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Vietnam Curriculum. Department RS-1, New York Review, 250 West 57 Street, New York, New York 10019.

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DOCUMENT RESUME

ED 038 101 HE 001 472

TITLE	Educational Opportunity Forum. Special Issue on Psychological Humanistic Education, Volume 1, Number 4.
INSTITUTION	New York State Education Dept., Albany. Div. of Higher Education.
PUB DATE	69
NOTE	212p.
EDRS PRICE	EDRS Price MF-$1.00 HC-$10.70
DESCRIPTORS	Educational Opportunities, Educational Programs, *Higher Education, *Humanities, *Individual Development, *Programs, *Psychology
IDENTIFIERS	*Program in Psychological Humanistic Education

ABSTRACT

This edition provides an introduction to the psychological-humanistic education (PHE) movement. SUNY and the NY State Education Department have established a PHE program to develop new methods to achieve human potential, generate basic research, effect social change, and establish training programs and learning opportunities. The program is intended to serve as a resource center for local and state communities, particularly educational opportunity programs. Twelve articles cover: psychological education, courses in community and urban affairs, personal growth, the matching of individuals to organizations, "strength training" for new teachers, ways to promote a search for values, uncover destructive self-criticism, and nurture creative leadership, humanistic education, organizational development, sensitivity training, and growth communities. An extensive bibliography is included. The program's ultimate goal is to foster self-renewal. (NF)

EDUCATIONAL OPPORTUNITY FORUM

SPECIAL ISSUE ON

psychological humanistic education

VOLUME I NUMBER IV FALL 1969

The University of the State of New York/THE STATE EDUCATION DEPARTMENT
Division of Higher Education/Albany, New York 12224

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EDUCATIONAL OPPORTUNITY FORUM

The Educational Opportunity Forum is issued periodically by the Division of Higher Education of the New York State Education Department and the College Committee on Educational Opportunity. Distribution is nationwide and includes educational opportunity programs, college administrators, CAP programs, and legislators.

The Forum welcomes articles and notes about educational experimentation, projects, and innovative or theoretical approaches to educational opportunity programs. Letters or articles supporting or rebutting ideas presented in EOF are welcome since this publication is meant to be a forum in every sense of the word.

* * * * * *

Since the last issue of the Forum, Governor Rockefeller and the New York State Legislature passed an amendment to the Education Law authorizing a program of expanding higher educational opportunity in public and nonpublic colleges. The Higher Education Opportunity Program has provided funds to over 50 colleges and universities in New York State for the identification, testing, counseling, tutoring, and teaching of students who meet the educational and economic guidelines. As a result, over 5,500 students have enrolled in collegiate opportunity programs and approximately 10,000 students are benefiting from various supportive services.

A second publication has been issued by the Higher Education Opportunity Program. Entitled, "Making the College/Career Scene," this

booklet is aimed at the high school junior or senior, or at the drop-out who may wish a postsecondary opportunity to obtain a certificate or degree. The booklet explains whom to write and where to go to obtain financial or counseling assistance; what to say on written request for information; types of curricula; and how to get a job.

Copies of the 16 page brochure are available free of charge in English and Spanish.

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Howard Warshaw's fine cover originally appeared in The Center Magazine (September, 1968), and is printed with their permission.

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Opinions expressed in the Educational Opportunity Forum do not necessarily reflect those of the New York State Education Department.

Donald M. Winkelman
Editor

PREFACE

Harold C. Skorpen
Division of Higher Education
New York State Education Department

It is the achievement of our times to have distinguished the inner, radical, and persisting self from the outer, active, and empirical self. Until the discovery of the inner self and its needs, much that went into the concept of the whole man remained unexplained; with it, things are falling into place. If, to the classical imagination, wholeness of being meant the possibility that a man could uncover and fulfill his many gifts, as a circle or a journey might be completed, today it means something quite different--it must be regarded as the process of self-integration or personal growth in man, so that the inner and outer selfs are not at war, competing for different ends, but are united in the quest for fullness of being and becoming.

This is the general theme that carries through this special edition of the Educational Opportunity Forum. Education must do now what it should have been doing all along: dealing concretely with the human purpose of education. This special issue is an attempt in this direction. It recognizes that there are two sides to the educational coin: there is the skills acquisition and academic achievement objective and there is that objective which speaks to the development of the person.

The two sides of the coin are not in opposition. Rather, they are

so interwoven that anything done to improve the one side exclusively encounters the "law of diminishing returns" similar to concentrating on a ballplayer's hitting skill and neglecting his fielding skill. For many years, we have concentrated attention and resources on skill and academic achievement needs, but have neglected the attention and resources that might have helped create a more human educational process and a more humane student.

Although interest in the two sides of the coin are different and distinguish two aspects of experience and reaction to education, it no longer appears to be a question of traditional approaches and activities being right or wrong so much as it is a question of appropriateness to what now constitutes a new need which education must serve. The magnitude of the problem is becoming apparent to many educators. In New York, for example, the Elementary and Secondary Education Planning Committee's Mission Task Force of New York's State Education Department has moved far enough in its deliberations to postulate "that much of the present attitude concerning the purposes of the school negates a real concern for personal development, but little real institutionalization of such basic concern when it is unrelated to the subject matter of the academic disciplines."

The psychological-humanistic education thrust outlined in this issue, as viewed in its many forms, constitutes one way of dealing meaningfully with personal development through the psychological issues of developing personal talent, identifying interests, vocational decision-making, career development, and actualizing the full range of healthy personal and interpersonal potential. The relationship of these issues

to skills and knowledge development is clear and strong, although, at the same time, it is content that has value in its own right and which demands to share equal status with the current objectives that rule the educational world.

This special edition of the Educational Opportunity Forum provides an introduction to the depth and breath of the psychological-humanistic education movement. As a reference and idea resource to the many exciting adventures in personal and organizational growth touched upon herein, this special edition--especially with the comprehensive bibliography provided--should provide many ideas for program inputs that result in operant as opposed to respondent, voluntary as opposed to non-voluntary, internalized as opposed to externalized, student behavior.

As a result of the concerns and requests for help expressed by many of our educational institutions, the New York State Education Department has joined together with the State University of New York at Albany in establishing a Program in Psychological-Humanistic Education. With the support and cooperation of the State Education Department, SUNY at Albany has brought to the Program some of the outstanding national leaders in the field, two of whom, Alfred Alschuler and Dale Lake, have articles in this special edition. The goals of the program are:

1. Development of New Methods -- The Program will create as many effective new procedures as possible to help individuals attain their maximum potential through improved human relations, enhanced participation in educational and social institutions, increased success in their vocational pursuits and more satisfying activities.
2. Research -- Generating basic scientific knowledge and devising

socially relevant change procedures will be enterprises of equal importance to the Program. Theoretical validity and social utility will be synonymous by avoiding exclusive emphasis on normative studies of development in favor of research on new processes for inducing change, and by avoiding exclusive service orientation by selecting from among social and educational problems those which are relevant to theoretical questions.

3. Training and Dissemination -- A prime purpose of the Program is to make available a variety of learning opportunities including supervised internships, short courses, and the normal full range of on-site consultations, in-service education projects, institutes, pilot and demonstration programs, as well as conferences and symposiums. A Humanistic Education Training Laboratory will be created to implement the goals.

Each of these goals will involve applications to individuals from the wider community. Thus, service will be an integral by-product. In addition, it is anticipated that the Program will serve as a resource center for local and state educational communities, with high priority given to educational opportunity programs, in fostering self-renewal processes.

CONTENTS

THE ORIGINS AND NATURE OF PSYCHOLOGICAL EDUCATION

Alfred Alschuler
State University of New York at Albany

At the joint frontier of psychology and education a new movement is emerging that attempts to promote psychological growth directly through educational courses. Psychologists are shifting their attention away from remedial help for the mentally ill to the goal of enhancing human potential in normal individuals. Educators, on the other hand, are beginning to accept these courses along with the unique content and pedagogy as appropriate for schools. At present there are psychological education courses designed to increase achievement motivation, awareness and excitement, creative thinking, interpersonal sensitivity, joy, self-reliance, self-esteem, self-understanding, self-actualization, moral development, identity, non-verbal communication, body awareness, value clarity, meditative processes, and other aspects of ideal adult functioning.[1] Some of these courses have been taught experimentally in schools, although most of them have been developed and offered in other settings such as industrial training programs, Peace Corps training, and private educational institutes. Psychological education did what Sputnik did to spur the new academic curricula in the last ten years. Psychological educators

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[1] The final chapter in this issue is a relatively complete bibliography of Psychological Education articles, books, films, and journals.

*Portions of this paper appeared in the Spring 1969 issue of the Journal of Humanistic Psychology.

who have worked in isolated independence are beginning to meet together to foster mutual collaboration.[2] New centers of psychological education are emerging that offer these courses to the general public.[3] A number of large research and development projects have been funded to introduce this type of education into schools,[4] and recent national publicity (Howard, 1968) undoubtedly will increase the demand from students and parents for these courses. The psychological education movement clearly is gaining momentum.

Paradoxically, psychological education as a discipline is unorganized and inchoate. For the most part, psychological educators remain highly individualistic innovators within the field. Despite its strong ideological roots in the psychoanalytic tradition, this movement is viewed by many professionals as a brand new fad of unknown origins. In spite of the many unique goals, procedures and trainer skills common to all psychological education, there is

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2
The first conference on "Affective Education" was held in August 1968 in Sausalito, California, under the sponsorship of the American Association of Humanistic Psychology and Esalen Institute. In April 1969 a conference for 100 national and international leaders was sponsored by the Manpower Foundation and the American Association of Humanistic Psychology. The conference on "Voluntary Control of Consciousness" was held in Council Grove, Kansas.

3
The most well-known organizations are Esalen Institute in Big Sur, California; National Training Laboratories in Bethel, Maine; Western Behavioral Sciences Institute, La Jolla, California.

4
Cooperative Program of Education Development (COPED) sponsored by National Training Laboratories and the National Education Association; Achievement Motivation Development Project sponsored by The Office of Education; Foundation grants to Western Behavioral Science Institute to introduce "basic encounter" techniques into a school system; a grant to Esalen to support the introduction of sensitivity training in elementary, junior, and senior high schools.

no graduate program in the country to train psychological educators. In short, this burgeoning educational movement is not yet recognized as a legitimate discipline.

IDEOLOGY AND ORIGINS

Like past ideologies of personality change, psychological education grows out of a vision of human potential. This vision, and the methods of change associated with it, can be understood clearly only when put in the perspective of past ideologies.

In pre-Christian Greece, those individuals who could not get along in the world, whom we would call "mentally ill" today, were viewed as possessing divine inspiration. Visions were not insane, but prophetic. These divinely inspired souls were feared and respected, not pitied, punished or burned as they were several centuries later. Certainly the medicine man who spent his time collecting herbs and smelling urine was not fit to touch the divinely possessed. Dictated by these beliefs, a sanctuary at Epidaurus was created in the 6th century B.C. that compared favorably with most health resorts of the 20th century. The treatment was lavish for those individuals who were inhabited by the deities and could not function well in society (Henry, in Zilboorg, 1941).

With the rise of Christian institutions and the belief in a chain of communication between God, priests and man, those people seen previously as divinely inspired came to be seen as representatives of the devil, on a plane with the priests but direct challenges to the priests' God-given power on earth. Thus, it was incumbent upon men to demonstrate the superior strength of God by casting out the demons from the unfortunate bodies of the bedevilled. The resultant treatment consisted of beatings, collar harnesses in dark, damp cells, starvation

diets and failing all else, burning at the stake.[5] These treatment procedures were dictated by a vision of goodness and evil as surely as Plato's 50-year educational program was dictated by his vision of the wise civil servant ruler and what was necessary to produce such a philosopher-king.

Despite several crusading attempts, demonology and its associated restorative methods were prevalent through the latter part of the 19th century. It remained to physicians to claim for medicine what had previously been religious concerns. In the process of asserting that "madness" was an organic "disease" and thus "curable," physicians brought with them a new ideology and method. The assumption was made that a science of mental illness must begin with a nosology, a classification of diseases, similar to the classification of elements in chemistry and other physical diseases. When these new disease entities had been identified, research into the organic causes could begin. As a result, physicians studied alcoholism, aphasias, paralyses and attributed them to such things as the lever actions of the limbs, disturbance of the muscle sense of the limbs, organic brain disease.

In particular, Emil Kraepelin's classification system brought to fruition the establishment of mental illness as an ideology and as a legitimate branch of medicine. We are heirs to this revolution. The care of the mentally ill is entrusted to doctors. The mentally ill are placed in hospitals and there is widespread use of healing chemicals. Obtaining case histories, an art perfected by Kraepelin, remains a standard procedure. Legally required diagnostic labels given to the hospitalized mentally ill bear the stamp of Kraepelin's formative thinking. So pervasive is this thinking that it requires of us almost a

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5 This and the following medical history is based on A History of Medical Psychology, Gregory Zilboorg, W. W. Norton and Sons, Inc., New York, 1941.

Copernican revolution of thought even to consider the possibility that strange mental states and visions may not be "disease symptoms" needing a cure. Our belief is firmly rooted in Kraepelin's scientific ideology, just as incarceration and punishment were methods emanating from deep-seated beliefs in demonology.

Psychoanalysis, the second psychiatric revolution, was a child of this scientific ideology. One of Freud's chief contributions was to persuade others that "mental illness" could have psychological as well as physical origins, that forgotten psychological traumas could leave permanent psychological scars and debilitation as surely as physical traumas, (e.g., broken limbs) if not treated, would leave physical debilitation and scars. Further, Freud showed that a psychological talking "cure" was possible if the "patient" re-experienced the original trauma and worked it through, much as an operation opens the body to correct the source of a disease so that it can heal properly. Because Freud believed that psychoanalysis was a method of learning about one's self as well as a method of medical treatment through emotional re-education, he recommended that experts from a number of disciplines be trained to do psychoanalysis (Freud, 1927). However, the medical doctors who brought psychoanalysis to this country have kept it tightly locked within their profession to be used solely as a healing technique.

The psychoanalytic ideology has stimulated many developments in the last 50 years, 2 of which specifically paved the way for psychological education First, numerous additional methods of affective re-education have been created ranging from variants on the "talking cure" (client-centered therapy, direct analysis, sector therapy, play therapy), to varieties of group therapy (marital, family, ward, psychodrama), to complete environmental control (kibbutzim, "brainwashing"), to the many short exercises designed to promote a specific,

limited affective experience (game simulations, role plays, programmed units). In addition, learning theory had developed to the point where numerous techniques are available to help people systematically unlearn certain behaviors, and learn other healthier behaviors (Wolpe and Lazarus, 1967). In short, a large repertoire of methods exists besides psychoanalysis to foster affective education and behavior modification.

A second development was stimulated in reaction to Kraepelin's and Freud's exclusive attention to mental illness. Most psychiatrists and psychologists were seldom at a loss for words to describe even the subtlest nuances of mental illness or to hypothesize about the origin and vicissitudes of psychoses. However, psychiatrists and psychoanalysts were considerably less eloquent when asked to describe "mental health," maturity, or ideal psychological functioning. Bound to the ideology of "mental illness," "disease," and "cure," mental health was either the absence of psychological symptoms or "the ability to love and work," a definition which made mental health inaccessible to the very young and the very old. Beginning with Carl Jung's descriptions of "individuation" (Jung, 1959, Progoff, 1953) attempts were made to characterize the ideal states of human development (Allport, 1961; Erikson, 1959; Jahoda, 1958; Maslow, 1962; and Piaget, 1960). Whether the description was a list of traits, states, healthy crisis resolutions, or capacity for cognitive operations, the rationale for the descriptions was the same. The impetus was to fill a gap by describing in detail the ideal end states of human development.

After the articulation of what lay at the positive end of the spectrum of human functioning, it was a natural step to use the existing repertoire of change techniques to promote those ideal states. However, psychological education courses were not created and implemented so logically, so systematically,

or so simply. Although psychological education was an immediate, reasonable and enticing possibility, until recently the need for this new approach to promoting growth had not crystalized within the community of psychotherapists and the community of educators.

Psychotherapists have begun to realize that their traditional methods and settings are inadequate to deal with the magnitude of psychological problems in society. The extent of violence in the streets stands in bold defiance of the inefficient, long term, one-to-one therapeutic relationships that take place in small offices and safe hospital rooms. The number of existing and potential psychotherapists is hopelessly inadequate because the problems are not just among the mentally ill and because any type of remediation, ipso facto, is too late. From this perspective, psychotherapy is not so much wrong as basically inappropriate to alleviate widespread racism, aggression, interpersonal insensitivity, moral irresponsibility, and non-self-actualization. More efficient methods are needed to promote psychological growth, thus preventing these human problems from occurring and making remediation unnecessary. New settings are needed that reach the larger population. In the current climate of urgency it is not surprising that psychologists are looking seriously to the educational system because of its universal coverage, its large source of potential psychological educators and the appropriate emphasis on learning and personal growth.

Conversely, educators are turning to psychologists, not for additional help in increasing the rate of knowledge acquisition, but to find out what more schools can do about prejudice, violence, lack of motivation and uncurious, uncreative students. The riots and assassinations have focused attention on these problems and sharpened the realization that schools are doing almost nothing to prepare students vocationally and psychologically for life after high school. Thirty percent, or 15 million of the 50 million students in

school will not graduate from high school. This staggering number of dropouts will enter the labor market unprepared. A total of 40 million students will not complete college and only six million of these students will have had any significant amount of vocational education. For the vast majority of students, what they are learning in school is not so much wrong as basically inappropriate.

It is increasingly clear, however, that more vocational training in particular, or better curricula, teacher training and physical facilities in general will not be sufficient. The Coleman Report on Equality of Educational Opportunity (1966) has shown that student attitudes towards themselves and about the responsiveness of the world to their efforts are more strongly related to academic gains than differences in curricula, facilities or teacher training. In addition to vocational training, schools will have to take greater responsibility for promoting the growth of attitudes conducive to learning and to continued psychological growth. In a recent study of 440,000 high school students across the country, the American Institutes for Research concluded that schools fail to help students develop a sense of personal responsibility for their own educational, personal and social development, and that schools must prepare students more fully for citizenship and mature adulthood (Flanagan, 1967). Thus, from a teacher's point of view, there is double reason and double gain from courses designed explicitly to promote aspects of psychological growth: increased learning in school and more effective, socialized self-actualizing adults after school.

In the last ten years individual psychotherapists and teachers working independently have created a number of prototype psychological education courses, none of which has been widely introduced into public education. Because the demand for these courses is increasing, it is important to examine carefully the goals and current status of psychological education.

GOALS OF PSYCHOLOGICAL EDUCATION

The goals of psychological education courses sound vague, varied, overlapping, universal, and highly desirable: creativity, joy, awareness, sensitivity. On the one hand this pleasant semantic confusion reflects the absence of a single definitive description of ideal psychological (or "eupsychian") states. On the other hand, the words are somewhat misleading. As in social science research, what really counts is the operational definition of the goals. In psychological education the course procedures are the best clues to the course goals since it is through these procedures that the desired psychological states are fostered in the course. For example, Outward Bound courses attempt to promote "self reliance" (Katz and Kolb, 1968). Most of the course exercises ask students to engage in physically difficult tasks like scaling a cliff or swimming 50 yards underwater in one breath. Outward Bound courses usually end with a solo survival experience in the wilderness in which the trainee lives off the land. Procedurally, "self-reliance" is defined as mastering these challenging physical tasks. Similarly, it is possible to clarify the goals of other psychological education courses by focusing on their procedures. When this is done, four common eupsychian goals emerge quite clearly.

First, most courses contain procedures to develop a constructive dialogue with one's own fantasy life. In synetics training, a creativity course, students are asked to "make the strange familiar" by fantasizing themselves inside a strange object, or to "make the familar strange" by fantasizing about a common object (Gordon, 1961). In other creativity courses, remote associations are encouraged in order to attain a new, useful and creative perspective on some problem (Allen, 1962; Brown, 1964; Parnes and Harding, 1962; Olten, 1966;

Osborn, 1963; Uraneck, 1963; Whiting, 1958). In other psychological education courses students are taken on guided tours of day dreams and night dreams and on fantasy trips into their own body (Perls, Hefferline and Goodman, 1965; Schutz, 1968). In achievement motivation courses students are encouraged to fantasize about doing things exceptionally well and are taught how to differentiate between achievement imagery and plain old task imagery. Later in the course these achievement images are tied to reality through careful planning and projects (Alschuler, 1967; Kolb, 1965; McClelland, 1965). These eupsychian procedures often bring previously ignored aspects of one's personality into awareness. Usually this is a joyful, enhancing experience in contrast to psychoanalytic dream analysis and free association which are oriented to uncovering unconscious conflicts. The implication of these eupsychian procedures is that most adults don't make constructive use of their fantasy life and have forgotten how to enjoy fantasy in a childlike but healthy way.

A second set of extremely common procedures involves nonverbal exercises, such as silent improvisations, free expression dance movements, meditation, the exaggeration of spontaneous body movements, and a wide variety of games. Often it is easier to understand psychological concepts when they are learned motorically rather than simply comprehended intellectually. For example, in achievement motivation courses, the concept of "moderate risk taking" is taught through a darts game in which the student must bid on his performance and only "wins" when he makes his bid. A very low bid earns few points while a very high bid is nearly impossible to make. The game experience subsequently is generalized to other life situations. In sensitivity training and encounter groups, nonverbal exercises are used to increase channels of communication. Some personal feelings can be expressed more effectively in motions than in words. Other times nonverbal activities are used because they increase one's expressive

vocabulary and are simply joyful experiences. As with constructive fantasizing, proponents of these methods believe that this type of expression, communication and learning is underdeveloped in most people (McClelland, 1965; Moore, 1960; Murphy, 1967; Howard, 1968; Newberg, undated; Perls, Hefferline and Goodman, 1965; Ruesch and Kees, 1956; Schutz, 1968; Spolin, 1963).

A third set of typical procedures focuses on developing and exploring individuals' emotional responses to the world. In most courses, how people feel is considered more important than what they think about things. Without these emotional peak experiences ranging from laughter and exhilaration to tears and fear, the instructor is likely to consider the course a failure. For example, if an adolescent is scaling a cliff in an Outward Bound course and does not feel any fear, he will not increase his self confidence through his accomplishment. Similarly, techniques in sensitivity training foster intense emotional confrontation with other group members. Trainees are encouraged to express their feelings openly and honestly. They learn to recognize their anger, for example, and to resolve it maturely, rather than allow it to create continued inner turmoil. In achievement motivation courses strong group feelings are developed to help support the individual in whatever he chooses to do well. In all of these courses there is a shared belief that affect increases meaningful learning and that the capacity for the full range of affective responses is a crucial human potentiality often underdeveloped in adults. As a result, a wide range of techniques to enhance affect have been created (Borton, 1966 and 1967; Bradford, 1964; Litwin, 1966; Peterson, undated; Schutz, 1968; Yablonsky, 1967).

A fourth characteristic set of procedures emphasizes the importance of living fully and intensely "here and now." The emphasis takes many forms. In Gestalt awareness training the goal is philosophically explicit (Perls, Hefferline and Goodman, 1965). In most courses it is subtle and implicit. Usually

psychological education courses are held in retreat settings which cut people off from past obligations and future commitments for brief periods of time. The isolated resort settings dramatize the "here and now" opportunities. In general there is little emphasis on future "homework" or past personal history as an explanation for behavior. A vivid example is Synanon, a total environment program for addicts, which promotes "self actualization" and in the process cures addiction. Synanon requires the addict to kick drugs immediately upon entering the program. Other "bad" behavior which stands in the way of self actualization is pointed out as it occurs. Historical explanations for bad behavior are considered excuses and are not tolerated (Yablonsky, 1967). In other psychological education programs the games, exercises, group process, etc., are model opportunities to explore, discover and try out new behavior here and now. Most of these courses consider references to the past and future as escapes from the present opportunity. The assumption is that if a person can't change here and now, where the conditions for growth are optimal, he is not likely to continue growing outside and after the course.

These four eupsychian states are clearly in the Freudian tradition. The critical moment of growth in psychoanalysis occurs in the cure of the transference neurosis. The patient has an intense emotional realization of how he has transferred his childhood irrational fantasies to the here-and-now therapeutic context. He acts out his neurosis in the therapeutic relationship. The new awareness stemming from the catharsis allows the patient to change in meaningful ways first in the therapeutic relationship and then outside. These same elements exist in most psychological education courses, but they are transformed. Students discover the creative power of their fantasy life, not the destructive aspects of unconsciously motivated fantasy. Highly sensitive, understanding communication

is experienced by attending to nonverbal cues, whereas in psychoanalysis, behavioral tics and "acting out" are probed for their neurotic messages. Intense affect is more often ecstatic than angry and unhappy as in therapeutic experiences. In both types of change procedure the assumption is made that long-term change results from the changes which occur in the here-and-now relationship.

These four typical goals imply a broad cultural diagnosis. It is as if the creators of psychological education courses said that most people are highly verbal, future-oriented doers who place extreme value on analytic rationality. The result is that other aspects of human potential are left undeveloped or are destructively expressed. What is needed is the growth of healthier, more sensitive multi-level communication, the integration of irrational fantasies into constructive responses and greater capacity of ecstatic emotional experiences. The relation between psychological education goals and the current social problems is a key reason why it is important to introduce these courses in schools on a widespread basis. A person who has developed sensitive nonverbal communication does not express himself hatefully or violently.

The goals and content of these courses differ from existing academic and vocational courses in several important ways. Psychological knowledge is experiential knowledge in contrast to academic knowledge (mathematics, science, history) which is appropriately abstract. Psychological knowledge is firmly rooted in the person's affect, fantasy, and actions, and is not merely deposited in the student's internal data bank. This is the difference between knowing about the revolutions of 1848 and experiencing the anxiety and uncertainty of changing a life style quickly, as when a parent dies or when one has an accident. It is the difference between knowing probability statistics and taking action when the odds are 50:50 for success. Obviously, psychological knowledge is as important for a student's repertoire as his academic knowledge or vocational

skills.

There are also some similarities in psychological, academic and vocational goals. Like foreign languages, science, history and mathematics, psychological education teaches a new vocabulary and pattern of thought. Like vocational courses and athletics, psychological education courses teach new action skills through "exercises," "games," "role plays," etc. And, like psychotherapy, psychological education is concerned with affect. These statements are straight forward and unremarkable. But, consider for a moment how many courses attempt to promote a synthesis of all three. Typical high school curricula are divided into academic "thought" courses and vocational "action" courses (typing, shorthand, auto mechanics, etc.). It is not possible to divide psychological knowledge into separate compartments. For example, "Interpersonal Sensitivity" is a way of thinking, feeling, and acting in ongoing relationships with other people. Psychological education courses attempt to create and enhance this synthesis within the course itself in order to foster its occurrence outside and after the course.

In contrast to typical school goals, Psychological Education courses aim for long-term life changes, not short-term gains in mastery. More precisely, psychological education attempts to increase long-term "operant" behavior as well as respondent behavior. Operant behavior is voluntary, seemingly spontaneous and certainly not required by the situation. What a person does with his leisure time is an indication of his operant behavior since it stems from stable internal cues and needs few external cues to come forth. Respondent behavior, whether it is affective, cognitive or motoric, requires external cues and incentives before it will occur, just as an examination question brings forth respondent knowledge that otherwise probably would not have been demonstrated.

In practice, most school learning calls for respondent behavior: multiple

choice and true-false questions, reading assigned chapters, solving a given set of mathematics problems correctly, or writing an essay to a prescribed theme. Interestingly, respondent measures of learning do not predict long-term operant behavior very well; perhaps because when school is over there are very few people who follow a person around defining the problems, presenting test questions and evaluating the response (McClelland, 1967; McClelland, et al, 1958). Success and fulfillment in work, marriage, interpersonal relations and leisure time, result more from operant than respondent behavior. Educational theorists have begun to draw attention to the importance of teaching which results in operant, voluntary, internalized, student behavior (Bloom, 1956; Kranthwohl, 1956). However, the key academic and vocational success criteria very likely will continue to be end-of-semester tests, standardized achievement tests, and other short-term respondent measures that fail to predict what the student will remember later and whether he will choose spontaneously to use what he learned.

The goals of psychological education courses will change in the future as a result of many influences. As in the past, some new courses will be developed for specific institutional needs. For example, industry was one of the chief financial backers for courses in creativity training because they wanted to increase the patent output of their research scientists. Recently the Peace Corps commissioned the development of self-assessment workshops to replace the psychiatric, illness-oriented diagnosis that had existed in Peace Corps training programs. It is easy to envision other new courses: identity formation courses for Upward Bound adolescents; individuation courses for elderly men and women; training in the "helping relationship" for parents, supervisors, teachers, and coaches. Although these courses will have different problem foci, most likely they will include the enhancement of fantasy, affect, and nonverbal communication in

intense course experiences that develop eupsychian capacities.

It is also possible that the dramatically increased interest in these courses will breed psychological hucksterism. At present there is little long-term outcome research to prove, disprove, or improve the efficacy of the courses. There are no formal training institutions for psychological educators, no certification boards, and no professional organization specifically to promote and monitor the quality of training. In the face of growing demands for courses, these lacks are serious and the future of psychological education must include some attention to them if the movement is to become a viable and effective discipline available to the general population. There is hope that these courses may be introduced in public education, on a national scale, soundly constructed, effectively taught and properly sequenced. However, this will require long-term institutional support. Thus, the future of psychological education will be strongly influenced by how soon and how extensively university programs in education and psychology discipline the movement by bringing to it their inclinations to theory, their competence in research and their facilities for training legitimized psychological educators.

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EDUCATION FOR STUDENT CONCERNS : COURSES IN COMMUNICATIONS AND URBAN AFFAIRS

Norman A. Newberg
Philadelphia Public Schools

A group of boys from three different high schools in Philadelphia are discussing their reactions to the communications course they are taking. The course is sponsored by the Affective Education Research Project.

First boy: "We have a lot of junk in the classroom. We make imaginary men and women out of a chair, broomstick, and window shades. Makes you feel like you're young again, like you were in the first grade or something."

Second boy: "You might not feel like that if you remember the aim of the thing. After we made our stuff (sculpture of man and woman using junk) at the end we had a discussion and the idea was to find out how people worked in groups. We separated the class into two groups, and we all ganged up on this junk to try and make a man. I know it's ridiculous, but afterwards we looked at what happened, and we found out that some people just sat back and most of us started leading the thing. Some didn't even let some people come in--that was really the purpose. I think the whole thing is to learn expression and to learn how people really are."

Maybe a look at a section of the Junk Man lesson plan will give you a clearer picture of the class these boys are talking about.

LESSON #2[1]

JUNK MAN

PROCESS OBJECTIVE:

To increase the ability to SENSE by learning the process of perceiving and giving meaning. (To give meaning is to change what a thing is by changing the meaning invested in it. A pebble is a pebble until it is a diamond. Junk is junk until it is mounted as sculpture. Students should learn that the value they place upon something will determine what they see.)

EXPLANATION:

This lesson concentrates upon the sense of touch and sight, with most of the activity being nonverbal. Cutting out the verbal screen allows students to get fuller knowledge of their present abilities to feel and see, and also increases them, much as a deaf person develops extraordinary perception in these areas. The lessons should also give students experience in seeing how attitudes determine the way we relate to things, and (later in the course) to people. Greater perceptual ability is a prerequisite for more precise communication and expression. Dead men tell no tales.

MATERIALS:

Plant in classroom a variety of objects that you consider junk--lengths of fabric, tin cans, old boards, car parts, brooms, etc.

