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Metagoals

This course seeks to provide a total growth experience, by educating both the cognitive and the emotional aspects of an individual. Thus it contains elements of traditional education: the reading of books, discussion topics, and written paragraphs. But it is also experientially based, so that the relevance to our own lives of what we read and discuss becomes immediately apparent.

The underlying assumption behind the course is that effective communication between men depends a great deal on knowledge of self. Thus, there are three main focal points:

- 1) Who we are: self-awareness on an individual level.
- 2) How we live: the development of a system of values, and the consideration of intentional living.
- 3) How we interact with others: concentration on both verbal and nonverbal communication skills.

Hopefully, this course will stimulate an open, trusting environment, in which individuals can share themselves and their growth. We are not isolate individuals, competing against each other for the right answer, but a group of people sharing a common quest. Let us then explore whatever reality we may discover in a spirit of mutual respect and cooperation.

Course Objectives

On one level, we may hope to expand consciousness, increase insight, promote openness and understanding. The actual course objectives are less ambitious and are concerned with the fulfillment of certain specific requirements, such as the completion of common readings, exercises etc.

Outline of Course

UNIT I

Session 1: 4/13

- A. Expectations for the course
 - 1. My expectations:
 - a. about education
 - b. about self-awareness
 - 1. explain assessment sheet
 - 2. explain principle of self-monitoring
 - c. about process
 - 2. Elicit expectations of students
- B. Exercise: Who You Are Right Now
 - 1. lecturette:
 - a. history vs. the ongoing moment
 - b. function vs. essence
 - c. essence vs. becoming
 - 2. cautionary note: Lazarus' Inner Circle

Session 2:

- A. Exercise: Getting to Know Each Other
 - 1. I like you because...
 - 2. I have this reservation about you...
- B. Listening Exercise Using Personal Maps 4/17

Session 3:

- A. Lecturette: What is Self?
 - 1. trait-and-state theorists vs. the situation-specific model: determining influences
 - 2. consciousness vs. perception
 - 3. naturalness vs. learning
- B. Discussion: Loss of Self (Kafka) 4/20
- C. Exercises: How you See Yourself
 - 1. mind wardrobe
 - 2. coloring: a) where you are now b) where you'd like to be
 - 3. person loved/ person hated/ self: all as animals
 - 4/24 4. getting in touch with strengths and resources
 - a. I have available...
 - 5. self-sabotage game

Session 4: 4/24

- A. Lecturette: Persona
 - 1. importance of self-observation
 - 2. importance of objectivity
 - 3. ability to change from mechanical to intentional behavior
- B. Role-Playing: Outer Theater
 - 1. Gestalt - working out internal dualities
 - 2. changing a mechanical role
 - * ASSIGNMENT: during the week, act differently than you normally would in a given situation.
- C. How Others See You
 - 1. animal game
 - 2. stereotypes: sex roles
 - 4/27 a. Virginia Woolf game

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** After each unit, there will be a voluntary exchange
of manuals **

UNIT II

Session 5: 4/27

A. Lecturette: Different Value Systems
a consideration of May, Friedman, Camus, Frankl, Laotse,
and the Baghavadgita

B. Exercises: The Experience of Values ^{5/2}

1. the trust circle
2. generosity: "You've got it, I want it."
3. enactment of a sociodrama

*ASSIGNMENT: Essay: What are your most important values?

END

Session 6: ~~4/28~~ ~~4/29~~

A. Discussion: Students' Areas of Value Concern

*ASSIGNMENT: write a sociodrama

Session 7: ~~4/30~~ ~~5/1~~

A. Discussion: Thoreau: An Intentional Lifestyle

B. Enactment of a Student Sociodrama

Session 8: ~~5/2~~ ~~5/3~~

A. Enactment of a Student Sociodrama.

** Exchange of manuals **

UNIT III

Session 9: ~~5/4~~ ~~5/5~~

A. Lecturette: Verbal Communication

1. qualification and clarification
2. incomplete transactions - the 3 ~~sec~~ ^{sec}: pause
3. paraphrasing and feedback

AX 4. emotional honesty - expression of negative emotions

5. use of I statements

6. fighting fair

B. Exercises

1. A tells a story, B continually interrupts
2. mind-rape
3. mirroring: lack of feedback
4. paraphrasing

Session 10: ~~5/6~~ ~~5/7~~

A. Lecturette: Nonverbal Communication

1. the concept of metacommunication
2. the problem of discrepancy between levels
3. lack of familiarity with nonverbal forms

B. Nonverbal Exercises

1. group meditation
2. nonverbal dyad series
3. finger conversation
4. conversation in gibberish
5. touching conversation: group
6. crayon conversation

Session 11: ~~SEI~~ ~~SEI~~

A. Nonverbal Exercises (cont.)

- 1. molding - dyads
- 2. guided daydream - individual fantasy
- 3. group fantasy
- 4. aggression - a) pushing b) karate

B. Lecturette; Nonverbal Behaviors

*ASSIGNMENT: Prepare a skit of your own nonverbal metacommunications; or of other people in the group

Session 12: ~~SEI~~ ~~SEI~~

A. Enactment of nonverbal behaviors

B. Discussion: Fromm

- 1. How to approach one's fellow man with nonattached love

** Exchange of Manuals **

Unit IV

Session 13: ~~SEI~~

A. Summation of aims and goals of course

B. Oral Evaluation

*ASSIGNMENT: Written evaluation of course



Session 14: ~~SEI~~

A. Evaluation continued

B. Shared meal

Requirements

In one sense, everything is optional: there will be no negative consequences attached to non-completion of the stated requirements. However, every aspect of this course, including assignments, reading etc., has as its express purpose thinking about, exploring, and getting to know yourself. You have to decide whether you think this goal is worth the expenditure of some time and energy.

Please, please tell me if you feel an exercise or assignment is irrelevant, worthless etc. There should be no busy work in this course. You must be the final judge of how you can best grow. Just tell me.

1. Attendance: Because the nature of this course defines us not only as disparate individuals, but as interacting individuals, we must allow time to become aware of ourselves as a group. Thus, regular attendance is extremely important. If you realize in advance you cannot be present on a given day, let me know and we will try to reschedule the meeting.
2. Reading: We will read three books together: ~~XXXXXXXXXX~~ Metamorphosis, Franz Kafka; Walden, Thoreau; The Art of Loving, Erik Fromm. A group of two people will be responsible to lead a discussion on each book. An additional reading list is available in the back of the manual. Also, feel free to make an oral report on anything you read which you feel is relevant.
3. Notes on Reading: Please take notes (not lengthy) on the books we read and turn them in at the end of the course. These notes are valuable for me because they allow me to glimpse some of the thoughts you might not have expressed in class. They are valuable for you because they are (hopefully!) a concise summation of what you have read.
4. Manual: there are spaces in the manual for you to write down your reactions to experiences, to value questions etc. These should be filled in. The manual should be turned in at the end of the course.
5. Self-Monitoring Sheets (see back): completed and turned in.
6. Short Assignments:
 - a. assessment sheet completed (see back)
 - b. short essay: your value system
 - c. write a sociodrama
 - d. skit on nonverbal metacommunications
 * You may substitute an assignment of your own invention for any or all of the ones listed above.
7. Evaluation of Course: completed and turned in.

Experiences

Each experience description is followed by:

- a. instructions
- b. a space for you to write how you reacted to the experience

UNIT I

1. Who You Are Right Now

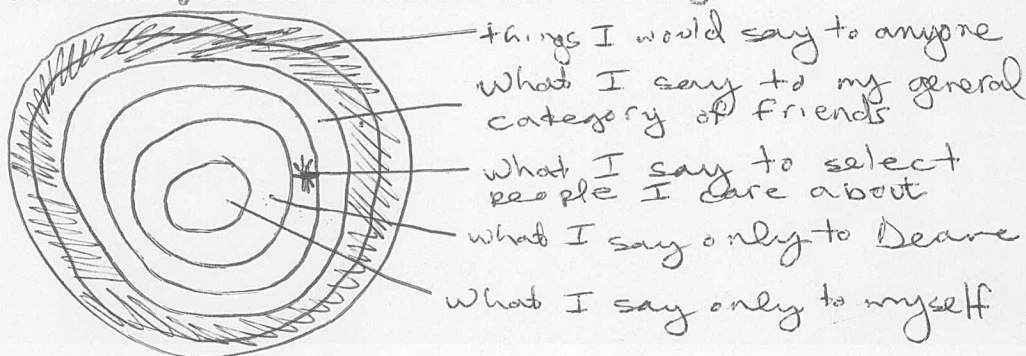
a. Stand up. Say something about what you are feeling right now. Are your hands cold? Do you feel excited?

b. Comments: How did it feel to stand up in a group? Was it easy or difficult to get in touch with yourself? Did you want to share this self with the group? Did any changes occur in who you were from the time you stood up to the time you sat down? It was easiest for me to get in touch w/ my physical self at first. I used this self to "infiltrate" some of my personal feelings. I started out somewhat defensive in that I was willing to share only my positive feelings. Toward the end I was able to get in touch w/ some of my negative feelings, especially my sense of responsibility for the group.

Basically I felt relaxed and comfortable while I was talking.

2. Lazarus' Inner Circle

a. Below, draw Lazarus' series of concentric circles. Mark the circle at which you felt comfortable sharing with the group.



3. Getting To Know Each Other

a. Circulate around the room, forming partners at various times with all the people in the room. With your partner, complete the following sentences:

- 1. I like you because...
- 2. I have this reservation about you...

Try to make a personal statement about yourself or the other person. Avoid saying things like, "I like you because you have blond hair."

b. Comments: Did you feel comfortable or embarrassed while stating your reservations? Did you feel this was a worthwhile exercise to do with people you didn't know too well? How did you feel when someone expressed a reservation about you? How did you feel when you heard what people liked in you? Was there any consistency in the likes and the reservations? That is, do you present a somewhat consistent image to others?

I felt comfortable stating both my likes + my reservations. This is an interesting exercise more for what it says about me than what it says about my insights into other people. Mostly people did not express reservations, but I didn't particularly have the feeling they were inhibited from doing so. Kathy's reservation (passivity) bothered me because it seemed a very serious one to have about a would-be leader. In general I presented a consistent image of openness, honesty, non-attached empathy.

4. Listening Exercise Using Personal Maps

a. Form dyads. Explain your map to your partner. Then, in a group, the partner tells as much as he can remember about your map.

b. Comments: While you were explaining your own map, did you discover a lot of uncharted territory? Do you see yourself as an explorer? How did it feel to have someone else describe you to a group? Did you find you had difficulty listening to others during the exercise?

