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ABSTRACT
                 A discussion of human behavior is presented. The
methods involved in planning the Institute, the teaching-learning
process, and the experiences encountered by the participants are
summarized. The document has three main parts. Part I contains
lecture abstracts by invited speakers. Part II reviews the
experiences of the Personal Interaction Encounter Seminar in
sensitivity training. Part III is an evaluation of the Institute by
both the coordinator and the participants. The Appendix contains a
brief bibliography and the evaluation instruments. (Author/CK)

PROCEEDINGS

OF

INSTITUTE ON BEHAVIOR OF HUMAN GROUPS

Cooperative Extension Service
University of Maryland
May 19-20, 1959

Clearing for Adult Education
University of Maryland
College Park, Maryland

Errata

Page 2 - line 12 - should read Dr. Walter Waetjen, Vice President for Administrative Affairs, University of Maryland.

INDEX

FOREWARD

Extension educators have often been called change agents. This is understandable for the success of Extension education is dependent upon and measured by changed behavior.

We have learned that information is not enough to bring about desired change and that education for any change is not a set of procedures that can be learned once and for all. Education is a long process always changing whereby an individual is continually accepting or rejecting new information, new attitudes and new practices. How a person, whether a teacher or learner, perceives himself has much to do with the teaching-learning process.

This Institute, a part of the continuing education program of staff development for Maryland Cooperative Extension Service, focused on the behavior of human groups, and had as its goals:

To develop better understanding of human group behavior.

To identify key issues and techniques involved in working with groups.

To share leadership experiences in the variety of methods and techniques for conducting community education programs.

To explore qualitative ways of evaluating success in working with human groups.

To create an awareness of the need for understanding "the self" and its development as it relates to the personal and professional effectiveness of Extension staff.

Appreciation is expressed to the Institute faculty who shared their knowledge and experiences, to the members of the planning committee who developed a stimulating program, to Title I Higher Education Act of 1965 who partially financed this important activity of staff development, and to those in attendance who through their participation increased their understanding and hopefully their abilities to be more effective teachers and learners.

Dr. A. June Bricker
State Leader
Extension Home Economics

INTRODUCTION

The Institute on Behavior of Human Groups was held at tne Center of Adult Education, University of Maryland, May 19-23, 1969. Participants included county agents, specialists, supervisors and administrators of the Maryland Extension Service. Dr. Angelo S. Bolea, Institute for Child Study, University of Maryland, was coordinator of the Institute and also served as a member of the Planning Committee.

The resources for the Institute, both personnel and material, were drawn extensively from the behavioral sciences and education. This may be of special interest to the Extension educator. The methods involved in planning, the teaching-learning process, and the experiences encountered by the participants are summarized in this publication. Included is a speech "Personal Identity Through Group Participation" by Dr. Walter Waetjen, Vice President for Academic Affairs, University of Maryland. Lecture abstracts by invited speakers make up Part I. Part II reviews the experiences of the Personal Interaction Encounter Seminar in sensitivity training. Part III is an evaluation of the Institute by both the coordinator and the participants. A brief bibliography and the evaluation instruments are included in the Appendix.

It is hoped that this publication can offer some helpful suggestions to the Extension educator engaged in group work where approaches to community education are often through training in leadership development.

Dr. Virginia Li Wang
Health Education Specialist
Chairman, Planning Committee

HOW WE PLAN FOR LEARNING

The Institute on Behavior of Human Groups grew out of many training requests submitted by Extension county agents and specialists last Spring. They were concerned with human behavior, the value system, group process, interpersonal relations and communication, community resource development and the socio-cultural determinants of behavior. They seemed to ask the same questions: Why do people behave the way they do? How do I communicate with people who won't listen, and what makes a group tick?

Recognizing that a program is only as good as its staff, we wanted to utilize the resources of the social scientists not only in subject matters, but in diagnosing needs, delineating contents, and recommending methods for the Institute in the planning process. Consequently, three social scientist consultants were invited to join the planning team. Our planning committee also included representatives from segments of Extension programs. Thus, we have brought together the specialists in human behavior who are trained observers and who have the expertise in subject matters, and Extension staff, whose needs the Institute must serve.

Since a main objective of this Institute is to utilize the learner's experience through audience interaction in the teaching-learning process, you will see that the manner in which this Institute is conducted will have these qualities:

1. It encourages us to take responsibility for our own learning. As you are aware, much of our educational efforts in schools and communities is oriented to having the learner dependent on the teacher and on rewards that are external to his learning. This Institute has been designed to encourage you to assume an active and central role in the act of learning. The discussion groups and feedback, day by day, are designed to facilitate learning autonomy and inner-direction on the part of the participants.

2. It includes a full range of cognitive and affective learning. Much of our learning will be of an intellectual nature, but some of it will be emotional. For example, a clarification of values -- re-enforcing some and modifying others. At times we may find our emotional responses clarify our insights. We will participate in learning situations which will help to increase our skills in interpersonal relations, in communication, and in problem-solving.

3. It values behavioral as well as verbal learning. Too often we are inclined to equate all learning in terms of what can be verbally stated. Certainly verbal learning is much desired, but action and performance ultimately test the depth and mastery of our learning. The significant difference between knowing and behaving is that learning, when effective, is more than the acquisition of facts; it is a discovery of the personal meaning of these facts so that the learner will act on his information when the appropriate time and place occur.

PERSONAL IDENTITY THROUGH GROUP PARTICIPATION

I'm sure that it comes as no surprise to any of you that I intend to talk about both the group and the individual since these are the two parts of the title of my talk. I don't really think a person can talk about the group without talking about the individual, nor can he do it the other way around.

I suppose if Apollo 10, which is now well on its way, could bring back a moon man, that moon man would be impressed by the amount of time all of us spend in doing things in groups. Just reflect on that for a moment. Even in your activities of today, or if today was not typical, then any other day, you spent time in groups at home, in churches, in schools, at work. Indeed, in a university setting, or in the kind of work that you do, we have committees, we have commissions, we have councils, we have task forces, and we have advisory groups. But the point is, it all boils down to the same thing. We are interacting with fellow man in relatively small, and what you have rightly chosen to call, group situations. Clearly, some of these groups in which we function are formal and some are less formal. But I would have to conclude that if this man from the moon were to come back here, and if he wanted to understand us as a people, he would have to know how groups form, how they function, and possibly how they dissolve.

May I, at the outset, say that I would have to subscribe to two broad kinds of groups in which we find ourselves functioning as individuals. One of those would be what I call an <u>ascribed group.</u> This is the kind of group over which we have very little control: such as the socio-economic group, the class in school, or the sex group to which you belong. You're almost born into them. Or by a set of circumstances, you find yourself in them and don't have very much control. However, in all of these groups we do have some interaction.

There is another kind of group, the one which I call an <u>acquired group.</u> These are the kinds of groups in which you do have an element of choice. Obviously, the people with whom you work have some kind of choice. If you're working with 4-H Clubs, the youngsters who come to those do have a choice. They do make a selection as to whether or not they want to be in the group. There are many other examples that could be cited. Nevertheless, whether it's an <u>ascribed</u> or an <u>acquired group,</u> the interaction in them and what they do for an individual are not basically different.

