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EXPLORATION OF SOME SIMILARITIES AND DIFFERENCES IN THE INNER EXPERIENCE AND INTERPERSONAL STYLES OF PARTICIPANTS IN A HUMAN RELATIONS-TYPE GRADUATE COURSE IN "GROWTH OF SELF".

The University of Michigan, Ph.D., 1974
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EXPLORATION OF SOME SIMILARITIES AND DIFFERENCES IN THE INNER EXPERIENCE AND INTERPERSONAL STYLES OF PARTICIPANTS IN A HUMAN RELATIONS-TYPE GRADUATE COURSE IN "GROWTH OF SELF"

by

Clarence Michael Burke

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
(Education)
in The University of Michigan
1974

Doctoral Committee:

Professor Allen Menlo, Chairman
Professor M. Clemens Johnson
Professor Ronald Lippitt
Professor Richard Mann

ACKNOWLEDGEMENTS

In acknowledging the interest and ready cooperation of my doctoral committee, I would like to express my sincere gratitude to its four members: Professor M. Clemens Johnson, Professor Ronald Lippitt, Professor Richard Mann and Professor Allen Menlo. All gave freely of their time, often at considerable inconvenience to themselves, and made insightful and personally helpful comments in their evaluations of the emerging study.

To Allen Menlo, my committee chairman, I offer my special thanks, both for making this study possible and for his ongoing personal interest and encouragement. His helpful searching questions opened up many an issue that would otherwise have remained closed.

I owe special thanks also to the C700--"Growth of Self" class of the Summer-Half-Semester, 1973, without whose ready cooperation this study would never have been realized. In particular I offer sincere appreciation to the sixteen members of the class who willingly gave of their time for the purpose of the interviews. I have no greater hope than that future classes may be a little better off for their interest and effort.

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CHAPTER I

INTRODUCTION

1. STATEMENT AND ORIGIN OF THE PROBLEM

Basically the aim of this study is to increase our understanding of and familiarity with a vital personal and social phenomenon in man--his "self".

Science traditionally has insisted that phenomena, in order to be considered "real", must be public. Hence, many behavioral scientists avoid, ignore or discredit the existence of man's "self"--his inner experience of his situation--since it is essentially a private phenomenon. Others insist that we cannot properly understand man and his multifaceted behavior until we take his inner experience into account.

Accordingly, within the context of the latter perspective, this study is concerned with developing new insights that could lead to improved ways of conceptualizing the nature of the inner experience of individuals as they progress through a one-semester university graduate-level education psychology course entitled "Growth of Self". Concomitantly, attempt is made to enhance our understanding of the differential

meanings and effects that the unfolding encounter with the "Growth of Self" experience has for different types of individuals.

In general, the study of variation in human experience has not occupied the attention of researchers. For this reason, it is a little understood phenomena, although one of fundamental importance in educational decisions.

2. RATIONALE AND PURPOSE OF THE STUDY

Writers such as Maslow (1954), Rogers (1961) and Combs (1962), assert that man has a built-in thrust or will to health; a need to become fully functioning or adequate--a psychologically healthy person. This dynamic, according to Maslow, is characteristic of the inner core or nature of man. It strains for expression, and through expression and need gratification the individual may ripen and mature toward becoming the self-actualizing or fully functioning personality. This approach casts a free, optimistic and constructive view of mankind which contrasts markedly with other presently prominent views such as the "tabula rasa" tradition which has sprung from the teaching of John Locke and on which "scientific associationist" psychology is based, and the "original sin" view, in which man must spend his whole life becoming worthy in the sight of a strict and demanding God. According to this latter view, man

is inherently "bad" and needs to be "socialized" in order to curb and convert his natural "anti-social" tendencies.

In their formulations of the nature of the adequate person, Rogers (1951) and Combs (Combs & Snygg, 1959) stress the importance of the individual's conceptions of self--his self concept--though this view of the adequate person is not exclusive to their beliefs about human nature. They point out that the adequate person is very largely determined by the ways he comes to perceive himself. The self concept, they assert, is also one of the most important factors affecting the way in which an individual will behave. According to Combs (1965), the accurate, realistic assessment of self makes possible the use of self as a dependable, trustworthy "instrument" for achieving one's purposes. It follows then that any educational program which rests on this assumption, and which strives to foster psychological growth in participants, must be concerned with the nature of the self concept and the impact of the educational experience on the self concept.

It would appear that an appropriate advancement in this area would be an in-depth study that would get somewhat systematically to the core of inner experience of participants in a course that purports to nurture the self. The "Growth of Self" course offered an opportunity to conduct an exploratory in-depth study aimed at improv-

ing our understanding of how different participants press on the unfolding of such a course experience (and vice versa) and how they are affected by it. It was important therefore to understand what participants are like, how and why they act, and how these aspects of people interact and differentially effect change (growth) in self (and others). In order to understand the diverse intrapersonal and interpersonal meaning and effects of the "Growth of Self" experience, it was necessary to study certain aspects of background, personality, need structure, self-perception, goals and affective responses that differentiate one participant, or sub-group of similar participants, from another.

The purpose of this study is to describe and analyze individual differences and similarities in personal experience among participants in "Growth of Self":

(i) by studying the structure of the total group of students and attempting to describe useful sub-groups on the basis of biographical, personality and interpersonal behavior data (this is defined as the initial phase of the analysis),

(ii) from these sub-groups of participants, identifying a relatively small but representative sample of each constellation and studying, in depth, the nature of each (selected) individual's unfolding encounter

with this "Growth of Self" experience during the semester.

The findings will not be presented primarily for purposes of generalization to future "Growth of Self" courses or other similar situations; rather they will be presented with the hope that they might suggest new concepts and different priorities for future research on how growth of self develops, how it is experienced, and how appropriate learning experiences might be designed in this type of college setting. It is apparent that more carefully controlled studies would be needed to test the general applicability of the hypotheses which findings from this study may help to formulate.

3. IMPORTANCE OF THE STUDY

> "Growth has always fascinated man, but he has studied it only from its 'outside'. None of the scientific accounts of growth and development are informed by the experience of the one growing." (Jourard, 1968, p. 152).

In the main the psychological literature comprises accounts of physical, behavioral and "self" development as they appear to the scientist's eyes, or as they are recorded on his measuring instruments to show up as "growth curves" and to test hypotheses conceived apriori in a scientific treatise.

It is the conviction of this writer that the other side of growth of self also needs to be shown--

growth from an "inside" perspective--and studied intensively according to the nature of the (human) phenomenon being investigated. The numerous existing accounts about growth as it appears on the outside--as recorded by instruments or by scientific observers--needs to be offset and/or complemented by studies about the experience of growth of the self concept from the participant's frame of reference.

The importance of this investigation lies in the use of mutually complementary conventional (instrumental data, statistically analyzed) and existential-phenomenological (self-reported, subjectively written and spoken data about the subject's actual experience) techniques to more systematically arrive at and then to tap the inner experience of participants in a particular type of academic course which incorporates many aspects of human relations laboratory education to facilitate growth of self.

A further concern is that different types of individuals are bound to encounter this growth of self experience in different ways and derive different (personal) meanings from it. This study seeks to understand the nature of this experience from the individual's point of view and to explore any emerging patterns or relationships deriving from discernible differences and commonalities in the self reports of participants.

Through this approach, this study attempts to describe persons, not as they seem to outsiders, but as they seem to themselves. This necessitates spending time with the phenomena, experiencing them, empathizing and developing rapport--i.e., to truly appreciate the internal logic of the individual; to capture (as far as possible) the experience as it appears to the individual, to acknowledge the perceptual variability and diversity across different types of participants and to guard against the pitfall of stereotyping and overgeneralizing which frequently results from using the outside perspective. Such an approach calls for a redefinition of the role of the researcher from that which normally applies in objective scientific investigations. The identity of the researcher for the purpose of the present study is defined later in this chapter.

A principal goal of this study will be to develop new ways of viewing the data deriving from the personal orientations and interpersonal styles of participants in the sample. It is hoped that insights will, in turn, generate hypotheses, raise such issues for future research, and serve as a basis for some suggestions for different approaches to the conceptualization and teaching of the "Growth of Self" course on which this study is based.

4. ASSUMPTIONS UNDERLYING THIS INVESTIGATION

Many of the terms and measurements employed in this study have a somewhat ambiguous nature and are thus difficult to define and measure. This is true of many terms and concepts in common usage in education. For purposes of this study, some operational definitions are proposed for several terms. Other definitions could, of course, be assumed.

I. The Learning Process

Within the context of "Growth of Self" this writer conceives of the LEARNING PROCESS as:

(a) INVOLVEMENT of the TOTAL PERSON (*), in

(b) MEANINGFUL EXPERIENTIAL ENTERPRISES (**), which

(*)The "TOTAL PERSON" includes COGNITIVE, AFFECTIVE AND CONATIVE aspects.

(**)"MEANINGFUL EXPERIENTIAL ENTERPRISES" refers to a PARTICIPATORY LEARNING PROCESS in which learners, as ACTIVE PARTICIPANTS, can become aware of, and find ways to actualize their own "image of potential" or "aspired self" (as individuals), through the provision of a variety of experiential opportunities--including the setting of their own goals. The process involves open sharing of relevant information, feelings, resources, and skill practices. The term implies experiences in which learners feel intrinsically motivated and which they view as relevant, purposeful and applicable in their daily lives--in their back-home family, community and organizational settings. In a functional sense learning may be likened to an ADAPTIVE, DEVELOPMENTAL, OPEN (CYBERNETIC)-SYSTEM-LIKE PROCESS.

(c) are directed toward developing PERVASIVE, GROWTH-ORIENTED DISPOSITIONS (***), and which in turn

(d) can be ACTUALIZED in the form of INCREASED RANGE in the learner's (INTERNALIZED) COGNITIVE, AFFECTIVE and BEHAVIORAL REPERTOIRES.

In the view of this writer, learning (growing, changing) is a function of experience.

Study of the process of learning implies study of the whole person. A full theory of learning or growth must encompass consideration of ATTITUDINAL and VALUE-RELATED elements, BEHAVIORAL INTENTIONS, and ACTUALIZED BEHAVIORS, as well as INTELLECTUAL (COGNITIVE) elements. The traditional emphasis on the cognitive domain cannot obscure the fact that people are always experiencing environmental (including educational) situations as WHOLE PERSONS. Affective and behavioral aspects of growth are proceeding simultaneously with cognitive changes despite traditional preoccupation with the latter. This view is in agree-

---

(***)"GROWTH ORIENTED DISPOSITIONS" implies an integration of the ATTITUDES, BELIEFS, VALUES AND BEHAVIORAL INTENTIONS (prompting intention to actualize in behavior) continually evolving within the learner from the above process (**) and which energizes him toward acting to increase the range of cognitive, affective and behavioral repertoires relative to the attainment of EXISTING or NEW GOALS.

ment with the process and desired outcomes of "experiential learning" articulated by Carl Rogers (1967).

It follows then that any educational program (including "Growth of Self" laboratory-type courses) which concentrates on the development of ideas (i.e., concentrating only on the cognitive) without paying due attention to the concomitant underlying affective aspects and functional (behavior) connections between the learner and his resource environment as well, is unlikely to result in ACTION CLOSURE (*). (Lippitt, 1974).

II. The Concept of Self

In his book, "Discovering Man in Psychology: A Humanistic Approach", Severin (1973) opens with the following statements:

> "If a public opinion poll were to ask the question 'What is the most interesting topic on earth?' most people would probably answer 'My own self'". (p. 1).

(*)"ACTION CLOSURE" refers to ACTUALIZATION (or POTENTIAL to ACTUALIZE) in BEHAVIOR as an OUTCOME of FIRM and CONGRUENT, FUNCTIONAL LINKAGES between:

(a) new knowledge,

(b) existing or new goals,

(c) emotional and value needs,

and (d) behavioral intentions.

The basic philosophy underlying this investigation places great emphasis on the existence of man, the fact of his being and becoming. It is a humanistic, existential, phenomenological, personalistic, experiencing, emerging perspective which centers upon the existing person--a person in a continuous process of being and becoming.

From this existential perspective, from the phenomenological internal frame of reference, the "self" is of primary importance. For Carl Rogers, one of the most influential figures in the development of this perspective, the "self" is considered to be a central concept. This has prompted some writers to designate Rogers' ideas as a "self theory" of personality. According to Rogers, the theory of the self as part of general personality theory is phenomenological. The essence of phenomenology, in Rogers' view, is that "man lives essentially in his own personal and subjective world" (1959, p. 191). The self-concept, then, is an "organized, consistent, conceptual gestalt composed of perceptions of the characteristics of the 'I' or 'me' and the perceptions of the perception of 'I' or 'me' by others and to various aspects of life." (Rogers, 1959, p. 220) Incorporating the element of self-evaluation as well, Combs calls it "the center of one's universe". Combs further explains: ". . . (it is) . . . the frame of reference from which (one) makes his obser-

vations. It is (one's) own personal reality and the vantage point from which all else is observed and comprehended . . . It is the yardstick for making judgements." (1971, pp. 41-42).

The experiences of the self become invested with values. These values are the result of direct experience with the environment, or they may be introjected or taken over from others. George Herbert Mead (1934) has emphasized the importance of face-to-face interaction with others; each act directed toward us contains cues about how others see and experience us as individuals. Thus, our beliefs and values about our self, our self concept, is in large measure a reflection of others' perceptions of us. The phrases "looking glass self" coined by Cooley (1922) and "reflected self appraisal" by Sullivan (1953) are graphic illustrations of the process. However, not all beliefs and values embedded in self are formed as a result of face-to-face interaction. Festinger (1954) has used the phrase "social comparison process" to describe another way people appraise and evaluate different aspects of their selves. In some cases, it may be more efficient, and less risky, to compare one's self to another person whose social stimulus value is known. In this way, people often develop certain values for their selves without the benefit of direct feedback from other persons.

As a result of these interactions with and comparisons to other persons and the environment, a portion of one's perceptual field gradually becomes differentiated into the self. This self-conception influences perception and behavior; that is, one's interpretation of one's self affects how he perceives and acts toward the rest of his world. As changes occur in the perceptions of self and resultantly in the perception of reality, changes also occur in behavior.

III. The Growth of Self

a) The Underlying Theory

The view that the organism continuously strives to realize its own potentialities is not new. Fromm (1947) credits Spinoza with having seen the process of development as one of becoming what one potentially is. "A horse would be as much destroyed if it were changed into a man as if it were changed into an insect," Spinoza said. Fromm continues: "We must add that, according to Spinoza, a man would be as much destroyed if he became an angel as if he became a horse. Virtue is the unfolding of the specific potentialities of every organism; for man it is the state in which he is most human" (p. 26).

The term "self-actualization", though most

commonly associated with Maslow, probably originated with Goldstein (1940). Goldstein explains that the process of self-actualization occurs in every organism: "There is only one motive by which human activity is set going: the tendency to actualize one's self." The idea is echoed in Sullivan's (1953) dictum, "the basic direction of the organism is forward," and also dominates the thinking of such prominent figures as Rogers (1959), Fromm (1947), Maslow (1968), Allport (1955) and Combs and Snygg (1959). Sometimes the term is used to imply a general principle of life, holding for every organism; at other times it applies specifically to mentally healthy functioning. The ongoing process has been variously called growth, becoming, self-actualization or self-realization.

As a result of interaction with the environment, and more particularly as a result of evaluational interaction and comparison with others, the structure of the self is formed. As experiences occur they are either a) symbolized, perceived, and organized into some relationship to the self, b) ignored because there is no perceived relationship to the self-structure, c) denied symbolization because the experience is inconsistent with the structure of the self (Rogers, 1951). Generally speaking, experiences which are inconsistent with the organization or structure of self may be perceived as a threat, and the more of these perceptions there are,

the more rigidly the self-structure is defensively organized, or frozen, to maintain itself as it is. However, under conditions unthreatening to the self-structure, experiences which are inconsistent with it may be perceived, and examined, and the structure of self revised to assimilate such experiences.

Jourard's formulation highlights developing awareness as fundamental to growth: "Since I <u>am</u> my awareness, an account of growing, changing awareness must at the same time be an account of my growth" 1968, p. 153). Given a secure, supportive climate such as that advocated by Rogers (1959) for growth of self, Jourard goes on to suggest that growth is ". . . the disintegration of one way of experiencing the world, followed by a reorganization of this experience, a reorganization that includes the new disclosure of the world. The disorganization, or even shattering of one way to experience the world, is brought on by new disclosures from the changing being of the world--disclosures that were always being transmitted, but which were usually ignored . . . When I face the world with a questioning attitude; when I face the being (or environmental situation) in question and let it disclose itself to me; and when I reform my concept on the basis of this newly received disclosure--then, I have <u>grown</u>" (pp. 155-157).

As a result of these disclosures--transac-

tions with other persons and the environment which expand awareness--changes may occur in a portion of one's perceptual field which call for a reinterpretation of the perceptions of self and modified ways of thinking and acting within one's life space. This ongoing process is regarded as growth toward self-actualization.

b) The Course Experience

In recognition of the position that a number of influences and dynamics impinge on the individual's concept of self, of others and the ensuing intrapersonal and interpersonal experience, the University of Michigan School of Education offers a one-semester, graduate level, educational psychology, credit course--C700, "Growth of Self". The course endeavors to provide ". . . experience which would purposively facilitate constructive change in class members' relationships with self and others, explore their personal value systems and expand their repertoire of relevant behavioral science knowledge and professional helping skills" (Menlo, 1971).

The course on which this study was based, was presented in a human relations laboratory-type format. The experiential learning opportunities were designed to enhance the prospect of participants developing accurate, realistic perceptions of self and others, and to help themselves and others in their learning, clari-

fication of values, problem solving, and decision making.

The course experience was facilitated by ". . . a highly interactive approach which endeavored to energize participants through imparting relevant action-implying behavioral science concepts and quasi-structured, participative learning situations designed to stimulate intrapersonal and interpersonal interactions around several basic areas including: the management and control of behavior, the use of authority, the development of self-concept, motivation, social-emotional health, creativity, learning of personal-social values, character development, interpersonal competence, therapeutic/helping/change-implementing intervention, child rearing, cross generational communication and conflict, deprivation of contact, environmental determinants of personality, inter-peer influences and psychosocial issues such as racial prejudice and homosexuality" (Menlo, 1973). An outline of the course experience which was distributed to course participants during the first class session is included in Appendix A.

Assumptions underlying the use of the laboratory education process apply in general to this course:

(1) People learn best by self analysis of "here-and-now" psychological experiences.

(2) Learnings are primarily initiated by

feelings, reactions, and observations of interactions by other individuals, which in continuing relationships for various reasons are systematically withheld between people.

(3) Feelings, reactions and observations of others--a potent initiator of development--can be made available in a suitably designed laboratory experience which overcomes the forces against sharing.

(4) The forces against sharing feelings, reactions, and observations of others which suitable laboratory design overcomes are essentially culturally acquired attitudes and behaviors about what individuals say and how individuals learn and behave in social transactions (Schein, p. 76).

In summary, the learning experiences of this "Growth of Self" course are designed to help participants become:

"(1) more sensitive to "here-and-now" intrapersonal and interpersonal forces in the educational setting;

(2) more able to "surface" and constructively confront interpersonal issues in the educational setting;

(3) more aware, understanding, and receptive to the use of growth-facilitating principles in the educational setting;

(4) more knowledgeable regarding psychological concepts relating to child-child, adult-child, adult-adult relationships within family, school and community settings;

(5) more clear about the person, group, organization, and community as human systems and their growth-facilitating and growth-hindering influences upon each other" (Menlo et al., 1972).

IV. The Question of Approach

The stated aim of this study is to explore and describe the inner experience of different types of individuals (from the individual's frame of reference) as they progress through a highly experiential one-semester university course in "Growth of Self".

The two important aspects of the study become apparent at this point:

(i) Deriving fullest possible meaning from the relevant discernible individual differences and similarities in personal orientation and interpersonal style.

(ii) Investigating the experience of the individual's unfolding encounter with the program in relation to his personal orientation and interpersonal style.

a) Theoretical Considerations

In the main studies in this area have been concerned with measures of change or growth as indicated by statistical representations of pre- and post-test means for the group(s) as a whole. Generally, there has been little concerted attempt to systematically explore or describe individual experience within the group(s) as a major part of the study. Johnson has pointed out that ". . . undue emphasis on the analysis

of the (whole) group characteristics can easily lead to stereotying in the Behavioral Sciences. There are groups within groups and overlapping groups. The averages for a group can mask some of the more exciting differences and similarities among human beings" (1971, p. 190). Findings have generally been presented as results which can be generalized to similar situations.

A common limitation of much conventional experimental research lies in the starting point of the investigations--that is, of testing or proving a theory as opposed to exploring and describing an unfolding phenomenon (and seeking its personal meaning), and by proceeding in accord with methods that have been conceived apriori as opposed to procedures that have been determined by the nature of the phenomenon being investigated. It is this developing awareness that has prompted writers such as Rae Carlson to observe that ". . . within general psychology there is an increasing conviction that strictly 'experimental' methods are incapable of dealing with central aspects of human psychology . . . " (1971, p. 203).

Snygg has called attention to the two contrasting frames of reference in psychological research--that of the experimenter and that of the behaving organism:

> ". . . the objective approach inevitably includes among its derived facts random molar behavior and improvement with repetition usually by association or integration. Educational procedures based on objective facts

> customarily stress frequency, drill, reward, and punishment.
>
> From the phenomenological point of view, that is to say, from the point of view of the learner, the facts are quite different. The learner remains unchanged. It is his experience of the situation or task that changes. From his point of view his behavior is always insightful, that is to say, it is always relevant to the situation as he interprets it at that moment. Improvement is concurrent with changes in the observed nature of the task, usually described as differentiation, individuation, or increase in detail. These data are in direct contradiction to the data derived from the objective facts of one frame of reference completely contradicts the observed facts of the other. Educational procedures based upon phenomenological facts also differ from those based upon objective facts since they stress understanding of the individual child, pacing and clear presentation of the material" (1941, p. 406).

The phenomenological method implied in Syngg's writing is an approach that describes the actual way in which subjects report their experience of the world and themselves. Here the researcher does not fit the phenomena of their experiences into preconceived patterns of interpretation--as we tend to do when we do not take human phenomena at their face value, but reduce them to a sub-human level. The phenomenological method stresses reality as people experience and observe it and are able to report it--reality as it is really lived. The main feature of the phenomenological orientation is its emphasis on the person's experience as he perceives it.

Phenomenologists maintain that man can under-

stand human experience only by paying attention to his perceived interrelationship with his world, and that meaning tends to be lost when the world is broken down into elements such as subjects and objects. In phenomenologist George Kelly's view, if a man's private domain is ignored, "it becomes necessary to explain him as an inert object wafted about in a public domain by external forces, or as a solitary datum sitting on its own continuum" (1955, p. 39). Phenomenologists, therefore, describe processes taking place. A person exists in a certain position at a certain time, and is tuned in on the world at many levels through actions, thoughts, hopes, feelings, imagination, memory and anticipation.

The essence of the phenomenological method is the search for personal meaning. According to this perspective, the starting point and the most direct way to inquire about another person's experience is to ask him to depict himself. Most modern phenomenologists recognize, however, that self-reports may not reveal everything important about behavior and may not give a complete picture of personality. A person may be conscious of the reasons for his behavior but be unable or unwilling to report them. Or he may not be conscious of all his experiences, in which case he cannot communicate them no matter how hard he tried (Mischel, 1971, p. 209). In spite of these limitations, such phenome-

nologists as Carl Rogers prefer the client's frame of reference as the vantage point for understanding. The psychological task, in Rogers' view, is to provide conditions that are conducive to growth and that facilitate free exploration of feelings and self (1959).

The ensuing verbal (spoken and written) description has essentially a qualitative perspective and reveals the meanings of the phenomenon for the subject --the "existential reality for the 'person-subject'", his "subjective experientialism". From this verbal report can be obtained a protocol focused on the person's experience of the situation. The focus on the situation provides a meaningful and comprehensive unit to work with (Mischel, 1971). Thus, as Severin puts it, ". . . to ask for the qualities of an anxious experience is really to ask someone what the experience is like for him, and in describing what it is like for him, the subject also discloses some aspects of the meaning in arriving at the essence of a phenomenon, one also discloses its meaning" (1973, p. 281).

In the empirical tradition, the analysis of a phenomenon into its basic elements as a mode of understanding the phenomenon is so prevalent that it has almost become axiomatic that analytic techniques be employed in human research. However, the meaning underlying human behavior does not always lend itself so well to analysis. Rather, if personal meaning is to be

understood, it is done better by a process which Severin calls "explication", that is, "the process for making explicit or thematizing the locus of any given phenomena within its horizon." (1973, p. 281). According to Severin, whenever a phenomenon appears, it always appears within a certain horizon or context, and the contextual situation that implicitly is given with the phenomenon is highly important for the understanding of the phenomenon. In actual fact, the context is essential for the understanding of the phenomenon because the role that the phenomenon plays within that context, even if if is only implicitly recognized, is an important determinant of the meaning of the phenomenon. The implication of this fact for research is that investigators should be cautious and aware of the problems and shortcomings inherent in studying a phenomenon by abstracting it from the context in which it appears, such as frequently occurs when human beings are studied under strictly controlled laboratory conditions. The question is, do we still have the same phenomenon when it has been isolated from its natural context. Thus, it would appear that "explication" is one approach to description that is especially suited for grasping the meaning of a phenomenon "since it discloses the phenomenon's multiple references to its horizon." (Severin, 1973, p. 282). This contrasts with conventional experimental research which is largely a manipulative operation to

study behavior in "objective", non-existential circumstances.

b) The Role of the Researcher

An important aspect of the approach taken to research in the present context, is the identity of the researcher. With this essentially existential-biographical focus, the role of psychological research is changed substantially as contrasted to the laboratory approach. In the former case, the researcher must engage in what Severin describes as "cooperative dialogue with (his) 'person-subject informants'" (1973, p. 288). Severin explains:

> "The method is . . . dialogical and the researcher enters into a give and take with the person he studies . . . The dialogical research method . . . . has an important feedback function and is by necessity involved in a change process. It is important to recognize, however, that this is a two-way change process. Not only does the subject studied receive valuable feedback from the observer, but the observer also obtains clarifying knowledge regarding what he observed from the experiential report of the person studied regarding his own experience. Both the person researched as well as the research-person are thus being changed through the existential research method--they change each other" (1973, p. 288).

It is from a similar perspective that Mann has been motivated to write:

> ". . . research activity need not define for the person doing it an identity or an ideal which resembles the all too clearly drawn image of the researcher as scientist. That constraining and alienating definition of who we are can and should be replaced by a definition which

> validates our reality as seekers who embrace their not-knowing, as fellow participants in life, as facilitators of the growth of particular others, as partisans in a vital social movement, as friends, and as persons capable of relating to a world in so many complex ways all at once . . . It is possible to turn away from the identity of the researcher-scientist without discarding everything that the scientific tradition has created . . . the great challenge in assembling a new and more liberating identity as researcher, keeping what is useful from (one's) training and discarding only what now seems so mistaken and narrow about the world of science" (1973, p. 3).

In effect, these writers are calling attention to the fact that inevitably both researcher and "person-subject informants" co-constitute the research situation --both affect and are affected by it in a significant way.

c) Specifying the Research Strategy

Consistent with the theoretical and philosophical context articulated in the previous section, the research method chosen for this investigation is the intensive case study rather than a survey of many similar learning situations. The case study approach is considered a useful way to begin exploring and describing the experience of individual participants at some depth. In this study, it involves the use of mutually complementary conventional (quantitative/instrumental/statistical "objective" data) and exploratory (seeking meaning from "objective" and phenomenological--subjective written and spoken--data)

techniques.

The procedure differs from those normally employed in traditional experimental studies in this area in so far as the researcher is guided predominantly by his intimate knowledge of this situation and by the research experience itself, rather than by apriori notions or hypotheses about the outcomes of the study or about a particular theory.

For this research, this investigator enjoyed full partnership in the shared leadership of the course design and operations with Allen Menlo, Professor of Educational Psychology, The University of Michigan. Both parties exerted roughly equal influence over, and made about equal contribution toward the shaping of the course format and teaching strategies. While this researcher was mainly responsible for the research design, he was guided and encouraged by Professor Menlo as the program unfolded. Both were assisted by seven selected members of the class with considerable previous group experience. Each was a facilitator for the activities of one of the regular in-class, home base group activities. This researcher also was a home base group facilitator.

Consonant with the views of Severin and Mann, this researcher was able to be intimately involved in every phase of design, teaching and research. He remained fully aware of his part in co-constituting

each of these three phases of this growth program. He recognized the important feedback function ("cooperative dialogue") in his role in this two-way change process--this existential research method--with "person-subject informants". All data collected was "fed-back" to participants in the form of meaningful experiential activities to augment normal in-class and out-of-class offerings.

d) Stages of Data Analysis

This study will be developed in stages progressing from a more conventional to an exploratory approach with a focus ultimately on phenomenological study of the experience of selected individuals.

The nature of the problem suggests the employment of cluster analysis of participant differences and similarities as the first stage in the procedure. Cluster analysis is a relatively exploratory technique (Johnson, 1971) in which "An investigator . . . might use the computer to search for structure or patterns within a group, this in contrast to the usual procedure to confirm preconceived guesses about group means." As Johnson further explains:

> "The approach is described as a cluster analysis of individuals within a group, the analysis seeking to identify smaller subgroups. Individuals within a subgroup would tend to be more alike than individuals from the group as a whole." (p. 191)

Representative individuals then are selected and described on the basis of relatively homogenous clusters which evolve during the cluster analysis process.

The main objectives of each stage are as follows:

(1) to gain individual measures for all course participants on a set of social-psychological variables (covering biographical, personal orientation and interpersonal style) based on relevant dimensions of self for this course;

(2) to discover significant trends and trend relationships among the total group data, and subsequently to identify significant variables (from among the variables in (1) above) describing the course participants;

(3) to explore the structure of the total group by focusing on the emergent "homogeneous" subgroups (clusters) delineated by cluster analysis;

(4) to analyze and describe a number of the distinctive clusters in some detail and to explore similarities and differences among them in order to develop a better understanding of the meaning of the clusters;

(5) to explore, phenomenologically, the unfolding "Growth of Self" experience through the self-reports from meaningful clusters (16 in all), by

means of:

i) examination of logs (i.e., weekly accounts of whole class, home-based group and trial experiences--based on cognitive and affective effects as well as movement toward self-selected personal growth goals);

ii) reflective course biographies (primarily a "here-and-now" reflection on and synthesis of log material);

iii) phenomenological interviews (in which subjects "freely associate" about their unfolding encounter with this "Growth of Self" experience);

(6) to explore an emerging pattern or relationship deriving from discernible differences and commonalities in the individual reports (outcomes of (5) above) which will enhance our understanding of the differential meanings participation in this course has for different types of individuals (From all of this self-report material can be obtained a summary focused on meaningful and comprehensive experience of the person in this situation.)

(7) to advance the findings to a new point of departure for approaches to the study, conceptualization and "teaching" of growth-of-self; i.e., to evoke an array of new problems and questions relating to growth-of-self which can serve to

generate hypotheses, open up pertinent issues for future research, and serve as a basis for some suggestions for different approaches to the conceptualization and teaching of the "Growth of Self" course on which this study is based.

Tentatively, the following propositions might be formulated:

(1) Participants in the graduate course "Growth of Self" should not be treated as a homogeneous group because of the multifaceted intra-group differences which exist and further vary as the course develops;

(2) The same type of experiential opportunities will be perceived and managed in diverse ways. The common growth of self course experiences will have a different effect on and different personal meanings for different individuals.

5. SUMMARY AND OVERVIEW

The purpose of Chapter 1 was to introduce the scope of this investigation, clarify the main concepts underlying it, and outline the developmental sequence of events and procedures. Chapter 2 consists of a review of the basic concepts from the perspective of related research. Chapter 3 outlines the research design and the procedures and instruments used in this study. The results are presented in two separate chap-

ters. Chapter 4 (Results - I) focuses mainly on the structure of the sample in regard to personal orientation and interpersonal styles. Chapter 5 (Results - II) in turn, identifies and examines meaningful subgroups and representative individuals, in relation to differences and similarities in their experience of "Growth of Self". Finally, Chapter 6 summarizes the findings of this investigation and identifies new problems and questions which could serve to generate hypotheses and raise pertinent issues in regard to future research and teaching of the course.

CHAPTER 2

A REVIEW OF BASIC CONCEPTS AND RELATED RESEARCH

1. INTRODUCTION

In his article "Humanizing Education: The Person in the Process", Arthur Combs (1967) stresses the need for total development of each individual to his fullest (cf. the traditional, predominantly cognitive mode adopted in most classrooms today). Combs cogently argues:

> "Students do not park their self-concepts at the door, they bring them right into the classroom with them. What we do with these students, even when we are teaching math, or science, reading, geography, music or physical education is also teaching them who they are and what they are, for it is people we teach, not just subject matter. We are affecting people's concepts of themselves positively or negatively or not at all in every contact we have with them. What's more, this happens whether we know it or not . . . "

Combs continues,

> "If humanizing education is truly to be achieved, then the 'person in the process' must be given prime attention. Human values must be brought to center stage instead of shyly standing in the wings hoping some day to get their change." (p. 80).

Carl Rogers (1970) and Charlotte Buhler (1969) have long favored the incorporation of encounter-group

procedures within the process of education to help fill the gap in traditional education. In "Freedom to Learn" Rogers presents the results of this approach in some settings and pleads for the continuation of certain directed forms of experiential learning and education.

Maslow (1971) sees the task of education as essentially one of facilitating a learning process whereby students may look within themselves and from this self-knowledge develop a personal set of values and an appreciation for the commonality of human experience. "If we want to be helpers, counselors, teachers . . . " Maslow suggests that "what we must do is accept the person and help him learn what kind of a person he is already. What is his style, what are his aptitudes, what is he good for, not good for, what can we build upon, what are his good raw materials, his good potentialities. We would be non-threatening and would supply an atmosphere of acceptance of the child's nature which reduces fear, anxiety and defense to the minimum possible. Above all, we would care for the child, that is, enjoy him and his growth and self-actualization" (p. 189).

These humanistic, "Third Force" psychologists are drawing attention to the need to explore the behavioral characteristics and emotional dynamics of "full and healthy living"--the development of the <u>whole</u> person which includes <u>both</u> cognitive and affective components. Buhler and Allen (1972) have summarized a statement

from "The Brochure of the Association of Humanistic Psychology" pertaining to characteristics common to exponents of this orientation:

> "1. A centering of attention on the experiencing person, and thus a focus on experience as the primary phenomenon in the study of man. Both theoretical explanations and overt behavior are considered secondary to experience itself and to its meaning to the person.
>
> 2. An emphasis on such distinctly human qualities as choice, creativity, valuation and self-realization, as opposed to thinking about human beings in mechanistic and reductionistic terms.
>
> 3. An allegiance to meaningfulness in the selection of problems for study and of research procedures, and an opposition to a primary emphasis on objectivity at the expense of significance.
>
> 4. An ultimate concern with and valuing of the dignity and worth of man and an interest in the development of the potential inherent in every person. Central in this view is the person as he discovers his own being and relates to other persons and to social groups."

2. THE EXPERIENCING PERSON

Earlier, in the discussion on the importance of this study, it was pointed out that, for the most part, the psychological literature comprises accounts of physical, behavioral, and self development as they appear to the scientists eyes or as they are symbolized by means of scientific instrumentation. Jourard (1968) has recognized this state of affairs and he points to the neglect of the experience of the person by tradi-

tional "scientific" psychological research methods.

> "Growth has always fascinated man, but he has studied it only from its 'outside'. None of the scientific accounts of growth and development are informed by the experience of the one growing." (p. 52)

In his writings, R.D. Laing also expresses concern at the widespread emphasis in psychological research today. Laing's contribution is that he highlights the fact that in studying the individual solely in terms of his behavior--the outside perspective--there is a tendency to lose the person; for, as Laing emphasizes, the human being is characterized by both inner experience and outer behavior. The crucial point for Laing is the relation between the two. Of this, Laing (1967) caustically comments, "natural science knows nothing." He advocates a new method, one he calls "social phenomenology". He explains:

> "We are a generation of men so estranged from the inner world that many are arguing that it does not exist; and that even if it does exist, it does not matter . . . Quantify the heart's agony and ecstacy in a world in which when the inner world is first discovered, we are liable to find ourselves bereft and derelict. For without the inner, the outer loses its meaning, and without the outer, the inner loses its substance." (p. 20)

In similar vein, Rollo May (1969) advocates a shift of emphasis to the experience of the person, and in particular, to the causal relationship between experience and behavior. May:

> "We need a form of psychology that does not dwell on behavior to the exclusion of expe-

> rience or experience without regard for behavior, but centers on the relation between experience and behavior." (p. 41)

Moustakas (1956) has argued that, in spite of all the advances of tests and measurements and in analyzing human behavior, understanding the person from his own point of view, in the light of his own unique experience, is the most real way of knowing him. Moustakas notes the increasing tendency to recognize that the self-expression of the individual in true experience is almost complete in itself. "To see the person as he sees himself is the deepest way to know him and respect him." (p. 4) Moustakas continues:

> "Knowing the content of individual experience does not explain the unique meaning or totality any more than knowing that a tree has a trunk and branches tell how it will be perceived by the different people who see it. The 'facts' regarding human behavior have little meaning in themselves. It is the manner in which they are perceived and known that tells us how they will be expressed in behavior . . . There is no reality except individual reality and that is based on a background of unique experience" (p. 5).

