open ones. Such closed persons mixed with open persons are dangerous in an open group or in an interpersonal relationship.

On the other hand, many times two people may both appear to be open but have not yet really achieved openness. When this happens and when we do not have negative or manipulative intent, we need to learn how to become honest and open. This latter situation is not so tragic as the first and is capable of being altered by the good will and intense interest of the group itself.

Trust

Trust is probably the most important ingredient in the relationship with each other. Trust, like openness and honesty, is a process and needs to be learned. One who has trusted another and has been hurt by the other is less likely to trust any others than if his trust had not been violated. However, one who is strong and open is able to allow others to behave in seemingly contrary ways if he believes that the other will eventually not do or intend to do him harm.

Trust is also a state of being between two or more people which allows them to allow the other(s) to act freely and openly without one punishing the other. Absence of trust is detected quickly when one or both members of a partnership feel they must behave clandestinely or hide from the other for fear of punishment.

Trust is when I can be me with all my faults and know that my partner or colleagues will still love me and/or care for me. Trust is when I feel accepted by the other and protected from unnecessary hurt or pain. Trust is also a process where I am willing to allow another to punish me for my faults but then to give me positive help to overcome them and to reward me when I'm successful.

Trust is when you can feel that, no matter what, I will be available to you for help.

Empathetic Listening

Another way of developing self/other understanding is through empathic listening. When you listen to what the other one is saying, it doesn't mean that we merely hear what the other is saying. How many times have you heard someone say to you, "yes, I hear what you're saying." And you know that the person has no perception of what you are really trying to say. Empathic listening indicates that we are trying to see how the world is viewed by the other person and to communicate our understanding to him.

Empathic listening is responsive to feeling and non-verbal communication as well as the words. It's a kind of listening which does not involve judgments or evaluations or agreements or disagreements. It's simply a process where we, through feedback, communicate to the other what we understand of what he is trying to say. It is an effort to communicate to each other so that we can accept the notion that our feelings and our ideas are valid for each of us.

Very poor and inadequate interaction occurs between people who have allowed themselves to become preoccupied with their own sense of self-importance and power. They are so preoccupied with their own personal problems that they have no room to understand or perceive what another person may be trying to say to them about his problems or even their own problems.

Self-understanding and understanding others evolves from our interactions. A great deal of our understanding seems to be related to our capacity for feeling with another person. And feeling with another person appears to be best developed by honest, open communication and careful, accurate empathic listening.

Symptoms of a Healthy Self-Image

Let's summarize what the symptoms of healthy self-images might be. One who is moving toward a healthy style of communication usually has the following sets of behavior:

1. He senses the needs of others and recognized that he cannot indiscriminately go about self-actualizing himself and hurting everyone else around him. He, therefore, perceives his own self-growth as being part of an interaction relationship in which growth is occurring at the same time with the other person.
2. He resists the efforts of others to dominate him. Especially those who are peers but does not become nasty or obstreperous in his resistance, nor does he close down the channels of communication. He resists not by hurting or maiming but by simply holding firmly to his position and helping the others to relate in a non-dominating way.
3. He is willing to accept and admit to others that it is possible for him to feel impulses and desires ranging from being very angry to being very loving and from being very sad to being very happy and from deep resentment to great acceptance, but that he doesn't act out all his feelings and desires. He also is willing to sustain relationships in spite of a wide variety of emotional interactions.

4. He genuinely enjoys himself in a wide variety of activities: work, play, creative expression, companionship and the like.
5. He is able to act on his own judgment without feeling excessive guilt or regretting his action if others disapprove of what he has done. When he makes mistakes, he is willing to admit the mistake and then seek to change and improve. (He is not so healthy when he admits the mistake and simply stops and says how terrible he is without seeking to initiate change to modify his behavior.)
6. He assumes he is a person who is of interest and value to others; particularly those with whom he associates. This is another way of saying he is not knocked out by self-consciousness.
7. He has values and principles in which he believes and is willing to defend them in the face of strong group opinion but is secure enough to modify them if a new experience and the evidence suggests that he is in error. We know quite well that insecure people will find it very difficult to change positions for fear that they might be interpreted as being weaklings or lacking ability or lacking competency. One of the most serious causes of interpersonal difficulty is inability of people to admit their own error and seek to modify it.
8. He doesn't worry too much about what's coming tomorrow or isn't too upset by what's happening today and he certainly doesn't fuss over the mistakes he made yesterday.
9. He accepts praise without false modesty and accepts compliments honestly without feeling guilty about having received them.
10. He feels equal to others in the group as a person. In spite of differences in specific abilities, families, attitudes and the like, he is able to see that no matter what the other person has or does it neither devalues or elevates himself.
11. He has confidence in his ability to deal with problems even in the face of failure and set-back. He is not very likely to say that because he failed that he is a failure. He more likely to say "I failed there and I'm going to have to work harder and make some more changes in order to make it come out right."

This is the kind of healthy person that we are seeking to help you become in this course.

Loneliness

Along with the growth of our own self-image comes a problem that all of us face. It comes by the usual name of loneliness. It is a universal condition which has existed at all times. There seems to be a general consensus that man, generally, is profoundly unhappy and that he alienates himself from himself and from the world around him. He does this essentially by turning his back on the realities of his existence.