One of the most serious mistakes we can make about the way groups function and what they do for an individual is the tendency to over-simplify them. We think because a group is small, by that I mean anywhere from 10 to two dozen people, that this is a small uncomplicated group. Therefore, I don't really need to be concerned about how it functions, nor what it does for an individual. I would hope to disenchant you about that over-simplification.

My two major emphasises will be first, something about the nature of groups; and secondly, what benefits derive to the individual by functioning in these groups. A group, even a small group, is a complex social phenomenon. We need to approach group work in this sense.

Speech by Dr. Walter Waetjen, Vice President for Administrative Affairs, University of Maryland, May 19, 1969.

One of the things I want to talk about is the matter of cohesiveness of groups. I know all group leaders worry about the cohesiveness of groups. Is it an on-going organism? Does it have viability? Does it stick together? I think you know that some groups, to use the medical dichotomy, are healthy and some are unhealthy. I've often mused as to how we can account for that fact. Why do some groups that have bearly held members suddenly come to life, and everyone seems to be involved? Members want to participate and they look forward to the next meeting. Before that you were constantly reminding them, calling them, sending out notices, and dragging them in the best way you knew how.

Getting to your realm or sphere of activity, why do some clubs have good participation one year, but not the next year? Yet, when you look at the program, it doesn't differ significantly even though there are some changes. Why does one club member attend regularly for a long period of time, when another member attending the same club, about the same age, attends rather sporadically or spasmodically? I submit one of the reasons is because there is a cohesiveness in the group which simply means all group members work toward a common goal or goals. One of the difficulties in working with groups is that too often these goals are not articulated. I don't mean that you as the group leader haven't spent enough time trying to say, "What are we trying to do?", but not quite enough time in making sure we zero in on "What is it?", or "Why are we trying to do something?", "Where are we trying to go?" That is to define the ends before we look at the means in achieving the goal. Cohesiveness in any group can really be tested by whether or not everyone is ready to accept the responsibility for the different chores that a group has to do. No matter how you define those chores, whether it be taking of minutes, or acting as recorder, whether it's on a certain project, or whether there is a person who serves as an advance man and gets the publicity ready, these are the different chores or activities that are necessary to make a group go. Persons who can accept these responsibilities are contributing towards the cohesiveness of the group.

There are other dimensions of cohesiveness. One of them being the willingness of the group members to endure frustration. This is particularly true when a group is trying to achieve long-term goals. If I may digress for a moment, this is particularly true when you are working with youngsters. The longer the goal is in the future, the more difficult it is for them to realize that there will be frustration along the line. They can learn to tolerate it. When that happens, they do indeed have some cohesiveness in the group.

In adult groups, there is an additional criterion that I would suggest for cohesiveness. When the group members are willing to defend themselves against criticism or attack from without the group but sometimes even from within, it is in effect saying we have group unity, and we're willing to do something about it. Basically, if I could boil it down to one cliché, maybe it's this - any group that has a sense of cohesiveness has a sense of "we-ness", and they express it in this way.

Many of you have learned about the research done by Lippit and White. These were the studies done in which they used contrived democratic, autocratic, and laissez-faire leadership in boys clubs. One of the major findings of that study was that they noted a tendency among the democratically led and organized groups for the members to use "we" in referring to the group and not "I" as an individual in the group. As a matter of fact, the "I" was used more frequently in the autocratically led and organized groups. This is at least one way that you have of getting some feedback about the cohesiveness of the groups that you lead. Listen to the way in which members refer to the groups. Is it "we" or is it "I"?

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In terms of cohesiveness, when a person joins a group, he must have some notion about properties of that group before he can react to it either positively or negatively. His attraction, whether or not he is really going to become involved, depe upon two sets of conditions. One of those sets of conditions would be certain priorities of the group - the kinds of goals it has, its programs, the size of the group, and its position in the community.

Let's take the goals of the group. Very often, particularly in the kind of work you do, goals are emphasized. They are very well articulated. I am not so sure that programs are, nor is size of group. Many people find that the size of a group is or is not appetitive to them.

Let me say this about position in community. I'm talking now about a status factor. I suspect that in the main, Extension workers as a group don't work hard enough. I don't mean that you are lazy, because I'm sure you're not, judging from the schedules I've heard you have. I'm saying we need to put more effort in certain directions. One of them being to increase the prestige, if you will, or the status factor that groups led by you have in your particular community. The higher the status, the easier it is to attract members to that group.

All of which brings me to the second set of conditions I mentioned - the needs of the person. You might say, "What kind of needs?" I would respond by saying basically, motivational needs. Let me make that clear. It is very obvious that there is a motive that can now be measured. It's called the affiliation motive. It is also very clear that women have much higher needs for affiliation than do men. This is one of the reasons why church attendance is so much higher for women It is one of the reasons why the kinds of clubs or groups which you conduct do have such success. Women do have a higher need for affiliation, and your groups help to provide that for them. If it sounds like I'm being derogatory, I don't mean to be at all. I am saying don't underestimate, don't just think that the kind of things a person is going to learn in that group is attraction enough for him to get in there. The kinds of motivational needs that he or she has are very key in this whole matter. Affiliation needs being one. The recognition that can be achieved in this group and the security which can be met by the group are others. There is a strong motive in all of us to feel that we do belong to groups, whether it's a family group, a church group, or whatever.

There are some pitfalls in this. We have an affiliation need, so we join a group of the kind you lead. A problem arises. It is possible for a group to meet a given individual's needs and when it does, when that individual can terminate his membership, you've satisfied the need. There has been satiation. He then begins to become less regular in attendance. To say it in nice academic language any reduction in the ability of the group to meet the needs of a member will decrease the attractiveness of the group to him. I guess you're saying, "Well, what's the point?" If I do a good job, and I satisfy this individual's needs then I'm going to lose him anyway, so the program has failed. I think the implication is that here is where programming enters in. This is where the whole substantive side of the program comes in. A program needs to be, what I would cal a rolling one, one which is constantly changing and hopefully then becomes pitched more to the needs of the individual.

It is one of the reasons why we always need to review, to reflect on, to chan and to modify the kinds of programs we have. It is one of the reasons why in the public schools, for example, I feel there is a danger in having a curriculum that written. It's put out as a curriculum guide. It becomes crystalized - that is th

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program. So we go through it and don't realize that maybe it's time it changed because the people in it are changing, their needs have changed. I don't know that you run quite the same risk, but I suspect there is always some of that danger inherent in programs that are structured.

Another way of saying this is that the more the interaction among group members in any group, the more likely you are to increase the attractiveness of that group to him. That means that it's not just what the curriculum is, it's not just what the program is that makes sense in a good group, it also means how do you go about getting at the curriculum? How do you go about dealing with the topics? It's the procedures I'm referring to. The evidence about group process is quite clear. The more interaction there is, the more opportunity for participation, the more likely it is that that group has increased attractiveness to its members.

My second point would be this. What does the group contribute to the individual? Here I've made a basic assumption. I hope you agree with it. I think in all kinds of education, whether with adults or with children, whether in churches, schools, or community centers, I have to assume that the whole point in education is the development of the individual. That does not preclude the fact that in individual development I'm going to be incorporating some of the mores and the ways of our society, but the development of the individual is the major purpose.