Sometimes my mind drifted and I discovered myself thinking of how to bring the group back together, or integrate Dave etc. I think this is part of that whole responsibility trip. It had the very bad effect of making me live in the future and ignore the moment.

As far as being presented to the group, I felt Stephanie did this very accurately & fairly & I had no reservations about this.

5. Expression of Self Through Art

a. Take whatever crayons you like. On one side of the page draw your feelings right now. On the other side, draw where you would like to be in terms of who you are.

b. Comments: How did it feel to express yourself in crayons? Did you want to draw a picture rather than an emotional state? What sort of obstacles are blocking you from being the person you'd like to be?

I really enjoyed using this medium. I appeared to be in a kind of chaotic state - all sorts of parts of me spiraling off in different directions. Also, I felt a black ball of tension filling up my innermost center, and this affected all of my more superficial and external levels of feeling and action. What I wanted to do was sort and order the chaotic components and establish a more harmonious inner environment.

Colors that seemed important to me: blue is like water, calm, reflective, cool. I see this as an essential component for me. The yellow colors connote openness, happiness, a child-like quality which I would like to keep in my repertoire.

6. Person Loved/ Person Hated/ Self: As Animals

a. Imagine yourself as an animal. Be somewhere you'd like to be. Play for awhile. Eat something.

Now imagine someone you hate as an animal. Imagine where he must live. The animal you are meets this animal. What happens?

Now imagine someone you love as an animal. The animal you are meets this animal. What happens?

b. Comments: Compare and contrast the different encounters. Was it difficult to change yourself into an animal? Was it difficult to imagine someone you hated? Did you learn anything about your own behavior from the animal that was you?

My hypothesis is that the freedom of fantasy allows you to get in touch with parts of yourself that might not be accessible to the rational mind. I learned that it is difficult to hate on a personal level - once you confront an individual hatred disappears and is replaced by tolerance. As a monkey, I felt fabulous, playful, mischievous yet also wise. I think I chose a slightly silly animal because I have a slightly silly opinion of myself sometimes.

7. Getting In Touch With Your Strengths and Resources

a. Repeat the following sentence - I have the following strengths and resources available to me... - completing it with people you know, character traits etc.

b. Comments: Did this exercise give you a more secure feeling about yourself? Do you depend more on external or internal resources? *My resources are both internal - openness, ability to stop, flexibility in change environments - and*

18. Self-Sabotage Game

a. Anticipate what you will say to yourself to preserve your status quo, to keep yourself from growing or changing.

b. Comments: Be aware of the techniques you use to trick yourself. List some of the excuses you made to yourself and then question their validity.

1. other people will be hurt or confused if I change
2. I don't have enough will to change
3. Because I work hard I deserve rewards
4. Other people are depending on me, so I can't do what I really want
5. Because my life is hard, I deserve to pamper myself
6. I'll do it later

19. Role-Playing

a. Identify different aspects of your character which send you conflicting messages about the same issue. Separate them and have each confront the other.

Identify a situation in which you exhibit mechanical behavior. Reenact that situation, choosing a new behavior.

b. Comments: In the Gestalt role-playing, did you experience any resolution of your inner duality? Did you come to like one self more than the other?

How did it feel to rehearse a new behavior? Artificial? Do you think this new behavior can carry over into real life?

Resolution of an inner duality often takes the form of a compromise or balance. But the confrontation of the various selves is useful because it brings them into sharper focus.

We weren't successful in creating a believable role-playing situation. However, my feeling is still that "rehearsing" a new behavior in a non-threatening atmosphere is effective in helping to implement this behavior in real situations.

20. Animal Game

a. Each person writes down the name of an animal that he identifies with or would like to be like. Names are thrown into the center and drawn out one at a time. The group tries to guess who picked which animal.

b. Comments: What did you find out about how others view you? What did you find out about how you view yourself?

As a seagull, I felt free, graceful, yet controlled. I enjoyed my proximity to trees and to ocean. I was a solitary creature who could at times join in the gregariousness of the group. I had a statelyness, but could descend at times to playful chatter.

Many people identified me with the seagull, which

11. Virginia Woolf Game

a. Form groups of two men, two women. First, men stand and abuse women by listing all the feminine stereotypes they can think of. Then it's the women's turn.

Negotiation: Women list all the feminine stereotypes used by the men which they think are unfair. They then exact promises that the men will not use these in speaking of women. Same for men.

b. Comments: Did you find that you ever actually agreed with a stereotype? When you heard stereotypes about your sex, how did you react? Did you identify with the other member of your sex in the group? Do you feel you have any sex role prejudices? List some of the stereotypes you found particularly offensive.

I don't agree w/ stereotypes per se, because of their all-encompassing nature. On the other hand, many men do have chauvinist qualities. I think the important thing to realize is that male chauvinism is not the sum total of a man - he may also be intelligent, perceptive, compassionate etc. Some stereotypes I particularly resent are that women are: passive, incapable of logic, bitchy and manipulative, out to snare a man.

UNIT II

12. Trust Circle

a. Group forms a circle, with one person in the center. His eyes shut, he falls back into the group. The group catches him. Each person becomes the one in the center.

b. Comments: How did it feel to fall? How did it feel to have the responsibility of catching someone? Which role did you prefer?

13. "You've Got It, I Want It"

a. One person has "it" (defined as very desirable). The other wants it, and tries to get it through persuasion, pleading, trickery, force.

b. Comments: Did you feel any possessiveness when you had "it"? What were your feelings toward the person who wanted "it"? How did it feel to want something and not be able to have it? How did you feel toward the person who had "it"?

14. Sociodrama

a. Student enactments of moral dilemmas. Note: We are not looking for a right answer, but for a creative exploration of sensitive areas.

b. Comments: Evaluate each of the sociodramas enacted in class. Did you feel they were a valuable learning experience? Compare the role-playing done in Unit I with sociodrama techniques.

Suggested Areas of
Value Concern

Below are listed several areas of value concern. Think about them and then comment on your relationship to them, either in terms of the questions asked or your own ideas.

I. Interpersonal Relations

How often do you treat people wholistically? Do you sometimes treat people as objects? How important to you are interpersonal relations, as compared with schoolwork, listening to music, your job? What things do you look for in an interpersonal relationship? What things do you give?

In this society, it is very difficult to treat people wholistically, because so often you encounter them as roles, rather than as individuals. I find I treat people most humanely when I know them well and don't have a fragmented relationship with them. To me, interpersonal relations are what make my life meaningful, although probably the various spheres mentioned above are complementary to some degree. But a life devoid of human contact seems worthless. In an interpersonal relationship, I look for honesty, openness, a willingness to share, affection, occasional empathy and occasional support. I am interested in giving much the same qualities.

II. Creative Living

How often (per week) do you feel creative? Is it important to feel creative? What sort of things make you feel

creative? To me, creativity can be manifested in any sort of action, from writing a poem to cooking a meal to watching a flower. Thus, it is possible for me to feel creative every day, although I don't always succeed. Creativity is an important value for me - I associate it with the ability to lead my life as I want.

Any action becomes creative when it is done with intention, with complete concentration, without mechanicalness, with the idea of initiating something new and complete and original.

III. Social Responsibility

List some specific things you find wrong with your community. With your country? What is your responsibility toward implementing social change? Is this a relevant question for you?

I look at my society, both locally and nationally, and I see many disturbing things: 1) materialism - the consumer society 2) competitiveness on all levels of existence 3) the fast pace of life - the inability to stop 4) the upward-mobile striving, which often ignores concern for human beings 4) racial conflict 5) an ethic of imperialism.

I feel pessimistic about implementing social change on a large scale. My experience in this area has been unrewarding. I see no clear way of influencing government, corporations. I admire people who are still willing to try. But to me, the most important thing is that I live an honorable life, a life I can respect. I see this as my contribution toward social change - my impact on society must be through how I live. I'm also interested in developing a small community, based on values antithetical to the ones listed above. In a very small way, this would also be a contribution to social change.

IV. Relationship to Nature

How do you feel about living in nature? Describe a time you were alone in nature. Do you ever have urges to conquer, subdue, or tame nature? Do you feel part of or separate from nature?

I don't feel comfortable living completely in nature over an extended period of time. After awhile, I miss human contact. Once Deane & I camped in a Japanese forest. Eventually, the night-time gave me a very desolate feeling, also the physical inconveniences such as continual rain, mosquitoes, dirty dishes began to irritate me.

However, although I can't accept pure wilderness, I have a very special and intimate relationship with nature. It is important for me to absorb myself in nature daily. This doesn't mean retreating to the hills, but rather looking at a flower, smelling the grass, watching cloud formations, noticing seasonal changes. Often I feel awed by nature. At the same time I feel very harmonious with it. I feel very much a part of nature; it always manages to calm me and give me a sense of perspective on my life.

V. Relationship to One's Work

What is the nature of your work now? How relevant is it?

Why is it relevant (or irrelevant)? Ignoring financial considerations, what would you like to do more than anything?

Why would you ever get a job? Work just to earn money seems fercial, unless absolutely essential for survival. Irrelevant work, which has no relationship to your personal life, to me seems a awful waste of your life. It's difficult for me to distinguish between pleasure and work. On a personal sphere, it's important for me to do yoga and meditate. On a social sphere, it's important for me to have the option of interacting meaningfully with other people. This suggests such occupations as teaching or counseling.

Whatever my work, it is crucial that I have time to keep my personal life in order.

VI. Being True to Yourself

How do you go about finding out the nature of your

"true self?" What do you owe to yourself? To society?

To others? Do you ever experience conflicts between these different obligations?

VII. Relationship To Possessions

List the five possessions you most value. On a scale from 0 - 100, estimate the amount of pain you would feel at the loss of each of these items. Also list what is essential to your daily survival. What danger is there in owning things? Is it even possible to "own" something?

1. my health 80
2. guitar 30
3. poems & papers I've written 20
4. bicycle 10

-
1. breathing - air
 2. water
 3. meditation
 4. the feeling I am choosing my own life
 5. seeing green, living things
 6. interacting meaningfully w/ others

The danger of owning things, as I see it, is that they begin to own you. They become the master and you the slave. They can monopolize your time and cause you to suffer. They tie you down and burden you with worthless responsibility. I rebel against the whole concept of ownership. Why should one man "own" property, and another be homeless?

VIII. Eating Habits

Gandhi wrote that to eat too much while others are starving is like stealing. What is your reaction? Explain your attitude toward eating. If you have ever fasted, also explain what this is like.