CLASS ACTIVITY:

Start today's class with a game called, "Who Started the Motion?"

> "Yesterday you began to observe yourself and others at two levels: what people were doing or saying, and later, what their actions meant to you. Today let's continue to focus on your ability to observe. This time you'll pay attention to your sense of sight. What can you see? Later we'll think about how you can see things when they're not really there. (Students experience some exercises which focus on touch and sight.)

This lesson begins with two perceiving exercises which help students become aware of their senses of touch and sight. The touch exercises force students to see an object clearly without the benefit of their vision. Through the written word, students must communicate clearly what their hands have sensed. This exercise teaches explicitly the relationship between sense perception and the ability to communicate the perception through a medium--print.

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[1] Borton, T. and Newberg, N. "An Education for Student Concerns", Experimental Edition published by the Philadelphia Board of Public Education, 1968.

"So far you've been asked to identify real objects. Even if you didn't know what an item was, you could often describe it. But could the object become something else without changing its basic properties? I asked you to bring in objects you considered junk--stuff that interested you, but wasn't important to you. Take out your piece of junk. Or find an object in the class you think of as junk. Examine it carefully. Look at it from a variety of perspectives: top, side, bottom. What color or colors does it have? Is it heavy or light for its size? What else could your object be? You may use it in a way that it becomes something else. How can your object turn into a hot potato to other students?"

Ask one student to pass his object as if it were a hot potato; others grab it as if it were a real hot potato.

"What can transform a ball, a pencil, into a hot potato?"

Explore the concept of <u>acting as if</u> some things, characters, or events were real.

"We've got a lot of junk in this class. How can this junk turn into a man--a large sculpture of a man. Form your same groups of six and make a man. You may use <u>any thing</u> in this room--but you may not use a picture of a man or real articles of clothing to help you. Make him large and preferably standing erect. As you are collecting or placing the objects, see if you can communicate your needs without words, <u>nonverbally</u>. How will you agree which object will become the head, the fingers, etc.? You may not write notes to one another. Find other ways of making yourself understood. You have ten minutes to do this job."

Give more time if that seems appropriate.

"Now observe your man carefully. Think about him. Who is he? Is he married? Does he have kids? What's he doing for a living? How do you know these things? Change or add any objects to give the man an individual personality and perhaps you'll want to indicate his profession."

Teacher takes a Polaroid shot of each construction. Students will enjoy seeing their products recorded permanently on film. These photos can be used to stimulate future writing experiences or improvisations. Later in the course the camera becomes a vehicle for teaching point of view and selective screening. Each student moves about the class observing another group's sculpture.

"Return to your group's sculpture. Imagine the kind of voice this man might have. Keep looking at the sculpture and now test out loud a voice. How fast does he speak? What kinds of words does he enjoy using?"

Each group experiments with voice and speech patterns for its sculpture. If

time allows, class considers what relationship could be established between individual sculptures or perhaps among all sculptures. Class then develops a situation in which these sculptures talk to one another. Ask one student to stand behind each construction, become the man's voice, and engage in a conversation with one or more sculptures.

> "In the last part of this lesson, students reflect on the day's work. Today we focused our attention on our senses of sight and touch. What did you learn about your ability to observe? How is your ability to observe connected to your ability to communicate about it? Is the distinguishing cue which helped you recognize an object the same one you should describe in order to explain it to someone else?

HOMEWORK:

> "Try something weird. Handle a real object at the dinner table in your home as if it were a snake or a worm. Be dead serious. At one point pass it to someone else. Watch everyone's reaction. Then write a description of what happened. Show us vividly how the object came alive. Let us see your family's reaction to the object, to your behavior. When you've got all your data for the written assignment, let your family in on the joke."

Collect student homework compositions. When you read them, look for students who have attempted to describe how decisions were made. See if they are aware of the plays for leadership operative in the group, and by extension, in the bomb shelter. Do not correct spelling or grammar at this stage. Praise the ability of a student to describe in vivid detail what he went through.

The boys continue talking:

Third Boy: "It hit me like a blitzkrieg."

Interviewer: "Too much right away?"

Third Boy: "No, I just couldn't believe it. It wasn't like a mad house but it was a change. It makes you curious. You think, well suppose my kid came to school in ten years from now and he learns how to make things and understand people--that's not going to get him a job. It's going to get him a job in personality and character and an education, but the MAN'S not going to ask him to make a man out of some chairs."

Second Boy: "The purpose of building a man out of chairs wasn't to see if you could build a man out of chairs. It was to see if you could work in

a group to see if you could organize others and yourself to see if you can work together."

Third Boy: "Yeah, but education comes first."

Fourth Boy: "You've got to define this education. I don't like this definition of education they've given us which is stuffing a bunch of facts in your head. As far as I'm concerned, education is people and getting to know people and yourself. That's the most important thing in life."

Third Boy: "Is that the most important thing in life?"

Fourth Boy: "It is to me." (somewhat indignant)

Third Boy: "Now you're coming round to my opinion. Well, that's how I feel and that's how you feel."

Fourth Boy: "Well, yeah, o.k."

Second Boy: "Isn't that why we're in this program, to find out what each of us feels? And you got to remember you were talking about how it was so silly making up the man and things like that."

Third Boy: "It wasn't silly. It was just I couldn't understand what it meant."

First Boy: "I think the students get more of a chance to express themselves. We're going thru the same thing. Improving your senses--touch, sight, and so on. I think the whole thing is pretty nice."

The students we interviewed are raising some basic philosophic questions. What is education? Is education life or a preparation for life? Should the student be actively engaged in reshaping society or should he be learning and accepting the heritage of his culture? The Affective Education Research Project expects students and teachers to grapple with those tough questions. We hope they will become consciously engaged in searching for meaning in their education.

The thrust of the project is really old stuff, if you define "affective education" as dealing with feelings, attitudes, values, interpersonal relationships, and the capacity to give and receive. Many teachers have been concerned with those issues in their classrooms. The difference between affective education and traditional classrooms is that we emphasize the teaching of those issues and attempt to balance the development of cognitive skills with the development of affective learnings. We also place a higher value on the development of the individual and his capacity to express himself in meaningful and personal ways.

Over the past two years, Terry Borton and I as co-directors of the project, and Henry Kopple, Urban Affairs Supervisor, developed an Urban Affairs course and Communications course that tries to speak directly to the concerns of students. Our courses focus on change, the capacity to accommodate new behaviors, and to make them operant in the students' daily lives.

Change occurs from at least two directions, and these directions indicate the essential difference between the Communications Course and the Urban Affairs Course. One type of change moves from the inside out. It suggests that our self concept, the way we perceive ourselves and others, determines the kinds of relationships we can create and that those relationships affect our sense of potency, our sense of power over our own destiny. The alternative route for change occurs from the outside in. The outside, our environment, forces us to accept and conform to its standards. If we want change, we must be willing to identify and to be aware of what's happening to us. We must know how the outside world impinges on us. When we know that, we can see the possibilities for alternative behaviors. Accordingly, in the Communications Course, the individual provides a laboratory for exploration, while in the Urban Affairs Course, we attempt to see the city as the laboratory.

We assume that there is a direct correlation between a student's academic

achievement and his ability to control his environment, his attitudes about himself, and his relationships with other people--an assumption recently substantiated by the largest study of education ever conducted. This study (The Coleman Report) showed that such attitudes had a higher correlation with student achievement than did the total of all other factors such as social class, race, family background, school facilities, teacher's education, etc. We also assume that since the amount of knowledge is doubling every ten years, it is impossible to teach all there is to know, and hence accept Jerome Bruner's contention that schools ought to teach the "structure of knowledge." We supplement this approach by teaching students particular logical and psychological processes with which to gain greater conscious control over themselves, their interpersonal relations, and their environment. In this sense we address ourselves to very basic skills which are perhaps a prerequisite to reading, writing, and arithmetic. These latter skills don't necessarily help deal with feelings or the broader issues of obtaining meaning from the environment and with precision in self-expression.

In each course, we assume that when we touch the concerns of students and adults, we are in contact with those issues that are most relevant to their basic needs: the need to develop a concept of self that is worthwhile, the need to develop relationships with other people that are intimate and meaningful, and the need to feel a sense of control and power over one's destiny. We believe that if we are in touch with those three concerns in the classroom, if we hear those concerns in ourselves and recognize them in our students, then the possibility for meaningful learning can take place.

Discovering student concerns is a complex task. Student needs differ and frequently students give conflicting messages in describing their concerns. But we can make a few simple generalizations based on our experience.

Students are human beings first and students second. As people they want to be seen, listened to, and understood. As students they want meaningful information and skills to process a vast store of experience and the practical ability to earn a living. Our first assumption reflects a humanistic orientation; the second a utilitarian orientation. In the past, schools have failed in their efforts to combine and balance humanistic and utilitarian approaches to learning. The humanistic approach is frequently viewed as soft-headed, romantic stuff that parents and religious institutions should be providing for students, while the utilitarian approach has been legitimized as the rationale for schooling by the industrial, business, and professional world. The conflict between these opposing points of view is developed in the following student comments:

Third Boy: "I could understand what it meant, (referring to the Junk Man) but I could get no essential value out of it."

Fifth Boy: "I'm waiting for something concrete to develop that I can jump into. So far...."

Interviewer: "You don't think the course offers you something to latch onto?"

Fifth Boy: "Something's not working right. I don't know what it is--maybe I'm just too used to the regular system."

Fourth Boy: "No! No! You say what was the class about. Them people must be mad at the Board of Education." Well, I know I am. I sit in school waiting to get out. I can remember days since this program started--I remember one day especially. I cut the whole day, but I went to that class (affective class) because it meant something to me."

Fifth Boy: "I want to get a grade to pass, and I think the majority of kids in my class are confused on how to pass. This so-called "curriculum" is openminded. A lot of the students feel--I don't know what you

might call it--sophisticated to come right down to it, and yet I can sense that a lot of them want to try to get into it."

Third Boy: "Plus that something that's not taught in the home, you can't expect them to learn in school, especially something like personality and character. You can just take that and throw it out the window in school. 'Cause if you ain't got it, you ain't got it! And they sure ain't going to teach you that in school."

Those responses show some of the complexity in identifying student concerns. They do reveal the basic conflict in values that is tearing many high schools apart. The third boy's last comment isn't so much a criticism of the course as it is a confusion of which institution should do the job of personality development. He despairs over students learning affectively in school--that should be taken care of at home. We think that schools must accept the challenge of trying to fuse and balance the humanistic and utilitarian needs of students. Riots in schools seldom occur because students are reading six years below grade level. Most student unrest stems from the dehumanization of public education. Education does not touch them personally. It seldom answers their basic life concerns. Perhaps we are on the wrong track entirely by continuing to emphasize basic skills in the face of such widespread failure of schools to teach those skills. We assert that affective and cognitive development must occur simultaneously and that we will not have effective learning until our education blends and balances the needs of both domains.

By developing a curriculum that helps students cope with concerns, we are not abdicating our responsibility to teach skills that are useful in a traditional education. Our students do read a full range of printed materials; we expect them to understand what they read. Students in the project experience a variety of modes of writing: personal, narrative, description, and analytic. We feel that

affective approaches frequently "turn kids on" to learning. And since many students turn off or drop out of the learning process, we value these approaches. But we also recognize that increasing students' involvement in learning is only one phase of their education. Our curriculum is designed to move students from the "turn on" stage to the stage in which they try to use their energies to accomplish something tangible.

To bridge these two stages, we developed a process curriculum. The processes or strategies for learning became our content. To guide our efforts we developed a theoretical model that views me as an information processor. This theory borrows heavily from the relatively new science, "Cybernetics." The first stage of information processing is that through which a man explores openly the situation in which he finds himself. In this stage of the process, the person is asking himself the question "what." What are my senses telling me? What in the environment can give me useful information for coping with my concern? As he takes in data, he begins to <u>transform</u> the data into a personalized understanding of what's going on.

The second stage we call <u>transforming</u> during which, the person is asking himself many "why" questions. Why does this event happen in this particular way? Why am I motivated to do this particular thing? Why does it interest me? In asking himself the question "why," the person may take two differing routes for understanding his concern. One may be a hard driving analytic mode, while another may be a looser, free wheeling, far ranging, fantasizing, contemplative mode. The theory maintains that there is no evaluative difference between these two modes. The processor selects the mode that seems to offer the most promise for solving the problem.

Once the processor has developed a rationale for what he has sensed, he then begins to experiment with modes of action that will help him externalize

his concern in a particuler behavior. After considerable experimentation, he is ready to place before his eyes as well as the eyes of his environment, a particular action that represents his intention. This stage of the process is called acting and essentially asks the question "how."

An essential characteristic of the information processing model is the feedback loop which informs the processor how congruent his behavior is with his intentions and constantly regulates for any dissonance between intentions and effects. When the processor puts out his intentions through a particular action, he then waits for a response to his behavior. If the response he receives is congruent with his intentions, he is reinforced in his belief that he has prccessed the concern properly. If, however, he receives a response that is not congruent with his intentions, that may cause him to feel his behavior is not communicating precisely the message he intends. At this point, he may continue with this behavior in order to get additional data on it from other people. But, if after a few responses he continues to get feedback that is not consonant with his intentions, then he is obligated to go through the process once again. Only this time, he will do so consciously. He will begin again to ask the question "what" and sense out in the environment for fresh perceptions. He will begin again to ask the question "why" and transform his sensory impressions into his particular point of view, and he will finally ask once more the question "how" in order to determine a particular mode of behavior that will be more consonant with his intentions. It's at that point that he would act and get new feedback.

We have constructed curricula to conform with the information processing model. Each course is divided into three basic processes--sensing, transforming and acting, and a series of sub-processes subsumed under each of the major processes. The lessons are designed to teach a particular sub-process explicitly

and to give students experience in using the sub-process in some sort of personal way. For example, a student in the communications course may study the sensing sub-process called "mirroring." The particular experience he goes through deals with various methods that man knows for obtaining data. Mirroring allows him to monitor his behavior through simple mimicry of another person's actions in exact mirror image to the more complex kinds of mirrors such as painting that can reflect back to us some of our values, to finally, the kind of mirroring that another person can give us of our behavior and attitudes through verbal and nonverbal feedback. What follows is the complete lesson on mirroring entitled "Beyond the Looking-Glass."

LESSON #3

[2]

BEYOND THE LOOKING-GLASS

PROCESS OBJECTIVE:

Re-orientation through mirroring.

EXPLANATION:

Mirroring is a way of looking at the self, of standing away from the self in order to see it in a different perspective. Mirroring allows a monitoring of the self, either with the help of someone else as in the improvisational mirroring exercises, or through a painting like Breughel's or as in front of a real or imagined mirror.

MATERIALS:

Large color copy of Breughel's VILLAGE FAIR.

CLASS ACTIVITY:

You should go through the VILLAGE FAIR exercise yourself before presenting

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2 Borton, T. and Newberg, N. "An Education for Student Concerns", Experimental Edition published by the Philadelphia Board of Public Education, 1968.

the problem to the class. Also try out the improvisational exercises a few times before the class. Begin by dividing the class into groups of two by asking students to count off 1, 2. Ask the 1's to pair off with the 2's and sit facing each other. Tell the 2's that they have just become mirrors and tell 1's that they'll initiate the action. Suggest a variety of activities for 1's to perform brushing teeth, combing hair, hanging clothes, painting a picture, washing a window, etc. (See Viola Spolin, IMPROVISATIONS FOR THE THEATRE, Northwestern University Press, 1963, page 60). Remind the initiator to move very slowly so that the mirror can follow. The mirror tries to stay with the action; not falling behind or anticipating, but being a mirror.

Switch roles so that each group has a chance to be a mirror or an initiator. Variety in tempo of the action can be suggested by the teacher. When students feel comfortable with this level of the exercise, the teacher can suggest small group variations on the mirror exercise. For example: a student is getting a shave in a barbershop: four students work; two are the initiators, while the other two are the mirror. A similar scene can occur in a two-person card game. Get students to write down in their notebooks anything which they discovered about themselves that they had not known before.

Now introduce the idea that a painting or photograph can also be used as a mirror. Set VILLAGE FAIR in the middle of the room and let everyone get a good look. Begin to ask about what is happening in the picture.

> "How long ago do you think this picture was painted? What is happening? How about this person? How about this one? What is this one feeling? Suppose you are this woman; what do you hear? What do you smell? How does your mouth taste?"

Get a small group of students to pick a figure in the painting and decide how he feels.

> "What kind of feeling is there between some of these people? How do they talk to one another? Try being them and talking together."

Be prepared for some racket. Set a prearranged signal to cut it off.

> "What is the feeling of the group as a whole? How do you know? Is there any one in the group who is not feeling this way? How do you know? What is he feeling about himself? What is he feeling about the others?"

> "Now sit quietly for a few minutes. Let your mind play in the picture. Close your eyes and let yourself slip into the picture. Stay yourself, but go back to the time of the scene at the fair. How would you feel being there? Which of the people around you do you like? Whom don't you trust? Write down a few sentences about what you would be doing and feeling."

Take time with the kids. Don't rush them. Cut off any talk. Let them

be with themselves and with the picture. Silence can intimidate kids; try to get them to feel comfortable enough to be relaxed and quiet.

> "In what way is the process you have been going through with the picture like a mirror? A mirror is to see yourself in, but you can only see the same repetitious images of yourself. Does using the painting allow you to see any more?"

Students should understand that consciously standing off from themselves, or as earlier, reflecting through another person, or through art, is a way of seeing their own character more clearly.

HOMEWORK:

> "Tomorrow morning when you get up, stand in front of the mirror and look at yourself just as you usually do. You probably won't see--any more than you normally see--the same old you. Then look very carefully. What can you tell about you by looking only at the physical things, rather than using someone else or a painting to mirror yourself. Jot down in your notebook all the things you can think of. Look at the set of the mouth; the way the head is held on the neck; the cast of the eyes; the tension in the skin. Yesterday we learned how to look for concrete cues with the sense of sight. What can you see in you?"

PLEATS:

Our language and literature are loaded with metaphors and books that deal with mirrors. You may find some useful in expanding the ideas in this lesson.

1) Lewis Carroll, THROUGH THE LOOKING GLASS

2) Luigi Pirandello, SIX CHARACTERS IN SEARCH OF AN AUTHOR

3) Edgar Allan Poe, WILLIAM WILSON

4) Oscar Wilde, THE PICTURE OF DORIAN GRAY

5) To hold...the mirror up to nature. -- Shakespeare

6) Literature is a mirror on the road of life. -- Cervantes

7) God is two mirrors facing each other. -- Aristotle

8) Mirror, mirror on the wall
   Who is the fairest of them all? -- Snow White

9) Jean Cocteau in his film called ORPHEUS, uses the mirror as a way to get to the underworld.

10) Ansky in his play, THE DYBBUK, has a strange messenger ask a rich man this paradox:

"Look out of the window; what do you see?"

The rich man replies: "I see people moving about."

Messenger: "Look into the mirror; what do you see?"

Rich man: "I see myself."

Messenger: "That's strange. The window and the mirror are both made of glass. When you look through the window, you see people. Put some silver behind the glass and you see only yourself."

11) To break a mirror is bad luck.

12) A hall of mirrors.

13) House of mirrors.

14) A mirror can send signals.

This particular lesson starts in a very free wheeling, gaming way--proceeds to investigate a particular painting in some depth, helps students to look deep within the painting to find reflections of their own attitudes and behaviors and finally, generates in them the need to search for feedback from their fellow students about various attitudes and behaviors that they may have. But the search for honest, direct feedback for oneself is a seriously potent task. It takes maturity and courage to look at oneself.

A student in the Communications course reflected on the self exposure this way: "You bring out your inner self; I think a lot of students are afraid of that because either they don't know themselves that well and they're confused about what they are or --"

"They don't want to know themselves?"

"Yeah, they don't dare to let anyone know."

"Some one said only a psychiatrist would know something like that...that's wrong, 'cuz you perhaps can tell yourself. Some people can."

Another student's comments give further evidence that students can and want to cope with themselves in more honest ways. "Looking at yourself made me look at other people. I knew what I really was, but I was shocked when I found other people knew." Let's follow through on how the mirroring process worked for this student. First she looks into her own behavior ("Looking at yourself...") and gains insight as to who she is. Then she looks to others to find out who they are ("...made me look at other people.") She returns to herself to re-examine her own authenticity ("I knew what I really was...") and finds herself lacking in credibility. Finally, she allows herself to hear feedback about her behavior from her peers which confirms her fears of self doubt ("but I was shocked when other people knew").

Now if she wants to change that reflection, she will use peer feedback (feedback loop) to explore (consciously sensing) what kind of person she'd like to be; determine why (consciously transforming) her new intentions will make her a more authentic person; and then experiment with how (consciously acting) her behavior can best represent her. If her peers respond positively, she will be confirmed in her choice of action and continue to represent herself in this more honest way.

The Affective Education Research Project is being tested in major city and inner city high schools. We are not a "special" project. We are working with teachers representing a broad diversity of social points of view and varying degrees of professional training. Our students represent the spectrum of academic ability and differ widely in socio-economic backgrounds. This project was not imposed whole cloth from the rarified, protected libraries of academia onto the urban school scene. Rather, the ideas and practices come out of our felt need as teachers that some radical changes must happen in our schools if

public education is to survive as a viable service to the school community. In 1968-1969 we trained 32 teachers to use our approaches; we now have a sizeable waiting list for teachers who want affective education training.

Even though our staff is small, our impact in Philadelphia is significant. Our teachers are frequently asked to contribute their experience in affective learning to various curriculum committees. Our model for teacher training and curriculum development has influenced several innovative programs in the city. Our impact goes beyond Philadelphia. Antioch College has sponsored a continuing course in affective learning initiated by students from Antioch who worked with our project. Several Antioch faculty members are interested in exploring ways of using our approaches to reshape the current curriculum. The Wesleyan University Masters of Arts of Teaching Program has made an extensive study of our theory and practice. The director of the program has invited us to Wesleyan to do four intensive workshops with M.A.T. candidates. Antioch-Putney interns and Temple University Teacher Corps students have made strong appeals for additional training in affective education.

One of the most exciting spin-offs of our work in Philadelphia is happening in a racially tense high school. Students and faculty alike are polarized by black-white hostilities. Recently the chairman of the social studies department has been released to find ways of establishing deeper, more effective ways of dealing with the race problem in that high school. He has made it clear that he values the experience that the affective education teachers can bring to this problem. He plans to use these teachers as leaders in working through some of these racial issues. When our work influences the climate of the classroom in a positive way, then we feel we have passed our mid-year exam. But, if we can successfully influence the climate of an entire school, we will have passed the final exam.

To my knowledge, there is no other school system in the country that has anything approximating this kind of interest in the affective learning field. Much of the credit for the development for allowing this project to develop must go to Superintendent of Schools, Mark Shedd, who in his inaugural speeches in 1967 mandated to the teachers and administrators of the Philadelphia School System that we explore new ways for making curriculum relevant to the students of the city of Philadelphia. He especially noted that there was much work that needed to be done in the affective domain, as this was a neglected area in public education and possibly had a great deal to offer as a way of establishing more human connections between students and faculty. We were fortunate to be quite central to that mandate and took his charge quite literally.

Now that we have been operating within the mainstream of the Philadelphia School System for one year, I think we can make some generalizations about the impact our approaches have had upon teachers. Time and again, department heads will tell us that their teachers were never as enthusiastic about teaching and working with children as they are now. Our teachers seem to be engaged in asking some very fundamental questions about how children learn, and they are not so quick to paste on tired solutions to the difficult learning problems that many children present. A teacher trained in our approaches to learning has some specific techniques at his disposal for tuning into the concerns of children. The teacher is sensitized to looking for and listening to the personal and interpersonal lives of students. His role in the classroom is a decidedly different one. He tries to be a learner-teacher rather than an authoritarian leader. Teachers are finding that this new climate and attitude allow them to handle problems that were formerly not within their grasp. For example, a teacher having a difficult discipline problem with a disruptive student finds that setting up a role play situation within the classroom context in which teacher

and student reverse roles and explore the meaning of each other's actions fully, allows for greater rapport and the possibility for different behavior in that classroom context. Teachers are finding that by and large, there is an increase in the amount of participation. There is an increase in the degree of interdependency developed among students. Students seek each other out as learning resources rather than look to the teacher always as the authority. A few students described their search for class relationship in this way: "In Mr. Levin's class, we're tending to be quiet and now we're trying to find out what's the big hush. It feels more like you're part of the class now. If there's a problem, you've got to get it out or it gets twice as big."

In our teacher training program we make it quite clear that no one has the answer to learning, that learning is a very complex act and that we must bring a great deal of imagination and personal authenticity to the exploration of strategies for learning. Students want the teacher to be a real person. They can tell when a teacher is making a phony or an authentic response to a class as illustrated in this interview: "Miss Jones got so mad that she was throwing things around the classroom. We liked it. I think I respect a teacher more if she shows it when she gets mad. If there's no cooperation, she gets mad, and we'll stop and talk about it." We hope our teachers feel comfortable enough to speak openly about their concerns in a classroom and that they will engage students in a collaborative effort to find more potent strategies for learning within the classroom context.

We can cite many dramatic examples of how our program seems to influence in constructive ways the behavior of teachers. One teacher in the program was respected for his intellectual grasp of his subject, but he was also known as a very rigid, mannered person. Over a period of ten months, he reports significant changes in his attitudes and behaviors. He is less sarcastic; he is more open

to criticism; he involves students more directly in creating curriculum; he is less defensive and his wife says he's easier to live with. His department head says she never thought he would like the program, much less stick with it for any significant period of time. She also confirms the changes the teacher reported about himself. The teacher we described has been teaching for eight years, but we can tell a similar story about a man who has been teaching for over 30 years. He was known as a shy, reticent man who knew his subject but had difficulty communicating to students. This teacher is so pleased with the changes he's effected in his teaching that he has postponed his retirement for a few years. His department head reports that his cl sses are livelier, that he encourages his colleagues to give him constructive criticism on his teaching (something he found very difficult to accept previously), that he spends more time in preparing for his classes than he did in the past, and that his students notice a positive change in him.

I do not mean to paint an excessively rosy picture. Affective learning is taking its time to make itself felt throughout the system. Some students and teachers come to see its values very slowly. They feel that a communications course is no substitute for the methodical study of grammar and the learning of vocabulary lists. No matter how dull the presentation of standard classes in American history are, some students still prefer to be taught in traditional ways. But, I think an ever increasing number of students are saying that the affective approaches make school more tolerable, that in these classes, they actually do get to know one another. As one student puts it: "You've had nouns, verbs, pronouns for eleven years now, but there are more important things in the world. You've got to take time to learn about yourself."

But as we noted earlier, our project is concerned with change. We are trying to establish different educational priorities in schools. Our students

remember the fact that we cared about them as people and also took their practical needs seriously. Many times we are asked to produce "hard data" for our claims. To date, we have very little hard evidence to show. We are engaged in an extensive evaluation and research program. The evidence will come and the doubters may or may not be satisfied. Educational research is a strange business; the same people who ask us for "hard data" are the people who refuse to look at the fact that their methods have produced high school students who read and write on the fifth grade level. Somehow they never make the connection between that data and the need for radical curriculum reforms.

A SOLO-SURVIVAL EXPERIENCE AS EDUCATION FOR PERSONAL GROWTH*

Richard Katz
Brandeis University

Historically, and in its rarer contemporary forms, the solo survival experience has been a critical aspect of individual development and societal functioning. It usually functions as a "rite-de-passage," very often as an initiation rite. Some of its more important forms are the vision quest of the North American Plains Indians, religious retreats such as the Jesuit Spiritual Exercises, and the meditation exercises of Zen Buddhist training. More recently, the Outward Bound Schools in America have been working with still another form of solo survival.

A solo survival experience can lead to personal growth. During the solo you are alone and have to rely on your own resources. Existing in that condition, your sensings of space, time, self, and the subject-object distinction become significantly changed; your state of consciousness becomes altered and may lead to increased awareness about self, others, and environment. Whether

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1 I want to thank for their help the directors, staff and students at the Colorado, Hurricane Island and Minnesota Outward Bound Schools in the summer of 1966; Eugene Check, S.J.; John Hertzog; Mary Maxwell Katz; Francis J. Kelly; and David Tresemer. Research for this article was supported by the Center for Research and Development on Educational Differences, Harvard Graduate School of Education, and the Office of Juvenile Delinquency, Health, Education and Welfare Administration, Grant #66013.

an altered state leads to increased awareness, and thence personal growth, depends on factors such as your preparation for and reaction to the altered state. For example, if your altered state is characterized by a sense of timelessness, it can become for you a "peak" or transcendent experience, or a time of boredom and anxiety. An experience of transcendent perspective has very different implications for personal growth than an experience of anxiety or boredom. I've experienced the Outward Bound solo survival and completed a research project on it. I am impressed by its pctential to educate for personal growth. I am equally impressed by the obstacles in realizing this potential. In the following pages I will describe the Outward Bound solo in some depth and suggest a variety of other ways to create solo survival experiences which maximally educate for personal growth.

An Outward Bound Solo Survival Experience

For approximately three days and three nights Outward Bound students are physically alone in an isolated wilderness setting, eating only what they can forage, with warmth and shelter supplied by the clothing on their backs, a 6 by 6 waterproof cloth and a half dozen matches. The Outward Bound schools present this solo survival experience to students as one of the high points of their 26-day course:

> "...(dur'ng the solo) every student has his hours of self-appraisal, of seeing himself in unique perspective." Properly done (the solo) can be one of the unique experiences of your life." /Hurricane Island Outward Bound School literature/

According to the Outward Bound ideology, the solo demands that you examine certain aspects of your self. As with the entire course, there is an emphasis on "character-training" during the solo. Character consists primarily of initiative, self-confidence, responsibility, compassion, self-discipline, determination, leadership, and awareness. The development of character is

Outward Bound's concept of personal growth.

The ideology continues: "The solo is a test of the mind and the spirit, of boy against himself and against the raw components of his environment" (Hurricane Island Outward Bound School literature). The experience is presented as an opportunity to test oneself. Many students look upon the solo as an initiation rite, a not particularly pleasant but "real" way of finding out who they are. It looms as a challenge to their self-definition. Mastery of nature and mastery of oneself are two forms of this challenge. Testing yourself through a mastery of nature is often akin to "winning warmth from nature." There is an emphasis on struggle with nature; it becomes an ordeal. There is another part to the idea of the solo: "...The contest is not with nature around you, but with yourself." Here the emphasis is on co-operation with nature so as to satisfy physical needs. The issue then becomes "can you live with yourself?".

I was intrigued by the concept of the solo before I began the Outward Bound course, and my anticipation increased as the course progressed. This was in spite of the fact I was put off by the Protestant ethic quality in Outward Bound's idea of a solo. The solo truly became a high point of the course. As I left for my solo site, I felt in part like a wilderness expert and in part like a psychic explorer. At Outward Bound, I learned how to make shelters, build fires, catch and forage food. In reality I had achieved a very modest proficiency in these skills, but subjectively I felt ready. At Outward Bound, I had not learned how a solo can alter your state of consciousness, your level of awareness, or how the solo experience relates to personal growth. But I had come to Outward Bound already prepared for experiencing, accepting, and using altered states to increase my awareness. This kind of psychological

preparation was a resource few students had available.[2] But since I had no idea about the psychological characteristics of this particular experience, I was exploring like everyone else.