What does a group contribute to the individual? The one thing it can, and should contribute is an environment in which any individual can play a whole host of roles. It's a way of saying he has a number of different tasks he can carry out. He has a number of different activities he may perform for and with the group. When he performs these roles, there are things that he has done before, some of them are familiar. When he volunteers to do a job or take over something, he is in effect saying to you that this is the kind of person I am, and that's why I volunteered for it, that's why I do it, and I'm pretty sure I can handle it. In that sense, it is good because it reinforces for that individual what kind of person he is. It helps him with identity.

It is difficult for people to find identity, even the ones you lead. How does a person achieve this identity? One way is that he plays roles and many of those roles are familiar ones to him. He plays them in other groups. He is in effect saying to you this is what I am, recognize me please for my contribution. Although it is familiar to him, it is a good place to begin. I hope I've really made the point that identity is a crucial factor in any society that is as large as ours, that's growing rapidly, that's changing so rapidly. The development of personal identity is one of the major problems of our society and particularly for young people. The kinds of people and the kinds of groups with which you work can be a force in helping on this problem.

There are some roles that people play in groups that are new roles to them. Here we are saying and hoping that a person will step outside of himself. He will try to do something. He will try to play a role that he has not played before. Some people call this role rehearsal. They are saying that a person almost rehearses this, and in doing so, he is now developing some new material that he will feed back to himself that will tell him something new about himself. Let's take a look at the kind of environment in which that can occur. I don't think that any individual, even a youngster in a family group, is going to try, is going to rehearse new roles in an environment in which fun is poked at him, or ridicule, cynicism or sarcasm. If he experiences this, what does he do? He moves right back to what he was. He falls into the comfortable, well-rehearsed old roles. He's not then

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learning something new a out himself. To put it more positively, the kind of environment in which a person can rehearse new roles, or try to become a new person, is one which is psychologically safe. He can feel that when he does behave differently, no one is going to comment disparagingly or even make note of it. He will have this opportunity, and he can get some positive feedback and in the process can take a step in becoming a somewhat new person. You notice I said a somewhat new person, because none of us changes rapidly. There is always an element of stability, but there is always an element of change in human behavior. We can't be vastly different from what we are, but we can be somewhat different if the group climate is one of safety, if it is one of acceptance, not necessarily approval. I make that distinction and hope you understand it.

This brings me to a sub-point. I am not talking about roles in a sense that a group leader says, "Now will you do this, and will you do that?" I'm talking about the kind of roles that are assumed in a group discussion, where when a person makes a comment, a leader-type comment in the sense that it gives direction, it's a suggestion for change, it moves the group towards its goals. That's the way in which I'm using a leadership role. Any kind of comment or role or activity that moves the group towards its goal is a leadership role.

I would like to conclude by saying that the payoff in all this is the following. All of us have an image of ourself. As we grow up, we acquire an image of ourselves as persons. This image of ourselves is one of the most, if not the most, precious possessions that we have, if indeed you can refer to it that way. Some people call it personality. Some people call it character. I prefer to refer to it as an image that an individual has of himself. It is his organization. It is him, if that's grammatically correct. We cling to this. Yet the task that you and I have as group leaders and educators is to try to bring about constructive change in the image that a person has of himself. Now, how is that accomplished? It's one thing to say it, but another thing to bring it about. I would like to touch on one of the most important factors involved in the change of one's self-image. It is well known, documented frequently by research, that perhaps the most important way in which an individual changes his image of self is the way in which other people behave toward him. To say it differently, all people with whom I interact in a group serve as a mirror to me. They reflect my behavior to me. But one other thing, it's not just that they mirror my behavior, they do one more thing when they do that, they appraise it. They evaluate my behavior, and they reflect that to me.

Harry Stacks Sullivan, the famous psychiatrist, made a succinct statement that sums this up so beautifully. He said the self, which I've been referring to as image-of-self, is made up of reflected appraisals, which means, as you can see, that what I am depends in large measure upon the way in which significant other people in my life have reflected appraisals of my behavior to me. I'm saying that this is one of the functions and one of the values, and it could be one of the disadvantages of group work. Because a group, when it functions over a period of time, does reflect to an individual appraisals about his behavior. It does in effect say to him, "You did this well, or you are that kind of person, or you didn't do this too well." And it doesn't always have to be in the spoken word.

We can also reflect appraisals simply by ignoring a person in a group. When you ignore them, you are also reflecting an appraisal. You are saying, "This is the way you are perceived." So I'm saying that these appraisals that are reflected are not just verbal, are not always direct statements of, you did, or you are, or you can, or you can't. They are subtle, they are very often non-verbal, but nonetheless important. I'm also saying that it is these reflected appraisals which

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group members pass on to group members that make up the "stuff" of one's self-image.

This is what we're trying to change. How can we reflect to an individual, when he has been in a new role, appraisals that will encourage him to try it again, to try something new? How can we avoid reflecting to him the kinds of appraisals that would say don't try it again, don't try anything new? In doing that, we would be saying to the individual, don't change, don't learn, remain the same as you are.

PRINCIPLES OF GROUP DYNAMICS

Groups are collections of individuals bound together by common goals or purposes. Acceptance of the individual by the group is valued by the individual because of the status and security group membership offers. A group has power, however, only to the extent that is is united in its cause. Therefore, the group puts pressure on deviant members to conform. Single individuals find it difficult to resist united group pressure for conformity. The individual tends to either conform or leave the group. An individual frequently loses his personal identity in the larger group identity. Therefore, individuals will often take action in a group that they would not take individually. They feel little personal accountability for their actions, only group accountability.

Competitiveness, discord, and anxiety in groups leads to reduced communication among group members and a subsequent loss of morale and group cohesiveness. As individual group members come to feel increasingly threatened they spend more time building up defenses around their self-concepts and less time communicating with the group. The increased frustration that the individual feels under these types of conditions frequently expresses itself in some form of aggression against the source of the frustration. If the source of the frustration is too dangerous or powerful, the aggression may be displaced against some weaker, hence safer, object or individual.

Group dynamics may frequently be understood better by the use of a simple model.

$$X$$

$$A \qquad B$$
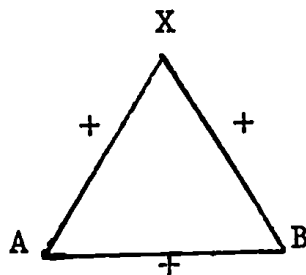
A and B represent indiviudals, groups or a combination of the two, while X represents some "thing", be it an issue, idea, or concrete object. The principle is that in any situation there is a striving for psychological balance or congruence and a striving away from dissonance or imbalance. Harmony or balance is achieved in situations where there are no negative signs or where there are an even number (2) of negative signs. Thus, for example, if group B likes person A and also likes idea X, it is very difficult for Person A to dislike idea X without experiencing a great deal of psychological stress. There will be a tendency for person A to become more accepting of idea X in order to bring the situation back into a state of psychological balance. The wise use of this principle can make a group powerful and productive.