What I'm saying here is that loneliness comes with the denial of the self. It comes as we alienate ourselves or as we turn away from who and what we are and what the world is and try to be something different without going through the actual change necessary to create a different self. It seems to be that condition which is taking place when it appears difficult to hold ourselves in the face of what we see about ourselves.

A classic example of this is when two people need each other very much but instead of reaching toward each other and helping to serve each other's needs, they allow their anger and their feelings and their erroneous self-perceptions to drive them apart. This leads to intensification of loneliness which leads in turn to greater anger and frustration, which leads to greater attempts to drive the other away. Usually the latter attempts to drive the other away are not conscious because they are hidden behind what seems to be attempts to bring the other closer. Many close loving relationships seem beset with this kind of problem.

Loneliness is not the same thing as being alone as in privacy. I have found that sometimes in the less private situation the more lonely I really am. There is also a constructive loneliness when I am off by myself creating something which I will share later.

Loneliness, as I am dealing with it here, is a negative factor of self-awareness. It is a desolate feeling. Loneliness is a paradox of turning aside from someone, and then claiming to be lost. For example, one might say, "I am estranged because I am acting like a stranger." Or one might say, "I am away because I withdraw." A close look at these indicates the essential paradox of loneliness and of denial of the self. The result of this is alienation, apathy, turning away and rejection of other people...

Lonely persons impose upon themselves. They are dropouts. They are apathetic. They hold themselves apart from those they love and those who love them.

Fears Which Lead to Loneliness and Alienation

Many fears seem to be underlying much loneliness. Most of the time these fears are groundless even though we feel them intensely. Our job is to seek the reassurance necessary to remove the fears rather than turning away from others. We all want and need each other; but we deny the fulfillment of these desires through many irrational fears of rejection of adequate acceptance.

Alienation from others takes place when we fear inadequacy in our relationships. Too often we turn away from a relationship when we fear being committed to the relationship and when we can't trust ourselves to fulfill our part of the responsibility. We often fear being suppressed when we feel we can't do what we want to do without taking into account the other person. And each of these fears brings with it a fear of being squeezed dry of our selfness.

Each of us, as a social individual, is different. You, obviously, can't be what I want you to be all of the time. Also I am often afraid of being me and losing my identity by becoming involved with another. And you see the confusion that arises. When, in the social process of which we are a part, I no longer feel a sense of identity and have no sound self-perception...when I begin to feel like I am a non-person... I am in trouble!

A year or so ago I went through a series of traumatic experiences which destroyed much of my self-perception, my sense of identity and my confidence in my ability to relate to one I love. I came, thereby, very close to a state of being where I felt like a non-person. I testify with every fibre of my being that this condition is one we should always avoid. However, it is not enough to just play the "avoidance game," because that may often lead to even more painful loneliness. We need to keep our channels of communication to each other open... to allow the other person to reach out to us in need and to feel free to reach out to the other when we need.

A fundamental need is the "need to be needed...the desire to be desired"... to be sought out for being the persons we experience ourselves to be. And this is the thing we are seeking in this course. That magic "engager" which can exist between two people (the I-Thou as Martin Buber calls it) is one of the most fruitful ways of coping and developing a relationship with another.

We accomplish the I-Thou engager by reaching out to the other one and confronting him. We reach out for a relationship saying to the other, "Please listen to me; please relate to me; help me regain my humanity." When we are able to do this, we are able to build an intense close personal relationship with whomever is the "thou" in our thoughts. Someone has said that the need to love is more important than to be loved. I'm not sure about this, but certainly they are both important.

We are lonely when we feel that the burden and the risk as well as the joy of opening one's self up to other people is too much to bear. When we allow the burden and risk to appear too great, we are failing to recognize the degree to which this form of childishness stands in the way of a maturing full fellowship and love. The childishness is the over emphasis on the burden of opening ourselves up.

Clark Moustakas points to the commercial attempts to bring about non-loneliness... that is, you do something for me and I'll do something for you. But this hasn't proved to remove loneliness. Relating must take place without condition; without qualification; without limits so that neither person tastes the bitterness of loneliness or fear. We need to break through the patterns of our own childishness and fear so that our needs will no longer be denied.

Even so, we must recognize that loneliness, in part, is inescapable. It's part of being human. Each one of us walks alone in our own life-space. "You can't go home again," is something of which we are all painfully aware.

Loneliness also comes from parting, from pulling away from or rejecting each other, from, thus, dehumanizing each other and is felt intensely as the pangs of farewell.

There seems to be much less loneliness following the death of a loved one than when a loved one removes himself or herself from you, rejects you and stifles a relationship you want and need.

The tragedy of much of our lives is that we, too often, turn away from our loves in fear and desperation based on our own childishness and/or upon gross misperceptions of reality which have become stagnant in our perceptual system.

Again, our unwillingness to keep our communication channels open to each other is a sign of our fear, childishness, unreality and leads to nothing but more hurt, pain, loneliness and interpersonal mayhem. For, if the channels were kept open, the opportunity to test reality to alleviate the fears and to meet needs would always be present.