My solo site was a beautiful island in the middle of a secluded lake, several days by canoe from people. The clear, bright air made it all magical. I bathed in this idyllic atmosphere, then I bathed in the smooth, crystal waters. Then I became serious. The wilderness expert emerged; the child of nature vanished. The shelter was constructed, the wood pile collected, and the fire started--with one match. And there I sat. During the next three days and nights my shelter and my fire became very important parts of my world. I had no idea how important they would become that first sun-filled afternoon.

But the night changed things. The night was long and hard to get through. It was cold. The wood pile became small so quickly. As the fire burned down to white coals, the cold air brought me out of my shelter, and I built the fire back into flames. I stayed by the flames for a while, and got warmed up. Sitting there, lit up by the flames in the dark silence, I felt completely alone, but not lonely. I realized that information about myself was now emerging in bold relief. There were no other persons or institutions around to confuse the issue, no convenient ways to project feelings on others or lay blame on an institution. In the uncomplicated environment of the solo, my thoughts and actions paraded about, expressing me in an obvious fashion. If I decided to order my day in the usual manner, this would be me "speaking," me seeking a certain kind of order in my existence. The solo could be an

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2 In addition to my prior personal experience with altered states and research in that area, I was in my late 20's when I took my solo. Most other Outward Bound students are between 16-21.

unusual chance to observe myself and gain some understanding, provided, of course, I could refrain from projecting, and, in fact, confront my self. That was not so easy to do.

The environment was powerful, and it had its own intrinsic ordering principles, its own rhythms. By the second day, I found myself functioning more and more in accord with them. I began to sleep when it was warm, not when it was nighttime. It was warm during the day and at night when my fire was hot. My diurnal rhythm was altered but I was getting enough sleep from the frequent shorter periods of rest. I also felt an intimate part of my environment. As I bathed in the water, I felt it soaking up the sun's warmth. At night the sharp slaps of the beaver's tail on the water at first frightened, then became a rhythmic counterpart to, my heart rate and breathing.

There were the rhythms of the wilderness, and those I brought with me fro urban society and intellectual activities. Well into the second day the degree to which I was importing an order became astounding. I realized I was beginning to fill up my day with rituals: stocking the wood pile, walking down to the lakeshore, "reading" the clocks of the sun and moon. Some of these "rituals" were, of course, necessary. But when I saw myself scratching two lines into the large boulder behind the shelter, my eyes opened. Were all those cartoons about prisoners scratching the days off the cell wall real? Counting the days! It was hard to avoid. But seeing those two lines on the boulder brought my ordering attempts into clear focus. It also encouraged me to minimize the importation of order.

The first day you set things up, the second you live there, and the third you prepare to leave. It seems simple enough, except most of the time boredom is the key issue. There is lots of time available. I thought about many things. I learned some things; but not for 24 hours a day. I didn't want to do things

just to fill up time. And that would have been difficult to do even if I had tried; there wasn't that much material at hand. So time was everywhere.

The weather was good, but the nights were cold. I had many cups of rose-hip tea, and some frogs legs, but food was scarce. Basic needs are important. They shaped the quality and extent of my awareness.

I was exploring the far side of the island on the third day. I was also observing myself, an animal covering his territory. It was very quiet, even still. Suddenly a thunderous sound in the leaves and there was a grouse frozen in fear three feet from my face. I wasn't sure whether I looked as scared; I certainly had been deeply frightened. The stillness had become noise, and since I was alone on the island, my fantasies at that instant were elaborate. But I unfroze and the grouse did not. The myth of man the primitive hunter began to unfold as I reached for a stick. But before any action, another myth took hold and there was no taking of life. The basic need of hunger; the basic force of life. I can't forget that encounter.

As the third night was reaching into dawn, I thought more about the simplicity of my island-environment. Soon I would be back with other Outward Bound students: added complexity. And there was the world outside Outward Bound's wilderness course: incomprehensible complexity. We work hard to make it so.

The return from my solo site was too abrupt. There was too much small talk too soon. The quiet seemed destroyed rather than savored and built upon. My vocal chords needed retraining; three days of silence made a difference. And there was too much food too soon. Hunger was no longer a live issue.

The solo felt over, and I relaxed. I wanted time to gather up energy for the canoe trip back to camp. It would be hard, and exhausting. We had

this day off. Then suddenly there was confusion and concern. A student had just cut his foot badly on a sharp rock. He had to receive medical attention. A two-man rescue party was organized; I was one of the two. All the necessary energy welled up. A couple of chocolate bars, some more pancakes, and we left. It was a long, long day of hard paddling before we reached the hospital. During the trip my solo faded into my strong appreciation of our enormous reservoirs of energy, our vast resources for action.

I've talked with many Outward Bound students about their solo experiences. There are many different solos; there are many different students.

Developing Solo Survivals Which Educate for Personal Growth

The Outward Bound solo is a unique, even anachronistic experience. Therein lies much of its power. Nevertheless, there are some features which keep the solo from being a stronger stimulus to personal growth, and other features which limit its relevance in contemporary society. We need to develop additional new models of the solo survival experience, adaptable to a variety of settings. A careful examination of key aspects of the Outward Bound solo survival experience and similar experiences in other cultures will help us in the future to create solo survivals which will be maximally effective.

1) The solo and the survival aspects. During a solo survival you are alone and have to rely primarily on your own resources. But these two aspects can have a variety of forms, more or less literal, depending on the individual. You can be alone in both a "subjective" and "objective" sense. Subjectively, you may feel or think you are alone; objectively, you may be unable physically to perceive another. The extent to which a person must rely on his own resources depends on the accessibility of certain elements: food, warmth, shelter, companionship, and general stimulation or "having something to do." Where one person may undergo withdrawal symptoms when the T.V. tube blows, another may

feel he is on his own only at the perimeter of the Antarctic Circle.

The most important element in a solo experience is the subjective sense of being alone on your own. Even on Outward Bound solos visual contact sometimes occurs between students. Sometimes you can see another student or the smoke from his fire across the stream. More importantly, you know that each day you are checked by the staff since safety must be maintained. This is done inconspicuously, without verbal or visual contact, yet you feel protected. If there is an emergency, you blow your whistle and aid comes. The solo is not a true survival situation, yet what is most essential, you feel alone, lonely and on your own.

These subjective states which are critical to the success of a solo experience can be created through metaphors of that experience. You could function for a period without talking, or without sight (e.g., wearing a blindfold) or in an unfamiliar setting (e.g., an urban area for a farm boy). You could have periods of "alone time," or silence, or do without certain luxuries which have now become essentials. There is great flexibility possible in the setting and nature of solo experiences, but in whatever new forms that are invented, the goal is to induce the feelings of being alone, dependent on your own resources.

2) The path toward personal growth. The solo survival can intensify the examination of self and its relation to the environment. But our selves are broad and varied, some say infinite. How will this examination proceed? What will be the foci?

Personal growth can have many meanings. For Outward Bound, it means character development. In the vision quest, growth occurred when the participant understood his identity, which then determined his role in the society. In the religious retreat, the participant grows when he renews his communion with himself and others through a renewed and expanded communion with God.

The paths toward growth vary accordingly. The Outward Bound solo tests one's "character" by a challenge to one's limits. The vision quest also tested individuals through an ordeal (fasting, sometimes flagellation). Religious retreats emphasize the path of detachment from external concerns and concentrated reflection. In planning new solo growth experiences, we must be clear about what type of personal growth is our goal. Only then can we be explicit about the best path to present in the solo survival. A great variety of goals and methods are possible.

3) Characteristics of participants. Solo survival experiences are often reserved for persons at developmental crisis points. They mark the passage from one stage to another. The vision quest for the East Woodlands tribes was associated with puberty rites, and occurred only at that stage. For the Plains tribes, however, the vision quest was continually available, but only after the person reached maturity. Each developmental stage presents particular problems and opportunities for the solo survival. In the Outward Bound solo, the adolescent, with his search for identity and need for intimacy, seems primed for a solo survival. The testing of limits and self-confrontation can clarify a state of identity-diffusion. His movement from the loneliness of the solo toward intimacy can be a major developmental juncture. In general the goals and methods of the solo should reflect the characteristics of the participants.

4) Underlying structure of the experience. There are three major interrelated phases in a solo survival experience: preparation for the experience, the experience; and the return of the participant from the experience. Van Gennep describes a similar sequence underlying "rites de passage" which mark transitions between developmental stages: the person separates from his family, participates in the rite, and is incorporated back into his family. Campbell says the same kind of sequence underlies myths about the adventures of the hero. A solo

survival experience is very much a "rite de passage" and a re-enactment of heroic myths. All three phases should be considered separately, although they are in reality a continuous process.

a) Preparation: If students are not psychologically prepared to learn from the solo, the experience is less meaningful and it is more difficult to sustain the impact of the experience afterward. Often, Outward Bound students are not prepared to experience altered states of consciousness in a manner conducive to personal growth. For example, instead of accepting changes in their diurnal rhythm and examining how they affect their life style, they are distressed by these changes and try to counteract them. Culture shock is too frequently the only response to their new environment. Goals of a solo are not discussed, nor is attention paid to stages in the experience and activities appropriate to different stages. Students develop a private sense of purpose at odds with the official purpose of self-understanding. Most enter their solo determined "to make it through" the three days and three nights. It becomes "how can I get through the solo" rather than "how can I productively use this opportunity for self-examination?" They can "mark time" because they know the solo will end after a specified period. After such a solo, you know you can "do a solo." But you don't really know what that means, e.g., what strengths and weaknesses were revealed while doing the solo.

The vision quest provides an instructive contrast to the Outward Bound solo in the area of preparation. The vision quest was comprehensively, specifically, and effectively programmed. Traditions and myths existed about what happened during the quest. Before going on the quest, these traditions and myths were exchanged in group sessions with other members of the tribe. There were "rules" about how much you tortured yourself, traditions about the content and significance of your visions. Visions of certain guardian animals

indicated a deeper experience, and entailed more important roles for the participant in his tribe. The criteria of success were clear and understood before the quest began. The participant had a sense of mission when he went on the quest. He sought an important favor from supernatural forces in the form of a vision, which "allowed" him to progress in the developmental sequence.

It is possible, however, to overprepare or prepare people in the wrong direction. If expectations are unrealistically high, that it will be dramatic, revelatory, and life changing, the actual experience may seem trifling and disappointing. Such expectations can generate passivity by subtly indicating to participants that it will all happen to them. The best preparation is both realistic, extensive, and specific with regard to the purposes of the solo.

b) Out on the solo survival: A critical relationship out on solo is that between deprivation and awareness. The Outward Bound solo functions according to a need deprivation model, especially in the areas of hunger, shelter, companionship, and "having something to do." Rarely does a student eat well on the solo; few eat much at all. You may be given some wire to make a snare, or a fish hook. Sometimes you have a supplement, e.g., enough Bisquick for a biscuit each of the three mornings. But food is scarce. A cold night and a poor fire can make warmth a problem. If the weather is bad, a solo can easily be limited to trying to master nature. This happens frequently. Providing for food and warmth does not usually occupy much of a student's time or energy. There is not very much to do on the solo unless you create it.

A negative orientation toward these deprivations occurs more often in unproductive solos. These were the solos in which students felt little challenge or commitment, made little effort at work (e.g., building a fire or good shelter), had fewer insights, wanted to quit, and evaluated the

experience negatively.

Students report minor perceptual alterations; changes in their sense of time and their usual sleeping patterns. But these changes usually are felt as disruptive; there may be distressing hallucinations. Students worry about losing control and try to impose an order by establishing familiar patterns. When this reaction occurs, there is less insight during the solo. Quite different were the rare instances when students accepted the order unique and intrinsic to the solo, the order of the wilderness. Then there are enhanced perceptions of self and environment, not hallucinations. Living according to an unusual order is an excellent opportunity to transcend yourself, and the rituals you so identify with. Awareness and personal growth are then more likely. In the vision quest, the approach to awareness also was through need deprivation. A period of fasting was a part of every vision quest. The purpose of the fasting was to cast the participant in the role of the "pitiful suppliant," weakened by lack of food. He was then more likely to establish contact with the supernatural forces. The participant focused on his need deprivation. Feeling one's hunger as intensely as possible was the way to contact the supernatural.

In Zen meditation exercises, the emphasis is on being able to control the need for food, and thereby transcend it. Hunger is manipulated so the participant can learn about its various permutations. There are times of fasting, other times when adequate but simple food is provided. The assumption is that if one needs, one cannot be aware.

In the usual religious retreat, participants receive simple but adequate

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[3] These kinds of solos could become productive. An enduring awareness could result <u>just</u> <u>because</u> the solo experience was so empty and difficult.

meals. The assumption is that basic needs must be modestly fulfilled so they can become inconspicuous. Unfulfilled basic needs would interfere with the ability to attend to "higher order" concerns such as reflecting on religious themes. Maslow's concept of "hierarchy of needs" is useful to such a procedure. He feels that the "lower" needs such as hunger must be fulfilled (not overfilled) before higher order needs such as reflection, love, transcendence can become functional. A proper attitude toward deprivation instilled during the preparation phase is important to the success of the solo.

c) Re-entry. If there is to be personal growth, awareness gained during the solo must be sustained and developed. Alterations of consciousness are intrinsically hard to describe; often they are ineffable. However, at the Outward Bound, the re-entry phase is usually short-circuited. There is more attention paid to what one did during the solo, than how one can build on the solo experience. Success in the solo becomes translated into physical accomplishments; how little equipment or assistance you had; how rough the solo terrain and weather conditions were; catch any animals?; any matches left? Discussions about loneliness or insights are not encouraged. There aren't any structures, such as a group discussion, for reporting such data. There is little work on issues raised in the solo during the rest of the Outward Bound course, even less work after the course ends. As a result, the Outward Bound solo often is seen as unrelated to daily functioning at home. The setting and experience are too unusual: where does a wilderness retreat fit into an urban environment? Bridges must be constructed into the individual's subsequent and ordinary daily functioning. Otherwise insights generated during solo will have short half-lives.

The re-entry phase in the vision quest was carefully and usefully managed.

The participant's awareness was encouraged because his visions were important to the community. His insights were integrated into his society's patterns and needs. The content of the vision was described in a group setting. Clarity prevailed because the imagery and content of the visions followed along traditional patterns. There was reciprocity between the participant and his society; there was societal affirmation and confirmation for his vision and its developmental implications.

In the Zen meditation and religious retreats, there is a continuous exchange model of reporting your solo survival experience. The student describes his state of consciousness to the master at various times. The student thereby clarifies the nature of his state and gains direction for future work.

The temptation after solo survival experiences is to dwell on the physical aspects--the suffering, the sensations and the reactions. The most useful aspects of the experience deal with the quality of awareness, for this is what has most carry-over value. Although the re-entry phase can be planned and appropriate foci chosen to clarify, the discussion is only part of the problem. More important there should be a thorough going reciprocity between the value of the solo to society and the renewed desire for participation of the person in society.

Transformation of the Solo Survival

The Outward Bound solo could make significant contributions to educational institutions. The solo, as part of a regular or modified Outward Bound course, has already become an excellent alternative to physical education. It could also become an engaging orientation program. Entering students could build a deep sense of community based on their shared experiential adventures. It could become a part of regular course work. Courses in ecology, evolution of man and society, biology, and psychology would come alive with a solo input.

There would be a movement back and forth between the course and the solo, between abstraction and action, the intellect and experience. The solo then could become more educative; and ideas could be tested out.

A solo could also be a cross-cultural training procedure for Peace Corps volunteers and foreign service officers. The solo is like another culture for most people. Its rhythms and ordering principles are unusual. And, as in most work abroad, you function alone or feel isolated. By building self-reliance, it might also moderate the usual escape into expatriotism. One would establish a solo survival workshop for about 15 persons. The workshop might begin as a modified encounter group. Participants would prepare for the solo, exploring issues such as: human communication; alienation from one's environment; biological rhythms; basic needs (food, warmth, shelter); the ordering of space and time; reflection, solitude, and survival. Participants would then go out on solo. Finally they would re-explore the above issues, and work at integrating their experience into daily and future functioning. Relevant throughout is the relationship between awareness which occurs in groups and that which occurs while alone.

You could also have a group solo survival experience. A group would spend time apart from the others, in a situation where it would have to rely on its own resources. The group would be conceived of as a single organism. Important issues might be the degree of relatedness or unity attained, and the degree to which functions are specified and divided among members.

In all of these possible solo survivals, what is most important is the <u>experience</u> of awareness, the <u>experience</u> of personal growth rather than the structure which evokes the experience. Metaphoric solos <u>may</u> not evoke these experiences as frequently or with as much depth as the more extensive and complete solos. But if the metaphor is a good one there is no reason for

such differences. Metaphoric solos can be involving, and demanding, and very real. And in these metaphoric forms, the solo survival experience is easily infused into daily functioning in a variety of ways and times. This is very important for continued growth to occur.

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THE PROCESS OF JOINING UP INDIVIDUALS AND ORGANIZATIONS

Irwin Rubin, David Kolb, James McIntyre,[1] and George Farris
Massachusetts Institute of Technology

Many individuals are experiencing difficulties in participating fully in their schools, communities, organizations, and their government. Increases in size, specialization, and automation have produced organizations so difficult to understand and encompass that individuals often are left powerless, confused, and alienated from the organizations' secret workings. Organizations devised to serve men have, by their complexity, cancerous growth, and resistance to planned change, turned men into their servants.

Nowhere is this powerlessness and confusion more keenly felt than when a person first joins an organization or enters a community. Recall your last job interview. Remember how you were trying to "look good" to the organization, to guess what qualities it was using to evaluate you? But, how much time did you spend telling the interviewer what your expectations were and what the organization could contribute to your needs? Probably very little and then very cautiously. Our research and experience with individuals as they enter organizations have led us to conclude that nearly everyone experiences feelings of helplessness and dependency on the organization. From a functional point of view this dependency is necessary for the organization to begin socializing the incoming member into its norms and values and way of doing things. Yet,

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[1] McIntyre is also on the staff of the Achievement Motivation Development Project at the Harvard Graduate School of Education.

most organizations overdo this--they tend to oversocialize their members. Individuals who are overpowered and overcontrolled by organizational constraints during the critical entry phase become listless, passive members. On the other hand we have found that when new members are challenged by the tasks they face and encouraged toward responsibility, they move more readily toward full participation in their organizational life.

There is another way in which we can view the process of organizational socialization. In approaching any new organization, an individual makes two classes of decisions--a decision to join and a decision to participate. In some cases, such as the military or a prison, for example, the individual may have no control over the decision to join. In these cases, the socialization process becomes extremely structured (many policies, rules, and limits). There are many cases where the individual does have control over the decision to join. One often finds, however, that the factors a person uses to help him make the decision to join tend to be unrelated to longer-run, higher order goals he may have. For example, when interviewing a company for a job, most people ask questions about pay, fringe benefits, insurance plans, vacations, and the like. Few ask about the challenge of their first job or opportunities for personal growth and development. The major point is that the process by which we decide to join an organization has implications for the manner--in terms of commitment, motivation, involvement--in which we participate in the organization on a day-to-day basis.

In this essay we would like to describe several of our programs designed to assist individuals in entering organizations. In these programs we have been the individuals' ombudsman by helping him to negotiate a meaningful "psychological contract" with the organization. We encourage individuals to search the organization for answers to the questions that are meaningful and

important to them and create situations where the individual can bargain equally with influential members of the organization, in this way increasing individuals' control over their socialization into the organization. Most of our efforts have been in educational institutions, for it is here, ironically enough, that the problems of over-socialization are most critical. The increasing campus rebellion is a clear signal that young men and women will no longer tolerate the subtle subjugation designed for teaching and not for learning.[2] Legitimate processes for student participation and influence in the educational process must be developed or the rational climate of university life will not prevail.

THE PSYCHOLOGICAL CONTRACT AND THE PROCESS OF JOINING UP

All of us have experienced the "first meeting" of an academic class. Typically, the teacher passes out some material (reading lists, exam schedules, procedures with respect to homework), tells the students something about the course and sometimes gives the students a chance to ask questions. If the students do ask questions, they are usually of the form: How long should the term paper be? Will exams be essays or short answers? What happens if you don't turn in the homework?

One way to conceptualize what is going on is that the teacher and students

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2 There are other signs, less clear, but just as real, of growing disconnectedness between individuals, small groups, and organizations other than universities. It is difficult to understand why, for instance, there is such a phenomenally high dropout rate from training programs for the unemployed or disadvantaged. First reactions to such reports is often indignation, "Why can't those people be more appreciative?" Seldom do we look carefully at the organization they have joined to see if the real reason for clients rejecting the system is in the system itself.

are working out the dimensions of a psychological contract. A psychological contract is formed between every individual and the organizations of which he is a member. This contract, like any contract, deals with what the organization expects of the individual and what contributions the individual will make to meet these expectations. It also deals with what expectations the individual has of the organization and what contribution the organization is prepared to make to meet these expectations. The psychological contract is unlike a legal contract in that it defines a dynamic, changing relationship that is continually being renegotiated. Also unlike a legal contract, often important aspects of the contract are not formally agreed upon; key organizational and individual expectations sometimes are unstated and implicit. Yet this contract is a reality which has a great many implications for individual satisfaction. A business organization filled with "cheated" individuals who expect far more than they get is headed for trouble. The student rebel who refuses to accept academic policies becomes a stumbling block to the teaching and learning processes. Further, creativity is likely to be throttled in an organization which demands total compliance to peripheral norms such as manner of dress.[3]

The contract setting process, as it is normally handled, contains the seeds from which future satisfaction or disaffection will grow. The typical first meeting in most organizations is a very one-sided process. Most of the communication flows from representatives of the system to the individual. One effect of this one-sided process is to create the feeling in the new student that the

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[3] This description of the psychological contract has a specific frame of reference--an employee joining a company. One of the major strengths of this concept of psychological contract is the wide number of situations in which it is relevant (e.g., marriage which has both a legal and psychological contract).

administration is much more powerful than he is as an individual. This feeling of powerlessness often leads students to be more passive than they might be ordinarily. The teacher often reads this passivity as a sign that students want and need more directions. This situation can become a vicious cycle. A second, more immediate effect of the one-sided process can be observed in the nature of the questions students ask on this day of class. They seldom question the teacher as to his role in the class, his theory of learning, his assumptions about grading, what they can expect to learn from this class, and the future value of such learnings. Rather, students try to second guess the teacher, asking questions they think the teacher wants to hear. It is not unusual to find that many students soon feel the course is dull, boring, unexciting, and believe they are wasting their time. They end up passively sitting in class every week (if they bother to keep attending), uninvolved in their own learning, and work to meet the teacher's expectations in order to get a grade. Their own expectations for learning, involvement, and stimulation go unsatisfied in large measure because they were never encouraged to make such expectations explicit.

Within the context of an experimental course in Organizational Psychology at the M.I.T. Sloan School of Management, we have implemented a new "first meeting" format. Small groups of students meet to discuss their expectations of the course and what they expect to contribute to the achievement of these expectations. In these small groups of peers, students feel more free to raise the real issues that concern them and gain the strength from one another to confront the teacher with their true feelings. Representatives of these small groups are then interviewed by the teacher while the remainder of the class observes. Then the process is reversed. After meeting in small groups, students choose representatives who question the teacher about his expectation, goals,

assumptions, etc. Both sides of the contract then are examined, possible areas of conflict are noted, and mechanisms are developed for handling these conflicts and differences. It is our feeling that this contract setting process and our commitment to it did much to stimulate the students' interest, motivation, and commitment to their own learning. The creation of a structure in which students felt it was legitimate to question the teacher and to participate in the learning process caused much of the student passivity to disappear. The contractual process which emphasized the reciprocal nature of the teaching/learning process seemed to stimulate in students a desire to be more responsible for their own learning.

This brief experience focusing on the first class meeting served as a jumping-off point for two experimental programs which we developed for the Peace Corps.[4] Each program was a one-week Self Assessment Workshop (SAW) held at the beginning of the training program. Our basic assumption was that the joining-up process would be most successful if the Peace Corps Volunteer (PCV) felt committed to the Peace Corps' goals and if the Peace Corps felt committed to help and support the PCV in whatever way it could. From the PCV's point of view, this required that he be able to confront the Peace Corps and himself--to understand the strengths and weaknesses of both--in order to feel comfortable that his decision to join was a good one. It is only when a person feels comfortable about his decision to join that he can begin to develop the commitment necessary to participate in a meaningful way.

In very simplified form, the SAW design incorporated elements aimed at helping the PCV confront both the organization and himself. A key component was a daily, 1-hour "free university" in which individuals (not groups) from

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4 The first of these programs, called the Self-Assessment Workshop (SAW) was directed by Dr. Richard Katz of the Psychology Department at Brandeis University.

the PC training staff, PC Washington representatives, and host country nationals were questioned by groups of PCV's. PCV's were encouraged to utilize these resource people and get the answers to any questions they felt were important both in their decision to join and their ability to feel committed to the goals of the Peace Corps. Significant steps were taken during these daily "free university" periods to lay the groundwork for the psychological contract which would be in operation during the remainder of training and for the duration of the 2-year Peace Corps tour of duty. After the free university session each day, PCV's met in small groups with a member of the workshop staff[5] to discuss their reactions. Often we confronted the PCV's (and they confronted each other) when it was clear that issues of real concern were being ducked or avoided during the free university sessions.

The second key component in the SAW was a series of experimental simulations in which PCV's participated. These simulations were designed to help PCV's become more aware of their own learning styles, characteristic interpersonal relationships, ways of entering new groups and cultures, and problems of culture shock and adaptation. The insights gained from these simulations generated further issues and questions for exploration during the next free university period.

It might be helpful to describe one typical cycle of events. In the morning free university a PCV might participate in a discussion of the classroom climate in an Ethiopian school. A returned PCV tells him that Ethiopian students have

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5 There were, in actuality, three systems operating: PC training staff, PCV's, and the workshop staff. We formed a separate contract with both the PCV's and the PC training staff which clearly specified our role as that of a neutral third party agent or broker (ombudsman).

learned to expect a highly structured, teacher-centered classroom. During the afternoon experiential simulation, this PCV might become aware of how uncomfortable he is in highly structured, power oriented, competitive situations. His discomfort then may be discussed in his small group of peers. This may result in a new series of questions about how his own style fits into the expectations of the Ethiopian system he is considering joining. In the next morning free university period, the PCV then can assume responsibility for gathering the information necessary to answer these questions to help him decide whether or not to join the Peace Corps. This cycle, which we have come to call the "learning loop,"[6] once initiated, becomes self-reinforcing.

In the first of the two SAW programs, we noted great difficulty in making the transition between this first week of training and the remainder of the training program. It became painfully clear that what we had done was to prepare the volunteer to join the organization <u>but</u> we had failed to prepare the organization to receive the volunteer. The PC staff felt jealous, angry, left out--disconnected. The staff had not participated in the interesting simulations, nor had they been in a staff group to discuss their own reactions to the free university. During the second program, the PC staff participated simultaneously in a workshop very similar to the one the PCV's were experiencing in order to clarify their own expectations. The daily free university sessions became the nodal point through which the PCV and the PC staff worked through the issues necessary to enable them to feel mutually connected and committed. Preliminary results and informal reactions from PCV's and PC staff strongly suggest that in

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6 This learning loop is a 4-stage process: concrete experience--observation and reflection--formation of concepts and generalizations--testing concepts and questions in new situations--new concrete experiences, etc.

comparison to other training programs, the two experimental SAW programs were characterized by exceptionally high commitment, enthusiasm, and collaborative effort between PCV's and PC staff.

Another "joining up" experiment, based on the similar values and assumptions as those which underlie the Peace Corps programs described, was conducted at the Broad Meadows Junior High School in Quincy, Massachusetts, during the first full 3 days of school in the fall of 1968. The sessions were called "Tune-In Time." The faculty, staff, students, and numerous resource people from the community arranged small group meetings to discuss such questions as "Who is in charge of learning?", "What do you want to learn?", and "What is important to learn?". A new climate was established in the school as a result of this process of forming the psychological contract. Students feel that the faculty is interested in them as real people. Interestingly enough, the most observable changes are in the teachers. They feel less stuck in their previous, narrowly defined, role relationships.

THE CHALLENGE OF THE UNIVERSITY

Universities recognize that the transition from high school to college is a major one for most students. They further recognize that the freshman year is particularly important. Their response, however, has served to further exacerbate the transition rather than effectively cope with it. The traditional "orientation" program, because of its structure and the way it is implemented, only adds to the entering student's feeling of powerlessness, confusion, and anxiety. The student is "told," "lectured at," "described to"--he is oriented. The very definition of this word (see any dictionary) reinforces the one-way nature of the process. Even if the student is given the opportunity to ask meaningful questions, he will be reluctant to do so. This is understandable

against the background of 12 years of his educational socialization. He has been taught and rewarded for being a passive recipient of teaching rather than an active participant in his own learning.

Most universities today are aware that their orientation programs are less than ideal. Typically, in addition to whatever orientation program exists, there generally exists an advisory system wherein a small number (10-15) of freshmen are assigned to a faculty member. Even in the best cases where the faculty member sincerely wants to be an advisor, he himself may know little about the system in which he lives--into which he is supposed to help the freshmen enter. Also, he may possess few of the interpersonal skills necessary to be a source of emotional and psychological support to the freshmen. The advisor's role requires both technical expertise (knowledge of the system) and interpersonal expertise. Little, if anything, is ever done to prepare the advisor for this important role and function.

We are now in the process of designing an experimental program aimed at dealing with some of these issues and problems. We will help small groups of M.I.T. freshmen (12-14 per group) "join up with the system" in a way which will enable them to become and remain committed rather than becoming disconnected. We have two specific goals. First, we will help the entering student develop an accurate and realistic "cognitive map" of M.I.T. as a system, its strengths, weaknesses, resources. A "free university" model of the type described in connection with our Peace Corps experiences will be used to encourage freshmen in groups to confront advisors, members of the faculty and administration, and other students. We do not expect that all questions can be or will be answered. This is not crucial. What is crucial is that the process of asking questions and of proactively seeking answers to issues of real concern be legitimized from the start. Second, in small groups we will help each student

develop an accurate, realistic "emotional map" of himself as an individual. Within the format of the small, unstructured group, each student will attempt to develop a better understanding of:

i. his own expectations of M.I.T., of himself,and his reasons for coming;

ii. the factors which operate to lower a person's commitment and motivation and ways of coping with these blocks;

iii. and the mechanisms by which a person can set personally relevant learning and career goals and ways of moving toward achievement of these goals.

Clearly, the process of setting up a psychological contract or joining up as we conceive it (in contrast with traditional orientation programs) is a <u>two-way</u>, <u>two-sided</u> process. The students represent only one party in the contract. For this reason, one crucial element in our experimental program is the full participation in the student groups of faculty members who are to assume advisory roles during the coming year. Faculty and students <u>together</u> will develop cognitive maps of M.I.T. as a system. <u>Together</u> they will develop the warmth, openness, and trust which are necessary to insure effective levels of emotional and psychological support. By investing substantial energy at the point of entry, a collaborative process can be initiated between students and the system they are joining.

SUMMARY

The focus in this paper has been on the process by which individuals and organizations "join up" with one another. One key assumption borne out by prior research as well as our own experiences, is that an individual's early

experiences in an organization have a significant impact upon his future relationship with that organization. In some ways, this is an organizational analogy to Freud's assumption concerning the impact of childhood experiences on the adult personality. The concept of forming a psychological contract is the cornerstone of our efforts. A second key assumption is that, unless the elements of the contract are spelled out explicitly at the point of entry, a host of misperceptions and assumptions develop, which become self-fulfilling. To resolve these misperceptions, mechanisms must be established to facilitate the continual renegotiation of the psychological contract, e.g., a commitment to and opportunities for open, honest communication. Both the individual and the organization change over time. Mechanisms and processes must be developed to facilitate these healthy transitions.