Abstract from speech by Gerald Larson, Ph.D., Assistant Professor, Institute of Child Study, University of Maryland, May 19, 1969.

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The anthropologist, Redfield, spoke of education in the following manner:

"Education is, of course, learning something. More importantly,
it is becoming something. Although knowing is needed for education,
an educated person is not the same as a man who has knowledge. An
educated person is one who is at work on his enlargement. If we learn
things that become parts of us, if we make efforts to develop our own
particular understanding of life and of the order of life's goods, it
is education that we are doing. A person is something that it takes
time to make; there is on everyone an invisible sign, "work in progress"
and the considered effort to get along with work is education."

CAN HUMAN BEINGS CHANGE THEIR BEHAVIOR?

Each individual and group is unique and requires its own unique system for functioning. Outlining a metamorphosis in the behavior of Americans, a guideline for changing rules included the ideas of function, disfunction, circumvention, and the breaking of rules. A possible outcome in breaking rules is "war" such as insanity, revolution, and word conflict.

Three levels at which human behavior can be changed:

1. Human change at the physiological level. The problem of our society's attitude of youth equals growth and development but not maturity which equals decay and decline. So long as we teach children and adults that physique and physical strength are of most importance, then growth and development will remain synonymous with youth but not maturity. Human beings automatically change their behavior to meet a self-concept of increasing decline and decay as they get older.

2. Human change at the socio-psychological level. Ego strength requires a healthful self-centeredness. We have to learn to know ourselves well enough so that we do not take ourselves too seriously. To become a person, our "Protestant Ethic" requires that we achieve and be productive.

A summary of social-psychological findings concerning face-to-face relations in groups include:

A. How small groups are formed - The effects of size, the assimilation of new members, rites-of-passage, turn-over and morale, and the influence of technology and liberalization.

B. How small groups interact - Small groups have norms of behavior, validation by consensus, rewards and punishments, right ways to act and think, active and passive leaderships, and social as well as task needs. Conditions influencing group interaction were also mentioned.

C. How small groups operate internally - It is becoming increasingly possible to predict how a small group will operate internally given its ranking order and its choice of leaders. Pushing a group to higher achievements is always done at some immediate cost to the leader's popularity. Over time these costs accumulate and pile up, and some rotation of leadership is advisable.

3. Human change at a level which is not yet stated. Tielhard de Chardin in his theological schema about the aim of natural evolution, suggested that somewhere ahead of us is a very high level of functioning which we have not yet, but someday may achieve. That level somewhere in the distant future he calls the Omega point. The Omega point is becoming known to us through slogans and ideas. No one of these is "the" idea. These are just hints leading to the high level of function we may be able to identify as our Omega point. Some of the ideas are

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Abstract from speech by Albert Adams, Supervisor, Maryland State Department of Education, May 19, 1969.

those such as "united we stand, divided we fall" and "ask not what your country can do for you, but together what we can do for the freedom of man".

In the hope provided by youthful idealism, in the patience and understanding provided by the wisdom of age, it is the goal of education to help man to change himself in such a way that the struggles against the common enemies of man, ignorance which begets tyranny and ignorance which begets war in all its various forms, may someday be overcome. Overcome, not once and for all, because the forces of ignorance, like change itself, are constant and they will always be with us in some degree. The struggle is to overcome ignorance enough to enable us to perfect our changing of human behavior at the physiological, social-psychological, and other levels so that we may begin to reach out and grasp at our Omega points. When we do, we will transform ourselves from our present state into some new, unknown, but higher state. Just as we did so long ago when we ceased to be ape and became man.

ENTRENCHED VALUES AND SOCIAL CHANGE

Change is always introduced in the context of entrenched values. Changing those entrenched values would be a difficult if not impossible task. The problem is one of reconciling the pertinent values of the person introducing change with those of the person expected to change. It is not one of why the other person does not change his values, but one of delineating the conditions or reasons that will most likely result in his desiring and accepting an innovation. To understand this process we should first examine the meaning of the terms "entrenched values" and "change".

By definition, all values are "entrenched" to a large degree. They are "conceptions of the desirable" that are reflected in our beliefs, our attitudes, and our habits. Our values, whether or not we can easily express them, are the foundation for our will to live, and as such, they not only affect our specific beliefs, attitudes, and behavior, but they condition our perception of the world. Values, so conceived, are pervasive, deeply felt and very important. They are reflected in our expectations of how others will react to us. In a sense, they are models of behavior that allow us to predict, often unrealistically, the reactions and behavior of others.

Religious beliefs, for example, whatever their form, are one expression of values. They constitute an area about which we feel deeply, have great sensitivity, and which we will defend - especially in the manner in which we screen and accept new knowledge.

Conceptions of health and disease is another area that influences our behavior. Most middle class people are quite health conscious, whereas, studies indicate, many lower class persons are more careless about their health status and, in fact, suffer a number of ills and discomforts without defining themselves as sick. In the 19th century in our country, in fact, malaria was not considered a disease and one afflicted with symptoms, to the extent he was not completely disabled, was not excused from his usual duties.

Just as conceptions of disease guide our responses to symptoms and discomforts, so our behavior in other spheres is determined in large part by pertinent values. These are particularly effective when reinforced by the values of others who are significant to us. For example, in this practical society, what woman would buy a practical winter coat that would keep her warm? Even fur coats are too short for the purpose. Style, the opinions of others, are more powerful than the cold. This behavior is an expression of values.

By "change", we mean the adoption of new behavior. Some changes are introduced relatively easily by means of machinery and technology. For example, if one accepts the automobile, whole areas of behavior must change as a consequence.

Community workers cannot often offer machines, however. They offer knowledge and ideas. In meeting others, particularly if we are introducing them to change, values are critical. The success of the interaction depends on a mutual understanding of values. Often, unfortunately, there is a mutual misunderstanding. The first problem of the community worker introducing change is gaining acceptance and legitimation in the area of change. Unfortunately, modern organizations and their workers frequently become removed from what they are trying to accomplish. Public Health nurses who try to help people in the community may spend close to half their time with reports or in laying the groundwork for their services to their patients. The patient may perceive only that the nurse spends a relatively small proportion of her time with patients and interpret this as the nurse not being relevant or as her simply performing her own ritual for pay. In other organizations, unfortunately, rewards to workers may be given for reasons unrelated to the espoused purposes of the organization. In colleges, for example, fame, honor and money may accrue from publishing rather than from teaching. The present student revolt is in part a reaction to these values shared by members of the university.

The community workers then must strive to be relevant, working for the good of the client and not primarily for the approval of his peers - or at least he must attempt to make the two commensurate.

Assuming this orientation on the part of the community worker, what can he do in the face of differing community values?

The first and most difficult thing is to gain an understanding of the values of different segments of the community. Most group behavior, no matter how strange, does make sense in the context of community life. It may not always seem rational but it can be understood in terms of the conditions under which it occurs. That many poor people in Asia have large families may not seem reasonable in terms of their collective national interest, but locally from the point of view of the individual family, it often makes good sense.