And furthermore,

> ". . . in the final analysis the individual must know for himself the totality that he is. He alone has had touch with all his experiences. He alone knows his feelings and thoughts and what his experiences mean to him. The meaning depends on the values involved in the situation, event, or experience and these values come from the person's personal background. The individual alone can tell the true meaning of his experience" (p. 7).

From his pragmatic perspective, John Dewey (1971) carries the dialectic forward by pointing to the impor-

tant functional implications of personal experience:

> "Experience does not simply go on inside a person. It goes on there, for it influences the formation of attitudes of desire and purpose. But this is not the whole of the story. Every genuine experience has an active side which changes in some degree the objective conditions under which experiences are had." (p. 39).

Laing (1967) sums up the present position succinctly:

> "One can lump together very large numbers of units of behavior and regard them as a statistical population, in no way different from the multiplicity constituting a system of nonhuman objects. But one will not be studying persons.
>
> In a science of persons, (it is) axiomatic that: behavior is a function of experience; and both experience and behavior are always in relation to someone or something other than self." (p. 25).

Laing (1967) further posits that in any interpersonal relationship involving two (or more) persons, "the behavior of each toward the other is mediated by the experience by each of the other, and the experience of each is mediated by the behavior of each." (p. 25). Viewed in this way, Laing argues that there is no contiguity between the behavior of one person and that of the other.

What these writers appear to be saying is that, in order to understand the motivation--and its behavioral manifestations--of another person, it is necessary first to enter into his personal frame of reference --his field of perception. From this perspective,

psychology is the study of human behavior from the standpoint of the person experiencing. It is the study of human existence from where each person lives it.

Experiencing the Self

Implicit in the teaching of humanistic psychology is the belief that inherent in the nature of the person is the tendency to actualize himself and become "whatever he is meant to be," to explore his individual potential as fully as possible (Goldstein, 1940; Maslow, 1954; Rogers, 1961; Combs, 1962). He will resist and resent attempts to change him that threaten to belittle, reduce or damage his present perception of self. In contrast, he will respond favorably to situations which provide him with freedom and encouragement to confirm and enhance his conception of himself. Thus, when a person is compelled to behave according to external values, when others impose their convictions on him, his creativity, and thus his will to explore and actualize are impaired. (Goldstein, 1940).

Every person thus has a concept of his being--of the presence of his "self". This is often referred to as his "self-concept".

Jourard (1968), in his recent work entitled "Disclosing Man to Himself", presents his own presence of being:

> "My being discloses itself to me in the form of my intentional experience of myself. I experience the feel of my own body's existence. I experience my own action from the inside. I form a concept of myself--what I am like, how I react, what I am capable of and what I cannot do--on the basis of this self-experience. You may also tell me what and who you think I am, on the basis of your experience of the outside of my being; and I take your belief into account . . . " (p. 158).

Maintainance and enhancement of the self-concept is of primary significance for the individual. It is probably the most deeply rooted, stable values in his life. His real self is the central core--"the deep source of growth" (Horney, 1950). To operate in terms of the individual's self is natural, comforting and satisfying. It allows persons to be creative, to enhance their capabilities through recognition and use of their aptitudes and capabilities.

Openness to Experience

Carl Rogers (1951) has been a leading spokesman in the area of the experiencing person and the growth of the self. Of Rogers' theories of personality and therapy, his "client-centered" personality theory--although still tentative--has been elaborated into a series of interlocking, formal propositions, of which Propositions 7, 8, and 9 are most pertinent here.

> "7. Threat and the process of defense
>
> . . . the essential nature of threat is that if the experience (which is incongruent with the self-concept) were actually symbolized in

> awareness, the self-concept would no longer be a consistent gestalt, the conditions of worth (incorporated within the self) would be violated, and the need for self-regard would be frustrated. A state of anxiety would exist" (Rogers, 1959, p. 227).

Rogers further explains that when an individual is incongruent, he is also vulnerable--an accurate perception of his "organismic experience" would threaten a disruption of his self-concept. Anxiety is the response of the organism when a discrepancy between the self-concept and experience threatens to enter awareness, thus forcing a possible disruption of the self-concept. The individual defends himself against threat and the accompanying anxiety by denying the experience, or more frequently by misperceiving the experience to make it more consistent with the self-concept. By this maneuver, the individual maintains the consistency of his "self-structure" (to use Rogers' term) and reduces both the awareness of the threat and the anxiety. Tendency in this direction often leads to neurotic types of behavior--and is often incomprehensible to the individual himself, since "it is at variance with what he consciously 'wants' to do, which is to actualize a self no longer congruent to experience" (p. 203).

"8. The process of change"

Rogers postulates that to change the process of threat and defense, the self-concept must become more congruent with the individual's actual organismic expe-

riences. But changes in the self-structure are resisted because these tend to violate the conditions of worth and the learned need for what Rogers calls "positive self-regard". The avenue for change or growth of self, according to Rogers, involves creating the conditions where there is less threat and less need to resist. According to the theory, this calls for a corrective relationship with another person which will decrease the necessity to act upon the conditions of worth and will increase the individual's positive self-regard. The aim is to relax, little by little, the boundaries of the client's self-concept so that it may assimilate denied and distorted experiences. In this way, the self-concept becomes more congruent with experience.

"9. Optimal adjustment or the fully functioning person"

Rogers suggests that the ideally adjusted person is completely open to all his experiences. However, his experiences are not always in awareness; but, according to Rogers, they are always available to the awareness in accurately symbolized form. To this (fully functioning) individual, there are no conditions of worth, and he experiences unconditional positive regard. His self-concept is congruent with his experience, and he acts in terms of his basic actualizing tendency which also actualizes the self. Since his experiences change

as he meets different life situations, his self-structure becomes a fluid gestalt, always in the process of assimilating new experiences. Thus, the individual experiences himself, not as a static being, but as a process of becoming.

In order to reach optimal adjustment of the fully functioning person, i.e., to achieve fullest growth of self and development of personality, a person needs to develop what Rogers (1959) calls the "open self". Addressing himself to this phrase ("open self") Maslow (1956) makes the following comment:

> "("Open self") . . . is the opposite of sensitiveness, or of distorting experiences or rejecting them or repressing them out of fear of what they may do to us and our picture of ourselves. Most people are not open in this sense. They pick over their experiences and their sensations of perceptions, accepting some, rejecting others, distorting a few, and so on. As examples of this, I may cite prejudice, stereotyping, and the like. The healthy person is aware of what is actually happening to him. If he feels pain, he is not afraid to know that he is feeling pain. The same is true for grief or for happiness or tenderness or love or even feelings of weakness and confusion and conflict and guilt. He can accept his own experiences rather than shutting them out of consciousness. This openness of awareness applies both to our inner selves and also to the external world. I have found that healthy people can perceive the external world more efficiently than can other people." (p. 244).

For Combs and Snygg (1959) openness to experience is a critical factor in the growth of self and subsequent development of effective behavior. They assert that the more data and the less distorted the data, the

larger the pool of resources which can be brought to the fore at the moment of action. The more numerous the resources, the greater the potential for effective behavior. The higher the frequency of effective behavior, they argue, the stronger the sense of self-security, and consequently, the more increment in ability to be open to experience. In short, the Combs and Snygg thesis is that the more a person is open to his experiences, the more congruent his perceived self, and the more effective his subsequent behaviors are likely to become.

Positive Experiencing and Growth of Self

Landsman (1968) has hypothesized that the frequency and intensity of positive experiences is the primary determinant in the development of the self and a healthy personality. He also maintains that the modes of experiencing serve as a criterion of present emotional health.

Further evidence of the relationship among self-concept, positive experiences, and psychological health has been supplied by Vargas (1968). Vargas' study is particularly significant in that it simultaneously tests several different theories and criteria regarding the characteristics of the self-actualized person: Landsman's focus on the qualities of the individual's experience; Fitts' upon the individual's self-concept; Schutz upon interpersonal behavior;

Jourard upon the ability to disclose oneself to others; Markel upon voice qualities, and Gough upon a set of personality and behavioral traits. Vargas employed all of these criteria, and his findings suggest that they all identify the same people--those with high personality integration. Vargas' FIRO-B data showed that the subjects high in personality integration, on all three of the interpersonal dimensions (inclusion, control, and affection), expressed behavior, i.e., they were open to others significantly more than those low in personality integration. The greater openness of the "high" group was also evident on both Jourard's Self-Disclosure Questionnaire and tape recordings which were judged and rated for self-disclosure.

Lynch (1968) studied the relationship of intense human experience to psychological openness and development of self-concept. His work demonstrates a strong relationship between the degree of positiveness of self-concept and the nature and effects of previous significant experiences. Persons with positive self-concepts reported both positive and negative past experiences, but were able to use both kinds of experience to open themselves to new and additional experiencing. Such a process could be equated with growth of self, i.e., with increased self-actualization or personality integration. In contrast, persons with negative self-concepts had found negative experience

most significant in their lives, and the effect of these negative experiences had been to close up the person and to make him more defensive and wary of life.

In 1950 Rogers cited the research of twelve investigators in summarizing the findings on changed self-perceptions during the positive experiencing of psychotherapy. He stated that "the described changes in self-attitudes and self-perceptions are positively correlated with . . .

1. a decrease in physiological tension as verbally expressed . . .
2. a decrease in objectively measured physiological tension in a frustrating situation. This may be termed heightened frustration tolerance . . .
3. a decrease in current defensive behavior, operationally defined and objectively measured in the interview . . .
4. a decrease in negatively toned attitudes towards others.
5. an increase in attitudes of acceptance and of respect for others." (p. 22).

Again, studies by Fitts (1970) adds evidence to warrant at least a hypothesis that significant positive interpersonal experiences are crucial to significant change in the self-concept.

The Interpersonal Dimension

An already accumulated body of evidence suggests that growth of self is closely related to adjustment. Leary and Coffey (1955) and Carson (1969) have repre-

sented their theories by means of the interpersonal behavior circles featured below.

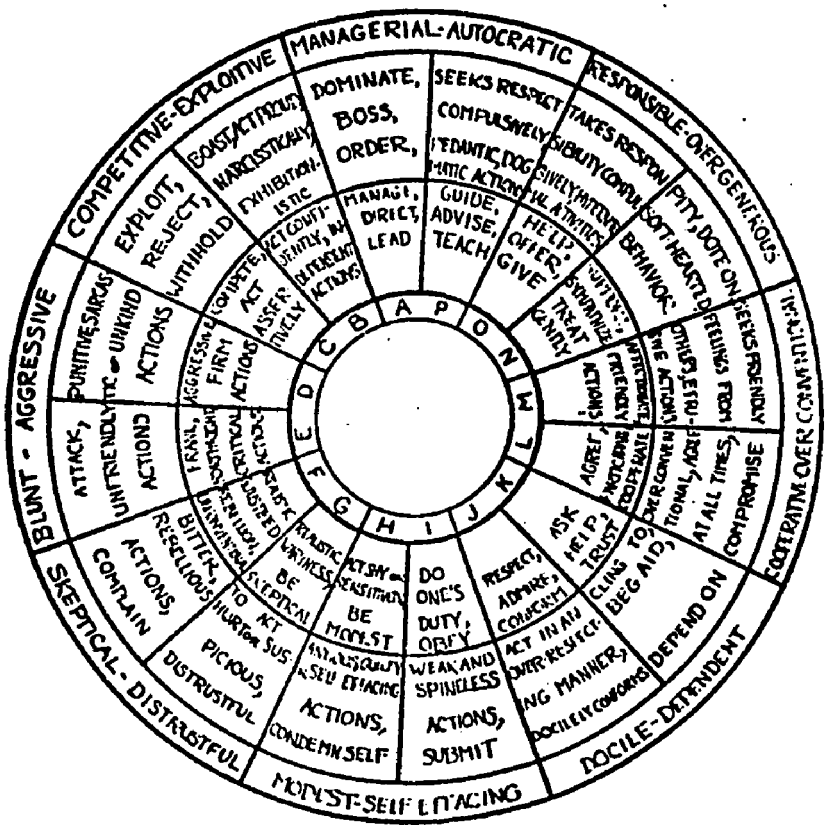


Fig. 1. The Leary-Coffey circumplex model of interpersonal behavior

Carson's model below is actually an adaption of the Leary-Coffey model.

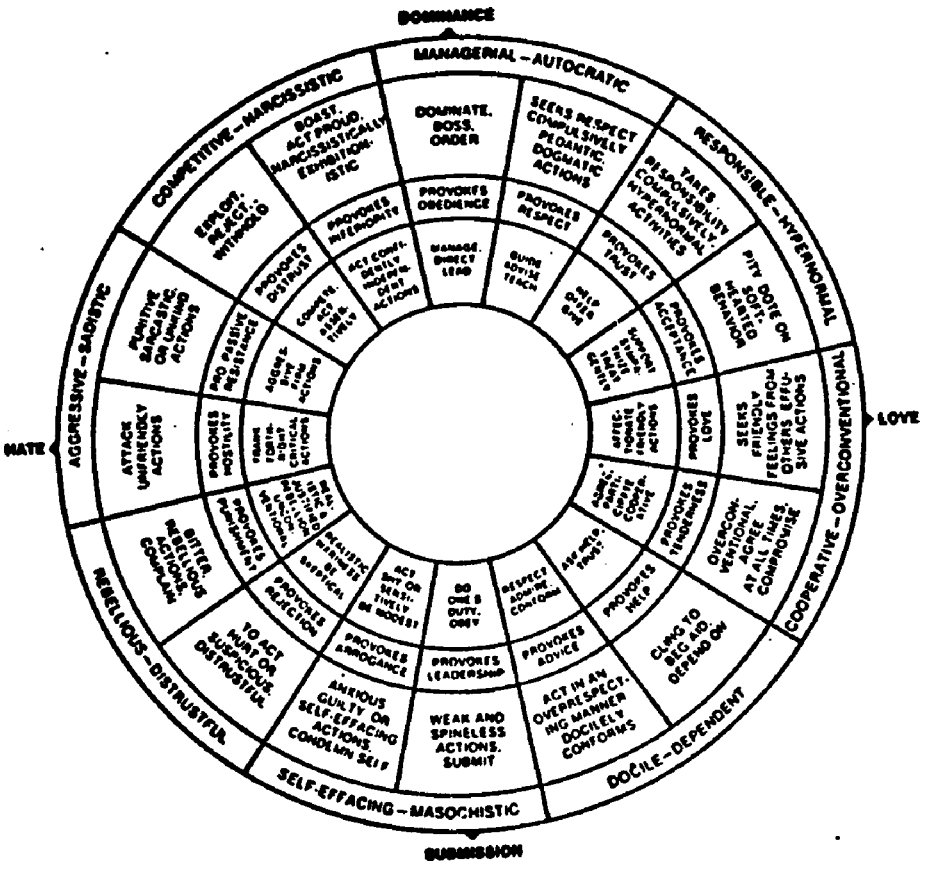


Fig. 2. The Carson adaption of the Coffey-Leary circumplex model

It should be noted that, as Carson (1969) points out, reasonably well adjusted persons can and do show behavior in all categories of the above models, as called for by circumstances. The more disturbed the individual, the more apt he is to rely on one pattern of interpersonal behavior.

The theories of these writers may be summarized thus: persons in a disturbed relationship have two possibilities for improvement open to them. They may experience sufficient tension to try to change themselves or they may attempt to induce change in others. The first option is considered the more difficult since their previous experience usually leads them to believe that some things are too important to the self-concept to give up. Other changes are blocked by lack of awareness or simply lack of experience. Thus, efforts to induce change in others is the more frequent choice, as people seem to learn from experience and from observation. Both sorts of effort may fail. Either or all persons in a disturbed relationship may seek more satisfying relationships elsewhere, provided they believe alternatives exist.

Sullivan (*) has described mental health as accurate, mutually rewarding interpersonal relationships. He emphasizes the importance of acceptance of self as the underlying basis for relationships with others:

> ". . . then one respects oneself, and as one respects oneself so one can respect others . . . If there is a valid and real attitude toward the self, that attitude will manifest as valid and real attitudes toward others. It is not that ye judge so shall ye be judged, but as you judge yourself, so shall you judge others . . . "

(*)Attributed to Sullivan, cited by Patrick Mullahy in Contributions of Harry Stack Sullivan, 1952.

Clinical experience led Fromm-Reichman to conclude " . . . one can respect others only to the extent that one can respect oneself." (1949, p. 167). Later, she adds, "Where there is low self-esteem there is . . . low self-esteem of others and fear of low appreciation by other people." (p. 168).

Combs (1965) is of the view that positive attitudes of self-acceptance and openness to experience, characteristic of fully functioning "adequate" personalities are the consequence of successful interpersonal experiences with significant others. Combs explains:

> "One learns to accept oneself from having been accepted by significant people. Openness to experience is learned in part from positive feelings about self which make risk-taking possible and partly from association with open courageous persons." (p. 78).

Thus, Combs and Snygg (1959) are led to conclude that the individual " . . . learns about himself not just from his own explorations, but through the mirror of himself represented by the actions of those about him." (p. 134).

Numerous theorists (Horney, 1945; Freud, 1950; Rogers, 1961) have discussed the importance of the individual's interpersonal relationships in the formation of his self and his resultant personality. Again, Sullivan's views of personality development (1953) stressed the importance of social interaction in ac-

counting for self-concept development. Sullivan has used the term "reflected appraisals", to refer to self evaluations made by a person based on the perception of others' behavior toward him. Sullivan suggests that, to a considerable degree, the way a person is treated or judged by others, will determine the way he comes to view himself. Similar theories by Cooley (1922) and Mead (1934) support this view.

Swan's research (1970) reveals that interpersonal competence, as perceived and rated by others, is related to self-concept. Subjects were participants in a sensitivity training laboratory. High and low Personality Integration (PI) groups (based on Tennessee Self-Concept Scale--TSCS--total Personality (P) score) were rated as significantly different by other members of their T-Groups, the High PI group being seen as more emphatic, involved, accepting, and caring than the low PI group. Individuals whose self-concepts are more positive, more consistent, less conflicted and confused, and less deviant, tend to be seen by others as functioning more effectively.

Thus, in addition to the positive self-perceptions and openness to experience, the adequate personality is characterized as one capable also of identifying with a wide variety of others and is perceived positively by them. According to Combs and Snygg (1959) persons who are able to achieve "positive reciprocal

identifications with significant others . . . institutions . . . roles . . . and a multitude of other categories, have a wide latitude for actions and resources on which to draw in meeting their own needs. Persons with truncated identifications will at best, have a restricted, narrowly defined set of self-perceptions on which to base behavior." (p. 246).

A second benefit accrues in this process of interpersonal identification. Since other persons, roles, institutions and activities with which an individual identifies are included in that individual's self-structure as a part of his "phenomenal self", their maintenance and enhancement are sought. Or, as Combs and Snygg (1959) put it:

> "The maintenance or enhancement of self becomes extended to those with whom we are identified, and the satisfaction of our own need becomes almost indistinguishable from the satisfaction of theirs too." (p. 247).

They further assert that the person who is unable to extend himself to include a wide variety of identifications finds himself cut off from others, and consequently, from a variety of ways which could lead to the satisfaction of his own basic needs, as well as those of others and of society at large. In effect, Combs and Syngg are saying that the person who is striving for personal adequacy is, at the same time, striving for social adequacy.

Carl Rogers' conception of the fully functioning person has much in common with Combs and Snygg's adequate personality. However, in addition to positive self-regard, openness to experience and the ability to establish a wide variety of reciprocal identifications, Rogers suggests a number of other attributes.

For Rogers (1961), the fully functioning individual is characterized by self-regulation and self-direction. By this, Rogers means that the effective individual relies on his "total organismic valuing process" to guide him toward need satisfaction, self-actualization and adequate behavior. Rogers describes this individual as follows:

> "He could permit his total organism . . . to consider each stimulus, need and demand, its relative intensity and importance, and out of this complex weighing and balancing, discover that course of action which would come closest to satisfying all his needs in the situations." (p. 190).

Thus, similar to the theorizing of Combs and Snygg, Rogers views self-structure of the fully functioning person as being quite flexible and sensitive (responsive) to the data in the immediate situation. Rogers states that the self-structure of the fully functioning person, ". . . will be a fluid gestalt, changing flexibly in the process of assimilation of new experiences." (1959, p. 234). Rogers explains that the implied concept of fluidity is not in contradiction

to the stable self-structure posited by Combs and Snygg. The distinction he makes is in terms of a flexible stability as opposed to a stability resulting from rigidity.

Self-Disclosure

The healthy personality has thus far been portrayed as one built on positive self-perceptions, openness to experience, interpersonal attraction and self-regulation. However, certain forms of personality maladjustment are characterized by inability or unwillingness to establish close, confiding relationships with others. Since closeness to others and being known by others exposes one to the risk of criticism, rejection, and punishment, it is readily apparent why many persons are reluctant to permit others to know them (Jourard, 1971a).

During his first visit to the United States, Kurt Lewin (1948) noted differences between typical German and American behavior with respect to readiness to confide personal information--the Germans being more reserved than the Americans. Jourard (1963) added further to the factors contributing to the healthy personality by suggesting that accurate portrayal of the self to others was also an identifying criterion, while neurosis is related to inability to

know one's "real self" and to make it known to others.

Characterological studies of Fromm (1947), Riesman (1950), and Horney (1950) call attention to a tendency, common among persons in our society, to misrepresent the self to others. This tendency is central to the "marketing personality", the "other-directed character" and the "self-alienated" individuals, as they have been respectively presented by authors just mentioned.

Jourard's studies show that a person normally will permit himself to be known when he believes the recipients of his disclosures are men of good will. Self-disclosure follows an attitude of love and trust. Jourard:

> "If I love someone, not only do I strive to know him; I also display my love by letting him know me. At the same time, by doing so, I permit him to love me." (1971b, p. 5).

Jourard concludes that "no man can come to know himself except as an outcome of disclosing himself to another person. This is the lesson we have learned in the field of psychotherapy. When a person has been able to disclose himself utterly to another person, he learns to increase his contact with his real self, and he may then be better able to direct his destiny on the basis of this knowledge." (1971b, p. 6).

All this is not to say that healthier personalities are always fully visible, or fully "transparent",

before the unrestricted gaze of self and others. Jourard warns that "Such chronic self-revelation may itself be idolatrous, and is suicidal in certain circumstances" (p. 48). He goes on to point out that ". . . we would expect a healthier person to have enough common sense, judgement, even cunning, to preserve himself in a hostile environment, dropping his guard only when he is among trusted and loving friends. And, in fact, a healthy personality will have been able to enter into and maintain relationships of trust and love with one or more people, people whom he has let know him and whom he knows and responds to." (p. 48).

Recent studies (Benner, 1968; Shapiro, 1968; Resnick, 1970) have delineated self-disclosure as both a personality variable (i.e., some persons are basically more open than others) and as a function of interpersonal variables, such as social context, perceived qualities of the other person, and the type of feedback the discloser receives. And Jourard (1971a) makes the important observation that "much of social science is founded on a person's willingness to reveal himself to researchers; the conditions and dimensions of authentic self-disclosure, therefore, bear directly upon the validity of many 'facts' in the social sciences." (p. 3).

Personalized and Distanced Disclosures

A number of researchers (Haymes, 1969) have applied a "personalizing-distancing" distinction to self-disclosure which can be inferred from the pronouns subjects tend to use. An individual who makes a self-referent statement using the pronoun "I", personalizes his disclosure. In contrast, to relay information about the self, but doing so remotely by saying "you", "people", "one", "they", or "it", indicates that the person is distancing his disclosure.

A pertinent question at this point is how aware is the person of what he is disclosing.

Self-Awareness Level

Joseph Luft and Harry Ingham (1955) have conceptualized the self-awareness level of disclosure in a graphic, essentially content-free model of awareness which has become popularly known as the "Johari Window".

	Known to Self	Not Known to Self
Known to Others	(1) Open "Announced" or "Public Self"	(2) Blind "Denied Self"
Not Known to Others	(3) Hidden or Avoided "Concealed Self"	(4) Unknown "Unknown Self"

Quadrant 1, the open quadrant, refers to information, behavior, feelings, opinions and motivations known to self and others. This personal data is readily available to the individual and he freely discloses it to others.

In Quadrant 2, the blind quadrant, the information, behavior, etc., becomes known to others but not to self. In large part, it consists of communication transmitted nonverbally, unwittingly. This may be confusing to the individual himself as he has little or no awareness of these disclosures.

The self has conscious access to data in Quadrant 3 and the individual is in a position to

decide, depending upon time and circumstances, whether he will reveal this data to others. For the present, the individual considers it concealed or hidden from the viewpoint of others (e.g., a hidden agenda).

The "unknown self", represented by Quadrant 4, is the area of presently unknown or unavailable data. Here neither the individual nor others are aware of the underlying information, etc. Yet there existence is assumed because eventually some of these data become known and these prompt the realization that these unknown data were influencing behavior and relationships all along. (Luft, 1969).

With new acquaintances Quadrant 1 is at first very small, because at the beginning of a new interpersonal relationship, little about each person is known to the other(s). If the acquaintances perceive trust, lack of threat and interpersonal attraction, they tend to disclose more of themselves to the other(s). Thus, Quadrant 1 increases in size--with members feeling freer to be more like their real selves, and in turn, they learn to perceive others as they are. With increasing mutual self-disclosure, Quadrant 3 shrinks.

It is often difficult, and may take considerable time, to reduce Quadrant 2, because it is first necessary for a person to become aware of certain aspects of himself by self-discovery or by receiving appropriate "feedback". An illustration of this Quadrant would be

prejudice.

Quadrant 4 tends to decrease with increasing interaction and mutual self-disclosure. Reduction of Quadrant 4 can often be facilitated in the Human Relations Laboratory because of the conditions which allow participants to expose their real selves more openly and completely.

Thus, it may be assumed that when a person makes a (self-) disclosure verbally, and uses the first person pronoun, he has greater awareness of that disclosure than if it were made exclusively in a distanced manner and/or through non-verbal modes.

The Dyadic Effect

Research in self-disclosure has revealed what Jourard has termed the "dyadic effect". As a general principle it states that "disclosure begets disclosure." (Jourard, 1971a).

In ordinary relationships, disclosure tends to be a reciprocal phenomenon in which an individual, in a two (or more) person(s) setting is likely to receive disclosures of the same quantity and intimacy level at which he himself discloses (Jourard, 1968, 71a, 71b; Worthy et al., 1969). One implication of the dyadic effect is that one's openness is not a fixed personality trait. Even those who are consistently

less revealing tend to increase their self-disclosure when paired with trusted peers who talk about themselves readily (Resnick, 1970).

Often a person will disclose himself unilaterally, without reciprocation when he believes that it serves his interests to do so (Jourard, 1968). This is typical of much therapeutic interviewing and occurs in much experimental inquiry where the "subject" "perceives a change in status from that of an anonymous object of our study to the status of a person, a fellow seeker, a collaborator in our enterprise . . . We invite him to reveal his being." (p. 25).

Again Jourard (1971b) calls attention to the need for privacy and trust during self-disclosure. He writes:

> "In encounter groups and in group therapy, people gather together in order to drop their facades and present themselves to their fellows in the ways they experience themselves. Considerable growth in self-understanding and understanding of others through participation in such groups. But the condition for openness is the guarantee that whatever is presented to the other(s) is disclosed in privacy. The participants feel assured their disclosures will not be betrayed to others who are not present, so that their social image--their being-for-others . . . --will remain as it was until the person chosses to disclose more of his authentic being in his usual roles.
>
> Privacy is essential for the disclosure that illumes a man's being-for-himself, changes his being-for-others, and potentiates desirable growth of his personality." (p. 66).

In his significant and comprehensive article

"The Interpersonal Process of Self-Disclosure: It Takes Two to See One", Samuel Culbert (1967) poses a broad but fundamental question: Why self-disclose? Self-disclosure for what purpose? Approaching the subject from the perspective of notable characters in such fields as philosophy, theology, sociology and psychology, he provides the following answer:

> "Most writers who have endorsed self-disclosure as a positively viewed activity have done so in the context of rather molar projects. For example, self-disclosure has been cited as an essential means by which man may find his philosophical and theological value in the world. Buber has written that the goals of the greater self-experience and greater relationship with God derive out of progressively intimate and deeper experiences one individual has with others. Given this goal, the implications for self-disclosure are quite clear. Tillich has argued that man must necessarily experience his lack of value in the world before he is able to experience in-the-world value. Tillich postulates religious symbolism as the means by which man may transcend his lack of value. Although this is epitomized by the symbol of Christ on the Cross, Tillich acknowledges its everyday value in an individual's 'courage to be' his real-self in the presence of others. Thus, for this theologian, it is the act of disclosing that carried primary meaning, rather than the specific content of the disclosure itself." (pp. 17-18).

Self-disclosure has been referred to here as a means by which man may decrease his alienation from self as well as from others. Fromm (1955), too, draws attention to the societal forces which contribute to man's alienated condition and the relationship of this alienation with man's ability to disclose his self.

Rogers (1959) has focused quite centrally on man's need to accept his own self and on the critical role that acceptance by others plays in this process. "To this end" Culbert writes, "self-disclosure must precede real-self-acceptance by others." (1967, p. 18).

It is apparent in the literature that the authentic being manifested by a healthier personality, takes the form of open unself-conscious disclosures of self in words, decisions and actions. It is a risky way of being, especially in a social setting that discourages or punishes many forms of action and disclosure that depart from some current stereotype of the ideal or acceptable man. "The healthier person will doubtless experience many a bruise for being and disclosing who he is, but he prefers to accept these blows rather than lose himself or sell himself (his authentic being) for short-run acceptability." (Jourard, 1968, p. 47).

3. CONDITIONS FOR GROWTH OF SELF

How shall a program facilitate growth of self, i.e., help participants change, positively, their self-perceptions?

Combs (1965), though mainly concerned with student teachers, proposes an approach which applies equally to a wide variety of other groups as well:

> "Since the ways in which people see themselves and the world is a purely internal matter, it is clear that one cannot hope to approach the problem directly. It is not a question of telling the student what he must be and do to become an effective teacher. People do not change themselves that way. They arrive at a way of seeing themselves and the world as a consequence of experience. One kind of experience, to be sure, is what we hear and what we read about, but such experience will have very little effect until it is made a part of the self through some experience of one's own."

Combs continues,

> "Personal change is not an objective problem; it is a subjective one. Objective analysis of self has been vastly over-rated as a device for personality change. Effective changes in self are not brought about by picking at the self. This practice can be highly destructive. Changes in behavior, including changes in one's personality, are most effectively brought about, not purely by introspection and analysis, but through slow changes in perceptions about outside events and their relations to the self. To produce a change in a person's self requires some new experience which helps him to perceive himself in a different way." (1965, p. 76).

Combs suggests that change may be brought about in at least three ways:

> "1. Through some direct provision of experience.
>
> 2. As a consequence of perceiving an event in a new perspective.
>
> 3. Self-perception may change through interaction following changed perceptions of others."

These three provisions are incorporated in the assumptions underlying Human Relations Laboratory Education (Schein, 1965).

Human Relations Laboratory Education

An extremely powerful factor, perhaps the ultimate one in laboratory experience, is the make-up of the individual participant.

Harrison and Lubin (1966), in a study of an organizational laboratory training program, found that those who learned most in the laboratory and actualized their learnings most effectively, tended to be those who were described by superiors and peers before the training as "being open to new ideas" and to "authentic expression of feelings". In the diagnoses of organizational problems, they tended not to cast blame on others and on the system. Those who were low on measures of learning and applications of learnings tended to be described before the laboratory as inconsiderate of others and closed to new ideas. Their perceptions of organizational problems mostly placed the causes outside themselves--in others, and in "the system". This evidence suggests that, for many, the same characteristics and behaviors which appear to block effective performance in working with others prior to laboratory participation seem to impair the ability to learn about self and social processes by laboratory methods.

A related factor that has received attention has to do with what researchers have called "trainability". Andrew G. Mathis (1955) combined Bion's and

Lewin's concepts of group operation to develop an index to predict an individual's potential for learning and change. From Lewin's concepts, he reasoned that internal conflict would stimulate an individual to search for solutions to problems arising from group interaction. From Bion's concepts he reasoned that tendencies toward "pairing and fight" would provide the individual with supportiveness and aggressiveness to enable him to move "toward" problem situations and interact "personally" with the problem. The existence of intrapersonal conflict, plus tendencies toward free expression of fight and pairing, were thus selected as positive indicators for trainability.

On the other hand, tendencies toward "dependencies and flight" were considered to inhibit learning because they would deter the individual from becoming involved in the problem situation and from taking responsibility for actively experimenting with possible solutions. Tendencies toward becoming "immobilized in stress situations" would also block learning. Thus dependency, flight and immobilization were considered negative indicators for trainability. Naturally, this has implications for suitability of participants for laboratory education.

A case for the formation of groups intentionally composed to produce conflict between polarized members

because participants will learn better, has been argued by Harrison (1965). His findings suggest that a homogeneous person-oriented laboratory training group found the experience a kind of psychic home without much challenge, whereas a work-oriented group was pushed toward change because they experienced "culture shock".

Interpersonal styles before and after laboratory education was the subject of a study by Schutz and Allen (1966). Their hypothesis that laboratory education changes people selectively, depending on their initial personality was supported. Those with submissive tendencies developed more assertiveness, and those considered overly dominant became less so.

Laboratory participants grow and help others grow, asserts Hampden-Turner, to the extent that they are willing to "invest" in the "human environment" set up in the laboratory. By an act of investment Hampden-Turner means ". . . the act of offering our self-related meanings to others, for acceptance or rejection. . . Investment must have the quality of autonomous creativity, of intensity, of authenticity." (1966, p. 374).

Hampden-Turner explains his terms thus:

1. Creative autonomy means

> " . . . the subject invests a meaning which is novel to the particular relationship he has formed. The meaning may be 'creative' in the more usual sense of being more novel to

> the culture as a whole. By creative investment (is meant) an addition to the social reality of the group or dyad. T-Group theorists have spoken of 'the struggle to create a productive and viable organization, a miniature society'" (p. 375).

2. Intensity of investment refers to

> " . . . the amount of competence which is invested and placed at risk. When nothing is invested, nothing can be won." (p. 375).

3. Close in meaning to intensity is the authenticity of investment. Hampden-Turner maintains that there can be no genuine investment

> " . . . where the subject does not 'own', value, or take responsibility for the meanings he has invested . . . No subject can integrate into his mental 'map' the impacts of himself upon others if these investments are not true products of his experience." (p. 375).

Change in Laboratory Education

The conditions, or social climate, existing within a laboratory can be more clearly understood within the context of the process of change which typically takes place in the laboratory setting. The three (sequential) stages of change are "unfreezing", "changing", and "refreezing".

1. Unfreezing

Schein and Bennis (1965) argue that attitude and behavior change must begin with "unfreezing" of present attitudes, and that such unfreezing can

rarely occur in home and organizational settings. They stress in fact that home and organizational forces tend to undermine changes in the laboratory. They assert that the climate of psychological safety and support in the laboratory generates "powerful unfreezing forces . . . adequate to set into motion a process of attitude and behavior change" (p. 281). From this perceptive, the process of unfreezing can be viewed as becoming more open to certain kinds of information which are actually or potentially available in the environment.

2. Changing

Provided a person is adequately "unfrozen" he can learn new attitudes in a laboratory, either "by scanning the environment and selecting in terms of needs, or by identifying with another person and learning a new perspective through his eyes" (p. 283). The process of changing is the actual assimilation of new information resulting in "cognitive redefinition and new personal constructs" (p. 283).

3. Refreezing

This is well summed up by Bennis and Schein as follows:

> "Once a person begins to acquire new beliefs, perspectives and points of view, his attitude

> and behavioral responses begin to change. Whether or not these changes remain stable depends, however, upon the degree to which they fit into the rest of the personality (personal refreezing) or are reinforced and confirmed by important others with whom the person has a relationship (relational refreezing) . . . With respect to attitudes toward the learning process, the relevant refreezing occurs within the context of the laboratory itself. Once the person begins to pay attention to here-and-now data and comes to value a spirit of inquiry, he will likely get reinforcement, confirmation and support from the staff members and some group members. If he values these relationships, his new attitude toward learning will stabilize. The person may also find that operating in terms of metagoals of training suits him well, fits his personality, and gives him greater satisfaction. If these responses are elicited, the new attitude toward learning will be refrozen on that basis." (p. 283).

Implications for Goal Setting

Schindler-Rainman and Lippitt (1972) stress the need for clear development of what they refer to as "images of desired outcomes" as a prerequisite to planning for actualization during or after laboratory education. One of the problems which arises, they point out, is that "much goal setting begins with a problem census activity in which the members of a group pool their concerns, their gripes, their list of problems that are giving them pain. This problem pooling process tends to be quite restrictive of effective goal setting. The outcome of such a discussion is often a very strong desire to 'get away from

the mess we're in' which generates forces away from an undesirable state of affairs, but this is a very poor basis for defining the image of 'what we want to go toward'. Also, this focus on here-and-now pain tends to be quite constrictive of positive creative imagination about desired goals. The pooling of pain tends to create a sense of depression, impotence and defensiveness about taking risks in projecting long-range or risk-taking goals." (p. 37).

These authors proceed to advise how participants in T-Groups may develop, and check for feasibility, their "images of potentiality", prioritize them, and subsequently actualize them. To this end the authors and their colleagues have developed an "image of potentiality" exercise as one procedure for helping a learner project himself into the future to articulate desired outcomes of his efforts, and then return to the here-and-now to develop strategies and tactics for moving in the desired directions. (p. 15).