I really believe what Gandhi wrote, but it is one of the hardest things for me to actually enforce. I come from a home where eating is used as a reward for work, a consolation for sorrow, and a reinforcement of pleasure. My tendencies toward food are neurotic and compulsive. I do not necessarily believe in strict vegetarianism, but I strongly believe it is important to eat simply, not to consume more than you need. Also, when you eat, you should be aware that you are eating, and appreciate that you are fortunate enough to have food in front of you. Eating should never be a mechanical behavior.

Recently I fasted for 116 hours (almost 5 days) because I felt I was being controlled by food. Although I felt a little weak, basically I think it was a very healthy experience. At the end I felt purified and cleansed, both literally and symbolically.

Supplementary Reading List

1. Albee, Edward Virginia Woolf
A dramatic play which cruelly illustrates dialogue whose purpose is not communication, but dehumanization and humiliation.
2. Bach, George Aggression Lab
Bach, a Los Angeles psychologist, believes that aggression is a natural human experience, and should be expressed rather than suppressed. This manual describes constructive techniques for giving our aggressive tendencies an outlet.
3. Buber, Martin I - Thou
This poetic, but complex, book explores the development of an intensely personal way of relating both to nature and to man.
4. Camus, Albert The Stranger
A classic study of man's alienation from man and society. Also an expose of society's more enduring hypocrisies.
5. Frankl, Viktor Man's Search for Meaning
An exposition of Frankl's theory of logotherapy, developed during years of brutalization and suffering in Nazi concentration camps. Logotherapy emphasizes each man must create a meaning out of the seeming chaos of the world.
6. Hesse, Hermann Siddhartha
A beautiful tale of the quest for self-understanding and self-realization. Siddhartha also presents an Eastern alternative to the Western way of life.
7. Lao-tse Collected Works
Western man feels a commitment to change and shape society. Lao-tse's philosophy was to "lie low as water." The values of lowness, humility pervade his thinking.
8. Maslow, Abram Human Values
A cogent discussion of human values, by one of the founders of the human potential movement.
9. May, Rollo Man's Search for Himself
May is concerned with the struggle for identity in the contemporary world.
10. Toffler, Alvin Future Shock
How can man learn to cope with the rapidly accelerating change that characterizes contemporary society? How can we prepare to live in the future? What values will be important?
11. The Bagavad Gita
The classic Indian text which describes the Eastern epitome of the wise man and the Eastern doctrine of non-attachment.

Outline of Initial Interview

- I. Description of Course
 - A. Education
 - 1. Inadequacy of present educational system: doesn't educate you about how to live
 - 2. Importance of educating all aspects of individual: cognitive, affective
 - 3. Importance of learning who we are
 - B. Self-Awareness Assumption
 - 1. Effective interaction with others depends in part on knowledge of self
 - C. Three Focal Points
 - 1. Self-Understanding
 - 2. Formation of Values
 - 3. Specific Communication Skills

- II. Technical Overview of Course
 - A. Duration: 5-7 weeks
 - B. Organization:
 - 1. two weekly meetings, M 3-5, Th 3-5
 - 2. one or two weekend retreats, whose purpose will be a deeper and more intensive exploration of a specific area
 - C. Process
 - 1. The hope is to move away from traditional academic structuring.
 - 2. Importance of balanced participation
 - 3. Importance of experiential base
 - D. Requirements
 - 1. In one sense, everything is optional.
 - 2. No negative consequences for not doing work.
 - 3. This course is devoted to you - you have to decide this is a worthwhile subject in which to invest time and energy.

- III. Questions asked of student
 - A. Do you have any questions about me? About the course?
 - B. Where are you coming from? - may be put in terms of school, or your life outside school.
 - C. What are your expectations of the course?
 - D. What interested you in the course?

Initial Reaction to Students

Chris Middleton - uncommunicative, closed; a spontaneously sullen attitude; suspicious, hostile; very young

Stephanie Troyan - open, assertive, honest; some degree of self-confidence; good self-awareness; a mover

Denny Lynch - extraordinarily open; a thinker, a self-explorer; friendly; receptive to change; wanting to grow

Kathleen Kells - an "arrived" one, by tacit self-definition; in her own eyes, great degree of self-awareness, self-control; acts very together - is this real?; into tarot, yoga, the occult

Bill Huie - open, trusting, direct; can sit comfortably with silence; unsure of his goals; low self-esteem; afraid to participate in groups; a "low" person, but with a certain degree of inner harmony

Joe Pettegrew - quite bright; hip; aware of himself sexually; rebellious, challenging anything that intrudes on his life; in the initial stages of becoming a seeker

Mary Kuleman - very softspoken, unresponsive; very quiet person: a calm quiet or a repressed quiet?; reserved

Lesson Plan #1

A. Expectations for the course

1. My expectations

- a. about education: education and life should be one; education should include all aspects of the person
- b. about self-awareness: man must begin with himself; before he reaches out to others, he must have explored himself and his values

assessment sheet: answering some questions about yourself may reveal some hidden parts of yourself
self-monitoring: the principle of self-observation, which appears in Western mystic and scientific traditions, and in all the great religions of the East. Choose some behavior (either negative or positive) which you wish to observe. Then keep track of it this week.

- c. about process: my goal is to move away from the standard classroom format; atmosphere of openness, trust sharing; emphasis on equality, balanced participation; cooperation, not competition; will not be run like a bureaucracy, with mandates traveling from top to bottom

2. Elicit expectations of students

B. Who You Are Right Now

1. Lecturette

- a. History vs. the ongoing moment: When we talked before, we said something about ourselves; for example, I said I'd graduated from Stanford, been married, and traveled in Asia. Partly we learn about people thru their individual chronicles. An equally important part of the person is who is he in the Here and Now.
- b. Function vs. essence: We try to define ourselves through what we do - I am a student, I am a gardener, I make films. This does tell us something. But you must be aware of yourself as something existing apart from all these things - I am a unique person, who breathes, who sees, who eats.
- c. Essence vs. becoming: Some people see themselves as a fixed substance. "Maybe I'm not really a student, but I am Mary, who is shy, thoughtful, reserved." I believe in a model which says essence is not fixed, but ever-changing. If you make this assumption, it is terribly important to be aware of yourself in the Now, because you are always changing, although sometimes imperceptibly. For example, yesterday I may have been slothful, grumpy. Today I am enthusiastic, nervous.

2. Cautionary note

- a. Always say when you don't feel comfortable with an exercise, or when you feel it's stupid, irrelevant, etc.
- b. Lazarus Inner Circle: 5 concentric circle, expressing progressively more intimate levels
 1. not asking you to bare your inner soul
 2. share what you can feel comfortable about
 3. develop awareness of which level you're operating at

3. Who you are right now: model; then go around circle

Lesson Plan #2

I. Completion of exercise: Getting to Know Each Other

A. Discussion: how did you feel about expressing likes? About expressing reservations? Were your likes based on past knowledge or present insight? What differences, if any, did you notice in interacting with me and in interacting with other students? Did you present a consistent image to others? Did you feel their statements about you were accurate?

II. Listening Exercise Using Personal Maps #2

A. Dyads: partners explain their maps; then in group, each describes some things about his partner.

B. Discussion: What did you learn about the art of listening? What sort of things distracted you? How did it feel to have someone else describing you to a group? Did your partner describe you accurately?

III. Lecturette: What is Self?

A. Trait-and-state theorists vs. the situation-specific model:

1. person is born with a certain personality
2. person's personality is largely influenced by situation
3. implications: change vs. laissez-faire

B. Naturalness vs. learning

1. a person should allow self to develop according to its own nature - spontaneity, noninterference
2. a person can learn behaviors, and it is a composite of behaviors which make up the self

C. Awareness of Self: The I-Consciousness:
Consciousness vs. Perception

1. awareness of self is only a response to others' awareness of us: Cooley's looking-glass personality; your image of yourself derives solely from external sources
2. self-consciousness is organic, what distinguishes man from animals; sense of self innate and unfolding de Chardin's model of organically progressing to higher stages of consciousness

IV. Discussion: Loss of Self (Kafka) #3

A. Whatever this self is, a common modern plight, so often described in existential literature, is the loss of self.

B. Alienation from Society

1. If self is defined in terms of society, then alienation from society means loss of self
 - a. Camus - estrangement from the hypocrisies of society
 - b. Kafka - separation from hypocrisies, superficialities, goals; leads to sense of aloneness, differentness
- extinction of all social ties

C. Alienation from Self

1. The man, being man, cannot identify with the beetle: so he struggles against himself and loathes himself
2. Yet the beetle is not content with being a beetle, but strives to fulfill the call of a higher nature
3. Dilemma of lack of awareness of self: man is both the docile breadwinner and the callous cockroach

Lesson Plan #3

I. Discussion: Loss of Self (kafka)

- A. Alienation from Society
- B. Alienation from Self

II. Exercises: How You See Yourself

- A. Coloring: Where you are now; Where you'd like to be
 1. Not an exercise in art, but in self-expression
 2. explanation of drawings to group
- B. Person loved/ Person hated/ Self: As Animals
 1. the point is here not to learn about others, but to learn about yourself
 2. discussion: Was it difficult to imagine someone you hate? Why did you choose that animal to represent you? Why did you locate yourself in that environment?
- C. Strengths and Weaknesses
 1. In circle, each member tells resources: people who understand me, my ability to listen, my guitar etc.
 2. Then tell how he will sabotage himself in his efforts to change: My friends won't accept this change; I can change, but I won't do it now; if only people around me were different, I could change much more easily
 3. discussion: the impact of internal sentences: How did you feel expressing positive thoughts about yourself? Negative thoughts? Do you believe that "psyching yourself out" in advance will make you less apt to sabotage yourself in a real-life situation?