There are a number of techniques which can be used in introducing change, predominantly appeals to practicality and prestige. With regard to practicality, the worker must always question whether his innovation actually has more benefits than costs - from the point of view of the person advised to change. The other aspect, prestige, is as important. Will adoption of the new behavior enhance or at least not detract from the prestige of the adopter? Self-respect and pride are as important in our culture as "face" in oriental cultures. New practices, such as water boiling (to sterilize water), have sometimes been accepted for reasons of prestige alone.

THE "MISSIONARY COMPLEX"

The "complex":

1. The missionary views behavior and/or values in other people which he thinks are "faults".

2. He sets up a program designed to correct their "faults".

The "missionary complex" has appeared in such programs as social workers, Peace Corps, Planned Parenthood, teachers, professors, physicians, religious programs, as well as the Extension Service.
      And the "poor" are typically the targets of such programs.

When they lack armies, "missionaries" aren't dangerous to anyone; they are simply ineffective.
      People ignore them; no one attends their meetings.
      In the field the missionary encounters apathy and rejection.
      They frequently end up doing ritualistic things; they go through the
            motions but knowing that nothing is really happening.

The Extension Service is a rare exception in history; it actually worked in the
      U. S. Samuel Knapp and others learned how to be effective agents of change;
      I don't know why so I must speculate.

Effective agents don't think of their people in terms of stereotypes; they know
      the people they are working with as friends.
            e.g. They know that Joe drinks too much for his own good but they
                  know Joe well enough as a friend to understand why Joe has to drink.
                  They don't think of Joe as just a drunk.

In each of our friends we all see some faults but once we know them we understand
      why and we accept them as they are.

We grant friends the courtesy of self-direction.
      We let them live their own lives, hold their own values, make their own
            decisions and to make their own mistakes without intruding.
      We stand by to give them encouragement and to share resources when they
            are struggling with obstacles.
      And when asked for advice we are careful not to jump in with a sermon.
      We understand what they mean when they say they can't do something because
            of their spouse or parents. Neither do we expect rapid behavioral or
            value changes in our friends.

These are the reasons effective ministers are not missionaries.
      They know persons in their congregations as equals.
      They don't expect to see rapid changes in their congregations which will go
            into "progress reports to the Lord."

Abstract from speech by Glen Harper, Ph.D., Assistant Professor, Department of Sociology, University of Maryland. May 22, 1969.

The new minister faces the same problem of being stereotyped as we agents do when
we first arrive.
   People want to know, "Is he going to remain distant and preach down to us or
      is he really going to be a friend?"
   "Does he know beforehand what is wrong with us or is he here to get to know
      us and to find out what we want and need for our church?"

His measure of self-worth and his sense of accomplishment comes from friendships.
It so happens that he's the one who is most likely to have a full church. He
doesn't try to do too much, too fast.

Two major points attracted my attention in the discussion which followed the talk.
   1.   Some agents feel their assignment does not permit the necessary time to
        work with people as friends. The pressure of "progress reports" weighs
        too heavily on them.
   2.   Some agents assignments cover too many people (e.g. hundreds) to be
        friends with each.

In reply I indicated first, agents must decide for themselves to whom the real pro-
   gress reports are being made (e.g. to self, to the people they are working with,
   their supervisors, etc.) and whether or not to settle for "ritualistic reports".
   Second, when working with very large target populations the agent needs to
   develop several levels of influence; the agent's friends may be community
   influentials (the minister, the mayor, the editor cf the newspaper) who in
   turn through their friendships reach the masses of people.

In reference to the handout sheet "Some Do's and Don't's for Effective Field Work",
   some agents questioned point one. "If the agent sees someone making a mistake
   that might cost another's life shouldn't he intrude and tell them or stop
   them?"

   My answer: Certainly as humans we protect each other and we would intervene
        in another's actions (e.g. "pull someone away from being caught in a
        combine".) But we run the risk of thereby jeopardizing our friendships
        in the community and consequently our effectiveness as agents. In life
        or death matters most of us would be willing to pay that price.

TOOLS FOR EVALUATING CHANGE IN HUMAN GROUPS

All parties to group processes are concerned with tools for evaluating
movement and growth: group members, those who fill the role bearing respon[sibility]
for guiding group processes and institutions on behalf of when groups meet.

One set of "measuring devices" has been noted for many years. This i[s]
subjective -- though disciplined -- cognitive and affective reading of cue[s]
the formal group leader. One current theory lending assurance to these mea[suring]
devices is existentially based. It notes that the process of group format[ion]
volves persons becoming part of each other, where the formal group leader, [being]
a member and a part of the system, not only acts upon the group but is in [turn]
acted upon by the group. The leader's cognitive perceptions and affective [reading]
of cues and messages takes on great meaning because the leader is himself [of]
the system about which he is concerned. The problem of objectivity is pre[sent,]
be mitigated by experience in other groups on the part of the group leader[.]

Unquestionably this is an important set of tools for evaluating chang[e]
of the reciprocity of leader-group relationships and of their mutuality le[ads]
sterile notion of the leader as external to the group, to a misuse of the [notion of]
scientific objectivity, to a measurement of form rather than content of gr[oup]
change and group growth.

What has been lacking is a conceptual framework of the life-cycle of [groups,]
a dynamic, task-and-problem-solving framework which can offer both normati[ve and]
empirically observable order and progression to the natural history of gro[ups.]

Several recent attempts seem to the writer to be bearing fruit and sh[ow]
signs of a creative synthesis. Many of these attempts owe much to Schutz'[s notion]
of crucial tasks to be solved by each group (inclusion, control and affect[ion)]
and to Erikson's well-known "eight stages of Man" conceptualization of sta[ges of]
ego development for the individual.

One particularly promising approach is a model of group processes put [forth]
by the faculty of the Boston University School of Social Work. This model [notes]
five stages of group development: pre-affiliation, power and control, int[imacy,]
differentiation and separation. The group has a central problem to solve, [as it]
were, at each of these stages. Failure to work out the central problem of [the]
respective stage leads to a sort of fixation with the problem. While stag[es over-]
lap, and groups often return to re-work a particular stage, each stage is [character-]
ized by a frame of reference, specific dynamic characteristics and group a[ctivities]
commonly employed during this stage.

Though the model was first proposed as applying only to one specific [kind of]
group, it has major implications for the task of evaluating change in grou[ps. The]
objectifiable criteria it suggests, added to the ongoing utility of subjec[tive]
member and leader feedback together can provide us with sound beginning to[ols for]
measuring change.

WHAT IS SENSITIVITY TRAINING?

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. This paper focuses mainly on the T Group (the T stands for training) as the primary setting for sensitivity training. However, many of the comments here also apply to other components of laboratory training.

A Typical T-Group Starter

The staff member in a typical T Group, usually referred to as the trainer, might open the group in a variety of ways. The following statement is an example:

> This group will meet for many hours and will serve as a kind of laboratory where each individual can increase his understanding of the forces which influence indiviudal behavior and the performance of groups and organizations. The data for learning will be our own behavior, feelings, and reactions. We begin with no definite structure or organization, no agreed-upon procedures, and no specific agenda. It will be up to us to fill the vacuum created by the lack of these familiar elements and to study our group as we evolve. My role will be to help the group to learn from its own experience, but not to act as a traditional chairman nor to suggest how we should organize, what our procedure should be, or exactly what our agenda will include. With these few comments, I think we are ready to begin in whatever way you feel will be most helpful.

