THE GROWTH POTENTIAL MOVEMENT

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A THESIS

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR

THE DEGREE OF MASTER OF ARTS IN CHILD DEVELOPMENT AND

FAMILY LIVING IN THE GRADUATE SCHOOL OF THE

TEXAS WOMAN'S UNIVERSITY

COLLEGE OF

HOUSEHOLD ARTS AND SCIENCES

BY

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DENTON, TEXAS

AUGUST, 1971

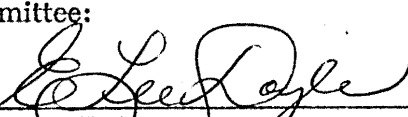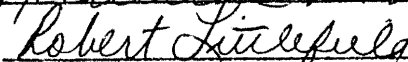# Texas Woman's University

Denton, Texas

· August, ___ 19 71

We hereby recommend that the   thesis   prepared under

our supervision by ___ Carolyn K. Hart ___

entitled ___ ."The Growth Potential Movement" ___

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be accepted as fulfilling this part of the requirements for the Degree of

Master of Arts.

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ACKNOWLEDGMENTS

The writer wishes to express her sincere gratitude to Dr. Emma Lee Doyle, Professor of Family Life and director of this thesis, for her guidance, direction, and continued support throughout the writing of this paper. Love and sincere appreciation are extended to Dr. Madeline R. Ulibarri, Professor of Child Development, for her constant encouragement, strength, and insightful questions and comments. Grateful acknowledgment and sincere appreciation are expressed to Dr. Robert P. Littlefield, Professor of Psychology, for his interest, guidance, and helpful suggestions.

The writer wishes to thank her entire committee of facilitators for this most unique and meaningful learning experience.

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

Over the past decades, many of the peoples of the world have been experiencing the upheaval of a cultural crisis. This crisis has been most profoundly felt in technologically-oriented societies. One of the outcomes of this crisis has been the questioning of materialistically-based values and drives toward materialistic goals. As a result there has been a trend toward a more humanistic approach to human relations. The term "humanist" can be traced to Erasmus of Rotterdam, the most outstanding representative of the humanists. In his essay "On Free Will," one finds some struggle for the establishment and definition of "inner freedom," a term very much in vogue today.[1]

As the youngest of the behavioral sciences, psychology has become the spokesman for humanists, and this group, humanistic psychologists, has emerged as "The Third Force."[2]

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[1]Charlotte Buhler, "Existential and Humanistic Psychology--Trends and Impact," Association of Humanistic Psychology, Newsletter, VI (February, 1970), 12.

[2]James F. Bugental, "The Third Force in Psychology," Journal of Humanistic Psychology, IV (1964), 19.

Humanistic Psychology* finds its place between the

behaviorists and the psychoanalysts. One of the character-

istics of this movement is separateness of the different

member's viewpoints. The one bonding element is the stress

on human potential. There is a common ground in the belief

of the individual being the base and nucleus of his exis-

tence for inner strength, responsibility, and direction in

his life.

There are several reasons for the current widespread

concern and interest in this movement. The established

cultural and social institutions have been threatened by

such events as World War II, the Korean War, Viet Nam,

inflation and recessions because of a wartime economy,

minority groups' struggles for self-determination, the

emphasis on specialized technology, the space race, and

stress on scientific discoveries. Along with scientific

discoveries come doubt in many religious tenets. As the

foundations of the church seemed to crack, many of the

traditionally held philosophical values and social prac-

tices began to be questioned. Evolving concurrently with

this was the sexual revolution and the Women's Liberation

Movement. Many of the values and morality of the older

generation began to be questioned by the youth and by some

of the more aware adults. The youth could ask adults,

"Where are we headed, and how can we choose?" but the

adults had few satisfactory answers.[3] While the generations become more and more alienated, and as the sociological phenomena of anomie sets in, society continues to advance the tenet of easy credit and sex for sex's sake. Credit cards were launched and sex was glorified and used to promote the sales of everything from soap to automobiles.

Everything was, and is, in a state of flux. Established cultural, social, and religious institutions and traditions were beginning to break down: people's external supports were being torn away. Psychoanalysis, and the concurrent publicity, caused doubt of the validity of the inner strengths and feelings of the person. It is at this point that Humanistic Psychology emerged as a possible answer to the problems and dilemmas caused by the upheaval of values in society. The humanists sought to describe men and their experiences rather than to predict and control them as objects. It was the intent of the humanists to help the individual understand and control his own experiences while resisting control by others.[4]

Humanistic Psychology is not a new psychology as much as it is a new orientation to the study of man. Although members of the Third Force,* as this group is often called, are highly individualistic in their approach, the

[3]Buhler, "Existential and Humanistic Psychology--Trends and Impact," p. 14.

[4]James F. Bugental, "The Challenge That is Man," Journal of Humanistic Psychology, VII (1967), 1-9.

following tenets cited by Bugental are common to the field:
(1) man supercedes the sum of his parts, has his being in
a human context, experiences awareness, makes choices,
and is intentional, and (2) Humanistic Psychology cares
about man, values meaning more than procedure, looks for
human rather than nonhuman validations, accepts the rela-
tivism of all knowledge, relies heavily on phenomenology,
accepts the contributions of other views and attempts to
supplement them.[5] In an alienating and manipulating society
geared to materialistic success, this philosophical atti-
tude was ripe for acceptance.

In this humanistic approach to human relations, the
individual was urged to turn to his inner core for his own
unique life direction. In order for the psychologist to
help the individual in his search, the psychologist had
need to change his traditional professional role. The
humanistically-orientated therapist emerged and began work-
ing with patients on a new level of human interaction. An
atmosphere of person-to-person encounter prevailed which
allowed for the discovery and examination of the inner
thoughts and feelings of both patient and therapist. It
is on this level that the person can freely explore his
inner self; allowing reality of his own experience and the
integration of his intellect, emotionality, and senses to

[5]Bugental, "The Third Force in Psychology."

guide him in his search for self. In this context the person is able to go to the center of his own existence in determination of his life goals, values, and standards. As Charlotte Buhler states, "this pursuit receives its directives from the 'Self' which I personally consider a central core system, present in nuclear form from the beginnings of the individual's life."[6] Moustakas feels it is on this person-to-person level, showing oneself as he is, that the constructive group operates and becomes such an effective tool in aiding the growth of human potential.[7]

Statement of the Problem

Need for the Study

Except for a few independent publications and one or two journals, very little material has been published concerning the field of Humanistic Psychology and the correspondent development of the growth potential movement.* Little research has been carried out as to the effectiveness of the different growth potential techniques employed by the psychotherapist* to help people gain an understanding of their own unique intellectual, emotional, and sensual

[6]Buhler, "Existential and Humanistic Psychology--Trends and Impact," p. 14.

[7]Clark Moustakas, Individuality and Encounter (Cambridge: Howard A. Doyle Company, 1968), p. 42.

processes.[8] Some of the better known psychotherapists such as Rogers, Perls, Moustakas, and Gunther, have published books on their individual group techniques such as encounter, sensory awareness, and Gestalt therapy, and there are some unpublished papers available from these same leaders. However, there has been no other comprehensive study done on the current literature in an attempt to synthesize growth potential techniques and their correspondent applications and usage.

Purpose

It will be the purpose of this study (1) to review current literature on three techniques used in the actualization of human potential, those being encounter group techniques, sensory awareness, and Gestalt therapy; (2) to list advantages and disadvantages of the techniques; (3) to synthesize the material into a clear understanding of the interdynamics of the aforementioned methods; and (4) to explore the implications of the philosophy behind Humanistic Psychology and growth potential techniques to the field of education. Observations relating the aforementioned techniques to their application and usage in the field of education will be cited.

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[8]Clark Moustakas, "Sensitivity, Awareness and Encounter" (unpublished paper, Merrill-Palmer Institute, Detroit), p. 9.

Specific Terminology

Like all other disciplines, in the field of Humanistic Psychology and its attendent growth potential movement, a technical jargon exists. In an attempt to clarify certain areas of semantic ambiguity, the reader is referred to the technical appendix in order to fully comprehend the material presented. Terms defined therein are indicated the first time used by an asterisk. Terms are defined operationally within the context of this paper.

Limitations

Because of the breadth and depth of the subject matter, certain limitations are listed. The review will encompass literature only from 1961. Zen meditation and psychedelic drugs, although a part of the ongoing growth potential movement, are outside the writer's experiences and will not be included in this presentation. Organizational group psychotherapy such as that used by the National Training Laboratories will not be included.