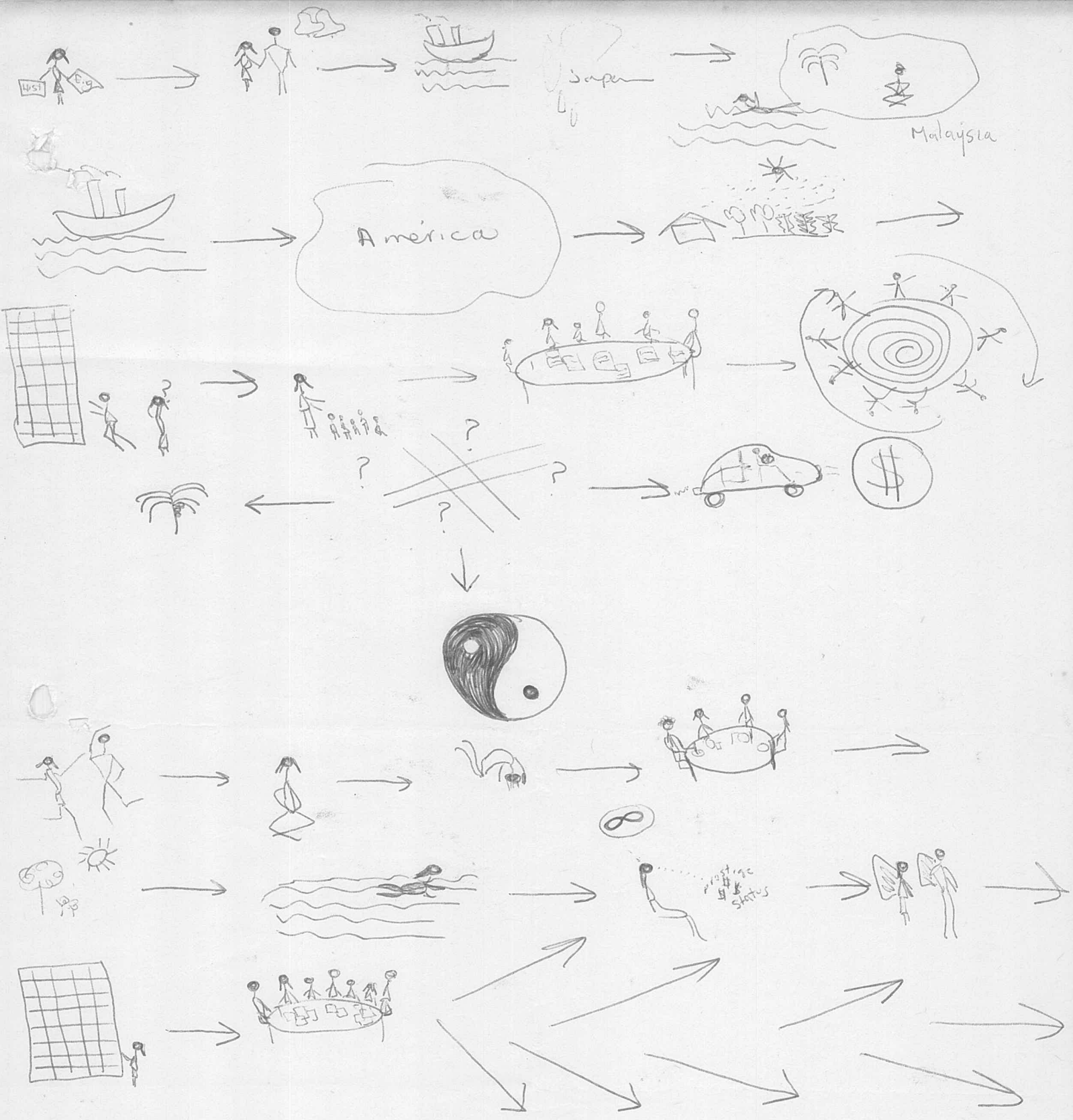
#4

III. Exercises: How Others See You

- A. Animal game
 1. Think of yourself as a different animal. Names in center and try to identify animal with person.
 2. discussion: Why did you think of yourself as a certain animal
- B. Virginia Woolf game
 1. sex stereotypes: males are chauvinistic, self-centered, egotistical; suffer from a superiority complex; they are overbearing, domineering, presumptuous in their attitude toward women; they're overly intellectual, out of touch with their feelings; they only look at women as sex objects
 2. each sex supports whoever is belaboring the opposite sex
 3. the vilified sex accepts the stereotypes silently
 4. discussion: what sort of stereotypes did you hear? What is your reaction to these stereotypes? Do you believe any of the stereotypes you drew?

IV. Assignments

- A. Write a paragraph: Are you one or many? a unified personality, or many different people? What sort of roles do you play - in society, with friends, with strangers? With yourself?
- B. Manuals - fill out and bring next week
- C. Notes on reading
- D. Two people for Thoreau - 2 wks from today



A Life Map

415172

Lesson Plan #6

I. Exercises: How Others See You cont.

A. Last session, we saw through the animal game how other people might think of us on an individual basis

1. Some people associated Mary with an antelope
2. Others thought Steph might be a polar bear

B. This was judgment based on individual impressions or information.

C. But judgments are also made on the basis of larger groupings, such as race, sex

D. Virginia Woolf game

1. Often, people may make judgments about me based on the fact I am a woman

2. Let's explore this type of judgment

3. Explanation of game: members of the same sex support each other verbally when belaboring the opposite sex;

the vilified sex accepts the stereotypes silently.

4. male stereotypes: chauvinistic, self-centered, egotistical, overbearing, dominating; overly intellectual, out of touch with things; they run the world and they've made a mess out of it; they only look at women as sex objects

5. Discussion: What sort of stereotypes did you hear?

What is your reaction to these stereotypes? Do you believe in any of the stereotypes you drew?

II. In this unit, we've tried to explore the concept of self:

A. What is it?

B. And how do we get to know it better?

C. Any role-playing situations?

III. Lecturette: Reorganization of Course

A. Course was originally scheduled to run thru May

B. Just discovered we will be leaving around May 15

C. So I'd like to telescope the remaining eight sessions into 2 weeks

D. This means you'll have to work harder, but on the other hand you'll be done sooner

E. Sun, Tues, Thurs. plan

F. Camping trip - either Wed., Thurs. of next week; or any two days the following week

G. Discussion

IV. Lecturette: Different Value Systems

A. Western society has ostensibly built up around the Judaeo-Christian ethic embodied in the Ten Commandments, notably thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, thou shalt honor thy mother and father, thou shalt not bear false witness against thy neighbor, in fact thou shalt love thy neighbor as thyself

B. In fact, as the existential psychologist Rollo May points out, the rise of Western civilization was founded on two

principles:

1. The value of individual competition

2. The value of individual reason

Now we find ourselves in an age of moral crisis

1. Nietzsche declared God dead, and several contemporary theologians seem to agree with him: what does

at first, little discrepancy; but now as these values as violations of 10 commandments (yet what of these commandments)

- I. Exercises: How Others See You Conf.
 - A. Last year we discussed the concept of absolute morality?
 2. If there is no God to punish or reward, if in a larger sense there is no meaning, how can there be a morality beyond personal pleasure and self-interest?
 - D. Existentialism
 1. The existentialists, in particular Sartre and Albert Camus, faced a meaningless, indifferent universe
 2. Instead of nihilism, they were politically committed, not because this contained "meaning" but like Sisyphus, they had to keep pushing the rock, because this is what life meant.
 - E. Others vehemently argue morality is impossible without some sense of higher purpose, whether embodied in self, cosmic forces, or a God
 1. Viktor Frankl - psychoanalyst who survived Hitler's concentration camps: man's will to meaning
 2. Kaplan, founder of Reformed Judaism, posits an "as if..." clause, in order to justify morality
 3. Friedman condemns the relativism that changes "ought" to "is," that reduces morality to culturally relative, scientifically observable phenomena
 - F. In the West, individual morality has always been tied to the social good
 1. Morality is the social cement, but it also turns men into righteous individuals and wins them the kingdom of God
 - G. We find this concept in Eastern thought, dating back to Confucius' attempt to establish social hierarchies in the name of right living
 - H. Another strand of Eastern thought has had as its theme the withdrawal of the individual from society
 1. Lao-tse: lack of political commitment, philosophy of lying low as water
 - I. The Bhagavadgita suggests many values ~~xxxx~~ antithetical to the Western tradition
 1. nonstriving
 2. nonattachment
 - G. We as individuals must choose
 1. But what is the right path?
 2. No longer have parents, society, or God to guide us

V. Exercises: The Experience of Values

- IV. Exercises: The Experience of Values
 - A. So far this discussion has been conducted on a somewhat abstract level, and a somewhat historical level.
 - B. But today, right now, we must make value decisions which are a comment on the way we view ~~xxx~~ reality
 - C. Values are really not abstract concepts, but concrete experiences
 - D. To illustrate this, let's take a value from Western moral tradition and one from Eastern moral tradition
 - E. The trust circle
 1. The concept of trust is implicit in the Ten Commandments
 2. In contemporary times, it has become the catchword of the human potential movement

Lesson Plan #6 cont.

3. You can talk glibly of trust, but what is the experience of trust?
 4. Exercise: form circle, with one person in the middle; the center person falls backward, the outer members support him.
 5. Discussion: What sort of trust was involved in this experience?
- F. "I've got it, you want it"
1. Doctrine of nonpossessiveness is crucial to Buddhism - nonattachment to material possessions, but also to emotions, people
 2. Exercise: "It" is defined as something very important to you - either a possession, a person, a quality
 - a. Denny - think about what "it" is, how much you want it
 - b. Denny loses it to Steph
 3. Discussion: Did you feel possessive? How did you feel when you wanted it?

VI. Assignments

- A. Complete Areas of Value Concern in manual
- B. Write a short essay: Your Most Important Values
- C. By next Thursday, have read Walden and Civil Disobedience and have written out your reaction to the book

Lesson Plan #7

- I. Exercises: The Experience of Values
- Trust Circle (see #6)
 - "I've Got It, You Want It" (see #6)
- II. Discussion of Personal Values
- Reaction to Areas in Manual
 - Have one person from group read his comments; then provoke group reaction
 - Go around circle in this way, having each person initiate a mini-discussion
 - Essay - Most Important Personal Values
 - Discussion: What did you find to be your most important values?
 - What sort of role do these values play in your daily life?
 - Other's reactions to your values
- III. Enactment of Sociodrama
- Warm-up
 - One of the areas of value concern listed in the manual is interpersonal relationships: This is a topic which concerns us all deeply: How do we establish a relationship with another person, what are the boundaries of that relationship, what is the desired intensity of relationship etc. etc.
 - I'm sure all of us have been in a situation where the whole question of the nature of a relationship has become a difficult, even painful decision.
 - For example, while I was working in a day-care center, I became very close to a 2 yr. old girl, whose mother worked 5 days a week. We really enjoyed being with each other. But eventually the little kid began calling me Mommy. This made me think about the sort of relationship we were developing. Partly I ~~derive~~ derived a lot of happiness from our closeness. But I also began to feel that, because of the realities of the situation, the intensity of our relationship wasn't healthy. So I began encouraging the girl to play with other volunteers
 - Have any of you ever been in that kind of situation? (Elicit discussion)
 - Reading of the Story
 - The situations we've been talking about all involve difficult decisions. Often there is no right answer. I'm going to read you a story now in which a young teacher is involved in making a similar choice. But unlike our stories, this one has no end. We are going to explore various possibilities of how it might have ended, by a series of dramatic enactments. The purpose of these enactments is not to find a "moral" solution, but just to become aware of the consequences of different courses of action.
 - Read story (see accompanying sheet)
 - Selecting Role-Players
 - At end of story, ask open-ended questions
 - How does the teacher feel?
 - How does the student feel?
 - What's the problem?
 - What will happen next?