Finally, social support is critical for the stabilization of change (refreezing), that is, social forces must provide support (especially in the initial stages) for changed levels of behavior, for new positions of what Kurt Lewin called the "quasi-stationary equilibrium" of behavior in a social (human) system. It is essential, therefore, that programs which

facilitate growth or change be concerned also with the stability of change as well as with the development and implementation of change. And, proceeding further, it is generally desirable to not only bring about effective lasting change but also to provide the "client system" with "internal resources for change" after the program is over. If this is accomplished, the participant will possess a greater degree of adaptability, or "changingness". Such internal resources are one type of support system for change.

Menlo (1971) suggests that actualization may be enhanced by prior "action-implying conceptualization". "Most simply stated," writes Menlo, "an action-implying conceptualization is a visual means representing a piece of knowledge so as to shorten the distance between the piece of knowledge and its utilization. It is usually a formulation of some theory, proposition or notion into a format which is highly suggestive of particular action." (p. 6).

In his work toward development of a sound theoretical base for educational psychology, Thelen made this comment in summarizing a series of studies on interpersonal processes in education:

> "The individual who cannot produce socially effective behavior cannot from an entirely objective viewpoint meet his needs . . . The need meeting behavior must in addition satisfy the criterion that the individual

> get from it a feeling of satisfaction and intuitive awareness of growth and development occuring in himself. He must feel that through the behavior he has accomplished something toward his goals. Under some conditions and with some people this may be an awareness of maintenance of one's ideals for himself or of his image of himself as an effective person." (1950, p. 10).

The process of setting personal goals and developing actualization strategies in this context is not identical with the narrow, closed-system approach of the behavioral objectives advocates. In the context of the latter, ends (described behaviorally in meticulous detail) are prescribed in advance and the task of the teacher is to manipulate events in such a fashion to bring students, one way or another, to those predetermined behaviors. Combs presents his reservations:

> "Teachers preoccupied with behavior change may make themselves inefficient by looking in the wrong places. . . How a person behaves at any instant is a function of what is going on inside him--especially his beliefs, feelings, values, attitudes, personal meanings, purposes, and goals. Permanent change in behavior is only likely to occur when the causative factors within the individual are changed . . . A given perception in the student may lead to hundreds of behavioral expressions. Or a given behavior may be the product of a vast number of personal perceptions.
>
> Change in behavior with no change in perception is unlikely to remain very long. On the other hand, a change in perception may result in many behavior changes. To be sure, sometimes when a behavior change has been manipulated, perception also changes and the behavior may become permanent. However, that is a rounabout,

> haphazard approach to changing behavior, like taking an unnecessary detour. Counselors and psychotherapists have long since learned to ignore most of the behavior of their clients while they concentrate on the client's feelings, attitudes, beliefs, and personal meanings, knowing that, when these change, changes in behavior will automatically follow. The principle is no less true in the classroom." (1972, p. 20).

The perceptual view of growth, learning, change toward goal attainment holds that the process always has two aspects:

1. The provision of new information or experience (i.e., as implied in the term "action-implying conceptualization).
2. The personal discovery by the learner of its personal meaning for him.

Combs:

> "Our failures today are largely an outgrowth of our failure to help students discover personal meaning. As situations, circumstances, moods, interests, desires, relationships, etc., change so too will personal meanings, induced personal goals and the priority of goals." (1972, p. 21).

The Teacher or Facilitator in the Process

Several studies suggest that the teacher or facilitator's personality has considerable and continuing effect on students' attitudes, motives, social relationships and self-concepts. According to Flanders (1951), student behavior that arouses interpersonal anxiety in teachers takes priority over

behavior oriented toward problems of goal attainment. Although the current purpose in the classroom is achievement of goals, it can easily be diverted for both student and teacher or facilitator.

Wattenberg (1960) has shown that if the teacher in her classroom management focuses on the personal conflict between the student and herself, rather than on group goal achievement, orientation management problems increase significantly. These behaviors are interpersonal in nature. Apparently, the teacher's attention to the personal conflict arouses counter responses in the students, so that the interpersonal security operations of the students and the teacher cause an increase in management problems. Leary (1957) developed a technique that enables the researcher to measure this kind of interaction. He has formulated the idea that particular kinds of interpersonal response provoke and draw opposite responses from other responses. It might be predicted that a teacher's (or facilitator's) behavior elicits specific interpersonal actions from students. Flanders (1951) has shed some light on this issue. He found that a teacher's behavior characterized toward children as directive, demanding, deprecating, and in general, designed to support the teacher, elicits student behaviors of hostility toward self or teacher, withdrawal, apathy, aggressiveness, and even emotional

disintegration. On the other hand, a teacher's behavior characterized as accepting, problem-oriented, constructively critical, and in general, student supportive, elicits student behavior toward problem orientation, decreased interpersonal anxiety, integration and even emotional readjustment.

Thus, it seems that the teacher's or facilitator's behavior to a considerable degree determines student perceptions and behavior.

4. SIMILARITIES AND DIFFERENCES IN THE CLASSROOM

The study of variation among human beings--with its genesis that of intra- and interpersonal experience in the college classroom--has occupied little attention of social researchers. For this reason, human variability on an intra-/interpersonal dimension is a little understood phenomena although one of fundamental importance in educational decisions.

A comprehensive study of the "interpersonal reality of the college classroom" was conducted by Mann and his collaborators (1970). Their concern was expressed thus:

> "Clearly if we can begin to understand how different students press on the classroom situation and how differently they are affected by it, we can formulate the different meanings of work for the various students. Even if we recognize that in all probability students are different and need different kinds of teaching in order to learn, we still need a way to pin down

> which differences matter the most. While colleges have focused mainly on such variations as ability and preparation, we shall try to understand the interpersonal issues that differentiate students from one another." (p. 145) (emphasis by the writer).

In outlining their assumptions underlying the role of affect-interpersonal realities in the classroom, these researchers assume first that in any social interaction, including that which takes place in the college classroom, the participants experience a variety of emotional and personal reactions to task events that are taking place. They write:

> "(Participants) may or may not wish to express their feelings. They may or may not be aware of these feelings, but with varying degrees of intensity the affective states of teachers and students are a constant accompaniment to the task activity of the group." (p. 17).

Thus, affective class experience is significant, if not fundamental to understanding the intra- and interpersonal realities of the classroom. To interpret accurately such varied and complex data would seem to require considerable sensitivity, openness, and empathy in the teacher, for as these researchers suggest:

> " . . . what to some participants may seem like mere 'background noise'(e.g., 'periods of irrelevant joking and laughing, long pauses after a question from the teachers, a certain edge to the way some students ask for clarification and so forth') can and should be seen as material of significance. These seeming irrelevancies are the portals through which we may enter the affective experiences that invariably accompany task activity." (p. 21).

Explaining their position in more detail, they write:

> " . . . one part of the affective experience is that of liking or not liking what is going on. Some people are relatively unaware of their angers and dissatisfactions. Whatever their conscious awareness may be, many of their actions betoken an underlying evaluation of the events around (and within) them. Closer inspection of the emotional aspects of what goes on in the college classroom reveals more than the sense of liking or disliking what is going on. We hear unmistakable signals of personal distress, or anger that shades into defiance and rebellion, or the excited and self-satisfied pursuit of knowledge. A list of the various affectively toned or almost exclusively emotional comments would seem to be endless." (p. 21).

Again, this study calls attention to the fact that, amongst other things, human diversity is a product of different policies, life experiences and aesthetic preferences. To the extent that the teaching culture is cognizant and receptive to this fact, the more likely are teachers to respect the privacy, dignity and individuality of students. "If the teacher cannot perceive and value human diversity, then persuasion and intrusiveness will replace the delicate process of mutual acquaintanceship." (p. 341).

This research first sought to find, and then focused on, both similarities and differences which exist among the particular students who make up (co-constitute together with the teacher) the interpersonal reality of the classroom. Using a cluster analytic technique to identify students with important similarities and differences, this study yielded " . . .

seven kinds of active participants and an eight cluster of low activity students." Noting that the different students experience the same learning situation differently, it is suggested that " . . . one next step would be to explain how the teacher might respond most effectively to each cluster of students since each seems to need a unique approach." And they conclude that "the process of learning to work varies according to the needs, feelings, and interpersonal styles of the individuals involved." (p. 223).

Thus, it is that Mann and his collaborators have tried to dispel the notion that any teaching style, any goal or structure is superior to all others, independent of the current and changing realities of the classroom. They, therefore, conceive of the teacher as "the man who can balance and synthesize the stresses from both the task and the affect of the group. For these reasons, our analysis of the good teacher or the good performance leans more heavily than in most accounts on problem solving, on emotions and on the goal of synthesizing the task and affective goals of the classroom." (p. 327) (emphasis by this writer).

5. SUMMARY

Despite common acknowledgement that man is more than mere intellect and behavior, the literature

reflects little research on the experience of the "person" in the process. Thus, there is a need for studies on the inner-experience of people and the ways in which ideas, attitudes, beliefs, values, and behavior derive from self-experience--and the personal meaning for the individual.

The humanistic psychologies create awareness that each man has a concept of his being in the world. But due to the threat of negative experiences, man has tended to lose his positive self-regard and he has developed coping mechanisms based on a false or distorted "public" image. This distorted "self-image" can become sufficiently powerful as to block from awareness the person's real self. The mental health of the person is thus impaired. Growth toward the healthy personality of the fully-functioning person is characterized by an openness to experience and development of a self-concept nurtured within the context of positive reciprocal interpersonal relationships with significant others.

It is apparent in the literature that the healthy personality takes on a secure independence, becomes more self-directing, tends to disclose real self more completely, and is more sensitive to, and better able to exploit, the data in the immediate situation. Such a personality while possessing a

relatively stable self-concept, has the capacity to change flexibly in the process of assimilating new experiences and to establish reciprocal interdependence.

In human relations laboratory education, more than in most educational enterprises, increased intellectual understanding and mastery of subject matter are not considered enough. Here the climate of psychological safety, privacy and support, understanding and reassurance, enhance growth of self by helping individuals change, positively, their self-perceptions, and to cultivate a more "open self". This is facilitated through the use of self-set goals, the provision of appropriate "action-implying conceptualizations", and direct interactive experiential opportunities.

Change is the participants privilege. He may change (grow in self) or not as he wishes. But the crucial meta-goal of laboratory education is that participants are faced with the real possibility of change.

In laboratory education, as in the more conventional classroom, the orientation and interpersonal style of the trainer (or facilitator) determines to a considerable degree, participant perceptions and behavior. However, the problem of human variability can be managed through the use of cluster analytic techniques to identify students with important simila-

rities and differences relating to needs, feelings, and interpersonal styles. It has been found that certain personality types are more responsive to this procedure (indeed any single procedure) than others. Thus, the task of the effective teacher is to work toward "the goal of synthesizing the task and affective goals of the classroom".

CHAPTER 3

RESEARCH PROCEDURES

1. INTRODUCTION

The basic purposes of this study were threefold:

i) to describe the characteristics of a class of graduate students enrolled in a highly experiential, one-semester, educational psychology course in "Growth of Self," in terms of their personal orientations and interpersonal styles,

ii) to search for meaningful sub-groups within the structure of the overall group, describing the differences and similarities among the sub-groups in personal orientations, interpersonal styles and self-reported experience of the course, and

iii) to study in-depth--"phenomenologically"--characteristics of representative individuals within the sub-groups, in terms of their (self-reported) "lived experience" in the course.

It was hoped that this procedure would increase our awareness and understanding of the inner

experience of individuals as they encountered a highly experiential one-semester, graduate, educational psychology course in growth of self.

The principal assumption was that more accurate descriptions of the class and class members was needed to gain the understanding necessary before recommendations about the future conduct of the course could be made. In other words, it is necessary to gain as full an understanding as possible about what is, before judging what should be. Thus, the research was descriptive and exploratory in nature. The researcher was guided predominantly by his familiarity with the course and by clues from the unfolding research and teaching experience itself, rather than apriori notions or hypotheses about the outcomes of the study, or about a particular theory.

The general aims of the analysis were to develop new ways of viewing the data and subjects in the sample, to identify significant variables, and to integrate relevant information emerging in the process. It was hoped that study of the data in this fashion would serve to generate meaningful hypotheses and raise issues for future research. Essentially an exploratory study with respect to theory development in the area under investigation, it is descriptive in the portrayal of the total group, sub-groups,

and individuals in the sample.

The following specific propositions were formulated as the basis for this study:

i) Participants in a predominantly experiential ("confluent") educational program in personal growth should not be treated as a homogeneous group because of the multifaceted intra-group differences (and sub-group similarities) in personality and interpersonal perception and behavior which exist and further vary as the program unfolds.

ii) The same type of experiential learning opportunities will be perceived and handled in diverse ways. The common "growth-of-self" experience will be perceived differently, have different personal meanings for, and a different effect on, different types of individuals.

iii) By tapping the inner-experience (self-perceptions) of different students as they encounter this personal growth experience, important information can be gained about the similarities and differences among their perceptions of it. In turn, significant differences and similarities in personal meanings the experience provides for the various types of students can be formulated.

Procedures were determined by the nature of the learning experience, the research problem and the basic purposes of the study. The specific proposals were:

i) to investigate some characteristics of the sample in regard to personality, interpersonal perception and behavior, and background of participants,

ii) to examine the structure of the sample by cluster analyzing the total group on the basis of the personality and interpersonal data, and in turn, focusing on the emergent set of subgroups (clusters),

iii) to analyze and describe some distinctive clusters in detail to identify significant intra-cluster similarities and inter-cluster differences,

iv) to seek connections between types (clusters) of personal orientation and interpersonal perception and behavior on the one hand, and the self-reported "lived experience" in the "growth of self" situations on the other hand. This purpose is served by focusing on the perceptions (through phenomenological interviews) of a number of "representative" individuals from each cluster, and then describing in some depth,

the different ways in which different types of persons experienced the given experiential (course) situations.

Sample

A total sample of seventy-five graduate students (mainly in doctoral programs) was included in the study--the total enrollment of the regular graduate course, C700--"Growth of Self", for the Summer Half Semester, 1973, at the University of Michigan. The sample remained stable after the normal "Drop-and-Add" period and required data were obtained from all participants.

2. DATA COLLECTION

I. The Instruments

The various instruments employed in this study were already developed and had been used on several populations related to the present one for many and varied reasons. Instruments were selected on the basis of being considered apropos to the need for tapping relevant dimensions of background, personal orientation and interpersonal styles (as a prelude to the exploration of intrapersonal experience), as well as their relevance to the nature of the course.

A. Background Information

Data regarding name, area of specialization, level of program, and occupation were obtained from the regular (C700) class "Personal Data Form" (see Appendix B). Sex, age, marital status, and religious preference data were included in the Personal Orientation Inventory (see B (a) below) administered to all subjects. Data pertaining to race was gained by observation and inquiry.

B. Personal Orientation and Interpersonal Style

(i) Personal Orientation

(a) Personal Orientation Inventory

Assessment of personal orientation in this study was achieved through the use of the Personal Orientation Inventory (see Appendix C) developed by Shostrom (1963). A pencil-and-paper test comprising 150 two-choice comparative value judgements, it takes approximately forty minutes to administer. Essentially the instrument has been designed to measure the individual's degree of "self-actualization". The items reflect significant value judgements seen by therapists in practice and are based on the research and theoretical formulations of several writers in humanistic psychology, including Maslow's (1962) concept of self-actualization, Riesman's et al. (1950) system

of inner- and other-directedness, and May's et al. (1958) and Perls' (1951) concepts of time orientation. The instrument has been used extensively in a variety of situations as suggested by the following list of variables to which it has been found to be significantly related:

- over and under achievement among college students
- effects of sensitivity training
- measures of teaching effectiveness
- measures of neurotic tendency
- communication of facilitative conditions during counseling
- differential instructional sets among incarcerated felons

(Shostrom, 1966).

The test leads to twelve measures: Time Ratio, Support Ratio, Self-Actualizing Value, Existentiality, Feeling Receptivity, Spontaneity, Self-Regard, Self-Acceptance, Nature of Man, Synergy, Acceptance of Aggression, and Capacity for Intimate Contact. Meanings of these scales are presented in Appendix C. Scores on each of the sub-scales are intended to reflect a facet important to the development of self-actualization.

Validity studies by Shostrom (1964) indicate that the Inventory significantly discriminates between

clinically-judged self-actualized and non-self-actualized groups on eleven of the twelve scales. Test-retest reliability coefficients were obtained on a sample of forty-eight undergraduate college students. Reliability coefficients for the major scales of Time Competence and Inner Direction are .71 and .77 respectively, and coefficients for the subscales range from .52 to .82.

(b) The Dogmatism Scale

This scale, developed by Rokeach et al. (1960), was designed for the purpose of measuring individual differences in the extent to which belief systems are open or closed. The authors also believe that it should also serve to measure "general authoritarianism" and "general intolerance".

In developing the scale, the authors scrutinized various defining characteristics of open and closed systems with a view to constructing statements that would tap these characteristics. The assumption was that if a person strongly agreed with such statements it would indicate that he possessed one extreme of the characteristic being tapped, and if he strongly disagreed, that he stands at the opposite extreme.

Form E, which was the version used in the present study, comprises forty statements (items). This version is the latest of five editions—the aim of

the previous four revisions being to take advantage of continuing refinements in the authors' theoretical formulations to increase reliability. Each statement in the Form E scale was designed by the authors to transcend specific ideological positions in order to penetrate to the formal and structural characteristics of all positions. Thus they write:

> "Persons adhering dogmatically to such diverse viewpoints as capitalism and communism, Catholicism and anti-Catholicism, should all score together at one end of the continuum, and should all score in a direction opposite to others having equally diverse yet undogmatic viewpoints." (Rokeach et al., 1960, p. 72).

Response to each of the forty items is made on a 6-point intensity scale ranging from a little agreement (+1) to very much agreement (+3), and including "agreement on the whole" (+2), with -1, -2, and -3 for corresponding disagreement.

In samples tested at Michigan State University, Ohio State University and at a V.A. domiciliary, reliabilities ranged from .68 to .93. These were considered satisfactory by the authors in view of the fact that the scale contains quite a strange collection of items that cover a considerable area and appear on the surface to be unrelated to each other.

A copy of the Form E version is included in Appendix D.

(ii) Interpersonal Relationship Styles

(a) FIRO-B

William Schutz (1958) has developed an instrument to measure what he calls "Fundamental Interpersonal Relations Orientation" (FIRO). The particular version used in the present study, FIRO-B (see Appendix E), focuses on behavior (signified by the "B"). Thus the FIRO-B test is designed to measure an individual's interpersonal behavior; i.e., his expressed behavior toward others and the behavior he wants from others on three dimensions of interpersonal interaction: "inclusion", or the desire to include others and be included in a group; "control" or dominance; and "affection", or the tendency to express and receive affection from other people.

The instrument thus provides a score for each of six sub-scales: expresses inclusion behavior, wants inclusion behavior, expresses control behavior, wants control behavior, expresses affection behavior, and wants affection behavior.

Schutz (1966) has established predictive validity for the FIRO-B, and presents a mean reliability coefficient for all scales of .94.

(b) Interpersonal Adjective Checklist

The "Interpersonal Adjective Checklist" was developed by LaForge and Suczek (1955) as part of a

project to provide a complete system of interpersonal diagnosis based on modes of social interaction (Leary, 1957).

The scale in its present form has undergone several revisions (Leary, 1957). Form IV, employed in the present study, (see Appendix F) is the result of the fifth revision. It consists of 128 adjectives and utilizes a weighted scoring system.

Explaining the use of adjectives in this instrument, Leary writes:

> "The interpersonal trait is an attribute or adjective descriptive of the potentialities of an individual for interpersonal action. Just as verbs are the convenient and convential way of summarizing action and interaction we believe that adjectives best systematize the enduring tendencies which govern self and world perception." (1957, p. 157).

Essentially, the scale facilitates a model of personality involving the two intersecting dimensions of dominance-submission and hostility-affection--with the focus on modes of interaction.

Within this interpersonal schema, Leary and his collaborators (1957) have isolated sixteen dimensions (or variables) of interpersonal interaction: Managerial-Autocratic, Competitive-Narcissistic, Aggressive-Sadistic, Rebellious-Distrustful, Self-effacing-Masochistic, Docile-Dependent, Cooperative-Overconventional, and Responsible-Hypernormal. These variables are distributed around an interpersonal

diagnostic circle (see Figure 2), in descending order of correlation from any given reference point on the circle. In this way the adjectives (eight for each of the sixteen variables) have been combined, weighted, and scored according to their relative position within a particular variable. Again, each adjective is weighted to accommodate to the "set" people have in responding to such checklists. Thus "friendly" words are scaled down in intensity, while "hostile" words are given more intensity.

The scale provides two summary scores from the results of a person's checked list of adjectives. A "DOM" score reflecting dominating characteristics, and a "LOV" score indicating the degree of affection for others, may be obtained from the data through the use of formulas developed by the authors.

Studies by LaGorge and Suczek (Leary, 1957, p. 461) on a population of overweight women, show test-retest reliability coefficients ranging from .64 to .83 for the various sub-scales.

(c) Self-Disclosure Questionnaire

The particular version used in the present study, "Invitations," consists of twenty-one items (see Appendix G). This version is a modified form of earlier questionnaires comprising 60, 45, 35 and 15 items. The items are classified along two general

dimensions:

- Information about the self (i.e., under attitudes and opinions, tastes and interests, work (or studies) and personality), and
- Levels of intimacy (High, medium and low).

It is generally recognized that the amount of personal data a person will voluntarity disclose varies according to his perceptions of the target person(s). However, claim is made that Jourard's self-disclosure questionnaires can also assess the extent to which a person generally permits himself to be known to others (i.e., in most everyday interpersonal interactions). (Jourard, 1971).

In this study, the subject was asked to indicate how much (ranging from "unwillingness to talk about . . . ", indicated by (0), to "completely and very personally" (2)) on items of varying levels of intimacy, he was prepared to disclose to a partner of minimal (or no) acquaintance selected from within the class. This was followed by the actual face-to-face reciprocal disclosure.

Concerning reliability and validity, Jourard writes:

> "We have been able to demonstrate that our questionnaires (of lengths that include 15, 21, 35, 45, and 60 items) have satisfactory reliability (odd-even coefficients for longer

> sub-totals run in the 80's and 90's) and results until now show this method has some reliability." (1971, p. 228).

Query (1964) found a significant correlation (r = +.59) between this shortened version and the rating of subjects' actual disclosure in small groups.

(iii) "Lived Experience"

(a) Personal Logs and Biographical Summaries

Personal Log

During the course, participants were asked (as a requirement of the course) to take responsibility for maintaining a weekly log (see Appendix H) in which they recorded their personal goals for the course, the "Things opened up to me" and the "Things I shared with others", as well as their reactions to class activities and other experiences relevant to self-growth. "These 'things'," it is suggested to participants in the introduction of the log, "could consist of new awareness of your self, e.g., your attitudes, perceptions, feelings, behaviors and the impact of these on other persons. These 'things' could also consist of new information from distributed journal articles, from books, from class lecturettes and discussion, and new information about other persons in the class. All these things you were 'blind' to before." It was also suggested that the log should include "'things' that

you feel are important or significant to you which you had not shared with other persons before. These 'things' could consist of personal experiences, attitudes, perceptions, feelings, and knowledge you have. All these things you had kept from others."

Participants were provided with a pre-set "programmed" log format which allowed them to initially draw up, and subsequently to prioritize, goals according to current salience, to add new goals and to "bracket" achieved goals and goals which had become irrelevant. Provision was made for five log entries—one for each of the five weeks of the course.

Essentially the logs represent the sequential development of participants' personal growth as they encountered the unfolding course experience.

Biographical Summary

Biographical summaries took the form of reflective course biographies—a here-and-now reflection on, and synthesis of, log material and any other, yet unrecorded, relevant personal data. It provided the opportunity for putting together the meaning of goals and log responses.

Also a course requirement, summary statements were to be compiled as follows:

> "In no less than one, and no more than three type-written pages, share what all your log

> notes and goal statements seem to tell you about the person you are, and what--if anything--seems to have happened to you during the period of this course.
>
> In other words, write a brief biographical account of the personal meanings you derived about your self and the growth of your self during the period of this course."

(b) Post-Course Phenomenological Interviews

In earlier discussion, it was noted that a limitation of much conventional experimental research is that it tends to proceed in accord with methods that have been conceived apriori as opposed to procedures that are determined by the nature of the phenomenon being investigated. The tendency is toward testing or proving a theory in contrast to exploring and describing an unfolding phenomenon, and seeking its personal meaning.

The phenomenological method describes the actual way in which subjects experience the world and themselves. It stresses reality as the person experiences and observes it--reality as it is really lived. The essence of the phenomenological method is the search for personal meaning. According to this perspective, the starting point and the most direct way to inquire about another person's experience is <u>to ask him</u> to depict himself. The ensuing verbal (spoken and/or written) description has essentially a qualitative perspective and reveals the personal meanings

of the phenomenon for the subject--the "existential reality for the 'person-subject'", his "subjective experientialism". Thus, as Severin puts it:

> " . . . to ask for the qualities of an anxious experience is really to ask someone what the experience is like for him, and in describing what it is like for him, the subject also discloses some aspects of the meaning in arriving at the essence of a phenomenon one also discloses its meaning." (1973, p. 281).

And continuing, Severin explains:

> " . . . whenever a phenomenon appears, it always appears within a certain horizon, and the horizon that implicitly is given with the phenomenon is not irrelevant for the understanding of the phenomenon." (p. 281).

It was with this perspective that this investigator conducted approximately ninety-minute-long interviews with sixteen participants--in their homes or in settings of <u>their choice</u> where possible. The sixteen interviewees were selected after data collected on the objective personality instruments had been statistically analyzed. A cluster analysis procedure developed by Johnson (1971) was employed to identify the different sub-groups which made up the population. Four distinctive clusters, collectively comprising about fifty percent of the population, were selected from among the seven alternative clusters the computer produced. The four most representative individuals in each of the four clusters (based on the biographical, categorical data) were selected for interviewing.

The purpose of the interview was to seek personal meanings underlying, and beyond, logs and biographical summaries, as well as to integrate the quantitative and log data with the interview data. The log and interview procedures were conducted to gain assurance that the four personality types conceptualized on the basis of the sets of objective personality data (obtained from each set of four persons in each of the four selected clusters) were congruent with the "lived experience" of the sets of persons concerned.

There was little formal structure in the interviews beyond:

- initial informal conversation to gain confidence and rapport,
- explanation of the need to tape the interview,
- introductory remarks concerning lack of judgement about, and complete acceptance of, whatever the subject considered salient and chose to talk about,
- assurance that the interview would remain within the subject's frame of reference; i.e., the interviewer would not covertly attempt to manipulate or "steer" the subject,

- any interventions by the interviewer would be to seek clarification or expansion for the sake of complete understanding of the subject's meaning (*), and
- all interview material would be treated in the strictest confidence.

This "phenomenological" segment constituted the main substance of the interview session. Subjects were encouraged to "freely associate" within the broad limits of the following statement, which was presented in a personal and informal way:

> "I'm interested in hearing about how you experienced C700, 'Growth of Self', last Summer--what happened to and for you, and how you felt inside as this happened.
>
> There is no element of judgement here.
>
> Talk about anything that struck you or that you regarded as salient <u>to you</u> during the experience.
>
> Be as candid as you like."

II. <u>Chronology of Data Collection</u>

This study was developed in stages progressing from a more conventional to an exploratory approach, from the focus initially on the total sample, moving then to the study of important sub-

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(*) Normally interventions took the form of Rogerian-type reflections.

groups, and finally on the phenomenological study of selected representative individuals.

The data collected were in three stages:

A. Objective Biographical and Personality Data

(i) Biographical Data

The regular class Personal Data Form (see Appendix B) for C700 was completed during the first class session of the semester, and provided information on name, area of specialization, level of program, and occupation. The Personal Orientation Inventory (see II, A, (ii) below) provided data pertaining to sex, age, marital status, and religious preference. Data pertaining to race were obtained by observation and inquiry in the fourth week of the course.

(ii) Personality Data

The instruments used, FIRO-B, Interpersonal Adjective Checklist, Dogmatism Scale, Personal Orientation Inventory, and the Self-Disclosure questionnaire ("Invitations"), were administered during the first three weeks of the course. All but the P.O.I. were taken in the regular class sessions. Because of its administration time (approximately forty minutes), the P.O.I. was given as a take-home; i.e., it was distributed at one class session and returned at the next.

B. Logs and Biographical Summaries

As a course requirement, participants were required to submit their weekly log and biographical summary on the final day of class or as soon as possible afterwards.

C. Interviews

Of necessity, interviews could not be conducted until the statistical analysis of the data obtained from objective personality instruments (A, ii above) was completed. The cluster analysis procedure, which provided the basis for the selection of interviewers, was carried out in the fifth and last week of the course. Interviews then were conducted during the three weeks immediately following the course. The interview schedule was drawn up to suit the convenience of the subjects.

3. DATA ANALYSIS

I. Statistical Procedures

A. Total Group

(i) Descriptive Data

The following descriptive-statistical procedures were employed to explore and describe the nature and structure of the total group to uncover

and/or interpret any significant trends and trend relationships among the data which might lead to the identification of significant variables:

(a) Frequency Distributions: to interpret the biographical, categorical data;

(b) Means, Standard Deviations and Range: to examine the central tendency and variability in the population on the personality variables (i.e., personal orientation and styles of relating).

(c) Intercorrelations between: personal orientation variables, styles of relating variables, personal orientation variables with styles of relating variables.

(d) Factor Analysis: to identify common dimensions inherent in the group.

(ii) Cluster Analysis

A cluster analysis program developed by Johnson (1971) (see Appendix I) was used to identify clusters of individuals within the total group on the basis of the variables (i.e., sub-scales) contained in the objective personality instruments.

Cluster analysis is basically an exploratory technique, and its most powerful potential is the isolation or separation of sub-groups (clusters) within populations. As Johnson suggests, " . . . this is in contrast to the usual procedure to confirm

preconceived guesses about group means." (p. 191).

Thus, cluster analysis was judged to be a particularly appropriate research tool to facilitate the first stage of this study--which was to form relatively homogeneous sub-groups from within the population, on the basis of similarities and differences in personal orientation and interpersonal styles (i.e., from the data provided by the objective personality instruments).

Since the formation of the clusters depends on the variables used and the maximum cluster size stipulated, the analysis was repeated a number of times, keeping the number of variables constant but varying the cluster size each time. Too many clusters, while producing relative high degrees of homogeneity within the numerous clusters, tends to over-complicate the research with too many and too fine differentiations among the clusters. On the other hand, increasing the cluster size also increases heterogeneity within the clusters to unacceptable levels.

Although an increase in the number of variables in excess of ten to fifteen, considered optimal, reduces the effectiveness of the technique to identify sub-groups that are similar over all variables, and increases the difficulty in interpretation, it was decided that the nature of this study warranted an

analysis of the effects of the entire combined set of all (30) variables investigated.

B. Differences Among Clusters

(i) Analysis of Variance: single classification analysis of variance to test the significance of differences among the clusters on the objective personality variables;

(ii) Multiple Linear Discriminant Analysis: stepwise multiple linear discriminant analysis to determine those personality variables which explain the largest variability both within and between clusters, and best predict differential membership in the four clusters;

(iii) Chi-Square: to compare the clusters on the biographical, categorical data.

II. Chronology of Data Analysis

In general, procedures were organized in three stages according to TOTAL SAMPLE, CLUSTERS and then INDIVIDUALS--progressing from conventional to more exploratory approaches.

The sequence of events was as follows;

(i) Description of the total group: in terms of descriptive data deriving from the biographical and personal orientation and interpersonal style

variables.

(ii) Exploration and comparison of the relationships among the personal orientation and interpersonal style variables.

(iii) Cluster analysis: to explore the structure and patterns within the sample on the basis of all above variables.

(iv) Selection, description and comparison of distinctive clusters: in terms of personal orientation and interpersonal style.

(v) Exploration of any emerging patterns or common themes characteristic of each of the selected clusters--in terms of subjective, self-reported "lived experience" data deriving from the logs, biographical summaries and interviews.

(vi) Integration of the "objective" personal orientation, interpersonal style and biographical data, with the "subjective", more "phenomenological", log and interview data for each of the selected clusters.

(vii) Case studies: exploration of the personal meanings and perceptions of a number of different types of individuals (representative of each selected cluster) regarding their experience of C700--"Growth of Self".

(viii) Generation of hypothetical models and hypotheses of how participation in such growth of self

experiences affect the personal development of different types of individuals, and how an awareness of differential meanings for, and effects on, different types of individuals can suggest learning environments more capable of enhancing individual developmental patterns.

(ix) Implications of present findings: in terms of different approaches to conceptualizing and "teaching" such personal development courses, selecting participants, and raising such issues for future research.

4. SUMMARY

The basic purpose of this research was to gain increased awareness and understanding of the inner experience of individuals as they encountered a highly experiential course in personal growth. Concomitantly, the study sought to develop new insights from which meaningful hypotheses and issues for future research could derive, as well as non-traditional approaches in the conceptualization of teaching/learning strategies for such courses.

The population comprised the seventy-five graduate students enrolled in the credit course "Growth of Self" for the Summer-Half Semester, 1973, at the University of Michigan.

The design and procedures in this investigation differed from those commonly employed in conventional experimental research. Because of the exploratory nature of the study, the researcher was guided predominantly by his familiarity with the course and by clues from the unfolding research and teaching experience, rather than by hypotheses conceived apriori. This necessitated the use of a variety of statistical techniques moving from the conventional descriptive study of the sample to an in-depth case-study, "phenomenological" approach to selected clusters and representative individuals. Essentially, the approach was designed to uncover and explore the nature of the different constellations of participants, as well as individuals, who emerged on the basis of similarities and differences in the biographical, personal orientation and interpersonal style variables. This avoided the common research problem of masking different sub-groups of persons and personality characteristics, by treating populations as though they were homogeneous--i.e., through the usual procedure of confirming preconceived hypotheses about group (sample) means.

The identification of a number of important and distinctive sub-groups (clusters) within the sample finally led to the selection of several repre-

sentative individuals from each sub-group for the purpose of exploring (by interviews) the personal meanings (perceptions) that different types of persons derive from such a course experience.

CHAPTER 4

RESULTS-1

(TOTAL GROUP)

1. INTRODUCTION

This study has as its general purpose, a more complete description and understanding of a specified group of college students and of the individuals comprising that group--i.e., in terms of their personal orientation, interpersonal styles and the manner in which these factors interact with each other and with the particular presentation of the course experience.

The major purpose of this chapter is to describe the characteristics of the particular class of students enrolled in the graduate education psychology course, "Growth of Self", at the University of Michigan during the Summer Term, 1973.

The following propositions were formulated as a basis to the discussion which follows:

i) Graduate students are not, and should not be treated as a homogeneous group in this predominantly experiential course because of the

variability that exists in personal orientations and interpersonal styles.

ii) While individuals make up the total group, they operate within the context of the total group. The whole (context of the total group) is bound to have important effects on the parts (outlook and interpersonal behavior of individual participants). It is important, therefore, to be aware of the structure and patterns within the total group.

iii) Some discernible, dominant personal orientations and interpersonal styles will probably emerge as more influential in shaping norms and trends within the total group. In order to better understand the dynamics of the total group, it is important to study the total group data for dominant influences in the way of personal orientations and interpersonal styles. With this knowledge, we should be better able later in this study to understand the similarities and differences in experience and behavior of particular sub-groups and individuals operating within the (total group) field of forces set up in this course.

Being primarily of a descriptive nature, the study involves mainly descriptive statistics. While

probability hypotheses are used to assist in some of the interpretations, the study is intended to describe more precisely and in greater detail, the group and individuals in question rather than to test preconceived hypotheses.

Thus, this chapter will examine the structure, central position, and variability of the total sample on the basis of the personal orientation, interpersonal style and biographical data collected during the course by means of standard objective instruments, and, in the case of racial data, by observation and inquiry.

2. ANALYSIS OF THE TOTAL GROUP DATA

I. Biographical Data

The sample consisted of seventy-five graduate students enrolled at the University of Michigan in the Summer-Half Semester, 1973, for C700, "Growth of Self", the purposes of which are explained in Appendix A. As none of the students enrolled refused to participate in the study, complete data on all variables were collected from the entire population.

Table 1 provides statistics on students enrolled in the course, and in particular, brings out the variability that exists among these students. As can be seen, 56% of the sample was male. The 26-30 age range accounted for one third of the group. While

the age groups of under 25 and 31-35 were almost equally represented, the numbers in each were substantially fewer than in the 26-30 group. Again, almost equally represented, but very much in the minority, were the 36-40 and 41 and over age groups.

In terms of numbers, white Americans dominated the group at large. Black Americans, though very much a minority group with only 30% representation, were, nonetheless, a highly visible minority. The remaining 5%, comprising one Mexican American and three foreign students of various extractions, was relatively inconspicuous.

By far the greater number of subjects were married and most of the remainder were single. 5% were divorced.

In order to gain some indication of the part which religious experience might play in explaining their outlook and interpersonal behavior, participants were asked to indicate their religious preference. Half the group indicated that they were affiliated with one of a number of protestant beliefs, and a not insignificant number (29%) indicated no religious affiliation. Roman Catholics made up the bulk of the relatively small group remaining.