STRENGTH TRAINING FOR BEGINNING TEACHERS

Charles S. Ungerleider
Richard S. Nessen
Charles M. Kearney
Joseph Samuels
Gerald Weinstein
University of Massachusetts

A nervous young woman steps up to the front of a classroom where her peers are seated. She looks up and says:

Well--Good afternoon, class--it's a nice, bright cheery day today. Of course, none of you look too cheery...I don't see why we can't have a nice cheery semester this year. My name is Miss Carson and I want everyone of you to call me Miss Carson...in a nice tone of voice, every day. When I come in class, I'm going to open the blind... shut the door...and I want complete silence. I think we can have a pretty good time together this semester if each one of you cooperates. I mean...I don't want any, y'know, monkey business in this class? No disciplinary problems... nothing like that. Because if you do--we're going to start having quizzes every day, extra homework, staying after school...

(Snicker from class)

TEACHER: Don't be funny now...other odd jobs, especially for the boys. I can be very nice at times too... and you'll be rewarded if you're good in class... I'll take you to some of the things that you want to see...I bet a lot of you haven't been down to see the Boston Red Sox play a nice baseball game on Saturday...

BOB: Yeah! Can we do that?

TEACHER: Sure--if you're good this week...no behavior problems.

BOB: Can we go on Friday?

TEACHER: Friday? Friday afternoon.

BOB: Yeah.

TEACHER: Sure, if the class is good. After school there's a game at four...I'll get a few of you together and we'll go down there. How does that sound?

BOB: That sounds great.

TEACHER: Now, if you be good--

BOB: Hey teach...are you married?

TEACHER: No, I'm not married, why?...interested?

BOB: Why?

TEACHER: Because I don't <u>feel</u> like being married right about now...there's <u>other</u> things in life rather than marriage.

BOB: Teacher last year was married.

TEACHER: So what? What does that mean? That all nice teachers are married and bad ones aren't married?

JANE: Most of 'em.

TEACHER: What was that?

JANE: Most of 'em.

TEACHER: Who cares about most of them?

BOB: What are we going to study in school?

TEACHER: Wait till I tell you and you'll learn what you'll study in school. I don't want any of this "performance" in this class. Where do you think you are, anyway...in a zoo? I don't want anyone yelling, screaming, or acting like that.

BOB: (To Jane) Calling us animals?

JANE: Yeah.

TEACHER: Maybe you <u>are</u> animals. You don't act too much like human beings...why don't you sit up in your chair?

The dialogue continues for another three or four minutes with the teacher going from student to student. A boy in the back of the room doodles distractedly on a piece of paper. Another child punches the girl sitting next to him. The teacher doesn't seem to notice either incident or the growing anxiety in the group. She plods on from student to student, never really focusing her eyes on anyone long enough to make contact, never moving from the front of the room.

On a recent TV documentary concerning urban schools, a junior high school student was asked, "How long does it take you to know a teacher?" His response was, "One period...no...quicker...the first three minutes; yes, that's all it really takes."

When a student says that he knows a teacher--what is it that he knows? He knows whether or not the teacher is an "easy mark"--someone the students will be able to manipulate rather easily; he knows whether the teacher is "flakey"--will fall apart at the slightest stress; whether the teacher knows "what's happening"--can tell if he is being manipulated; if he knows how to handle "the games students play with new teachers"; if he is being "phoney"--acting like someone he really isn't--for all of these attributes children are masters of diagnosis.

Strength training was created to help the teachers become conscious of these readings and what their effects upon the students are, and to expand their repertoire of behaviors for affecting these readings. The process aims at having beginning teachers much like the young woman in the opening quotation examine the consequences of their actions. She is asked to maintain a consistent and orderly atmosphere in which children can learn (her strength), and to seek and employ student attitudes, feelings, and experiences in this activity (her sensitivity). Miss Carson is in need of both.

Training takes place in a laboratory setting in which two or three trainers meet with seven to twelve trainees. Each laboratory session meets for three hours a week. Under optimal conditions all sessions are videotaped for diagnostic and prognostic use by the trainers.

The training situation is a three-part operation: role playing, feedback, role playing. The first role play starts with a trainee being asked to accomplish a teaching task in a simulated classroom. The other members of the training

group are asked to role-play the students of the teacher's class at whatever grade level the teacher chooses. The tasks are designed to be stressful in order to allow the teacher the opportunity to operate under pressure. For example, the young lady in the quotation, Miss Carson, was asked to introduce herself to her peers as if it were the first day of school. She was asked to tell her "students" what she would be teaching during the year and to establish the kind of atmosphere she would like to have in her classroom. A wide variety of other tasks have been used such as the following:

A. The principal of the local high school called you this morning to ask you to take over Miss Jones' class. Here is Miss Jones' lesson plan; look it over for a few minutes and then come into this room and attempt to achieve the objective she has described.

B. Sometime during your regular lesson a bell will ring signaling a fire drill. When you hear the bell, please follow the school procedures for getting your students out of the building.

C. Prepare and deliver before the group a five-minute monologue in which you have included material that will get a laugh.

Although such tasks are difficult for any teacher, they are used to get at the total impression that she gives her students. It is from this impression that the remainder of that laboratory session derives its direction.

One of the crucial aspects of the clinic is the way in which the teacher's fellow trainees role play in the simulated classroom situation. The role players are instructed to respond to the teacher as they, as "children," would react. In order to aid the role-players to adopt this attitude, they are often told to ask themselves what they feel like doing as a result of the way in which their teacher is acting, and to do what their feelings dictate. The role-players are continually reminded to respond to the teacher's actions as honestly and as completely as possible. We have found the simulated classroom situation to

be remarkably realistic.

As we suggested earlier, what occurs during the role play portion of the laboratory session is the basic material about which feedback is obtained. During the second portion, three related categories of feedback are solicited from the role-playing students: one word (or phrase) ratings of the teacher, feelings of the students, and behaviors which characterize the subject's teaching performance. For example, when Miss Carson completed her task, one of the trainers addressed the role-playing students in the following way:

> TRAINER: You are a student who has just left Miss Carson's classroom. You are standing outside the school building with your friends and say to them, 'You know, Miss Carson is _____.' Please supply the missing word or phrase.
>
> TRAINEE #1: "Nervous."
>
> TRAINEE #2: "Cold."
>
> TRAINEE #3: "Unfriendly."

These categorizations are listed on a blackboard by Miss Carson who elicits the feedback. Miss Carson asks the individual who mentioned a specific rating how someone who exhibits that characteristic makes him feel. For example, a role player who had rated the teacher's performance as "cold" would be asked how someone who is cold makes him <u>feel</u>, and what, as a result of that feeling, he would like to do. He might answer that the feeling generated was hostility and that he wanted to challenge the teacher to see what kind of a person she really was. This second type of feedback is also listed by Miss Carson on the blackboard under the heading of feelings. During the entire process the trainers and Miss Carson repeatedly ask the role players to focus on their ratings and feelings as precisely as possible. The purpose of this process is to insure that the most explicit and accurate information is being received

and understood. Often a role player will say that he felt cooperative. It is important for the trainer and the teacher to know whether this feeling was the result of forced compliance or empathy.

The final step in the feedback process concerns what exact physical behaviors were manifested by the subject to evoke the particular ratings and feelings of the student role players. Every feeling must be accompanied by a corresponding behavior so that the teacher will know exactly how successfully she used herself to evoke emotional and behavioral responses. Miss Carson was told that she appeared cold and distant, and that she evoked feelings of hostility and uncertainty. They later explained that Miss Carson did not look at individual students when she spoke to them.

As mentioned before, the teacher acts as the leader of the discussion. This method has been adopted for two particular reasons. First, the teacher is able to control the kind and amount of information that she is receiving. Secondly, differences and similarities between her role as teacher and her role as discussion leader are often important to the successful organization of feedback.

The trainer acts as the organizer of the feedback given to the subject. This organization must be designed so as to serve four major ends: (1) He must give the subject a comfortable vocabulary with which to talk about her own classroom behavior; (2) The feedback given to the trainee must be understandable in the explicit context of present behaviors; (3) The teacher is shown how her behaviors are affecting her students; and (4) Once the trainer has provided this vocabulary and structure, he goes on to his major task of finding an appropriate means for affecting behavior change. To accomplish this end, the trainer devises a new behavioral plan for the teacher using the feedback already given.

TRAINER: Miss Carson, we all seem to agree that you might begin working on making eye contact

with students in an attempt to give them the feeling that you are really interested in them. Please stand in front of the class and make contact by focusing your eyes on each member. It might help if, once you have made contact, you maintain it until the count of five, and then repeat the process with each of the remaining members of the class. Would you feel comfortable trying on this new behavior?

MISS CARSON: Okay.

Within this plan the teacher is afforded choices of behavior and is asked to devise and implement her own alternatives.

After a new behavior is chosen, the trainer offers the teacher the opportunity to try on the new behavior through another role-play and to judge its effectiveness and appropriateness with her peers. During this, the third part of the training sequence, the trainer's role is to act as a coach.

TRAINER: Really 'feel' Bob's gaze. Your eyes are a magnet drawing his eyes to yours.

His goal is to make the trainee feel that an expansion of her behavioral repertoire is both safe and desirable.

TRAINER: Miss Carson, for your 'homework' assignment, I think it would be helpful if, during the next week, you concentrate on using this one behavior in all your relationships.

MISS CARSON: Okay.

TRAINER: Please notice if there is any change in the way people respond to you. I'd like you to share your experiences with us next week.

All of this structure is designed to aid the participant in becoming an effective, i.e., strong and sensitive, classroom instrument. She is asked to respond to a stressful situation in a productive manner; to create order and

direction in the confused and potentially chaotic milieu of the classroom. Strength training asks that teachers use themselves effectively for carrying out their purposes in the classroom. This focus on the development of the human capacities of each individual differs radically from the more traditional forms of teacher education which attempt to get individuals to emulate some role model of the effective teacher. Teacher education often leads to discussion of the behaviors associated with the role of teacher without reference to any particular teacher. Professors talk about content-methods without accompanying emphasis upon the medium of transmission, the teacher. Since the medium of transmission is as crucial to the process as the content, strength training focuses upon the personal capacities an individual brings to the performance of his role. Strength training bridges the behavior gap that exists in many traditional teacher education programs, by providing an atmosphere in which individuals can actually try on the behaviors they will use in the classroom. Thus, the laboratory frees the trainee to experiment with behavior prior to entry into the classroom. Through the appraisal of the trainee's goals and behavior and the accompanying attempt by the trainee to reduce the discrepancies between them, the individual develops a system for monitoring himself and for becoming an increasingly strong and sensitive teacher.

Although we have not made a systematic attempt to evaluate the strength training methodology, we have tried to determine the success of this approach by observing the teachers in the classroom and by interviewing them. Comments of the sort that follow are typical of the reactions of former participants:

> TEACHER #1: I feel that I have learned some new techniques and especially helpful attitudes for relating to my classes....The suggestions made in the laboratory have been constructive and have worked well when I have been able to use them.

TEACHER #2: Since I began participating in strength training, my classes are much more responsive, interested, and stimulated. One of my assignments in the laboratory was to hesitate before I answered a question rather than snapping answers back at the students. Well, the long term result was that the class seemed much more relaxed--the students weren't put on edge as much as when I just gave them snap answers. I feel more relaxed, too.

TEACHER #3: I knew I was going to teach in a school in Harlem where I might be confronted with a chaotic situation. I took strength training so I could learn ways to handle the class. Well, I didn't learn how to handle the class, but I did learn how to cope with my own nervousness.

On the basis of our observations and the feedback we have received, we are now refining the procedures we have employed in the laboratory and are developing new contexts in which to apply the strength training methodology. Assuming that behavioral changes most likely to be permanent are those resulting from a process under the control of the trainee, we wish to refine our procedures in such a way that they encourage the individual to: 1) become familiar with his own behavior; 2) compare his "real" behavior to his idealized self; 3) to evaluate his own behavior; 4) to select specific behavioral goals; and 5) to decide for himself how long his involvement in the laboratory should be continued and when his behavioral goal has been attained. Once the strength training procedures have been refined in accordance with the above goals, we intend to experiment with applications to interactions between teachers and administrators, teachers and other teachers, students and their peers. Although our initial applications will be confined to the school context, we believe that such procedures may also be applied to the training of lawyers, policemen, nurses, or any other professional category where there is interpersonal interaction.

PROMOTING THE SEARCH FOR VALUES

Sidney B. Simon
Temple University

It is values, ultimately, which give a man the stars by which he steers his life; yet the schools are doing almost nothing to help young people make any sense out of the clamoring and bewildering appeals running rampant in these baffling times. The old "shalt nots" simply refuse to maintain relevance in 1969.

For far too many teachers, the only values worth mentioning in a classroom are the ones that can be moralized, inculcated, or indoctrinated. Unfortunately, for every teacher who preaches sharing, taking turns, etc., there are three others who cut in on the cafeteria lunch line. Equally unfortunately, there are social studies teachers who have the class memorize the Preamble to the Constitution while bowing obsequiously to an authoritarian principal who tracks all black students into one section. Students quickly catch the idea that there is a wide gap between what the schools <u>say</u> and what they <u>do</u>.

Everyone is <u>for</u> values. Every set of objectives has a platitude or two about them. The problem has been what to do about them in the classroom. Telling students which are the right and good values has been the most common approach to the values problem. At a higher level, there have been attempts to demonstrate with exemplary lives something about values, but still something has been missing. Values need to be more than verbal responses if they are to be truly significant and beautiful in real lives. One mouths "shoulds," but values must penetrate to

the far corners of one's waking days. Consequently, teachers cannot afford to waste time on the transmission of values. Values just don't transmit, but they can be learned.

If one accepts the idea that values cannot be taught, but that they can be learned, one moves away from moralizing and inculcating towards a process of value-clarification. Value-clarification involves a series of strategies which are not guilty of forcing one set of right values down the throats of all students. Instead, it tends to raise issues, to confront the student with inconsistencies, and to get him to sort out his own values, in his own way, and at his own pace. The practice of this approach and the theory on which it is based have been developed over a number of years by Louis Raths, Merrill Harmin, and myself. A full presentation of value-clarification can be found in the book Values and Teaching (L.E. Raths, M. Harmin, S. Simon, Columbus: Charles E. Merrill Books, 1966). The strategies described below are several of the more effective and interesting value-clarification techniques I have used with high school and college students.

Strategies for Value-Clarification

1. Weekly Reaction Sheets

Even our imperfect values show up in how we live our lives. A teacher needs to get his students to look at their lives in a non-judgmental, clarifying way. One simple strategy is to have each student complete a weekly reaction sheet (and do it for six weeks or so). Here are some questions which are consistent with the values theory. The reader is urged to consider what his own answers would be this week for these questions.

1. What was the highpoint of your week?

2. With whom were you in emphatic disagreement or agreement this week?
3. Do you have any gripes about your educational program?
4. Did you work on any plans this week for some future adventure you are planning to have?
5. In what way could the week have been better?
6. Did you make any changes in your life this week?
7. What did you procrastinate about? Do you know?
8. Did you act on any of your values this week?

Our experience has been that a weekly reaction sheet really gets a student to look at his life in some systematic way, and in a non-moralizing way. Even in the procrastination question we are not judging. Every effort is made to be open-minded, accepting, and tolerant, since this is the atmosphere in which we believe values can grow.

2. Weekly Values Cards

Each week, as a ticket to admission to class on Monday, a student is asked to turn in a values card. It is a 4 x 6 card upon which he has written, in as beautiful a way as possible, something about which he cares deeply, feels passionately, or values highly. These cards may be any length, any style or form. Of course, they are not to be graded or even corrected for spelling or grammar, and any topic is suitable.

From time to time, values cards are read to the class, anonymously. Comments about them are usually lively and quite direct. The unidentified author frequently takes part in the verbal exchange. We believe that value-clarification on a high level is taking place as a student tries his ideas out on his peers. Other students are opened up to the wide range of alternatives inherent in almost every class, as they are confronted with the thinking of other people their age.

Midway through the term, the values cards are returned to the students, and a summary series of questions is posed by the teacher. These are questions exploring the various patterns of the expressed values and plumbing the depth of the

commitment or the gap between what is said and what is being done. This evaluation of one's values cards advances the clarification process, as does the very act of writing the cards each week.

3. An Autobiographical Questionnaire

One must not treat lightly the question, "Who am I?". Most people are in desperate pursuit of an identity. In this confused and complex world, a self-concept is not so easily handed down by either parents or teachers. The individual has to develop it, almost hack it out of the patchwork quilt of daily living. An autobiographical questionnaire can serve as a map of the lay of the land for someone developing a set of values. Below are some questions which have been used on autobiographical questionnaires:

1. What are the things you like to do best when you have free time?
2. What magazines do you subscribe to with your own money?
3. Without mentioning names, what are the qualities of the adults whom you respect and admire the most?
4. Where have you spent the last four summers?
5. Who is your best friend? Who was your best friend before the present one? What do they have in common?
6. What are the important books you have read in the past year; books which you have not had to read for an assignment?
7. What is the worst work you have done for money?
8. What do you see yourself doing five years from now? Ten years? Twenty?
9. Are there some injustices right here in this community which you feel need righting?
10. List any non-paying jobs you have done with younger children.
11. Do you send money to any charities?
12. Tell us some of your attitudes about money, material possessions, etc.
13. What are some of your notions of the good life?
14. List the people in your family.
15. Do you believe in burial, cremation, etc.?
16. Do you wear seat belts?
17. Are you someone who is likely to marry out of your race?
18. Are you curious about pot?
19. How would you change this school?
20. What are some of the things you have experienced in your search for values which will probably always dominate your values?

4. Time Diary

The use of one's time, how one spends the twenty-four hours, is one of the most complex problems individual men and women must deal with a lifetime. At the most value-clarified level, our consumption of time will be remarkably consistent with our values. In effect, a person does what he values; and what he does not value he does not do. The gap between what one says and what one does is probably never more blatantly visible than in how one actually allocates his time in relation to the values he claims to cherish.

Students are asked to keep a time diary. It is simply a chart of one week, a column for each day, and each day broken down into half-hour blocks. The student records where the time went for this period. The instructor does not ask to see these, as they must be as personal as possible. An atmosphere of inquiry is important in this experience. There are no right or wrong answers. Time data are gathered in an effort to do the following: (1) locate the sources of truest gratifications, (2) discover time waste, (3) spot inconsistencies, and (4) focus upon the difference between what one says and what one does.

At the end of the tabulation, the activities found on the time diaries are clarified in an effort to see to what extent they are really valued. Usually, some direction for change comes, as it almost always does when one becomes clearer on the things one values.

5. Confrontation Questioning

The asking of questions continues to be a staple of the teaching art. I find it tragic, however, to think of how many questions teachers ask to which they have only one right answer in mind. It also worries me how rarely students ask the real questions of teachers.

Value-clarification questions are almost always questions to which there is

no right answer. There is a real element of search to them, although they are not random and aimless. The questions are posed with a deep sense of inquiry and exploration. They create an atmosphere of valuing an atmosphere essential when moral issues are at stake.

Confrontation questions are asked about areas which will ultimately show up in a student's life. They are controversial, almost by definition, and the faint hearted need not apply. There are many "you" questions and fewer questions soliciting "factual" responses. The tone is: "What is your position; where do you stand? How did you arrive at that value? What other alternatives did you consider? What possibilities are open to you for doing something about it? Can you anticipate the consequences of your actions? If not you, who should be involved?", etc.

Here is an example. The class is asked to take out a piece of paper and draw a line down the center. The teacher proceeds orally, allowing time for writing.

1. In the left-hand column, list the initials of the people who have come to your house in the past year and have eaten more than one meal with you (friends, relatives, neighbors, etc.).
2. In the right-hand column, list the initials of the people whose houses you have gone to for more than one meal.
3. Which list is longer? Have you any explanation about why this is so?
4. Now, code each list with F (friend), R (relative), and O (other).
5. Put an asterisk beside those initials which represent people you are truly and deeply pleased to see when they come in the door.
6. Put an X by those initials in the right-hand column who are people you would just as soon didn't invite you again.
7. Now, draw a line beneath all of the above data, and then write out your definitions for these two words: desegregation and integration.
8. Check your definitions with at least two other people in this class.
9. Without getting unduly defensive, justify that you are not a white racist, or any other kind of racist, unless you don't mind being called a racist.

10. The list of initials of who comes to your house must say something. Just what does it say?

Confrontation questioning may seem a bit harsh, but it does have an impact. It is also based on theory, the aim of which is to help students see more clearly what they are for and what they are against, to understand the process by which they arrived at these conclusions, and finally, to raise the idea that if they want to change anything, they must be willing to do something about it.

6. The Values Sheet

One of the most important planks in the value-clarification platform is that the teacher consistently, regularly, and forthrightly must raise values issues with his students. For example, the weekly reaction sheet is done every week for six weeks. Values cards are assigned one a week for the entire semester. This sixth strategy, the values sheet, is to be employed at least once a week, also.

The values sheet consists of a provocative, controversial statement written by some contemporary author. If it doesn't stir up strong feelings, it probably is a weak values sheet. After the statement, which is mimeographed so each student has his own copy, the teacher poses four to six value-clarifying questions. The student is given time to really think and respond. Later a discussion will flow naturally, because it is hard to remain neutral or uninvolved when handed a strong value sheet. Below is a sample.

Values Sheet: "Under the Sway of the Great Apes" by Russell Baker

Edwin P. Young, an uncelebrated philosopher, once observed of football, "After all, it's only a game that kids can play." This is no longer strictly true. If it were, the networks would not have bought it up as a vehicle to sell cigarettes, cars, and beer.

The evidence suggests that it satisfied some inner need of the spectator so completely that it can rivet him to his chair through a holiday in disregard of family life or bring him to his feet howling for (Allie) Sherman's head when the outcome fails to gratify.

If sports have ceased to be only games that kids can play and become

psychotherapy for the mob, it is too bad, especially for kids who will grow up hating them or busting gussets to achieve therapeutic professional excellence.

What is worse, though, is the distortion of values that radiates throughout our society. For thirty minutes of farce, Liston and Clay can earn more than the entire faculty of a public school can make in a decade.

* * * * * *

To write on and to think on: (Value-clarifying questions)

1. What reaction do you have to Mr. Baker's statement?
2. Did you watch any football on New Year's Day? Is it a pattern of yours? Is it something about which you are proud?
3. Do you think the publishers of Harpers or Atlantic could benefit from taking ads during the televising of a "Super Bowl?" Comment.
4. React to this statement: As long as someone is having fun, why should he be open to criticism?
5. What, if anything, does this discussion make you want to do differently in your life?

7. Creating a Value-Confronting Experience

One of the dangers teachers face when dealing with values is the temptation to depend too fully upon verbal responses alone. One must, of course, frequently elicit verbal value expressions, but just as often students must be helped to locate their value inclinations through some kind of direct experience. The following is one such opportunity which has proved useful to teacher educators:

At one point in the semester, the students were told that a paper they had written was to be returned and that the instructor had placed them in a group with other students who had papers of similar quality. The instructor called off the names of the various students, and they joined, somewhat expectant and discomforted, with the people assigned to their group. Then the instructor announced that he would pass back one paper which was most typical of the work of the group as a whole. The students were to examine this paper before receiving their own. This "typical" paper, one for each group, was one with a large amount of corrections, done heavily in red ink. Thus, the tone was set. One could almost feel the fear and hostility in the room.

After the students had examined the one sample paper, usually with cool indifference, an evaluative comment on his own paper was handed to each student. The evaluative notes were totally negative. Each student received such a note, and each student in the group received a different, but equally negative, note. However, student #1 in small group A received the same note as student #1 in small group B, and so on.

The notes were of this type: "Dear _____, The work you did on this paper was worthy, perhaps, of an adolescent, but not of someone who is going to

teach adolescents." "Dear _____, Obviously, you dashed this paper off between classes, in the cafeteria or somewhere like that. It will not do for credit in this course."

When the notes had a chance to generate deep feelings, the students' papers were returned. Then some students were asked to read their notes out loud. The look of discovery which slowly spread through the room is remembered as one of the richest joys of teaching. The discussion which followed examined such questions as: "What did you feel at the various stages of this experience? Where were you most threatened? In what ways was your reaction one you can anticipate from your own students someday? Does this experience throw any light on your present stand on evaluation, the function of criticism, grades, and grouping? In what ways must we consider feelings? What specific implications does this experience have for your own teaching some day?

This total experience is an on-going effort to design classroom procedures which can bring values down from a purely verbal level to a level of total emotional involvement.

Summary:

I have tried to explain seven different value-clarifying strategies. They are methods for helping students to <u>learn</u> values without the teacher getting caught in the bind of moralizing, inculcating, or <u>teaching</u> values.

These strategies stem from a basic definition of a value which is vital to understand if you are to invent other and better strategies. Our theory says that nothing can be called a value unless it meets seven rather rigorous criteria. Anything which meets six, five, four, or less criteria is referred to as a value-indicator and does just that, indicates that a value is in the process of becoming. We call beliefs, attitudes, interests, etc., value-indicators until they meet all seven criteria. It should be apparent that these criteria determine the kinds of strategies which advance value-clarification. Here are the criteria. Before something can be a value it must be:

1. prized and cherished
2. part of a pattern, that is, repeated
3. chosen from among alternatives

4. freely chosen
5. chosen after due reflection
6. publicly affirmed
7. acted upon.

These are demanding criteria. It turns out that most people have very few values. They may have many value-indicators, which are certainly good things to have, but very few values. Our theory further states that people with very few values tend to be conforming, apathetic, inconsistent, and often very ambivalent, all of which seems quite logical when you realize the extent to which values do guide a man's life.

This argues strongly for the school taking a more active part in the clarification of values. There may be few areas in the affective domain about which so much is said and so little done. The seven categories outlined here are tangible and practical things a typical classroom teacher can do something about, today. Obviously, these techniques barely scratch the surface. Much more needs to be done in the area of values, but we certainly do not need more moralizing and preaching of the right and good values.

Thoreau once wrote that "the mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation." Ours is much too loud a world, transistorized beyond the point of finding silence, but the desperation is as obvious. It merely takes on a more frenetic tone as men try to find the values to give life meaning and direction. To clarify values may be one of the most significant things a teacher can do for students in this confusing and conflictful world. It is a world we did not make, but which we can yet shape, if we know which way to carve into it.

UNCOVERING DESTRUCTIVE SELF CRITICISM: A TEACHING TECHNIQUE BASED UPON GENERAL SEMANTICS

Buryl Payne
Boston University

Some people criticize other people. Most people criticize themselves. Constant self-criticism can be harmful, especially if it becomes habitual and unconscious. Some principles developed by Alfred Korzybski (1933) can be effectively used to help students examine and modify their self-critical behavior. In order to understand this application of Korzybskian principles as well as several others I will describe, it is necessary to provide some background material on Korzybski's formulations.

Korzybski asked himself why scientific knowledge had progressed so much in the last 2,000 years, in contrast to practically no progression in the social and political fields. He found that creative scientists were able to look at the world without being prejudiced by everyday language. Terms such as "mind," "time," "space," "phlogiston," "infinity," or "cause and effect" contain hidden assumptions about the world developed when man was scientifically primitive, which are no longer valid. In order to make new discoveries it is necessary to cast aside these assumptions--to remove the screen of words and be able to look afresh at what is happening. Korzybski also pointed out that the grammar and logic of our language stems from a pre-scientific orientation over 2,000 years old and is no longer adequate for describing the physical world

as we know it now. Scientists did not restrict themselves to the antiquated logic and grammar of ordinary language, but made use of newer logics and mathematical symbolism for describing the results of their experiments. With such tools scientists leapt ahead, each generation building upon the work of previous ones, while equally capable men in other fields continued to use the older language with all its implicit and invalid assumptions, ill-fitting logic, and befuddled terminology. Without proper tools, even the brightest minds could scarcely spark any lasting progress in political and social fields.

Although Korzybski based his formulations upon discoveries and innovations in modern science, he showed that these formulations were applicable to practically all areas of human behavior, not just scientific research. The study of his system as a whole has been called "General Semantics." (Frequently General Semantics has been confused with semantics, which is much narrower, dealing primarily with words and their meanings.) His earlier findings are described in his book: Science and Sanity[1] and his later formulations have appeared in various journals. In the late 1930's some of his students organized The Institute of General Semantics and later others organized The International Society for General Semantics. Both organizations offer summer seminars in General Semantics and over two hundred colleges and universities offer courses dealing with applications of General Semantics to specific subject matters. All of these activities attempt to modernize our orientation by replacing older, pre-scientific orientations described by Korzybski.

Most of Korzybski's ideas appear to be simple and little more than sophisticated common sense, but Korzybski emphasized that mere intellectual or cognitive appreciation of the ideas was not sufficient to break the powerful hold on us of our

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[1] Korzybski, A. K., Science and Sanity, Lakeville, Connecticut, Non-Aristotilian Publishing Company, 1933.

social habits, our language habits, our upbringing, and our natural tendencies to follow the principle of least action in all that we do. For example, we all know that things in the world are not simply categorized in either-or, black-white, or good-bad terms. We know about probabilities, statistics, and degrees of truth. But how easy it is to get into an argument about whether or not Communist China is a menace or if so-and-so is lazy, or whether the faculty should have more say in administrative policies. How subtly harmful, too, is the logic which implies that "if I don't win, then I have lost," or "if I'm not the best, then I'm no good." Korzybski called this error "two-valued logic." It's obvious when we stop to think, but all too often we don't stop to think, we just react.

It's obvious, too, that words are not objects, but if anyone is told that he is dumb, a bastard, fat, ugly, or lazy he will react, as if those words were indeed evil things. It is not psychologically true that "sticks and stones will break my bones, but names will never hurt me." A psychogalvanometer will clearly show that we are all afraid of some words, or at least respond to them with undue nervous system activity. Korzybski referred to these reactions as "identifications." Another pre-scientific orientation exists when an individual does not just identify words or verbal "maps" with the things they represent, but gives them precedence over the external events, processes, or things of the external world. He is prejudiced. Carried to the extreme, he hallucinates. We all have prejudices about some things, though only our wives, children, or psychiatrists may uncover them. Korzybski labels this "reversing the natural order of abstracting."

"Allness" is another pre-scientific way of thinking. Language neatly packages the flowing field of events in which we are immersed, yet change is the rule of living. If we package our thinking and our behavior in accordance with the static, fixed terms of language rather than with the changing world, then sooner or later we will be shocked, hurt, or surprised. "This is not hot," "This meat

is good (it was yesterday)," "This is not electrically charged (I never got a shock from it)," or "Jones is trustworthy and responsible" are some of the static phrases we use to describe the dynamic world. Mathematicians have neatly avoided the error of "allness" thinking by simply indexing terms: Jones_{1969}, Jones_{1968}, $\text{meat}_{\text{June 5}}$, $\text{meat}_{\text{June 6}}$, Chinese man_{1}, Chinese man_{2}.

The following chart lists a few of Korzybski's formulations along with the contrasting orientations.[2]

OLDER, PRE-SCIENTIFIC ORIENTATION	MODERN 1969 SCIENTIFIC ORIENTATION
either-or, two-valued, black or white	many-valued, degrees of truth
identification, or words with things, of thoughts with feelings	non-identification, elimination of is identity from language
reversing orders of abstracting, prejudice, delusion, hallucination	proper order of abstracting
allness, static viewpoint, absoluteness	non-allness, dynamic, flexible, specific as to time and space (indexing)

There are many ways to help students obtain a working and behavioral knowledge of these ideas. During the semester I usually explain the ideas and give many examples from different fields or areas of behavior.[3] I shall describe one of the teaching techniques in detail.