When we close down the channels we usually destroy the other person and ourselves in a manner more painful than death. The cycle of fear, hate, recrimination and anxiety is easily started at that point. And, once started, becomes a horribly debilitating process to both parties, from which most people are unable to recover without professional help. Much too often, unless help is sought by both people separately and together, the relationship, so desired and so needed by both people, is so completely destroyed as to never be possible again in any dimension.

With professional help it is possible for people to find their way back to each other, to create a new relationship which provides openness and which is based on mutual exploration of new behavior systems. The new behavior systems can be designed, by mutual effort, to be those which enhance the partners and the partnership and maximized the freedom of each of the partners to become more than they could ever be alone.

We need to confront fearlessly the awful realities of being human. We may gain strength by seeing that there's something beautiful within each of us. There is a quality of divineness in all of us, but we're still held captive in the concrete of our own fear. There is so much living potential in each of us which can only be released by someone reaching out to us.

When the hands of our fellows are not resting in ours, reach out to them. When the heart of your lover is not embraced by you, embrace it.

Reach your hand out to yourself first because if you don't understand yourself, you cannot understand someone else. And, no one will love you, if you hate yourself. No one will enjoy you if you are bitter of spirit within yourself. You can't love without loving yourself. I am most lonely when I do not have myself for a friend. I am most non-human when my hates and angers push everything else aside. Then I am totally empty again. If I can learn to love myself, at least I'll never be completely lonely.

And so with the nature of this course...it moves from finding the self and reaching out with the hands of that self to touch and encounter others to join together in an open society where we can each be more free to realize the untapped potential of being human. The realization of this potential is based almost totally on loving and caring for the other. And so, when you can learn to love yourself first, you will be able to reach out to others, care for them, love them with intensity and with great depth and energy and share openly your own totality without fear. Such loving can possibly regenerate the world.

RE-ENTRY: Impasse or Challenge

Sam Keltner

Me and You

Our experience together during the past weeks, days, and hours, has been exciting for many of us. The excitement seemed to be generated from the discovery of new things about ourselves, about others in relation to ourselves, and about others and their relation to themselves. These insights have led us to expand our awareness of the communication potential within each of us and to begin to reach out to others in a group setting through discussion (verbal and nonverbal). We have been caught up in the excitement, the novelty of the type of classroom procedure and atmosphere, the freedom to search out ourselves, and the freedom to become the selves we find or want to be.

Many of us have discovered ourselves growing in our capacity to love, in our understanding of who we are, in our ability to reach out and touch others and to accept their touch in return, (touching with words, ideas, feelings, the language of the body, etc.). Within the process of discovery, we have created some symbol systems, some standards of understanding and being understood, and some tolerances of each other which are simply not available to us beyond the existence of this group. We have, in fact, created our own norms and basic societal condition. Within that society, many of us feel warmth, love, support, understanding, freedom, and who knows what else. It is a special society...and it is very short lived.

That society, within a few days, will cease to be. The end of it is near. Groups are born and die. The birth of a group is often very painful. The death is no less so. Once having found the security and the love and the support and the freedom to be as we want to be, we resist and fight the coming end of the social condition which allowed that to happen. But no screaming to Heaven, no tearing out the pits of Hell, and no manipulation of our awareness or cognition can alter the inevitable. Omar Kayyan said:

But if in vain, down on the stubborn floor
Of Earth, and up to Heav'n's unopening Door,
You gaze To-Day, while You are You--how then
To-Morrow, You when shall be You no more?

Ah, that is the issue now. Tomorrows are going to be without this society we have created. So how and who and what are we tomorrow.... out there....somewhere. I want to challenge you to look boldly at your RE-ENTRY for only with boldness and courage can it be sustained and the YOU which you may be discovering and becoming truly emerge. There is absolutely no use for all of this experience unless the changes begun here are continued beyond..and added to the world around you and yours.

So, what kinds of alternatives do we have?

I think there are at least several. We can drop the whole matter... forget it all...let our behavior and our knowing and our relationships be as they always have been before we first met together...or just let happen what will happen as the excitement and dedication slowly die out...be different tomorrow...less so the next day...even less the following day...until we are again smothered by the "feeding flock". Or, we can make, right now, a clear intrapersonal decision and contract with ourselves. That contract will provide for the recognition of our desire to change and grow and of the growth that has taken place. It will be a compact with ourselves that we want to continue changing and growing regardless of the consequences!

This last opinion has, within it, a substantive spectrum of decisions. Here are a few: a) We can reach out for more experiences like this to reinforce our changes and to keep stimulating us; b) We can accept the changes which have taken place and proceed to practice them outside and beyond whenever possible; c) We can keep developing new changes and stimulating our own growth; and we can do all of the above.

Those Others

But what of the others out there...how can they understand? How can they know? Well, let me see if I can spell out some small item of my meaning or perception of this. If you have found some things about yourself that you don't like and want to change...DO SO!...and let that change show to all who know you. If it is a change in the direction you want to go you must be the decision maker. If you have learned to reach out to others in tolerance and love and understanding...do just that.

If this course has been right, it has led you to discover that you can let others be what they are until they come to you for help in changing. And so, you need to deal with others where they are. To try to change them also is almost too much for now. Give them time. Think of the effort you have exerted and will continue to exert.