Since the course is presented primarily for doctoral students, it is not surprising that twice

TABLE 1

Frequency Distributions of Selected Biographical Variables

TOTAL GROUP
(N = 75)

SEX	NUMBER	%
Male	42	56.00
Female	33	44.00
AGE		
Under 25 years	17	22.66
26 - 30	25	33.33
31 - 35	16	21.33
36 - 40	8	10.66
41 and over	9	12.00
RACE		
White American	49	65.33
Black American	22	29.33
Other	4	5.33
MARITAL STATUS		
Single	18	24.00
Married	53	70.66
Divorced	4	5.33
RELIGIOUS PREFERENCE		
Roman Catholic	10	13.33
Protestant	38	50.66
Jewish	4	5.33
Other	1	1.33
None	22	29.33

AREA OF SPECIALIZATION (U. of M. Program)	NUMBER	%
School of Education		
Educational Administration	26	34.66
Guidance and Counseling	10	13.33
Community and Higher Educ.	11	14.66
Curriculum & Instruction	6	8.00
Special Education	5	6.66
Other U. of M. Colleges		
Library Science	7	9.33
Public Health	3	4.00
Nursing	1	1.33
Music	1	1.33
Business Administration	1	1.33
Art	1	1.33
Gerontology	1	1.33
LEVEL OF PROGRAM		
Ph.D.	50	66.66
M.A./Ed.S.	25	33.33
OCCUPATION		
Elementary Teaching	22	29.33
Secondary Teaching	4	5.33
College Teaching	6	8.00
School Psychologist/Counselor/ Special Education	6	8.00
Educational Administration	15	20.00
Nursing	3	4.00
Dentist	2	2.66
Librarian	1	1.33
Student (Full-time)	16	21.33

as many Ph.D. as M.A. and Ed.S. students should have enrolled for the course. And it is apparent from Table 1 that the vast majority is enrolled in various programs in education--Educational Administration having the highest representation. The course also attracted relatively small numbers of students from a variety of other fields of specialization: Public Health, Nursing, Music, Business Administration, Art, Gerontology and Library Science--the latter constituting a substantial representation of a relatively small school.

Over 90% of the participants were engaged in a variety of full-time roles in education--as teachers, administrators, consultants, counselors, or as graduate students. The few remaining served in nursing, dentistry, and library science.

II. Styles of Relating

Measures of participants' interpersonal relationship styles were obtained from the FIRO-B (Schutz, 1958), the Interpersonal Adjective Checklist (Leary, 1957) and the self-disclosure questionnaire entitled "Invitations" (Jourard, 1971). As Table 2 indicates, the sub-scales of these instruments provided measures on seventeen dimensions (or variables) of interpersonal style. Again, the table

provides information on central tendency and variability within the population on each of the seventeen variables. Furthermore, the variability among these students is clearly evident, suggesting that a more intensive study of the variability and related factors should be made in order to obtain a better understanding of the needs of the group.

While it is recognized that measures of central tendency tend to mask the more extreme cases, details pertaining to the distribution of scores and the existence of significant sub-groups, a valid broad picture with salient features of the total group can be drawn, nevertheless, on the basis of marked general tendencies in the total group data. This is a useful first step in providing wider perspective from which to view sub-group and individual experience later in the study.

A. FIRO-B

In general, as Table 2 shows, the FIRO-B sub-scales reflect a marked tendency toward skewness on only the "wants inclusion" and "expresses control" sub-scales--i.e., a moderate-to-extreme positive skewness. In the areas of "expresses inclusion", "expresses affection" and "wants affection", the relative proximity of the means to the mid-point of

TABLE 2

Means, Standard Deviations and Range for Styles of Relating Scores

TOTAL GROUP (N = 75)

Instrument	Variable (Sub-scale)	Mean	St.D.	Min. Score	Max. Score	Range
FIRO-B	Expresses Inclusion	4.93	2.15	0	9	9
	Wants Inclusion	3.25	3.32	0	9	9
	Expresses Control	3.41	2.24	0	9	9
	Wants Control	4.16	1.16	1	9	8
	Expresses Affection	4.13	2.81	0	9	9
	Wants Affection	4.88	2.80	0	9	9
Interpersonal Adjective Checklist	Managerial	13.09	7.12	0	33	33
	Competitive	12.00	5.80	3	32	29
	Aggressive	11.99	7.31	1	37	36
	Rebellious	7.61	7.15	0	37	37
	Self-Effacing	5.64	4.45	0	22	22
	Docile	8.13	5.50	0	32	32
	Cooperative	11.29	6.20	1	30	29
	Responsible	11.05	6.98	0	32	32
	Dominance	12.57	12.51	-43.90	+42	85.90
	Love	-0.99	16.60	-59.50	+38.90	98.40
Invitations	Self-Disclosure	30.48	7.84	7.00	42	35

the ranges, the highest and lowest scores and the magnitude of the standard deviations relative to the ranges, suggest a significant central tendency, with some dispersal out to extreme scores. The "wants control" scores, while also showing marked central tendency, indicate less dispersion--"bunching" mainly around mid-range scores, with few extreme scores.

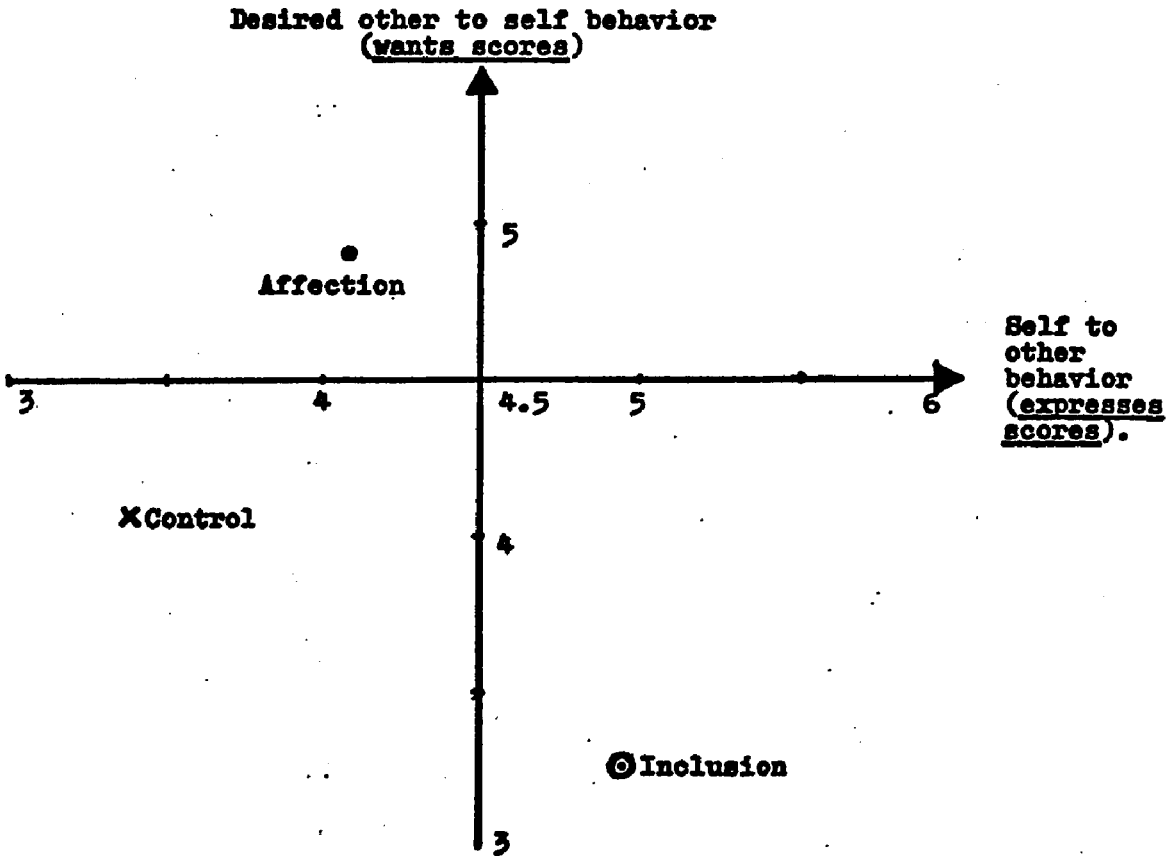
Figure 3 shows the major orientation of a person or group in the three areas of Inclusion, Control and Affection at the intersection of the "Expresses" and "Wants" scores. Mean scores on all but the "wants inclusion" sub-scale are best described as moderate. The lower "wants inclusion" results reflect a moderate-to-strong tendency in the group toward unconcern or indifference about whether or not others include them in their (other's) activities.

Schutz (1966) has characterized persons on the basis of high and low tendencies in regard to behavior they express toward others and the behavior they want from others on the three dimensions of interpersonal interaction--Inclusion, Control, and Affection. It can be thus seen from Table 3 that in the need areas of inclusion and control the marked tendencies toward lower scores in Wants Inclusion and Expresses Control reflect the presence of some "countersocial" and "abdicratic" behavior in the group. However, the

Figure 3

Schema for conceptualizing FIRO-B Mean scores for Inclusion, Control and Affection along behavioral dimensions of "wants" and "expresses". (*)

TOTAL GROUP
(N = 75)



Note: Full range for "wants" and "expresses" dimensions is 0-9.

(*) Adapted from Schutz, 1966, p. 59.

TABLE 3

Diagnostic schema for interpreting FIRO-B scores in terms of social behavior. (*)

	WANTS BEHAVIOR		EXPRESSED BEHAVIOR	
			I initiate interaction with others.	
			Low	High
INCLUSION	I want to be included.	High	Undersocial Social-compliant	Oversocial Social-compliant
		Low	Undersocial Countersocial	Oversocial Countersocial
			I try to control others.	
			Low	High
CONTROL	I want to be controlled.	High	Abdicrat Submissive	Autocrat Submissive
		Low	Abdicrat Rebellious	Autocrat Rebellious
			I try to be close and personal.	
			Low	High
AFFECTION	I want others to be close and personal with me.	High	Underpersonal Personal-compliant	Overpersonal Personal-compliant
		Low	Underpersonal Counterpersonal	Overpersonal Counterpersonal

(*) Extracted from Schutz, 1966, p. 60.

mid-range mean score for Expresses Inclusion suggests a moderate, though not inappropriate amount of the trait of initiating interpersonal interactions--between "undersocial" and "oversocial" extremes. This can also be said of the general desire in the group for others to control them--between "submissive" and "rebellious" extremes. Again, Table 3 shows that the central tendency in the need area of Affection indicates a predominance of moderate, acceptable forms of interpersonal behavior between "underpersonal-overpersonal", "(personal-compliant)-counterpersonal" extremes.

Figure 3 then, shows that, in general, the total group of students could be characterized as having a moderate tendency toward initiating social interactions with people, but relative unconcern at not being included by others. Furthermore, these people normally want to be controlled more than they wish to control others--the former being a moderate tendency, and the latter somewhat weaker. While they feel more desire for people to get close to them, than for them to act close and personal toward people, this desire again is moderate. However, these tend to be broad generalizations and may be somewhat overblown in view of the extensive range of differences known to exist.

B. Interpersonal Adjective Checklist

Leary (1957) has developed a schematic illustration of interpersonal diagnosis which was presented in Chapter 2. Within this circumplex model, eight interpersonal categories or octants are used to summarize interpersonal behavior. Again each octant is divided into adjustive interpersonal types and maladjustive interpersonal types. Table 4 lists adaptive and maladaptive descriptions for each octant.

It is apparent from minimum and maximum scores and corresponding means and standard deviations given in Table 2, that an appreciable minority of participants (though not necessarily the same ones in each case) in this study would be classified as maladjustive interpersonal types on each of the variables, according to Leary's criteria.

Figure 4 provides a diagrammatic summary of self-descriptions within the population under investigation. Scores for each octant are out of a possible forty. From the interpersonal themes they tend not to attribute to themselves (the near-blank octants) it is clear that this group, in general, tends to deny feelings of resentment and self-deprecation. At the same time they more readily acknowledge affiliative (LM, NO) and strong assertive (PA, BC) feelings.

TABLE 4

Summary of Adaptive and Maladaptive Interpersonal Types (*)

Octant	Interpersonal Variable Code	Adjustive Interpersonal Types (**)	Maladjustive Interpersonal Types (***)
1	AP	Managerial Personality	Autocratic Personality
2	BC	Competitive Personality	Narcisstic Personality
3	DE	Aggressive Personality	Sadistic Personality
4	FG	Rebellious Personality	Distrustful Personality
5	HI	Self-Effacing Personality	Masochistic Personality
6	JK	Docile Personality	Dependent Personality
7	LM	Cooperative Personality	Overconventional Personality
8	NO	Responsible Personality	Hypernormal Personality

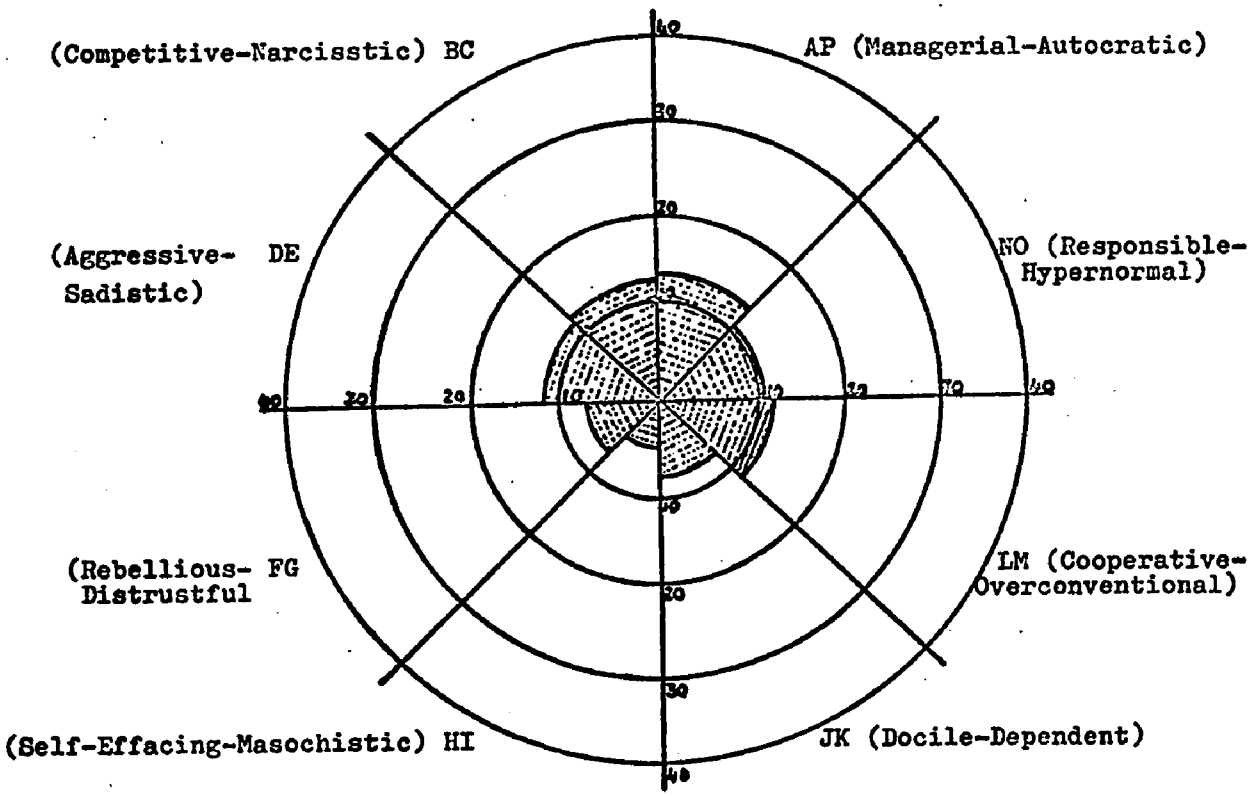
(*) Adapted from Leary, 1957, p. 220.

(**) One sigma or less from the mean.
(***) One sigma above the mean.

Figure 4

Diagrammatic Summary of Self-Descriptions
on Interpersonal Adjective Checklist
Mean Scores (*)

TOTAL GROUP
(N = 75)



(*) Out of possible 40.

And there are similar tendencies to recognize in themselves the existence of punitive discipline and combatitive attributes (DE), and to a lesser degree, passive, dependent conformism (JK).

The interpersonal diagnostic circle is arranged so that two basic dimensions bisect the circle. As illustrated in Figure 5, one dimension bisects the circle on the vertical axis and represents the tendency of the Self-Effacing octants and the octants related to it to pull against the Managerial octant and the octants related to it. This dimension, labelled DOM, indicates the presence of dominating characteristics and can be measured by the following formula:

$$DOM = AP - HI + .7\ (NO + BC - FG - JK)$$

This score may be plotted on a graph such as Figure 5 which is a two-dimensional representation of the influence exerted by the various interpersonal dimensions of the circle.

The other dimension, labelled LOV, bisects the circle horizontally and represents the relative pull of the Conventional octant and octants related to it against the Aggressive octant and octants related to it. A LOV score may be obtained from the following formula:

$$LOV = LM - DE + .7\ (NO - BC - FG + JK)$$

This score may be plotted on the horizontal axis.

To further add meaning to the scores from subjects' conscious description of themselves, a diagnostic grid has been formed, using the horizontal and vertical axes to place subjects in one of the following four groups:

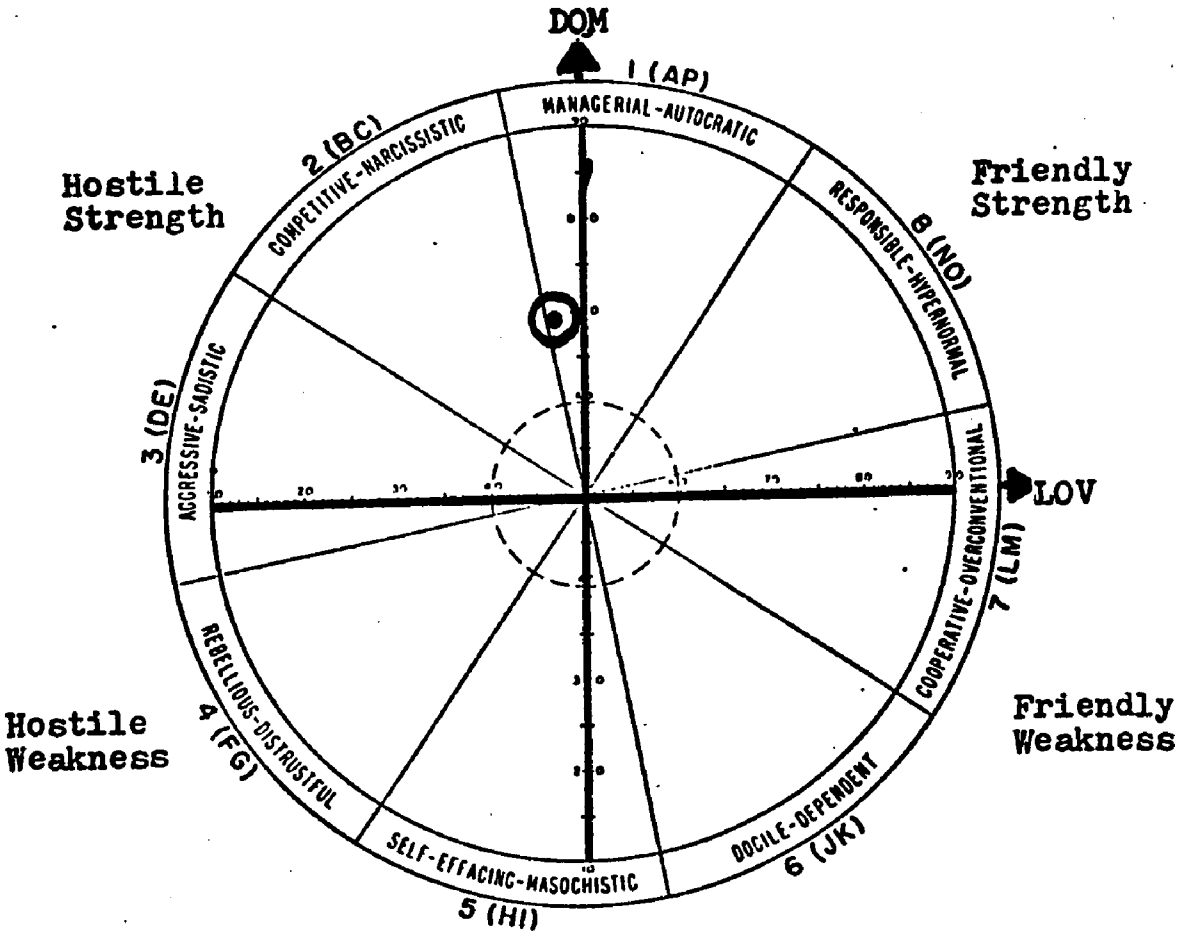


Figure 5

Diagnostic Grid for Interpersonal Adjective Checklist

1. High DOM - Low LOV: hostile strength
2. Low DOM - Low LOV: hostile weakness
3. High DOM - High LOV: friendly strength
4. Low DOM - High LOV: friendly weakness

A person's position on the grid, and thus his major interpersonal orientation, is located at the intersection of his DOM and LOV scores. However, before a person's position on the grid can be determined, DOM and LOV scores must be first transformed into standard scores by means of prepared conversion tables (Leary, 1957).

As can be seen in Figure 5, the present group's position based on mean DOM and LOV scores (12.57 (standard score = 70) and -0.99 (standard score = 47) respectively), lies well up in the Managerial octant, and in the "hostile strength" quadrant. This indicates that they perceive themselves as possessing certain attributes in the Managerial Octant (See Figure 2), but, as Figure 3 suggests, when it comes to actual interpersonal <u>behavior</u>, they tend not to want to influence or determine the actions of others, nor want others to influence or determine their actions. In short, they see themselves as having certain "structured", autocratic tendencies but tend to lack the desire (and/or will) to actualize them in interpersonal behavior.

C. Relationships Among Styles of Relating Scores

Clear positive association is apparent in Table 5 between what may be considered the "affiliative" and the "assertive" interpersonal variables. Significant positive relationships exist between affiliative variables: Expresses Inclusion, Wants Inclusion, Expresses Affection, Wants Affection, Cooperative and Love; and likewise between assertive variables: Managerial, Competitive, Aggressive, Dominance, Expresses Control and Wants Control—most often at the .01 level of significance.

Again it is instructive to note the significant interrelationships between affiliative and assertive variables. Correlations at both .05 and .01 levels of significance are indicated in Table 6 by lines linking related variables. Not surprisingly, all correlations across styles are negative.

This finding points to the distinctive nature of the two styles of interpersonal relationship. The negative correlations between several of the variables in each style suggest certain opposing or reversed tendencies between the two styles. Persons high in the affiliative characteristics studied here, are likely to de-emphasize or resent domineering and autocratic (Managerial) interpersonal styles, and appear less independent, self-confident, selfish

TABLE 5

Intercorrelations between Styles of Relating Variables

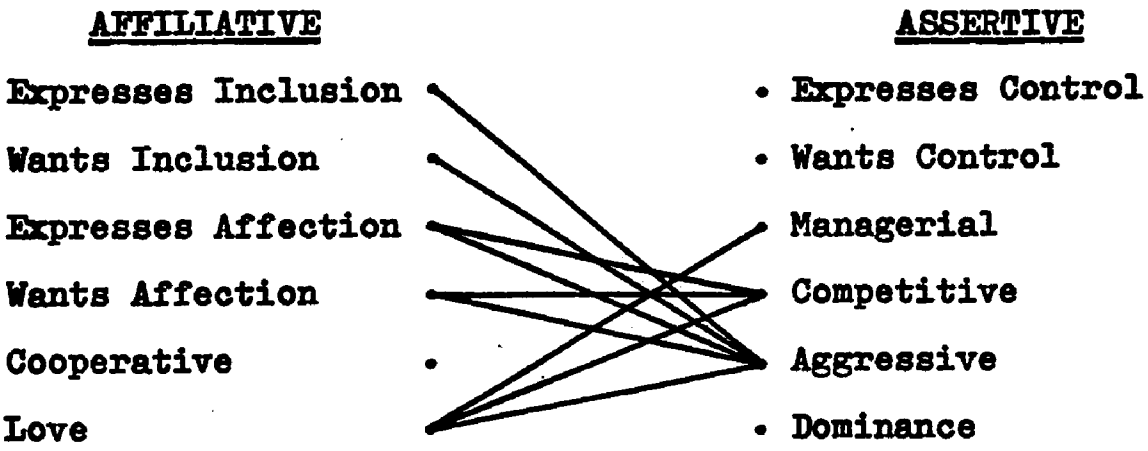
TOTAL GROUP
(N = 75)

No.	Variable	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1	Expresses Inclusion	68	10	18	48	42	08	-07	(-27)	-18	-14	17	49	(23)	21	50	18
2	Wants Inclusion		01	22	44	53	08	-21	(-23)	-17	-08	15	43	(27)	13	48	21
3	Expresses Control			01	15	05	46	(27)	33	21	-05	-06	12	10	34	-22	00
4	Wants Control				12	13	-06	(-26)	-13	02	(24)	(24)	07	-05	-31	18	-05
5	Expresses Affection					76	-03	(-27)	(-26)	(-26)	-13	12	59	36	15	60	18
6	Wants Affection						-13	-37	(-26)	-12	-07	16	43	17	-10	48	09
7	Managerial							62	58	46	(24)	18	17	40	60	-33	12
8	Competitive								56	37	(29)	13	04	23	48	-49	00
9	Aggressive									68	39	21	-06	16	10	-71	04
10	Rebellious										45	31	02	(23)	-18	-54	08
11	Self-Effacing											66	16	(27)	-41	-09	-12
12	Docile												31	(28)	-40	21	01
13	Cooperative													68	21	65	03
14	Responsible														42	41	03
15	Dominance															00	09
16	Love																-02
17	Self-Disclosure																

____ = Significant at .01 level
( ) = Significant at .05 level
Decimals omitted

TABLE 6

Significant Relationships between Affiliative and Assertive Variables (*)



(*) Lines indicate negative relationships at .05 or .01 levels of significance.

and/or manipulative (Competitive), less stern, critical, combatitive and/or punishing (Aggressive), than their assertive counterparts. The two styles are reminiscent of McGregor's (1960) Theory X (i.e., assertive) and Theory Y (affiliative) approaches to management.

There is no indication that the affiliative style may also comprise certain assertive characteristics---or vice-versa. In fact, it can be inferred from the data that this group tends to view the two styles of interpersonal relationship as mutually exclusive and incompatible. It appears each sees no purposive need to embrace attributes of the other in order to function effectively. However, as the discussion on remaining variables which follows suggests, they may share other attributes not inherent in either style.

The Responsible variable was found to have significant positive relationships with five of the six affiliative variables and three assertive variables, indicating a more pervasive presence in the affiliative style. In adaptive form this means they tend to express strength, self-confidence, and independence in an affiliative way. In maladaptive form they try to maintain a facade of normality when, in fact, situations call for more authentic reactions.

Self-effacing attributes pervade the assertive style—correlating significantly with five of the six variables. No significant correlations were found with affiliative variables. The negative relationship with Dominance suggests, as might be expected, that self-deprecating people are unlikely to be high in dominance behaviors.

Attitudes of freedom from, and/or resentment and contempt for, conventional mores (Rebellious) appear to be related to both styles—though in particular ways. Significant positive correlations were found with Managerial, Aggressive, and Competitive tendencies, while the reverse relationship was apparent with Expresses Affection and Love scores. It would appear that rebellious tendencies are most apparent in domineering, independent, combatitive types, and least apparent in those who like to be close to others, and for whom loving is a dominant characteristic.

Social acquiescence was not found to be a pervading characteristic in either style. The data suggest that persons high in "docility" tend to lack dominance characteristics; that is to say, they like being controlled by others, and they tend to seek amicable interpersonal relations in cooperative social climates.

Finally, and surprisingly, self-disclosure was found to have no significant relationships with any of the given characteristics of either relationship style. This suggests that willingness to allow others to know them probably depends, in accord with the literature, more on the nature of the situation and the particular people involved than the nature of the interpersonal styles in operation.

III. Personal Orientation

Measures of personal orientation in this study were obtained through the "Personal Orientation Inventory" and the "Dogmatic Scale", and are presented in Table 7.

A. Personal Orientation Inventory

Essentially the P.O.I. seeks to measure an individual's degree of "self-actualization".

Major tendencies in personal orientation within the group uncovered by the P.O.I. are illustrated in Figure 6 in the form of a profile, with mean scores as the points of reference.

While two mean scores are located slightly, but insignificantly, below the mean standard score on the profile in Figure 6, and a third more significantly lower, the preponderance of scores moderately

TABLE 7

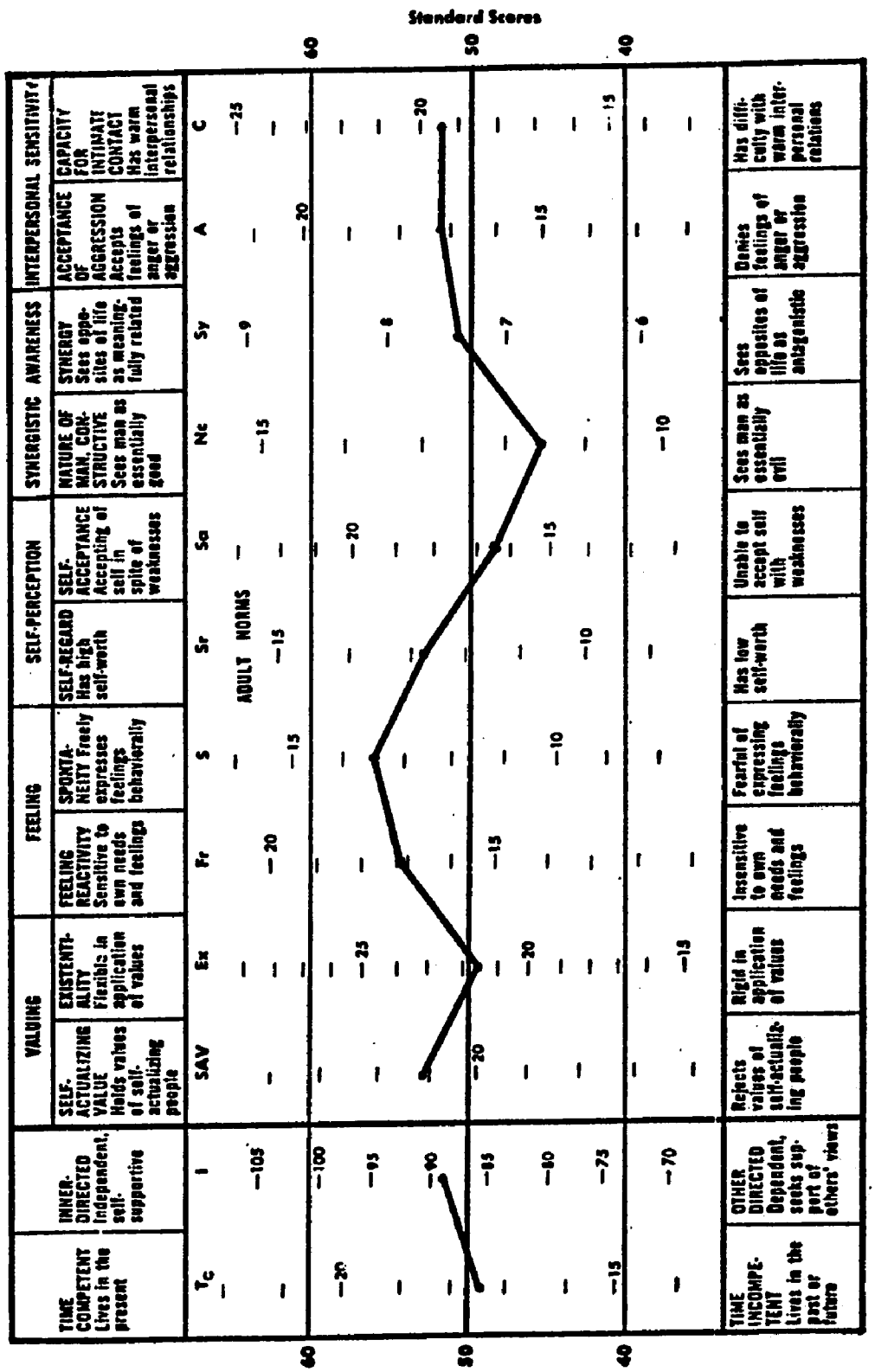
Means, Standard Deviations and Range
for Personal Orientation Scores

TOTAL GROUP
(N = 75)

Instrument	Variable (Sub-Scale)	Mean	St.D.	Min. Score	Max. Score	Range
Personal Orientation Inventory	Time Competence	17.43	2.82	7	22	15
	Inner-Directed	88.40	10.15	51	110	59
	Self-Actualiz. Val.	21.12	2.86	12	26	14
	Existentiality	21.40	4.22	11	31	20
	Feeling Reactivity	17.07	2.14	11	21	10
	Spontaneity	13.43	3.30	3	29	26
	Self-Regard	12.93	2.18	4	16	12
	Self-Acceptance	16.59	3.32	10	24	14
	Nature of Man	11.63	2.25	5	15	10
	Synergy	7.28	1.19	4	9	5
	Accept. of Aggress.	17.20	2.61	8	23	15
	Cap. for Intim. Cont.	19.31	3.15	7	26	19
Dogmatic Scale	Open/Closed Belief System	126.00	27.36	60	205	145

FIGURE 6

Group Profile based on Means for Personal Orientation Inventory



above the mean standard score suggest substantial presence of persons in the group who are functioning relatively effectively and who are comparatively competent in their development toward self-actualization (Shostrom, 1966). This is not to ignore the variability in personal orientation within this group, which Table 7 clearly shows.

A noticeable tendency exists to hold self-actualizing values. Items in this sub-scale cut across many characteristics but a representative item (No. 38) is "I live in terms of my wants, likes, dislikes and values." On the other hand, the lower score on Existentiality indicates some need to adhere to certain principles in most life situations.

The positions of the Feeling Reactivity and Spontaneity means reflect some emphasis toward being sensitive and responsive to own needs and feelings, and toward expressing them in spontaneous behavior. While there was a degree of adequacy and satisfaction felt in terms of self-worth, the lower Self-Acceptance score points to a mild intolerance of own weaknesses.

It is apparent that the group, in general, tends to look on man in a less constructive, somewhat evil light. Despite this fact there are signs of ability to foster warm, contactful relationships with other persons, unencumbered by expectations and obli-

gations. And there is some expression of acceptance of aggression as a natural characteristic of man which should be vented. Herein is an implied opposition to defensiveness, denial and repression of anger.

A relatively insignificant trend toward inner-directedness is evident--in contrast to dependency on others for direction and purpose in life (i.e., "other-directedness"). Here there is a tendency to be guided by an internalized conscience rather than by external motivations. These people are likely to show considerable independence, which speaks for the faith they have in their internal piloting.

Again a relatively insignificant trend toward past and future orientation (Time Incompetence) exists, as against present orientation (Time Competence). Thus, it could be expected that these people are likely to be burdened to some degree by guilts, regrets and resentments from the past, and at the same time show some dubiousness about the future.

B. Dogmatism Scale

The Dogmatism Scale was used as an index of the degree to which the predominant belief system in the group tended to be open or closed. Claim is made that it may also serve as a measure of "general authoritarianism" and "general intolerance". (Rokeach, 1960).

It is instructive at this point to briefly review Rokeach's explanation of the concept of open and closed belief systems:

> " . . . (it is assumed that) . . . in any situation in which a person must act, there are certain characteristics of the situation that point to the appropriate action to be taken. If a person reacts in terms of such relevant characteristics, his response should be correct, or appropriate. The same situation also contains irrelevant factors, not related to the inner structure or requirements of the situation. To the extent that response depends on such irrelevant factors, it should be unintelligent or inappropriate. Every person, then, must be able to evaluate adequately both the relevant and irrelevant information he receives from every situation. This leads us to suggest a basic characteristic that defines the extent to which a person's system is open or closed; namely, the extent to which a person can receive, evaluate and act on relevant information received from the outside on its own intrinsic merits, unemcumbered by irrelevant factors in the situation arising from within the person or from outside . . . (such as) . . . unrelated habits, beliefs and perceptual cues, irrational ego motives, power needs, the need for self-aggrandizement, the need to allay anxiety . . . (we well as) . . . pressures of reward and punishment arising from external authority . . . " (1960, p. 58).

A study by Rokeach (1960) on two groups reported as possessing open and closed belief systems produced mean scores on the Dogmatism Scale of 101 and 157 respectively (*). These scores contrast with the mean score of 126 obtained in the present study, which stands approximately mid-way between the extreme

---

(*) The higher the Dogmatism Scale score the more the belief system tends to be closed.

groups cited by Rokeach.

It is interesting, however, to examine the minimum and maximum points in the present study in Table 7. The highest score of 205 and the lowest of 60, point to the presence of a number of extreme cases in the group at both ends of the open-closed continuum of beliefs. These cases would likely have highly open or highly closed belief systems. Again, the proximity of the mean to the mid-point of the range, coupled with the fact that approximately 70% of the cases lie between +1 and -1 standard deviations from the mean, suggest a distribution tending towards normality. In general, then, the group could be characterized as moderate in terms of the degree to which its belief systems are open or closed.

C. Relationships Among Personal Orientation Scores

The significant positive correlations apparent in Table 8 between the Inner-Directed sub-scale and other P.O.I. sub-scales is not surprising, since the Inner-Directed score is a composite of all sub-scales with the exception of the Time Competence sub-scale which, itself, is a composite of items from several "time-oriented" sub-scales. This explains to some

TABLE 8

Intercorrelations between Personal Orientation Variables

TOTAL GROUP
(N = 75)

No. Variable	2	3	4	5	6	7	8	9	10	11	12	13
1 Time Competence	42	36	39	15	(28)	34	46	13	31	10	(22)	-20
2 Inner-Directed		60	76	68	60	67	68	39	42	60	81	-43
3 Self-Actual. Val.			(27)	54	50	56	09	52	55	41	38	-12
4 Existentiality				45	32	35	58	07	35	56	71	-42
5 Feeling Reactivity					52	37	(23)	20	35	61	59	(-23)
6 Spontaneity						45	35	17	19	30	39	(-22)
7 Self-Regard							36	38	16	33	50	-20
8 Self-Acceptance								02	13	(29)	49	-33
9 Nature of Man									38	17	(23)	-21
10 Synergy										34	34	(-23)
11 Accept. of Aggress.											54	-10
12 Cap. for Intim. Cont.												-44
13 Dogmatism Scale												

____ = Significant at .01 level
( ) = Significant at .05 level
Decimals omitted.

extent the number of sub-scales which correlate significantly with Time Competence.