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[2] A delightful record for children presenting some of these principles in song form is available from The Institute of General Semantics, Lakeville, Connecticut.

[3] Two devices which I use to illustrate principles of General Semantics and other psychological concepts are the Audible Psychogalvanometer and the Illusionator available from Psycho-Physics Labs, 31 Townesend Terrace, Framingham, Massachusetts.

In the middle of the semester when the students feel comfortable with the classroom situation, with each other, and with me as instructor, I ask them to write down a couple of "bad" things about themselves. I collect these and write them on the board. Some of the typical phrases students write are as follows:

Talk too much about my hobbies

Too quiet

Overanalyzation of feelings

Lazy sometimes

Sometimes impractical

Egocentric

Frequently unsympathetic

I don't admit my faults

Worry constantly about little things

Pushy

I curse too much

Obstinate

Prejudice

Rudeness

Inertia

Selfish

I like to have sexual intercourse a lot

Closed-minded

Critical

Fidgety

Opinionated

Coldness

Waste energies on trivia

Not loving enough

I like to drink a lot

Introspective

I eat too much

Insensitive at times

Horny

Moody

Not sure of myself enough

Self-conscious

Unaware

Nearly all of these phrases express or imply some "should" or "ought," They are frequently in opposition to what <u>is</u> or what happened in the past. Korzybski called this "reversing the natural order of abstracting." He pointed out that telling ourselves how we should behave, what we should think, or what we should feel is in opposition to the natural functioning of our nervous system.

The structure of our nervous system is such that first we have sensations, then we have emotional reactions and tendencies for movement, and finally we have cortical awareness and associations. When we apply a "should" or an "ought" to our behavior we reverse the time-ordered sequence of what is happening; we do not approach and examine every instance of behavior afresh; we act in a prejudiced manner. We are acting with an idea imposed upon reality and this idea, as any prejudiced idea, can distort what is going on at the present moment.

For example, we all know the self-defeatist, who says, "I can't do anything right" and who licks himself before he ever starts. Such a negative self evaluation feeds back in a vicious cycle and, sure enough, the person seems to have a difficult time doing anything right! Someone who feels that he is not sufficiently sure of himself is bound to be excessively apprehensive. This opinion will make his behavior weak or vacillatory and he will react poorly in a tense situation. This gives him more data to formulate the opinion that he is not sure of himself and in the next situation he is even more anxious, disturbed, and unsure of himself, and so on.

The class generally responds with many more examples of reversing the natural order of abstracting. We discuss social mores, the Puritan Ethic, sexual repression, and other attitudes which become internalized and expressed as self criticism. For example, we are constantly and subtly taught that it is wrong to think good of ourselves--that we should be humble and self-effacing, meek, and contrite. Anyone who thinks well of himself is degradingly called "proud" or labelled "egotistical." It's bad to be too quiet, it's bad to analyze our feelings--all these attitudes are in our culture and hence, in our nervous systems. As one student remarked: "We are all in cylinders."

Most of the phrases written by the students illustrate failure to apply one or more of Korzybski's other principles such as non-allness (being specific,

flexible, and non-dogmatic), multi-valued (allowing for degrees rather than stating things in two-valued terms of either-or, good-bad, or true-false) or non-identification (not identifying words with objects--usually done at an unconscious or behavioral level). For example, if one labels himself obstinate, rude, moody, selfish, etc., does this imply he is that way for all time? Did he mean that label as a general characteristic of his whole personality in all situations? Of course not, but the words have psychological effects which can be very subtle and very powerful. A more appropriate self-evaluation would be to say that in specific situations at specific times, he has behaved in a manner that we would call obstinate. If someone says he is egocentric, is this term characteristic of his behavior--holding for all times--or is it merely that he has behaved in his own self-interest at certain times, in certain places, in certain situations?

The student who wrote "coldness" was undoubtedly taking a two-valued position, unconsciously thinking that there was an opposite, desirable, characteristic of "warmness" whereas a multi-valued or "degree" statement of behavior would say something about how cold or how warm and in what situations.

The process of identifying is clearly present in many of the self-labels. Obviously a person would not consciously identify a word such as cold, rude, or obstinate with his self, but the subtle, unconscious, cumulative effect of saying: "I am rude" or "I am lazy" at one's self, for perhaps, years, can be very powerful and unnecessarily self-crippling. Korzybski stated that identification was present in most cases of mental illness.

After discussing a few of the descriptions of themselves in detail, the students begin to understand how inadvertently destructive such casual phrases are, especially if they are habitually and automatically applied. A valuable next step is to ask them to rewrite their descriptions in accordance with Korzybski's

below the surface of comments made by students. For example, a student may say: "I didn't understand that article" and from his tone of voice and general manner I will detect some such self criticism as: "I'm so dumb, I can't ever understand mathematics." If I have laid the proper groundwork I can make the student aware of his internal behavior in a helpful fashion.

Often self-abnegating remarks are accompanied by a certain kind of laughter which is more cruel than humourous. This laughter, once people are made aware of it, can be a red flag that wakes one up and signifies that a self-critical remark has just been made. Such laughter seems to be a defense based on the notion that if we laugh at ourselves first then others won't ("please don't") laugh at us. It is hardly ever constructive.

Conscious, directed, specific self criticism has a useful value in helping us develop and grow. Unconscious, automatic, generalized self criticism is only detrimental. By making efforts to become conscious of their internal self criticisms and by restating them in accordance with some of Korzybski's formulations, students may do themselves much good. They can begin to learn to accept their own behavior as it was, without evaluating it,[4] and to recognize that each moment is open for behaving in different ways. They can begin to understand what it means to live by what Korzybski called "the natural order of abstracting," allowing impulses and emotions to be accepted and expressed as much as possible.

Korzybski's concept of living in accordance with the natural order of abstracting has great significance in two other important areas of behavior: emotional expressions, and physical movement.

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[4] For Korzybski's comments on evaluation see his Olivet Lectures (General Semantics Seminar 1937, Transcription of Notes from Lectures in General Semantics given at Olivet College, Institute of General Semantics, Lakeville, Connecticut.)

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[4] For Korzybski's comments on evaluation see his Olivet Lectures (General Semantics Seminar 1937, Transcription of Notes from Lectures in General Semantics given at Olivet College, Institute of General Semantics, Lakeville, Connecticut.)

In our society, people are taught only to suppress their emotions. That is, they are trained to reverse the natural order of abstracting--they are told what to feel. Such suppression comes out when the students write "bad things" about themselves, but the mere awareness of it is only the first step. Re-training is possible. An initial exercise which I give in the classroom is to ask students to walk around the room and speak aloud their feelings as they look at or touch things in the room. Later they may come to be able to express their feelings towards each other. One major aim is to help students express feelings without censorship or fear of punishment in a protected environment and then gradually move from the protected environment to the more open one of everyday life.

When giving people exercises in emotional retraining, it is helpful to point out to them that emotions are not actions. It is one thing to feel angry and another thing to express that feeling in destructive action. The action may be unwise, but that does not imply that the feeling is bad and should be suppressed. It is an error to make this identification.

Actions and physical movements may be, and often must be, controlled or suppressed altogether. But if such control has become automatic and unconscious then the entire organism may suffer. Here, too, pointing out to students that they hold rigid beliefs about being "fidgety" or walking "properly" is only a first step. Students can be helped to re-reverse the orders of abstracting in this area, too. Using music in a permissive situation, I ask students not to tell their bodies how to move, but to allow movement without inhibition and restraint, no matter how queer or strange such movement may become. Most people can regain the spontaneity of movement which most children possess. In general, by living according to the natural order of abstracting, and by eliminating destructive self criticism, we can open ourselves to continued personal growth.

HOW TO INCREASE ACHIEVEMENT MOTIVATION

Alfred Alschuler
Roy Thompson

Harvard University

Certain ideas in man's fantasy life are casually related to the rate of national economic development. Although this statement may sound like black magic, it is supported by extensive empirical evidence gathered by David C. McClelland and co-workers around the world over the last twenty years. In brief, men who have many achievement fantasies and think about making things concretely better tend to act in certain special ways. The related expressive style is best described as "entrepreneural" behavior. When there is a relatively high percentage of achievement thinking and entrepreneural behavior in a country, or, in other words, high achievement motivation, it eventually is reflected in a quickened rate of economic development (McClelland, 1961). One obvious implication is that increasing a man's achievement thinking should cause him to be more energetic, innovative and entrepreneural. Increasing the amount of achievement thinking in a nation should result in faster economic progress, a prime goal of many underdeveloped countries and many disadvantaged peoples here and abroad. These enticing possibilities led to the creation of achievement motivation training programs and a new way of increasing any human motive. In order to understand how this training differs from other methods of promoting personal growth, it is necessary to understand the nature of "motivation," and in particular, achievement motivation.

The Spirit of Hermes

The archetype entrepreneur in Greek mythology is Hermes, as described in the Homeric "Hymn to Hermes," written around 520 B.C. when the Athenian achievement motivation was high, compared with later periods. In this hymn Hermes is described as an innovator, inventor, and businessman concerned with getting ahead as fast as possible. Like Hermes, men with high achievement motivation think a great deal about competing, doing things better, faster, more efficiently, and finding unique solutions to difficult problems. Their dominant goal is to attain high standards of excellence, rather than a dominant goal of establishing warm, friendly relationships (affiliation motivation) or influencing other people (power motivation). The research on achievement motivation is based on an objective, reliable coding system for counting the frequency of achievement thoughts in imaginative material such as dreams, Thematic Apperception Tests (TAT's), children's literature, and folklore (McClelland, 1955; Atkinson, McClelland, et al, 1958). In fact, this coding system is the operational definition of achievement motivation and the first goal of the motivation training program is to increase the spontaneous frequency of these thoughts. Since achievement motivation is a pattern of thought and not specific accomplishments, increased achievement motivation may be applied in a variety of situations. A long distance runner, gourmet chef, organ pipe cleaner, and architect all may have equally high achievement motivation. Participants in the achievement motivation training courses decide for themselves whether and in what situations to apply these increased concerns with attaining excellence.

If achievement motivation becomes a dominant concern for an individual, his expressive style also reflects the restless spirit of Hermes. People with strong achievement motivation generally are self-confident individuals who like having responsibility and seek out situations where they can control what

happens to them. They set challenging but realistic goals in which their efforts are neither doomed to failure nor guaranteed of success. They relish this uncertainty because it brings out their best efforts. It also increases their need to find out quickly and concretely how they are doing. They are sensitive to this feedback and modify their plans accordingly. Time rushes by, is in perpetually short supply, and generates mild anxiety that there won't be enough time to get things done. As a result, they develop longer future time perspectives and plan carefully for long-range goals. Even their doodling is restless (discrete, non-repetitive). Like Hermes, the winged foot messenger of the gods and patron of travelers, people (and Peoples) with high achievement motivation travel more, explore further, have higher rates of emigration, and show greater upward social mobility. Just as Hermes was a superb athlete, cultures with high levels of achievement motivation tend to have more competitive sports and games. (McClelland, 1961).

Achievement concerns and the associated expressive style are not equally valuable in all situations, a fact that is pointed out clearly to participants in the training programs. The most appropriate contexts are "entrepreneural" in the broadest sense--business, athletics, hobbies, and to a limited degree, formal education. Scientists, teachers and individuals in the helping professions generally do not have or need particularly high achievement motivation. In fact, most people have fairly low achievement motivation as measured by our coding system. Nevertheless, the training program still is not designed for most people. The purpose of the training program is to help those individuals who clearly need increased achievement motivation to respond more fully, effectively, joyfully, and judiciously in a limited set of "entrepreneural" situations. This need is manifestly greatest among businessmen in underdeveloped countries abroad, in economically disadvantaged communities in the United States, and in "underachieving" students.

HOW TO INCREASE MOTIVATION

Increasing achievement motivation means instilling the spirit of Hermes and teaching men to be more often concerned with striving for excellence. Since these elements are well specified, the task is a straight forward teaching problem. However, when we began giving achievement motivation training courses in 1961, there was practically no empirical evidence that any motives could be increased, especially in adults, and the prevailing professional pessimism was strong. In order to increase our chances of being successful, we made three strategy decisions. First, we chose to teach adult businessmen, primarily in underdeveloped countries, who already had some achievement motivation. This made our task more like strengthening a weak muscle than like pulling canaries out of thin air. Second, we decided to maintain a concentrated focus on achievement motivation rather than to spread our efforts over the gamut of possible problems, needs, and growth potentialities in any normal adult. Third, we decided to be broadly eclectic, using any and all procedures for change that had some support in the research literature (Alschuler, 1967; McClelland, 1965; McClelland and Winter, 1969). This overall strategy diverges sharply from most other approaches which use one basic procedure to instill many new personality characteristics simultaneously. It simply stood to reason that focusing all our efforts on one critical human motive would be more effective. The result of this strategy is a course more closely resembling multimedia instruction in a classroom than traditional forms of psychotherapy The change agent is more like a teacher than a therapist and the subjects are more like students than patients. Although useful in increasing achievement motivation, the psychological education procedures described below are useful in increasing other motives that are equally well specified.

1. Increasing the Motive Syndrome

If a man jumped into Lake Michigan on New Year's Day, his action might reflect deep depression, daring heroism, or drunkenness. Obviously, we must know the thoughts and goals of this person before we interpret his behavior. Yet for the fullest understanding we must know about the situation which eventuated in his chilling leap. Was there a drowning child in the water? Did the man have a large bet on his performance? Did his wife just leave him? Or was he trying to overwhelm a monstrous hangover with fresh, cold water? We must know the behavior, thoughts, and context before we can claim to understand what happened. Similarly, in increasing a motive, we must tie it to certain actions and life contexts. Increasing the achievement motive syndrome means: (1) clarifying and labeling the cluster of achievement thoughts by teaching the scoring system; (2) relating these thoughts to the appropriate expressive style (moderate risk taking, initiative, using concrete feedback, planning ahead carefully, etc.); and (3) tying these thoughts and actions to appropriate life contexts (e.g., entrepreneural type situations). To the degree that this syndrome is clarified, made salient, sensible, and relevant, the motive will be strengthened.

There are numerous specific procedures for accomplishing these course goals. Students can be taught to score their own TAT stories and subsequently to code their own spontaneous thoughts as well as television programs, newspaper editorials, folk tales, comic books, and conversations. The critical task is to clearly conceptualize and label n-Ach thoughts so that they will be difficult to forget. The expressive style is taught through game simulations in which the actions are adaptive and valuable. Students learn, practice, and see the results of acting this way in situations where the real life consequences are not severe enough to prohibit experimentation. Group discussions help clarify how and why these actions are natural outgrowths of the achievement thought pattern. Through the analysis of case studies, lectures by successful men, and discussions of the

student's own life situation, the ideas and actions are tied to real life contexts. Other methods of teaching are used as well: Video tapes, programmed text units, tape-slide units, movies, etc.

2. Goal Setting

What differentiates achievement motivation from power motivation and affiliation motivation or any other motivation is first and foremost the nature of the goal: striving for excellence as opposed to influence or friendship. A man may be in business, may be taking initiative, using feedback, etc., and still be more concerned with having friends than improving his business. A politician may see influence as the means to attain needed reforms which promote various kinds of excellence. In every cast, the goals define the motive. The training courses encourage achievement goal setting in three major ways. Before the course proper begins, participants are told about achievement motivation, the impressive research findings, the results of previous courses, the experiences of successful entrepreneurs, and the convictions of prestigious academicians associated with well-known universities. Every attempt is made before the course begins to develop the belief in participants that they can and will increase their concern with excellence. This effort is based on research which shows that expectations very often are self-fulfilling prophesies. To the degree that a man believes something is possible and desirable, he will make it happen. Thus from the beginning of the course, this belief in the value of achievement goal setting is fostered.

The culmination of the course also focuses on goal setting in two additional ways. Participants are encouraged to examine their life and to formulate an achievement goal to which they publicly commit themselves within the group. In this way, participants concretize their goals and obligate themselves to obtain regular, careful, specific measures of their progress. This record keeping

provides concrete feedback, reinforcement, a way of locating blocks and solutions, and in general, an opportunity to engage in continued planning. The precise goals always are chosen by the participants in order to keep the goals individually relevant. This goal setting strategy is reminiscent of coming forth and taking the pledge at the end of a revival meeting. Whether students "take the pledge" seriously depends primarily on what has happened in the course between the introductory "pitch" and the pledge to achievement goals. During this intervening time students are not swept off their feet in a wave of emotion. They carefully consider and analyze the implications of increasing their n-Ach. A carefully considered decision not to increase their n-Ach is equally acceptable.

3. Self Study

No change in life style or pattern of thought is without problems and conflicts. Inevitably the adoption of increased achievement thinking and actions raise other issues regarding ideals, values, and ethics. These too are considered carefully in achievement motivation courses to help make the change satisfying and integrated. More specifically, course participants are encouraged to consider: (1) to what degree achievement motivation meets the demands of reality in an increasingly specialized and professional world; (2) how the spirit of Hermes fits with their image of who they are and what kind of person they would like to be; and (3) in what ways the values of achievement fit or do not fit with their dominant cultural values. These issues can be raised in a variety of ways, but typically have included periods of meditation, group discussions of self images and ideals, discussions of cultural values as expressed in religious books and folklore, and discussions of research showing the relationship of achievement motivation to economic development. The role of the trainer during

these discussions is that of an informed but impartial resource who is committed more to careful consideration than to convincing and persuading. Often this results in some individual counseling. At other times the trainer is silent and a good listener. Implicit in this examination is an open choice. Participants are free to choose not to strengthen their achievement motivation. The aim is to promote a highly informed, well considered choice.

4. Emotional Supports

As described thus far, the training course may seem highly rational. Emphasis has been placed on clear, cognitive labeling, articulation of action strategies, understanding the research, and analysis of related, larger issues. Obviously, humans are not simply thinking machines into which a new "computer program" can be inserted. Achievement motivation also is the excitement of challenge, the joy of working hard for a goal, often the frenzy of trying to meet a deadline, the pride in innovating, the fear of failure and disappointment at not succeeding. Through the game simulations, course participants have an opportunity to experience and consider their emotional responses to achievement situations. Yet in another way, achievement motivation courses provide an emotional climate which allows for change. Usually, the courses are held in retreat settings which take the participants away from the daily pressures and demands of work, family, and friends. Besides fostering a feeling of unusual privilege, it allows time for serious emotional self-confrontation. The other group members, all of whom share this unique experience, begin to form a new group identity with new ties of friendship and feeling which last beyond the brief course. The new reference group can act as a continued stimulus to and reinforcement of what was learned during the course. One of the key functions of the trainer is to encourage this group formation, not as its leader, but as a catalyst. The trainer's style is "non-directive," open,

warm and accepting, consistent with the posture of client-centered therapists. This, too, allows participants to face increasingly deeper emotional issues raised by the course.

Applications of Achievement Motivation Training

Teachers always ask us how they can motivate their students. The question has many meanings: How can I get students to stop sleeping in my class? How can I get them to stop being rebellious, nasty, sullen, or disruptive? How can I make them eager to learn what I have to teach and pleased when they have learned? In reply we tell them a sad story. Several years ago, after we had conducted a number of obviously successful achievement motivation courses for adult businessmen (McClelland and Winter 1969) we responded to requests from educators. The courses we gave to students were failures, at least in terms of producing visible changes in school performance. After three years of reflection and continued research I think we know why this happened. Formal schooling is not an entrepreneural situation. Strong n-Ach can be very maladaptive in school. However, during the summer, when students are in charge of their life and time, the beneficial results of achievement motivation training are clear. There is more long-range planning, more constructive use of leisure time, more serious exploration of career alternatives and more purposeful pursuit of sports and hobbies. Knowing why the effects of training should appear outside of school and not in school may be instructive.

The prototype explanation can be illustrated by examining the way we test students. We convey an unreal, misleading model of the world and what it takes to succeed. On most academic tests it is theoretically possible to get 100 percent or an A+. I defy you to think of a real situation in which it is possible to be clearly A+ or 100 percent. Nor do life situations demand solely motor skill

performance (as in typing classes, wood shop, or metal working) or cognitive performance (as in most academic courses). Doing well means being motorically, cognitively, and emotionally involved in solving a challenging problem. It would be ridiculous to say that you are an A+ husband or wife cognitively, a B+ husband or wife motorically, and a C+ husband or wife emotionally. Yet we divide up our curricula and grade our students in this way. We test them by asking them to repeat, remember or comment on past learning. Life tests challenge us with decisions to be made for the future; we must predict and choose in eternal uncertainty. Perhaps most misleading of all is the fact that students do not make up their own exam questions. "Test taking" is synonymous with responding to others' questions. After school is over we do not have question askers following us around providing us with appropriate multiple choice questions at the critical moments. I think most children realize at some level that school learning as tested is a strange esoteric game and not the same as living which goes on before and after class. When students trust us and believe that "good grades are important to later success," we have set them up to believe they are "A," "B," "C," "D," "E," "Incomplete," or "Failure" people. Often, by the way we test, we make them believe in a mythical, ultimately misleading type of excellence.

At another level achievement motivation and the belief in one's ability to control one's fate are discouraged rather than promoted. With the increasing demands for higher education to qualify for prestigious and well-paying jobs, there has been a corresponding increase in the importance of academic success. The greatest rewards go to those who demonstrate academic excellence. Sometimes academic success is the self-chosen goal of adolescents. Often, however, achievement motivation is reflected in striving for other less prestigious, but not less valuable, goals. Often these goals cannot be pursued in schools. Students with

high achievement motivation do not, as a rule, do outstandingly well academically. Their middling success may be due to several structural aspects of schooling. Most school curricula do not encourage individual students to take personal responsibility for setting their own moderate-risk goals. For the lower half of every class, getting an "A" is a very high-risk goal. Yet, striving for a moderate-risk "C" does not yield the payoff so important to later success. It is not surprising that some students with high achievement motivation find school to be at odds with their motivation. Their initiative, independence, and self-reliance either are not seen by teachers because they are demonstrated outside school, or they are seen by teachers as "rebellious," "antisocial" activity. Categorized as "problem students," "slow learners" or "potential dropouts," these students, not surprisingly, may develop negative self-images and a distaste for schools. This attitude can result in increased rebelliousness and a sense that they have little power to control their environment and their lives. Their achievement motivation is decreased or remains latent within schools. It is clear to us that increasing students' achievement motivation in schools requires more than giving achievement motivation training courses in schools.

In contrast, programs for indigenous leaders from the black community are highly relevant and more effective. In most instances these leaders, at least the majority of those we've trained, were acclaimed leaders in their community because of their charisma, articulateness, and peer-group status. Unfortunately, there were too few that were considered leaders because of effective performance. The extremely candid, yet non-directive, non-judgmental nature of the training allows issues such as this to be discussed openly without participants feeling that their particular cultural norms and values, as well as social and familial differences are being criticized by the trainer or others in the group. This makes for more productive exploration of ways in which these factors affect

individuals' thought and behavior.

Perhaps the most difficult task that groups like this are faced with in the training program is the process of setting very specific, measurable goals and indicating some reasonable date in the future when that goal will be reached. A response from one participant in a program is illustrative. When asked why he found it so difficult to describe his goals in these very specific terms, he replied, "Man, this really locks me into it. I'm afraid that describing it like that forces me to work, really work to reach it, and I guess I know that if I don't try, I can only blame myself for failing." This kind of anxiety is aroused in nearly everyone who undertakes the process, probably because people are not accustomed to thinking and talking about their future goals in such terms. Quite often people are not very clear about exactly what their goals are.

Recently, achievement training has been conducted to augment skills training programs for unskilled blacks and Puerto Ricans entering industry at fairly low levels. Most of the training has focused on increasing self-awareness and methods of applying achievement strategies to career ladders within these companies. In recent years much has been attempted to increase the employability of black people in the inner cities. Most of these programs have focused on the development of skills. Those few who have been concerned with changing attitudes of the so-called "hard core" unemployed, have attempted to do so by offering financial incentives, giving prestigious titles to job roles, cutting back on company standards, and in these ways, decreasing the chance of failing or "doing bad" and strengthening the employee's feeling of effectiveness and contribution to the operation. As one might suspect, these methods are not very realistic nor effective in most cases and cannot be sustained for considerable lengths of time. Achievement motivation training in conjunction with these changes is much more effective, since it deals with the personal needs of people with low motivation, negative

self images, feelings of powerlessness and inadequacy.

A large number of Ivy League colleges have launched special recruitment programs seeking to enroll young blacks who, although lacking in institutional academic experience, have achieved significantly in their own "world." Many of these students find it extremely difficult to transfer their hustling, conning, and other "effective" skills developed "on the corner," to the rigid and demanding routine of the university atmosphere. Politicking with professors, cramming for exams, writing papers, selecting most relevant courses of study, etc..., are situations they find unfamiliar, at least in the "games" they know best. In this particular instance, the training conducted for these students emphasized achievement motivation only as it offered some systematic strategy for confronting those problems. Often the lack of collaboration among members in their specially selected group kept them from gaining the benefits of the individual areas of knowledge within their ranks. Thus, the nature of helping relationships was examined through an exercise in which half the class is blindfolded and those not blindfolded must care for the others for three to four hours; i.e., feed them, light their cigarettes, help them dress, and lead them through their everyday routine activities. The discussion following examines the feelings and attitudes associated with suddenly being handicapped. When and how does one ask for help? How much help is actually given by others? Was there any over-helping? Were those who could see really concerned with the welfare of the blinded persons? How do you help people to become self-sufficient?

There are numerous other applications of this type of training to alleviate pressing social problems. It is unfortunate that university centers which developed the knowledge and methods are so little concerned with the public utilization of their work. As a result, a number of applied social science corporations

have been created (in the true spirit of entrepreneurship) to implement what the universities have started.[1] These corporations are pioneering in applications as creatively as the university researchers worked in establishing the knowledge. As a result, achievement motivation training is finding its way into a variety of educational institutions concerned with the life applications of these ideas.

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[1] Massachusetts Achievement Trainers, Inc., 232 Seaver Street, Dorchester, Massachusetts; Development Research Associates, Inc., 1218 Massachusetts Avenue, Cambridge, Massachusetts 02138; Motive-Action Continuum, Ltd.

ENTREPRENEURSHIP IN THE INNER CITY:

A Case Study of Organizational Development [1]

Richard Boyatzis David Kolb David Taylor
Massachusetts Institute of Technology

The revitalization of our nation's central cities is in large part dependent on the redevelopment of the economic institutions which once stimulated their growth. Some of the most promising approaches to rebuilding the inner city are those programs aimed at developing black entrepreneurship. There are several reasons why these programs seem promising.

First of all, these programs provide a potential solution to the problems of poverty and the decaying central city by building businesses which increase income, reduce unemployment, and reduce the ghetto "balance of payments" problem whereby the money leaving the ghetto for goods and services far exceeds that which is coming in.

Secondly, the development of viable businesses owned by members of the black community can bring blacks economic and political power in the fierce competition for the city's limited resources. Furthermore, this approach to social change is more attractive to those moderate elements of the black community who do not feel they are represented by the militant revolutionary tactics.

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[1] We wish to express our appreciation to the faculty and graduate students of the Sloan School of Management who participated in the program, and to George Katsiaticas for doing the evaluation study. This project was supported in part by the MIT Urban System Laboratory.

A third reason for programs to promote black capitalism is that these programs build black pride and sense of identity by erasing another area of injustice and inequality. Sample statistics illustrate the inequity of the status quo. Although non-whites make up over 11 percent of the United States population, and almost 11 percent of the total employment, they constitute only 2.8 percent of all managers, officials, and proprietors in the country. Exact figures for black business ownership are unavailable, but the figure usually given is that one black person in a thousand is a proprietor compared to one white person in forty.

Finally, black capitalism is promising because it provides an alternative solution to endless welfare programs. Public funds spent to develop businesses in the inner city may well be multiplied many times, while welfare funds seem only to feed a continuing cycle of decay and despair.

Yet if the promises of black capitalism are to be realized, many pitfalls must be avoided. Small businesses in the United States have a very high failure rate, and most of these businesses did not have the added handicap of the inner city environment. To insure the success of black entrepreneurship, therefore, these programs need to be coupled with comprehensive assistance and education programs. These programs must include five important factors which are crucial to the success of any business: (1) capital; (2) technical skill; (3) motivation; (4) connections and support in the community; and (5) markets. The challenge is to develop these programs in such a way that they are widely available to, and controlled by, the black community.

Our aim, in the case study described below, was to attempt such a program. Our strategy was twofold: first, to use the university's resources to help develop an already existing community organization--The Roxbury Businessman's Association--and second, to provide a vehicle whereby the resources and concerns

about urban problems in the M.I.T. community could be channeled into constructive action in Roxbury. Since this project focuses on the development of a community organization whose purpose is the promotion of inner city business, it will be described in the paradigm of an organizational development program.

A Model for Organization Development

The conceptual model of an organizational development program used here has seven phases with two primary feedback loops. The seven phases are scouting, entry, diagnosis, planning, action, evaluation, and termination; the two primary loops are the information feedback from the planning phase into the entry phase, and the information feedback from the evaluation phase into the planning phase. Figure 1 is a representation of the model.

In the scouting phase the client is scanning his surroundings for a consultant that he feels will satisfy his needs; the consultant is examining the environment for possible programs. Each have certain criteria for judgment: the client group is looking for a consultant who has expertise in the area in which he feels his problems lie, someone who costs an amount appropriate for the client's budget; the consultant is looking for a client who will present a problem in which he can utilize his knowledge and skills and gain rewards for his efforts.