Permanent or Transient

Re-entry is hard but it's inevitable. It depends on you whether it is a happy one or a sad one. It can be both. One of the hardest and most valid criticisms of this kind of learning is that it doesn't last. The changes you have made here and have decided you want to make in the future seem to fade away as the pressure of the "other" or "outside" societies erodes away the memories and the intensities of the experience. Well, that is what happens IF you let it. The important thing is that IF new behaviors and new insights are of any importance to you at all you must then begin to practice these behaviors and experiment with these insights wherever you are!!!!

Sure it will be rough. Sure, there will be days and hours when it seems that all of this is of no use. When that happens, get in touch with yourself and check to see if you are really willing to abandon the you who you have discovered and created and who you like and want. If you

are...then bow to the pressure. If you aren't...stand firm...but not ¹⁶³
rigid...stand up tall but not fearsomely...avoid scaring people with
what they see...be tolerant of them...remember where they are...but
keep your own counsel and develop your own strategy for growth and
becoming.

If you give up...if you allow the erosion to destroy the living
things that you have discovered and created...then all this effort
and energy is a waste of your time...of mine...and of everyone in
your group who loves and cares for you.

I challenge you to bring your growth and change and becoming into a
permanency in your life and to avoid allowing it to become a tran-
sient shadow of yesterday. Remember that Bach's Jonathon L. Seagull
eventually went back to his flock and others came to him to learn.
Thus, is the promise of a greater humanity. Your persistence on
growing and becoming will help to make this world a little more human.
Your strength and will to grow will help to make this effort something
less than a hollow shell of words and actions shouted and acted in a
sheltered capsule of non-life.

FROM

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SYNTHESIS,
RECORDS, &
WORKSHEETS

Group Discussion Processes

Speech-Communication

323

1974-75

John W. Keltner, Instructor

WORK COMPLETION RECORD

Sp 323

Name _____ Term: _____ 19__

Please submit this record attached to your completed work for the course, Speech 323.

To the Instructor:

Attached to this report sheet are my final synthesis, Journal-workbook, and other materials as checked below. I hereby affirm that I have completed all items checked below as required for completion of this course.

- ____ I have completed all textual reading as required.
- ____ I have maintained a journal-work-workbook as directed and submit it herewith for review and reference.
- ____ I have completed the Verbal-Nonverbal consistency rating for each person in my small group following the first full session of my small group and after the last session of that small group to which I belonged.
- ____ I have attached to my synthesis an analysis of the changes or shifts in my own Verbal-Nonverbal consistency rating as seen by the members of my group and by myself.
- ____ I have filled out the Self-Other perception description
 a. after the first session I attended
 b. after the retreat, and
 c. after the last formal class meeting.
 These documents are attached to my synthesis.
- ____ I have completed the Group Climate Inventory for two periods:
 a. At the end of the period during which my small group was formed, and
 b. Immediately following the retreat.
- ____ I shared the results of the Group Climate Inventory comparison with my small group on _____ (date)
- ____ I have completed the group growth evaluation at:
 a. Initially. The end of the period my group was formed, and
 b. Finally. After the next to last session of my group.
 That Evaluation was shared with my group in the last session. It is attached.

___ I have attended all sessions of the class except _____
(dates missed)

___ I have met several times outside of class with my Triad and a
report of my experience and observations about the Triad is
attached to my synthesis.

___ I have made a comprehensive synthesis of the course as requested
and submit it herewith, along with the materials requested above,
for evaluation. In my opinion this work I am submitting is worth
(circle one) A B C D F E W

___ I have completed special readings of outside-the-text material
as follows (list them below) You will find the reports in my
Journal on the dates they were made.

___ I have completed all other assignments as required.

Date: _____ Signed: _____

(No grade will be issued until this work is completed and signed)

This final synthesis is based on the material collected from your laboratory experience (as recorded in your journal), your reading and the theory developed during the sessions or through consultation with the instructor. The following points are to be explicitly covered. Write each item carefully and thoroughly.

1. A. Identify at least five hypotheses that you have formed and tested in your laboratory group. Be sure to include the following for each hypothesis:

1. The nature of the source of the hypothesis: (1) your reading; (2) your experience; (3) your observation.
List your references.

Be explicit and document with date and your reasoning for each of the above leading to:

2. Statement of the hypothesis. Then,
3. Report the results of your testing or experimenting.
4. Compare the results with at least one similar or related study found in the literature.

- B. Now select another of your hypotheses and do further study of the literature on it and report your findings.

(This item is worth 25% toward your grade for the synthesis.)

2. Examine the participation and the leadership of members of your laboratory group over the course of this quarter. Rank all members of the group (including yourself) on the basis of: (on attached forms)

- A. Quality of participation
- B. Quantity of participation
- C. Degree of self-disclosure each was willing to perform at the beginning and at the end of the quarter
- D. Degree of risk-taking
- E. Degree of responsibility for self
- F. Degree of responsibility for others
- G. Rank the leadership functions performed by each member of your group during the course of the quarter. Consider negative as well as positive leadership influences.
Then describe the changes which took place during the quarter with each member in your group, in respect to their:
- H. Involvement
- I. Self-disclosure (consider both verbal and nonverbal, self-recognized and not self-recognized) by members of the group individually and as a whole group
- J. Identify those leadership functions you feel were not supplied but were needed in the group

Attached are special rating and ranking sheets to be used for items A through G. The other systems you may work out for yourself.