Negative correlations of the Dogmatism Scale with P.O.I. sub-scales tend to support existing theories, namely, that tendencies toward self-actualization tend to be associated with more open belief systems.

Focusing more on particular variables, significant negative correlations exist between the Dogmatism Scale and P.O.I. sub-scales: Inner-Directed, Existentiality, Feeling Reactivity, Spontaneity, Self-Acceptance, Synergy and Capacity for Intimate Contact. The data suggest that those inner-directed people who flexibly apply values and principles to their lives; who, at one and the same time see opposites in life as meaningfully related; are sensitive to their own needs and feelings and express them openly; who also can accept themselves in spite of their weaknesses and can develop and maintain warm meaningful relationships with other people--these tend to be the people who also possess more open belief systems.

Ironically, Self-Actualizing values correlated only .12 with open beliefs and this relationship was not found to be significant.

The most "deviant" P.O.I. sub-scales in Figure

6, the Nature of Man, was found to positively be associated with Inner-Directed, Self-Actualizing Values, Self-Regard, Synergy and Capacity for Intimate Contact sub-scales, at significant levels.

Finally, Table 8 clearly illustrates the high degree to which inner-directedness pervades the personal orientation framework for this group data. Significant relationships exist between this characteristic and all other personal orientation variables (none less than .01 level of significance) investigated in this study, but, as mentioned earlier, this is very much attributable to the construction of the instrument.

IV. Interrelationships between Styles of Relating and Personal Orientation

No systematic relationships were found between personal orientation variables and either style (affiliative or assertive) of interpersonal relationship as defined here.

As Table 9 shows, the only aspect of either style of interpersonal relationship consistently related to personal orientation variables is Dominance (assertive style). Significant correlations were found between Dominance and the Inner-Directed, Self-Actualizing Values, Spontaneity, Self-Regard,

TABLE 9

Intercorrelations between Personal Orientation and Styles of Relating Variables

TOTAL GROUP
(N = 75)

Personal Orientation Variables	Styles of Interpersonal Relationship																
	Affiliative						Assertive						Other				
	Expres. Incl.	Wants Incl.	Expres. Affect.	Wants Affect.	Cooper.	Love	Expres. Control	Wants Control	Manager.	Competit.	Aggres.	Dom.	Respons.	Self-Ef.	Rebel.	Docile	Self-Disel.
Time Competence	-01	-05	05	-01	-01	03	-09	-13	08	04	-02	15	08	-02	-08	-06	33
Inner Directed	01	02	09	-07	-07	-14	-05	-19	08	15	07	30	03	(-24)	-04	-30	50
Self-Actual. Val.	05	07	20	02	-05	-13	15	-06	(25)	17	12	36	08	-15	-03	-20	52
Existentiality	-13	05	-07	-10	-10	-27	-14	-13	19	22	24	17	04	-02	19	13	37
Feeling React.	-06	02	10	11	-07	-15	12	-14	06	06	02	18	-09	(-23)	03	(-29)	44
Spontaneity	06	-06	-03	-09	-13	-09	-06	-12	05	10	-05	(28)	02	-31	-05	(-25)	(25)
Self-Regard	-01	-12	08	-17	-09	-14	06	(-28	04	20	02	43	-07	-33	(28)	-47	(28)
Self-Acceptance	-05	-07	-01	-14	01	03	-19	-17	-12	06	-07	11	03	-13	-14	-15	21
Nature of Man	35	(23)	34	11	(25)	18	01	-04	11	07	-09	30	(23)	-10	-10	-16	43
Synergy	03	17	16	14	13	01	-03	-19	31	20	04	35	22	02	03	-13	40
Accept. of Aggress.	-18	-16	02	-06	-16	(-23)	15	-17	12	11	14	19	-10	-17	00	-22	18
Cap. for Int. Cont.	01	-02	09	-08	-08	-17	11	-21	21	16	13	40	05	(-25)	-06	(-33)	30
Dogmatism	-20	-15	-15	-10	-14	-21	08	08	02	02	(24)	-07	00	05	16	01	(26)

___ = .01 level of significance
( ) = .05 level of significance
Decimals omitted.

Nature of Man, Synergy and Capacity for Intimate Contact variables. Surprisingly, Love (not Dominance) is related to Acceptance of Aggression, and Dominance (not Love) is related to Capacity for Intimate Contact.

As these personal orientation variables also provide a measure of self-actualization, it can be said that self-actualization (as defined by Maslow et al.) is not consistently or systematically related to either interpersonal style; that is to say, highly self-actualized people may not fit into either style (as defined here), or they may be randomly distributed through both styles.

In general, these personal orientation data offer little help in predicting interpersonal style, or in recommending either style to one in training for a helping profession--given his orientation. As much as can be inferred from the data is that dominating behavior is more likely in people who tend to be spontaneous, internally motivated, who have high self-worth and consider man constructive, and who hold self-actualizing values and can develop and maintain close meaningful relationships. And as dominance is the most influential factor in the assertive style, it seems reasonable to suggest that people found high in the above correlates with

dominance, would probably be more comfortable in a more assertive oriented training program.

Most apparent in Table 9 is that the more self-actualized persons tend toward dominance and self-disclosure.

V. Factor Analysis of the Personal Orientations and Styles of Relating Data

In order to further explore relationships among the personal orientation and styles of relating variables, a General Factor Analysis Computer Program (PSCK) was employed. The purpose was to determine if some common dimensions could be identified which would aid in the conceptualization of groups or clusters of variables used in the study.

On the basis of the data obtained from all thirty styles of relating and personal orientation variables for the total group, the analysis produced the five factors presented in Table 10.

Factor 1 could be interpreted in terms of interpersonal behavior which derives, in the main, from a humanistic orientation and is guided by intra-personal motivations and responsible, situational ethics. Persons assessed high on Factor 1 tend to be present-oriented and possess an internalized conscience. The negative loading for the

Dogmatism Scale indicates an open belief system. In general, they are flexible in their application of values and they tend to react situationally--without rigid adherence to rules and principles. They have a realistic sense of who and what they are in life situations, and they accept themselves. Such people can develop, and actually prefer, close meaningful relationships with other people. The negative loading in Expresses Control suggests they would de-emphasize the need to influence or control the actions or lives of others.

Factor 2 was strongly associated with the "affiliative" variables. High assessment would indicate that a person possess what McClelland (1961) calls a "need for affiliation" (in Affiliation). In this case, the need for affiliation is expressed as love for fellow man who is viewed as essentially good and constructive in nature. This disposition manifests itself as a strongly felt need to be close, affectionate and helpful to other people. At the same time, there is a need to have these feelings reciprocated. Such people work willingly and cooperatively with others for a common purpose. Thus meaningful, mutually rewarding human relations are emphasized.

Factor 3 involved variables which together

TABLE 10

Factor Analysis of Styles of Relating and Personal Orientation Data

ROTATED FACTOR MATRIX

TOTAL GROUP (N = 75)

FACTOR LOADING	VARIABLE
Factor 1	
-.49	Expresses Control
-.56	Dogmatic Scale
.53	Time Competence
.56	Inner-Directed
.63	Existentiality
.81	Self-Acceptance
.43	Capacity for Intimate Contact
Factor 2	
.75	Expresses Inclusion
.73	Wants Inclusion
.81	Expresses Affection
.69	Wants Affection
.78	Cooperation
.81	Love
.42	Nature of Man
Factor 3	
.45	Expresses Control
.84	Managerial
.81	Competitive
.69	Dominance
Factor 4	
.42	Aggressive
.65	Rebellious
.79	Self-Effacing
.76	Docile
-.61	Dominance
-.52	Self-Regard

TABLE 10 (cont.)

FACTOR LOADING	VARIABLE
Factor 5	
.77	Inner-Directed
.78	Self-Actualizing Value
.53	Existentiality
.81	Feeling Reactivity
.50	Spontaneity
.48	Self-Regard
.43	Nature of Man
.52	Synergy
.65	Acceptance of Aggression
.63	Capacity for Intimate Contact
.65	Self-Disclosure

could be described as "hard-nosed". In contrast to those assessed high in Factor 2, high Factor 3 people like to control the actions of others. Their behavior is primarily motivated by what McClelland (1963), in this instance, has characterized as a "need for power" (n Power), and is shaped largely by pragmatic concerns related to self-enhancement. They tend to be autocratic and domineering and may resort to selfish and manipulative means to achieve their ends.

Factor 4 relates to low self-respect and tendencies toward what Reisman (1953) refers to as "other-directedness". The chief characteristics of the "other-directed" person are his over-sensitiveness to the opinions of others, and the lack of any worthwhile inner resources of his own. His shallow sociality makes him highly dependent on other people yet he receives from them little of value.

The negative loadings on dominance and self-regard indicate that persons high in this factor would have low self-worth and lack the inner resources to project themselves forward with the independence and self-confidence to make their views felt, respected and acted on. Such people are likely to exhibit self-deprecating behavior and are likely to be resentful, critical and rebellious.

Factor 5 is associated with important self-

actualizing variables. To be high in Factor 5 means, like Factor 1, that a person's behavior, for the most part, derives from an internalized conscience. Such people are generally sensitive to their own needs and feelings, and tend to openly disclose these to other people. Anger is accepted as natural to man and consequently expressed--as opposed to defensiveness, denial and repression of anger. They feel high self-worth and tend to apply values flexibly, according to the nature of situations. Rather than be bound by traditional dichotomies, they see opposites in life as meaningfully related. Man is seen as constructive and essentially good. They therefore prefer to engage other people in close, meaningful relationships. In general, such people hold values of self-actualized people, that is, they are likely to trust and live by their wants, likes and values. In short, they have confidence in, and are more likely to be guided by, their own internal piloting system.

In summary, the results of the factor analytic procedure were helpful as a guide in the identification and description of some common traits or dimensions underlying the data associated with the thirty variables investigated in this study. Factor 1 was interpreted in terms of internal motivations deriving from an internalized, situationally-oriented cons-

cience. Herein is a strong tendency to accept oneself and other people as they are, and to de-emphasize the need to influence or control the lives of others. Factor 2 embraces a good and constructive view of mankind--a love of people qua people--and exudes the "milk of human kindness", helpfulness and reciprocal generosity. In contrast to Factor 2, Factor 3 reflects a tendency toward self-interest and a desire to control and direct the actions of others by "hard-nosed", often manipulative means. Factor 4, in marked contrast to Factors 1 and 5, is related to those variables which suggest resentful and self-deprecating individuals who perceive themselves as lacking the inner resources and self-respect necessary to take control over their lives. They can at the same time be insubordinate to, highly critical of, and yet highly dependent on, authority figures and structured situations. Factor 5, not unlike Factor 1 in several ways, focuses on the self-actualizing variables. Behavior, for the most part, is a function of a humanistically-oriented, situationally-determined, internalized conscience. There is confidence and trust in personal values and the open expression of "natural" needs, desires and emotions such as anger. Man is regarded as inherently good, self-respect is high, and emphasis is placed on developing close,

authentic, meaningful, enduring relationships with other people.

3. SUMMARY

While the primary focus of this chapter has been on exploring the total group data for marked tendencies and points of emphasis in the group at large, the variety of approaches used drew attention to, and created awareness of, the variability and individual differences that exist and which will be examined in more detail in the chapter which follows.

In general, then, the sample consisted of slightly more males than females--mostly white, in the 26-30 age group, married and protestant. The majority of students were enrolled in Ph.D. programs in the School of Education, the University of Michigan, and were either full-time students or engaged in one of a variety of helping professions--mainly in educational institutions.

The styles of relating data, though they depict the group as outgoing in the general sense that they like to initiate interactions with other people, show also that they have more of a tendency to want people to be open and close to them than for them to get too close or disclose themselves too fully. Interestingly, although they perceive

themselves as having certain autocratic attributes, these do not tend to be actualized as controlling behavior.

Two distinctive styles of relating emerged from the correlational data--one deriving from a need for affiliation, and the other from a need for power. The former emphasizes the fundamental importance of harmonious, respectful human relations, and the latter, control and direction assertively applied. This raises the question as to which one, if any, of these two predominant styles of relating could emerge as most influential in shaping the unfolding drama (interpersonal climate and dynamics) in the classroom. Or it could be that the prevailing interpersonal processes, as a function of the interaction of dominant interpersonal styles in the group, might change according to the effects of situational determinants in the nature and structure of particular class activities. These issues can affect, to a significant degree, how different and similar students perceive and react to the various interpersonal situations which arise in the classroom. This raises important questions for future research to teaching methodology for such a course.

No consistent or systematic patterns were identified between personal orientation and styles of

relating, thus reducing or eliminating predictive possibilities.

Five factors were identified which pointed to common dimensions inherent in the group. These factors emphasized qualities of: internalized conscience, close affiliation, "hard-nosed" self-interest, resentful conformism and self-actualization.

Thus it can be seen that the data, while showing marked central tendencies on most variables investigated, also reveal the extent of dispersion and the existence of a number of extreme cases—in short, the central position and variability of the sample in regard to self-perceived personal orientation and interpersonal style.

CHAPTER 5

RESULTS - II

(SUB-GROUPS AND INDIVIDUALS)

1. INTRODUCTION

In their analysis of the "interpersonal reality of the classroom", Mann and his collaborators (1970) point out that, in order to understand the complexity of the interrelationships and of the causes and effects of emotional interactions in the classroom, "we need to focus our attention on the students to find out not only what they have in common but what are their major sub-groups." Explaining this position, they continue:

> "Let us assume for the moment that there is some repetition among the ways the students act and feel, and that one can talk meaningfully about more than each unique student. We may then seek to find the most important differences and the most important similarities among them." (p. 144).

The analysis of the total group data in the previous chapter, then, was a useful first step in providing the necessary broad perspective to the nature of the sample and a point of reference, subse-

quently, for interpreting data from important sub-groups within the sample. At the same time, however, the total group data tends to mask important similarities and differences between meaningful sub-groups (or highly similar individuals based on specified criteria) within the sample.

The purposes of this chapter are:

i) to identify, and to present an overview of the range and type of alternative sub-groups within the sample--each sub-group comprising members who have a high degree of similarity on the thirty, previously specified, personality and interpersonal variables.

ii) to select, and then describe in-depth a limited number of distinctive and meaningful sub-groups (selected from among the alternatives identified in i) above) by means of:

(a) quantitative techniques involving the objective biographical, personality and interpersonal data on all members in each of the selected sub-groups, and

(b) qualitative analysis based on "phenomenological" accounts (logs and recorded interviews) from a number of selected ("representative") members in each of these sub-groups;

iii) to describe the self-reported personal experience (contained in the log and recorded interview) of an exemplificative individual selected from each of the sub-groups identified in ii) above, to deepen our understanding of the different effect the "Growth of Self" course experience has on members of different sub-groups.

The following propositions were formulated as a basis for the discussion in this chapter:

i) This sample of graduate students should not be viewed as a homogeneous (total) group because of the similarities and differences in background, personal orientation and interpersonal style which exist.

ii) The same type of experiential opportunities will be perceived and managed in diverse ways. The common course experience will have different personal meanings for, and different effects on, different sub-groups (types) of individuals in the course.

The results presented in this chapter are arranged in two sections:

i) Identification and overview of the alternative sub-groups in the sample relevant to this study.

ii) Selection from among the alternative sub-

groups of a limited number of distinctive and meaningful sub-groups for in-depth study. For the sake of clarity and coherence in presentation, the exemplificative individual studies from each of selected sub-groups will immediately follow the sub-group description with which it is associated.

2. IDENTIFICATION AND OVERVIEW OF ALTERNATIVE SUB-GROUPS

I. Cluster Analysis

The search for alternative, relatively homogeneous sub-groups based on objective data gained from the thirty variables incorporated in the personality and interpersonal measuring instruments, was facilitated by a computer cluster analysis program developed by Johnson (1971). Explaining the application of cluster analysis, Johnson writes:

> "Identification of similarities among individuals can aid the user in conceptualizing 'within group' characteristics." (p. 1).

A description of the clustering procedure is presented in Appendix I.

A relatively new exploratory technique, cluster analysis falls between group studies and individual case studies, making it a particularly appropriate technique for this stage of the present investigation.

Clustering is basically a descriptive approach to analysis and the data produced should not be used to test hypotheses. It can, nevertheless, suggest hypotheses and open the way for later research on sub-group and/or individual differences and similarities (Johnson, 1971).

In terms of the present study, the aim was to seek new understandings without preconceived notions about the emerging sub-groups (clusters). Thus this step in the research sought to find alternative ways of viewing the personality and interpersonal data, and of describing important differences and similarities among relatively homogeneous sub-groups which emerged during the process.

II. Formation of Clusters

Since the formation of clusters depends on the number of variables used and the approximate maximum cluster size stipulated, the analysis was repeated a number of times holding the number of variables constant and varying the cluster size each time.

Although the thirty variables used are somewhat in excess of the optimal number (ten to fifteen) recommended for the technique, it was decided that the nature of this study warranted analysis of the

effects of the entire combined set of thirty variables, and that the adverse effects of excessive variables would not greatly harm the study.

From runs using approximate maximum cluster sizes of twenty-five, twenty, fifteen, ten and seven, the maximum cluster size of ten was judged most useful as this produced the most suitable balance between the number and size of clusters for present purposes.

On the basis of the thirty personal orientation and interpersonal style variables and approximate maximum cluster of ten, the computer produced, after sixty-eight iterations through the data, seven clusters varying in size from seven to sixteen members. As can be seen in Table 11, these constellations accounted for all seventy-five cases in the sample.

Cluster	No. in Cluster
1	11
2	10
3	10
4	11
5	7
6	16
7	10
TOTAL:	75

TABLE 11. Cluster Sizes

In general, clusters produced in the initial and middle stages tend to be more homogeneous (in the sense that individuals within a cluster would tend to be more alike than individuals selected at random from the total group). However, in this case, satisfactory, suitably-distinct clusters were formed throughout the entire operation. The number of variables and cluster size notwithstanding, the structure of each cluster is distinguishable from the others on most of the thirty measures.

III. Overview of Distinguishing Characteristics between Seven Clusters

Figure 7 provides, in graphical form, a comparison of the T score means for each cluster on each of the thirty variables previously specified personality and interpersonal variables. Actual mean T scores for each cluster on each variable are presented in Table 12.

Like most measuring instruments of social variables, the objective tests used here, though judged suitable for present purposes, do not provide measures of perfect validity and reliability. Again descriptions of the various sub-scales incorporated within the tests are rarely presented as unequivocal operational definitions. Furthermore, some variability exists within each cluster on each of the thirty

variables used in this study.

In recognition of these facts, the mean T scores for each cluster on each of the thirty variables need to be interpreted with a degree of tentativeness and with a clear understanding of the purposes of the tests.

From this standpoint, then, there follows an overview of each of the seven clusters in which the most distinctive characteristics in relation to the thirty variables are highlighted.

Cluster 1, by virtue of its being the first of the seven clusters formed, is the most homogeneous. Figure 7 illustrates its more distinguishing characteristics. Within this cluster there was a tendency to strongly de-demphasize control of others and vice-versa, and to deny aggressive-radical tendencies in self. They emphasized the goodness of man, uninhibited self-disclosure of wants, desires and feelings (with the exception of anger), loving affiliative qualities, and the meaningful continuity between most opposites in life such as love and hate.

The most distinguishing characteristic of Cluster 2 was its low regard for affiliation and its marked tendency toward self-centered aloofness. This is indicated by their low measures in Expressing and Wanting Inclusion, Control and Affection, as well as

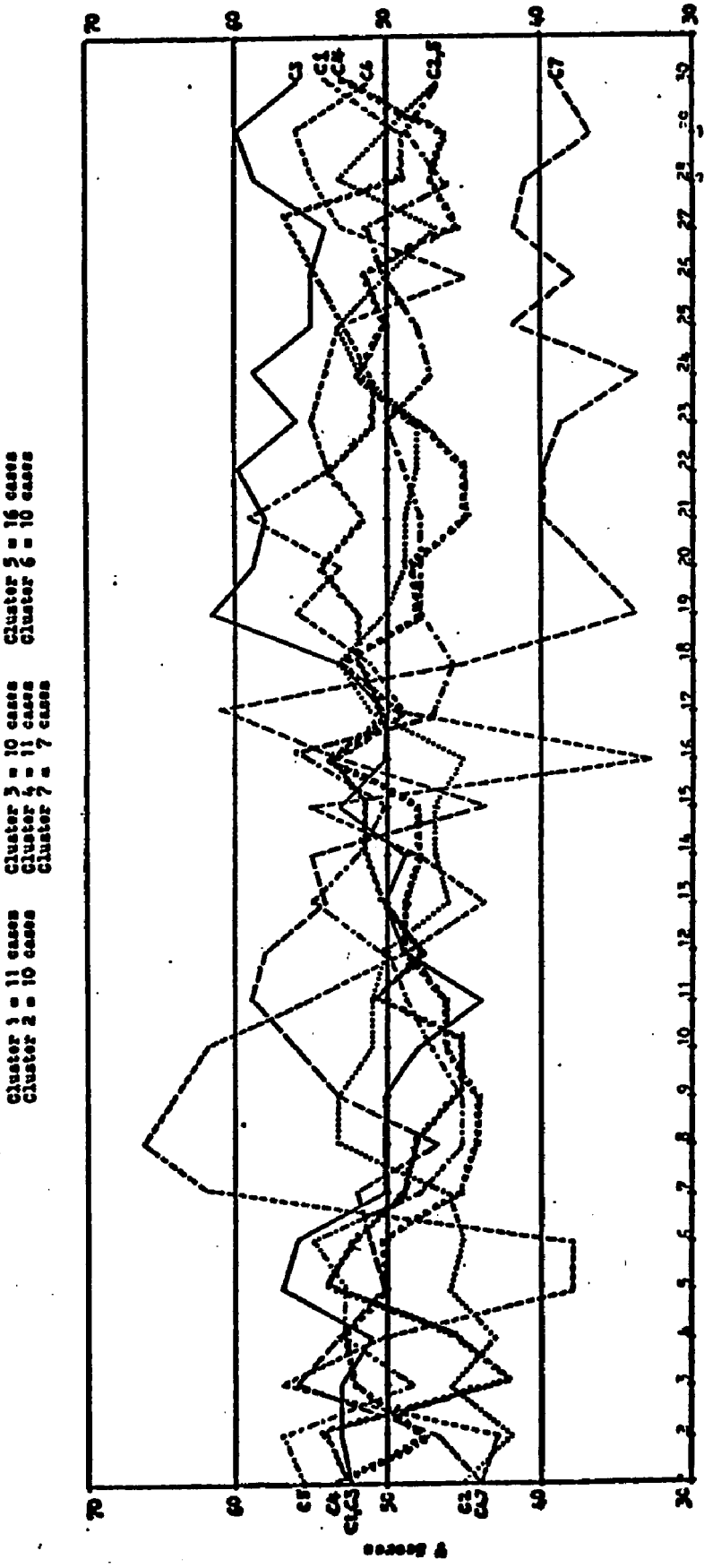


Figure 7. A Comparison of the 7 Score Means of 7 Clusters Based on 30 Variables

TABLE 12

Mean T Scores for 7 Clusters Based on 30 Variables

No	Variable	Mean T Scores						
		Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5	Cluster 6	Cluster 7
1	Expreses Inclu.	52	45	52	53	55	44	44
2	Wants Inclus.	54	42	53	48	57	43	47
3	Expresses Control	42	46	53	52	48	57	56
4	Wants Control	46	43	51	53	53	50	53
5	Expresses Affect.	54	46	57	50	53	38	50
6	Wants Affect.	52	45	56	50	55	38	51
7	Managerial	49	46	50	45	48	62	52
8	Competitive	48	53	50	44	45	66	46
9	Aggressive	45	53	50	44	45	64	53
10	Rebellious	45	51	48	46	47	62	56
11	Self-Effacing	51	51	44	46	48	55	59
12	Docile	48	50	49	49	50	49	58
13	Cooperative	50	46	50	49	55	44	54
14	Responsible	51	47	49	48	52	48	55
15	Dominance	51	47	53	48	50	55	44
16	Love	54	45	50	54	56	33	53
17	Dogmatism Scale	50	51	50	48	46	49	61

TABLE 12 (cont.)

No	Variable	Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5	Cluster 6	Cluster 7
18	Time Competence	52	53	53	53	45	51	45
19	Inner Directed	52	50	62	47	47	56	34
20	Self-Act. Val.	55	49	59	48	47	53	37
21	Existentiality	52	49	58	44	47	59	40
22	Feeling Reactivity	54	48	60	44	49	54	40
23	Spontaneity	51	48	56	48	50	55	39
24	Self-Regard	51	52	59	52	46	54	34
25	Self-Accept.	50	53	55	50	47	53	42
26	Nature of Man	55	50	55	52	50	45	38
27	Synergy	57	47	54	45	51	53	42
28	Accept. of Agg.	49	53	59	47	46	55	41
29	Cap. for Int. Contact	49	50	60	46	49	56	37
30	Self-Disclosure	54	47	56	53	47	57	39

in Cooperation, Responsible and Love variables. This assessment was supported by their higher scores on Competitive and Aggressive variables. Again, these people tended to be the least disclosers of self in the sample.

Cluster 3 was characterized by, and distinguished from, other clusters by its greater tendency to be close and open with other people, and to want others to be close to them. They appeared to be the least likely to be self-deprecating. Their most distinctive feature was their extremely high measure of inner-directness and high measures in all other self-actualizing variables (i.e., variables 18 through 29).

Cluster 4 tended to de-emphasize most, qualities pertaining to competition, aggression and domineering, autocratic management. They also tended more than most other clusters to be affected by fears from the past and dubiousness about the future. Their low score in Feeling Reactivity indicated that they were probably the least sensitive and responsive in the sample to their own needs and feelings.

More than other clusters, Cluster 5, by its high scores in Wants and Expresses Inclusion, indicated a strong need to initiate interactions with others and to have this sentiment reciprocated. They scored highest also on the Cooperative and Love variables,

and their Dogmatism Scale scores would suggest that they possessed the most open belief system in the group. They showed the greatest tendency to live in the past and/or future, rather than in the present. Excluding Cluster 7, which is exceptional, Cluster 5 was further distinguishable from remaining clusters by its low sense of self-worth and self-acceptance, and by its apparent tendency to deny feelings of anger and aggression.

A most distinctive and potentially provocative cluster, Cluster 6 showed extreme measures on a number of assertative and affiliative variables. Low in Expressing Inclusion, Wanting Inclusion and Cooperation, and extremely low in Expressing Affection, Wanting Affection and Love, it was high in Dominance and Existentiality, and extremely high in the Managerial, Competitive, Aggressive and Rebellious variables. It tended to have the least constructive view of mankind, and surprisingly, had the second highest score in capacity to make close, contactful relationships with others.

Probably the most striking and clearly distinguishable on most of the thirty variables, Cluster 7 was characterized by its exceptionally low measures in Inner-Directedness and Self-Regard, and its low measures on all other self-actualizing variables (i.e.,

variables 18 through 29). Low scores were also evident in Dominance and Self-Disclosure. Equally distinctive were its high scores on Self-Effacing, Docile, Responsible and Dogmatism Scale variables--the latter indicating a closed belief system.

IV. Summary of Alternative Sub-Groups

Using a maximum cluster size of ten and the thirty personal orientation and interpersonal variables on which much of this study was based, seven clusters ranging in size from seven to sixteen members were formed through the use of cluster analysis.

Brief descriptions of the seven clusters based on distinctive measures on the thirty variables, provided both a clearer perspective on the variability in the total group, and a deeper understanding of the structure of the group in terms of major sub-groups of similar individuals on the thirty variables in combination.

While each of the seven clusters is sufficiently distinguishable on enough measures as to represent a distinct sub-group of similar individuals who are significantly different from individuals in the other sub-groups, it is apparent that Clusters 3, 6 and 7 are conspicuous in that the profile of their mean T scores on the thirty variables are

clearly differentiated from the rest.

On the self-actualizing variables, the profiles for Clusters 3 and 7 tend to be "mirror image" extremes on opposite sizes of the T score mean. Cluster 6, on the other hand, was distinguished by its uncommonly low measures on affiliate variables and uncommonly high measures on assertive variables. These students are likely to have special needs, which if not met, may result in what is commonly called in classrooms as "atypical", "abnormal", or "radical" behavior. It could be expected, of course, that the reaction of the three sub-groups to common classroom situations would be quite different. Thus, a particular classroom situation may arouse considerable excitement in one of the groups, for example, without greatly affecting the other two.

Less distinctive than Clusters 3, 6 and 7, Cluster 2 was, nonetheless, distinguishable from the rest because of its low measures on FIRO-B variables. It is likely, therefore, that a lack of understanding of the interpersonal needs of this sub-group could also result in "abnormal" behaviors.

Mean T scores for Clusters 1, 4 and 5 showed no extreme measures on any of the thirty variables studied. Scores rarely deviated beyond one-half sigma from the T score mean. Thus, these three

clusters, which collectively account for approximately one-half of the class, are unlikely to exhibit much aberrant behavior under normal classroom conditions. These sub-groups while significantly different from each other, are often unfortunately combined and labelled for convenience as "typical", "normal" or "average".

3. SELECTION OF FOUR SUB-GROUPS AND INDIVIDUALS

I. Selection of Four Clusters

In order to keep this study within manageable limits, and at the same time present adequate depth of understanding of the clusters within this sample, it was considered necessary to limit the number of clusters to be studied in depth to four of the seven alternative clusters.

After careful scrutiny of Figure 7, Clusters 2, 3, 6 and 7 were selected for in-depth study as they appeared to be both distinctive and potentially meaningful in terms of the nature of this study. As Figure 8 shows, the four clusters were more clearly differentiated on some measures than others, but in general, it is clear that each of the four sub-groups represents a distinctly different personal orientation (in terms of scores on variables 17 through 29) and interpersonal style (variables 1 through 16 and

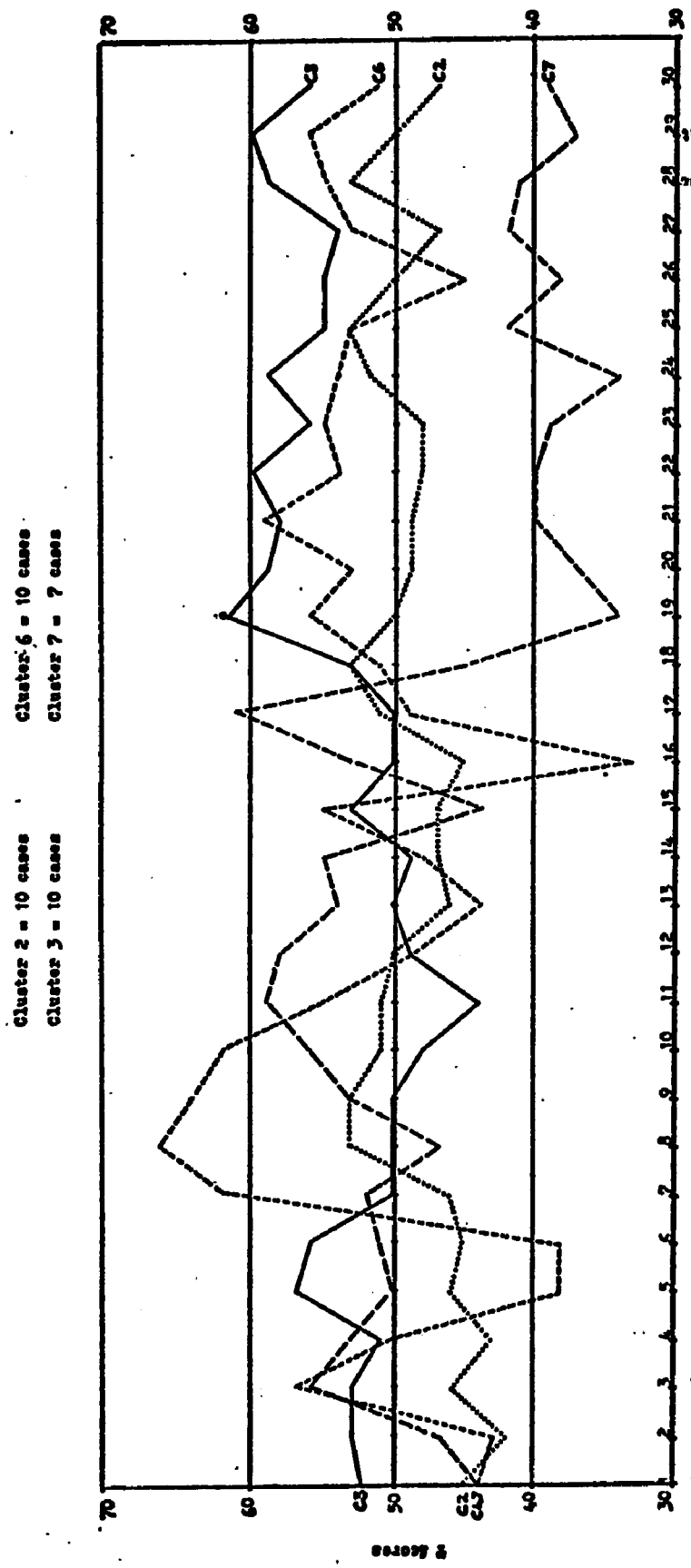


Figure 8. A Comparison of the T Score Means of Clusters 2, 3, 6, and 7 Based on 30 Variables.

Variable 30).

Cluster 2 was selected particularly for its distinctively low mean scores on all of the "Fundamental Interpersonal Relationship Orientation--Behavior" variables (i.e., Variables 1 through 6). This aspect of people is of primary concern in the "Growth of Self" course. Thus, it was considered that this cluster should be a priority group for intensive study.

Cluster 3 attracted attention primarily because of the uncommonly high mean scores in all of the self-actualizing variables (i.e., Variables 18 through 29). As these scores were generally much higher than those of self-actualizing people (Shostrom, 1966) this was considered an interesting group to explore in more depth.

Exceptionally low scores in affiliative variables (Variables 1, 2, 5, 6, 13 and 16) and equally high scores in assertive variables (Variables 7, 8, 9, 10, 15) clearly distinguished Cluster 6 from all others. It was considered important that the experience of the course of this cluster (low in aspects which the course tends to encourage and high in aspects which are not encouraged) should be thoroughly investigated.

Cluster 7 was selected for further study because of its distinctively low scores on all self-actualizing variables (Variables 18 through 29) and

and on the Self-Effacing variable (Variable 11). On the self-actualizing variables, the profile had something of the appearance of a "mirror image" of Cluster 3, and the contrast in the ways these two clusters experienced the course was also of some interest.

Clusters 1, 4 and 5, while of considerable interest, were considered of lower priority for present purposes because of the interlacing pattern of the three in close proximity to the T score mean for most of the thirty variables.

II. Selection of Four Representative Individuals from Each Cluster for Interview

To deepen our understanding of the four selected sub-groups, four "representative" individuals were selected from within each of the four sub-groups for in-depth "phenomenological" interviews about their experience of the "Growth of Self" course.

As it was necessary for the participants to have completed the course before they could be asked to communicate their experience of it, interviews were conducted as soon as possible after the course. Unfortunately, however, a small number of participants returned immediately after the course to homes in areas beyond reasonable travelling distance for the researcher, and were thus not considered. Subjects

as far away from Ann Arbor as Flint (approximately fifty-five miles) were considered.

Selection of these four individuals from each cluster was based primarily on the biographical data. Here, by subjective judgement, attempt was made to select individuals so that as many as possible of the major categories within each biographical variable (see Table 14) was represented. As well attempt was made to ensure that currently provocative characteristics such as race, sex and ethnic background were fairly represented within each cluster.

Out of the sixteen original selections for interviews, only one was unable to participate. Thus a replacement was selected from the cluster concerned--with a view to maintaining a balance of cross-sectional representation of that cluster.

The actual selection process was made using essentially the same procedure as that outlined in the following section which describes the process of selecting four exemplificative individuals for individual study.

III. Selection of One Exemplificative Individual from Each Cluster for Case Study

In an attempt to provide further depth of understanding of each of the four selected sub-groups, and in turn, the total group of students, a qualitative

description of the personal experience of one exemplificative individual from each of the four sub-groups follows the description of each sub-group in a later section.

Here attention is focused on the experiencing person in the process of "Growth of Self". Attempt is made to view individual experience as far as possible through the eyes of each of the four selected individuals--from his frame of reference--to "get into his lived experience . . . (and to) . . . be faithful to the phenomenon as it is lived," (*) in its content and continuity. Thus it was hoped that a "phenomenological" portrait of each person could be drawn of his experience in the course, illustrating where possible with the subjects own words. In short, the aim here was to study how the experience was perceived and managed by each cluster representative to facilitate an understanding of the different personal meanings for, and different effects on, the different individuals.

Selection of these representative individuals was based both on the biographical data and on the condition of their having been one of the four interviewees in a particular cluster.

(*)Giorgi, Amedeo, quoted from her lecture delivered at the University of Michigan, Fall Semester, 1972.

Again, as for the selection of the four individuals for interview within each cluster, care was taken to ensure that currently provocative characteristics such as race, sex and ethnic background were fairly represented across the four persons selected for individual case study.

One example will serve to illustrate the selection procedure adopted.