Into this ambiguous situation members then proceed to inject themselves. Some may try to organize the group by promoting an election of a chairman or the selection of a topic for discussion. Others may withdraw and wait in silence until they get a clearer sense of the direction the group may take. It is not unusual for an individual to try to get the trainer to play a more directive role, like that of the typical chairman.

Whatever role a person chooses to play, he also is observing and reacting to the behavior of other members and in turn is having an impact on them. It is these perceptions and reactions that are the data for learning.

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.

The Goals and Outcomes of Sensitivity Training

Goals and outcomes of sensitivity training can be classified in terms of potential learning concerning individuals, groups, and organizations.

1. **The individual point of view.** Most T-Group participants gain a picture of the impact that they make on other group members. A participant can assess the degree to which that impact corresponds with or deviates from his conscious intentions. He can also get a picture of the "range of perceptions" of any given act. It is as important to understand that different people may see the same piece of behavior differently - for example, as supportive or antagonistic, relevant or irrelevant, clear or ambiguous - as it is to understand the impact on any given individual. In fact, very rarely do all members of a group have even the same general perceptions of a given individual or a specific event.

Some people report that they try out behavior in the T Group that they have never tried before. This experimentation can enlarge their view of their own potential and competence and provide the basis for continuing experimentation.

2. <u>The group point of view</u>. The T Group can focus on forces which affect the characteristics of the group such as the level of commitment and follow-through resulting from different methods of making decisions, the norms controlling the amount of conflict and disagreement that is permitted, and the kinds of data that are gathered. Concepts such as cohesion, power, group maturity, climate, and structure can be examined using the experiences in the group to better understand how these same forces operate in the back-home situation.

3. <u>The organization point of view</u>. Status, influence, division of labor, and styles of managing conflict are among organizational concepts that may be highlighted by analyzing the events in the small group. Subgroups that form can be viewed as analogous to units within an organization. It is then possible to look at the relationships between groups, examining such factors as competitiveness, communications, stereotyping, and understanding.

One of the more important possibilities for a participant is that of examining the kinds of assumptions and values which underlie the behavior of people as they attempt to manage the work of the group. The opportunity to link up a philosophy of management with specific behaviors that are congruent with or antithetical to that philosophy makes the T Group particularly relevant to understanding the large organization.

PERSONAL INTERACTION ENCOUNTER SEMINAR

In the context of the Institute on Behavior of Human Groups two days were spent in a Personal Interaction Encounter Seminar conducted by a team of specialists led by Dr. Robert Ayling of Virginia. Team members were Messrs. Jim Fenhagen, Jim Green and Stan Jacobson.

The Seminar was an "experience-based" learning situation aimed at developing practical skills in effective group behavior and personal sensitivity to the impact of one's own behavior and reactions. Thus the Seminar complemented other Institute sessions and emphasized that for effective group participation there must be not only a conceptual and theoretical understanding of group life and processes but also sensitivity to one's own behavior and its impact on others, and to the nature of human interaction in group situations.

The two-day interaction seminar began with a "micro-lab" which was a highly compressed human relations laboratory or workshop (sessions usually taking 1½ or 2 hours were compressed to a matter of minutes) aimed at introducing participants to the basic elements of experienced-based learning or sensitivity training. These elements were willingness to try new behavior; willingness to be active in learning; willingness to communicate openly; acceptance of feelings as relevant to learning; a focus on the "here-and-now"; a focus on how the group is working; and the participant as teacher and learner.

The purpose of this "micro-lab" was both to prepare the learning setting for the two days and to dispel fears about the nature of experience-based learning. In the "micro-lab" participants did such things as moved about, discussed with others, observed others and coached them to help improve their group's effectiveness - all of which was found to be enjoyable and helpful. Other exercises followed in which participants became used to giving and receiving help to each other in group effectiveness.

Tuesday afternoon saw group discussions led by the training staff on leadership, group norms, group climate, and decision-making. This was followed by a group decision-making exercise focussed around selecting items in order of their importance for survival on the moon. Items were selected and ranked by individuals, group averages were obtained, and group consensus decisions were made - thus making it possible to compare the accuracy of individuals in relation to group decision making. Collation of scores indicated the general superiority of group consensus decision-making over either individuals or the average of individuals.

On the second morning the focus shifted to individuals and their problems in dealing with groups. Practice and coaching situations were developed in which participants could identify their own concerns, discuss them with others, receive help, practice new behaviors in a group discussion and again be observed and coached. Participants found this extremely useful, not only in receiving direct guidance but in being able to talk freely in a supportive atmosphere about concerns and behavior that directly affect Extension Service performance.

A one-and two-way communication exercise followed, clearly demonstrating the superior accuracy of communication when the recipient is able to question and clarify with the sender (even if the sender or communicator gets uncomfortable!) as opposed to one-way communication where the receiver is not able to question or clarify. The application to giving instructions and in fact to most verbal communication was clear. Further group discussion followed and the application to daily work was explored.

The final afternoon began with a suprising event. Participants were asked to select someone from their group they didn't know well or "weren't comfortable with". Then they blindfolded them and took them for a walk - and without words being allowed. After a ten minute walk the participants changed roles and continued for ten more minutes. This "trust walk" had different meanings for many people but a common experience was to find that the simple act of trusting physically automatically introduced deeper levels of psychological and emotional trust. In some cases people felt that their partner whom they "weren't very comfortable with" was the person they now felt closest to.

The afternoon closed with discussion groups, several of which focussed on internal Cooperative Extension Service organizational and perception problems - what Home Economists see Agricultural agents to be interested in; how Agricultural agents see Home Economists; status differences; organizational relevance; etc. All of these were felt to be meaningful and important for the Maryland Extension Service at this time.

A number of positive gains were noted throughout the Seminar. Major among these were increased personal and inter-personal awareness, increased openness and forthrightness in communication, increased recognition of and willingness to deal with communication obstacles such as age, subject matter, racial, sex and experience differences. In particular, towards the close of the Seminar an open dealing with major organizational issues began. Included among these was differences of perception between 4-H workers, Home Economists and Agricultural Agents, and communication breakdowns between these groups.

It is clear that the Seminar achieved many of its initial objectives and provided an opening into the exploration of issues related to the nature and operation of the Maryland Extension Service. It is to be hoped that such exploration will continue and that through such open and productive discussion new directions, skills and relationships will be discovered for the better fulfillment of the current responsibilities.

EVALUATION BY COORDINATOR

Whatever is said about the Institute on the Behavior of Human Groups, it must be made clear that the Institute was a tremendous success. There was present that unique balance between theoretical knowledge and practical application. The planning committee worked diligently to create experiences which would bridge the gap between theory and practice. That "bridge" was most successfully accomplished. Not only did we make observations of groups in action but we also participated in action groups. The theoretical principles of group behavior became real and alive as the experiences of the week progressed.

One could observe the struggle to identify goals, tasks, and roles during the times when the small groups met after each general theoretical presentation. A significant increase in the abundance of interaction occurred in these small groups. Interpersonal communication was not only on the increase but also progressively straight forward and meaningful. It also became apparent to many that whatever tasks were going to be accomplished in our groups the social-emotional maintenance needs would also have to be met.