- D. Preparing the Audience
 - 1. For those not participating in the role-playing, have them be aware of:
 - a. Believability of the players
 - b. How do the different people in the enactment seem to be feeling?
 - c. Alternative solutions
- E. The Enactment
 - 1. Leader situates the role-players
 - a. Where is this occurring?
 - b. What time of day is it?
 - c. Where do you want to start?
 - d. What other characters will you need?
 - e. What are the various people doing?
- F. Discussing and Evaluating
 - 1. What's happening
 - 2. How do you feel?
 - 3. Could this really happen?
 - 4. What are the implications of this solution?
- G. Re-enactment
- H. Generalizing
 - 1. Could this sort of situation happen to you or to people you know?
 - 2. What was the real problem in this situation?

IV. Assignments

- A. Thoreau for Thursday - notes and discussion
- B. By Monday, write your own sociodrama

2. I'm sure all of us have been in a situation where the whole question of a relationship with another person, who is different from ourselves, is important. For example, while I was working in a day-care center, I became very close to a 2 yr. old girl, whose mother worked 5 days a week. We really enjoyed being with each other. But eventually the little kid began calling me Mommy. This made me think about the sort of relationship we were developing. Partly I think derived a lot of happiness from our closeness. But I also began to feel that, because of the realities of the situation, the intensity of our relationship wasn't healthy. So I began encouraging the girl to play with other volunteers. Have any of you ever been in that kind of situation? (Elicit discussion)
 B. Reading of the Story
 1. The situations we've been talking about all involve difficult decisions. Often there is no right answer. I'm going to read you a story now in which a young teacher is involved in making a similar choice. But unlike our stories, this one has no end. We are going to explore various possibilities of how it might have ended, by a series of dramatic enactments. The purpose of these enactments is not to find a "moral" solution, but just to become aware of the consequences of different courses of action.
 2. Read story (see accompanying sheet)
 C. Selecting Role-Players
 1. At end of story, ask open-ended questions
 a. How does the teacher feel?
 b. How does the student feel?
 c. What's the problem?
 d. What will happen next?

Role-Playing Situation

Vicki Blake was a young, very pretty, and inexperienced English teacher. She was teaching her first semester at Roosevelt High, an urban high school located near downtown Los Angeles. Like most new teachers, she was idealistic and enthusiastic. Above all, she wanted to create a classroom atmosphere of openness, trust, and friendship.

Vicki had worked especially hard with her Senior Composition class. She was pleased with the progress they had made; and in particular with the progress of one student, Pete. Since the beginning of the semester, Vicki had devoted a lot of attention to Pete. The first few weeks of class Pete, although a tall and good-looking young man, had sat slumped in a corner seat, with a dull look on his face. Vicki knew from his general records that he had been designated as exceptionally bright, but unmotivated. She determined to make a special project out of him, to spark his quiescent intellect, and move him toward his potential. She spent extra time analyzing and correcting his assignments and took time after school to engage in long discussions with him. By the end of the semester she was gratified to see significant improvement. Pete was finally allowing his mind to think and had developed an incisive analytical ability.

One Friday afternoon, around 4:00 p.m., Vicki was sitting at her desk, correcting papers. The school was cleared of students and was fairly quiet. Suddenly she realized someone was standing in the frame of the open door.

"Pete! I'm glad you stopped by. I've been wanting to talk to you about that last essay you wrote on Social Conscience. It was really exceptional."

Pete seemed preoccupied and brushed off her praise with a perfunctory thanks. Then, with his eyes fixed on the floor, he said, "Miss Blake, you've always said you wanted to be my friend."

"Oh I do, Pete," Vicki assured him.

"Well, I believe you, Miss Blake. And I like you too." Pete paused, and looked at her strangely. "How about going out with me, Miss Blake?"

Vicki was stunned. She blurted, "What do you mean, Pete?"

"You know, on a date. Come to the flicks with me tonight." He raised his eyes from the floor and looked at her, almost defiantly, she thought.

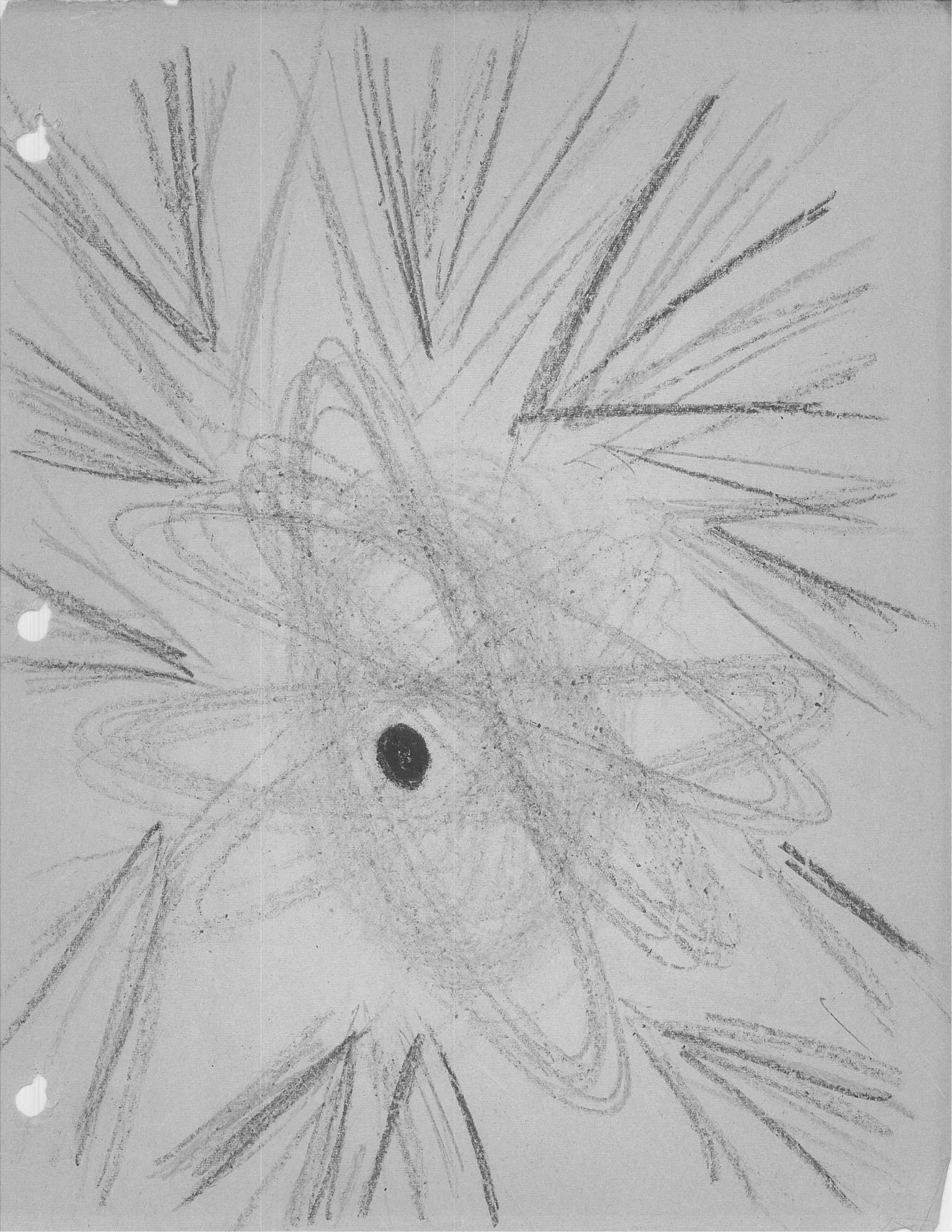
Vicki met his glance with amazement. "Pete, I do like you, we've had an awful lot of good talks together."

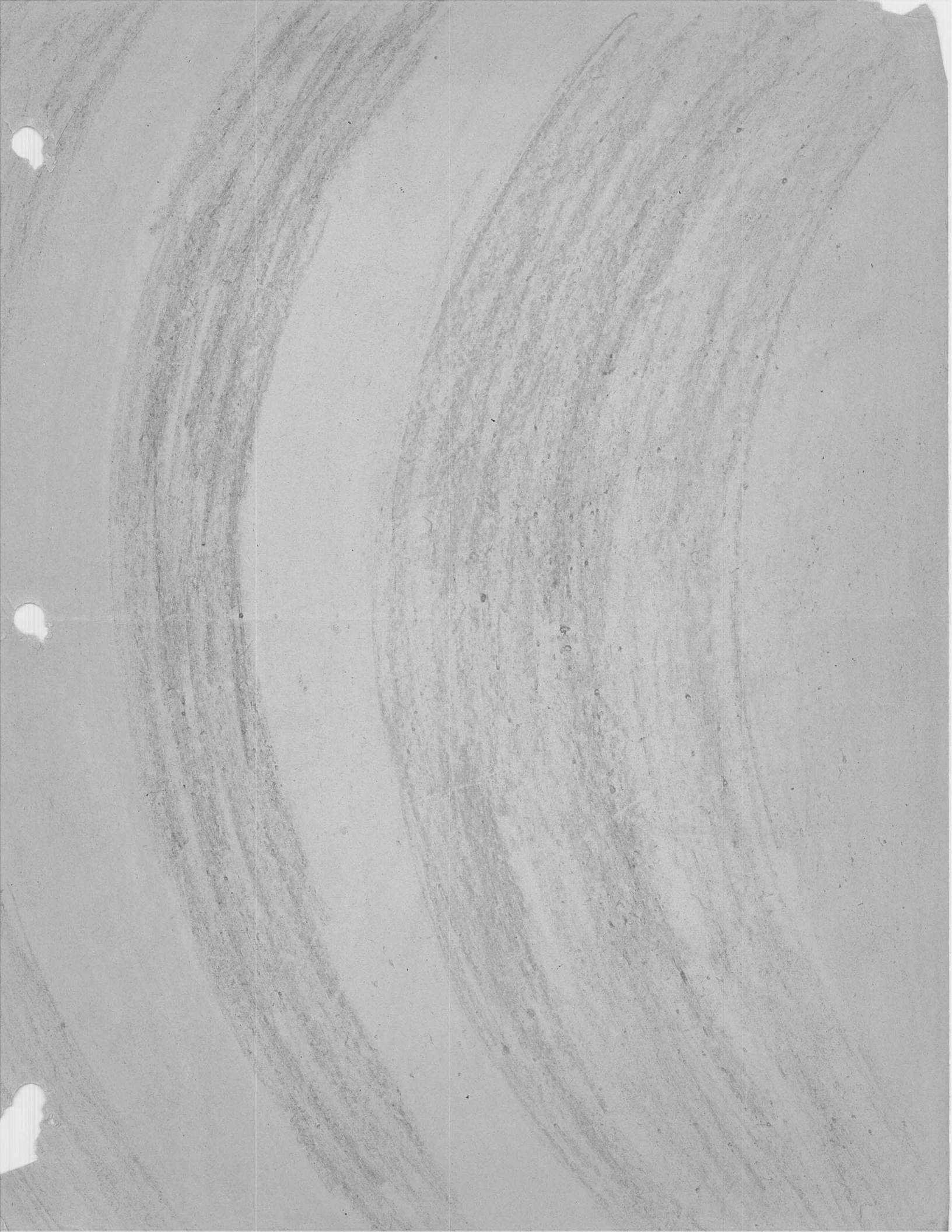
"Then come." He looked at her stubbornly.