(This is worth 10% toward your grade for the synthesis.)

3. Examine the decision-making and problem-solving of your group during the course of the quarter.
 - A. Describe the character of the decision-making in the earlier sessions in contrast to the later sessions.
 - B. Make clear how you account for this.
 - C. Identify the outstanding weaknesses and inadequacies of the decision-making behavior in your group during the quarter.
 - D. What problems were most persistent in your group?
 - E. How did the group solve these problems? Be explicit.

(This is worth 10% toward your grade for the synthesis.)

4. Describe the communication processes of your laboratory group during the quarter. Include discussion of each of the following:
 - A. Verbal and nonverbal systems.
 - B. The nature and methods of communication you observed taking place most frequently supported by references to your journal (page, etc.)
 - C. Identify the changes in talk structure within your group which took place during the term.
 - D. Identify the major barriers and/or blocks to communication and point out how they were overcome (support with references from your journal), if they were. If they were not overcome point out the effect their continuation had on the total achievement of the group.
 - E. Were the role responsibilities for dealing with the task-needs of the group assumed or not assumed? Explain which were and which were not.

(This is worth 10% toward your grade for the synthesis.)

5. Describe carefully and clearly the changes which took place in your group in respect to each of the following:
 - A. Perceived personal needs and goals of each member of your group.
 - B. Goals of the group.
 - C. The dependency-independency condition.
 - D. The power structure.

E. The inclusion and intimacy conditions.

F. The affection condition.

G. Flight behavior.

H. Conflict behavior.

(This is worth 10% toward your grade for the synthesis)

6. Now do some self-analysis. Examine your own growth and development during the quarter and write a careful essay on yourself.
 - A. Examine the degree to which goals which you set for yourself, and those set for the course by the instructor, were realized. If you discovered your goals were modified, expanded, or in any way changed during the term, explain this.
 - B. Identify specifically the other areas in which you feel you developed most.
 - C. Discuss the growth and development of self-disclosure and interpersonal communication during the quarter.
 - D. Indicate the areas of self-understanding and skills where you feel you need additional growth and skill.
 - E. Examine the degree to which you took responsibility for your own actions, growth, meeting personal goals, etc.
 - F. Examine the degree to which your risk-taking behavior either increased or decreased.

Be as thorough as you can. If you should like, you may write it as if it were a letter to a friend, or you can illustrate your commentary with drawings and other nonverbal material which will help describe your growth. Don't be afraid to be creative with this. (Attach to this question the following data sheets)

- ___ Self-Other Perception Description
- ___ Verbal-nonverbal consistency
- ___ Group climate inventory
- ___ Group growth evaluation

(This is worth 25% toward your grade for the synthesis.)

7. This type of group experience is, as we have noted, a restricted and limited one. It cannot be transported out and away from the special kinds of support conditions and atmosphere which we develop. The main thrust of the experience is at the development of your own awareness, skill, ability to understand yourself, and ability to understand others.

But, after we say our eulogies over our group, when it dies...
WHAT HAPPENS THEN? Write carefully your thoughts on the following:

How do you plan to cope with the "re-entry" problems of applying what you have learned and gained to your everyday living, to your professional and vocational life, etc?

Take a hard look at this and, as specifically as you can, describe your future:

- A. goals
- B. plans
- C. expectancies in regard to the future use of what you have gained in this class in home life, professional life, etc.

(This is worth 10% toward your grade for the synthesis.)

Rank in order (from highest to lowest) each person in your group on the quantity of his participation; and the quality of his participation; the amount of perceived self-disclosure that person did at the beginning of the group experience; and the amount of perceived self-disclosure that the person did at the end of the group experience; the degree of responsibility for self; the degree of responsibility for others; and the degree of risk-taking.

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Sp 323 LEADERSHIP ANALYSIS AND RANKING

For each participant in your group, identify the leader roles or acts performed during the time of the group activities. Then rank that person in relation to the rest of the people in the group as to his general effectiveness as a leader.

[illegible]

VERBAL-NONVERBAL CONSISTENCY

Your Name _____

Name of person rated _____

Fill out one of these forms for each person in your group. When you have completed the form, hand it to the person whom you have rated.

The purpose of the rating sheet is to help others see the degree to which their verbal behavior appears consistent with their nonverbal behavior. Along the left side of the page are listed several attitudes and concepts people may hold. You may add more. Column one is for rating the extent to which the person expresses the concept or attitude through spoken or verbal means alone. Column two is for rating the extent to which you think he expresses the same idea through physical and nonverbal behavior. You may feel you need to listen to and observe your partner for a day or two before you can provide an adequate rating.

Use a five-point scale for your rating: 2 means that the person expresses this attitude or concept very clearly and outwardly; 0 means that the person show no sign whatsoever of having this concept or attitude; -2 means that the person expresses or demonstrates exactly the opposite of the attitude.