Schema

Chapter II will be a review of the current literature on three techniques used in the actualization of human potential, those being encounter group techniques, sensory awareness, and Gestalt therapy. Advantages and disadvantages

of these methods will be included in the discussion. In
Chapter III the techniques will be synthesized in an attempt
to show similarities and differences between these psycho-
therapeutic procedures. Chapter III will also explore the
implications behind the philosophy of Humanistic Psychology
and growth potential techniques as they are related to the
field of education. Chapter IV will summarize the trend
toward Humanistic Psychology and the correspondent growth
potential movement, three psychotherapeutic methods used
in the movement, those being: encounter groups, sensory
awareness, and Gestalt therapy, and the application and
usage of these methods in the field of education. Chapter
IV will also include conclusions, drawn by the writer, in
respect to the preceding material presented.

CHAPTER II

REVIEW OF THE CURRENT LITERATURE OF

THREE PSYCHOTHERAPY METHODS

Brennecke and Amick feel man's biggest challenge is living significantly, fully, and meaningfully.[1] Their premise is based on a quote from Rollo May's book Psychology and the Human Dilemma:

> . Is not one of the central problems of modern Western man that he experiences himself as without significance as an individual? Let us focus on that aspect of his image of himself which is his doubt whether he can act and his half-aware conviction that even if he did act it would do no good.[2]

Brennecke and Amick also state that the concern of each of us is to find some way of living significantly, fully, to get alive, fulfilling our aliveness and make ourselves count in the scheme of things. Living life fully is not a straight-line path toward some external other-directed goal of adjusting or "mental health" or "perfection." It is trying to reach the end of one's own life by experiencing it all deeply, richly, dangerously, and humanly.[3] While different

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[1]John H. Brennecke and Robert G. Amick, The Struggle for Significance (Beverly Hills: Glencoe Press, 1971), p. 9.

[2]Rollo May, Psychology and the Human Dilemma (Princeton: D. Van Nostrand Co., 1967), p. 25.

[3]Brennecke and Amick, The Struggle for Significance, p. 15.

psychotherapists and other group facilitators* use a variety of techniques, this chapter will review three of those methods, those being: (1) the encounter group*, (2) sensory awareness*, and (3) Gestalt therapy*. Whether a facilitator is using the encounter group, sensory awareness exercises, or practicing Gestalt therapy, the ultimate goal is the same. All are attempting to help the individual toward that "being alive awareness" of which Brennecke and Amick speak. This in essence is the goal of those involved in the growth potential movement.

Encounter Groups

One of the pioneering establishments in the development of growth potential techniques is Esalen Institute, located in the Big Sur in California. One of the techniques used is the basic encounter group. Esalen Institute defines encounter in the following quote:

> The ground rules of encounter are that participants be open and honest in a group setting, that they avoid mere theorizing in their feelings and perceptions. Generally in Esalen encounter groups, participants are encouraged and helped to express their feelings about themselves and other members of the group through nonverbal as well as verbal means. There is often an emphasis on eliciting emotions which lead to positive or negative confrontation between participants; the point is to allow participants to explore and work through such emotions rather than to retreat from them. The focus of encounter groups is on exploring interpersonal relations, and the expression and exploration of self through interpersonal relations ("between and with"). Techniques and approaches such as gestalt therapy, sensory awareness, and

those exploring fantasy and inner imagery may be
added to the basic encounter situation.[4]

Moustakas feels one of the pathways to self growth
involves the group. He says the group contributes to self-
fulfillment in a way that cannot be achieved by the person
alone or in person-to-person meetings. The encounter group,
he states, is a small group, usually about twelve to fifteen
members, and relatively unstructured. The group meets in
intensive, continuous sessions, running from six hours to a
week, often in a retreat setting. It chooses its own goals
and directions. The focus is on immediate personal inter-
action. The leader is important in the initial moments in
making orienting comments that provide a beginning structure;
later he serves to facilitate the process or becomes a mem-
ber, leaving the group leaderless. Moustakas quotes Thomas
in the following description:

> . the props are removed and the individual is
> in a type of "no exit" situation where he faces
> himself and others without benefit of the masks
> which he can ordinarily hide [behind] . . . People
> become freer to express how they really feel toward
> each other. Generally, negative feelings soon
> occur. Irritations toward each other are expressed.
> Roles and game-playing are made more obvious to
> people and after a period of time their need to
> maintain them is lessened. Significant feelings
> between people emerge.

Two attitudes that arise in the group to facilitate the
process are an attitude of challenge in which negative
feelings, irritations, and hostility are expressed, and an

[4]Esalen Programs, X (Winter, 1971), p. 9.

attitude of nurturance in which acceptance and love are expressed.[5]

Rogers sees a great amount of diversity in encounter groups, but feels all have certain similar external characteristics. He goes on to say they usually include some cognitive input, some content material which is presented to the group. In almost all instances the leader's responsibility is primarily the facilitation of the expression of both feeling and thoughts on the part of the group members. Both in the leader and in the group members there is some focus on the process and dynamics of the immediate personal interaction. There are certain practical hypotheses which tend to be held in common by these groups: (1) In an intensive group, with much freedom and little structure, the individual will gradually feel safe enough to drop some of his defenses and facades; (2) The individual will relate more directly on a feeling basis (come into basic encounter) with other members of the group; (3) The individual will come to understand himself and his relationship to others more accurately; (4) The individual will change in his personal attitudes and behavior; (5) The individual will subsequently relate more effectively to others in his everyday life situations; and (6) In a situation of minimal structure, the group itself will move from confusion,

[5]Moustakas, Individuality and Encounter, pp. 42-43.

fractionation, and discontinuity to a climate of greater trust and coherence.[6]

When Rogers is facilitating a group, he opens the group in an unstructured way. For example, "Here we are. We can make of this group experience exactly what we wish." As facilitator, Rogers listens carefully to the person speaking, letting the person know there is at least one other person in the group who is with him completely. In this way Rogers makes the climate safe for a member by letting the individual know that whatever happens to him or within him, Rogers will be psychologically very much with him as a human being. Rogers knows he cannot make the experience safe from the pain of a new insight or growth. He is willing for a participant to commit or not commit himself to the group. Rogers will accept silence and muteness in the individual, providing he is quite sure it is not unexpressed pain or unexpressed resistance. He feels, as facilitator, his most important and frequent behavior in a group is his attempt to understand the exact meaning of what the person is communicating. Part of that understanding is Rogers' attempt to delve through complications and get the communication back to the real feelings the

[6]Carl Rogers, "The Process of the Basic Encounter Group" (LaJolla: Western Behavioral Institute, unpublished paper, n.d.).

person is having.[7]

Rogers avoids planning and "gimmicks" because he finds they rarely work for him. He feels nothing is a gimmick if it occurs with real spontaneity. Thus, he has used role playing, bodily contact, and various procedures when they seemed to express what he was actually feeling at the time. He also tries to avoid "interpretation comments." They tend to make the group self-conscious. He feels an interpretation of a person's behavior can never be anything but a high level guess.[8] Rogers primarily depends on the therapeutic abilities of the group as a whole and on the individuals themselves.

Schutz, a member of the staff at Esalen Institute, is well-known for his work with encounter groups. His theories and methods are aimed at achieving what he terms "Joy*." Joy, Schutz states, is the feeling that comes from the fulfillment of one's potential. It requires a vital alive body, self-contentment, productive and satisfying relations with others, and a successful relation to society.[9]

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[7]Carl Rogers, "My Way of Facilitating a Group" (LaJolla: Center for Studies of the Person, unpublished paper, n.d.).

[8]Ibid.

[9]William Schutz, Joy (New York: Grove Press, 1967), p. 17.

Man, Schutz states, is a biological organism and his
first area of inhibition is his body. Inhibitions are visi-
ble by observing one's bodily structure. People tied up
inside will sit cross-legged and cross-armed. A sad and
depressed person will tend to walk in a stooped position,
people will often say, "He looks like he is carrying the
weight of the world on his shoulders." Schutz feels people
can "unlock" themselves physically through different bodily
exercises which will in turn help them to "free up"* emo-
tionally and sensually.[10]

Self-contentment comes through optimum personal
functioning. Schutz's discussion is centered around the
concept of creativity. He feels this concept is the most
adequate one to express the notion of joy through the
optimal development of personal functioning. Creativity
implies not only the full use of one's capabilities, but
also includes going beyond them into previously unexplored
areas. Schutz discusses five aspects critical to the
development of one's full creative potential, those being:
(1) freeing or acquisition, (2) association, (3) expression,[11]
(4) evaluation, and (5) perseverance. These are approached
by each person on the conscious and subconscious level and
are influenced by the emotions, in that emotional blocks
could hamper each aspect of the creative process.[12]

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[10]Ibid., p. 40.   [11]Ibid., p. 61.