Stephen (pseudonym) was considered to exemplify Cluster 3. While his sex is apparent, he is White American, was aged twenty-six, married and of the Jewish faith. At the time, he was a full-time student enrolled in a Ph.D. program in Higher Education. Inspection of Table 14 reveals that these biographical characteristics lie within each of the major categories listed for seven of the eight biographical variables. The exception is Religious Preference. He is Jewish. The two major categories within this variable for this cluster were "Protestant" and "None". Inquiry, however, revealed that in large part, he considers his values to have been shaped by protestant ethics. Of the four cross-sectional members interviewed from this cluster, then, Stephen was probably the most "representative" of the cluster on the basis of the biographical variables specified.

4. PROCEDURES FOR UNDERSTANDING DIFFERENCES BETWEEN FOUR SELECTED CLUSTERS AND INDIVIDUALS

I. Statistical Analysis of Differences between the Four Clusters

In order to provide added perspective from which to view the four selected sub-groups, a statistical analysis of the four clusters was carried out as a preliminary to the in-depth descriptions of the four sub-groups.

The data resulting from the objective personal orientation and styles of relating instruments were statistically analyzed to examine significance of differences among the clusters. The F-ratio and the chi square tests of significance were used for quantitative and categorical variables respectively. A stepwise multiple linear discriminant analysis was also used to identify variables which explain the largest variability within and between clusters, and best predict differential membership in the four clusters.

A single classification analysis of variance was used to compare the clusters on their mean values for the thirty variables. Cluster means and F-ratios with significant differences indicated, are presented in Table 13. It is evident that significance was

achieved on nineteen variables, mainly at the .01 level, indicating that the clusters would not be viewed as drawn from the same statistical population (on the basis of these variables).

As Table 14 shows, when the biographical (categorical) data were analyzed using the chi square statistic, the differences on all variables failed to reach statistical significance at the .05 level. This indicates that Clusters 2, 3, 6 and 7 are statistically independent of the eight biographical variables investigated. An inspection of the table, nevertheless, indicates some differences in the composition of the clusters, for instance with respect to sex and race. Cluster 2, for example, was the only cluster that was predominantly female. On the whole, however, these characteristics did not produce the overall differences that were found for the personality traits.

The results of the stepwise multiple linear discriminant analysis computer program are summarized in Table 15. It is apparent that the variables which in combination best predict cluster membership are Expresses Control, Expresses Affection, Love and Inner-Directness. Table 16, a two-way cross tabulation, shows that, when using the discriminant analytic procedure with the four variables identified as best

TABLE 13

Clusters 2, 3, 6, 7

Means and F-ratios for: i) Styles of Relating (1-16, 30)
ii) Personal Orientation (17, 18-29)

	Variable	Cluster				F-ratio
		Cluster 3	Cluster 7	Cluster 2	Cluster 6	
1	Expresses Inclusion	5.40	3.57	3.90	3.60	1.53
2	Wants Inclusion	4.20	2.14	0.70	0.90	4.07
3	Expresses Control	4.00	4.86	2.60	5.00	2.28
4	Wants Control	11.30	4.71	3.00	4.10	1.77
5	Expresses Affection	6.20	4.00	2.90	0.90	14.40
6	Wants Affection	6.50	5.14	3.50	1.50	9.98
7	Managerial	12.90	14.29	10.40	21.90	5.62
8	Competitive	12.20	9.71	13.70	21.00	8.58
9	Aggressive	12.10	14.14	14.30	22.40	4.10
10	Rebellious	6.00	12.00	8.20	16.20	(3.01)
11	Self-Effacing	3.00	9.43	6.30	8.00	(2.88)
12	Docile	7.60	12.29	7.90	7.70	.95
13	Cooperative	11.50	13.71	9.10	7.80	2.06
14	Responsible	10.60	14.71	8.70	9.90	1.00

TABLE 13 (cont.)

	Variable	Cluster 3	Cluster 7	Cluster 2	Cluster 6	F-ratio
15	Dominance	16.34	4.96	8.51	18.80	2.01
16	Love	0.60	3.30	-8.91	-28.32	11.53
17	Dogmatism Scale	128.80	155.71	130.00	124.00	1.87
18	Time Competence	18.30	16.00	18.20	17.70	1.37
19	Inner Directedness	100.10	72.43	88.00	94.70	18.68
20	Self-Actualiz. Value	23.60	17.57	20.70	22.00	9.47
21	Existentiality	24.90	17.29	21.10	25.10	8.26
22	Feeling Reactivity	19.10	14.86	16.60	18.00	9.22
23	Spontaneity	15.30	9.86	12.70	15.10	11.54
24	Self-Regard	14.80	9.57	13.30	13.70	11.43
25	Self-Acceptance	18.10	13.86	17.50	17.70	2.60
26	Nature of Man	12.80	8.86	11.70	10.50	5.64
27	Synergy	7.70	6.29	6.90	7.60	2.10
28	Acceptance of Aggress.	19.50	14.86	18.10	18.40	5.94
29	Capacity for Intimate Contact	22.50	15.14	19.20	21.30	9.74
30	Self-Disclosure	34.80	24.57	28.5	31.40	4.30

( ) = F.95 (3,30)

___ = F.99 (3,30)

TABLE 14

Number and Chi Square Statistic for 8 Selected Biographical Variables

Clusters 2, 3, 6, 7

	Variable	Response Category	Cluster 3 N = 10	Cluster 7 N = 7	Cluster 2 N = 10	Cluster 6 N = 10	Chi Square
31	Sex	Male	7	4	3	6	3.5228 (*)
		Female	3	3	7	4	
32	Age	Under 25	1	0	4	4	
		26 - 30	5	4	3	2	
		31 - 35	2	2	2	2	10.886 (*)
		36 - 40	1	1	0	0	
		41 and over	1	0	1	2	
33	Level of Program	Ph.D.	7	2	7	7	4.1416 (*)
		M.A./Ed.S.	3	5	3	3	
34	Area of Specialization	Ed. Admin.	2	2	3	4	
		Guid. and Coun.	2	2	3	0	
		Commun/H.Ed.	3	0	3	1	
		Spec. Ed.	0	0	0	1	18.529 (*)
		Curric. & Instr.	1	1	0	1	
		Lib. Science	1	1	1	1	
		Nursing	1	0	0	0	
		Pub. Health	0	1	0	1	
		Gerontology	0	0	0	1	

TABLE 14 (cont.)

	Variable	Response Category	Cluster 3 N = 10	Cluster 7 N = 7	Cluster 2 N = 10	Cluster 6 N = 10	Chi Square
35	Religious Preference	Catholic	0	0	0	1	
		Protestant	5	4	5	3	
		Jewish	1	0	1	1	9.8496
		Atheist	0	0	1	0	(*)
		Other	0	0	0	1	
		None	4	3	3	4	
36	Race	White American	9	4	4	8	
		Black American	1	2	6	2	11.210
		Other	0	1	0	0	(*)
37	Occupation	Elem. Teach.	1	4	5	1	
		Sec. Teach.	0	0	0	2	
		College Teach.	0	0	1	1	
		Psych/Coun/Sp.Ed.	2	1	0	0	24.335
		Ed. Admin.	2	0	1	2	(*)
		Nursing	1	0	0	0	
		Dentist	0	1	0	1	
		Student	4	1	3	3	
38	Marital Status	Single	0	3	3	1	
		Married	10	3	7	8	9.4199
		Divorced	0	1	0	1	(*)

(*) Not significant

TABLE 15

Multiple Linear Discriminant Analysis
(Stepwise)

Cluster	Discriminant Function Coefficients			
	Expresses Control	Expresses Affection	Love	Inner Directed
1	1.01	2.46	.47	1.94
2	1.45	1.07	.27	1.41
3	1.03	1.37	.43	1.72
4	1.96	.47	.53	1.93
F-ratio	3.73	8.28	4.02	18.32
Level of Significance	.05	.01	.05	.01

TABLE 16

Two-Way Cross Tabulation

			Cluster Analysis (30 variables)			
		No. in Cluster →	(3)	(7)	(2)	(6)
	No. in Group ↓	Totals → ↓	10	7	10	10
Disc. Analy. (Var. Exp. Cont. Exp. Aff. Love Inn. Dir. (*)	(1)	9	9	0	0	0
	(2)	6	0	6	0	0
	(3)	12	0	1	10	1
	(4)	10	1	0	0	9

Note: Only 3 changes take place using Discrim. Analy. on 4 variables. (*)

predictors, only three changes took place from the original cluster analysis in which all thirty variables were used. This indicates that these four personal orientation and interpersonal variables, on the whole, produced differences highly similar to those produced with thirty variables using the cluster analytic procedure. This can be explained, in large part, by the fact that the remaining twenty-six variables are significant correlates of one or more of the four variables identified by the discriminant analysis.

B. Procedure for Qualitative Analysis

In addition to the statistical analysis of the quantitative, "objective" data gained from the thirty specified personality and interpersonal variables, qualitative, "subjective" data were also obtained on the sixteen individuals chosen from the four selected clusters. These impressional data concerning the participants' personal experience of the "Growth of Self" course were presented in the form of course logs and taped "phenomenological" interviews.

Due to some apprehension about this researcher's "closeness" to the subjects and their self-reported experience, it was decided researcher bias would be reduced and wider perspective introduced, through the

engagement of three independent "outside judges" (*) to analyze the log and taped interview material. More specifically, their task was to study the interviews and logs, cluster by cluster, for any discernible themes or concerns common to the selected individuals within each cluster and related to the thirty variables under investigation.

This phase of the research served to illustrate, in terms of "lived experience", the "types" of individuals within the four selected sub-groups.

The "common themes" presented in the descriptions of the clusters which follow were based on the subjective exploration and qualitative analysis of the summaries submitted by the three judges, supplemented by concrete illustrations from the data.

5. DESCRIPTION OF FOUR SELECTED CLUSTERS AND INDIVIDUALS

The purpose of this section was to deepen our understanding of the psychological make-up of the four selected sub-groups by combining the quantitative, objective data (on the thirty previously specified variables) for each of the four sub-groups with the corresponding qualitative, subjective

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(*)The three judges were advanced doctoral students in Educational Psychology, Special Education and Sociology.

findings from logs and interviews.

Clusters 2, 3, 6 and 7 were the four clusters selected for further exploration.

In the descriptions of these four clusters which follow, a title has been given to each cluster. The intention was not to deal in stereotypes or to place simple labels on complex and variable people. Rather, the purpose was to capture the basic meaning of the sub-group (in effect, to encompass all members of the sub-group) which would aid in conceptualizing the nature of their within-(sub)-group similarities.

For the sake of clarity and coherence, exemplificative individual case studies follow each cluster description.

This phase of the analysis illustrates the progression from (1) the total group to (2) sub-groups to (3) individuals within sub-groups.

I. Cluster 2: The Pragmatic Conformists

Perusal of Figure 8 reveals that this sub-group is generally low in "fundamental interpersonal relationship orientation"--lower on "Wanting" than "Expressing" behavior. They have a tendency to deny in themselves such affiliative qualities as "Cooperativeness" and "love". Again, low scores in Responsible, Dominance, Synergy and Self-Disclosure variables, and

higher scores in Competitive, Aggressive, Time Competence, Self-Regard, Self-Acceptance and Acceptance of Aggression are apparent.

Of the three judges who independently examined the interview and log material, one noted a common "closed attitude toward opening up emotionally to people, or letting others in to them." In similar vein, a second judge cited their often stated reluctance to disclose personal experiences, beliefs and desires, because of their personal insecurity in exposing themselves to others." This can be illustrated by excerpts from log and interview material of three female members of the cluster--all members of minority groups. Two were black and a third, white, of Jewish heritage.

Case 1: At the end of the fourth week of the course, she entered into her log under "Things opened up to me":

> "I am not willing to share any personal part of my life, beliefs or wishes with a comparative stranger due to a personal threat."

Case 2: At the end of the second week, she noted in her log:

> "I still feel threatened by too much disclosure. I don't like to discuss highly personal areas, therefore, I usually and did, retreat from the triad experience."

And again at the end of the fifth week:

> "I declined to participate. Today, we ranked

> each home base member on love and dominance--too risky. I wonder why I am overreacting. I feel I will cry--me cry--ridiculous!"

Case 3: As part of a total reaction to the course experience at the end of the fifth week, the third remarked:

> "Basically I shared my reactions . . . to the whole course experience in the home base group. These 'self-disclosure' exercises did not interest me and, if anything, turned me off. I'm tired of T-Group type exercises of being 'open and free' in revealing oneself."

In part, the negative reaction to self-disclosure was attributed to memories of "unpleasant T-Group experiences of undergraduate days."

The general theme in this cluster tended to be an "I", self-centered theme, not an interactional theme, or a sensitivity to others' feelings according to one judge. To illustrate, the only male subject interviewed in this cluster declared in the conclusion of his biographical account of the course experience:

> " . . . I discovered a 'me' that is perhaps tactless sometimes, demanding sometimes, antagonistic sometimes, and finally, too conservative too much of the time."

Again the "I" focus is apparent in the following log entry by one female subject:

> "In the Tuesday class I shared my feelings about abortion and birth control quite openly. I feel quite strongly about the subject, and I felt that I was able to convey my opinions and reasons adequately."

This illustrates a marked tendency in this cluster to propound views and assume they are adequately understood by others without seeking feedback or verification about the actual effect on the others.

It was also noted that all interviewees made references, in one form or another, to "the things I do for other people". However, this was interpreted by one judge as, not so much love-related, but more likely an unconscious, covert, manipulative means of "controlling" others. Their low Expresses Inclusion, Expresses Affection, Cooperation and Love scores lend support to this proposition. Again, their comparatively low Responsible and Dominance measures probably indicate that controlling attempts will be more subtle and covert than open and direct--and probably ego-related. In fact, there are several examples like the excerpt below, on tape and in logs, where these participants have displayed "pseudo-social" behavior as a manipulative device to gain ego-enhancing responses (for self) from other course members:

> "Odd things are happening in our triad. I feel vibrations from --------. She perceives herself as strong, self-assured and consistently happy. I know her to be weak, needing constant assurance and moody. Also my 'femaleness' threatens her. I feel it is necessary to let -------- 'shine'. I feel good letting her."

In a number of other instances this type of behavior was also manifest as desperate attempts to maintain

a facade of normality when the situations actually called for more honest, authentic reactions.

A surprise finding for all four interview respondents was the amazing accuracy with which new acquaintances assessed them during the first home base and triad sessions--that is, almost entirely on the basis of unconscious, non-verbal cues. Thus, one person expressed shock over the swiftness with which they sensed his despair over his lack of tact. Another was amazed at the swiftness with which they perceived her superficiality and lack of openness. And another expressed a sense of gratitude over the rapidity with which what she called her "Jewish defensiveness toward the world" was perceived. All seemed to be expressing a feeling of awe and wonder at the way these supposedly hidden facets of their personalities could not be hidden, regardless of how they might articulate contrary positions.

Running through each person's interview, one judge observed a strong practical orientation from which each participant viewed his class experience in particular, and his life in general. Another judge interpreted this as the manifestation of a strong task-orientation, and a third as a high need to achieve in concrete terms. Thus, two people cited the class as being helpful in alerting them to the need to

listen to people better, which they considered to be a necessary skill in order to perform their work more "efficiently". On the other hand, one participant's disenchantment arose from her perceptions of its impracticality. She felt "Growth of Self" to be undefined, inapplicable and useless. Three people spoke of a low tolerance for ambiguity, feeling secure only when engaged in activities in which they knew the rules, what had to be done, how, and what the likely consequences would be. It mattered less to them whether the task was intrinsically interesting or not. Two respondents repeatedly referred to the practical necessity for "playing games" in order to get ahead. All of them seemed personally ambitious and plan oriented. None articulated fewer than five goal statements in their logs for the course, and there were few shifts in priority of goals from week to week.

The one major developmental process detected by one judge was "a need to come to grips with oneself" that each subject admitted experiencing. Each viewed themselves as being inhibited and unrevealing, and admitted being somewhat shaken by the discovery that others seemed to quickly grasp certain important facets of their supposedly hidden "private self". Three of those interviewed made commitments to con-

front themselves with their lack of open, risk-taking behavior. The same three admitted revealing some things to themselves, their home-base groups and triads that they had never revealed before to anyone. Furthermore, they admitted becoming intrigued by the subject and application of group process and dynamics.

A commonly occurring theme seemed to be a rather depressing, disillusioning perception of the nature of man. As one respondent expressed during the interview:

> "I believe man is inherently bad. If you want proof, you need only look around you at the present state of the world."

Three participants felt that "people generally don't give a damn." Two saw people as basically lonely and miserable, two considered that "people don't really know what's going on". These thoughts are not uniformly pessimistic to be sure; for each also showed signs of respect for other people and their ability to think and act for themselves. Yet they could hardly be characterized as being optimistic and enthusiastic about mankind.

The biographical data in Table 14 reveals that Cluster 2, unlike the six other clusters, consisted mainly of women, black, under thirty years old, married and protestant. Nine of the ten were pursuing

Ph.D. programs in education mostly in Administration, Counseling and Guidance, and Community Education. Five worked as elementary teachers, one as a college teacher, one as an educational administrator, and three were undertaking full-time graduate studies.

In order to provide an example of how an individual in Cluster 2 experienced the course, a case study of the personal experience of one "representative" (Neville--a pseudonym) follows.

Neville (Cluster 2)

Neville is black, was thirty-five years old and married. He indicated that he was an atheist. While working in elementary education he was studying, part-time, for a Ph.D. in Educational Administration.

Neville's goals for the course early in the experience focused primarily on himself; but as he discovered, this focus later shifted. Commenting on his goals in the interview he explained:

> "One thing that I did find out really was that at the beginning of the course, I think I was primarily interested in just myself. At the end of the course I was much more interested in how do I relate to others. And I think that's a tremendous difference. In other words, I saw 'Growth of Self' as something less singular, and more in relationship to a group."

Reference to goals in his log was more implicit than explicit.

A most impactful awareness became apparent in Week 3, and this was a recurring theme in his log thereafter. He seemed amazed that so many people had difficulty performing what to him were simple tasks in structured situations. As he put it in a long self-revealing explanation during the interview:

> "In a group it's difficult for some people to work on a problem; they don't want to work on the problem. Now as I saw it, this is a class, and this is a problem. Now let's work on the problem is the way I saw it. But again others saw other things, other values, and different types of things, that they didn't wish to work on the problem as I did. Now it showed me that perhaps I'm too doctrinaire or too dogmatic. (Laughingly) Maybe I'm the kind of guy that would be perfect under Hitler, but I doubt it . . . I discovered that . . . when you came in and gave us five questions and you said rank these in order. Many people, if you recall, would rank them one, one-and-a-half, two. Many people just could not take those five things and put them in rank order because the things brought forth feelings in them. Now I had feelings about the things, personally, but I was able, as I see it, I can rank them. If you'd asked me, if I'm forced to rank them, and it is an activity, then I can do that . . . That's the rule. That's the game. I can do it. I like to operate that way."

This characteristic, it appears, was not only known to himself, for in week 4 he mentioned in his log:

> "One other member of my home base group noticed the same trait I observed in myself last week, that is, a dogmatic desire to complete assigned tasks according to the rules."

Surprisingly his comparatively low score on Love was a matter of considerable concern to him in the interview, but received only a cursory mention in his log.

> "I think I came off very low on love. It made me think. I've been thinking about it for quite a while. I've become aware. I think as a person I've been a loner more so than anything else. I think I really have. So its probably true . . . I know last night I had a difficult time saying to my niece after we had a big argument--she's ten--I still love you.' I mean just a little simple phrase like that; so I think its related to the fact I was thinking that all at the same time. So perhaps in some measure I've become cold, or colder, than I care to be . . . that's not the way I would want to be perceived by others."

A third matter of continuing concern as the irritation caused by what he considered non-contributing members of his home base group. In the final week of his log, he mentioned that several members of his home base group had been too quiet for "meaningful interaction".

> ". . . you get attitudes in graduate students, I think. You know graduate students are like other students. They don't want to kill themselves. So if they see an opportunity to goof off, I think they'll goof off. And some of them in a group like ours will just <u>sit</u> there, unless someone says 'I'm not giving an A if you don't react in the group."

I seems he recognized this "problem" early in the course experience.

> "There were some who would never talk . . . they didn't want to get involved, then again there were two women, for example, who were

> very quiet, and I, for one, I tried to get them to talk because I wanted to see what they had to say really. I saw it as an opportunity to get to know people who were coming from another angle altogether."

At the same time, he emphasized that he saw the course as an important opportunity to study and practice, leadership skills. And group participation was seen as a fruitful aspect on which to work.

> "(Thus) I assumed leadership in the group . . . I kept trying to get other people to speak up . . . 'What do you think of this?' . . . I wasn't competing with the designated leader, but I was doing several things. I was trying to find out something. How they felt. And at the same time I was practicing. I hate to admit it, but its true. What better place to practice than in that class. I felt good when it worked--when they responded . . . because one of the problems in the home base group was to get everyone actively involved rather than just sitting there. 'And what are your opinions?' 'How do you feel?' 'What do you know about this?' 'Why not say it?' . . . And of course I had just been reading about the functions of the leader. What the leader does. How he can do it. And I saw this as very important . . . of getting people in that group involved . . . They can really get something out of it <u>if</u> they involve themselves. . . and if they don't, then to me it's boring."

And perhaps not too surprisingly he mentioned of his triad:

> "We didn't really get anywhere in the triad. We had difficulty meeting."

His experience with and reaction to "dominant types" was also a matter of some concern to him. During the interview he related an early encounter with a woman similar to his wife.

> "Because she's a very dominant person . . . the same types of arguments I have with my wife I had with her."

And again, in relation to his motive for assuming leadership in the group, he explains:

> "I guess I don't like to see anyone really dominate the group . . . because to me it indicated that you weren't aware so much of the group as you were of your own self."

Finally, commenting generally about his experience of the course:

> "I don't really have anything critical to say because the kind of class that it is offers an opportunity to learn what you want to learn . . . I didn't have any problems in terms of the structure or expression of emotions."

Summary and Interpretation of Cluster 2

That both descriptions of sub-group and exemplificative individual should reflect a variety of asocial and pseudo-social tendencies, both objectively measured and self-reported, seems congruent with earlier (traditional) stereotypes of their occupational roles as teachers and educational administrators, and of their classroom behavior as students. However, beyond speculative interest, interpretation is risky, as it quickly becomes complicated by the fact that it is difficult to distinguish whether certain personality types are attracted to educational occupations and

school settings (college students), or whether functioning within a school environment shapes the orientation and interpersonal style. This problem would well become the basis for empirical investigation.

A noticeable feature of this group is that, for the most part, it is comprised of members who represent sections of society which have suffered from, and continue to suffer from, varying forms and degrees of discrimination, as well as subjugated roles (blacks, women, Jews). That they should therefore exhibit untrusting, unrevealing, manipulative, conforming, defensive and resentful behaviors in many of their social interactions, may well be manifestations of a variety of interpersonal mechanisms which they have learned to employ in order to cope in a society which they perceive has not consistently respected their human rights. Their desire for self-respect is reflected in their ambitiousness, and they tend to adopt a pragmatic attitude toward most life situations. Thus, to them "playing the game" is a ploy to enable them to achieve personal objectives--i.e., to compensate for what they perceive as hypocracy in a society which has frequently denied them equal opportunity.

It is probable that, as students, this subgroup would rely mostly on entrinsic motivations to stimulate their learning experiences in the classroom.

Thus good grades, praise and attention would tend to be important to these people. On the other hand, low grades, critical comments, and/or lack of attention may leave them distraught and/or resentful.

It should come as no surprise, then, that members of this sub-group do not tend to hold optimistic or enthusiastic views about mankind.

For the unsuspecting humanitarian teacher, well-intentioned help may be interpreted as condescending behavior and consequently rejected. For the authoritarian figure, what appears as relatively passive, cooperative, conformist classroom behavior, may in fact be a facade which belies ulterior motives. It is also possible that, being motivated primarily by external sources, they may miss seeing the teacher and other students as persons, and thereby develop only narrow, superficial relationships which rarely exist in any depth beyond their immediate common class interest.

Perhaps the key qualities called for in the teacher to best serve this sub-group are sensitivity to their perspective, empathy, and the capacity to develop and maintain unthreatening, trustful, positive teacher-student relationships.

II. Cluster 3: The Self-Actualizers

Cluster 3 consisted of ten members--three women and seven men. As Table 14 shows, half were in the 26 to 30 age range, nine were white and all were married. Five belonged to various protestant faiths, one was Jewish and the remaining four people indicated no religious affiliation. The majority were enrolled in Ph.D. programs in Educational Administration, Counseling and Higher Education. Five were then undertaking full-time studies, two were working in counseling and special education, two in educational administration, one in elementary education and one in nursing. This data gives a sense of involvement in the helping professions.

The most distinguishing feature of this cluster is its uncommonly high scores in all self-actualizing (P.O.I.) variables--with the Inner-Directed score most outstanding. Again this cluster is distinctive in that it has the highest scores in Expressing Affection, Wanting Affection and Self-Disclosure, and the lowest in Self-Effacing behaviors.

It is instructive at this point to compare P.O.I. profiles (i.e., mean scores) for the present cluster with profiles for samples nominated as "self-actualized" and in "advanced therapy", as well as with the profile of a "pseudo-self-actualized" indi-

vidual. (Shostrom, 1966).

As can be seen in Figure 9, all of the present cluster's profile (mean scores) are somewhat in excess of the T score range of 50 to 56 which characterizes the self-actualizing person (Shostrom, 1966). In fact, this profile lies more within the range of the advanced therapy group. Since none of the ten members had undergone therapy (as patients), it is probably more true that the tendencies toward "pseudo-self-actualizing" characteristics are related, not only to substantial, already present self-actualization among members, but also to an overlay of relevant knowledge about self-actualizing psychology and its underlying philosophy. Thus they know the answers intellectually, but give themselves away on a smaller scale than Shostrom's "pseudo-self-actualized" individual in Figure 9. In other words, this cluster tended to answer the test so much in the direction of self-actualizers that their profile is considerably above those found for authentic self-actualized people. Their profile, therefore, tends to be rather exaggerated.

Without specific knowledge of the phenomenon of pseudo-self-actualization, one judge after studying the subjective data, felt that all interviewed subjects appeared more cognitively than behaviorally oriented to this psychology. That is to say, they openly

——— = Present Group; ------ = Advanced Therapy Group;
-.-.-.- = Pseudo-Self-Actualizing Individual.

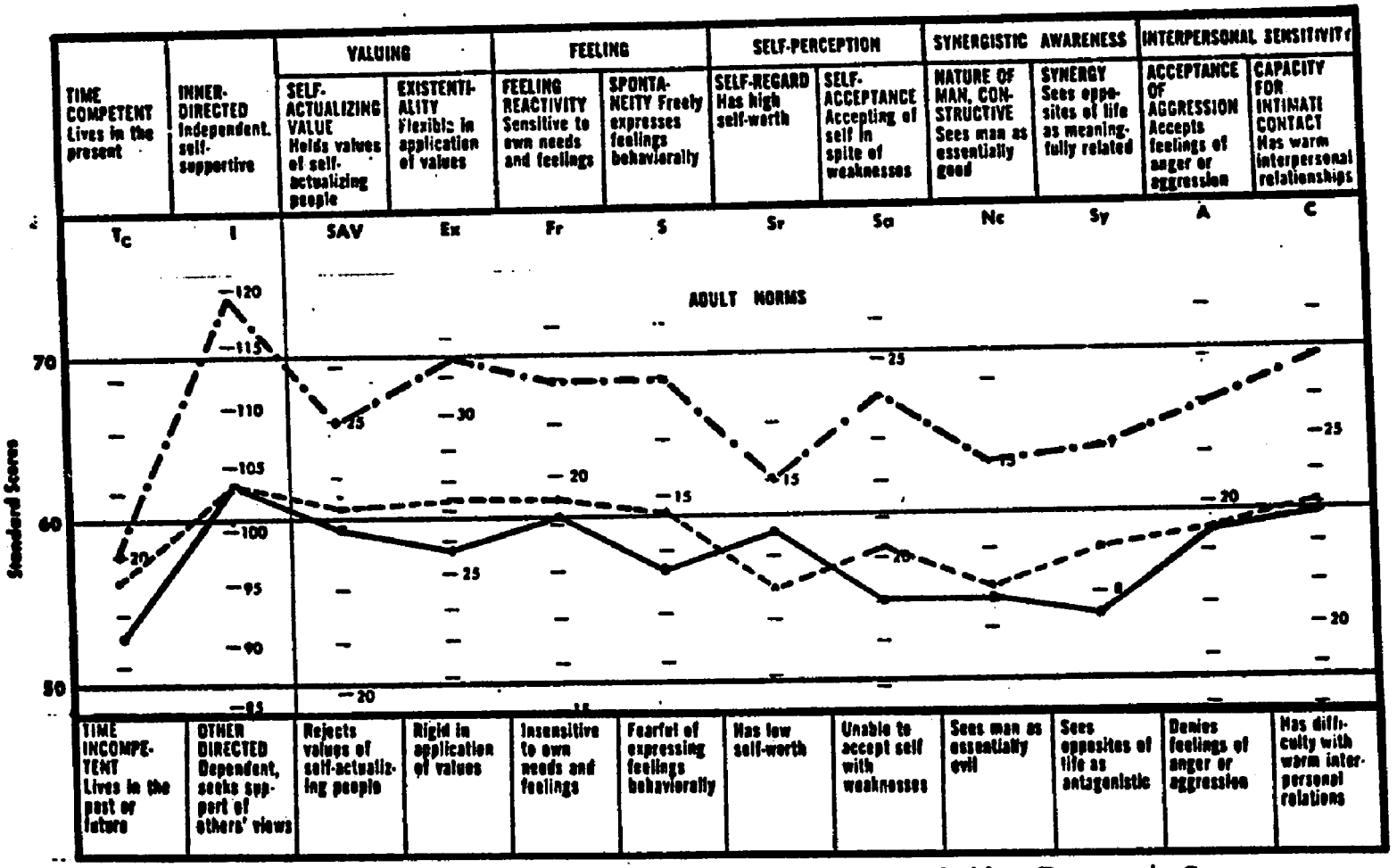


Fig. 9. Comparison of the T Score Means of the Present Group with an Advanced Therapy Group, and with scores of a Pseudo-Self-Actualizing Individual.

admitted to aspiring to self-actualization after keenly studying the subject. But to the judge in question, it appeared as yet "half-internalized", and presently manifested itself in caricature form--with Inner-Directedness the most exaggerated feature.

Their strong perception of themselves as self-directing manifested itself in many ways, but probably most prominently by their scant regard for, and uninhibited criticism of, conventional mores they did not respect. This, too, may be a manifestation of their moderately high measure of Dominance. One subject, when he detected a clearly implicit Rogerian norm developing in his home base group some time after viewing a film on Carl Rogers, openly declared to the group and recorded in his log:

> "Sorry, but I do not like Rogers . . . When you come right down to it Rogers equals Skinner, but by a different path."

Again, studious examination of their P.O.I. and FIRO-B results during the course moved two other cluster members --one female (the first of the two examples below) and one male to make the following comments:

Case 1:

> " . . . (In regard to FIRO-B profile) . . . I concur that I place little emphasis on control of others or their control of me. I do tend to try to include others but don't give a damn if people include me or not!"

She continues:

> "I dislike superficiality and phoniness in people. They turn me off and often try to use me!"

Herein is an implied resentment at being manipulated. This strong reaction against manipulation or subjugation to an authoritarian personality was voiced in many forms by all subjects interviewed in this cluster.

Case 2:

> "Looking over the P.O.I. made me carefully think through some of the results--particularly what I am really like with respect to independence and self-regard. The P.O.I. 'said' I was maybe trying too hard to 'look' independent and with high self-regard; actually I think I am extremely independent, maybe too much so, sometimes excluding others."

There is an indication in this statement of an awareness and wrestling with the prospect of "pseudo-independence and self-regard."

To one judge the two most common themes shared by all four interviewees, related to art of communication. This is probably reflected in their high scores in Expressing and Wanting Affection.

This judge noted that all felt true communication necessitated what they called "risk-taking". To communicate one has to be open, trustworthy and respectful of others. Their common emphasis was the need to risk oneself in order to grow. Furthermore, such openness was held to include the willingness to confront "another with a potentially distasteful perception." To these people, compassion for others

necessitated honesty, and the creation of integrity in their communication.

A second theme was that true knowledge and acceptance of another can come only through listening to that person. As one female participant put it:

> "After observing and interacting with people in and out of class (trying the empathic listening) I have discovered that it is possible to learn to accept and understand a number of people if one tries."

These two themes interacted with each other and generated the major common developmental changes in the four interviewees according to the same judge. He writes:

> "The major concern of each respondent seemed to be a personal wrestling with the issue of individual freedom within the group setting. How much of a person is uniquely him or herself; and how much is yielded for the sake of the group?"

In wrestling with this question throughout the course, three of the four interviewed arrived at the same conclusion by different paths, that "individual autonomy is self-ordained: to think you are free is to be free."

A growing realization seemed to take place as the course progressed that behavior generated blindly from inner resources can be insensitive to the effects of that behavior on others. Thus seemed to come the realization that their strong commitment to their own independence was, at times, interpreted as disrespect-

ful of other people. The necessity to diminish their own importance, to recognize the need for reciprocal interdependence, and to know people qua people, then, seemed a major common development during the course. This is well illustrated by a comment in the conclusion of one biographical summary:

> " . . . the group has made me look carefully at how people are different, how people are the same, and how important all people are—regardless of differences, especially."

And in a second summary,

> "I am (more) sensitive (now) to my world and the people in it, put a high value on honesty and fairness, and the ability to understand all points of view without judging others. I agree with Jess Lair in his book, 'I Ain't Much, Baby, But I'm All I've Got', that acceptance is an extremely valuable aid in understanding self and others . . . In this class I have become even more aware, understanding and receptive to others by listening empathically and disclosing my feelings."

Goal statements for the cluster underwent a steady transition from an orientation to learning about oneself, one's strengths, one's weaknesses, to an orientation of relating, listening, and communicating with other people different from themselves. As well, the "new" orientation tended to shift from a predominantly cognitive frame of reference to one with an increased affective and behavioral component.

All four expressed the belief that each had grown more open, trusting and "risk-taking" as the

experience progressed, and three made specific mention of the fact that this change extended beyond the class to their out-of-class experiences as well. Thus, one mentioned that he now felt potentially "a more open, emotionally-perceptive administrator". Another indicated that she felt better able to cope with the present, as the class had "forced" her to recognize her tendency to ruminate over and agonize over her past. And three cited differences in the way they now acted on inhibitions, anger, bitterness and guilt.

Stephen (Cluster 3)

Stephen, white, Jewish and married, was twenty-six years of age. He was enrolled as a full-time Ph.D. student in Higher Education.

In response to a question in the log regarding "The Things Going on for You" in the opening session, Stephen recalls his early feelings:

> "I brought with me to the first class experience—the entire course really—a strong skepticism about group interaction, especially in a counseling or therapeutic sense. I was more individual oriented, not group oriented. But I wanted to learn more about group processes—my wife believes in groups and we have often discussed strength and weaknesses of groups . . . My involvement then was aided by my desire to learn about groups and my generalized good/easy feeling about people."

The developmental sequence from that point on is

best illustrated by excerpts from his weekly log entries. He indicated that the first week was one of moderate involvement in which he expressed unwillingness to talk about personal issues with people he had never met before--thereby exposing only non-threatening parts of himself.

Despite the addition of several new personal goals for the course in his log, and a re-prioritizing of all existing goals, and a slight increase in perceived involvement, the second week's experience lacked real personal meaning for him. As he explained it:

> "'Things' I shared with the home base group were primarily intellectual (cognitive!) not emotional/personality/feelings (affective!)."

At the end of the third week, the feeling of superficial involvement was restated, and although goals remained the same, his most striking comment reflected an important new awareness. His goals began to embrace other people rather than himself alone. He commented on this:

> "I <u>do</u> find it interesting that my main goals are directed toward understanding and involvement with <u>others</u>--not <u>myself</u>."

The fourth week was referred to as "a pivotal week". Ranking of goals changed considerably from previous weeks;

> " . . . my concern with people is foremost now . . . My concern with an intellectual

> understanding of group dynamics has clearly been replaced with a desire to know individuals qua individuals better."

Again, on the subject of sensitive areas formerly closed and hidden, he mentioned that under the relative structure of the Self-Disclosure exercise he began to share some "very personal things" that he had not discussed before with his diadic partner (a close friend). Thus he was prompted to write:

> "It was interesting that it took this exercise to 'force' some things out, but maybe our friendship will be more open now that we have done that 'risking' and talking."

Identification with the home base group, it appears, was enhanced by an activity in which group members were asked to rank each other on both the Dominance and Love scales of the Interpersonal Adjective Checklist. This exercise, he thought, "brought the group closer together for me."

It was apparent also that by this time, interest in his triad was clearly waining. Other than a check indicating degree of involvement in the triad task for the week, no reference was made to that group. He gives his reasons:

> "Such a decrease in interest and involvement can be directly related to the meaningful experiences I had in my home base group; my attention and commitment, really gravitated from the triad experience and members to the home base group. Toward the end of the term . . . all of the triad members seemed to consider the experience somewhat of a task--something to get through, not necessarily

something from which an individual might grow."

By the end of the fifth and final week the shift from self-to-other-focus was most evident. However, this could not be generalized beyond the home base group. Involvement was registered as at its highest in the log. Indicating his new level of involvement and the new meaning it had for him he writes:

> "The last days of the home base group activity --touching--was a very good, very important one--bringing us all closer together at the end of the session."