Once a prospective client-consultant match is found, the process of entry begins. Certain questions should be asked at this point: What are the expectations and goals of the client and the consultant? What are the normative and value differences between the two groups? Can the client and consultant reach a consensus on their objectives? In the diagnosis phase which follows, the client and consultant examine the forces operating on and within the organization that have produced the problems they are looking at. Once the problem has been

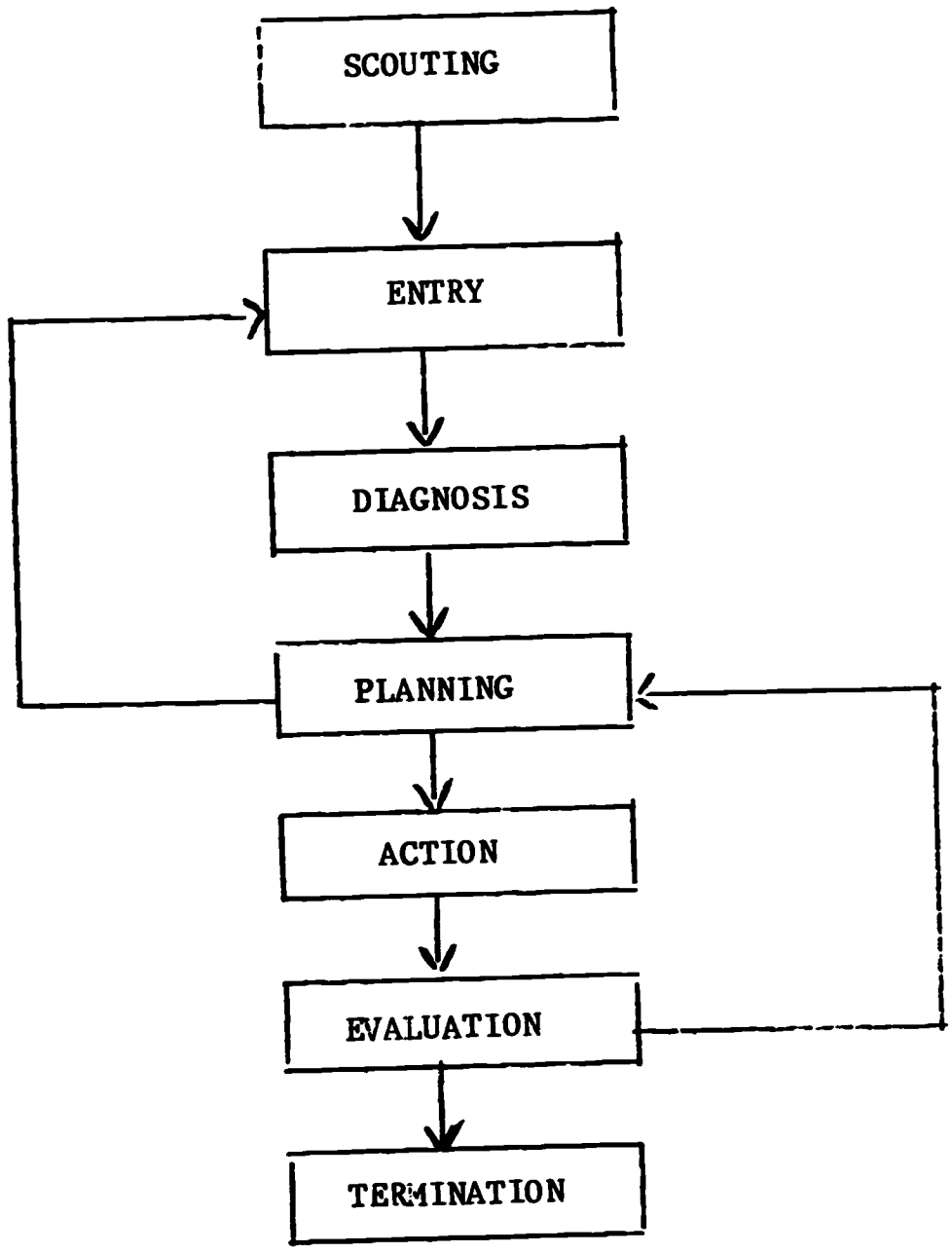

Figure 1

Conceptual Model of an Organizational Development Program

diagnosed, the planning step begins, usually with a reexamination of the entry contact in the light of the new information generated by the diagnosis. From this reexamination come a series of action alternatives which are evaluated for their potential impact on the organization.

In the action phase, the alternative that was chosen is carried out, and the evaluation phase looks at how effective that action was in achieving the stated objectives. These conclusions feed back into the planning phase for generation of new actions and/or rediagnosis. The termination phase poses the crucial test of the success of the change project, for organizational development, by its name alone, implies that the consultant leaves the organization with a working process that can continue to prepare the organization to define and solve its own problems in the future. The final questions to be asked, therefore, are: Can the organization continue to develop without external assistance? Was the timing of the termination correct, or was it the result of frustration or interpersonal or organization conflict? Are both the client and the consultant satisfied that their goals have been achieved?

Scouting: The Roxbury Businessmen's Association

The Roxbury Businessmen's Association was an outgrowth of the Neighborhood Services Project, a program jointly funded by the U.S. Departments of Health, Education, and Welfare; Housing and Urban Development; Labor; Commerce; and the Budget, and sponsored by 32 local community agencies. The Neighborhood Services Project was to find out the needs and desires of community members, and then go about structuring appropriate programs to satisfy those needs. Local black businessmen voiced the need for a joint effort to set up a local organization of businessmen which would help them obtain loans and insurance, facilitate wholesale merchandise buying, establish a sense of rapport among themselves, and possibly

c.en provide opportunities for employment and training within the community. The result was the founding of the Roxbury Businessmen's Association in May, 1968. Emmanual Eaves, who was working under the Neighborhood Services Project as Economic Development Advisor, became the head of the organization.

On July 22, 1968, the authors and several graduate students of the Sloan School of Management of M.I.T. were called together to meet with Emmanual Eaves by Mrs. Riva Poor, an employee of Action for Boston Community Development. Mr. Eaves described the Roxbury Businessmen's Association to us, and described the situation of the member businessmen. The Association was a loosely knit group of individual ownership and partnership businesses in the Roxbury and Dorchester communities. These businesses were primarily small stores--variety stores, furniture stores, appliances stores, jewelry shops, as well as service stations, beauty shops and several small manufacturing operations.

The businessmen, on the whole, had no training in management or business practices. The problems they faced were as basic as not having a bookkeeping system for their business. Most of the businesses were existing, but maintaining marginal profits at a high cost of time and energy on the part of the businessmen. Other of the businesses were facing immediate problems such as bankruptcy or a lack of insurance which meant loans were unobtainable even if such loans would be for improvement or purchase of merchandise.

Mr. Eaves pictured the situation as having two basic components: an immediate need of assistance on the part of some businessmen to keep their businesses operating; and the larger need of an education program to expose the men to general business theory and practices to obtain the necessary skills to operate a business.

The meeting was filled with concern, anxiety and confusion. The typical response of the persons present was, "Let's do something, quick!", and there

was concern about our plan being too late to help. Ideas concerning development programs based on training via small groups of businessmen and students were discussed, and it was soon realized that by helping the businessmen, this project would also help stimulate the M. I. T. community to involvement in the Boston community, and end the frustration of wanting to do something but not knowing what. Thus, a willingness to help became a two-way street, and the fears that our plans would go by the path of most projects were somewhat lessened. A decision was made to meet the following week.

Entry and Diagnosis: The Building of a Relationship

The meeting on July 29 was a fruitful exchange of ideas. Issues of helping now, versus helping more effectively a little later, again were the cause of anxious feelings. We talked about several training programs for the businessmen in which the overriding concern was the development of the Roxbury Businessmen's Association. We decided that it was time to meet with the men themselves, and discuss firsthand what they would like in a program, and how they would like to see it structured and conducted. It was important to all the members of this planning group that we build a program to suit the needs of the businessmen, not our perception of their needs.

The meeting of August 7 did not come off as planned. Through a mistake in scheduling, no businessmen were invited and we spent the time discussing several finer points of the possible development programs. We decided that we still needed to meet with the businessmen.

On the afternoon of August 12, we met with approximately 15 businessmen, and they described their needs. Possible program designs were discussed and we decided which one would suit the most number of people. The men did not want a formal classroom procedure, but rather an informal seminar, and they preferred

meeting at M. I. T. to meeting in Roxbury. The men also gave us a list of the topics they would like to discuss.

That evening we had another meeting with more businessmen, and exchanged impressions on how the afternoon meeting had progressed. It was decided to keep the course small. This project was seen as a pilot program, and the businessmen agreed that a smaller number of high quality successes would be better than either a larger number of possible successes, or failures. They seemed pleased with the possible program. It was decided that we would write up a proposal for the Association and discuss it at the next meeting.

Planning: Selecting a Course of Action

The proposal was presented at the meeting of August 21, and discussed by several of the businessmen and members of the planning group. The Association, which was to have a full meeting the following week, would then discuss the proposal which called for the establishment of a course to meet once a week at M. I. T. from October to January. The format was vaguely defined as a large group lecture lasting for about an hour, after which course members would break up into small groups (four businessmen, two students, and a faculty member) and talk about the material presented. Then, during the week the students and businessmen would meet on an individual basis.

The theory behind this format was that the large lecture meetings would be the place for the businessmen to gain a general knowledge of business practices and theory and also meet other men of the Business Association. The small groups of faculty and students would be the place for identifying the problems of the individuals. Here businessmen would share their feelings and thoughts, and realize other businessmen share their problems. In the individual student-businessman meetings during the week, the students would help the men with their individual

problems to gain the skills and methodology that they will need to improve their businesses.

This plan was chosen because it seemed to fill a gap in the needs for the development of inner city business mentioned earlier in the paper. While markets, technical skill, motivational training, and capital were available from other sources in the Boston area, what most of the businessmen needed were connections with these resources. The course was designed to stimulate the thinking of the businessmen and to get them in contact with the resources which would allow them to put their new ideas into action.

Before the course began, an additional meeting was held with the Association, and it was decided that the special educational committee, appointed to be in charge of this and other training programs, would be in charge of choosing 24 men for the course. We felt that they knew the community's needs better than we did.

Meanwhile, a course outline was drawn and circulated among the Sloan School graduate students. The goals of the seminar for the students, as stated in the outline, were: "to develop business consultation skills; to develop entrepreneural skills; to develop business analysis skills; and to increase understanding of social change in the inner city."

Action: The Execution of the Program

Ten course meetings were held, and their activities are summarized in Table A. During the first several meetings both students and faculty members felt some tension arising from their felt role conflict, i.e., the role of a student or instructor, and the role of a consultant. The businessmen also showed the uneasiness of inner city entrepreneurs meeting in the strange culture of the academic environment.

TABLE A: Meetings of the RBA/MIT Course

Date	Topic	Attendance	Topic and Comments
10/14	Introduction, Expectations and Objectives	22 businessmen	The large group was divided into six small groups; discussion in the small groups was about each person's expectation of the course.
10/21	Skills Bank; Process of acquiring capital	38 businessmen	Description of the Boston Urban Foundation and the Skills Bank; two bankers spoke on the process of acquiring loans; divided into small groups and reconvened in the large group for questions to the speakers.
10/28	Accounting	50 businessmen	Accountant gave the businessmen a problem, which they discussed in the small groups, and reconvened for the solution and questions; discussion was active.
11/4	Insurance	33 businessmen	Massachusetts insurance official spoke and the standard format was followed (speaker, small groups, reconvene for questions.)
11/8	Small Business Administration	32 businessmen	Representative of the SBA spoke. Emphasis on how to overcome bureaucratic "red tape."
11/25	Review and Replanning	17 businessmen	Small groups met to examine what goals had been met and which goals had not been satisfied by the course meetings and the individual student-businessman interaction.
12/2	Business Structure	33 businessmen	Tax lawyer spoke on the pros and cons of different forms of business enterprise.
12/16	Panel of Professionals	16 businessmen	Professionals from the Skills Bank discussed a variety of questions with the businessmen.
12/6	Role of the Businessman in the Community	12 businessmen	Faculty members formed a panel and discussed the topic with the businessmen.
1/13	Philosophy of Small Business	13 businessmen	Professor of marketing with extensive personal experience spoke on the goals and problems of small business.

As the time progressed, however, and mutual trust was built, the businessmen began to make good use of the students' skills and contacts. The Skills Bank of the Boston Urban Foundation was of great help in providing technical experts to aid the students in solving specific problems such as tax laws and real estate appraisals.

Early in the course the focus was on the general topics discussed in the large group lectures, and attendance was high. As the course progressed, however, more time was spent outside the class in individual businessmen-student relationships and in carrying out specific plans that had been made in the small group meetings. Attendance at the large group lectures dropped off.

The students' efforts proved rewarding for themselves and the businessmen. The importance of the work accomplished in these individual interactions should be stressed. The students were essential in helping make connections between the material covered in the course meetings and specific problems of individual men. They were also able to aid the businessmen in defining problems, setting goals, and in implementing solutions.

Evaluation: The Results of the Course

The answers to three questions indicated the amount which the course satisfied the goals of the program: Did the businessmen meet other businessmen through the course and establish relationships with these men? Did the course facilitate changes in the business activities by way of new plans and the recognition of probiems by the businessmen? And, did the course contribute to the building of the Roxbury Businessmen's Association?

The data was gathered by two methods--either by questionnaire handed out at one of the course's last meetings to those who were there or by telephone interview for those who were not. Of the 42 businessmen represented in the course,

31 or 69 percent were contacted, 11 by questionnaire, 20 by phone.

In response to one of the questions concerning changes in business activities, 24 percent reported no changes while 76 percent reported they had made changes. (Of the seven persons reporting no changes, three did not own their own businesses at the time of the course, but did report changes in plans for businesses.) Of those who reported having made changes, the percentages below indicate the proportion of men making each specific type of change:

Increased loans or better credit rating	18%
Improved bookkeeping system	36%
Expansion of business to new land or greater capacity	18%
Improved employee efficiency	9%
Better advertising	14%
Increased awareness of business operations	18%

In response to the question concerning changes in business plans, 31 percent reported no changes and 69 percent reported changes (seven of the nine persons reporting no changes in plans indicated that they were stimulated to formulate plans or a set of long range goals). Again percentages indicate the number of persons having made changes of each type over the number of persons having reported changes:

Expansion/relocation	30%
More loans	10%
New marketing techniques	15%
More insurance	10%
Improved accounting systems	10%
Opening new businesses	10%
New methods for operations	15%
Utilizing computation system	5%
Joint buying	5%

In response to the question concerning problem identification, seven percent identified no problems and 93 percent reported that they had identified

specific problems in their businesses.

Inadequate bookkeeping system	22%
Insufficient capital or credit	41%
Insufficient insurance	11%
Need for new and different merchandise	7%
Poor advertising/marketing technique	11%
Need for expansion/moving	11%
Insufficient personnel	7%

Since the program was in part an attempt to facilitate the businessmen meeting each other to build the Association, the men who were interviewed were asked if they met businessmen through the course that they had not known before. Of the 18 businessmen interviewed, 78 percent or 14 responded yes. These 14 met an average of eight businessmen whom they see outside of the course. This data suggests that the goal of acquainting businessmen of the community with one another was partially achieved.

The effects of the course on the Roxbury Businessmen's Association were indirect and yet critical in building the organization. The education committee, which was formed to administer this course and look into other possibilities for educating the businessmen, has promoted other activities with other universities and community organizations and has addressed itself to the internal organizational problems of the Association. Because of its success in coordinating the M. I. T. course, the committee became a focal point for other organizational projects. Through contact with students, faculty, speakers in the course, members of the Skills Bank, and others, the Association members began to see many new ways of working together on activities which could improve the business climate in their community.

As was mentioned earlier, one of the goals of the project was to involve the M. I. T. Sloan School of Management in a reciprocal relationship with the black community which would both develop the interests of faculty members in the

problems of the inner city, and bring these academic resources to bear, on a continuing basis, to the problems of inner city businesses. We were only moderately successful in achieving this goal. This is due primarily to three factors.

First, we did not spend enough time communicating with and involving people from the M. I. T. community. The pressures of other commitments forced us to spend our limited time solving the highly visible problems the businessmen presented, and administering the details of course meetings, speakers, etc. The less pressing task of talking with others about the project got brushed aside.

Secondly, and ironically enough, we involved too many faculty members in the course on a part-time basis. Most of the faculty in the course were fully committed elsewhere and were volunteering their time for this project. We could not, and did not, therefore, involve them directly enough in the helping process for them to reap the rewards involved in seeing a business improve and take shape. On the contrary, their partial involvement caused only frustration and guilt about not being able to do more.

The third reason is related to the nature of the M. I. T. Sloan School of Management. The school and its faculty are interested primarily in the management of large corporations. Many of the faculty and students felt that they did not know very much about small business. The students who got fully involved with businessmen soon found that this was not the case, and that not only could they help them, but that the businessmen's problems were quite challenging. Since the general thrust of the school's activities was away from small businesses in the city, and because the faculty were less involved than the students, the impression lingered among M. I. T. faculty that they knew nothing about the problem of small businesses. Therefore, it was difficult for whatever interest there was to take hold and grow.

Termination

As the course at M. I. T. drew to a close, it became clear to the students that their work with these businessmen would not end by January. As a result, many of the students continued their work with certain businessmen. One student is currently teaching a course in accounting to 15 of the men; other graduate students of the Sloan School are continuing work with the Association in varying capacities. These relationships will most likely continue on an informal basis for some time. Faculty involvement with the Association has ceased for the time being, although there are tentative plans for future activities.

Summary and Conclusions

As we reread our description of the Roxbury program, it is clear that in our attempt to convey the logic of our approach and our successes, we overshadowed the illogic of many of our actions and our failures.

To summarize, let us attempt to redress this imbalance. The program was moderately successful in that it stimulated the majority of the businessmen to identify problems in their businesses and to take action toward solving these problems. It was also successful in serving as a focal point for acquainting the businessmen of the community with one another and in encouraging them to joint action through the Association.

The failures of the program stem primarily from our low-intensity, part-time involvement in the project. Since most of the faculty took this project on in addition to their regular academic duties, they could not devote the time necessary to involve themselves on a continuing basis. The students, however, had more time to get involved, since this course was part of their regular school activities. It is important to emphasize the impact of this experience on them. For many, working with the businessmen gave them their first personal contact with social

injustices, and they saw, firsthand, how subtle the pressures of prejudice can be. This realization had substantial impact on their attitudes and behaviors; several became committed to strong personal action.

Lack of faculty involvement, therefore, had several negative effects in addition to the ones mentioned earlier. It caused many decisions about the course to be made without the data and participation of the businessmen. It also tended to focus the attention of the program more on the course and less on the development of the Roxbury Businessmen's Association as an organization. Substantially more attention should have been directed toward the organizational problems of the Association. Several of the members felt as though we did not respond to the requests for help in planning the organization's future structure and activities. Our inability to help with these activities because of the time commitment left the Association with the difficult task of developing the organization's possibilities to meet the new expectations of the members who were excited through the M. I. T. course. Although the Roxbury Association is at present meeting this challenge, we might have made the way easier.

LEADERSHIP FOR CREATIVITY AND SYNECTICS MEETINGS

George Prince
Synectics, Inc.
Cambridge, Massachusetts

Most people spend a great deal of time in meetings called to solve problems. There are no one-to-one correlations between classroom, committee, and business meetings, but I believe the fundamental attitude of good leaders transcends these different situations: A good leader does not try to instill ideas but instead tries to bring out and build on what there is in his fellow participants. We have identified a number of leadership principles to implement this attitude and to help groups become more creative and productive. Unfortunately, leadership embodying these principles rarely occurs naturally. However, this type of leadership can be learned with practice.

I have spent ten years studying the behavior of persons working together in groups trying to solve problems. It has been an astonishing experience. Typical problem-solving meetings are blunt instruments. After the leader calls people together to work on some problem, few of the behaviors continue to make sense. Members do not agree on what the problem is. They argue about the definition of words. Some do not listen to what other members say. A statement is commonly not responsive to what preceded it. Two, and sometimes more, conversations spring up and flourish simultaneously. Possible solutions to the problem are depreciated or ignored. Some members do not participate at all. It is not unusual to observe a high level of resentment and anger expressed in evaluative statements about the ideas of others--these are within the bounds

of polite usage, but are quite evident if one examines content, voice tones, and facial expression.

One of our important objectives is to develop an hypothesis that explains and predicts this strange constellation of behaviors. The actuality is obscured by the many happy assumptions that we dutifully make; e.g., people come to a meeting to try to help solve problems. Our observations of business meetings suggest that a person comes to a meeting because he is asked to, because he is curious, and in order to help himself and his causes. Though this seems uncharitable, we believe we can support this with much tape recorded data. Our data suggest that meetings are perceived by participants as a competition or a contest in which each participant is, beneath polite usage, a competitor. As a competitor his behavior is guided by certain assumptions: He is there to win or at least avoid losing; if the other person wins, he loses; to avoid losing, he must prevent the other person from winning; he can expect no support from the other unless he forces it by his "strength" (position, etc.) and/or the logic of his ideas; if loss seems inevitable, he will lose least if he <u>looks</u> good; i.e., he is not made to seem stupid, foolish, or slow. Our observations in schools suggest that this model is equally true for most classrooms.

We believe that if one is a competitor it is difficult to learn and, therefore, to change. Since an implied purpose of every meeting is to learn something, we try to design assured winning for everyone. In our kind of meeting the only loser is one who does not participate. We use the chairman or teacher to set the style. First, he attempts to prevent any individual from losing by outlawing the means of conveying disapproval and by assuming that anything other than what is outlawed is probably useful. Second, the leader encourages members to build on other members' ideas, even when those ideas seem incomplete. This demonstrates that one <u>can</u> count on support and that everyone can win. My colleagues and I

have identified a number of leadership principles which, if followed, help establish a building and winning climate and increase the likelihood that groups will reach creative solutions to problems. These principles are described in greater detail in my book, The Practice of Creativity (Synectics, Incorporated, 26 Church Street, Cambridge, Massachusetts, 1968).

LEADERSHIP PRINCIPLES

1. Rotate leadership

Since a meeting is more effective with a leader than without one, and since each member, perhaps unconsciously, wants to be a leader, we suggest a compromise: rotation of leadership. One great benefit of rotation is the chastening and sensitizing effect it has on the chairman or teacher who has been accustomed to exercising power and authority without the chance to see things occasionally from the points of view of others. Experiments with this procedure have produced additional valuable effects. Rotating leadership breeds strong motivation in a group member to stay with an idea and to cooperate with the present leader. When members know they will get a chance to lead, they are more willing to commit themselves to a path of thought even if they are critical of it. You learn conclusively that if you doze and doodle while Mr. A leads, Mr. A's mind will be elsewhere when you lead. Every leader discovers that he badly needs all the support he can get. The rotation of leadership not only adds a vital interest to the meeting, but also demonstrates as well that the teacher or manager is concerned with developing new leadership ability. In the final analysis, the official permanent leader gives up none of his authority and responsibility.

2. Listen exquisitely well to group members

Permit the speaker to paint any picture he wishes; your aim is to understand

his point of view. It is good practice to paraphrase a member's points to be sure you understand them to his satisfaction. This sounds easy, but it is not. You will catch yourself making judgments, tuning out, evoking your own thoughts, and otherwise failing to really comprehend what the speaker is saying. The importance of listening cannot be overemphasized. Skill in good listening has a pervasive effect on the group's productivity. During your tenure as leader, you must carry out repeated transactions with each member. You must listen to each person and prove that you understand. You must establish your intent: "My job is to understand what you have in mind and help your thought along. I am not here to make a judgment." This posture satisfies group members and also creates an atmosphere in which all ideas are considered worthy of group consideration. Strangely enough, we have found that teachers have a particularly difficult time learning this skill, perhaps because their role has been defined primarily as talking and giving answers.

3. Encourage analogical ways of thinking

Let me illustrate this principle with an example from a recent meeting.

Leader: Our problem is that our assistant principal refuses to make decisions. Can you think of examples in chemistry where you force a decision? (Note: The leader selects the field of chemistry rather than "people" to force distance and strangeness and hopefully, novelty.)
Mr. A: A chemical reaction--sodium and water--you force a decision there.
Leader: Yes, you sure do! Any others?
Mr. B: How about a catalyst? You have chemicals present that perhaps don't want to react. You add a catalyst and force a reaction.
Leader: Yes, a catalyst. Thinking now of the assistant principal, how can we add a powerful catalyst to force decisions?
Mr. C: Something occurs to me that will probably get us all fired, but it might help. There is a chemical available that changes color with time. Use it to paint the top sheet of a request to the assistant principal.
Mr. D: Yes. When everything on his desk turns blue or red, he is going to get the message.
Mr. A: Maybe the principal will get the message, too.

Sometimes, to get an unusual perspective on the problem, we have asked members to think of an analogy from mythology or to go on a personal fantasy trip by

actually imagining being some aspect of the problem. In order to help businessmen feel free enough to entertain wild ideas, often we ask them to come up with an analogy so far out that if it were proposed to the boss he would be fired. Obviously, group members must feel sufficiently safe and non-defensive to engage in creative analogizing.

4. Enforce the spectrum policy

The spectrum policy says that every idea, however absurb or tangential, has something of value in it. No idea is all bad. Always seek out the valid implications first. Reserve comments on the negative side of the spectrum until after you have spoken specifically to the positive side. Even then, negative comments should be worded carefully as matters of concern. In the case of the principal cited above,

Leader: The appealing thing about the idea is that it would give the assistant principal a visual product. My concern is that we will make him so angry at us we will be in trouble.

Mr. B: Maybe we could make this a school-wide thing to increase efficiency generally. It would not be aimed at him specifically.

The spectrum policy works. It makes meetings more productive, reduces revenge reactions, and invites building on ideas. All of us can remember times when teachers told us our answer was wrong and how we felt both embarrassed and stupid. On the other hand, we can recall those few great teachers who always had a way of finding something good in our answers. These teachers constantly graced us with their replies and made us feel smarter than we thought we were.

5. Don't permit anyone to be put on the defensive

There are a number of procedures at your disposal for reinforcing an atmosphere of non-defensive response.

a. Watch for the apparently lighthearted, defensive remark. Humor and laughter are often used as a before-the-fact defense against attack, and a member will often retreat with a comment such as "I wasn't really serious about

this idea." A good leader probes any laughter he hears, because the elegance of an emerging idea may be intuitively pleasing before anyone is consciously aware of what the idea really is. The value of these intuitive urgings must not be underestimated.

b. In accepting a contribution, never require a justification. For example, if Mr. A, instead of chemical reaction, he said "a fist fight" as an example from chemistry of forcing a decision, you would treat it as though it were appropriate.

c. If one group member disagrees with another's statement, accept both points of view as being potentially useful. Suppose the group is trying to use the catalyst idea:

Mr. C: A catalyst doesn't get involved in the reaction.
Mr. A: Yes, a catalyst does get involved.
Leader: Let's not be too concerned with this. Let's try it both ways. How can we use something uninvolved to force a decision from the assistant principal? (and later) How can we use something that gets involved?

d. If an idea is still lacking in substance after every attempt at building has been made, do not finally condemn it. Say, for example, "Okay, we can't seem to use this idea of working through the assistant principal's wife right now. Let's put it aside, and maybe it will help us later." This is not idle politeness. I often see an idea that has been put aside early in a meeting reappear in a later context in which it becomes a key element in a possible solution.

e. Avoid pinning down an individual. Do not say, "Mr. A, give me an example from chemistry of forcing a decision." Rather, address such a request to the entire group. No one should be pressured to produce an analogy; chances are this will only make him defensive. Use every member of the group.

6. <u>Never compete with the group members</u>

Most people object to the rule at first, saying, "But I have ideas, too. Isn't it more constructive for me to put them in the pot?" This is an important point; you do not want to lose any ideas that might be useful. However, it usually happens that if you contribute your own ideas throughout the meeting, you will unconsciously favor them. When the group members sense this favoritism, their commitment will be reduced, and the probability of the meeting being successful drops. Accordingly, I believe that specific times should be set aside when you can contribute your own ideas--after the ideas of others have been thoroughly explored. The general rule is to give all members' ideas precedence over your own.

7. Keep the energy level high

This may seem an impossible assignment but it is not. The energy of the group depends on many things, including some you cannot control (such as a member's late night). But there is much you can do toward keeping interest high. Here are some suggestions that I have seen work:

a. Your interest, alertness, and intensity are contagious; so when you take over leadership, give it your best. Do not be reluctant to use body English to underscore your involvement with the group. Move around, move close to the member who is talking, use your hands--anything that is comfortable for you will help to keep the group active.

b. Select analogical areas and examples that are of interest to you. If you are caught up in the proceedings, you will show it, and your team will respond accordingly.

c. Keep the meeting moving at a fast pace. Do not spend too long on any one step. Watch the members of the group closely. You can quickly spot the beginnings of boredom and counteract it.

d. Humor is invaluable. If amusing associations occur to you, bring them

out. When members joke, show that you enjoy it too--if you really do, that is. You are probably not a professional comedian, on the other hand, so do not try to be. Just be yourself, encourage humor, but do not let the meeting degenerate into a storytelling session.

Obviously, this style of leadership is not appropriate for all types of teaching, all subject matter areas, and all age levels. In some groups the teacher's needs for survival and minimal control preempt the possibility of collaboration for creativity. Many times the teacher is the recognized expert who provides information and answers as effectively as possible. Leadership for creativity is appropriate primarily when answers truly do not exist and creative solutions are needed. In other situations apparent openness of the leader-teacher is a sham and a way to manipulate students into discovering what the teacher already knows.

Leadership of the kind described is difficult to achieve. To the teacher who considers adopting this style, it may seem to threaten power and independent decision making. Actually, most teachers depend heavily on their students. If you as a teacher can accept this fact and make greater use of students' capabilities, you can increase your effectiveness. Herbert Kohl's book, 36 Children (New York: New American Library, 1967) describes a good example of this. Perhaps the most difficult aspects are learning to practice nonjudgmental leadership and gaining the ability to follow some of your students. However, most of the activities I have described are quite natural ways of thinking and reacting--listening, supporting the good in a weak idea, using an analogy to renew speculation. Few of these activities should be strange to you. I have simply gathered them together and showed that they can become the sinews of an attitude of cooperation and creativity.

Most of the individual leadership principles have intrinsically valid educational yields and can be used in many different situations. For example, rotating class leadership helps develop initiative, a trait which is highly valued in business, athletics, and scientific research. It also makes clear to students that their contributions are valued. This leads to increased student satisfaction, self regard, and interest. Enforcing the spectrum policy helps students clarify their ideas, gets them public recognition for good ideas, and fosters greater participation in class. The methods listed for encouraging a non-defensive climate have similar valuable psychological effects.

SYNECTICS MEETING

These principles of leadership were identified at the same time we developed a sequence of procedures to help groups of people find creative solutions. The leadership style and meeting sequence are integral parts of the synectics process, even though the leadership principles are highly mobile in the purposes and contexts in which they can be applied. A description of synectics meetings will provide a more complete picture of the synectics process.

A synectics meeting consists of five to seven persons, one of whom is the designated and recognized "expert" in the problem area. Another person in the group is the "leader." There are eight relatively distinct steps in a synectics meeting, and there is considerable flexibility in the sequence within the three major phases: defining the problem, reaching an unusual perspective, deriving a creative solution.

A. Defining the problem:

1. The problem as given:

The problem is stated in the simplest terms by the expert, e.g.,

to find a new top for a vacuum jug, to find a better dog food, to find a more effective student role, to find a new way of teaching reading. The leader writes this simple statement on a blackboard or pad where it can be seen by all.

2. Analysis and explication of the problem:

The expert explains the problem in more detail and, through discussion with the team, criteria for a good solution are listed. Also, any limitations that must be considered are listed and written on the blackboard or pad. For example, the new top for a vacuum jug might have to be economical, costing no more than $.50 additional per jug and have the limitations of no chains, hinges, or pulleys in the top.

3. Purge of possible solutions:

The members offer those solutions which come immediately to mind. These solutions seldom are the final, elegant solutions. However, often very good ideas are available immediately and can be worked into good solutions subsequently. The purge is helpful in at least two additional ways: It frees members to explore other possibilities, since, if the ideas are not expressed when they come to mind, the member may just keep it in there and block out other ideas that could come up. Secondly, it allows the expert to define some important properties of a solution that may not have been considered earlier.

4. Statement of the problem as understood (or more accurately, the "wish" as understood):

Each member is invited to define the problem in the wildest, most wishful and absurd, most delightfully irresponsible way that he can think of. The more statements and wishes that are listed the better.

For example: "I wish there were a pet food that made addicts out of dogs." "How could we make a pet food that the pet would choose every time in a taste test?" "How can we make a pet food that perfectly fits the buyer's image of what the pet needs and loves?" "How can we make a pet food that the pet would eat and like so much that he sends a message of thanks to his owner?" As many as twenty-five or thirty of these wishes are elicited by the leader. All of these wishes are listed on the blackboard for everyone to see.

This ends the definition portion of the synectics meeting and provides images for exploration in the next phase.

B. Reaching an unusual perspective:

5. Vacation:

The leader asks the group to forget about the problem as defined. He selects one key element in a wish, picks an entirely separate area on which to concentrate, and asks for an example of the key element in this new area; e.g., "Forget about the problem for a moment. Can you give me some examples of addiction in the field of weather?" The leader lists in front of the group all of the examples of the vacation that are given by the group members.