Vicki hesitated. Then she said...

As Others See Me

a flower which never unfolds
a flame, warm and hard to contain
The fragile shadow of another's form
a stream, playful, sometimes deep
ever-changing yet constant.





REALITY
EXPLORATION

Life is but an endless series
of experiments. Its mission is
to strive after perfection, which
is self-realization.

-- Mahatma Gandhi

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Metagoals

This course seeks to provide a total growth experience, by educating both the cognitive and the emotional aspects of an individual. Thus it contains elements of traditional education: the reading of books, discussion topics, and written paragraphs. But it is also experientially based, so that the relevance to our own lives of what we read and discuss becomes immediately apparent.

The underlying assumption behind the course is that effective communication between men depends a great deal on knowledge of self. Thus, there are three main focal points:

- 1) Who we are: self-awareness on an individual level.
- 2) How we live: the development of a system of values, and the consideration of intentional living.
- 3) How we interact with others: concentration on both verbal and nonverbal communication skills.

Hopefully, this course will stimulate an open, trusting environment, in which individuals can share themselves and their growth. We are not isolate individuals, competing against each other for the right answer, but a group of people sharing a common quest. Let us then explore whatever reality we may discover in a spirit of mutual respect and cooperation.

Course Objectives

On one level, we may hope to expand consciousness, increase insight, promote openness and understanding. The actual course objectives are less ambitious and are concerned with the fulfillment of certain specific requirements, such as the completion of common readings, exercises etc.

Outline of Course

UNIT I

Session 1:

- A. Expectations for the course
 - 1. My expectations:
 - a. about education
 - b. about self-awareness
 - 1. explain assessment sheet
 - 2. explain principle of self-monitoring
 - c. about process
 - 2. Elicit expectations of students
- B. Exercise: Who You Are Right Now
 - 1. lecturette:
 - a. history vs. the ongoing moment
 - b. function vs. essence
 - c. essence vs. becoming
 - 2. cautionary note: Lazarus' Inner Circle

Session 2:

- A. Exercise: Getting to Know Each Other
 - 1. I like you because...
 - 2. I have this reservation about you...
- B. Listening Exercise Using Personal Maps

Session 3:

- A. Lecturette: What is Self?
 - 1. trait-and-state theorists vs. the situation-specific model: determining influences
 - 2. consciousness vs. perception
 - 3. naturalness vs. learning
- B. Discussion: Loss of Self (Kafka)
- C. Exercises: How you See Yourself
 - 1. mind wardrobe
 - 2. coloring: a) where you are now b) where you'd like to be
 - 3. person loved/ person hated/ self: all as animals
 - 4. getting in touch with strengths and resources
 - a. I have available...
 - 5. self-sabotage game

Session 4:

- A. Lecturette: Persona
 - 1. importance of self-observation
 - 2. importance of objectivity
 - 3. ability to change from mechanical to intentional behavior
- B. Role-Playing: Outer Theater
 - 1. Gestalt - working out internal dualities
 - 2. changing a mechanical role
 - * ASSIGNMENT: during the week, act differently than you normally would in a given situation.
- C. How Others See You
 - 1. animal game
 - 2. stereotypes: sex roles
 - a. Virginia Woolf game

6

** After each unit, there will be a voluntary exchange
of manuals **

UNIT II

Session 5:

- A. Lecturette: Different Value Systems
a consideration of May, Friedman, Camus, Frankl, Laotse,
and the Baghavadgita
- B. Exercises: The Experience of Values
1. the trust circle
 2. generosity: "You've got it, I want it."
 3. enactment of a sociodrama
- *ASSIGNMENT: Essay: What are your most important values?

Session 6:

- A. Discussion: Students' Areas of Value Concern
*ASSIGNMENT: write a sociodrama

Session 7:

- A. Discussion: Thoreau: An Intentional Lifestyle
- B. Enactment of a Student Sociodrama

Session 8:

- A. Enactment of a Student Sociodrama

** Exchange of manuals **

UNIT III

Session 9 :

- A. Lecturette: Verbal Communication
1. qualification and clarification
 2. incomplete transactions - the 3 ~~xxx~~^{sec}: pause
 3. paraphrasing and feedback
 4. emotional honesty - expression of negative emotions
 5. use of I statements
 6. fighting fair
- B. Exercises
1. A tells a story, B continually interrupts
 2. mind-rape
 3. mirroring: lack of feedback
 4. paraphrasing

Session 10:

- A. Lecturette: Nonverbal Communication
1. the concept of metacommunication
 2. the problem of discrepancy between levels
 3. lack of familiarity with nonverbal forms
- B. Nonverbal Exercises
1. group meditation
 2. nonverbal dyad series
 3. finger conversation
 4. conversation in gibberish
 5. touching conversation: group

Session 11:

A. Nonverbal Exercises (cont.)

- 1. molding - dyads
- 2. guided daydream - individual fantasy
- 3. group fantasy
- 4. aggression - a) pushing b) karate

B. Lecturette; Nonverbal Behaviors

*ASSIGNMENT: Prepare a skit of your own nonverbal metacommunications; or of other people in the group

Session 12:

A. Enactment of nonverbal behaviors

B. Discussion: Fromm

- 1. How to approach one's fellow man with nonattached love

** Exchange of Manuals **

Unit IV

Session 13:

A. Summation of aims and goals of course

B. Oral Evaluation

*ASSIGNMENT: Written evaluation of course

Session 14:

A. Evaluation continued

B. Shared meal

Requirements

In one sense, everything is optional: there will be no negative consequences attached to non-completion of the stated requirements. However, every aspect of this course, including assignments, reading etc., has as its express purpose thinking about, exploring, and getting to know yourself. You have to decide whether you think this goal is worth the expenditure of some time and energy.

Please, please tell me if you feel an exercise or assignment is irrelevant, worthless etc. There should be no busy work in this course. You must be the final judge of how you can best grow. Just tell me.

1. Attendance: Because the nature of this course defines us not only as disparate individuals, but as interacting individuals, we must allow time to become aware of ourselves as a group. Thus, regular attendance is extremely important. If you realize in advance you cannot be present on a given day, let me know and we will try to reschedule the meeting.
2. Reading: We will read three books together: ~~XXXXXXXXXX~~
Metamorphosis, Franz Kafka; Walden, Thoreau; The Art of Loving, Erik Fromm. A group of two people will be responsible to lead a discussion on each book. An additional reading list is available in the back of the manual. Also, feel free to make an oral report on anything you read which you feel is relevant.
3. Notes on Reading: Please take notes (not lengthy) on the books we read and turn them in at the end of the course. These notes are valuable for me because they allow me to glimpse some of the thoughts you might not have expressed in class. They are valuable for you because they are (hopefully!) a concise summation of what you have read.
4. Manual: there are spaces in the manual for you to write down your reactions to experiences, to value questions etc. These should be filled in. The manual should be turned in at the end of the course.
5. Self-Monitoring Sheets (see back): completed and turned in.
6. Short Assignments:
 - a. assessment sheet completed (see back)
 - b. short essay: your value system
 - c. write a sociodrama
 - d. skit on nonverbal metacommunications* You may substitute an assignment of your own invention for any or all of the ones listed above.
7. Evaluation of Course: completed and turned in.

Experiences

Each experience description is followed by:

- a. instructions
- b. a space for you to write how you reacted to the experience

UNIT I

1. Who You Are Right Now

- a. Stand up. Say something about what you are feeling right now. Are your hands cold? Do you feel excited?
- b. Comments: How did it feel to stand up in a group? Was it easy or difficult to get in touch with yourself? Did you want to share this self with the group? Did any changes occur in who you were from the time you stood up to the time you sat down?

2. Lazarus' Inner Circle

- a. Below, draw Lazarus' series of concentric circles. Mark the circle at which you felt comfortable sharing with the group.

3. Getting To Know Each Other

a. Circulate around the room, forming partners at various times with all the people in the room. With your partner, complete the following sentences:

- 1. I like you because...
- 2. I have this reservation about you...

Try to make a personal statement about yourself or the other person. Avoid saying things like, "I like you because you have blond hair."

b. Comments: Did you feel comfortable or embarrassed while stating your reservations? Did you feel this was a worthwhile exercise to do with people you didn't know too well? How did you feel when someone expressed a reservation about you? How did you feel when you heard what people liked in you? Was there any consistency in the likes and the reservations? That is, do you present a somewhat consistent image to others?

4. Listening Exercise Using Personal Maps

a. Form dyads. Explain your map to your partner. Then, in a group, the partner tells as much as he can remember about your map.

b. Comments: While you were explaining your own map, did you discover a lot of uncharted territory? Do you see yourself as an explorer? How did it feel to have someone else describe you to a group? Did you find you had difficulty listening to others during the exercise?

5. Expression of Self Through Art

a. Take whatever crayons you like. On one side of the page draw your feelings right now. On the other side, draw where you would like to be in terms of who you are.

b. Comments: How did it feel to express yourself in crayons? Did you want to draw a picture rather than an emotional state? What sort of obstacles are blocking you from being the person you'd like to be?

6. Person Loved/ Person Hated/ Self: As Animals

a. Imagine yourself as an animal. Be somewhere you'd like to be. Play for awhile. Eat something.

Now imagine someone you hate as an animal. Imagine where he must live. The animal you are meets this animal. What happens?

Now imagine someone you love as an animal. The animal you are meets this animal. What happens?

b. Comments: Compare and contrast the different encounters. Was it difficult to change yourself into an animal? Was it difficult to imagine someone you hated? Did you learn anything about your own behavior from the animal that was you?

7. Getting In Touch With Your Strengths and Resources

a. Repeat the following sentence - I have the following strengths and resources available to me... - completing it with people you know, character traits etc.

b. Comments: Did this exercise give you a more secure feeling about yourself? Do you depend more on external or internal resources?