<u>Concept-Attitude</u>	<u>Verbal Expression</u>	<u>Nonverbal Expression</u>
a. <u>Equalitarianism</u> : Feels that everyone is equal and that all persons should have equal rights and privileges.		
b. <u>Openness</u> : Feels that we should speak freely to each other of our feelings and responses to others in the group. Believes in leveling with group members.		
c. <u>Security</u> : Believes himself able to accept negative and threatening events without fear. Is able to experiment and explore his relationships with others without undue anxiety.		
d. <u>Acceptance of Others</u> : Believes that what others say is as important as what he might say even though he may be opposed to what others say. Is willing to allow others to have their say and to listen to what they say.		
e. <u>Relating to Others</u> : Feels that it is important for him to identify and "feel" "with" others in the group.		
f. <u>Independence</u> : Feels that everyone has the right to do as he thinks he should. Is unwilling to conform to ideas and acts when they are contrary to his beliefs.		

<u>Concept-Attitude</u>	<u>Verbal Expression</u>	<u>Nonverbal Expression</u>
g. <u>Combativeness</u> : Loves struggle, likes to be in the midst of some controversy.		
h. <u>Peacefulness</u> : Hates struggle. Whenever struggle appears to threaten, he will retreat from it or attempt to avoid it.		
i. <u>Supportiveness</u> : Believes that he should give others aid and assistance whenever possible. Sustains them when they need such help. Encourages them when they need encouragements, etc.		
j. <u>Affection</u> : Believes that one should show his warmth and affective feelings toward others. Feels that emotional bonds need to be established with others for speech-communication to take place on a high level. Believes we should love others and be aware of their emotional and love needs.		
k. <u>Involvement</u> : Believes that he is committed to this group. Is deeply concerned with its process, development and success.		
l. <u>Reliability</u> : Is credible and reliable. Is consistent and accurate in his comments and observation.		
m. <u>Hedonistic</u> : Feels that pleasure and a good time are the most important parts of life.		
n. <u>Orderliness</u> : Feels that order is God's first law and that there is an order and a place for everything.		
You supply others:		
o.		
p.		
q.		
r.		
s.		
t.		
u.		

VERBAL-NONVERBAL CONSISTENCY

Check Sheet

Use this sheet for rating another person in your group and hand it to that person at the assigned time.

Name of person you rate here _____

Your Name _____

<u>Concept-Attitude</u>	<u>Verbal</u>	<u>Nonverbal</u>
a. _____	_____	_____
b. _____	_____	_____
c. _____	_____	_____
d. _____	_____	_____
e. _____	_____	_____
f. _____	_____	_____
g. _____	_____	_____
h. _____	_____	_____
i. _____	_____	_____
j. _____	_____	_____
k. _____	_____	_____
l. _____	_____	_____
m. _____	_____	_____
n. _____	_____	_____
o. _____	_____	_____
p. _____	_____	_____
q. _____	_____	_____
r. _____	_____	_____
s. _____	_____	_____
t. _____	_____	_____
u. _____	_____	_____

VERBAL-NONVERBAL CONSISTENCY

Check Sheet

Use this sheet for rating another person in your group and hand it to that person at the assigned time.

Name of person you rate here _____

Your Name _____

<u>Concept-Attitude</u>	<u>Verbal</u>	<u>Nonverbal</u>
a. _____	_____	_____
b. _____	_____	_____
c. _____	_____	_____
d. _____	_____	_____
e. _____	_____	_____
f. _____	_____	_____
g. _____	_____	_____
h. _____	_____	_____
i. _____	_____	_____
j. _____	_____	_____
k. _____	_____	_____
l. _____	_____	_____
m. _____	_____	_____
n. _____	_____	_____
o. _____	_____	_____
p. _____	_____	_____
q. _____	_____	_____
r. _____	_____	_____
s. _____	_____	_____
t. _____	_____	_____
u. _____	_____	_____

VERBAL-NONVERBAL CONSISTENCY

Check Sheet

Use this sheet for rating another person in your group and hand it to that person at the assigned time.

Name of person you rate here _____

Your Name _____

<u>Concept-Attitude</u>	<u>Verbal</u>	<u>Nonverbal</u>
a. _____	_____	_____
b. _____	_____	_____
c. _____	_____	_____
d. _____	_____	_____
e. _____	_____	_____
f. _____	_____	_____
g. _____	_____	_____
h. _____	_____	_____
i. _____	_____	_____
j. _____	_____	_____
k. _____	_____	_____
l. _____	_____	_____
m. _____	_____	_____
n. _____	_____	_____
o. _____	_____	_____
p. _____	_____	_____
q. _____	_____	_____
r. _____	_____	_____
s. _____	_____	_____
t. _____	_____	_____
u. _____	_____	_____

VERBAL-NONVERBAL CONSISTENCY

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Check Sheet

Use this sheet for rating another person in your group and hand it to that person at the assigned time.

Name of person you rate here _____

Your Name _____

<u>Concept-Attitude</u>	<u>Verbal</u>	<u>Nonverbal</u>
a. _____	_____	_____
b. _____	_____	_____
c. _____	_____	_____
d. _____	_____	_____
e. _____	_____	_____
f. _____	_____	_____
g. _____	_____	_____
h. _____	_____	_____
i. _____	_____	_____
j. _____	_____	_____
k. _____	_____	_____
l. _____	_____	_____
m. _____	_____	_____
n. _____	_____	_____
o. _____	_____	_____
p. _____	_____	_____
q. _____	_____	_____
r. _____	_____	_____
s. _____	_____	_____
t. _____	_____	_____
u. _____	_____	_____

VERBAL-NONVERBAL CONSISTENCY

189

Check Sheet

Use this sheet for rating another person in your group and hand it to that person at the assigned time.