6. Examination of the example:

The leader asks the members to explore and expand one of the examples, associating to it, role-playing it, joking about it. There are several other ways of examining the example; e.g., through personal analogies, direct analogies, symbolic analogies, or fantasy analogies. The leader writes as much as he can of what the group members say verbatim on the pad or blackboard. At this point, the leader indicates

that it is time to end the vacation and attempt to fit this new perspective to the original problem.

C. Deriving a creative solution:

7. Forcefit:

During the forcefit the group attempts to derive from the unusual perspective some useful property which could lead to the creative solution. For example, being addicted to weather might have led the group to consider people who lie on the beach soaking up the sun. During the forcefit the leader would ask group members to find in that situation something that would be helpful in devising a new kind of dog food. Someone might decide that the rays of the sun should be used in some fashion. This might lead to the idea of creating an organic dog food. Seeds could be planted by owners, grow in a dish and thus, be fresh for every Fido.

8. Viewpoint and rotation:

The expert attempts to translate this particular idea into what would be a technologically feasible solution. At this point the leader of the group changes. The new leader goes back to pick a new key word from a wish and asks for examples from some other world. Steps five through eight are repeated.

In addition to helping find creative solutions to specific problems there are a number of second order benefits of these procedures. It emphasizes the importance of understanding problems clearly and imaginatively before attempting to solve them. It legitimizes an active withdrawal from the problem as a way of reaching an eventual understanding of the problem. Teachers and students can generalize this excursion into analogies as a way of comprehending everything

from the law of gravity to the motivation of an historical figure. The three phases usefully separate the analytic, imaginative, and deductive modes of thinking which, if attempted simultaneously by a person or in a group, would result in anger and frustration. Perhaps the single most important result of these techniques is that they teach a spirit of cooperation in an educational climate increasingly characterized by factional power struggles. In high schools and colleges teachers are organizing to do battle with the administration while students are fighting both groups. The specific content of the battles varies from hair styles to Afro-American departments to faculty pay, but in each case the questions are, "Who shall make the decision?" "Who shall have the power?" "Who will win and who will lose?" The principles of creative problem solving instill a different ethic and a different set of human relationships; through constructive collaboration everyone can win.

AN INTRODUCTION TO HUMANISTIC EDUCATION: A WEEKEND WORKSHOP FOR EDUCATORS

George I. Brown[1]
University of California
in Santa Barbara

In June 1968 the staff of the Esalen-Ford project offered, through the regular workshop facilities of Esalen Institute, an open weekend seminar for teachers, administrators, and other interested persons. Our purposes were:

1. To communicate to others some of the things that we had discovered through the year;

2. To attempt to get others in education interested in affective learning;

3. To begin to establish training models for later use in training teachers in the use of affective teaching techniques;

4. To demonstrate some ways in which we have been coordinating and integrating affective and cognitive learning, by having workshop members participate in samples of these activities;

5. To stimulate possible development of other programs in affective education.

The members of the project who were present at the public weekend seminar were: Dr. George Brown, his wife and co-therapist, Judith Brown, Gloria Siemons, Janet Lederman, Aaron Hillman, Robin Montz, Sally Smith, and Margaret Boydsten. Upon arrival at Esalen Institute we were pleasantly surprised to find that forty-one people had enrolled in the weekend seminar. The seminar participants represented various groups. There were college professors, including one

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[1] Dr. Brown's project was supported by the Ford Foundation Fund for the Advancement of Education in cooperation with Esalen Institute. Reprint of Dr. Brown's paper is with his consent.

professor from Notre Dame University, a member of the United States Office of Education, an engineer, three from the Stanford Research Institute, various administrators and curriculum directors, several counselors, and many elementary and secondary school teachers from various parts of the country. Although a few had done some work with Esalen before, for most, the seminar was their introduction to the field of affective education.

Prior to the weekend seminar, the staff of the Esalen-Ford project had planned a basic program for the weekend as follows:

Friday night:	Basic introduction, elementary awareness training techniques, and encounter groups.
Saturday morning:	Division into interest groups (elementary, secondary) and work with some of the techniques used this year with discussion of where they fit in the curriculum.
Saturday afternoon:	An early general session using the blind walk and some work with sheets, followed by a second session in the interest groups.
Saturday evening:	Work in awareness training through Gestalt Therapy.
Sunday morning:	Awareness training followed by a general session of evaluation, discussion, and questions and answers.

The outline was followed and we were pleased with it as a model for a weekend seminar for most of our purposes seemed to be realized.

I

Dr. Brown began the Friday evening session with an introduction of members of the staff and a general statement of what we were attempting to do in the Esalen-Ford project. He then used a "Focusing Manual," a method for getting individuals in the group to focus on their inner selves, to move within themselves and encounter and deal with some of the feelings they find there. The participants sit in a comfortable position with eyes closed, and, at the

suggestion of the leader, focus on the special parts of their inner selves where feelings arise from within themselves. There is very little "risk" involved in the exercise, for they have been told they will not be asked to reveal the experience.

Dr. Brown continued by reading to the group a paper by Joel Carmichael which discusses, in a cognitive context, the necessity for doing away with the "masks" that we use to hide our real selves, and the need for genuine human contact. He related it to the project as one concern for affective education--the removal of stereotyped thinking and the fostering of contact with the total environment, including both our own feelings and the external world of nature, society, and other human beings.

Following this, the group was asked to form dyads (groups of two people) with someone they did not know. Dr. Brown led them through a three-part exercise in communication. First, sitting back to back they were to communicate by talking, but without turning their heads. Since all of the dyads were talking at once, and since when we talk we depend on other cues as well as words for understanding, this was a frustrating experience for members of the group. After about five minutes of this, the dyads were asked to turn their chairs around, and, facing each other and not talking, to communicate using only their eyes. The third part of the exercise involved closing eyes and communicating only by touching hands. The second and third parts of the exercise seemed much more satisfying to the participants, and led them to discover the importance of other, less conventional, ways of communication along with the satisfaction of making some contact with another human being. The pedagogy of the exercise was designed to move participants from very little risk to more risk, in that talking is socially approved, but very few in our western culture risk touching

except in routine and "socially acceptable" ways such as shaking hands or patting someone on the back. The risk in this exercise is diminished, however, by the fact that everyone in the room was touching, and so it was "all right."

For the final exercise of the evening, Dr. Brown formed groups of five dyads, making four groups of ten people each. He used a sensitivity training procedure called the inner circle and outer circle. One person from each dyad sat in an inner circle; the other person from the dyad, the "new friend", sat in an outer circle, concentric with the inner circle, and opposite his friend so that he could see and hear him. There were, then, five people in an inner circle, and five in an outer circle. Only those in the inner circle could talk. The friend in the outer circle observed the behavior of his partner in the inner circle and later gave feedback as to how he saw him in relation to the group. Members of the inner circle were instructed to limit their discussion to the Now. ("You make me nervous." "Now I want to be alone." "I want to know you better.", etc.) After about ten minutes, the friends were allowed to get together for feedback. The partners then switched places, and the same procedure was repeated. A second part of the exercise involved the original inner circle thinking about what it was like to feel lonely, and then, in fantasy, going to the place where they would be most lonely and experiencing what it is like there. Each shared his fantasy experience with those in the inner circle and broke again for a second feedback session with his friend. The dyads switched places and the new inner circle experienced a fantasy of what it was like to feel free, and then, still in fantasy, going to the place where they would be most free. This was shared in the inner circle, followed by opportunity for feedback.

The evening session was concluded with reactions by participants, some discussion and questions about what had happened, and a presentation of the schedule for the rest of the weekend.

The pedagogy of the entire session is relevant. We began with going into one's self; listened to a cognitive rationale for eliminating masks and establishing real human contact; established some real contact through three forms of communication; interacted in a larger group and got immediate feedback as to the quality of that interaction, and then shared a personal fantasy with others and got feedback on that sharing process. The structure of the session went from a non-risk to a moderate-risk situation through a series of gradual steps which should have been relatively easy for the participants to accept and become involved in. People seemed to get to know each other reasonably well and quickly. It was then easier for them to participate in, and learn from, the remainder of the weekend experiences.

II

On Saturday morning, those members of the seminar who were interested in elementary education met under the leadership of Janet Lederman and Gloria Siemons.

Mrs. Siemons began the session by asking the participants to form dyads facing each other. Each individual was to close his eyes and, with his hands, explore his own face very slowly, and get in touch with the various textures and parts of his face. Then the partners in the dyads explored each others' faces with their hands. Mrs. Siemons related this exercise to her work with first graders in self-awareness and other-awareness.

Miss Lederman asked each member of the group to stay with his partner and to imagine the partner to be a student who was antagonistic to him. Standing face to face, the partners closed their eyes and pushed against each other. They were asked to become aware of whether they were initiating action, whether

they were passive or responsive, whether they were responding to a "should" or spontaneously responding. They were to become aware of whether they were using just hands or their total body in the pushing. They next turned back to back, joined hands and pushed against each other. Miss Lederman asked questions from time to time such as, "What is happening? Can you move? Are you stuck? Can you feel your legs now?", etc. She then asked the dyads, "Can you allow yourself to be taken on someone else's back and give in to this?" Few could do so, and they responded with statements like, "I'm too big." They were asked to evaluate what had happened, and what happens in a classroom when the teacher gets angry.

Mrs. Siemons continued with the subject of dealing with aggression in the classroom in open ways by asking the dyads to face each other once again, and, by joining hands above their heads, to push against each other face to face. Miss Lederman led some role-playing with aggression, primarily in situations between teacher and principal.

Next, Miss Lederman asked the participants to form groups of six. Three groups were formed and were told that they were to become gangs. They were to link themselves together physically in some way, move around and be aware of what happens when they encounter other groups. A great deal of pushing and shoving ensued. They were asked to go back to their places on the floor and be aware of how their behavior was different when their aggression had the support of the group compared to when they were acting alone in the one-to-one situation.

Mrs. Siemons worked further with the gang situation, setting up a variation of an improvisational theater game called, "You've got it; I want it!" In this case, one of the three gangs had "it." ("It" is not usually defined or identified

in this game.) The other two gangs wanted it. The first impulse of the "out" gangs was to fight for it, and a real physcial bombardment ensued. After a short time, the gangs were sent back to their original positions. They were informed that the first gang still had it, and apparently violence hadn't worked. They were challenged to find another way to get it. They tried a disarming, wheedling kind of "loving" technique which they could see was also not successful. Mrs. Siemons then changed the situation by stating that the first group still had it but wanted to give it to someone. The first group chose one of the other two groups, went to them and joined them, thus creating two groups, an in-group of twelve people, and an out-group of six. The six were asked to be aware of how they felt being rejected by the other two gangs. Then the experiment continued with the twelve that had it and the six that wanted it. On their own the six went over to the twelve and plopped themselves in the middle of the group and refused to move.

Extensive discussion was held throughout the session on the application of these techniques to the elementary school classroom. The session began with work on self-awareness, moved to other-awareness, to the aggression that other-awareness might bring, to an open dealing with that aggression, alternatives to violence in getting what we want, and awareness of how it feels to have or not have. These exercises were discussed in connection with a first grader's growing awareness in the one classroom situation, and the ghetto child's profound anger and aggression in another.

III

Those participants interested in secondary education met Saturday morning in another room to be led by Aaron Hillman and Robin Montz with assistance and commentary by Sally Smith and Margaret Boydsten.

The session began with introductions of the members of the project, what they taught and where, and any additional comments they wished to make. Mr. Hillman talked about his classes and began the session with asking each participant, in turn, to make some personal statement to the group ("My name is Joe, and I feel sleepy, but interested." "My name is Sharon, and I feel afraid.") He related how he had used this in the beginning of the year to open up each of his classes to group experiences.

Mr. Hillman asked the members of the group to get up and mill about in the center of the room and, without talking, end up in groups of exactly four people. If there were five, one had to leave; if three, someone had to be found to join the group. The participants then discussed the process by which the groups were formed--what caused them to choose the group they chose, etc. Mr. Hillman related this procedure to his English classes' discussion of Crane's Red Badge of Courage. The protagonist of the novel enters and leaves several groups during the course of the story, encountering both acceptance and rejection. The use of this technique enables students to get more in touch with the hero's feelings. It was used again in connection with the grouping of the boys in the novel Lord of the Flies, illustrating how grouping is often unconscious. Becoming aware of what causes us to choose certain groups can give us some insight into ourselves.

The group was asked to complete, in turn, the statement, "It takes courage for me to.." ("..look people in the eyes"; "...have anyone touch me.") Mr. Hillman related this to his classes' discussion of Red Badge of Courage as a means for helping students understand the meaning of courage, and to personalize and humanize the struggle going on in the mind of Henry Fleming, the hero of the novel.

Mr. Montz asked the group to close their eyes, assume comfortable positions,

and move into themselves. He led the group in a fantasy trip through their bodies. Each person was asked to concentrate on different parts of his body, beginning with his toes, and moving gradually up to his head, experiencing any sensations he might feel emanating from that part of the body. After the group finished the fantasy trip and shared their experiences, he talked about applications of this technique in discussing the concept of "What is Man?" and how the technique may be used in science and physical education. In the concept of Man sequence in Social Studies, an assumption was made that the best and most immediate example of man the students had available was themselves. Therefore, the concept question became, "Who am I?". As in this portion of self-examination, the students worked with rediscovering their bodies. Other exercises in the series concentrated on other parts of the person, or on an integrated whole being.

Mr. Montz requested that the group again close their eyes, and, on the inside of their eyelids (in their mind's eye) draw an imaginary road map. "On the left side of the map is where you are now; not so much in terms of location, but where you are in your life, your feelings, your awareness of yourself. On the right side of the map is where you want to go. Get in touch with both of those things. In the middle of your map you may have noticed some obstacles that block you from getting where you want to go. See if there is anything you can do about them now. If not, don't try to change them. Just be aware of what they are, and how you feel about them now." The group shared some of their experiences with the road map. Mr. Montz explained how the road map exercise fits into the intrapersonal section of the unit on "What is Man?".

Mr. Hillman continued the session with a "touch conversation." Grouped in dyads, the participants closed their eyes and carried on a conversation with their hands. They said hello, got acquainted, took a walk together, danced, got into a fight, made up, and said good-bye. He then explained how he had used

this technique in the discussion of the lack of communication between the members of the Loman family in Death of a Salesman, showing the class through experience, that people can communicate in other ways than talking, and often much more effectively.

The morning session of secondary school participants concluded with the improvised drama, "I've got it; you want it," previously explained in the section on the Saturday morning elementary session. The difference here was, however, that it was staged between individuals rather than groups. Mr. Hillman explained that he had used this technique in connection with the drama, Death of a Salesman, also in the discussion of lack of communication between the members of the Loman family. This technique demonstrated to students the kind of behavior that ensues when someone has something that someone else wants. He then changed the lines in the drama to, "You're Biff, and you have popularity. You're Willy, and you want it." Mr. Montz pointed out that he had used the same technique in connection with his classes' discussion of the concept of human rights, this issue being a central one between the haves and the have-nots in our society.

After the group discussed the experiences of the morning and asked questions relative to the relationship between the cognitive and affective in these techniques, the participants left for lunch.

IV

On Saturday afternoon, the entire group met together on the lawn in front of the dining hall. They were paired with the person they had worked with Friday evening, and were given instructions for a blind walk. In the blind walk, one person closes his eyes and is led around by the other who tries to give the blind one many different kinds of sensory experiences. After about twenty minutes, the partners switched roles, the leader becoming blind and vice versa.

After the blind walk, Mrs. Simeons explained some of the ways in which she had used this technique in her first grade class for building trust between the children and opening them up to ways of discovering things in other ways than through seeing.

Each person was then given a sheet (regular double-bed size) and was instructed to put the sheet over him completely and lie face down on the grass. Dr. Brown led the group through an exercise composed, essentially, of three parts. In the first part of the exercise, the individual was to be aware of his own universe under his sheet. He was to tune in to his body, to his environment, and to how he felt being alone in his own little world. In the second part, he was to become aware of whether he wanted to remain alone or to make contact with someone else. If he wanted to make contact, he was to rise (letting his body tell him when, and in what way, it wanted to get up) and, staying on his hands and knees, to move around until he encountered someone else, remaining under his own sheet at all times. When contact was made, in most cases the first reaction was a playful sort of aggression, followed by an exploration through touching. Music was played during the latter part of this section of the exercise and some of the people danced to the music while under their sheets. The third part of the exercise involved disengagement from any contact, returning to isolation, lying down again, and becoming aware of one's self and how it felt to be alone again.

There followed explanations of how this was used in elementary school in studying the growth of plants and human beings, and time was taken for questions regarding this and other techniques.

V

After the general session on the lawn, the seminar participants met for

two more hours in the interest groups in which they had met for the morning session.

Under the leadership of Miss Lederman and Mrs. Siemons, the elementary school group began their session with questions and answers about affective learning. This moved into statements from the participants as to how they felt about their experiences of the weekend. Miss Lederman then asked for personal statements as to how the individual felt "right now." These statements moved into encounters between individuals within the group. When some statements were made, Miss Lederman asked certain individuals to turn the statement around. For example, one person said, "I would like to help you." When he turned the statement around it became, "I would like you to help me." The statement, you are, became I am. She then asked those who could do so to place a pillow in front of them and, in their imagination, place themselves on the pillow and talk to themselves. These techniques, taken from Gestalt Therapy, were explained by Miss Lederman to the group as being ways of tuning in to what is actually happening in any given situation. She related how she had used them with disadvantaged students to help them understand what is real in situations they encounter.

The group then worked on the development of communication and trust. Some of the participants went around the circle talking to each individual, completing the sentence, "I want to communicate with you by.." Later, others did the same with the sentence, "I think I can/cannot trust you because.." After some trust had been established or identified among various members of the group, small groups of four or five people formed trust circles. One of the group stood in the center of the trust circle and, letting himself go, fell, and was caught and supported by those in the circle, who then passed the person around the circle. Through these techniques the need for trust, and the need for support

from others was demonstrated to the group.

VI

In the secondary school interest section, continuing under the direction of Mr. Hillman and Mr. Montz, the session began with another technique from improvisational theater. Mr. Hillman asked the group to pair up in dyads. One of the pair was to be a mirror, and was to reflect, as exactly as possible, everything that the other partner did. In his introduction, Mr. Hillman called the exercise "joyous communication." After about ten minutes, the roles in the dyads switched, the communicator becoming the mirror, and the mirror becoming the communicator. It was a great deal of fun, and through the fun and laughter, some insights into the self evidently came about. Mr. Hillman related that he had used this technique many times during the year, most notably during the classes' discussion of Death of a Salesman, and the Loman family's problem of communication with each other.

Next, Mr. Hillman passed out paper and pencils, and asked the group to think of a person they couldn't stand, one they loved, and themselves, and write all three names on the paper. They were then to "turn all three into animals"--visualize animals that reminded them of these three people. They were asked to place an adjective in front of the names of each of the three animals. The animals were then shared with the group and placed in lists. The group compared the kinds of animals chosen for each list, and was surprised to discover some of the qualities of character in the lists of animals. The participants were asked to close their eyes and go, in fantasy, to a small clearing in a forest. There, in that clearing, the animal that was self met the animal that was the hated person. The fantasy was carried on from there and later written down. Some of the group shared with the rest of the group what had happened in their fantasy. The group

were asked to fantasize this time, the animal that was self meeting the animal that was the person they love, the fantasy was carried through, written down, and shared with the group. Evaluation and discussion followed the exercise, and Mr. Hillman told how he had used the technique in connection with the study of Lord of the Flies, in which there is much animal imagery, and in which the boys visualize themselves and other members of their group as animals.

Mr. Montz ended the session with an exercise from Synectics in which the participants formed groups of five or six, sat on the floor in circles, and were given a common, ordinary object such as a salt shaker or a spoon. The exercise was constructed in three stages. In the first stage, the groups were to brainstorm about "what else" the object could be (an ash tray could be a hat for a person who had dents in his head; a paper cup could be a bra for a turquoise-shelled zucchini beetle, etc.). In the second stage, the groups were given a paper cup to concentrate on. They were asked to decide among themselves what the essence of the cup was--what its unifying principle was. In the third stage, they were to concentrate on the cup until they became the cup, keeping in mind its unifying principle or essence. When most of the participants had gotten in touch with the feeling of being a cup, they were asked to feel themselves filling up until they were full. They were then given the opportunity, if they wished, of sharing their fullness with someone else. Mr. Montz discussed with the group his use of focusing on objects as part of a unit on Hinduism, giving the students a concrete example of the Hindu belief that the world of sense and the world of soul are one and the same, and that "That are Thou." Through identifying one's self with concrete objects, the Hindu is able to identify himself with the totality of the universe.

The group then went to dinner.

VII

On Saturday evening the workshop participants were divided into two groups to work with awareness training through Gestalt Therapy. One group was led by Janet Lederman, and the other was led by George and Judy Brown.

Gestalt Therapy provides a methodology for reality--experiencing by helping the individual complete unfinished situations which his being "hung up" on interferes with experiencing the reality of the moment. Hanging on to the past or anticipating the future are both illusionary conditions which can become substitutes for contact with what is real in both substance and process. Gestalt Therapy techniques can also be used to help the individual take responsibility for himself and his actions. Among the contributions Gestalt Therapy can make to educational practices is helping the student become aware of the resources outside and inside himself that are available to him. To the degree he exists in a fantasy or illusory state, to that degree he will have only the ephemeral and insubstantial fragments of his fantasies available; this is in contrast to parts of a real world to be used by a real person if the student can begin to get in touch with these that are available.

Some of the "Gestalt games" or readiness techniques used in the two groups were:

1. Resentment, demand, appreciation: Participants were asked to pick someone about whom they had resentments, and, in fantasy, to put that person in front of them. They were to take time to get in touch with that person and to voice their resentments about him. In turn, each person voiced his resentments in the Now ("I resent you. You never leave me alone!", etc.). After the resentments were stated, the person stated his demands of that fantasized person, and then finished up by telling the person what he appreciated about him. Appreciation

does not necessarily include "liking." One can be appreciated for how well he performs a destructive act without our liking it.

2. The "Now" game: In dyads, triads, or larger groups, the members of the groups carried on conversations staying completely in the present. ("Now I feel tired." "You make me angry.", etc.).

3. The "Teacher-Pupil" game: The group was broken into dyads. Each person, in fantasy, went back to the time when he was the same age as the students he now teaches, or, if he was an administrator, he was to go back to the time when he was a teacher dealing with administrators. After getting in touch with themselves as they were then, they were to visualize a student they now have (or teacher they now work with) who is most like they were then. They shared both of these experiences with their partner in the dyad, staying in the Now.

4. Other sentence completion games: In groups of three or four, the participants completed the following sentences, saying them in turn to each of the people in their group: "I avoid contact with you by..." "I could make contact with you by.." "I keep myself from getting involved with you by.." "I want you to.."

Some of these techniques were used on Saturday night and some of them on Sunday morning when the same groups met for an additional hour before the final evaluation session.

VIII

Following the final Gestalt session on Sunday morning, the entire seminar group met together to ask questions and evaluate the weekend experience. Members of the staff commented during this session on the effects that integration of cognitive and affective learning had had on their students, other teachers in their schools, and on administrators in their districts. Questions from the

participants were discussed. Finally the group informally evaluated the weekend. All those who spoke commented that not only had the weekend been of help to them professionally, but that it had been a very worthwhile experience for them personally. There was no dissent. The seminar was adjourned.

EVALUATION

The open weekend seminar to the staff, seemed highly successful for a first experience in sharing our work with another group of professional people. Those who attended were given a great deal of material, and much experience in the short time available. Even though the individuals present were at different stages of readiness for this kind of work, they all seemed to gain much from the weekend. In addition, it was gratifying to the staff to see that affective techniques can be communicated to others in so short a time. Judging from the statements and questions of the participants, their own teaching may have been given new direction.

On the negative side was the reality that all we could do in six sessions was to provide a mere taste of the kinds of affective approaches available to teachers. We do not know, of course, how many would begin to explore the use of affective learning in their classrooms. There wasn't enough time to <u>really</u> train anyone. All we could do in this brief time was introduce the participants to some techniques and how these might be integrated into the curriculum.

However, within these limits, the open weekend seminar was a success. It was gratifying to Dr. Brown, project director, to see the teachers in the Esalen-Ford project, with the little actual training they had, able to work very well by themselves and with each other in leading experiences on the weekend. The staff was able to build upon a foundation of successful teaching experience a competence to deal with affective learning in a workshop setting, demonstrated

by the ability to organize content and structure for experiential sessions to train other teachers.

Most of our purposes for the weekend were realized. We were able to communicate effectively some of the things we had discovered in the area of affective learning. Those who attended were indeed interested in this area by the time they left, and, through participation in the sample activities, were able to see ways in which cognitive and affective learning can be integrated, making work in the classroom much more meaningful to students. Whether the weekend helped stimulate development of other programs in affective education is something we hope for, but were not able to predict.

SENSITIVITY TRAINING : SOME CAUTIONS AND HOPES

Dale Lake
Boston University

Press for Planned Change

Active interest in the area of planned change has been growing at an exponential rate. And change, whether technological or social, ultimately means that persons typically will have to experience: uprootedness--as the labor market changes; diminution of self worth--as the old habits, work skills, and former methods of teaching become replaced by a demand for the new; and alienation--as the familiar fades and as that which is valued today seems restrictive tomorrow. The various technological revolutions spread an urgent sense of man's need to keep up with his own inventions. Ellul (1966) says, "It is possible, if the human being falters even momentarily in accommodating himself to the technological imperative, he will be excluded from it completely" (p. 27). Fear of such a possibility may be behind the student actions at two major universities in which acid was poured on the computers. The conviction grows: there is and must be an increase in all settings toward a planning orientation. As this orientation pervades, an increased set of demands are placed upon social and behavioral scientists to produce more information concerning men and their social institutions. Similarly, a demand is made for improved methodologies and techniques of sensing, forecasting, diagnosing, deciding, and evaluating the present activities and values of men. And perhaps the most pressing problem of all is to determine how much change the individual

human being can accept, absorb and assimilate. One response to such demands has been the T (training)-Group or sensitivity training.

What is a T Group?

In response to an ever-increasing number of queries, Charles Seashore of the National Training Laboratories-Institute for Applied Behavioral Science, has described sensitivity training or the T Group:

> Sensitivity training is one type of experience-based learning. Participants work together in a small group over an extended period of time, learning through analysis of their own experiences, including feelings, reactions, perceptions, and behavior. The duration varies according to the specific design, but most groups meet for a total of 10-40 hours. This may be in a solid block, as in a marathon weekend program or two to six hours a day in a one- or two-week residential program or spread out over several weekends, a semester, or a year.
>
> The sensitivity training group may stand by itself or be a part of a larger laboratory training design which might include role playing, case studies, theory presentations, and intergroup exercises.

Underlying Assumptions of T Group Training

Underlying T Group training are the following assumptions about the nature of the learning process which distinguish T Group training from other more traditional models of learning:

1. Learning responsibility. Each participant is responsible for his own learning. What a person learns depends upon his own style, readiness, and the relationships he develops with other members of the group.

2. Staff Role. The staff person's role is to facilitate the examination and understanding of the experiences in the group. He helps participants to focus on the way the group is working, the style of an individual's participation, or the issues that are facing the group.

3. Experience and conceptualization. Most learning is a combination of experience and conceptualization. A major T group aim is to provide a setting in which individuals are encouraged to examine their experiences together in enough detail so that valid generalizations can be drawn.

4. Authentic relationships and learning. A person is most free to learn when he establishes authentic relationships with other people and thereby increases his sense of self-esteem and decreases his defensiveness. In authentic relationships persons can be open, honest, and direct with one another so that they are communicating what they are actually feeling rather than masking their feelings.

5. Skill acquisition and values. The development of new skills in working with people is maximized as a person examines the basic values underlying his behavior as he acquires appropriate concepts and theory and as he is able to practice new behavior and obtain feedback on the degree to which his behavior produces the intended impact.

T-Group as an End in Itself

Many well-meaning people who have had a good experience in a T-Group become its "true believers" or missionaries. It is not unusual for such people to envision the T-Group as a cure for the ills of culture and work. Thus, one frequently hears superintendents, principals, and teachers as they leave the T-Group begin planning to "get my principal and my faculty in a T-Group and change their attitudes." The intentions of such plans are clear, even if misdirected. The intention to "get someone in a T-Group" usually is based upon the recognition that a problem exists. The problem may or may not be interpersonal. It is an abuse of the T-Group to expect that it will solve technical problems such as: over-crowded classrooms, ineffective teaching methods, insufficient support for education, outdated administrative policies regarding expected teacher behavior or student dress, or the lack of technological support for innovation. In fact, it is the claim of this article that there are very few, if any, educational problems for which the T-Group represents a sufficient solution. Having made such a disclaimer[1] let us examine how the

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[1] This disclaimer is supported by a recent review of research published. See: Campbell, John P. and Dunnette, Marvin D., "Effectiveness of T-Group Experiences in Managerial Training and Development." Psychological Bulletin, 1968, 70, pp. 73-104.

T-Group may be used effectively.

T-Group as a Catalyst

Instead of thinking of the T-Group as an end in itself, it may be conceived of as a tool which helps persons face the ordeal of changing, a tool which can reduce the personal feelings of alienation, loss of self-esteem, and the interpersonal incompetencies which restrict and rigidify behavior. A school system, under this point of view, might be conceived of as an organism which, when about to undergo such transplants as PSSC physics for former physics curricula, a new bargaining arm for teachers, the influx of minority groups, a switch to team teaching or computerized schedule, etc., must be prepared for radical, stressful, disjointed change. Sensitivity training may prepare the way for such change by: (1) increasing the recognition of a need for a humanistic orientation toward change which respects the rights of students, teachers, parents, and administrators; (2) recognizing that most behavioral change requires a concurrent change of values; and (3) gaining commitment to the proposed change through involvement in its development. The T-Group in conjunction with new management techniques, improved problem-solving, inquiry methods of teaching-learning, and concrete innovations, represents a basic strategy for the support of change in education. For instance, Schmuck (1968) describes one such productive outcome:

> The major intervention of Project 1 was a teacher development laboratory with seven core training activities: (1) Sensitivity training and related human relations experiences; (2) Didactic discussions on basic research about classroom group processes; (3) Problem-solving techniques for improving group processes; (4) Analyses of diagnostic data from the teachers' own classrooms; (5) Discussions about useful classroom practices developed by other teachers; (6) Role-play try-outs of new classroom practices; and (7) Follow-up discussions during the school year. This laboratory was compared with a seminar in which the participants experienced all phases of the laboratory except for sensitivity training, related human relations experiences, and role-play try-outs of new classroom practices. Both the laboratory and seminar

were compared with a control group in which no interventions were attempted. An overview of the results indicated that the laboratory teachers and students made more positive changes in their group processes than those in the seminar group. Both of these groups were more improved at the end of the school year than the control group.

Leadership

With the increased demand for sensitivity training in business, community work, mental health, hospitals, and school systems, the number of available, qualified training staff is critically inadequate. Training as a profession does not have an agreed-upon set of certification standards comparable to medicine or law. Thus, it is possible for anyone to call himself a trainer. The uncritical use of such persons has caused a number of school systems embarrassment and loss. For instance, a school system in the Midwest employed such a person to help start a Title III project which was to involve the community in curriculum development. The "trainer" began the very first group meeting by calling attention to one community member's rather overly developed mammary glands. Needless to say, the dispute which followed resulted in a loss of the Title III funds.