Again and again positive evaluations were made about Tuesday's and Wednesday's lab experiences in group dynamics. Many found these experiences not only personally valuable but very applicable to their work in the field. People began to emerge, develop, and grow during these experiences. Excitement was high and the conditions for learning were at a maximum. Those who seldom made contributions in a group felt sufficiently secure to initiate comments and to provide valuable feedback during and after the lab experiences. One got the impression that such changes in behavior and learnings about groups would be long lasting.

People also benefited from the evening sessions. Books, films, tapes, discussions, and a demonstration of a sample teletype lesson on group dynamics were available. Some people saw the futuristic usefulness of teletype in field work. They saw how programs could be written relating to concepts and knowledge. The demonstration and discussion pointed out how those concepts might be communicated using the University's centrally located computer while having the teaching device of the teletype at various locations in the State.

The evaluation form (yellow) which was used after each general session was aimed at obtaining associative, nonideational reactions. The underlying assumption is that "off the cuff" responses can provide evaluative data as well as carefully thought through sentences. Both simple and highly complicated statistical analyses can be applied to material appearing on the first page which is really a type of Semantic Differential. The second page provided an open ended written reaction as well as a nonverbal reaction. Such reactions can be scanned to identify individual and typical trends in how participants feel and think about various sessions.

A brief analysis showed several trends and changes in the group movement. One pronounced movement was from feelings of less personal significance to increased personal significance. There also was a progressive movement out from one's self.

Remarks by Angelo S. Bolea, Ph.D., Assistant Professor, Institute for Child Study, University of Maryland.

Participants became less exclusive and more inclusive of others and their ideas. This movement toward positive growth and expansion began to take a reversal trend toward the end of the Institute but at no time did the withdrawal movement bring the group back to the isolationary, exclusive position which was characteristic at the outset of the Institute. The positive growth which had occurred proved to be very resiliant with a high degree of permanence. Although many participants did not like the evaluation form which was used, it did reveal the inner reactions that people were having toward the sessions.

The whole field of evaluation needs considerable revamping. Workshops to explore clinical and statistical modes of determining program effectiveness would be helpful. Such a workshop on evaluation should also focus attention on developing appropriate objectives. It would be helpful in evaluation to learn about behavioral observatives as well as objectives relating to ineffable constructs which practitioners in Extension Service are often interested in assessing.

An honest examination of the follow-up process after receiving evaluative feedback seems urgent. Is evaluation a one-way street ending in some document or someone's office? It need not be. Evaluation can by dynamic, interactive, and sufficiently responsive to provide retroactive feedback. The crucial focus for dynamic evaluation is whether or not succeeding programs mirror changes indicated by previous evaluation.

Above all it is especially important to become aware of one's own feelings about methods of evaluation and to develop an understanding of the feelings of others through becoming sensitive to both non-verbal and verbal cues.

For the most part it seemed that the participants were a highly task oriented, motivated group of people. Although personal initiative was high, a strong desire toward excellence would often get in the way of seeing, feeling, experiencing social-emotional benefits of community organizations and goals. In my judgement participants possessed a high need for achievement which often frustrated ones ability to accept and feel good about personal successes. It was as if people were saying there was always much more to be done....a haunting melody which lingered in the thoughts of the extension worker. Expressed and indirectly expressed anxiety about the outcome of field programs seemed to provide an ominous background music for the haunting melody of work yet to be done. Is it possible that people could become consumed by their own zeal for excellence and service?

If such statements describe an inner spirit of the people then future institutes could well focus attention on self awareness and self development as it relates to service to others.

Many happenings and experiences were significant but of all the events which occurred, the most exciting and meaningful was change in participant's attitudes and behaviors. It seemed that the predominant attitude at the beginning was one of a highly sterile, task oriented focus. This gradually changed to a strong sensitivity of needs and behavior of one's self and others. This change led to the successful achievement of a balance between social-emotional and task oriented needs. I was stimulated by my role in creating the Institute on Behavior of Human Groups.

EVALUATION BY PARTICIPANTS

Two months after the Institute date a questionnaire was administered to the participants. The following are direct quotes from the evaluation reactions.

1. In reflecting upon this entire Institute, my major reaction is -

    - It first of all created a setting or environment for Extension Staff members to know the "inner person" of each other. Most discussions and conversations by participants pointed this up. They became so involved, personally, until learning for work with outside groups was dwarfed.

    - Desire to do more intense study of human behavior. Want to know more about myself.

    - Learning by doing is an excellent way to learn.

    - This was one of the best in-service training sessions I have attended during my 15 years in Extension work. It was a fast moving time with a variety of experiences. Information was not the only feature.

    - That it was a worthwhile experience in helping us to better understand the complex factors involved in group behavior. Not only did it afford an opportunity to be exposed to new concepts and techniques from professionals outside of Extension, but I felt it helped to establish better understanding and rapport among our own staff members.

    - That this was long-overdue. All incoming agents need this type of training after they've been on the job six months.

    - That the Institute on Behavior of Human Groups is one of the best training situations Extension has offered. It is regretable that the entire staff could not participate. To me, a conference of this nature would be ever so valuable to all new staff, and if any part of the sensitivity training could be incorporated into New Workers Conferences, it would be well worth the effort.

2. In reflecting upon this entire Institute, my most valuable learning is -

    - To have the opportunity to stop and realize how other individuals within a group act and react to other people and situations as they arise within this group structure. It helped me to see that certain behavior doesn't just "happen", but rather certain stages of development are "normal" and can be expected.

    - Professional role and responsibility in working as follower when expecting others to gain confidence in developing their potential leadership ability. To continually strive toward leadership that will inspire others in developing constructively.

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- Has not been to make value judgements as rapidly as I have in the past. I am sure that our personal interaction experiences have made me more aware of "why people do the things they do." Understanding this in others has made a more tolerant person.

- Completing and studying the scale-form on analysis of personal behavior in groups. Studying the levels of functioning in a group.

- That a group cannot function effectively until all the individuals in it (1) trust each other, (2) feel they belong to it and (3) feel free to express their opinions and feelings.

- My senses in regard to individuals and groups were sharpened. Some learnings I had experienced in the past were brought to the surface again.

- That to work effectively with individuals and groups we must endeavor to be more "people" oriented rather than "program" oriented. As we worked together in the small group sessions, it was evident that many of us tend to think primarily in terms of program rather than audience development.

3. The Institute has been helpful to me as a professional person in -

- That I am constantly working with groups. The variety of techniques that were presented in the Institute offered something that everyone would be comfortable working with. In addition, I learned a great deal about myself and my reaction to forces working within the group. Consequently, my ability to lead a group should be improved as a result of this training.

- Developing a better understanding of individual behavior within a group. It was good to have an open discussion by individuals and to analyze the whys of behavior.

- Helping me to grow as a person and to accept other people's feelings when making decisions. Also, respecting other people's opinions and personalities.

- Helped me become aware that all groups (income level, status, education) are encountered and must go through the levels of functioning to stay as a group. Introduced some skills in working with new Extension programs through small groups. Provided opportunities to know other staff members better.