Name of person you rate here _____

Your Name _____

<u>Concept-Attitude</u>	<u>Verbal</u>	<u>Nonverbal</u>
a. _____	_____	_____
b. _____	_____	_____
c. _____	_____	_____
d. _____	_____	_____
e. _____	_____	_____
f. _____	_____	_____
g. _____	_____	_____
h. _____	_____	_____
i. _____	_____	_____
j. _____	_____	_____
k. _____	_____	_____
l. _____	_____	_____
m. _____	_____	_____
n. _____	_____	_____
o. _____	_____	_____
p. _____	_____	_____
q. _____	_____	_____
r. _____	_____	_____
s. _____	_____	_____
t. _____	_____	_____
u. _____	_____	_____

VERBAL-NONVERBAL CONSISTENCY

190

Check Sheet

Use this sheet for rating another person in your group and hand it to that person at the assigned time.

Name of person you rate here _____

Your Name _____

<u>Concept-Attitude</u>	<u>Verbal</u>	<u>Nonverbal</u>
a. _____	_____	_____
b. _____	_____	_____
c. _____	_____	_____
d. _____	_____	_____
e. _____	_____	_____
f. _____	_____	_____
g. _____	_____	_____
h. _____	_____	_____
i. _____	_____	_____
j. _____	_____	_____
k. _____	_____	_____
l. _____	_____	_____
m. _____	_____	_____
n. _____	_____	_____
o. _____	_____	_____
p. _____	_____	_____
q. _____	_____	_____
r. _____	_____	_____
s. _____	_____	_____
t. _____	_____	_____
u. _____	_____	_____

VERBAL-NONVERBAL CONSISTENCY

191

Check Sheet

Use this sheet for rating another person in your group and hand it to that person at the assigned time.

Name of person you rate here _____

Your Name _____

<u>Concept-Attitude</u>	<u>Verbal</u>	<u>Nonverbal</u>
a. _____	_____	_____
b. _____	_____	_____
c. _____	_____	_____
d. _____	_____	_____
e. _____	_____	_____
f. _____	_____	_____
g. _____	_____	_____
h. _____	_____	_____
i. _____	_____	_____
j. _____	_____	_____
k. _____	_____	_____
l. _____	_____	_____
m. _____	_____	_____
n. _____	_____	_____
o. _____	_____	_____
p. _____	_____	_____
q. _____	_____	_____
r. _____	_____	_____
s. _____	_____	_____
t. _____	_____	_____
u. _____	_____	_____

VERBAL-NONVERBAL CONSISTENCY

Check Sheet

Use this sheet for rating another person in your group and hand it to that person at the assigned time.

Name of person you rate here _____

Your Name _____

<u>Concept-Attitude</u>	<u>Verbal</u>	<u>Nonverbal</u>
a. _____	_____	_____
b. _____	_____	_____
c. _____	_____	_____
d. _____	_____	_____
e. _____	_____	_____
f. _____	_____	_____
g. _____	_____	_____
h. _____	_____	_____
i. _____	_____	_____
j. _____	_____	_____
k. _____	_____	_____
l. _____	_____	_____
m. _____	_____	_____
n. _____	_____	_____
o. _____	_____	_____
p. _____	_____	_____
q. _____	_____	_____
r. _____	_____	_____
s. _____	_____	_____
t. _____	_____	_____
u. _____	_____	_____

VERBAL-NONVERBAL CONSISTENCY

193

Check Sheet

Use this sheet for rating another person in your group and hand it to that person at the assigned time.

Name of person you rate here _____

Your Name _____

<u>Concept-Attitude</u>	<u>Verbal</u>	<u>Nonverbal</u>
a. _____	_____	_____
b. _____	_____	_____
c. _____	_____	_____
d. _____	_____	_____
e. _____	_____	_____
f. _____	_____	_____
g. _____	_____	_____
h. _____	_____	_____
i. _____	_____	_____
j. _____	_____	_____
k. _____	_____	_____
l. _____	_____	_____
m. _____	_____	_____
n. _____	_____	_____
o. _____	_____	_____
p. _____	_____	_____
q. _____	_____	_____
r. _____	_____	_____
s. _____	_____	_____
t. _____	_____	_____
u. _____	_____	_____

VERBAL-NONVERBAL CONSISTENCY

Check Sheet

Use this sheet for rating another person in your group and hand it to that person at the assigned time.

Name of person you rate here _____

Your Name _____

<u>Concept-Attitude</u>	<u>Verbal</u>	<u>Nonverbal</u>
a. _____	_____	_____
b. _____	_____	_____
c. _____	_____	_____
d. _____	_____	_____
e. _____	_____	_____
f. _____	_____	_____
g. _____	_____	_____
h. _____	_____	_____
i. _____	_____	_____
j. _____	_____	_____
k. _____	_____	_____
l. _____	_____	_____
m. _____	_____	_____
n. _____	_____	_____
o. _____	_____	_____
p. _____	_____	_____
q. _____	_____	_____
r. _____	_____	_____
s. _____	_____	_____
t. _____	_____	_____
u. _____	_____	_____

SELF--OTHER PERCEPTION DESCRIPTION

NAME: _____

LOCAL ADDRESS: _____

LOCAL TELEPHONE: _____

1. Use five adjectives to describe how you perceive yourself:

- a.
- b.
- c.
- d.
- e.