To date, only a few universities and a couple of national associations have addressed themselves to the task of systematically training and certifying sensitivity trainers, the best known of these being the National Training Laboratories--Institute for Applied Behavioral Science--which is associated with the National Education Association. This association consists of a network of some 300 or more trainers distributed throughout the country. This association is a good place to inquire regarding the procurement of a sensitivity trainer or to check out the credentials of a trainer.

Given a readiness to consider the use of sensitivity training in a school system, the understanding that it can best be used as a catalyst for change

and under the direction of a competent trainer, what might one aspire to in its use?

Self-Renewal

Some recent research (Helfiker, 1969) and position papers (Watson and Lake, 1967; Miles and Lake, 1967; Lake, 1968) suggest that the interpersonal competence of individuals in school systems can be improved directly in order to support the process of change. Indeed, it is claimed that changing can be a regular growth process, in which the school system becomes capable of renewing itself.

Renewal as used here signifies more than good quality operation; it implies more than occasional innovation. Renewal is a continuing process through which intentions are made clear; needs are sensed and diagnosed; good solutions are invented; available resources are introduced and evaluated, tested, and utilized. In a self-renewing system considerable human energy and technical skill are devoted to increasing the system's capability to self-initiate and develop. It routinely devotes energy to developmental activity; even in the absence of stress, external demands to change, crises and the like. Such a system has institutionalized means (themselves also flexible and subject to self-correction) for its own continued expansion of capabilities.

The concept of self-renewal, as Maslow's concept of self-actualization, is never appropriately an end state. Thus, we must speak of self-renewal or self-actualizing as a continuous process rather than a static end-state of organization. Defining outcomes as desired processes rather than end states makes a lot of sense in a world which is changing at an exponential rate. For school systems it places the emphasis upon learning rather than teaching. It demands that both the adults and the consumers of education (students) learn to

be individuals who are open to change, are flexible and adaptative, have learned how to learn, and are thus able to learn continuously.

The conceptual architecture of self-renewal begins with the school system as a living organism, an organism which must either develop or atrophy--there is no steady state. The organism is either healthy or sick. Its health is determined by the way it expends its energy. The more energy spent on defensive, protective behavior, the less energy there is available for growth and development. The overall organism is a complex set of processes which is composed of persons interacting in various settings for the purpose of learning. As with other self-conscious organisms, the school system can spend its energy in distrustful, defensive, protective ways or it can be open, authentic, and connected in its inquiry and growth.

Self-Renewal: Some Concepts and Examples

Most persons in most social systems interact customarily only at the superficial level of collaborative role performance. This can continue even though beneath the surface behavior there smolders mistrust, suspicion, anxiety, and resentment. I have collected data from schools in which two teachers had not spoken in five years; another, in which a Negro teacher firmly believed that a white art teacher hated black kids but never confronted her with her feelings; a third, in which the assistant superintendent in charge of personnel engaged in political activities to have the superintendent removed from office, but always acted cordial and subservient in staff meetings; and a fourth, in which a group of administrators held secret meetings in which they plot to remove the superintendent--one such meeting being held prior to attending a cocktail party at the superintendent's house.

In such systems, vital energies are used up in controls and precautions;

creativity is stifled. Self renewal cannot thrive until the climate is altered to encourage: awareness of one's own true feelings, absence of threat from others, openness to change in oneself, empathy with the feelings of others, interest in creative exploration, willingness to expose one's feelings and to take other risks in interpersonal relations.

Intentionality

One reason why so much energy in organizations is spent in defensive, protective behavior is that most communication carries both a content and an (implied) intention; and more often than not, the two are perceived as discrepant. Examples include the mother who screams that she is not mad at her child, the white female teacher who says there are no differences between her white and black students and yet recoils when accidently touched by a black student.

Intentionality is a very difficult interpersonal variable with which to work. However, it can be worked upon directly as the following example illustrates. In one system, initial data collection efforts showed that without exception the superintendent of the system was viewed as the reincarnation of Machiavelli. In his administrators' words, "The superintendent is like a weather vane blowing hot and cold according to his audience. He has repeatedly promised to take my ideas to the school boards; and either I never hear from him again, or one of my good ideas turns up with his name on it at the board meeting."

In an off-the-school-site meeting, the superintendent was directly confronted with the above statements by outside consultants in the presence of the administrators who had generated the data. Examples of his "Machiavellian" behavior were explored in depth. Also, in sensitivity training, new examples of the behavior occurred. The longer the behavior was worked on, the more evident it became that this particular superintendent had almost no recall of verbal behavior.

However, he rarely forgot that which was communicated to him in written form.

The administrators soon learned to communicate ideas which were important in writing. A six-month follow-up showed that much less suspicion was generated by the administrators toward the superintendent; they learned to adapt to his behavior by using many more memos. In this case, it was very hard for the consultants to say that they had been successful, as the major shift in the perception of the superintendent was from Machiavellian to incompetent. However, the administrators unanimously reported that an improved working climate resulted from their adaptation to his style and from the increased feeling that it was okay to clarify the superintendent's intentions with him directly. This example also illustrates how sensitivity training and problem-solving may be used to improve school system management.

Data Collection and Feedback

A self-renewing system must develop ways to continuously sense its environment against its objectives. This requires systematic data collection and feedback to begin the process of changing. Self renewing systems continuously examine: (1) the degree of consensus that a faculty has about educational objectives; (2) the way influence is exercised among peers, between roles and with the community; i.e., is influence based on competence or organizational position; (3) the normative patterns of interaction among persons; i.e., is communication always restricted to proper channels or is there open sharing of ideas; (4) the quality of classroom behavior using systematic interaction guides; (5) whether administrators demonstrate competence and concern for producing, learning, and for supporting persons; and (6) whether the system as a whole is responsive to its various local, state, and national environments.

Since the data for self-renewing activity are perceptual and behavioral, and

because they are collected as a means of increasing system capabilities, the emphasis is not upon evaluation but upon discovery. For instance, Lippitt and Fox at the University of Michigan have taught curriculum change teams to do regular analyses of those forces which are supporting their change efforts and those forces restraining their efforts as a way of facilitating their action decisions.

In other settings, teachers have taught their students to routinely collect data regarding their involvement, interest, and satisfaction with daily learning activities. Such data are used to modify lessons in order to be responsive to individual learning styles.

Effective utilization of such data requires a climate of mutual support for inquiry into all the relevant realms of behavior; it requires the willingness and ability to listen to others without being defensive or protective; and it requires technical skill for rapid processing. Such a climate can be built by developing interpersonally competent relationships between data givers and data receivers.

Relationship Capital

A self-renewing system regularly provides for activities and structures which help persons in the educational enterprise build relationships which are authentic, open, and congruent. Each member of a relationship is encouraged to move toward greater acceptance of his total being--his emotional, intellectual, and physical being, as it is. The building of such relationships provides a type of human capital which can be drawn upon during times of school system stress.

A number of school systems in such diverse locations as California, New York, and Washington have provided training for some of their regular staff to facilitate relationship development among faculty, students, and parents. The relationship

development activities have occurred in groups which meet once a week for several weeks a semester with one or more additional weekends included. These groups represent one of the many variations of the T-Group, sensitivity group, or encounter group.

The outcomes of such groups, which are for the most part anecdotal, do suggest the importance of having a substantial amount of relationship capital upon which to draw. For instance, one system has reported that an outcome of student T-Groups was the development of a core of students who could serve as an early warning system for potential dropouts. It was found that more often than not students knew other students who were about to drop out well before the faculty did. Once identified, the pre-dropouts were encouraged to join the ongoing sensitivity groups. Over the past year the dropout rate has decreased.

A recent innovation in relationship capital building has been to use short term sensitivity groups of teachers and students as a way of starting schools in the fall. Much social psychological research supports the notion that start-up groups could be extremely important for building norms of openness, authenticity, involvement, and inquiry. So far, these activities have led to increased interest in and freedom of choice for students. A ghetto school has used this technique and added the idea of older children helping younger ones by bringing the oldest classes in first and waiting until the desired norms are operating before the younger children are brought in.

You may also be interested in hearing reports from a selected group of administrators regarding their experience in relationship building activities.

> -- I have learned something about change. That people change by exposing a different part of themselves. I don't think anyone has lost integrity and yet functional change is apparent.

-- I can sense less dependence on position by group members, less rank-oriented procedures. Trust means acceptance as an individual, hence individuals count for more than the role assigned to the individual.

-- Openness, a current running through the group. More support than I have ever felt before. I feel a member of a team. Realizing that I have to move more than half-way, too.

-- I have learned that it <u>is</u> possible to break holes through the walls that have existed in this group; that this is a two-way street; and that group knowledge can strongly affect self-knowledge. I learned to know and respect and like Gordon (his building principal), even though we still have some disagreements.

-- As the chief administrator of this group, I have learned that there is a great need for me to show my feelings if people are to avoid negative interpretations of my actions.

Finally, consider a dramatic example of a principal in a building which is in the process of integrating for the first time and which had been using racially mixed student-faculty-parent sensitivity groups to facilitate integration. The first "racial incident" (which, if the youngsters had all been from one race, would have been called a teen-age fight) occurred about eleven o'clock one night after a school activity. Some of the school property was damaged. The principal began receiving both threatening and frightened phone calls from parents. By midnight he had rounded up students, parents, and faculty from both races who had been in the sensitivity groups. By six a.m. the group meeting produced a plan of action which called for a series of confrontations with all groups concerned until the tension had been eased. Task forces were set up to carry out the plan. The principal reports that having students, parents, and faculty upon whom he could rely to give him and each other direct feedback about what was involved in the incident, led to the development of a plan which worked because everyone was committed to it.

Resource Utilization

A self-renewing system devotes a reasonable amount of its time and budget to the identification, adoption, and utilization of human and technical resources. Ronald Lippitt, an outstanding social psychologist, recently commented, "At the present time in American education we have enough innovative ideas that, if we could develop the appropriate roles and processes to put them into practice, we would be teaching in the year 1978 right now." A few systems have made great strides in this direction. One system in the Midwest, for instance, has catalogued the human resources of parents in their community. The list ranges from specialized homemaking skills to computer systems techniques. Students and teachers, aided by a rapid retrieval system, draw upon these parental resources regularly in the learning process.

A school which has used some of the fall start-up activities described above, has its faculty form trios in which two members interview the third, the purpose being to find out what special resources the interviewee has in innovative teaching practices or pupil grouping techniques. The interviews rotate until everyone has been interviewed and the interviews are typed and available for the entire faculty. Later in the school year, financial and in-service support are given to those persons who give extra time in sharing their resources with others. The periodic use of such interviews helps teachers to use each other as resources. They know the special strengths of their colleagues and feel free to make arrangements to use them. They often form team teaching arrangements in the form of simple pairing or trios.

Another important area of human resource utilization occurs when effective liaison with other professionals is established. One of the most pervasive blocks to inter-role resource utilization typically occurs between principals and system-wide coordinators. Witness the following conversation between a principal

and a reading coordinator:

Principal: The problem is that the coordinators are always throwing something new at us. You come into my school and say you want to set up reading clinics and remediation exercises. And all this means is that I have to work out the scheduling problems so that you can meet with some of the kids for a half hour once a week. And once more, you don't even tell me what a reading clinic is!

Reading Coordinator: I tried to, but every time we have a meeting you end up answering the phone a dozen times or running after some kid, and I know damn well you can't do that and learn about reading clinics.

This confrontation led to an activity in which each person managed to find a week in the year in which the principal followed the reading coordinator around as he performed his role and the coordinator did the same with the principal. Both found they know how to use each other as resources subsequently--and perhaps even more important, the principal helped other principals use the coordinator more effectively.

In a large metropolitan city in Michigan, outside resource persons trained as social psychologists have helped the entire city's spectrum of socializing agencies; i.e., social workers, welfare workers, and law enforcement officers, become, along with para-professionals, better resources to the schools. It has been found that many of these people do not require payment for their services, but are motivated at a higher level when modest stipends are provided for their time spent in gaining the special training which the school offers to help them perform their educational role more effectively.

Finally, Lippitt has demonstrated in a number of school systems that pupils themselves can be major human resources for learning. He reports considerable enthusiasm for learning in schools which have used older children (first grade

and up) as teachers of younger children.

Products of Self Renewal

Thus, it is hoped that sensitivity training in combination with improved problem solving skills may lead to activities which increase the system's capability to function, to grow, and to develop. In such a system:

Administrators will spend less time defending their own beliefs or policies. They will be more open to influence efforts from teachers, parents, and students.

Teachers will plan collaboratively with students; they will encourage students to be creative by working out interpersonal frictions and problems with students rather than invoking disciplinary policies.

Students may be expected to be more assertive and inquiring. They will find creative ways to spend their energies in learning according to their own particular styles. They will utilize adults and peers in their environments as resources.

The school system itself will be a living organism which has human energy and technical skills available for whatever goals have been identified. A significant portion of the persons will be capable of utilizing systematic problem solving rather than outdated win-lose negotiations.

Finally, every member of this system will be a learner.

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PSYCHOLOGICAL EDUCATION AND GROWTH COMMUNITIES

Alfred Alschuler
Harvard University

Psychological education courses can be introduced in schools now. The courses, methods, and instructional material exist. The need is clear and the popular demand is increasing. All of these factors point towards a brighter life in school for students who will have many direct opportunities to develop their maximum human potential. However, as this educational movement becomes an integral and valued part of schooling, it will encounter unique practical difficulties, must overcome problems intrinsic to all psychological education courses, and will influence other national institutions besides public schools. At this point, it is easier to specify the problems than to describe precisely how they will be solved; it is easier to illustrate how other areas of living may be affected than to forecast when and how much change will occur. By identifying these problems and possibilities now, we should be able to move more quickly in introducing these courses and methods in schools.

Extrinsic Problems

At the most practical level, a new series of human growth courses in schools would require more classrooms in already overcrowded schools, a larger staff to obtain from an inadequate supply of teachers, and more materials to purchase with insufficient existing funds. Inevitably, there is the normal time and money lag before new courses are implemented. At an institutional level, no one is training psychological educators to teach these courses; and existing school personnel are unlikely to assume this new teaching task. Teachers are not trained as psychologists and, unfortunately, existing psychologists in schools appear only remotely interested in psychological education. Student

personnel workers and counselors are record keepers, schedulers, mass testers, admission officers and, only then, with whatever time remains, do they counsel individual students on vocational/educational choices. This is not a particularly advanced or imaginative version of psychological education. Clinical psychologists and therapists are concerned with remediation, not growth, and they focus on the most disturbed students who constitute only a small fraction of the total student body. For educational psychologists, the acquisition of knowledge and skills is prime, not psychological development. Their efforts are directed towards making academic learning more rapid, efficient, and pleasurable, by programming texts, by tracking students on the basis of I.Q. and by introducing new reinforcement schedules. For all of these potentially relevant psychological educators already in the school system, psychological development is tertiary, at best, in their hierarchy of concerns.

Who, then, is to teach these new courses? Logically, this places the problem squarely in the hands of our graduate schools of education. These training institutions, however, are caught in an unfortunate "chicken and egg" dilemma. Quite justifiably, teacher trainers and counselor educators are reluctant to concentrate on preparing psychological educators for jobs that do not officially exist. It would be like training astronauts, but not having space capsules ready for them. On the other hand, it is unlikely that schools will try to introduce these new courses, knowing that there are no appropriately trained specialists. In some respects, graduate schools of education fact the same problem that lower schools face in not having appropriately trained teacher trainers, sufficient funds, and classroom space to take on this additional task.

Beyond this dilemma, however, there is a question of basic values. Some people wonder whether psychological education is merely a new name for brain-washing and manipulation of students' personalities without their prior consent.

The same criticism could be leveled at education itself: education is the conscious attempt to change students' personalities without necessarily obtaining their prior consent. Unfortunately, there has been much less attention to potentially controversial psychological consequences of schooling than to the officially desired academic outcomes. For example, computers, closed-circuit television, and programmed texts may increase answergrabbing, fact swallowing, and test scores. At the same time, these methods may increase students' compliance, decrease their sense of fate control, increase their dislike of schooling and learning, and decrease achievement motivation. Educators, and to a large extent, researchers, have chosen to ignore these potential psychological effects of new teaching procedures. It is clear that the introduction of psychological education courses would not permit this innocence. As Terry Borton recently pointed out in a Saturday Review article on the new movement,

> "If schools consciously begin to make important changes in students' lives, people will suddenly become very concerned about what is happening to immature minds that are forced to accept this kind of education for twelve years. They will begin to ask whether there should be compulsory education or whether students should be free to accept or reject schooling. And they will begin to ask hard questions about what should be taught and how it should be presented. If, for instance, all students should be motivated, should they also be achievement motivated? At what age? Who decides? And who teaches? What is to stop teachers from working out their own needs rather than those of their pupils? Should teachers who shared important confidence have the same legal privilege that a lawyer or minister has? How can parents and children be assured of the privacy which is their right?" (Saturday Review, January 18, 1969, page 70).

These additional issues are likely to make educators wary of introducing psychological education in schools since they are already preoccupied with issues of integration, community control, teacher militancy, student rebellions, financial crises, and other problems of survival and maintaining personal sanity.

Apart from this value issue, there is a question of payoff. To whose advantage is this innovation? Certainly it would be good for students. But students do not determine the administrators' decisions. Sometimes, innovation, per se, whether it is good or bad, results in promotions; but this is a rare case. More often than not, innovation is seen as disrupting the precious equilibrium which allows administrators to sleep at night and to face their constituents during the day. As everyone knows, there are strong counterbalancing forces maintaining the stability of school systems. From an administrative point of view, any innovation must satisfy students, parents, teachers, administrators, and taxpayers simultaneously, which is a goal as difficult as trying to balance five eggs on top of each other. Given the current government pressures for educational innovation, it is not surprising that many of the best administrators often appear somewhat shellshocked. It is easy to understand why administrators might be reluctant to create a new battle ground.

Perhaps the most critical problem slowing the introduction of psychological education is that most educators are not serious enough in their concern for the whole student. There is a telling action gap between the cries for developing mature citizens and existing commitments to teaching the well-established academic disciplines for which the payoffs are clear. As it is, educators are not held responsible for increased maturation of their students. They are held responsible, at least indirectly, for the academic gains made by their students. Pressure could be created for the introduction of psychological education if schools were asked to give appropriate "maturity tests." If parents, colleges, and industry asked to see "maturity growth" scores along with grades, the existing psychological education technology might be transferred to schools more rapidly. Unfortunately, however, there is no maturity

test equal in stature and validity to the I.Q. tests and the Scholastic Aptitude Tests.

Most of these problems are traditional ones that are overcome through the convictions and persuasive powers of educational innovators. It is clear, however, that psychological education courses can be more convincing and persuasive by solving a variety of intrinsic problems.

Intrinsic Problems

At present, there are no definitive descriptions of eupsychian states and processes. These visions of what is ideal and possible in human nature must be persuasive and procedural. Many persuasive models have been proposed, but few of them can be translated readily into course procedures and measurable long-term outcomes. Thus, both systematic course development to fill existing gaps and basic research on effectiveness are inhibited. Even though a comprehensive set of goals does not exist, it is possible to identify two of the most important research questions: Does psychological education have significantly greater long-term impact than other forms of therapy and education? If so, what makes it more effective? Precious little long-term outcome research on these courses exists at present.

One prototype research effort has been conducted and illustrates how outcome research can lead to the development of psychological education as a discipline. McClelland and Winter (1969) studied the impact of a series of achievement motivation courses given to adult businessmen. McClelland and Winter's first principal finding demonstrated that achievement motivation training stimulated greater entrepreneurial activity than normal maturation and other types of executive training programs (effectiveness

was measured in terms of promotions, pay raises, major new investments, etc.). However, the course was effective only for those men who were in the position to take initiative on their jobs; they had appropriate entrepreneurial opportunities. This raises many new questions about existing psychological education courses. Do students grow and show change only in the training setting where the opportunities for growth are accentuated? Should initial diagnoses be made in order to accept only those students whose life situations afford continued opportunities to develop what they have learned? Should psychological educators also assume some responsibility for changing the institutions and settings outside of the course which promote or inhibit growth? Should psychological educators take responsibility for restructuring academic and vocational courses to provide clear opportunities for initiative, responsibility, achievement motivation, interpersonal sensitivity, creativity? Some educators have begun to move in this direction, but without combining psychological education courses with the new school opportunities (Featherstone, 1967; Yeomans, 1967). What are the long-term effects if only new growth opportunities are provided?

McClelland and Winter also present evidence identifying what course inputs are responsible for the long-term changes. Of the many achievement motivation courses they studied, the most effective courses included four types of inputs: (1) procedures which taught the thought patterns and action strategies of people with high achievement motivation; procedures which provided (2) affective and (3) cognitive supports for whatever change the person desired; and (4) procedures which focused on making careful long-term plans. This last input focuese the efforts of the training course. Often conscious, public goal setting is absent from psychological education courses, perhaps

because the "here and now" emphasis, plus the diffuse nature of the long-term goals, seem to preclude focused goal setting. The only exceptions at present are a few of the creativity training programs in industry, which have proved highly effective in generating new inventions (Parnes, 1967) and a few of the remedial attempts to increase intelligence (Jensen, 1969). Like achievement motivation training in these effective courses, the long-term goals are always clearly in mind.

There are many difficulties in doing the valuable type of long-term outcome research conducted by McClelland and Winter. What educator can wait three years to find out what inputs he should use in his next course? The feedback loop is too long. Design and control problems in "change research" are extreme. Operant outcome criteria are particularly difficult to measure and the research is expensive. A critical breakthrough in facilitating this type of research would consist of identifying those changes during or just after the course that predicted long-term growth. This would shorten the feedback loop and quicken research progress. The search for these short-term predictors raises an important theoretical question as well. Do the desired eupsychian states and processes simply increase in frequency after the course is over, or do basic transformations take place as, for example, when children move from concrete to formal operational thinking over a period of years? If the desired eupsychian states are reached through basic transformations, then the course experiences would not bear a one-to-one correspondence with the desired long-term outcome any more than a caterpillar bears a one-to-one correspondence to a butterfly. This developmental approach would require a basic shift in the short-term "here and now" course goals. Research and theory describing psychological development during the life cycle could provide a framework for a life-long psychological education curriculum.

Unfortunately, this eventual possibility stands in sharp contrast to the existing collection of unorganized, unsequenced, by-and-large unvalidated assortment of psychological education courses. The steps necessary to rectify this situation are fairly clear and thus, there is good reason to believe that psychological education itself could mature into a discipline. Whether or not this happens depends in large measure on the willingness of universities to provide long-term support for the training of psychological educators, for systematic research, for coordinating the currently disparate efforts, and, most important, for introducing new approaches and ideas that will creatively transform the movement. One such approach is emerging and requires an apparent disgression in this commentary in order to be understood clearly.

Growth Communities

Our lives consist of separate and fragmented role performances splayed out in many directions. We work in one community, sleep in another, shop and vacation in still other areas. In each role, we are known for a narrow set of behaviors. Those who see us on our jobs never see us cry and have only the vaguest idea of how we have grown and changed through personal pain and tragedy. Even our neighbors are unlikely to know much of our past lives, since the average American family moves across state boundaries at least once every five years. Personal growth, which is a whole and integrated process, is not recognized. Therefore, it cannot be publicly valued and encouraged. In our roles, particularly at work, we are valued for special expertise, which grows from and requires competitiveness. Continued striving for self actualization is dysfunctional.

The structure of formal schooling supports this emphasis on role fragmentation and specialization. Thinking courses are separated from action courses. Recognition among peers comes from developing special talents in athletics or academics. Our children move from class to class just as we move from role to role during the day. Each teacher knows our children as math students or typing students and never as complex, many-sided individuals. It is absurd to think that a math teacher, or any single teacher, regardless of the subject matter, could be concerned in practice with developing "the whole child." Narrow role-defined relationships can have destructive consequences as well. This is best illustrated by racism bred through centuries of highly specific and rigid role relationships between blacks and whites. If more of our relationships encompassed a wider array of our repertoire, self actualization would be as functional as specialized excellence and racism would be less likely to survive.

One of the chief assets of psychological education courses is that they transcend most roles and require the full range of human responses--thinking, acting, feeling, fantasizing, and valuing. After short courses lasting as briefly as two days, participants usually feel that others in the group know them better than most of the people they see every day. This seems paradoxical until we realize that length of acquaintance in a specific role relationship is not a substitute for the breadth of a relationship, regardless of how short it is. The crucial problem faced by nearly all psychological education courses is that these broad, open and fulfilling relationships do not and cannot be maintained after the course is over.[1] This is not so much a

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[1] As mentioned earlier, the only courses that seem to have long-term carryover effects are those whose goals are narrowly defined and role specific; e.g., developing achievement motivation for entrepreneurial roles.

difficulty intrinsic to the courses as it is a commentary on the requirements of our role-fragmented daily lives. If the self-actualizing tendencies stimulated by psychological education courses are to be enhanced rather than suppressed, our daily lives must be radically restructured.

At the most concrete level this means that city planners must create physical space such that we encounter each other in a variety of roles. Architectural structures should be designed to promote role integration, not role separation. College dormitories should be vivatories designed to accommodate primarily the waking functions. Housing projects should be designed to include as many role activities as possible. "Community colleges" and "community schools" should earn that title, not because they serve a particular geographic area, but because the group shares a broad range of formal and informal learning experiences. At a more general level a variety of intentional communities should be started to attain in daily living what occurs at present during the short psychological education courses.

Although this solution probably is correct in theory, it will be exceptionally difficult to attain in practice for at least two reasons. In the last century, over 200 utopian communities were started and none has survived. The average community age at dissolution was three years. This perfect record of failure, however, has not deterred visionaries from starting new utopian communities. Unfortunately, no one seems to know clearly why such communities fail, nor how to overcome the unspecified problems.

Just how difficult it is to create a successful, self-actualizing community of individuals can be illustrated by extrapolating from the problems of much smaller groups dedicated to the perpetuation and enhancement of

love--married couples. From the point of view of national planning for actualization, unhealthy, unhappy marriages constitute a problem of epidemic proportions. In San Mateo County, California, 7 out of 10 marriages end in divorce in 10 years. The national average divorce rate now is 30 percent in 10 years. It is a reasonable guess that there are an equal number of dying marriages long before they are declared officially dead. The statistics indicate that marriage counseling has failed and that psychological education courses during the period of formal education are likely to be palatives. Perhaps marriage has become a specialized role like one's job, also characterized by a rapid turnover rate and ubiquitous desires for promotion and better pay. If healthy marriages are so rare, the problems of establishing a true utopian community must be exponentially more difficult. And, unless methods are found to actualize the growth potential of marriage, marital strife will pollute the psychological climate in any fledgling utopian community.

It may be that the same factors promote healthy marriages and stable utopian communities. For example, the longest lived utopian communities are those which face the question of life and death daily (kibbutzim, Synanon) or which surround a single charismatic leader (Ashrams with their gurus) or those which share an ultimate faith (Amish, Oneida). Judaism and Catholicism still incorporate elements of all three factors, maintain a sense of world-wide community and have lower divorce rates. In the United States, most of us no longer face daily life-death issues. We are surrounded by anti-heroes who command our sympathy by their stand against those who would be our gurus. Ultimate faith is being replaced by immediate action concerns for visible injustice and personal pleasure. Those forces which bind marriages together as well as utopian communities are less salient. Increased mobility and

personal role fragmentation are anti-community and also may be anti-marriage by fostering specializations that are not shared.

These comments are not meant to be pessimistic, even though these statements appear to disqualify the very courses presented earlier as the educational hope of the future. Although psychological education courses may not be solutions in themselves, they are valuable in illustrating experientially the joy of moving toward self actualization. In this sense, they are samplers which induce us to attend more intensely to the possibilities for personal growth. These courses also demonstrate what our daily lives must include to actualize human potential--shared role synthesis, constructive fantasy, here and now affect, action commitments. We have experienced these end states and processes for brief periods of time through temporary courses. The task now is to devise more pervasive and permanent systems to attain the same ends. If we can be successful in developing ideal <u>small</u> permanent systems (marriages), we will be a long way towards knowing how to develop ideal large permanent systems (utopian communities). If we learn how to restructure space architecturally to promote role integration, we will be a long way towards creating ideal homes for utopian communities. These new directions are manageable new directions for psychological education.

A BIBLIOGRAPHY ON :

HUMANISTIC EDUCATION , PSYCHOLOGICAL EDUCATION THE EUPSYCHIAN NETWORK , AFFECTIVE EDUCATION, CURRICULURY OF CONCERNS , THE HUMAN POTENTIAL MOVEMENT , PERSONOLOGICAL EDUCATION , SYNECTICS, PERSONAL LEARNING , INTRINSIC EDUCATION , ETC .

Alfred Alschuler and Terry Borton
Harvard Graduate School of Education

The variety of names under which this bibliography could be listed gives some indication of the difficulty we have had in putting limits on its contents. In order to make a usable bibliography we have restricted ourselves to those entries which have,

1. As their goals, education to increase such poorly defined but nonetheless important qualities as sensitivity, creativity, joy, motivation;
2. As their methods, (in addition to "regular school" methods) an emphasis upon non-verbal learning, the use of fantasy, direct attention to the student's own emotions, "here-and-now" confrontation and group encounters;
3. As their basic content vehicle, the person himself.

We have not included those books which describe attempts to achieve these goals by relying on the traditional approaches of the "discipline" areas such as English or science, nor those books which discuss methods used primarily to alleviate psychopathology.

The bibliography begins with our answer to the frequently asked question,

"What are the first books I should read?" We have listed and annotated works which discuss the goals of humanistic education which give detailed examples of methods employed, and which discuss research evidence.

To begin with...

Jones, R. M. Fantasy and Feeling in Education. New York: New York University Press, 1968.
Discusses the relationship of the humanistic education emphasis on fantasy and feeling to such major curriculum innovations as the Educational Development Center's "Man: A Course of Study." Criticizes Jerome Bruner's theory of instruction, and attempts to make distinctions between psychotherapy and education.

McClelland, D. C. and Winter, D. G. Motivating Economic Achievement. New York: Free Press, 1969.
This book reports the research results of achievement motivation training for groups of businessmen in several countries. The findings constitute the best evidence to date for the efficacy of humanistic education procedures and the limitations of these approaches.

Miles, M. Learning to Work in Groups. New York: Bureau of Publications, Teachers College, Columbia University, 1959.
A comprehensive "how-to-do-it" manual for planning and conducting humanistic education group meetings.

Otto, H. and Mann, J. (Eds.) Ways of Growth. New York: Grossman Publishers, Inc., 1968.
This is a collection of articles by 19 innovators who have developed specific means and methods designed to actualize human potential. It is an easily readable overview of the field.

Parnes, S. J. and Harding, H. F. A Sourcebook for Creative Thinking. New York: Charles Scribner and Sons, 1962.
Twenty-nine articles by researchers, theoreticians, and practitioners provide a thorough introduction to all aspects of the development of the creative processes.

Perls, F. S., Hefferline, R. F., and Goodman, P. Gestalt Therapy: Excitement and Growth in the Human Personality. New York: Dell (paperback), 1965.
This book contains a section of exercises for the reader to do to experience and grow in ways described in the second half of the book devoted to theory. Mastery of these methods and ideas make most other current approaches into variations on its themes.

Spolin, V. Improvisation for the Theater. Evanston, Illinois: Northwestern University Press, 1963.
Although Spolin's book grew from her work with novice actors, the ideas

and procedures have been transformed for most types of groups, from students in elementary school to businessmen in T-groups. Familiarity with these methods will facilitate the use of non-verbal methods, games, role-plays, psychodrama, and sociodrama.

To continue...

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