- Really knowing and understanding my fellow worker. I am very pleased to see that in-service training is as progressive as our society. Thank you for the experience.

- Understanding the influence of group behavior and why individuals often behave as they do. I should like to increase my reading with information that would be helpful in learning more about Human Behavior. We need more in-service training along the line.

- Seeing myself and my effectiveness in a group (although I would like to have a chance to explore my own effectiveness further.) The honesty of the individuals within the groups as they responded to other group members was most enlightening and encouraging. I have had no previous training in "group" behavior and interaction - so the Institute was most helpful to me in my role as an agent as well as in other areas I may persue at a later date.

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COOPERATIVE EXTENSION SERVICE

UNIVERSiTY OF MA
College Park, Maryland

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TO: Participants of the Institute on Behavior of Human Groups

FROM: Virginia Li Wang

Please complete the following questions and return it to me by July 25.

1.   In reflecting upon this entire Institute, my major reaction is -

2.   In reflecting upon this entire Institute, my most valuable learning is -

3.   The Institute has been helpful to me as a professional person in

7/7/69

mcf

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REACTION FORM

Check each scale once according to your own immediate reaction to the session.

	MOST LIKE	SOMEWHAT LIKE	NOT LIKE EITHER	SOMEWHAT LIKE	MOST LIKE	
practical	___	___	___	___	___	theoretical
fast	___	___	___	___	___	slow
personal	___	___	___	___	___	impersonal
far	___	___	___	___	___	near
static	___	___	___	___	___	change
under-standable	___	___	___	___	___	over-my-head
low	___	___	___	___	___	high
worthless	___	___	___	___	___	worthwhile

The major part of this session I agree or disagree with is _____

_____

_____

_____

To nonverbally express what I think about this session I would draw:

INSTITUTE PROGRAM

Monday, May 19, 1969

8:30 a.m.	Registration (lobby) Mrs. Margaret Mearns

Dr. Virginia Li Wang, Presiding

9:00 a.m.	Greeting . . . . Dr. Harold Smith
	Orientation. . . . . Dr. Angelo S. Bolea

9:30 a.m.	Dr. Angelo S. Bolea, Presiding

Principles of Group Dynamics
Dr. Gerald Larson, Educational Psychologist

10:30 a.m.	Break
10:45 a.m.	Small Group Discussions .
11:30 a.m.	Question and Answer Period
12:45 p.m.	Lunch
2:00 p.m.	Richard Angus, Presiding

Can Human Beings Change Their Behavior?
Albert Adams, Adult Educator

3:00 p.m.	Break
3:15 p.m.	Small Group Discussions
4:00 p.m.	Question and Answer Period
6:00 -	
9:00 p.m.	Dinner . . . . Heritage Room

Presiding, Dr. A. June Bricker

Invocation . . . . Mrs. Sara Kidd

How We Plan For Learning
Dr. Virginia Li Wang

Personal Identity Through Group Participation
Dr. Walter Waetjen
Vice President for Administrative Affairs
University of Maryland

Personal Interaction Encounter Seminar
Dr. Robert Ayling, Resource Leader
National Training Laboratory

Purpose of Seminar:

To explore concepts in human behavior and group process for the development of understandings in human interactions.

To experience some of the factors which tend toward optimizing conditions for group learning.

Discussion Leaders:

Dr. Robert Ayling, Group I
James Finhagen, Group II
James Green, Group III
Dr. Stan Jacobson, Group IV

9:00 a.m.	Orientation and Feedback Dr. Angelo S. Bolea
9:30 a.m.	Seminar Group I, II, III, IV.
10:30 a.m.	Break
12:45 p.m.	Lunch
2:00 p.m.	Seminar
3:30 p.m.	Break
6:00 p.m.	Dinner
7:30 -	
9:00 p.m.	Study and Personal Research Time.

Laboratory space, Teletypes, materials and a computer assistance program on Group Dynamics specially designed for Extension professionals will be available for personal study.

Thursday May 22, 1969

9:00 -	
9:30 a.m.	Orientation and Feedback Dr. Angelo S. Bolea
9:30 -	
10:30 a.m.	Dr. Virginia Li Wang, Presiding

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<u>Entrenched Values and Social Change</u>
Dr. Paul E. White, Anthropologist

10:30 -

10:45 a.m.   Break

10:45 -

11:30 a.m.   Small Group Discussions

11:30 -

12:30 p.m.   Question and Answer Period

12:45 p.m.   Lunch

2:00 -

3:00 p.m.   Jack Frey, Presiding

"Missionary Complex"
Dr. Glen Harper, Sociologist

3:00 -

3:15 p.m.   Break

3:15 -

4:00 p.m.   Small Group Discussions

4:00 -

5:00 p.m.   Question and Answer Period

6:00 p.m.   Dinner

7:30 -

9:00 p.m.   Study and Personal Research Time

<u>Friday May 23, 1969</u>

9:00 -

9:30 a.m.   Orientation and Feedback
                Dr. Angelo S. Bolea

9:30 -

10:30 a.m.   Mrs. Margaret Mearns, Presiding

<u>Tools of Evaluating Behavior in Groups</u>
<u>Dr. Paul H. Ephross, Social Researcher</u>

10:30 -

10:45 a.m.   Break

10:45 -

11:30 a.m.   Small Group Discussions

11:30 -

12:30 p.m.   Question and Answer Period

12:45 p.m.   Lunch

 2:00 -

 2:30 p.m.   Summary . . . . Dr. Angelo S. Bolea

 2:30 -

 3:00 p.m.   Expansion and Development of Continuing Education -
                Dr. A. June Bricker

INSTITUTE FACULTY

Ayling, Robert, Ph.D., Training Consultant and Associate, National Training Lab-
    oratory, Washington, D. C.
Adams, Albert, Supervisor, Maryland State Department of Education.
Bolea, Angelo S., Ph.D., Assistant Professor, Institute for Child Study, University
    of Maryland.
Bricker, A. June, Ph.D., State Leader and Head of Department, Extension Home
    Economics, Cooperative Extension Service, University of Maryland.
Ephross, Paul H., Ph.D., Assistant Professor, School of Social Work, University of
    Maryland.
Finhagen, James, Training Consultant
Green, James, Training Consultant
Harper, Glen, Ph.D., Assistant Professor, Department of Sociology, University of
    Maryland.
Jacobson, Stan, Ph.D., Publications Director, National Training Laboratory,
    Washington, D. C.
Larson, Gerald, Ph.D., Assistant Professor, Institute for Child Study, University
    of Maryland.
Ryden, Einar, Ph.D., Training Specialist, Cooperative Extension Service, University
    of Maryland.
Wang, Virginia Li, Ph.D., M.P.H., Health Education Specialist, Extension Home
    Economics, Cooperative Extension Service, University of Maryland.
White, Paul E., Ph.D., Associate Professor, Johns Hopkins University, School of
    Hygiene and Public Health.

Underwood and Associates

Extension Administration

Robert A. Wagner, Ph.D., - Director of Extension

Harold D. Smith, Ph.D. - Associate Director

Elwyn B. Pearl, Ph.D. - Assistant Director

James A. Wesner - Assistant Director