While the objective test results received some mention in the log they were not woven into the main stream of developing awareness. However, the following was noted:

> "Looking over the P.O.I. made me carefully think through some of the results--particularly what I am <u>really</u> like with respect to independence and self-regard. The P.O.I. 'said' I was maybe trying too hard to 'look' independent and with high self-regard; Actually I <u>am</u> extremely independent, maybe too much so, sometimes excluding others. Our home base group experience made me aware of (1) my initial uncomfortableness with touching in a group and (2) my ability to move beyond that feeling to feel more comfortable and eventually develop close feelings with other group members."

During the interview, his dislike for either-or situations (such as the form of P.O.I. items) was voiced with considerable feeling:

> "I detest Western culture where everything is either-or, black or white, good or bad . . .

> things in this world are just not either-or; they're infinitely more complex than that-- its probably closer to both-and, than either-or."

By the end of the course he had come to recognize the existence of two Stephens in himself. The one appeared when he expressed ideas in groups. This was the "professional" Stephen, "self-confident, the communications skills . . . and the loudness and the aggressiveness and the dominance."

On the other hand, expression of feelings called out the other Stephen ". . . it was the quiet one, Stephen the soft and gentle one."

It was as though the course experience had made him interpret the former as his Mr. Hyde and the latter as his Dr. Jekyll.

Asked at what point he thought the change occurred from early skepticism to positive feelings about the course experience, he replied:

> "Generally warm feelings about the group. I don't know why. A couple of people smiled and a couple of people talked very openly about their feelings . . . my freedom and autonomy weren't threatened by the leader or others in the group . . . All this seemed more than enough to shake my early skepticism."

And in retrospect, in terms of his feelings about the course in general, he recounted perhaps his most dominant theme:

> "The course has given me something of a very deep and meaningful real life experience . . . leaving space for some of the individualist,

> fiercely independent, existentialist, complete freedom thing . . . I really see it as a growthful thing that the course experience is not really stopping, or really not stopping when our group stops. Its really a continuous thing. But still at the core of all this is my independence and my really strong feeling that I really control my own destiny and my own fate--I just do. I made that decision."

Summary and Interpretation of Cluster 3

Of the seven clusters, the members of Cluster 3 reported having the most rewarding experience during the course. Their goals show significant progression and all seemed intent on making the most of the opportunity despite some skeptical beginnings, as in the case of Stephen--the exemplificative individual.

A number of factors appear to favor this sub-group in classes such as "Growth of Self". The relatively permissive unstructured atmosphere provides ample "space" for them to exercise their independence and inner-direction. Unthreatened by the prospect of subjugation to an authority figure, they were stimulated by the opportunity to develop colleagueal relationship with staff and fellow students. Thus they tended to be quite confident of themselves.

With most of their motivation coming from within, it is not surprising that they considered it important "to risk oneself in order to grow", and that

"to communicate one has to be open, trustworthy and respectful of others." However, they also tended to expect this of others. This may lead to problems for as we shall see, some sub-groups do not share these open, risking, trusting attitudes. Given responsibility in this climate, they tended to live up to it.

These would appear to be high energy students, active participants whose chief reward from a class experience is in the doing. They seem less concerned with entrinsic gratification. Praise and attention are not basic motivators of this sub-group. They are capable of critical thinking and are apt to communicate this in a frank and authentic way. In fact, they frown on superficiality and phoniness in people.

It is interesting to note that in Stephen's case, his rising emotional commitment to his home base group seemed to drain energy away from his triad experience. It would seem that their tendency toward total emersion in selected aspects of a course results in a de-emphasis and/or neglect of aspects of not so compelling interest.

Probably their most perplexing problem in a group oriented course such as "Growth of Self" is their internal wrestling with the issue of individual freedom within the group setting--how much of them-

selves they need to yield for the sake of the group. However, true to their independence and personal security, they would probably prefer to "think through" their own resolutions to their problems, and not appreciate attempts to advise them or provide them with someone else's ready-made solutions.

The psychological make-up of this sub-group suggests that they would be best served by classroom experiences structured along seminar lines. This type of structure would seem to permit a compatible mix of personal influence over the unfolding process, collegueal group interaction, and individualistic participation. Again, interaction can be more personally meaningful and authentic. They would probably see more opportunities to "be themselves" in this smaller community where individual contributions are encouraged and where the flow of interaction is relatively undirected and spontaneous.

Teachers who emphasize tight structures, rules and directive methods, and who do not encourage questioning of their classroom practices, are unlikely to find their "efficiency" appreciated by this sub-group. In time, it is likely they will be confronted, or ignored, with the energies to these people being vested elsewhere. Members of this sub-group tend to feel secure enough within themselves to take an

independent stand without the need to solicit the support of others.

Grades would generally be of less importance to these people. They would tend to be less affected by an unflattering grade in a course which they did not find intrinsically motivating.

Much of the behavior of this sub-group derives from attitudes and values which are well-captured in the title of Lair's book, I Ain't Much Baby, But I'm All I've Got, which not surprisingly, was mentioned by one member of the sub-group during the interview.

The challenge for the teacher then, would be to find constructive outlets for the high degree of latent energy inthis sub-group. With their independence and individualism, it is unlikely that any one method would suit them all at any one time. They seem to need a teacher sensitive and secure enought to tap their resources, guide their efforts, and at the same time, be aware of and create in them awareness of their tendencies toward "pseudo-self-actualization."

III. Cluster 6: The Selective Affiliates

Six of the ten members of Cluster 6 were male. Four were under twenty-five years of age, and as Table 14 shows, the rest were evenly distributed over

other age groups. For the most part, they were white and married. Five expressed no religious affiliation and three were protestants. Once again, most were enrolled in Ph.D. programs in education, mainly in Educational Administration. Apart from three full-time graduate students and one dentist, others served as teachers and educational administrators at various levels of education.

The performance of participants in this cluster on the objective personal orientation and interpersonal style instruments indicates a need for control and a comparative lack of a generalized need for affiliation. Uncommonly high scores were obtained on Wants Control, Managerial, Competitive, Aggressive, Rebellious, Dominance, Existentiality and Capacity for Intimate Contact. Again, uncommonly low scores were obtained in Expresses Inclusion, Wants Inclusion, Expresses Affection, Wants Affection, Cooperation, Love and the Nature of Man.

Expression of internal conflict was cited by two judges as the underlying theme in this cluster. This seemed to manifest itself as ambivalence in wantin to be close to others but at the same time being unwilling to disclose significant areas of their lives. Thus, members of this cluster were prone to express a desire or fear about developing certain types of relationships with others and very soon afterwards

indicating a behavior which often seemed contradictory to an outside frame of reference.

One female member, for example, expressed a strong aversion toward homosexuality, but shortly after, wrote in her log about a note she wrote to another female member in her home base group, telling her she was the most attractive woman in the group. Another female member (white) expressed great desire to develop close relationships with blacks but was very reluctant to disclose that part of her life which could help remove the many barriers presently blocking such relationships. In effect she wanted blacks to make the effort. Similarly a third cluster member, in response to a question regarding his feelings about being in a predominantly black home base group in a predominantly white class, replied, "It didn't affect me." And yet at another point, he spoke strongly about seeking a militant black experience within what he called a "WASP institution". On another occasion during the interview he stressed that whites couldn't understand him because "they've never experienced majorative domination, or minorative subjugation, and the perspective is all a matter of experience."

A characteristic exhibited by most members of the cluster was the clear knowledge of the type of

people they wanted to be grouped with during the course experience. To some degree this reflects their considerable measure of inner-directedness. Thus, one black cluster member wrote in his biographical summary;

> "I wanted to experience a homogeneity of Blackness so we wouldn't be reacting to someone's conception/distortion of what it means to be African-American."

This characteristic may also be a manifestation of their considerable capacity for intimate, contactful relationships and their uncommonly low measure on Love. Members admitted having a hard time disclosing themselves before they were well acquainted with other people. They felt that early disclosure placed too high an imposition upon one's listener. As one remarked, "How are they supposed to know how to react?" Similarly, another felt that he was just like the way he ran his classes. "You start with a narrow, rigid boundary which all understand, and then you gradually open up. Having begun with a firm base, you eventually end up with one open classroom, or, in life, with an open relationship." Again these latter statements may be indicative of their high need for control, independence and critical judgement reflected in their high measures on the Expresses Control, Managerial, Competitive, Aggressive and Rebellious variables.

Members did not perceive themselves as having any extraordinary problems in social interaction during the course. While possibly being viewed as low in spontaneous affection toward people in general, they recognized that, to a relatively small number of selected significant others, they were seen as "nice, warm and accepted". Thus it was their common opinion that they were really capable of loving, but it was necessary to know someone well before they could express affection in any significant way. This being the case, they tended to stress that love or affection must be related in a specific way to a particular person. In short, from the perspective of these cluster members, the show of affection cannot be a trivial event, "an automatic outpouring of affect at the mere sight of a conditioned (human) stimulus," as one put it.

Thus, it seemed that this cluster felt more comfortable in small groups meeting over a long period of time than in larger groups regardless of duration. To illustrate, one member wrote in his log:

> "We had a home base group composed of people secure in the knowledge of who they were . . . We really didn't begin to function as a group . . . We avoided probing each other or being critical . . . I was able to wait them out."

In contrast, after an intermittent triad experience during the semester, this same person wrote at the end of the course:

> "I was able to salvage a bit of self-disclosure from one of my partners, ------, who is black and female, and thereby fulfill part of my goals."

And a common criticism of the course by all members of this cluster was that five weeks was far too short for them to develop any sort of meaningful relationship.

A further conspicuous theme of this cluster was the rather demanding expectation that others should be prepared to accept them as they are, though they were often themselves critical of other's values and behaviors. For one cluster member, this meant others in the course being accepting of his baby too, whom he regularly brought to class cognizant that ambivalent, though unvoiced, feelings existed in the class about this. For another participant, this was reflected as strong resentment against those participants whom she perceived as manipulating her into increased participation in her home base group. As she said caustically, ". . . if people can't see that you can communicate without actually verbalizing, then there's something wrong . . . I just think they shouldn't have to press me in an attempt to draw me out. That sort of thing makes me angry."

Thus from their own frame of reference, it seemed that the low rankings in love-related tendencies within this cluster followed from their conception of what it means to express love. Again, their aloofness early in most relationships, their unwillingness to become "groupie", and their demand that others be prepared to accept them as they are, may in oblique fashion, help in understanding their high measure of aggressive and assertive tendencies.

A marked consistency of mood was reflected in this cluster, as a result of what appeared to be their internalized personal philosophy. They all seemed secure in their own identities, and they expressed confidence in their ability to defend themselves against self-persecution and self-doubting. Thus, they felt comfortable in their general aloofness and in their ability to develop and maintain a few select close relationships.

Judy (Cluster 6)

Judy was a young divorcee, twenty-four years old, white, with no religious affiliation. She was a full-time graduate student in Library Science, with all but a few requirements left to complete her M.A.

At that time she was very discouraged at her poor prospects for finding suitable employment after graduation.

Judy's log is not as detailed or as clearly illustrative of a developmental sequence or continuity of events as many others, although the idea of setting down her own goals for the course appealed to her. As she pointed out in the interview, it was something in life she had wanted to do for some time, but had never found the time.

> "I like being able to sit down and think about your goals and to write them and rank them. This is something I've been going to do for ever so long--where I can sit down and decide what I'm going to do and just how I'm going to do it . . . to be able to change direction if you want to . . . its really valuable . . . When I made my goals out I didn't make them necessarily in relation to the class situation . . . because I didn't do much of these in class."

No further mention was made of her goals in her log.

Thus, for Judy, the course experience was more a case of going through the motions, sometimes for a second time, in a series of what she perceived as unmeaningful, contrived situations. This sentiment was clearly illustrated in a long telling statement early in the interview:

> "I'm not sure, I don't know how I feel about contrived situations, and like the whole course is contrived situations; kind of . . .

> It seems unreal. I mean it serves a purpose of, you know, of getting people, you know, having something said about what they should do if they want to do it and having them follow through on it. And at the same time it's not like you're going to sit down when you're meeting somebody and say all of those things, or you know, you just don't go about it in that manner. Its, you know, like its somewhat contrived. I don't say that necessarily bad, its just if you get . . . I know I did this in C300 where we split off into groups of three to get acquainted. Well, I went off in a group of two because there wasn't anybody left and he (male partner) just didn't at all cooperate so we ended up not doing it at all, which made me feel kind of badly. But nevertheless, I can understand it--in not wanting to be part of something like that."

When asked if she anticipated a repetition of her C300 experience, she replied,

> ". . . its like half through the thing, you think about it, and you say, you know, you have to rationalize it, and say, 'Well, its OK because its for a course. But if it were really me, I wouldn't go about it in that manner. I don't know how you would go about it. I guess you wouldn't say 'Well, let's sit down for an hour and get to know one another."

Again, much of the motivation for involvement in course activities was lost when she discovered that many of the activities she had previously encountered in another class. As she put it:

> "If you're going to have people that have been in C300, in C700; like a couple of the experiences we had, we'd gone through in C300, and so I don't think they're as valuable on the second time around, although they could probably be . . . I'm sure that's

> probably up to the individual. I don't know. I guess I just took it for myself as being boring although I realize now that it could have helped the other person."

It seems that from the first day she found the sight of so many "older people" in the classroom somewhat distressing:

> " . . . just when I looked around the room sometimes and saw a lot of those older people. I've just got to, I don't know, somehow I felt as though I were being pressed down by the weight of it all."

Her perceptions of how "supposedly happily married people" saw her was the cause of much anger and resentment toward them. Being associated with two such married people in her triad made that experience a highly anxious and defensive one for her.

> "In my triad experiences, I finally got the idea that ------ and ------- both saw me as flighty because I was divorced . . . you know the idea that married people may view single people as flighty just because they're not attached, and they're not making joint goals and that sort of thing . . . I would change my mind a lot and saying that I wanted to have my freedom, and, you know, they saw that as being very immature and very selfish --like I have no responsibility and perhaps no mind, or no goals in mind . . . just because I thought I should be pretty free to do what I wanted to do. I don't know just what divorced people are supposed to do."

She strongly resented also, attempts to draw her into class discussions. In fact, she saw such attempts as highly intrusive, condescending and contrived. Thus on one occasion when her home base group

facilitator asked her opinion on two separate occasions in the one session, she became very angry,

> "and I didn't even want to come after that, . . . if people can't see a nod of the head when they're looking right at you . . . if people can't see that you can actually communicate without actually verbalizing, then, there's something wrong. And it makes me very angry because sometimes I don't feel like talking, but I want to sit there and nod my head or smile or shake my head or shrug my shoulders. I just think they shouldn't have to press me, and that sort of thing makes me very angry . . . After that I didn't want to come back to the home base group and have people do that sort of thing."

She perceived this as a sign that people were trying to draw her out, and this

> ". . . I'm not at all willing to have them do. If I want to talk, I'll talk, and if I don't want to I won't. And if they're going to sit there and I feel like they're pressuring me, I'm just going to withdraw totally."

The test scores, it seems, had a highly disturbing effect on her.

> "When we got those silly scores back--whatever they were--all I know is that they made me feel badly because mine were negative . . . like really low negative numbers . . . for affection or something like that . . . Just getting a really low number like that just put me right into the dumps. Like it really put me down . . . And I hadn't been feeling really that badly that day. And after that I just went up to my room and slept for a few hours before I could quite bring myself back out into the world. I thought I was such a cold person. Just seeing that score I thought 'Oh my God,' I'm not trying to be a cold person, but indeed I must be a cold person, after all . . . It was very frustrating

> because I didn't know what in the hell to do, because I didn't even know what was wrong . . . It made me feel like withdrawing totally because I hadn't done what I wanted to do. Also, that day I was trying to figure out what the other silly test scores were. And I couldn't chart them on the thing at first . . the scores were coming out all the way down at the bottom line. . . Finally, I figured it out and had a great leap of joy . . .
>
> Course after a while you start to thinking, what in the world is this number doing to me and I never know what it means. Its just a number, and there I am going and reacting like this. Makes you think you're totally crazy . . . I felt betrayed."

In a final statement of the effect of the course on her, she remarked:

> "I think a lot of this home base group thing--- I didn't think it was particularly for me . . . (and laughingly) . . . I'm a very negative person. I can always pick up the bad things in something . . . for some reason . . . I don't know."

Summary and Interpretation of Cluster 6

Of the four selected clusters, the course was probably the least gainful for this cluster.

The course structure did not fit well with their approach to interpersonal relationship. For them, such short-term encounters with people they would not otherwise have selected for interpersonal interaction, made them regard much of the course as

contrived. Consequently, there seemed to be little desire to become very involved with the teacher or other students. Again, this tendency to distance themselves psychologically, may be the manifestation of their internal conflict, low level of self-esteem, and general pessimism about fruitful relationships under such classroom conditions. Consequently, they reflect counterdependent attitudes and become hostile at attempts to draw them into discussions. This they regard as intrusive and insensitive to their position. Their most common response to such situations, if they reoccur, is to withdraw physically or psychologically, from the group process and "wait it out". In effect, they demand that people either accept them as they are, or leave them be.

They tend to be hypercritical, and while it would be unwise to generalize from the feelings of Judy, the illustrative case for this cluster, her final comment in the interview should not go unnoticed:

> "I can always pick up the bad things in something . . . for some reason . . . I don't know."

Not only do they not tend to be outgoing, they show unwillingness to be introspective. Rather than think through her predicament after receiving

confusing test results (confusing to her) Judy chose to escape by sleeping for several hours.

It is likely that, since this sub-group generally tends to avoid a broad variety of contactful, emotional involvements in the classroom, they are apt to disbelieve those who speak enthusiastically about their pleasurable experiences. Such people are often regarded as phony or seeking satisfaction for some social inadequacy in their personality.

There are a number of reasons why this group might frustrate and anger teachers and fellow students. First their "take me as I am" attitude may be interpreted by others as expecting them (others) to make all the concessions in the relationship. Again, their generally low degree of involvement in groups and their tendency to remain psychologically distant or to withdraw, could be resented by the more active open disclosers who may feel cheated in what they regard as "open-sharing" group process. Thus potentially conflict-full situations soon develop.

It would seem, therefore, that these people are more comfortable in relatively impersonal lecture-type classroom situations where they do not feel pressure to relate or contribute any more than they wish to.

The sensitive teacher would soon become aware

of this. Thus, care should be exercised in eliciting responses from them in classroom situations. Again the sensitive teacher would also soon realize that this sub-group can be engaged in intimate contactful relationships, but this generally involves relatively few people and they must feel they want to be involved. Such relationships, then, develop over time, and usually outside of "contrived" classroom situations. It should be recognized, also, that they have a hard time disclosing themselves. Any attempts to force disclosure, therefore, will result in an angry response and/or withdrawal.

The situation seems to call for empathy and patience, but also strength and forthrightness in the teacher. In an unthreatening manner, it seems essential to communicate to them that their behavior has certain effects on the teacher, and by implication, on others as well. It is important that they become aware of the consequences of their behavior. It is possible, then, that they may become aware of the fact that many causes of their internal conflict, low self-esteem and personal insecurity--which they tend to externalize--reside within themselves.

Finally, it seems that the lack of awareness of the members of this sub-group of their own behavior,

and their lack of sensitivity to the reactions of others, tends to reduce their potential for growth in such courses as "Growth of Self"--unless it relates (and is perceived by the members to relate), to their particular concerns, and the teaching methods are not perceived as personally intrusive.

D. Cluster 7: The Unhappy Identity Seekers

The smallest in number, Cluster 7 was made up of four males and three females. Mostly they were white and under thirty years of age. Three were single, three married, and one divorced. Three indicated no religious preference and four were protestant. Unlike other clusters most members of this cluster were enrolled in M.A. programs in Educational Administration or Counseling and Guidance. Four were engaged as elementary teachers, one in special education, one as a dentist, and one was undertaking full-time graduate studies.

One of the most distinctive clusters on the objective personal orientation and interpersonal relationship style measures--as Figure 8 clearly shows --Cluster 7 resembles a mirror image of Cluster 3 on the P.O.I. sub-scales. It is perhaps most characterized by exceptionally low scores on Inner-Directed-

ness, Self-Actualizing Values, Spontaneity, Self-Regard, Nature of Man, Capacity for Intimate Contact and Self-Disclosure. Again, exceptionally high scores are noted on the Self-Effacing and Dogmatism Scale scores. The latter indicates a closed belief system.

Perhaps the most arresting feature in the subjective data in the view of all three judges, was the force with which these people came to grips with their lack of openness toward others and the reasons behind their lack of openness. This lends some credibility to their very low score in Self-Disclosure and their moderately low scores in Expressing Inclusion and Wanting Inclusion.

All four interviewed seemed aware that they were very closed in their communication with others; that they were distrustful of others and that they did not feel comfortable in disclosing personal information with anyone other than a close friend in a one-to-one situation--if even then. But more striking even than this observation was the intensity with which three of the four became aware of this fact. For these three people the course was a painful exercise in coming to grips with themselves. They each realized that their lack of openness was clearly a defense against recognizing and "owning" their "true

self" and exposing this "true self" to others. Each admitted that their manner of interacting with people was a type of manipulation designed to "keep me on the top". All came to admit that they hated themselves and what they stood for, and that they were distraught over their lack of integrity.

For one cluster member the course had forced her to "reinterpret my whole life". She attributed her fear of self-disclosure to her parental upbringing. This, too, marks a second theme of this cluster. The same three people mentioned earlier each spoke at length during the interview of a pathologic, unhappy childhood familial relationships. For the individual in question, her upbringing marked a period of socialization where she was taught that no one cared about her, her feelings, or her thoughts, and that to expose oneself inevitably left oneself open to manipulation. Thus, she had tended to "bottle up" her thought and feelings. "Looking back," she observed, "coldness and bitterness have long since become a way of life for me."

The course was equally stressful for a second cluster member, because it made him realize how much he hated himself. He said that he had come to realize that "what I am most intolerant of in others is what

I hate most in myself." He hated it when others stereotyped him or denied him his emotions. As examples, he said he experienced anger when he was asked by blacks to speak for the whites in the group, and that he quickly became annoyed when people weren't on time. Yet, he came to see that he has always prejudged people on the basis of first impressions. He said he constantly "objectified" people and lost sight of them as thinking, feeling human beings, and he specifically cited the handout entitled "The Person Next to You" as awakening him to this realization. He also realized and admitted that he, himself, is always late for everything, and it is always by five minutes. He related his lack of respect and "subjectification" for other people to his childhood. He said his father had never once expressed and love for him until he was thirty years old. Thus, he considered his "objectification" of other people a defense against having to show love for them--because he did not know how to do so.

The third cluster member became so distraught with her own self-revelations that she broke down for a time in the middle of the interview. She had come to the conclusions that her whole manner of dealing with people was, in fact, a defensive manipulation

of them. She said that she has a "desperate need to be well-liked" and that she experienced almost every situation as a threatening competition to her sense of identity. She, too, attributed this need to a pathologic childhood past. She said her "parents played me one against the other to get their attention . . . what can be worse, realizing that you've fought over your parents all your life." And she feels that she now does this (plays people off against each other) "to come out Number 1 in all my relationships." She experienced great threat and fear in all her interactions. She emphasized that she continually felt herself to have misinterpreted past events as being oppressive and antagonistic. And when she felt this way toward another person she felt a desperate need to be liked and held in esteem by that person. She illustrated with two such people (one female and one male) in her home base group. Here she did all in her power to manipulate these people into liking her--and they ended up doing so. But this repeated the vicious circle of her life which has so often left her unhappy in the past. For, when she did get these people to recognize and like her, she, at one and the same time, felt a sense of triumph ("I've won") and a sense of despair ("but I know it was just a game--a

trick"). And she resented that person who now liked her for being such a "soft touch". As a result of this vicious circle, she said she feels as if she has never been loved and many course experiences haunted her because of this.

According to one judge, these people's sense of self-hatred and lack of identity were evident by the variety of roles they sense themselves playing, and felt uncomfortable in. One such person said that she felt very uncomfortable in her home base group because her two group leaders were black. Being black herself, she said she didn't know what was expected of her: whether she should be a "black-black", or a "white-black"; whether she be an integrationist or a segregationist, etc. She cited a major triumph of the course as being when she was able, at the end, to openly say "hello" to ------- as a friend. This person was white, and she had been very guarded about this before. At one point she exclaimed, "I'm sick of being black enough for other blacks." Another member interviewed admitted, "I'll do something stupid and then think about it afterwards, as if everybody else is thinking about it too." And, "I can't continue struggling with other people's expectations of me." He felt that he had spent most of his life trying to

be perfect, but not perfect in an absolute sense--just being better than other people. Mistakes continue to haunt him long after they were made. A third person kept reiterating the despair inherent in the "games" she was playing. As she put it while discussing her lack of warmth, "I want to be, but I never really am. Just enough to maintain control."

A further indication of the lack of self-confidence in this cluster was the extremely competitive spirit all four showed, suggests one judge. This judge had sensed punctuality as a major common concern. As one cluster member put it, "That's the stuff (punctuality) success is made of." Another cited his initial purpose in taking the course as learning how to manipulate other people. Another cited her intense desire for her Ph.D. All four emphasized, in one way or another, their disdain for other people who did not adequately perform their responsibilities. Yet, tellingly , none of the members interviewed would consider confronting their antagonist with his failure or its irritating effects on them (cluster members). Each reasoned that others are mature people and too responsible to be confronted openly. And this marks another common concern among these cluster members. They were all dissatisfied with

the way they denied their anger. They were not able to be open enough with anyone to confront them openly and honestly. Instead they resorted to keeping everything to themselves.

These people came across as distraught "loners" desperately searching for a secure identity and integrity. Their belief systems seemed biased and closed. They had a pessimistic outlook on life, and man, feeling him miserable and uncaring. They thus felt uncomfortable in, and generally avoided, situations they perceived they could not control.

For three of the cluster members interviewed, the recognition of these orientations to other people involved a very painful discovery of the elaborate defense mechanisms which characterized their personalities. Unable to confront themselves, they had never been able to confront other people either. Each talked of stereotyping, misreading, manipulating. The common developmental changes these people spoke of were in marked contrast to other clusters. They did not want to be able to "listen to other people more closely." Indeed they wanted just to be able to face another person without fear of competition and loss of identity. All four interviewed said they were anxious to be approved of and readily imitating of others. Thus,

a second great longing cited by three of the interviewees was the desire to be more positive about their own sense of bing, both their good and bad points. To be accepting of themselves and others, unfearfully and nonjudgmentally, were their primary goals. In short, they sorely desired an increase in their self-confidence and self-respect.

Josephine (Cluster 7)

Josephine was thirty-two years old, single, black and protestant. She was at an advanced stage in her Ph.D. program in Counseling and Guidance, and was working in that area at the time.

Regarding her initial experience in the class she tellingly told of her apprehensive feelings in the interview:

> "When I first came, it was really more of just, well, this is my 700 level course in the C bracket. And I wasn't that enthusiastic about taking the course, because after I got there and looked at what was going on, it fitted the description of another course I had taken at another university . . . Automatically I just said I don't like this. We're going to go with this little group thing again—and the other course I had taken was pretty much like . . . everyone was so faky . . . I just didn't want that group thing again, because I'm more, I guess, pleased when I am left to do what I want to do, and most of the time that entails being by myself, or with

> the people I have selected. So its not like you've got to be gungho for the group and all this, and made to feel ill at ease when you don't do what they want to do and everything. But in coming to the class it was more of a reaction of just already being aware that I was prejudiced toward this type of class. I didn't care how you were going to run it; I just knew if it was going to be group deal I didn't want to in it! But, see, there was no other course I could get in its place, so I decided to stay.
>
> So, as I put down for my first goal, I decided to try to minimize my prejudice against courses of that nature. But in the back of my mind it wasn't like to wipe out my prejudices, but like to have them, you know, like subdued a little bit so it won't be so obvious . . . and in the back of my mind was the other class where it always appeared that we were tricked into doing something . . . it was like everything was a big game, and you didn't know if the exercise you were doing was a real one or if it was something the professor gave you to show you a point in the end, and everybody stood there and looked like fools . . . so I was a little wary of that."

Her sequence of development is evident in her goal statements. For example, it is apparent that goals in Week 1 were directed more toward making the experience more tolerable and attempting to unfreeze some parts of her introverted personality. As she noted in her log for the first week:

> "I don't usually take the lead in meeting others. . . I was looking for someone friendly and non-threatening to talk to . . . I avoided white females deliverately because I thought they would be so condescending. I cannot stand that attitude! . . . (And as well) . . . contact with class members in another class prejudiced my view of them in C700."

It is interesting to note that by Week 2 a significant new goal had been entered, one which hinted at a developing need to change her outlook, particularly about herself. It would appear, at least in part, that this could be attributed to potentially rewarding relationships she perceived with her triad partners, rather than any significant change in attitude toward the class in general. Her ambivalence was expressed thus:

> "I'm having difficulty accepting classes such as C700 because of my skepticism about gimmicks or tricky atmosphere. I don't feel this way in the triad though . . . I am uncomfortable with the facilitators--maybe its because they were black . . . (they tended to adopt) . . . the 'right' image of black, because they didn't want to reveal too much about themselves.
>
> I expressed my disgust, frustration and anger at being 'rejected' in class exercise. I perceived the 'rejection' by the home base group members as being rude, and despiteful . . . (it) . . . made me feel very insecure. (Thus . . . on Thursday, I was quiet in the group discussion . . . because I didn't want to be rejected . . . I negatively viewed the guy in the exercises of decision making who thought some solution about 'refreshments' should be based on group feeling. I valued my right of being an individual . . . I like my triad members and want to get to know them better.

Participation in program activities thus far had been moderate. However, by the third week her involvement was indicated in her log as "Highly" for the triad, and had increased in that direction for

the class sessions. "Listening" had now become her primary goal.

Significant changes in attitude toward sharing personal information had occurred by this time, partially attributable to a goal of the previous week: "To open up more in class". Thus, she noted in her log:

> "I found myself sharing more information than I had intended because the people in my triad are warm, accepting, supportive and open. The more we talked and shared in our triad meeting, the less it became a task. Good experience."

Perhaps even more significant at this point was her changing attitude in her home base group.

> "I am talking more in the home base group and I am learning to tolerate different opinions. I feel less negative about some group members. Listening intently without anticipation of the other person's reaction isn't easy."

Again the growing need to become involved was clearly illustrated by the fact that the experience for that week lingered on well after the class had ended.

> "Over the weekend, I kept wishing I had said more in the small group to back up my opinion rather than withdrawing into a shell when no one saw things as I did. I resent being proselitized by the group."

Relations with one of the black facilitators also improved due to her sharing a health problem with the facilitator. " . . . this brought us closer together and gave me release within and empathy for

her." But her skepticism about others' interest in her remained, however.

> "Believing that people are interested in me apart from my accomplishments, abilities, etc., is hard."

The fourth week was probably the least eventful for "I was too beat to be that involved."

Her primary goal had now become, "To search for myself in view of resisting exposure". For, as she says:

> "I'm cautious about trusting people and about letting them know me . . . I avoid intimate relationships . . . I am less likely to trust white people and open up to them. My friendships with them develop rather slowly."

Re-vitalized in the fifth and final week of the course, her triad involvement was again high and she reaffirmed her enjoyment at participating in that group. "There's something about them that draws me out," she remarked in the latter part of the interview. A more sombre mood, however, prevailed in the larger groups at the end:

> "I recognize through the comments of others and personal introspection, my overriding tendency to play down my ability and to be cynical about most things."

With considerable self-awareness, she went on:

> "My uneasy feeling about this course has been transferred to another person who had a similar course and was backing off. I've recognized my backing off as an attempt to keep from

> getting to know people, and letting them know me."

Almost as if to summarize her condition at the end of the course experience she concludes her log with the following telling declaration:

> "I am shy and unhappy with my life because it seems so void and stagnant. Steps to help myself are gradual. But I plan to keep on trying. This course has affirmed key areas I know I need to work on."

Summary and Interpretation of Cluster 7

For most members of this cluster, and certainly for Josephine, the illustrative case, "Growth of Self" was a painful experience; yet it was probably more gainful to them than it was to members of Cluster 6.

Though they expressed little pleasure about the course overall, their impressionistic data were studded with words, phrases and references from which increased self-awareness could be inferred. However, most new learnings brought with them considerable pain. In learning about themselves, they found little they liked about the self that was being revealed. And again, while they seemed able to grasp insights into their failings, they seemed unable to proceed to the development of strategies aimed at resolution

of their problems. Thus, they tended to become distraught, and this mitigated against possible growth.

In general, it could be hypothesized that issues of self-respect and personal integrity (the perceived lack of which deeply concerned this cluster), and their distraught disposition were linked to their striving (but not attaining) personal adequacy and social identity. Reluctant to confront themselves, they tended to be reluctant to confront other people. Thus, they were seemingly unable to achieve their common objective of being able to face another person. Rather than seeking resolutions to their problems, then, they tended to act to make interpersonal situations more tolerable. Essentially, that was Josephine's primary goal for the course--to make her experience more tolerable.

As a result, members of this cluster felt relatively dissatisfied with themselves. As Josephine confessed, " . . . life . . . seems so void and stagnant."

In courses such as this, where much personal exploration takes place with a minimum of formal structure, these students are apt to become suspicious of the teacher as a person. Past experiences weigh heavily. They perceive a teacher who reveals a major

point at the end of an activity as making them " . . . look like fools". And they do not take kindly to the prospect of being belittled.

The personal orientation and interpersonal styles of this sub-group may bring about a variety of problems in the classroom situation. The unshakable fear of unhappy past experiences in similar situations hangs over them and keeps them on guard. Thus a teacher interested in helping these people "grow" has the task of establishing trust in him, and confidence in his activities. If he is not accepted, he will be treated with suspicion by people who would likely become more resistive and resentful about doing his bidding. Anything interpreted as condescending behavior--a ploy to get close to them--would likely rupture the relationship irrevocably.

These people are not inaccessible as the successful triad experiences of several members clearly indicates. It seems they are quite receptive to "warm, accepting, supportive and open" people. It would seem therefore that these are the qualities called for in a teacher interested in helping these people. Again, the triad experiences suggest that members of this sub-group are capable of a high degree of involvement, self-disclosure, and spontaneity once

they have assured themselves that others are supportive, and genuinely interested in them as people rather than in their background or accomplishments. Thus handled with sensitivity, empathy, and authenticity, there would appear to be considerable potential for personal growth in this cluster. "Growth of Self" in its present form seemed partially effective in meeting their needs.

6. SUMMARY

Proceeding from the total group focus of the previous chapter, attention was turned in this chapter to identifying and studying the meanings underlying major sub-groups and exemplificative individuals in terms of personal orientation, interpersonal style and experience of the "Growth of Self" course.

Using a cluster analytic procedure with the thirty personal orientation and interpersonal style variables, and an approximate maximum cluster size of ten, seven distinctive clusters were delineated. For the purpose of more in-depth study, four distinctive and meaningful clusters were selected from the seven available.

To broaden our understanding of the cluster analytic data, added meaning was sought through a statistical analysis of the data from the four clusters. This analysis revealed that the biographical data showed no significant differences between the four clusters. Analysis of variance, however, identified nineteen variables which significantly differentiated between cluster means. Furthermore, a stepwise multiple discriminant analytic procedure identified the four most influential variables in predicting differential cluster membership.

A subjective analysis of each of the four selected clusters showed distinctly different characteristics in each group in terms of their personal orientation, interpersonal style and experience of the course. The four clusters were characterized as "The Pragmatic Conformists", "The Self-Actualizers", "The Ambivalent Affiliates" and "The Unhappy Identity Seekers". From the descriptions given, marked similarities and differences are apparent in this sample of advanced graduate students. Thus, to view individuals in this sample as "homogeneous" on the basis of their being advanced graduate students would be grossly misleading.

Moreover, detailed "phenomenological" study

of individuals who exemplify each cluster serves to personalize and to illustrate concretely the differential manner in which the experiential activities are perceived and managed by different types of individuals. It seems clear that each of these sub-groups is receptive and responsive to different qualities in the teacher and different teaching strategies. Each enters a course with different expectations and is motivated by different sources. The different sub-groups therefore cope with the same experience in quite different ways and derive different degrees of satisfaction from it.

There is clear indication in the sub-group and individual case studies in this investigation, that people of different personal orientations and interpersonal styles experienced different degrees of compatibility and satisfaction with "Growth of Self" as it is presently conducted. It follows, then, that personal growth must also be differentially affected by present conditions.

CHAPTER 6

SUMMARY AND IMPLICATIONS

1. SUMMARY

This study was prompted by the need to achieve new insights that would lead to improved understanding of the differential effects on self-perception and interpersonal behavior, that participation in the graduate educational psychology course, "Growth of Self", has for different types of individuals.

Rather than starting with a theoretical schema which specified in advance the groups to be studied--and to a large degree how--the present study was primarily concerned with relevant consistencies in individuals which could form the basis of a number of approaches to investigate major sub-groups in the sample.

Essentially an exploratory study with respect to theory development in the area under investigation, it is descriptive in the portrayal of the total group, major sub-groups, and individuals in the sample. The general aims of the analysis were to develop new

ways of viewing the data and subjects in the sample, to identify and examine the effects of significant personal orientation and interpersonal variables, and to integrate relevant information emerging in the process. It was hoped that study of the data in this fashion would serve to generate meaningful hypothesis and raise such issues for future research, as well as lead to recommendations about the future conduct of the course. The purpose was to gain as full an understanding as possible about what is, before opening up issues that could lead to what should be.

The first phase of the study was concerned with exploration and description of the structure of a sample of students whose advanced graduate status often leads to stereotyping. Thus important within-group differences and similarities become blurred or overlooked. The sample comprised the regular class of seventy-five graduate students taking "Growth of Self" at the University of Michigan during the Summer-Half Semester, 1973.