[12]Ibid., p. 62.

With freeing or acquisition, the person acquires knowledge and experiences. One must have an ability to learn in order to acquire information; however, acquiring experiences involves not only an acquisition of information but also an awareness of one's feelings and emotions. One must experience these in order to allow the experience to be felt and integrated into the self. Inhibition of a person's ability to be open and sensitive to knowledge, sensation, and feeling is dealt with by Schutz by helping the person to remove emotional blocks, to develop an awareness of himself and his feelings, and to develop sensitivity and perceptiveness about other people and the world around him.[13] One of the techniques he uses to accomplish this is "alone time." Here the person is assigned a thirty-minute period during which he must be alone and reflect on events he has been experiencing.[14]

The second phase of the creative or self-realizing process involves associating and combining experiential elements in new and different ways. Associations can occur in terms of information, sensation, or feelings.[15] Restrictions of the ability to explore relations among various experiential elements is a serious limitation to producing unusual and interesting new combinations, thereby limiting

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[13]Ibid., p. 63.   [14]Ibid., p. 69.

[15]Ibid., p. 70.

one's ability to develop full potential. Emphasis on imag-
inative games lays the groundwork for more specific training
in developing the skill of associating.[16] Games such as
free association, humming and analogies where questions
like, "what is this like," or "what does this remind you of?"
are used.[17]

The third phase of the creative process is expres-
sion. This can come in many forms, from artistic expression
such as music, art, dance, speaking or writing, to scientific
creation where acquisition, association, and expression are
focused upon for the expression of one's talents. All of
these involve the learning of skills in order to express
oneself.[18] Unconscious factors that inhibit the expressive
ability often derive from cultural or intrapersonal censure.
When an atmosphere of mutual exploration of creative expres-
sion can be established, wherein the whole group is attempt-
ing to support the creative efforts of each, remarkable
progress can be made. For instance, Schutz uses wordless
encounters as a method of helping people be more expressive.
In this situation, where no word or writing can be used for
communication, the group must depend on the non-verbal to
express themselves. This method forces the conversion of

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[16]Ibid., p. 71.

[17]Ibid., pp. 72-77.

[18]Ibid., p. 78.

feelings into creative actions in order for expression to
take place.[19]

The fourth phase of the creative process is evalua-
tion. In this process, the experiential elements are ap-
praised as to their relevance for satisfying a situation.
Conscious methods of evaluation have been worked at exten-
sively, especially in the scientific realm. Unconscious
methods are also used. One has good or bad feelings about
one's work. Also there is a "feel"* of non-solution. Emo-
tional blocks which prevent adequate evaluation occur in the
area of decision-making. Schutz attempts to help people
become aware of bodily feelings or "right" and "wrong."[20]
These "feels" are sometimes called "prelogical thinking."
Cultivation of the sensitivity to prelogical cues expands
a person's capacity for making sensible judgments.

The fifth, and last, phase of Schutz's creative
process is perseverance. For any reasonably talented person,
creative ideas and behavior come rather frequently.[21] How-
ever, for a truly creative contribution an attitude of
perseverance must exist. The implications of the creative
idea or of the resulting product must be explored, the idea
nurtured, matured, and "lived with." There can be a conflict
in perseverance, though. On one hand, the person may stick

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[19]Ibid., p. 79.   [20]Ibid., p. 82.

[21]Ibid., p. 84.

with an idea too long, to the point where it is no longer fruitful and on the other hand the idea may be rejected prematurely.[22] In an attempt to help people develop the ability to persevere, Schutz uses the "no exit dyad."* People are placed in dyads and asked to meet together for about one hour each day. The essential condition is that they continue to meet no matter how difficult their relation becomes. In everyday life, people can withdraw; however, in this situation new modes of behavior are forced in order to deal with the situation. Schutz has found people successfully able to work out relationships they at one point felt were hopeless and irreconcilable.[23]

Productive and satisfying relations with others is dealt with by Schutz under the heading of interpersonal relations. For many, perhaps most people, the primary source of joy is other people. Joy implies the possibility of misery; where there is ecstasy, so is there agony. Schutz's theory pinpoints the arenas of joy and misery as the interpersonal-need areas called "inclusion," "control," and "affection." Inclusion behavior refers to association between people; being excluded or included. Control behavior refers to the areas of power, influence, and authority.

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[22]Ibid., p. 87.

[23]Ibid.

Affection refers to close personal emotional feelings between people, especially love and hate in their various degrees.[24]

In order to deal with these problems, Schutz uses several different techniques. "Feeling space" is used to deal with the fear of being excluded or included. In feeling space, the group members are asked to sit with their eyes closed and "feel their space"; all the space in front of them, over their heads, behind their backs, below them, and for them to be aware of their contact with others as they begin to overlap and touch others. Discussion following this activity is usually very helpful in opening up the entire area of feelings about aloneness and contact.[25] People who have problems in the area of power relations are exposed to power relations spacially. To experience being dominant, a person stands on a chair and continues interacting from that position.[26] Fears in the area of affection concern the building of relationships. The primary interaction of the affection area is that of embrace, either literal or symbolic. Affectual problems, both giving and taking, are usually very profound. Both verbal and nonverbal approaches to the affection area are used by Schutz. The verbal method is called "strength bombardment." The group members are asked to tell the person who is the focus of their attention all the positive

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[24]Ibid., pp. 131-34. [25]Ibid., p. 138.

[26]Ibid., p. 174.

feelings they have about him. The nonverbal is usually a more powerful experience and should be used after the group has developed close feelings. In this situation, a person stands in the center of a circle made up of the other members of the group. He is to shut his eyes and the members approach him and express their positive feelings nonverbally in whatever way they wish. The exercise is concluded by a mutual feeling that it is over. Sometimes discussion is useful, but more often the feelings are so strong that talking dilutes them, and the group prefers not to talk.[27]

Successful relations to society are what Schutz refers to as organizational relations. Due to the limits of this presentation, organizational relations are outside the scope of this paper. The reader is referred to Joy by William Schutz for a detailed discussion of the use of encounter groups in organizational relations.

Wilfred Quartman wrote of her experience of a five-day encounter group led by Dr. Schutz. She discusses her ambivalent preworkshop feelings of anxiety, personal threat, anticipation and excitement and the past workshop feelings of having participated in a deeply moving and significant growth experience. Many of the reservations centered around (1) the tendency to point out the inadequacy of conventional psychotherapeutic approaches, (2) disregard for group

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[27]Ibid., p. 199.

composition criteria, (3) the fact that although encounter groups are advertised as personal growth experiences, they are distinctly therapeutic experiences and thus safeguards should be taken. She feels the "Schutz phenomenon" is stimulating and courageous and merits further study by behavioral scientists.[28]

Many people ask about the effectiveness of encounter groups. Clark and Culbert advanced the hypothesis that personality changes occur in encounter groups when two members act therapeutically toward each other. Questionnaires were used to show (1) the extent to which people perceived others as having empathy, congruence and unconditional positive regard and (2) the extent to which self-awareness increased. Their hypothesis was substantially confirmed.[29]

Young and Jacobson administered the Edwards and Marlowe-Crowne Social Desirability Scales and Twelve Scales of the Personal Orientation Inventory to a group four days after participation in a fifteen-hour marathon encounter group experience. Scores were compared to a control group which did not have the intervening group experience. A significant decrease was shown in defensiveness and

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[28]Wilfred Quartman, "Impressions of the Esalen Phenomenon," Journal of Contemporary Psychotherapy, II (1969), 57-64.

[29]James B. Clark and Samual A. Culbert, "Mutually Therapeutic Perception and Self-Awareness in a T-Group," Journal of Applied Behavior Science, I (1965), 180-94.

constriction and the group showed a significant change in the direction of more socially positive functioning on thirteen of the fourteen scales employed. The tendency of the control group toward defensiveness and constriction did not change.[30]

As important to the validity of encounter as these studies are, there are criticisms of this psychotherapeutic process. Truly, encounter group experiences can also be upsetting. Coulson cites one example of the upsetting quality of encounter. He says, "one learns in encounter that one does not have to settle, that what one wants out of ·life often is a valid request, and he should not settle for less." He goes on to say encounter itself is between individuals only, two at a time. It is not a group phenomenon and the effect of encounter group participation is on the individual. It is not a group effect.[31]

Rakstis clearly states sensitivity training is not for everyone. He maintains goals of encounter can only be achieved if the person is willing to accept the rules of the group and its trainer. He must want to be sensitized and must be prepared to deal with the frank criticism that the

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[30]Edward R. Young and Leonard I. Jacobson, "Effects of Time-Extended Marathon Group Experiences on Personality Characteristics," Journal of Counseling Psychology, XVII (1970), 247-51.