2. Use five adjectives to describe how you perceive others perceiving you:

- a.
- b.
- c.
- d.
- e.

3. How would you classify your willingness to reveal your feelings and ideas to others? (circle one)

Perfectly willing	Willing	It depends on the person	Not so willing	Not willing
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GROUP CLIMATE INVENTORY A

Directions: Think about how your fellow group members normally behave toward you. In the parentheses in front of the items below, place the number corresponding to your perceptions of the group as a whole, using the following scale:

- 5 They can always be counted on to behave this way
- 4 Typically I would expect them to behave this way
- 3 I would usually expect them to behave this way
- 2 They would seldom behave this way
- 1 They would rarely behave this way
- 0 I would never expect them to behave this way

I WOULD EXPECT MY FELLOW GROUP MEMBERS TO:

- 1. () level with me.
- 2. () get the drift of what I am trying to say.
- 3. () not interrupt or ignore my comments.
- 4. () accept me for what I am.
- 5. () feel free to let me know when I "bug" them.
- 6. () not misconstrue things I say or do.
- 7. () be interested in me.
- 8. () provide an atmosphere where I can be myself.
- 9. () not keep things to themselves to spare my feelings.
- 10. () perceive what kind of person I really am.
- 11. () include me in what's going on.
- 12. () not act "judgmental" with me.
- 13. () be completely frank with me.
- 14. () recognize readily when something is bothering me.
- 15. () respect me as a person apart from my skills or status.
- 16. () not ridicule me or disapprove if I show my peculiarities.

Genuineness:	Understanding:	Valuing:	Acceptance:
1. ()	2. ()	3. ()	4. ()
5. ()	6. ()	7. ()	8. ()
9. ()	10. ()	11. ()	12. ()
13. ()	14. ()	15. ()	16. ()

COMMENTS ON YOUR PERCEPTION:

GROUP CLIMATE INVENTORY B

Directions: Think about how your fellow group members normally behave toward you. In the parentheses in front of the items below, place the number corresponding to your perceptions of the group as a whole, using the following scale:

- 5 They can always be counted on to behave this way
 4 Typically I would expect them to behave this way
 3. I would usually expect them to behave this way
 2 They would seldom behave this way
 1 They would rarely behave this way
 0 I would never expect them to behave this way

I WOULD EXPECT MY FELLOW GROUP MEMBERS TO:

1. () level with me.
2. () get the drift of what I am trying to say.
3. () not interrupt or ignore my comments.
4. () accept me for what I am.
5. () feel free to let me know when I "bug" them.
6. () not misconstrue things I say or do.
7. () be interested in me.
8. () provide an atmosphere where I can be myself.
9. () not keep things to themselves to spare my feelings.
10. () perceive what kind of person I really am.
11. () include me in what's going on.
12. () not act "judgmental" with me.
13. () be completely frank with me.
14. () recognize readily when something is bothering me.
15. () respect me as a person apart from my skills or status.
16. () not ridicule me or disapprove if I show my peculiarities.

Genuineness:	Understanding:	Valuing:	Acceptance:
1. ()	2. ()	3. ()	4. ()
5. ()	6. ()	7. ()	8. ()
9. ()	10. ()	11. ()	12. ()
13. ()	14. ()	15. ()	16. ()

COMMENTS ON YOUR PERCEPTION:

GROUP GROWTH EVALUATION

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Directions: In front of each of the items below there are two blank spaces. Rate your group on the characteristic as the group was initially and as it is now. Use a seven-point scale, where 7 is "very much" and 1 is "very little".

CLIMATE

Initially

Finally

- | | | |
|---|---|---|
| — | — | 1. I am treated as a human being rather than just another group member. |
| — | — | 2. I feel close to the members of this group. |
| — | — | 3. There is cooperation and teamwork present in this group. |
| — | — | 4. Membership in this group is aiding my personal growth development. |
| — | — | 5. I have trust and confidence in the other members of the group. |
| — | — | 6. Member of this group display supportive behavior toward each other. |
| — | — | 7. I derive satisfaction as a result of my membership in this group. |
| — | — | 8. I feel psychologically close to this group. |
| — | — | 9. I get a sense of accomplishment as a result of membership in this group. |

-
- | | | |
|---|---|---|
| — | — | 10. I am being honest in responding to this evaluation. |
|---|---|---|
-

DATA FLOW

- | | | |
|---|---|---|
| — | — | 11. I am willing to share information with other members of the group. |
| — | — | 12. I feel free to discuss important personal matters with group members. |

GOAL FORMATION

- | | | |
|---|---|--|
| — | — | 13. I feel that I am oriented toward personal goals rather than toward helping the group achieve its objectives. |
| — | — | 14. This group uses integrative, constructive methods in problem-solving rather than a win-lose approach. |
| — | — | 15. As a member of this group, I am able to deal promptly and well with important group problems. |