The data obtained in this phase of the study, while it revealed a marked central tendency on most variables investigated, also pointed up the variability of the sample, and in particular, the existence of a number of extreme cases.

In general, the total group could be characterized as outgoing and sociable. Mostly, they would tend to initiate interpersonal interactions with others, and though they like others to be open and close to them, they tend not to disclose themselves as fully to others.

Analysis of the correlational data on the personal orientation and interpersonal variables revealed two dominant styles of relating--one deriving from a need for power and the other from a need for affiliation. This raised the issue of which style (if any) would emerge as the most influential in shaping the interpersonal processes in the class, home base groups and triads. However, there was also evidence to suggest that situational (structural) determinants may exert a strong influence in shaping the interpersonal climate in the classroom. Nevertheless, the existence of the two contrasting styles was recognized.

There seemed to be no indication of a significant relationship between personal orientation and interpersonal styles which might give cause for the formulation of a predictive, cause-and-effect hypothesis.

Several common dimensions in the group were identified by factor analysis. The qualities emphasized

were related to: internalized conscience, close affiliation, "hard-nosed" self interest, resentful conformism and self-actualization. It was also discovered that, although many members in the sample view themselves as possessing some tendencies toward authoritarian and structured leadership, these do not tend to be actualized in corresponding behavior. It seems that situational determinants such as non-authoritarian norms in the class may outweigh natural tendencies as primary determinants of behavior.

Recognizing the complexity of interacting influences such as needs, expectations, feelings and interpersonal styles which constitute the dynamics of each classroom situation, one might rightfully ask how entry can be gained into the covert processes within individuals, in order to view this behavioral interplay in proper perspective. In this study, it was considered that an in-depth "phenomenological" (i.e., self-reported) approach to the inner experience of a representative sample of participants would adequately provide that perspective.

Thus, as a first step, seven clusters of individuals similar on the thirty personal orientation and interpersonal variables (in combination) were delineated by a computer cluster analysis procedure.

Each cluster represented a major sub-group within the sample on these variables. Of the seven the four most distinctive and meaningful clusters were selected for more intensive study. These four groups accounted for approximately fifty percent of the sample.

A preliminary statistical analysis showed that the four selected clusters were not differentiated on the basis of the biographical variables--sex, age, race, religious preference, area and level of program or occupation. However, by analysis of variance, nineteen of the thirty personal orientation and interpersonal variables showed significant differences among cluster means. Through the use of multiple discriminant analysis, this group of variables was narrowed to the four most influential in predicting cluster membership--Expresses Control, Expresses Affection, Love and Inner Directedness.

A mutually complementary use of objective (quantitative) and impressionistic (self-reported) data on each of the four clusters revealed distinctly different sets of students in terms of personal needs, expectations, feelings and interpersonal styles. All four sub-groups had contrasting perceptions of the course experience. One cluster in particular, the "Selective Affiliates", viewed most course situa-

tions as "contrived" and consequently, did not allow themselves to become involved in activities they perceived as unrealistic. In general, they did not find the course appropriate to their learning needs. In marked contrast the "Self-Actualizers" found many advantages in the present conduct of the course.

The findings of this study seem to suggest that the needs of each sub-group call for a unique approach in terms of qualities in the teacher and structure of the learning situation. Each seems satisfied or alienated by different teacher behaviors and teaching strategies. The challenge facing a teacher, therefore, is to sense how to effectively respond to the different sub-groups of students. This would appear to be a fruitful area for future research. Empathy, authenticity, acceptance, trust and respect for the individual, appear to be common denominators.

In general, then, this study has uncovered some of the major similarities and differences among students' perceptions and reactions to the "Growth of Self" course. Furthermore, it has pointed out some important factors underlying the causes and effects of emotional interactions in the classroom. With this important knowledge of what is, then, we are in a

better position to advance to the next step--that of recommending what should be. This is a fruitful area for a future investigation.

2. IMPLICATIONS FOR TEACHING

Early in this study, the learning process was described, for present purposes, as involving the total person in personally meaningful experiential enterprises directed toward developing pervasive growth-oriented dispositions, which, in turn, could be actualized in the form of increased skill or competence in the learner's (internalized) cognitive, affective and behavioral repertoires. Implied here is here is that evaluation of the effect of a learning experience is from the learner's frame of reference. Within the present context, this implies that learning or growth embraces attitudes, values, beliefs, behavioral intentions and actualized behaviors, as well as intellectual (cognitive) elements related to self-development.

The basic principle which applies here, and which is most apparent in the impressionistic data is that any personal growth experience such as "Growth of Self", will be internalized to the degree that the individual discovers personal meaning in it for

himself. Thus, it seems, personal growth is enhanced in an accepting, supportive, open-sharing atmosphere where individuals may discover their own personal meanings about subject matter, people, purposes and learning, about methods, and about themselves. However, it is important also for the teacher to recognize the necessity to help individuals develop effective linkages between this new self-knowledge and its utilization. Again "support systems" must be identified to ensure that new behaviors are internalized and stabilized in the individual's behavioral repertoire. This is the process of improving self as an effective "instrument".

It now seems clear that so many failures and lack of much internalization and actualization of college courses in personal knowledge utilization, stem from the fact that educators have not sufficiently understood or appreciated that this kind of learning must operate on deeper, differentiated, and more personal levels. Many such courses tend to concentrate on teaching "about" the utilization of particular knowledge, rather than helping students "become", by focusing more on facilitating "action closure" through appropriate internal knowledge-behavior linkage processes.

The log and interview material particularly in

this study suggest that the "Growth of Self" course, because of its powerful but differential effects on different types of individuals, calls for empathic understanding of the intrapersonal experience of individual students. Again, because it is an intensely human process, the course experience must be designed to help participants involve themselves deeply, personally--but voluntarily--in course activities. It would appear that the subject in Cluster 2 quoted in the study as being disenchanted with "Growth of Self" because she perceived it to be "undefined, inapplicable and useless," was an example of someone in need of such help.

This approach calls for increased responsibility on the part of the student for his own educational experience. Many students, however, believe a more direct approach to self-development and behavioral change to be more compatible with their orientation to life and learning. Again, the idea of facilitating personal growth through openly disclosing and challenging (without threatening) their present attitudes, values, beliefs and understandings, appears to some students as too complex, and/or psychologically dubious, unethical, irresponsible or unsuitable for the classroom setting. This

study suggests that such students tend to find the present course structures, content, methods and implied values incompatible with, and threatening to, their present orientation and interpersonal style. This value conflict may cause them to react in a defensive, resistive, resentful, rebellious, inert or acquiescent manner during program activities. This is illustrated in the study by one participant, who, when he detected an implicit Rogerian norm emerging in his home-base group, declared, ". . . sorry, but I do not like Rogers . . . ," thereby disassociating himself from that group's emerging ideology and learning strategy. Left in those circumstances it is likely that the possibilities for self-development in that student during the remainder of the course would be greatly reduced.

It is important, therefore, that the teacher be able to sense things from the individual's point of view. He must be able to set aside his own personal agendas and try to empathically understand the individual learner's present perception of need. With this kind of awareness early in a course, it may be preferable to advise some students against continuing with the course. Others may be helped over a "transition" period by personal consultations with the staff.

The impact the experience had upon the participants appeared to be determined by a complex and unique combination of external and internal factors, rather than by a simple, direct and predictable cause-and-effect relationship. The most crucial factor would seem to be empathy, for it seems that unless the teacher or facilitator can sense whether or not an experience is perceived as meaningful by individual participants, he (the teacher) and the learning environment can readily become a negative influence on the participants concerned, thus defeating the purpose of the course.

The present "Growth of Self" course appears to have rich potential for personal growth for most students. Participants have the opportunity to set their own goals within a broad framework. Opportunities are available for personal consultations with instructional staff. However, participants have no clearly defined means of making inputs into the planning of class and triad sessions.

The findings of the present study suggest that negative attitudes and behaviors in some students might be averted, or at least reduced, by more "outreach" attempts on the part of the staff to encourage contributions from participants toward the planning and preparation of class activities--particularly in

the initial stages of the course. It is possible that dissenting voices can be heard then, and taken into account during the vital developmental-design stage.

Being an intensely human experience, it is not surprising that few people come away from the course voicing neutral feelings about it. It would be fair to say that the large majority express satisfaction with the experience--though often for quite different reasons.

Teachers (or facilitators) then, should be sensitive to the complexity of student experience of the course. While it may have rich potential to promote personal growth, the findings of this study indicate that it also seems to have potential for evoking negative, growth-inhibiting attitudes and interpersonal behaviors from certain types of individuals. The degree to which certain factors, individually, or in interaction, contribute significantly toward producing satisfying or unsatisfying outcomes, is a matter for future investigation.

3. IMPLICATIONS FOR RESEARCH

Earlier in this study it was stated that while man's behavior has been much studied from the "outside"

perspective--i.e., as he appears to the scientist's eyes or as he is picked up on scientific measuring instruments--relatively few studies appear in the literature from the "inside" perspective--the perspective of the experiencing behavior person. Again, traditionally, the research has attempted to demonstrate differences between previously designated groups by the use of the statistical test of significance. In general, these procedures have tended to mask important within-group and individual characteristics. Research to date, then, has not generally been of the type to bridge the gaps that exist between the areas of group and individual characteristics.

Thus, traditionally oriented research in the area under investigation has little application for the experiencing individual in the learning process. Furthermore, described in terms of means for the group as a whole, traditional research findings have not generally led to an empathic understanding of the individual's experience of the learning process.

One of the most serious problems in the area of the experiencing person in the interpersonal processes of "Growth of Self", is the absence of a commonly accepted conceptual framework and lack of agreed-upon operational definitions, research strate-

gies, statistical methods and instruments. This study has made a contribution toward the conceptualization and investigation of the inner experience within persons by its mutually complementary use of quantitative and qualitative research strategies, and descriptive statistics--progressing from the context of the total group, through important similarities and differences among major sub-groups and ultimately focusing on individual experience.

This study was not designed with the primary purpose of generalizing findings to other groups of students, rather it was presented with the purpose of suggesting new concepts and priorities for future research and teaching. The principal assumption underlying the study was that more accurate descriptions of the class, meaningful sub-groups and experience of individuals were required before recommendations about future research and program changes could be considered.

The present investigation served the purpose of pointing up the existence of previously unspecified sub-groups within the larger group. These sub-groups or clusters were formed on the basis of similarities and differences among individuals and represented a variety of personal orientations of interpersonal

characteristics. Most commonly studies in this area have tended to explore performance in groups and/or individuals primarily to predict and enhance group performance or change, in order to more efficiently achieve the goals of a course. This study, however, was intended to have personal meaning and application for the individual. It was designed in the hope it might contribute toward a better, more empathic understanding of the experiencing individual by the teacher. Again, it was hoped that this might suggest ways in which the interpersonal climate of the classroom might be made more accommodating to the varying personal orientations and interpersonal styles which exist in the classroom.

It is clear that a great many issues must be clarified before the outcomes of a study can be regarded as indicative of the effect class experience has upon the individual student. The findings of the present study suggest that the impact of the "Growth of Self" experience on the different types of students can be properly understood only when there is a clear conception of the relevant aspects of the psychological make-up of individual participants, their expectations, motives for taking the course, and their interpersonal styles.

The present study has pointed up the fact that potentially participation in this "Growth of Self" course can exert a powerful but differential influence on different individuals in terms of enhancing or arresting their self-development. It is important therefore, that future research studies take into account such factors as aspirations, expectations, potentialities, dispositions and individual repertoires of interpersonal behavior, in the quest for improved understanding of the causal relationship between personal experience and behavior. In effect, this means identifying and studying personal orientations and interpersonal styles which have compatible and incompatible linkages with interpersonal and situational factors such as dominant values of the teacher, and the content, structure and methods of teaching the course.

Some pertinent questions for future research which arise out of this study are:

1. Given the present conduct of the course, which personal orientations and interpersonal styles tend to be related to most change (personal growth)?
2. Do the present findings have any implications for the selection and grouping of course participants?
3. Which aspects of the course (e.g., home base group,

triad) tend to bring about most growth? For which types of students?

4. What are the primary determinants of the interpersonal climate in the classroom?
5. What are the implications of teaching styles for different types of students?
6. How might teachers be advised to become more sensitive to the individual learner's present perceptions of need?
7. What are the assets and liabilities of such sub-groups as identified in this study for professional role taking? What professional roles might members of each sub-group play best?

APPENDIX A

A Brief Introduction to the Course Experience

APPENDIX A

C700--Growth of Self
Summer, 1973

A Brief Introduction to the Course Experience

1. The nature of the subject matter

The course experience will provide class members with an opportunity to explore a wide range of psychological issues as they exist within the classroom, school, home, and community setting. A sampling of these issues--highly interdependent and overlapping--are: the management and control of behavior, the use of authority, the development of self-concept, achievement, motivation, social-emotional health, creativity, learning of personal social values, character development, interpersonal competence, therapeutic/helping/change-implementing intervention, child rearing, cross-generational communication and conflict, deprivation of contact, learning of constructive behaviors, building a healthy personality, environmental determinants of personality, inter-peer influences.

2. The nature of the learning activities

a. The two-hour, 10-12 noon sessions on Tuesdays and Thursdays will consist of discussion, expetimentation, demonstration, brief talks, use of films, tapes, recordings, and any other procedures to help us participatively confront the issues mentioned in 1 above. The class will have an instructional team composed of the faculty person listed for the course and several experienced doctoral students in the Behavioral Sciences in Education. Each person in class will be a member of a permanent, in-class sub-group which will meet for a period of time during all or most class sessions. One person from the instructional team will serve as facilitator for each in-class sub-group.

b. Each class member will also be expected to spend a minimum of a one-hour block of time--any day or time between each Thursday session --with a group composed of himself and two other class members. Each of these three-person groups or triads, will be comprised of

persons who are as different as possible from each other in area of study, occupation, sex, race, and who have minimal, if any at all, past acquaintance with each other. During the course, triads will receive sealed envelopes which will contain programmed tasks for the triads to move through. These triad tasks will be designed to help the three members confront, in a more personalized way, the issues mentioned in 1 above.

c. Reading, as a part of the course experience, will be made available in three major forms: journal articles distributed to all class members at the end of each class session, as a means of expanding on the immediately experienced session or as a means of preparing for the next session; other reading which can be tailored to individual class members needs through consultation with the course instructional staff and/or other resource persons. A brief bibliography will be distributed at every class session, each bibliography being directly related to the particular experience of that class session.

d. Each class member will have the responsibility of developing and organizing a personalized report. Further information on this will be provided at the first class session.

3. The nature of class member inputs and outcomes

There is good probability that if you are present at all class and triad sessions, actively participate in these sessions to the extent of your state of psychological readiness, read all the distributed articles, read books from the bibliography, invest effort and thought into your development of a personalized report, and have some luck going for you, then you will become:

a. More sensitive to "here and now" intrapersonal and interpersonal forces in the educational setting.

b. More able to "surface" and constructively confront interpersonal issues in the educational setting.

c. More aware, understanding, and receptive to the use of growth-facilitating principles in the educational setting.

d. More knowledgeable regarding psychological concepts relating to child-child, adult-child, and adult-adult relationships within school and community setting.

e. More clear about the person, group, organization, and community as human systems and their growth-facilitating and growth-hindering influences upon each other.

4. The Nature of an externally imposed evil

Grades in the course will be on an S and U basis only.

APPENDIX B

Personal Data Form

APPENDIX B

Personal Data Form

Name _____ Nickname _____

School in which enrolled: Educ BsAd LSA Arch PubHlth

Mus Rack _____

Class: FR SO JR SR Spec GRAD (MA PhD)

Field of Specialization:

Address _____
(Street & Number) (City) (Zip)

Phone: _____

Occupation: _____
(Position) (Place)

Other? _____

_____

_____

_____

_____

APPENDIX C

Personal Orientation Inventory

PLEASE NOTE:

Pages 275-286, "Personal Orientation Inventory", copyright 1963 by Educational And Industrial Testing Service and pages 295-296, "FIRO-B", copyright 1957 by William C. Schutz not microfilmed at request of author. Available for consultation at The University of Michigan Library.

UNIVERSITY MICROFILMS.

APPENDIX D

Dogmatism Scale

APPENDIX D

Dogmatism Scale

NAME: _____

DATE: _____

Directions

The following is a study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement on the attached pages is your personal opinion. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain with others; whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

Please turn to page 1.

Mark each statement in the box in the left margin below according to how much you agree or disagree with it.

PLEASE MARK EVERY ONE.

Write +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.

+1	I AGREE A LITTLE	-1	I DISAGREE A LITTLE
+2	I AGREE ON THE WHOLE	-2	I DISAGREE ON THE WHOLE
+3	I AGREE VERY MUCH	-3	I DISAGREE VERY MUCH

☐ 1. The United States and Russia have just about nothing in common.

☐ 2. The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent.

☐ 3. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.

☐ 4. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.

☐ 5. Man on his own is a helpless and miserable creature.

☐ 6. Fundamentally, the world we live in is a pretty lonesome place.



7. I'd like it if I could find someone who would tell me how to solve my personal problems.



8. Most people don't give a "damn" for others.



9. It is only natural for a person to be rather fearful of the future.



10. There is so much to be done and so little time to do it in.



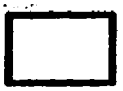
11. Once I get wound up in a heated discussion, I just can't stop.



12. In a discussion I often find it necessary to repeat myself to make sure I am being understood.



13. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what the others are saying.



14. It is better to be a dead hero than to be a live coward.



15. While I don't like to admit this even to myself, my secret ambition is to become a great man/woman, like Einstein or Beethoven/Gertrude Stein or Madam Curie.



16. The main thing in life is for a person to want to do something important.



17. If given the chance I would do something of great benefit to the world.



18. In the history of mankind there have probably been just a handful of really great thinkers.



19. There are a number of people I have come to hate because of the things they stand for.



20. A man who does not believe in some great cause has not really lived.



21. It is only when a person devotes himself to an ideal or cause that life becomes meaningful.



22. Of all the different philosophies which exist in this world, there is probably only one which is correct.



23. A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.



24. To compromise with our political oponents is dangerous because it usually leads to a betrayal of our own side.



25. When it comes to differences of opinion in religion, we must be careful not to compromise with those who believe differently from the way we do.



26. In times like these, a person must be pretty selfish if he considers primarily his own happiness.



27. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.



28. In times like these, it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.

☐ 29. A group which tolerates too much differences of opinion among its own members cannot exist for long.

☐ 30. There are two kinds of people in this world: those who are for the truth and those who are against the truth.

☐ 31. My blood boils whenever a person stubbornly refuses to admit he's wrong.

☐ 32. A person who thinks primarily of his own happiness is beneath contempt.

☐ 33. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.

☐ 34. In this complicated world of ours, the only way we can know what's going on is to rely on leaders or experts who can be trusted.

☐ 35. It is often desirable to reserve judgement about what's going on until one has had a chance to hear the opinions of those one respects.

☐ 36. In the long run, the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.

☐ 37. The present is all too often full of unhappiness. It is only the future that counts.

☐ 38. If a man is to accomplish his mission in life, it is sometimes necessary to gamble "all or nothing at all".



39. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.



40. Most people just don't know what's good for them.

APPENDIX E

FIRO-B

APPENDIX F

Interpersonal Adjective Checklist

APPENDIX F

Interpersonal Adjective Checklist

Directions

On the attached you will find a list of descriptive words and phrases. Please place a check mark by each one which describes YOU as you really are. Work quickly, describing yourself as well as you can by using these words and phrases. DON'T worry about considerations like "sometimes", "a little bit", etc., but provide a general, over-all impression. Try to respond to each item independently of the others, and do not worry about being consistent. Your first impression is usually the most valid.



Check List

___ 1. Able to give orders

___ 2. Appreciative

___ 3. Apologetic

___ 4. Able to take care of self

___ 5. Accepts advice readily

___ 6. Able to doubt others

___ 7. Affectionate and understanding

___ 8. Acts important

___ 9. Able to criticize self

___ 10. Admires and imitates others

___ 11. Agrees with everyone

___ 12. Always ashamed of self

___ 13. Very anxious to be approved of

___ 14. Always giving advice

___ 15. Bitter

___ 16. Bighearted and unselfish

___ 17. Boastful

___ 18. Businesslike

___ 19. Bossy

___ 20. Can be frank and honest

___ 21. Clinging vine

___ 22. Can be strict if necessary

___ 23. Considerate

___ 24. Cold and unfeeling

___ 25. Can complain if necessary

___ 26. Cooperative

___ 27. Complaining

___ 28. Can be indifferent to others

___ 29. Critical of others

___ 30. Can be obedient

___ 31. Cruel and unkind

___ 32. Dependent

___ 33. Dictatorial

___ 34. Distrusts everybody

___ 35. Dominating

___ 36. Easily embarrassed

___ 37. Eager to get along with others

___ 38. Easily fooled

___ 39. Egotistical and conceited

___ 40. Easily led

___ 41. Encouraging to others

___ 42. Enjoys taking care of others

___ 43. Expects everyone to admire him

___ 44. Frequently disappointed

___ 45. Firm but just

___ 46. Fond of everyone

___ 47. Forceful

___ 48. Friendly

___ 49. Forgives anything

___ 50. Frequently angry

___ 51. Friendly all the time

___ 52. Generous to a fault

___ 53. Gives freely of self

___ 54. Good leader

___ 55. Grateful

___ 56. Hard-boiled when necessary

___ 57. Helpful

___ 58. Hard-hearted

___ 59. Hard ot impress

___ 60. Impatient with others mistakes

___ 61. Independent

___ 62. Irritable

___ 63. Jealous

___ 64. Kind and reassuring

___ 65. Likes responsibility

___ 66. Lacks self-confidence

___ 67. Likes to compete with others

___ 68. Lets others make decisions

___ 69. Likes everybody

___ 70. Likes to be taken care of

___ 71. Loves everybody

___ 72. Makes a good impression

___ 73. Manages others

___ 74. Meek

___ 75. Modest

___ 76. Hardly ever talks back

___ 77. Often admired

___ 78. Obeys too willingly

___ 79. Often gloomy

___ 80. Outspoken

___ 81. Overprotective of others

___ 82. Often unfriendly

___ 83. Oversympathetic

___ 84. Often helped by others

___ 85. Passive and unagressive

___ 86. Proud and self-satisfied

___ 87. Always pleasant and agreeable

___ 88. Resentful

___ 89. Respected by others

___ 90. Rebels against everything

___ 91. Resents being bossed

___ 92. Self-reliant and assertive

___ 93. Sarcastic

___ 94. Self-punishing

___ 95. Self-confident

___ 96. Self-seeking

___ 97. Shrewd and calculating

___ 98. Self-respecting

___ 99. Shy

___ 100. Selfish

___ 101. Skeptical

___ 102. Sociable and neighborly

___ 103. Slow to forgive a wrong

___ 104. Somewhat snobbish

___ 105. Spineless

___ 106. Stern but fair

___ 107. Spoils people with kindness

___ 108. Straightforward and direct

___ 109. Stubborn

___ 110. Too easily influenced by friends

___ 111. Thinks only of self

___ 112. Tender and soft-hearted

___ 113. Timid

___ 114. Too lenient with others

___ 115. Touchy and easily hurt

___ 116. Too willing to give to others

___ 117. Tries to be too successful

___ 118. Trusting and eager to please

___ 119. Tries to comfort everyone

___ 120. Usually gives in

___ 121. Very respectful to authority

___ 122. Wants everyone's love

___ 123. Well thought of

___ 124. Wants to be led

___ 125. Will confide in anyone

___ 126. Warm

___ 127. Wants everyone to like him

___ 128. Will believe anyone

APPENDIX G

(Self-Disclosure)
"Invitations"

APPENDIX G

(Self-Disclosure)
"Invitations"

Basically the "Invitations" experience involves the process of making ourselves known to other people and in turn getting to know who they are; the rules we use are generally based on our readiness to confide personal information to others.

By now you have probably formulated some opinions about the person who will be your partner during this activity. Based on what information you have already managed to pick up about your partner, you should be able to formulate certain rules for carrying through the exercise, which is as follows:

Directions

Both you and your partner have received a list of 21 questions. When the game begins, both you and your partner will already have selected 5 questions to ask of each other from this list.

THE ONLY FIRM RULE IN CARRYING OUT THE ACTIVITY IS THAT YOU MAY NOT ASK YOUR PARTNER A QUESTION WHICH YOU, YOURSELF, ARE NOT WILLING TO ANSWER.

Apart from this ground rule, you are on your own and you explore the question at any level of intimacy you choose, until one of you declines an "invitation" to disclose further information. At this point you should move on to another question.

Your "Response Sheet" should be filled out before you begin the exercise. Instructions are included on the "Response Sheet".

Notice in the box on your response sheet a section marked (1) Questions I intend to ask my partner. As you initially go through the questions to score them as to your willingness to confide in

your partner, SELECT FIVE QUESTIONS TO ASK YOUR PARTNER. REMEMBER IN SELECTING THESE FIVE QUESTIONS, THAT YOU ARE ONLY TO SELECT THOSE WHICH YOU, YOURSELF, ARE WILLING TO TALK ABOUT. For your own reference, write the numbers of the 5 questions you intend to ask your partner in the space provided.

Notice also in the box a section marked (2) My invitation was refused. As the exercise proceeds mark those questions on which your "invitation" to disclose was refused by your partner.

If your partner is willing to accept your invitation, after he/she has answered your question, you will also answer that question as your score for that question (listed in the column at the left of the response sheet) indicates.

FINAL NOTE: You should not feel embarrassed or in any way uncomfortable, if you do not wish to answer a question you partner may ask. Simply say "I decline", and you both will move on to another question.

Invitations

1. What are your views on the way a husband and wife should live their marriage?

2. What are your usual ways of dealing with depression, anxiety and anger?

3. What are the actions you have most regretted doing in your life and why?

4. What are your personal religious views and the nature of your religious participation if any?

5. What are the ways in which you feel you are most maladjusted or immature?

6. What are your guiltiest secrets?

7. What are your personal views on politics, the presidency, foreign and domestic policy?

8. What are the habits and reactions of yours which bother you at present?

9. What are the sources of strain and dissatisfaction in your marriage (or your relationship with the opposite sex)?

10. What are your favorite forms of erotic play and sexual lovemaking?

11. What are your hobbies, how do you best like to spend your spare time?

12. What were the occasions in your life in which you were the happiest?

13. What are the aspects of your daily work that satisfy and bother you?

14. What characteristics of yourself give you cause for pride and satisfaction?

15. Who are the persons in your life whom you resent most; why?

16. Who are the people with whom you have been sexually intimate? What were the circumstances of your relationship with each?

17. What are the unhappiest moments in your life; why?

18. What are your preferences and dislikes in music?

19. What are your personal goals for the next 10 years or so?

20. Under what circumstances are your feelings hurt?

21. What are your most common sexual fantasies and reveries?

Response Sheet

Name: _____ Partner's Name: _____

Mark a 0 for each question you would be unwilling to talk about with your partner.

Mark a 1 if you would be willing to talk about that question in general terms with your partner, but would not be willing to reveal any extremely personal information about yourself.

Mark a 2 only onthose questions which you would be willing to confide completely and very personally to your partner.

After marking each question, please indicate the number of the questions you plan to ask your partner, in the space provided in the following page.

My willingness to disclose (Mark 0, 1, or 2 as indicated above)

1. _____	11. _____	21. _____
2. _____	12. _____	
3. _____	13. _____	
4. _____	14. _____	
5. _____	15. _____	
6. _____	16. _____	
7. _____	17. _____	
8. _____	18. _____	
9. _____	19. _____	
10. _____	20. _____	

(1) Questions I intend to ask my partner	(2) My invitation was refused
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____

APPENDIX H

C700--Growth of Self
Personal Log

APPENDIX H

C700--Growth of Self

Personal Log

You are requested to take responsibility for maintaining a log of "things" that opened up to you within and through your experiences in C700 that you were not aware of before. These "things" could consist of new awarenesses of your self, e.g., your attitudes, perceptions, feelings, behaviors and the impact of these on other persons. These "things" could also consist of new information from distributed journal articles, from books, from class lecturettes and discussion, and new information about other persons in the class. All these are things you were "blind" to before.

This log should also include "things" that you feel are important or significant to you which you had not shared with other persons before. These "things" could consist of personal experiences, attitudes, perceptions, feelings, and knowledge you have. All these are things you had kept from others.

Attached are a sufficient number of sheets for each week of the course. At the end of each week, please give serious and thoughtful attention to this task. Please do not wait until the next week to do this. Toward the end of the semester you will be asked to review and reorganize, in some personally meaningful way, all of your log material.

Thank you.

Name: _____

Your Goals

(Please respond to this before moving on to the first Log sheet.)

Please give serious thought in your completion of the following question. Thank you!

> What things do you want (hope) to have happen to and for you as a result of this course experience?

Please list these below. Then, after you've listed them, go back and rank order each one in terms of its importance to you. Place a 1 by the most important, 2 by the second most important and so on until you've ranked them all. Do this, now, under column 1, which stands for the first week.

Goals	Weeks						
	1	2	3	4	5	6	7

Personal Log Sheet for 1st Week of Course Experience

(Use back side if needed)

When the 1st class session actually began, how much did you allow yourself to get involved? Please place a check between any of the marks below, anywhere along the total line--in order to indicate your answer. If you did not attend the first class session, please use the first session you attended as your point of reference.



None Highly

What were all the things going on for you that allowed you to get involved or be uninvolved to the extent that you were?

Things Opened Up to Me:

Things I Shared With Others:

Personal Log Sheet for 2nd Week of Course Experience

(Use back side if needed)

During this past week, how much did you feel involved in the class sessions? (Place a ✓ on the line below).

None — Highly

At your triad meeting this past week, how much did you feel involved in it? (Place a ✓ on the line below).

None — Highly

Comments about this?

Please look back to your Goal Sheet. If any additional goals have emerged for you, please write them in. Then, under Column 2, rank order all those that are still goals for you in this course; do not rank any item which is no longer a goal for you in this course.

Comments about this?

Things Opened Up to Me:

Things I Shared with Others:

Personal Log Sheet for 3rd Week of Course Experience

(Use back side if needed)

During this past week, how much did you feel involved in the class sessions? (Place a ✓ on the line below).

None — Highly

At your triad meeting this past week, how much did you feel involved in it? (Place a ✓ on the line below).

None — Highly

Comments about this?

Please look back to your Goal Sheet. If any additional goals have emerged for you, please write them in. Then, under Column 3, rank order all those that are still goals for you in this course; do not rank any item which is no longer a goal for you in this course.

Comments about this?

Things Opened Up to Me:

Things I Shared With Others:

Personal Log Sheet for 4th Week of Course Experience

(Use back side if needed)

During this past week, how much did you feel involved in the class sessions? (Place a ✓ on the line below).

None ——————————————— Highly

At your triad meeting this past week, how much did you feel involved in it? (Place a ✓ on the line below).

None ——————————————— Highly

Comments about this?

Please look back to your Goal Sheets. If any additional goals have emerged for you, please write them in. Then, under Column 4, rank order all those that are still goals for you in this course; do not rank any item which is no longer a goal for you in this course.

Comments about this?

Things Opened Up to Me:

Things I Shared With Others:

Personal Log Sheet for 5th Week of Course Experience

(Use back side if needed)

During this past week, how much did you feel involved in the class sessions? (Place a ✓ on the line below).

None — Highly

At your triad meeting this past week, how much did you feel involved in it? (Place a ✓ on the line below).

None — Highly

Comments about this?

Please look back to your Goal Sheet. If any additional goals have emerged for you, please write them in. Then, under Column 5, rank order all those that are still goals for you in this course; do not rank any item which is no longer a goal for you in this course.

Comments about this?

Things Opened Up to Me:

Things I Shared With Others:

APPENDIX I

Cluster Analysis
A Program to Cluster Individuals Within a Group

APPENDIX I

Offices of Research Service
4216 SEB
The University of Michigan
Ann Arbor

M.C. Johnson
November, 1971

Cluster Analysis

A Program to Cluster Individuals Within a Group

This computer program identifies clusters of individuals within a specified group, a cluster being a smaller sub-group within which individuals tend to be more alike on a set of variables than individuals selected at random from the total group. Identification of similarities among individuals can aid the user in conceptualizing "within group" characteristics.

The approach could be viewed as falling between group studies and case studies. Data produced by the program cannot be used to test hypotheses, but the possibility exists that the data may suggest hypotheses for later research, for instance, in the area of individual differences or individualization of instruction.

The term group is broadly defined. It may consist of a classroom of students, or students receiving a new instructional method. The group could consist of a number of student teachers, counselors, or administrators. Alternatively the group could consist of a collection of cases rather than individuals, for instance, a number of schools, school systems, or higher education institutions. Maximum number of individuals or cases is 100.

The program requires that a comparable set of measurements be gathered on each individual or case. Examples of variables would be scores on achievement, aptitude, and personality tests; pre and post scores in an experiment; items on an attitude or rating scale; and longitudinal or developmental data. Different measures, including ranked data, may be intermixed as all variables are standardized. Maximum number of variables is 75.

Although statistical manipulations cannot begin to eliminate individual differences over a number of variables, it is assumed that the group under study

is not entirely an amorphous mass. (To assume that individual differences are completely ramdom would preclude the development of concepts or hypotheses applicable to individuals.)

Clustering Strategy

The program operates on the basis of a hierarchical strategy. Each step or iteration produces a new cluster, by identifying a pair of individuals, adding an individual to an existing cluster, or combining two existing clusters. The processes carried out by the computer include the following:

(a) All input data are converted to a common scale. This is accomplished by transforming the scores on each variable to standardized T-scores with a mean of 50 and standard deviation of 10.

(b) The set of standard scores for each individual is compared with the set of standard scores for every individual in the total sample. Comparisons are made on a pairwise basis. For each pair the criterion computed is the average of the absolute differences between the T-scores of the first individual and the corresponding T-scores for the second individual. As an option the user may specify the standard deviation of differences between pairs of individuals or clusters.

(c) The first cluster is formed by identifying that pair of individuals with the minimum average of absolute differences among all possible pairs. Printed output for this (and subsequent) iterations includes

(1) cluster number
(2) identification of individuals within cluster
(3) value of criterion used in forming cluster
(4) average of the T-scores for the individuals (computed separately for each variable).

The two individuals in the cluster are thereafter manipulated as though they were a single individual, represented by the set of average T-scores. However, both individuals are listed separately in printouts.

(d) The second cluster is formed by again comparing every individual with every other individual on a pairwise basis (treating the cluster in (c)

as a new individual). The same criterion is used namely, the minimum of the average of the absolute differences between paired sets of T-scores. The second cluster may be formed in one of two ways: (1) two new individuals may form a cluster, or (2) a third individual may be added to cluster (c) above.

If alternative (2) should occur, the T-scores of the additional individual are averaged on a weighted basis with the T-scores for the cluster. Thus the scores of the individual added would be weighted 1/3 and the scores of the cluster, representing two individuals, would be weighted 2/3. The three individuals are subsequently treated as though they were a single case represented by the set of weighted T-scores. However, all three are listed in any printout.

(e) The third and subsequent clusters are formed in a similar fashion, an exception being that there are three possibilities for forming a new cluster: (1) a cluster is formed of two individuals not found within an existing cluster, (2) another individual is added to an existing cluster, or (3) the two existing clusters are combined.

If another individual is added to an existing cluster or two existing clusters are combined, a weighted average of the T-scores for each variable is computed and used to represent the newly formed cluster in subsequent iterations.

Interpretation of Clusters

During each iteration the criterion of minimum average of absolute differences continues to be applied to all possible pairwise comparisons. The value of the criterion is printed with each output and grows progressively larger, reflecting the fact that clusters become less homogeneous. As a result clusters formed in initial and middle stages of the run are usually of better quality than these formed later.

The total number of clusters produced will be less than but roughly equivalent to the total sample of individuals. As cluster size increases, a cluster tends to become less homogeneous. It can be expected that one cluster will become substantially larger than others, and at the conclusion of the run will include

all individuals.

A desirable option to the program enables the user to limit maximum cluster size. For instance, if total sample size is 50, maximum size might be set at 5, 10, 15, or any selected number (smaller than total sample size). In addition to allowing experimentation with clusters of varying size, the option gives the user some control over the number of clusters that are produced.

Study and judgement are clearly needed in interpreting output. The user should not attempt to interpret each cluster which is produced. The major problem is to select more meaningful clusters from the total number available. A third criterion (in addition to cluster size and homogeneity) should be employed by the user. Variables which are more important in separating any given cluster from the total group can be identified by visually scanning the list of weighted T-scores to find those more widely separated from the overall group mean of 50 (which is the same for all variables).

A T-score of 60 on a particular variable, for instance, would indicate that the cluster is one standard deviation above the mean of the overall group on that variable. A T-score of 35 on another variable would indicate that the cluster was 1.5 standard deviations below the overall group mean.

Although it will be obvious from the output that the overall group means should not be used to stereotype either clusters or individuals, there is no assurance that the clusters will lend themselves to interpretations which are meaningful from educational or psychological standpoints. Thus the investigator can find it advantageous to run the program several times, exploring other sets of variables (or changing maximum cluster size).

Alternative sets of variables will produce alternative sets of clusters. Variables having greater spread or standard deviation are likely to be more effective in separating a cluster from the total group than are variables with a limited range.

An increase in the number of variables will make it more difficult to identify sub-groups that are similar over all variables. An increase in num-

ber will also increase the difficulty of interpretation. Thus, the program may produce a more satisfactory set of clusters when used with a manageable number (say, 10-15) of well chosen variables than when used with a larger number of unselected variables.

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