[31]Bill Coulson, "The Effect of Encounter Groups on the Individual" (LaJolla: · The Center for Studies of the Person, unpublished paper, n.d.).

group may engender. Unless he is willing to "open up" he will be wasting his time and may run the risk of psychological punishment. Another major problem is that of re-entry. Rakstis says people often have difficulty coping with an insensitive society after sensitivity training.[32]

Rogers also sees the failures and risks of encounter experiences. The most frequently occurring problem is that behavior changes are not lasting. For some individuals the group experience becomes a philosophical "relapse" in that the group becomes a reference point. In a small number of cases the tension which exists in a workshop has caused psychological damage. Problems may arise when one member of a marriage attends and the other does not. Often the group experience will bring out in the open marital tension which has been kept under cover. This uncovering of marital tension could be negative or positive. And finally, Rogers cites the problem of the "old pro" phenomenon. This is the person who feels he has learned the "rules of the games." This kind of behavior is actually a perversion of the true group process.[33]

Moustakas also has reservations about certain aspects of the encounter group experience. First of all, he feels

[32]Ted J. Rakstis, "Sensitivity Training: Fact, Fraud, or New Frontier," Today's Health, January, 1970.

[33]Rogers, "The Process of the Basic Encounter Group."

it is a false assumption that people inevitably experience
hatred and hostility when they are intimately involved with
others. Hatred and hostility coupled with hatred and hostil-
ity do not always lead to honest healthy relations. Unless
the two who engage in such an encounter are balanced in
the area of strength, the weaker opponent could be marred
psychologically. Further, when hostility and hatred are
experienced in the group, the others try to erase any pain
and suffering the combatants may endure. Here pain and
suffering are seen as negative components of encounter.
Moustakas feels it is possible for a person to meet hostil-
ity and hatred with pain and suffering, to absorb the blows
and the sting of words, and through suffering, to maintain
his identity, his sensitivity, and to emerge from such a
confrontation stronger.

Another problem with the encounter group experience
is the tendency for the group to stand as a unit unto itself
and give to each member its concept for each person's self-
identity. Opinions and perceptions from others must be
evolved by each person in terms of his own self-being, in-
dividuality, and life experiences. It is important each
person take responsibility for evolving his own self-concept.
As Moustakas so aptly states, "ultimately, the person must
define for himself who he is, the nature of his desires,
feelings, and perceptions; and this he can do best in his

moments of solitude and loneliness when he stands naked before himself . "

Moustakas also feels the encounter group ignores or violates a person's right to privacy. There are moments in a group when a person may feel he needs to be alone with his thoughts and feelings and keep them to himself if he so desires. He states,

> When the group gets caught up with self-disclosure, when it does not respect the person's decision to remain silent with reference to his own experience, when it does not recognize the value of private dialogue and silence in self-growth, then it creates barriers in communication and faces a pattern or process that is just as phony . . . as games people play.[34]

Some other hesitations Moustakas has for the group experience are the problems regarding (1) adequacy of leadership and the problem of identifying what constitutes a competent trainer, (2) physical violence employed in some groups, and (3) re-entry into "normal" society after an encounter session. Clearly, encounter is not for everyone, it is intended to help "normals" heighten their sensitivity, increase their awareness, and enhance their personal relations. In the encounter experience, you do not have to be sick to get better. Moustakas feels there are certain attributes people must have in order to benefit from encounter. Some of these are: (1) a relatively strong ego that is not

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[34]Moustakas, Individuality and Encounter, pp. 46-49.

overwhelmed by internal conflict, (2) defenses sufficiently low to allow individuals to hear what others say to him, and (3) the ability to communicate thoughts and feelings with minimal distortion. Further, he feels that persons joining an encounter group must have some sense of commitment to groups, a desire to work toward self-awareness and more open communication and deeper relationships with others, and must have a real stake in lives of other human beings.[35]

Sensory Awareness

Bernard Gunther is probably the most well-known and foremost advocate of sensory awareness in its pure nonverbal form. Sensory awakening, he states, is a method which can help bring you back to your senses, to quiet excessive thought, to release chronic tension, and to enhance direct sensory-reality in the "here and now."[36] Gunther maintains people become desensitized to their environment by inhibiting emotions through chronic muscular tension. They lose touch with reality by not experiencing their sensual and emotional reactions. Words and thinking become compulsive in many instances, a defense against experience and the world.[37]

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[35]Moustakas, "Sensitivity, Awareness, and Encounter Groups."

[36]Bernard Gunther, Sense Relaxation, Below Your Mind (New York: Collier Books, 1968), p. 22.

[37]Ibid., p. 58.

Gunther states tension is something each person produces, it does not come from outside of a person. Excessive tension is a nonverbal message from your body asking you to become more receptive, permissive, to let go and relax.[38] Chronic excessive muscular tension, a system of habitual muscular contractions, keep a person's spontaneous impulses in. As an adult, this excessive tension which is a hold-on from childhood, no longer serves any productive function and produces a deadness, resulting in an inhibition of breathing, movement, and flow of energy.[39] Relaxation, Gunther states, is not sleep or sagginess, which are but opposite poles of hypertension. Rather, to be relaxed is a state of aliveness in which there is only the necessary expenditure of muscular tone desirable for optimum functioning.

According to Gunther, the first step in learning how to relax is to become more aware of your tension. Tightness is a message telling you to "let go!" The next step is to become aware it is you who is causing the tension. Though it may be done automatically, below the level of consciousness, it is still your doing, Gunther maintains. The third phase of discovery is to find out how you hold and create these tensions: Are you rigid in your chest? Do you clench your jaws? The final stage is to "let go." This is done best by

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[38]Ibid., p. 7.

[39]Ibid., p. 57.

not avoiding the tension but by experiencing it; moving toward and feeling it. If you really perceive and allow, the tightness will disappear.[40]

Gunther's technique for teaching sensory awareness involves several nonverbal exercises. A few examples of these exercises will be discussed. Breathing, he says, is a function of the entire organism. It is not something that you have to do; rather, it is to be allowed. Focusing your awareness on the breathing process is a valuable way to relax. Stretching is a natural method for letting go of excessive stiffness and improving muscle tone. A gentle touch is a most soothing experience. A sensitive laying on of hands will produce relaxation in the area touched and will be felt throughout the body. Gunther says it is important to touch substantially, but without excessive pressure.

Gunther admits results of such sensory awakening exercises are seldom permanent; however, they do allow the individual to temporarily experience the vast possibilities of his body.[41] Along with the optimism of Gunther, comes a warning from Perls. He states,

> It takes years to be centered; it takes more years
> to understand and be now. Until then, beware of

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[40]Bernard Gunther, Sensory Awakening (Big Sur: Esalen Institute, 1967), p. 4.

[41]Ibid., pp. 6-10.

both extremes, perfectionism as well as instant
cure, instant joy, instant sensory awareness. Until
then, beware of any helpers. Helpers are con-men
who promise something for nothing. They spoil you
and keep you dependent and immature.[42]

Gestalt Therapy

Essentially, Gestalt therapy, by definition, is a
group process where participants meet in a group of eight to
twenty, or more, and always this group has a leader. Gen-
erally, the leader works with one person at a time, while
other members observe or participate minimally as compared
with, for example, encounter groups. The aim of Gestalt
therapy is to increase a person's awareness of the instant
moment and, thereby, to further his personality integration
by having him acknowledge his responsibility for how he
exists at any given moment. Emphasis is on having the
participant explore his dreams, fantasies, expectations,
gestures, voice, and other aspects of personal functioning,
by enacting them before the group. By so doing, he becomes
aware of the unity of his organism-mind, body, emotions,
and feelings.[43]

Gestalt* is a German word that has no literal trans-
lation in English. Basically, it means whole or configuration.

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[42]Frederick Perls, In and Out the Garbage Pail
(Lafayette, California: Real People Press, 1969), n.p.

[43]Esalen Programs, p. 9.