8. Self-Sabotage Game

a. Anticipate what you will say to yourself to preserve your status quo, to keep yourself from growing or changing.

b. Comments: Be aware of the techniques you use to trick yourself. List some of the excuses you made to yourself and then question their validity.

9. Role-Playing

a. Identify different aspects of your character which send you conflicting messages about the same issue. Separate them and have each confront the other.

Identify a situation in which you exhibit mechanical behavior. Reenact that situation, choosing a new behavior.

b. Comments: In the Gestalt role-playing, did you experience any resolution of your inner duality? Did you come to like one self more than the other?

How did it feel to rehearse a new behavior? Artificial? Do you think this new behavior can carry over into real life?

10. Animal Game

a. Each person writes down the name of an animal that he identifies with or would like to be like. Names are thrown into the center and drawn out one at a time. The group tries to guess who picked which animal.

b. Comments: What did you find out about how others view you? What did you find out about how you view yourself?

11. Virginia Woolf Game

a. Form groups of two men, two women. First, men stand and abuse women by listing all the feminine stereotypes they can think of. Then it's the women's turn.

Negotiation: Women list all the feminine stereotypes used by the men which they think are unfair. They then exact promises that the men will not use these in speaking of women. Same for men.

b. Comments: Did you find that you ever actually agreed with a stereotype? When you heard stereotypes about your sex, how did you react? Did you identify with the other member of your sex in the group? Do you feel you have any sex role prejudices? List some of the stereotypes you found particularly offensive.

UNIT II

12. Trust Circle

a. Group forms a circle, with one person in the center. His eyes shut, he falls back into the group. The group catches him. Each person becomes the one in the center.

b. Comments: How did it feel to fall? How did it feel to have the responsibility of catching someone? Which role did you prefer?

13. "You've Got It, I Want It"

a. One person has "it" (defined as very desirable). The other wants it, and tries to get it through persuasion, pleading, trickery, force.

b. Comments: Did you feel any possessiveness when you had "it"? What were your feelings toward the person who wanted "it"? How did it feel to want something and not be able to have it? How did you feel toward the person who had "it"?

14. Sociodrama

a. Student enactments of moral dilemmas. Note: We are not looking for a right answer, but for a creative exploration of sensitive areas.

b. Comments: Evaluate each of the sociodramas enacted in class. Did you feel they were a valuable learning experience? Compare the role-playing done in Unit I with sociodrama techniques.

UNIT III

15. Interruption

a. A tries to tell a story. B continually interrupts by misinterpreting, relating irrelevant bits of information etc.

b. Comments: As A - How did it feel to be prevented from completing your thought? How did you deal with B's interruptions? As B - Was it difficult to listen to A? Is it possible to interrupt someone in a constructive way? How?

16. Mind-Rape

a. B tells A how he is feeling right now. A tries to convince B he is also feeling the opposite.

b. Comments: Were you swayed by your partner's rape? Could you make a clear distinction between what you really felt and what your partner wanted you to feel? What are some ways to resist a mind-rape?

17. Mirroring

a. Break down into dyads. While one person speaks, the other reflects his actions, but says nothing, and gives him no feedback.

b. Comments: Did you find this to be a frustrating or an enjoyable experience? Did you feel you were communicating well or poorly? What sort of things did you learn when you were the mirror? What sort of things did you learn when you looked into your mirror? How is the mirror experience different from true dialogue?

18. Paraphrasing

a. Dyads. A makes a statement. B paraphrases it, then checks the accuracy of his paraphrase with his partner. B then goes on to make a statement of his own, which A paraphrases.

b. Comments: During this exercise, did you listen more closely than usual to what the other person was saying? Did you ever misinterpret what the other person was saying? Were you ever misinterpreted? Do you think paraphrasing improved the quality of your conversation?

19. Group Meditation

a. In a comfortable seated position, close your eyes and listen to the sounds around you: silence, your breathing, a bird's song, a passing car. Feel a calmness within you. Now become aware of yourself existing in a group. Listen to the breathing of your neighbor.

b. Comments: How did it feel to "just sit?" What sort of things did you hear? How did you feel about yourself? How did you feel in relation to the group?

20. Nonverbal Dyad Series

a. Sit back to back, not touching. Communicate verbally.
b. Sit face to face. Communicate only through gibberish.
c. Sit face to face. Communicate with eyes and face.
d. Sit face to face. Communicate through touch.
e. Finger talk. Using only your hands, meet the other person, say hello, go for a walk, dance, have a fight, make up, say good-bye.

b. Comments: What was your reaction to each part of the exercise? During which part did you feel most comfortable? During which part did you feel you were communicating the best with your partner? Which parts made you feel awkward? Which part was most frustrating in terms of communication?

21. Touching Conversation

a. In a group, communicate with each other through touch. Try passing messages around the circle.

b. Comments: Did you feel at ease using only your body to communicate? Did you feel embarrassed or want to laugh? What kind of communications did you make? What kind of communications did you receive?

22. Molding

a. In dyads. One of the pair is to be the leader and order the other around. Switch roles.

One of the pair is to be completely passive. The other is to mold his body into different positions. Reverse roles.

b. Comments: Which did you prefer - to control another person or to be controlled? Did the passive role require a certain degree of trust? What alternatives are there to the master-slave relationship? Did you cooperate or rebel against your master? As master, were you just or tyrannical?

23. Aggression

a. Partners lock arms and push against each other. Then they separate, and engage in an imaginary karate match.

b. Comments: In the first part, who initiated the action? Were you pushing with your hands or with your whole body? Did you experience any real hostility? Which part of the exercise did you feel to be more effective in releasing aggression?

24. Guided Daydream

a. Group does relaxation exercises: tensing/ relaxing of various muscle groups; deep breathing. Leader then directs group through an imaginary sequence.

b. Comments: Was this a relaxing experience? What was your reaction to the daydream? Did you feel comfortable when someone else directed your thoughts?

25. Group Fantasy

a. As a group. A leader spontaneously describes a fantasy ("We are a man") in which the individual members of the group form the component parts of the fantasy. The fantasy should be on the level of body action. The function of leader spontaneously passes from one person to another.

b. Comments: How did you feel as "part" of a totality? Did you feel you actually formed a unity during the fantasy? What did it feel like to switch fantasies?

26. Nonverbal Skits

a. Nonverbal performances designed to communicate habitual behaviors of the performer to the group.

b. Comments: What was your reaction to these skits? Did you gain any insight into other members of the group?

Explanation of Exercises

1. Who You Are Right Now: to develop awareness of self in the moment; to discover in what way you can share this self with a group.
2. Lazarus' Inner Circle: to develop awareness of different levels of sharing, from the impersonal to the intimate.
3. Getting To Know Each Other: to get in touch with your initial reactions to people; to learn to cut through polite formalities and state a subjective, but honest, judgment; to discover how other people tend to react to you.
4. Listening Exercise Using Personal Maps: map-making encourages you to make a personal statement about yourself through a nonverbal medium; the listening part of the exercise is to train us in developing improved attention skills.
5. Expression of Self Through Art: seeking to be emotionally honest with ourselves; another exercise in nonverbal statements.
6. Person Loved/ Person Hated/ Self: As Animals: to increase awareness of the many different sides of ourselves; a sort of inner theater which enables us to observe our own behavior under an imaginary circumstance.
7. Getting In Touch with Your Strengths and Resources: to become aware, on a concrete and specific level, of what you rely on to cope with life.
8. Self-Sabotage Game: to discover the techniques with which we defeat ourselves, prevent ourselves from growing.
9. Role-Playing: to learn techniques for recognizing and resolving internal dualities; to develop intentional behavior in a non-threatening environment.
10. Animal Game: to see how other people view you; also, to gain new insight into how you view yourself.
11. Virginia Woolf Game: first, to make explicit stereotypes of the opposite sex which may influence you on a subconscious level; secondly, to examine the validity of these stereotypes in the presence of the opposite sex; thirdly, to experience the dehumanizing quality of stereotyping.
12. Trust Circle: to work on creating an "experience" of trust; to explore whether this is a worthwhile value.
13. "You've Got It, I Want It": to explore feelings of possessiveness, envy; to explore non-possessiveness as a worthwhile value.
14. Sociodrama: to probe alternative resolutions of difficult moral dilemmas; to determine in a non-threatening environment the consequences of one's actions
15. Interruption: to experience the frustration of incomplete transactions; to develop an appreciation for the importance of whole thoughts in communication.

16. Mind-Rape: to become aware of the ways in which others try to distort or influence our thoughts and feelings; to become aware of the techniques we ourselves use to influence or distort the thoughts and feelings of others.
17. Mirroring: to develop appreciation for the importance of feedback in communication; to develop awareness of some of your nonverbal behaviors.
18. Paraphrasing: to increase skill in paying attention to what the other person actually means; learning to avoid instantaneous reinterpretation of what you hear.
19. Group Meditation: TO realize how much you are doing when you think you are doing nothing; to experience a feeling of unity with all things.
20. Nonverbal Dyad Series: to experiment with, play with different verbal and nonverbal communication techniques.
21. Touching Conversation: to learn how we can use our bodies to communicate with others.
22. Molding: to explore "balance" in a relationship; to experience both passive and dominant roles
23. Aggression: to make contact with aggressive feelings within you; to explore what outlets are available to us.
24. Guided Daydream: a relaxation exercise of the mind; to learn to surrender control, allow someone else to be responsible for you.
25. Group Fantasy: this exercise emphasizes the development of group cooperation on a joint project; it also encourages us to operate on a different level - that of imagination.
26. Nonverbal Skits: to develop awareness of habitual nonverbal metacommunications.

Suggested Areas of
Value Concern

Below are listed several areas of value concern. Think about them and then comment on your relationship to them, either in terms of the questions asked or your own ideas.

I. Interpersonal Relations

How often do you treat people wholistically? Do you sometimes treat people as objects? How important to you are interpersonal relations, as compared with schoolwork, listening to music, your job? What things do you look for in an interpersonal relationship? What things do you give?

II. Creative Living

How often (per week) do you feel creative? Is it important to feel creative? What sort of things make you feel creative?

III. Social Responsibility

List some specific things you find wrong with your community. With your country? What is your responsibility toward implementing social change? Is this a relevant question for you?

IV. Relationship to Nature

How do you feel about living in nature? Describe a time you were alone in nature. Do you ever have urges to conquer, subdue, or tame nature? Do you feel part of or separate from nature?