A complete gestalt* is an integration of members as contrasted with a summation of parts. Gestalt therapy is a name for both a therapeutic system and philosophy of life introduced by Frederick Perls in the mid-forties and currently in the mainstream of the humanistically-oriented therapies. The two basic tenets of Gestalt therapy are "now and how." "Now"* refers to the present on-going situation and involves awareness of the total organism and the organism's relation to the environment. "How"* refers to the need one has to understand how he and the world functions. This gives a person perspective and orientation. It covers everything that is structure and behavior.[44] In this approach, each person is seen as a total organism, functioning as a whole, rather than an entity split into dichotomies such as mind and body.[45] Perls explains the human being as being an organism made up of three modes of experiencing, those being: intellectual experiences, emotional experiences, and sensory experiences. He says the organism can be trusted to regulate itself. However, each person must be aware of all three modes of experiencing; himself, the environment or world, and the zone in between these two. Perls calls this intermediate zone the ego or the "maya"* zone. Perls also uses the terms foreground* and background.* Essentially the foreground is

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[44]Frederick Perls, Gestalt Theory Verbatim (Lafayette, California: Real People Press, 1969), p. 44.

[45]James S. Simkin, "Introduction to Gestalt Theory" (unpublished paper), pp. 1-2.

the self and the background is the environment. As needs or emergencies arise in the truly aware person, they move from the background to the foreground. Perls calls these needs or emergencies incomplete gestalts. When the need or emergency is satisfied, the gestalt is said to be complete. The basic law of the gestalt formation* is that the tension arising out of the need for closure* is frustration, the closure is satisfaction. After a gestalt receives satisfaction, it will recede into the background to make way for the next urgent gestalt.[46] If a person is not completely aware and in touch with all three of his modes of experiencing, he loses touch with part of the foreground/background formation. Perls defines a person'a relation between his foreground (self) and background (environment) as his ego boundary.

There are two phenomenon at work here: identification and alienation. People identify with what is inside the ego boundary such as self, family, and friends. Here one finds love and cohesion. Outside the boundary is suspicion, strangeness, and unfamiliarity or alientation. The ego boundary is flexible and a person must negotiate the ego boundary with the outside world because it supplies things everyone needs. If a person shuts himself off from the outside world an imbalance will occur.[47] Neurotic and psychotic

[46]Perls, _In and Out the Garbage Pail,_ n.p.

[47]Perls, _Gestalt Theory Verbatim,_ pp. 7-9, 14.

behavior results from a loss of elasticity between the self and the environment or in Gestalt therapy terms, a loss of elasticity between the foreground/background formation. People at this point begin to live in "maya." "Maya" represents a stoppage of growth and thus an impasse. This is experienced by the organism as anxiety, or the tension between the "now" and "how."

In extreme cases, such as psychosis, the person lives entirely in "maya." The neurotic moves continually between reality and "maya" or self and ego. The neurotic experiences anxiety. This anxiety causes a void or hole in the personality which the person fills with reasonable expectations, planning and predictions, role playing, and physiological tension. Anxiety causes a hole in the personality because emerging gestalts are not closed. The aim of therapy is to drain the middle zone which is full of delusion so that the energy can be released and put at the disposal of the self so that the organism can grow.[48] In order to drain this zone, people must be made aware of their delusions and the parts of their personalities that they have disowned. Perls states the Gestalt therapist helps the person discover what parts of his personality he has disowned. Then the therapist frustrates his patient in order to force the patient into using his own resources and potential. When skillfully frustrated, the patient is then forced to find his own way,

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[1]Perls, _In and Out the Garbage Pail_, n.p.

discover his own possibilities, his own potential, and dis-
cover that what he expects from the therapist, he can do
just as well himself.[49]

One method Perls frequently uses is dream therapy.
The dream, he states, is the most spontaneous expression of
the existence of the human being. All the different parts
of the dream are fragments of our personalities. To make
people whole, the fragments have to be put back together
and "re-owned." The dreams are brought back to life by
reliving them as if it were happening at that very moment.
The parts are acted out in the present so that they·become
part of that person. Inconsistent sides are used to fight
each other in order to resolve the conflict. When the con-
flict is resolved, integration and thus growth takes place
because the emerging gestalt has been closed and thus a
complete gestalt formation.[50] An essential difference
between Gestalt therapy and most other types of psycho-
therapy is that this approach does not analyze but inte-
grates the total existence of the person in the "here" and
"now."

Summary

In this chapter a review of the literature on en-
counter group techniques, sensory awareness methods, and

[49]Perls, Gestalt Theory Verbatim, pp. 38-40.

[50]Ibid., p. 69.

Gestalt therapy has been presented. Chapter III attempts to synthesize these growth potential techniques and will include some observations relating to their application and usage in the field of education.

CHAPTER III

A SYNTHESIS OF THREE PSYCHOTHERAPY
TECHNIQUES

The essence of the growth potential movement, as reviewed in Chapter II, is the striving toward a more significant self-hood. In the vernacular of the movement this is referred to as "turning on."* People striving toward personal significance are "turning on" all along the continuum, from the religious-mystical experience to the use of drugs. In Chapter II, three methods are reviewed which are currently being used in this movement, those being: (1) the encounter group, (2) sensory awareness, and (3) Gestalt therapy. Although these are three different approaches, all aim at helping the person to become more aware of himself, his relation to others, and to the surrounding world. This chapter will attempt to synthesize these three growth potential techniques and will include some observations relating to their usage and application in the field of education.

Review of Growth Potential Techniques

Encounter groups, in a variety of forms, are probably the best known method of "freeing up" and "turning on." The

technique of encountering in its pure form is non-structured verbal interaction among the members of the group, although techniques from other methods can be used. For example, certain facilitators find the use of some of the sensory awareness exercises to be beneficial in helping people drop facades, and relate to each other. Afterwards, a discussion of feelings and emotions of each person helps to clarify the experience. Encounter can also borrow from Gestalt therapy. If a member had a particular problem to work through, the facilitator may spend some time working with the individual. The group either observes or participates only when so asked by either the facilitator or the person who is working through his problem. After having worked through the problem to the extent he so wishes, he would then return to the group and group interaction would be free to resume. The ultimate goal of encounter, regardless of specific techniques used, is to help people drop their masks and meet each other verbally and physically on a one-to-one level with the group acting as the element of balance and support.

In sensory awareness, the emphasis is on the non-verbal experience rather than the verbal experience in an encounter group. People tend to intellectualize and ver-balize to the extent that they "block out"* their feelings and emotions. Sensory awakening exercises attempt to help people get in touch with their feelings and inner emotions.

The sensual experiences of touching, feeling, seeing, and taste are emphasized. Goals are the same as for encounter and Gestalt therapy; e.g., the experiencing and integrating of the total being.* Unlike encounter and Gestalt therapy, the results are not as lasting. These exercises do temporarily allow one to experience the vast sensual possibilities of one's body.

Gestalt therapy is more personalized and detailed than the other two methods cited in that Gestalt psychotherapy is more individualistic and at a deeper level of personal experiencing. There is, therefore, less group participation because the individual has indicated a preference for a more personalized form of therapy. As in the encounter group experience and sensory awareness, the aim is to heighten a person's awareness of his feelings and emotions. A truly aware person, one who is totally operative in gestalten,* is one who has integrated his cognitive processes, his emotions, and his senses. Blockage in any one of these areas will cause an incomplete Gestalt. The Gestalt therapist works with an individual to help him bring about closure. For example, the therapist asks a person what he is feeling; an awareness of muscular tension or other bodily discomfort often can be traced to an emotional block and such questioning can facilitate release. Another method the Gestalt therapist uses is to ask the person to

recall a dream he had. It does not matter whether it is the entire dream or only part of it. The patient then acts out or relives the part of the dream with which he and the therapist are working. Until one uses all three areas of experiencing, e.g., cognitive processes, emotions, and sensory awareness, the problem will be "open"; there will be an incomplete gestalt. Incomplete gestalts cause holes in the personality, and thus the person falls short of being a fully aware and live being.

For the Gestalt therapist, as with facilitators of encounter groups and sensory awareness, the "being alive" feeling or the "turned on" attitude, results from the integration of one's cognitive processes, emotions, and sensory functioning. In all three psychotherapies, there is a striving toward the full awareness of one's being that comes from the blending of the individual's intellect, emotions, and senses.

Relation of Growth Potential Techniques to Education .

The theories and principles substantiating growth potential techniques which are found to be effective in the practice of psychotherapy have also been found to be useful in the field of education. Rogers states,

The facilitation of significant learning rests upon certain attitudinal qualities which exist in the

personal relationship between the facilitator and
the learner. This was originally discovered in
psychotherapy but applies in education, too.[1]

Rogers defines a facilitator* as one who helps initiate
self-learning. He does not engage in many of the activities
the traditional teacher has come to depend upon. He does
not (1) follow a prescribed curriculum, (2) make similar
assignments for all students, (3) use the technique of
lecturing as almost the only mode of instruction, (4) use
standardized tests by which all students are externally
evaluated, and (5) use instructor-chosen grades as the
only measure of learning.[2]

Rogers goes on to explain some of the qualities and
attitudes that facilitators of learning possess. The most
basic quality in a facilitator is realness and genuineness.
The facilitator is real in his relationship with his stu-
dents and he meets them on a person-to-person basis.
Facades are dropped and he comes into direct encounter with
the learner. He allows himself to _be_ as naturally and
honestly as he can; the facilitator does not deny himself.
Obviously, this attitudinal set, found to be effective in
psychotherapy, is in sharp contrast with the tendency of
most teachers in presenting their role as an educator.[3]

[1]Carl Rogers, _Freedom to Learn_ (Columbus, Ohio:
Charles E. Merrill Publishing Company, 1969), p. 106.

[2]Ibid., p. 5.

[3]Ibid., pp. 106-107.

Another attitude to be particularly found in facilitators is the attitude of valuing and prizing their students as significant others. Facilitators respect their students' intellect, feelings, and opinions. The facilitator cares about the learner as a person. Trust is basic to the belief in the trustworthiness of the student. Few students have the opportunity to experience a classroom situation where this trusting attitude prevails, one student fortunate enough to experience such a situation states,

> . I feel that I can say things to you that I can't say to other professors. . . . Never before have I been as aware of the other students or their personalities. I have never had so much interaction in a college classroom with my classmates. The climate of the classroom has had a very profound effect on me . . . the general atmosphere of a particular session affected me . There have been many times when I have carried the discussion out of the class with me and thought about it for a long time.[4]

Rogers also discusses the attitude of empathic understanding which seems to be found in facilitators. Significant learning is enhanced when the teacher has the ability to understand the student's reactions from the inside and has a sensitive awareness of how the student views learning. When a facilitator can understand and feel how a particular student learns, i.e., acquires information in a way meaningful to him, the student feels more secure

[4]Ibid., p. 110.

and confident to learn in his own way. Viewing learning from the student's standpoint is an attitude unheard of in the average classroom.[5]

Moustakas, like Rogers, discusses the importance of teachers being real authentic* people in the classroom. Because teachers often make such a profound impression on the student, it is especially important that teachers show themselves as they are, that they do not play roles and wear facades. A student senses the phoniness of the teacher and will not trust him. Unless the teacher creates a classroom atmosphere of trust and freedom, the students will not allow themselves to "be," and any possibility of real understanding between the child, class, and teacher will be lost.[6] Before the student will engage in self-exploration and expression, he needs a warm, accepting environment. He needs a teacher who respects him as a person, accepts his individual uniqueness, and believes in his capacity for continued self-growth.[7]

Moustakas cites several conditions which facilitate freedom, openness, choice, responsibility, and authenticity in the classroom. Some examples of these conditions follow:

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[5]Ibid., pp. 111-12.

[6]Clark Moustakas, The Authentic Teacher (Cambridge: Howard A. Doyle Publishing Company, 1966), p. 42.

[7]Ibid., p. 43.

1. It is necessary that the individual be confronted by
    resources, issues, and problems which are relevant
    to him.

2. It is essential that the teacher value and trust
    the student as a unique significant other, capable
    of positive and constructive self-growth.

3. It is essential the teacher be an authentic person.

4. It is important that the teacher be empathic and
    understanding of a student's perceptions of his
    experiences.

Because non-directed learning is a relatively new experience
for most students, the student may, initially, experience
frustration, struggle, and disturbance, but Moustakas feels
the student gradually moves toward the determination of his
educational goals in the classroom and that the student
begins to relate to the teacher and other class members on
an authentic basis.[8] He goes on to state authentic inter-
action frees the teacher to function in terms of his own
values, ethics, and convictions and frees the child to
explore his uniqueness. This allows growth to occur natu-
rally and spontaneously. In such an atmosphere academic
work becomes personally satisfying and life in school an
authentic experience.[9]

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[8]Ibid., pp. 259-60.

[9]Ibid., p. 259.

In discussing the goals of humanistically-oriented educators,* Maslow states there are a majority of educators who are devoted to passing on their knowledge so that students can live in an industrialized society. These teachers, principals, curriculum-planners, and school superintendents are not especially imaginative or creative, nor do they often question why they are teaching the things they teach. Their chief concern is with efficiency, that is, with implanting the greatest number of facts into the greatest number of students with a minimum of time and effort.[10] In contrast, Maslow points out there is a minority of humanistically-oriented educators who strive to help their students be better human beings. Their goals are to help the student discover himself, to search out his life direction, and to develop his own unique potential.

Maslow further distinguishes between extrinsic* and intrinsic* learning. Extrinsic learning involves association, propaganda, and teaching in the ordinary sense of "pouring" information into the student, thus expecting regurgitation at test time. Extrinsic learning is essentially the acquisition of knowledge that is not part of the personality in that it does not change the personality in any way. In contrast, intrinsic learning is all the learning that does change a person intellectually, psychologically,

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[10]Abraham Maslow, Goals of Humanistic Education
(Big Sur, California: Esalen Institute, 1968), p. 1.

and physically, enabling him to discover his total being,* to establish self-direction, and to move toward psychological health. This kind of learning takes place when the knowledge is important to the student because _he_ wants to know. Thought and insight into subject matter become important because the topic and related information have personal meaning to the student. This kind of learning becomes internalized, and thus, part of the personality. Humanistically-oriented educators seem to be especially effective at facilitating intrinsic learning.[11]

Maslow feels many of the goals of the present educational system should be revised. Teachers should assist the student to discover his identity. Maslow states investigation and discovery of oneself involves the task of learning to be honest in your behavior and thoughts, not only with oneself but also with others. Maslow terms this "authenticity," and states, "authenticity is the reduction of phoniness to the zero point."[12] He suggests the use of the encounter group technique in teaching authenticity. It is important that teachers help guide the student toward living authentically. Maslow feels that this leads to the feeling of security in personal values, ethics, and vocational goals.[13] Teachers should also teach life is

[11]Ibid., p. 2.

[12]Ibid., p. 7.

[13]Ibid., pp. 8-10.

precious because of the joy it brings. People who view life
with an attitude of openness and trust experience their
lives deeply and meaningfully.[14]

Perhaps one of the most important tasks of the edu-
cator is to see that the basic needs of the student are met.
A student cannot strive toward authenticity and self-actual-
ization* until his needs for security, belongingness, dignity,
love, respect, and esteem are satisfied. A student must be
free of anxiety before positive intrinsic learning can take
place.[15]

Maslow discusses what he feels would be the ideal
college. It would be an educational retreat in which one
could work toward his total self,* investigate his inter-
ests, and discover his assets and limitations. Students
could enroll and attend various subject matter courses and
seminars aiding them in deciding upon a vocational pursuit.
Once a student had decided on a vocational pursuit, then he
could utilize technical education. Chief goals of the ideal
college would be to provide personnel and facilities which
would contribute to the discovery of self and vocational
choices of the student.[16]

[14]Ibid., p. 11.

[15]Ibid., p. 15.

[16]Ibid., p. 7.

Summary

In order to gain an understanding of the inter-dynamics of encounter groups, sensory awareness, and Gestalt therapy, the writer has presented a synthesis of these techniques in Chapter III. Although the mechanics of these three psychotherapeutic methods of "becoming" vary, the end goal is essentially the same--the integration and experiencing of the total being.

The theories and principles substantiating the growth potential techniques of encounter, sensory awareness, and Gestalt therapy, which are found to be effective in the practice of psychotherapy have also been found to be useful in the field of education. Several examples were cited relating growth potential theories and techniques to the field of education. Besides citing the theoretical tenets for using psychotherapeutic theories and techniques in education, Rogers, Moustakas, and Maslow elaborated on attitudinal qualities found in educators who were facilitators of positive intrinsic learning.

Chapter IV will summarize (1) the introduction to Humanistic Psychology and the correspondent growth potential movement, (2) the basic purpose of the study, (3) the review of the current literature of three psychotherapy methods, those being: encounter groups, sensory awareness, and

Gestalt therapy, (4) the basic goal of these techniques, and (5) application and usage of the aforementioned methods in the field of education. Concluding comments will be made by the writer on the on-going growth potential movement in light of the material presented in the preceding chapters.

CHAPTER IV

SUMMARY AND CONCLUSION

Summary

As reviewed in Chapter I, many peoples of the world
are feeling the waves of a cultural upheaval, particularly
in the technologically-oriented societies. Buhler feels
questioning of materialistically-based values and a drive
toward materialistic goals is one of the outcomes of the
cultural upheaval. As a result, there has been a trend
toward a more humanistic approach to human relations.[1]
Bugental states, "The Third Force," a group of humanistic
psychologists, has become the spokesman for this trend
toward a more humanistic approach to human relations. This
school of psychological thought believes the individual to
be the base and nucleus of his existence for inner strength,
responsibility, and direction in his life.