V. Relationship to One's Work

What is the nature of your work now? How relevant is it?
Why is it relevant (or irrelevant)? Ignoring financial
considerations, what would you like to do more than anything?
Why would you ever get a job?

VI. Being True to Yourself

How do you go about finding out the nature of your
"true self?" What do you owe to yourself? To society?
To others? Do you ever experience conflicts between
these different obligations?

VII. Relationship To Possessions

List the five possessions you most value. On a scale from 0 - 100, estimate the amount of pain you would feel at the loss of each of these items. Also list what is essential to your daily survival. What danger is there in owning things? Is it even possible to "own" something?

VIII. Eating Habits

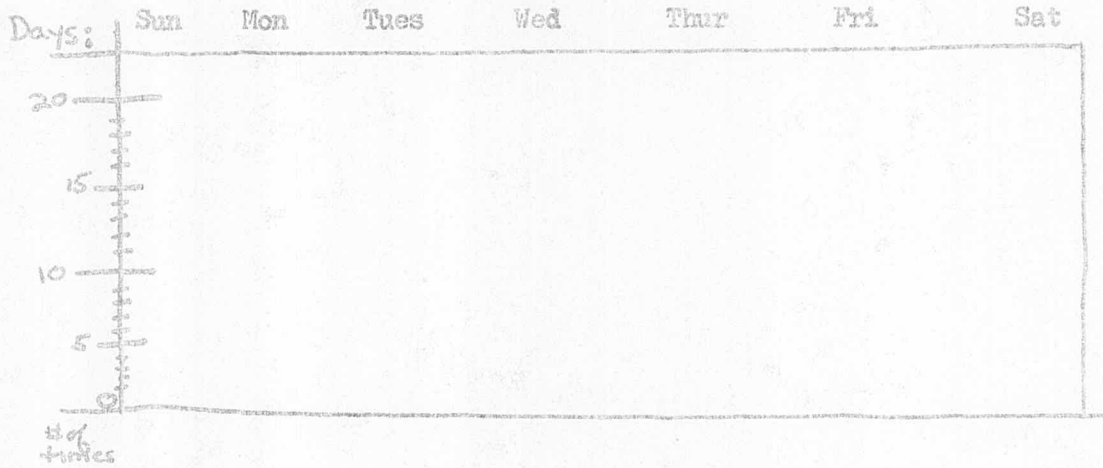
Gandhi wrote that to eat too much while others are starving is like stealing. What is your reaction? Explain your attitude toward eating. If you have ever fasted, also explain what this is like.

Supplementary Reading List

1. Albee, Edward Virginia Woolf
A dramatic play which cruelly illustrates dialogue whose purpose is not communication, but dehumanization and humiliation.
2. Bach, George Aggression Lab
Bach, a Los Angeles psychologist, believes that aggression is a natural human experience, and should be expressed rather than suppressed. This manual describes constructive techniques for giving our aggressive tendencies an outlet.
3. Buber, Martin I - Thou
This poetic, but complex, book explores the development of an intensely personal way of relating both to nature and to man.
4. Camus, Albert The Stranger
A classic study of man's alienation from man and society. Also an expose of society's more enduring hypocrisies.
5. Frankl, Viktor Man's Search for Meaning
An exposition of Frankl's theory of logotherapy, developed during years of brutalization and suffering in Nazi concentration camps. Logotherapy emphasizes each man must create a meaning out of the seeming chaos of the world.
6. Hesse, Hermann Siddhartha
A beautiful tale of the quest for self-understanding and self-realization. Siddhartha also presents an Eastern alternative to the Western way of life.
7. Lao-tse Collected Works
Western man feels a commitment to change and shape society. Lao-tse's philosophy was to "lie low as water." The values of lowness, humility pervade his thinking.
8. Maslow, Abram Human Values
A cogent discussion of human values, by one of the founders of the human potential movement.
9. May, Rollo Man's Search for Himself
May is concerned with the struggle for identity in the contemporary world.
10. Toffler, Alvin Future Shock
How can man learn to cope with the rapidly accelerating change that characterizes contemporary society? How can we prepare to live in the future? What values will be important?
11. The Bagavad Gita
The classic Indian text which describes the Eastern epitome of the wise man and the Eastern doctrine of non-attachment.

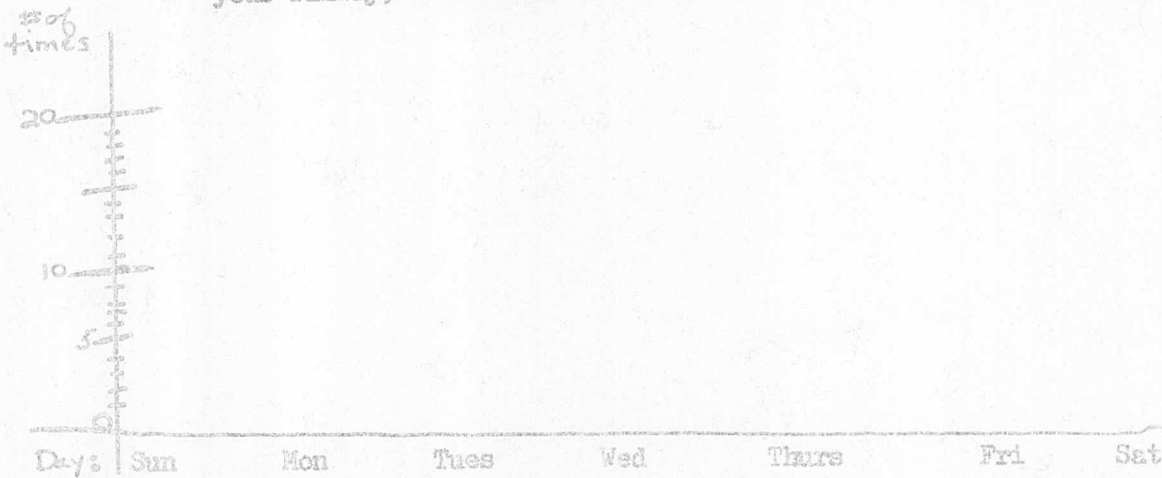
Your name _____ Date _____

Behavior to be recorded _____
(e.g., number of nice things I say and do towards (a member of your family) this week.



Name _____ Date _____

Behavior to be recorded _____
(e.g., number of critical things I say and do towards (a member of your family) this week



NOTE: a wrist counter or little golf counter is an easy and inconspicuous way to record this data and saves the problem of having to remember or having to have a piece of paper lying around.

NAME _____

DATE _____

BEHAVIOR TO BE RECORDED _____

Before		After									
Who were present?	Who was doing what?	How did situation change as a result?	time	SUN	MON	TUES	WED	THURS	FRI	SAT	TOTAL:
			7-9								
			9-11								
			11-1								
			1-3								
			3-5								
			5-7								
			7-9								
			9-11								
			11-7								
			Totals:								

COMMUNICATION THEORY - Virginia Satir

- * a functional receiver does not immediately agree or disagree but asks sender to clarify and qualify
- * mutual clarification and qualification enable one person to check out his reality against another person's reality; it cuts down on the tendency to project one's own wishes, perceptions etc. onto others; and it cuts down on the efforts of one person to speak for another
- * a dysfunctional person overgeneralizes; he sends incomplete messages; he operates from the assumption that in fact he can communicate perfectly well
- * metacommunication - communication on a nonverbal level
metacommunication conveys the sender's attitude toward the message, toward himself, and toward the receiver
- * whenever a person communicates, he is not only making a statement, he is making a request: this is the "command aspect" of the message; all messages contain the request "validate me;" a functional receiver must be cognizant of and respond to this message
- * congruent communication - where two or more messages are sent via different levels, but aren't contradictory
- * incongruent communication - different level messages which seriously contradict each other; such messages catch the receiver in a double bind, because he can't obey one level without disobeying on another level
- * importance of clear communication: check out the meaning given with the meaning received
- * good clarifying questions:
1) what did you say? 2) what did you hear me say? 3) what did you see or hear that led you to make that conclusion? 4) what message did you intend to get across? 5) you look calm, but how do you feel?
- * importance of accurately expressing emotions
- * importance of making covert questions, expectations etc. explicit

From G. Bach, The Intimate Enemy

Ways of Scoring a Fight: (suggested criteria):

Reality of the issue: how authentic are the reasons for the fight; is the fight issue the real reason for the fight, or are there ~~are~~ other, unspoken reasons

Injury: how fair was the fight; were there any below the belt punches

Involvement: were both fighters involved

Responsibility: does the partner take responsibility for his feelings, or does he hide his feelings with lines like (Dr. Bach says I...or Your mother says....)

Humor: is the laughter tension-releasing; or is it sarcastic ridicule

Expression: is the partner open and leveling; or is he hidden and camouflaged in his expressions and feelings during the fight

Communication: are both partners communicating; are they asking each other for feedback and clarification

Directness: to what degree is the aggression focused on the here and now opponent and his current actions--with no references to older or irrelevant situations

Specificity: do comments refer to specific actions, feelings, or attitudes of the partner, to directly observable behavior; or are comments labels, generalizations, "analyzing" the partner as belonging to a large category or pattern

THE FIGHT ELEMENTS PROFILE:

Reality	Injury	Involvement	Responsibility	Humor	Expression	Comm.	Dir.	Spec.
authentic, realistic	fair above belt	active/ reciprocal	owning up	laugh w/ relief	open	clear/ feedback	direct focus	specific
+ 0 -								
imaginary	dirty, below belt	passive/ one way	anonymous/ group	ridicule/ laugh st.	hidden	no feedback	displaced focus	general analysis

+ positions represent good or bonding styles of aggression
- represent poor or alienating styles of aggression
0 indicate styles rated as neutral, irrelevant, or unobservable

Fight Elements Profile, (con't)

- Partners may
- 1) independently assign ratings to each other and themselves
 - 2) collaborate in determining the ratings
 - 3) ask a reasonably objective observer to rate them
 - 4) both work together with an objective outsider

The fight elements records the PROCESS of the fight: bonding v. alienating.

Below is an suggested FIGHT EFFECTS PROFILE:

Hurt:	+ hurt decreased	○	- hurt increased
information	new		old (redundant)
Positional movement (is the fight issue closer to being solved)	ground gained		ground lost
fear (do you feel more or less afraid of your partner)	decreased		increased
trust (do you trust your partner more or less)	increased		decreased
revenge	forgiven		stimulated
reparation (offerings of forgiveness, apologies, etc.)	active		none
centricity (does your partner have hold you more or less more central to his heart and private world)	more central		less central
self-esteem (how do you feel about yourself after the fight)	more self-value		less self-value
catharsis	released		inhibited
cohesion-affection (do you feel as closer or more distant as result)	closer		more distant