Humanistic Psychology is not a new psychology as
much as it is a new orientation to the study of man. Al-
though members of this school of thought are highly indi-
vidualistic in their approach to human relations, the fol-
lowing tenets cited by Bugental are common to the field:

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[1]Buhler, "Existential and Humanistic Psychology--
Trends and Impact," p. 12.

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(1) man supercedes the sum of his parts, has his being in a human context, experiences awareness, makes choices, and is intentional and (2) Humanistic Psychology cares about man, values meaning more than procedure, looks for human rather than nonhuman validations, accepts the relativism of all knowledge, relies heavily on phenemenology, accepts the contributions of other views and attempts to supplement them.[2]

The basic tenets of Humanistic Psychology and its orientation toward human potential, called for a change in traditional therapeutic techniques and practices. The humanistically-oriented psychotherapist began working with patients on a new level of human interaction. Many began using the group experience in its various forms in psychotherapy. In the group experience, an atmosphere of person-to-person encounter prevailed which allowed for the discovery and examination of the inner thoughts and feelings of both patient and therapist. In such a setting, the patient is able to go to the center of his own existence in the determination of his life goals, values, and standards. Moustakas feels it is on this person-to-person level, showing oneself as he is that the constructive group operates and becomes such an effective tool in aiding the growth of human potential.[3]

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[2]Bugental, "The Third Force in Psychology," p. 19.

[3]Moustakas, Individuality and Encounter, p. 42.

Little research has been published concerning the
field of Humanistic Psychology and the correspondent devel-
opment of group techniques employed to aid the growth of
human potential. Some of the better known humanistically-
oriented psychotherapists such as Rogers, Perls, Moustakas,
and Gunther have published books on their individual group
techniques such as encounter, sensory awareness, and Gestalt
therapy, and there are some unpublished papers available
from these same leaders. This study was done on the current
literature in an attempt to synthesize growth potential
techniques, specifically encounter groups, sensory aware-
ness, and Gestalt therapy, and to relate the underlying
philosophy of Humanistic Psychology and some of the cor-
respondent psychotherapeutic techniques used in the field
of education.

In order to gain an understanding of the growth
potential techniques of encounter groups, sensory awareness,
and Gestalt therapy, Chapter II reviewed current literature
on these methods used in psychotherapy. Encounter groups,
in a variety of forms, are probably the most utilized
technique employed by psychotherapists. The focus is on
exploring intrapersonal and interpersonal emotions and
feelings in a relatively unstructured situation. Rogers
discusses hypotheses which tend to be held in common by
groups, some of these are that: (1) in an intensive group,

with much freedom and little structure, the individual will gradually feel safe enough to drop some of his facades; (2) the individual will come to understand himself and his relationship to others more accurately; and (3) the individual will subsequently relate more effectively to others in his everyday life situations.[4] The leader is an important part of the encounter experience. Moustakas states a leader or facilitator is important initially in making orientating comments that provide a beginning structure; later he serves to facilitate the process or becomes a member.[5] Rogers views the leader's responsibility as primarily the facilitation of the expression of both feelings and thoughts on the part of the group members.[6]

Schutz, well-known for his work with encounter groups, states the theories and methods he uses in the group process are aimed at achieving what he terms "Joy." Joy, Schutz states, is the feeling that comes from the fulfillment of one's potential. On a personal level, this requires a vital alive body, self-contentment, and productive and satisfying relations with others.[7] Since man is first a biological animal, his first area of inhibition is his

[4]Rogers, "The Process of the Basic Encounter Group."

[5]Moustakas, Individuality and Encounter, p. 43.

[6]Rogers, "The Process of the Basic Encounter Group."

[7]Schutz, Joy, p. 17.

physical body. Schutz feels people can "unlock" themselves physically through different bodily exercises which will in turn help them to "free up" emotionally and sensually.[8] Self-contentment comes from optimum personal functioning. Schutz's discussion is centered around the concept of creativity. Creativity implies not only the full use of one's capacities, but also implies going beyond them into previously unexplored areas. Schutz discusses five aspects of creativity: (1) freeing or acquisition, (2) association, (3) expression, (4) evaluation, and (5) perseverence.[9]

Sensory awareness is primarily a method to help people relate on a nonberbal basis. Gunther states sensory awakening is a method which can help a person return to his senses, quiet excessive muscular tension, and enhance direct sensory-reality in the "here and now."[10] Chronic excessive muscular tension absorbs energy, inhibits a person's spontaneous reactions, produces a deadness, and becomes a defense against experience and the world.[11] Gunther states relaxation is a state of aliveness in which there is only the necessary expenditure of muscular tone desirable for optimum functioning. The results of sensory awakening are seldom permanent; however, Gunther states sensory awareness

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[8]Ibid., p. 40.

[9]Ibid., p. 62.

[10]Gunther, Sense Relaxation Below Your Mind, p. 22.

[11]Ibid., p. 57.

techniques do allow the individual to temporarily experience the vast possibilities of his body.[12]

Gestalt therapy is a name for both a therapeutic system and a philosophy of life introduced by Frederick Perls in the mid-nineteen-forties. The basic tenets of Gestalt therapy are "now and how." "Now" refers to the present ongoing situation and involves an awareness of the total organism and the organism's relation to the environment. "How" refers to the need one has to understand how he and the world function.[13] In this approach, each person is seen as a total organism, with wholeness of the total organism being the integration of one's cognitive, emotional, and sensory functioning. The individual has three modes of experiencing; himself, the environment or world, and the area in between these two. In order for an individual to function effectively in all three of these areas of experiencing, one must integrate his cognitive, emotional, and sensory processes.[14] A distorted view of his areas of experiencing, either himself, his environment or world, or the area in between these which Perls calls "maya," is caused by an individual blocking an area of his personal functioning, either cognitive, emotional, or sensory.

[12]Ibid., p. 10.

[13]Perls, _Gestalt Theory Verbatim_, p. 44.

[14]Perls, _In and Out the Garbage Pail_.

Blockage causes holes in one's personality and thus the individual does not always experience closure of his experiences of himself, his world, or the area between these.[15] This situation gives rise to an incomplete gestalt. Incomplete gestalts cause tension, and thus frustration in the individual. Frustration is the need for closure; when closure occurs, the individual feels satisfaction.[16] Perls states the Gestalt therapist guides the individual toward becoming a fully functioning, alive, aware being by helping the individual integrate his cognitive, emotional, and sensory functioning.[17]

The essence of all three of these techniques, encounter, sensory awareness, and Gestalt therapy, is a striving toward a significant self-hood. In the vernacular of the movement, this is a striving toward the "turned-on" life. The goal of a facilitator working in encounter, sensory awareness, or Gestalt therapy is to help the individual integrate cognitive, emotional, and sensory functioning, and thus become a more aware, alive, and fully functioning person.

The theories and principles substantiating growth potential techniques which are found to be effective in the

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[15]Ibid.

[16]Ibid.

[17]Perls, Gestalt Theory Verbatim, p. 40.

practice of psychotherapy have also been found to be useful in the field of education. Rogers, Moustakas, and Maslow discuss the importance of the teacher meeting the student on an honest, authentic level of personal interaction. Rogers feels significant learning rests upon certain attitudinal qualities which exist in the personal relationship between the facilitator (teacher) and the learner.[18] Rogers sees the most basic attitudinal quality as that of realness and genuineness.[19] Moustakas feels it is especially important teachers show themselves as they are since teachers often times make such a profound impression on the student.[20] Maslow discusses the humanistically-oriented educator and his correspondent stress on intrinsic learning. These educators' goals are to help the student discover himself, to guide him toward determining his (the student's) life direction, and to allow him to develop his own unique potential. One of the ways a teacher can work toward such goals is to stress learning experiences that are personally meaningful to the student. Maslow states it is this kind of learning that becomes internalized in the learner. Observations relating the theories and methods behind growth potential techniques and the field of education are concluded

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[18]Rogers, *Freedom to Learn*, p. 5.

[19]Ibid., p. 106.

[20]Moustakas, *The Authentic Teacher*, p. 42.

with a view of Maslow's theoretical construct of one form of ideal college.[21]

Conclusions

The social issues of today, such as Viet Nam, inflation and recessions because of a wartime economy, racial tensions, the sexual revolution and the Women's Liberation Movement, and the problems of an ever-growing drug traffic have threatened established cultural and social institutions. The manifestations of these social problems are three-fold: the sociological phenomenon of anomie begins to set in, the youth begin to question the values and morality of the older generation, and the more aware adult begins to ask, "Who am I and is my person significant?" Surely, living significantly, wholly, fully, and meaningfully is modern man's greatest challenge. It is to this cry of modern man that Humanistic Psychology and the correspondent growth potential movement answers. Humanistic Psychology is not a new psychology as much as it is a new orientation to the study of man. The aim of the humanistic psychologist is to describe man and his experiences rather than to predict and control them. The uniqueness of the individual and his inherent goodness is stressed, instead of "original psychological sin," as seen by other fields of psychology that dwell on man's inherent evil nature and neurotic behavior. The humanistic psychologist, viewing man as intentional,

aware, and capable of making choices, urges the individual
to seek his own unique life direction. Values and goals,
so important to a meaningful life, should never be prescribed
for the individual, for that would be to berate and belittle
the human context of life. There is little wonder that in a
time of such utter societal confusion and alienation, a
philosophy that cares about man, stresses the healthy aspects
of his being, and believes in the power for self-growth of
the individual, and urges the individual to search his inner
core for his own unique life direction, should gain ready
acceptance. With such an underlying philosophy, the humanist
psychologist could understand and fully empathize with the
compelling need of the individual to live life fully, to
feel significant, and to want to count in the scheme of life.

In order to help the individual in his search for
significance, the humanistically-oriented therapist began
working with patients on a new level of human interaction.
The therapist began interacting with the patient on a level
of person-to-person encounter which allowed for the discovery
and examination of the inner thoughts and feelings of both
patient and therapist. This fostered a relationship of
acceptance and trust and thus allowed the person in therapy
to freely explore his inner self; to become aware of and
integrate his cognitive, emotional, and sensual faculties.
The humanistically-oriented therapist found group

psychotherapy was particularly adept at providing an atmos-
phere of trust and acceptance while two people interacted
on a level of one-to-one encounter. The group could provide
emotional support as the individual questions, interacts,
and becomes emotional, verbally and nonverbally, while
experiencing others and exploring his own inner being. The
group becomes the therapeutic element while the main purpose
of the psychotherapist becomes that of a facilitator in
guiding the group at the beginning of the session and aiding
in the expression of thoughts and feelings of the group
members throughout the session. The ultimate aim in group
encounter is to help the members become more aware of their
total being; to experience all their faculties, intellectual,
emotional, and sensual. To reach this ultimate end, differ-
ent group facilitators and psychotherapists employ a variety
of techniques, the specific method used being dependent upon
the goals of the group. Pure nonverbal sensory awareness
aims at heightening sensual and emotional experiences.
Although it is the least lasting of the three methods
reviewed, it does give one an opportunity to discover the
vast possibilities and potentialities of the sheer pleasure
of feeling, touching, and being close to and aware of the
world, others, and one's own unique being. The encounter
group is the most widely used method in the growth potential
movement. Because encountering most often involves both
verbal and nonverbal experiences, the cognitive, emotional,

and sensual faculties of the individual are brought into play, the end results being more profound and lasting in their effect. Gestalt therapy is the most personalized and detailed group method reviewed in this paper, in that Gestalt psychotherapy is more individualistic and at a deeper level of personal experiencing. There is less group participation because the individual has indicated a preference for a more personalized form of therapy.

Techniques such as encounter groups, sensory awareness, and Gestalt therapy, used in the growth potential movement, have become more and more popular in the past few years. Growth centers, offering growth potential programs such as lectures, films, and evening and weekend encounter group meetings, can be found in nearly all large metropolitan areas. Organized encounter groups can be found on almost any college campus; churches, schools, and even the neighborhood associations can be found encountering in order to develop more meaningful interpersonal relations. Some psychotherapists feel the phenomenon of group encounter is, in terms of social change, the most significant social force today. From the literature presented, it is apparent that group encounter is a significantly important form of psychotherapy; however, it must be remembered, too, encounter is not for everyone. A competent group facilitator is very important, and it is equally important that an individual

participating in a group experience have a strong ego. The group experience is for the "healthy neurotic"* who wants to become more aware of his total being in terms of his intellectual, emotional, and sensory processes, to increase the meaning of his interpersonal relationships, and become more atuned to the world around him. The group experience is not for the person whose mental and emotional problems border on psychosis. The pressures, tensions, and high level of emotionality that can be reached in the group experience could severely mar a person who is especially unstable. Despite warnings of the critics of the group experience, in the greatest number of cases it has proven to be a successful form of psychotherapy.

The theories and principles so successful in Humanistic Psychology and the correspondent growth potential movement have been found to be particularly useful and workable in the field of education. Humanistically-oriented educators, although still a rare phenomenon on all levels of education, could be termed "facilitators" who help initiate self-learning. The facilitator does not engage in many of the activities the traditional teacher has come to depend upon. He has eliminated (1) a prescribed curriculum, (2) lecturing as the sole means of instruction, (3) the use of standardized tests as the only means of evaluating his students, and (4) the use of instructor-chosen grades as the

only measure of learning. Besides the mechanics of teaching, the facilitator is attitudinally different and apart from the traditional teacher. These educators are real and genuine in their relationship with their students and meet them on a person-to-person basis. Facades are dropped and encounter between student-student and student-teacher occurs as a part of the on-going educational process in the class-room. Students are viewed as intelligent, responsible, individuals, capable of learning through their own research, study, and interpersonal dialogue with other students and the "teacher." In such an educational setting the role of the teacher is that of a facilitator and a resource person.

The humanistically-oriented educator, different from the traditional teacher in his attitudinal set and his mechanics of teaching, creates a classroom atmosphere that facilitates trust and freedom and thus enables the student to engage in self-exploration and creativity of thought. In such an atmosphere, the student is free to pursue learning in his own way and thus experience it as intrinsically important. For example, in a child psychology course, simply studying different theorists may have little meaning to the student. If, however, the student is free to choose one theorist and one group of people, either on a racial or ethnic basis, to study in relation to the theorist's develop-mental theory, insight into a working relationship of the

theorist's ideas and the actions of the adult members of the
group due to child rearing practices, can be gained. This
is self-initiated learning, internalized on an intrinsic
level because it is meaningful to the student. This kind
of learning one rarely forgets.

As important as the acquisition of knowledge is,
this is only part of the educational process. The profound
impression a teacher can have on a student cannot be mini-
mized. The schools can be a powerful force in shaping the
future life of the student. Teachers can instill feelings
of hostility and defensiveness or they can guide the student
toward seeing others as unique individuals and themselves
as a significant part of the group. Teachers can utterly
discourage students into a state of despair or they can
guide them toward discovering their identity, values, and
life goals. In short, schools have the capacity to foster
in students a feeling of significance, a feeling of living
and experiencing life wholly, fully, and meaningfully.
This certainly is man's biggest challenge, and it appears
to the writer that it should be one of the main goals of
the social institution responsible for educating the peoples
of the society and culture it serves.

APPENDIX A

SPECIFIC TERMINOLOGY

Authent city--The attribute of being real, genuine, and
    exactly what, in this case, one says he is.
    Authenticity is reducing phoniness to the zero
    point.

Background--In Gestalt theory, this refers to the environ-
    ment.

Block out--This term is used in two forms, block out and
    blocking, and refers to a person suppressing feelings
    and emotions because of the fear of recognizing or
    facing fears, hostility, or other forms of emotions
    or modes of experiencing life.

Dyad--A couple or pair.

Encounter group--A group of not usually more than 15-20
    people who meet together in order to explore intra-
    personal and interpersonal relations.

Extrinsic learning--Maslow defines extrinsic learning in
    <u>Goals of Humanistic Education</u> as that learning that
    takes place by association or operant conditioning.
    Acquisition of this kind of knowledge is not part
    of the personality and does not change it in any
    fundamental way.

Facilitator--In <u>Freedom to Learn,</u> by Carl Rogers, a facili-
tator is defined as an educator who helps initiate
self-learning.

Foreground--In Gestalt theory, this refers to the self.

Free-up--To loosen cognitive, emotional, and sensual inhibi-
tions in an attempt to become an aware, live being.

Gestalt--A German word for which there is no literal trans-
lation. Essentially, Gestalt means "whole" or
"configuration."

Gestalten--Taken from the German word Gestalt, for which
there is no literal translation, essentially gestalten
refers to the ability to fully satisfy needs or
emergencies because of an integration of cognitive,
emotional and sensory faculties.

Gestalt formation--The working through of unsolved problems
or needs not yet satisfied, to a satisfactory solu-
tion, closing an open situation.

Gestalt therapy--A psychological school of thought introduced
by Frederick S. Perls in the mid-forties. The aim
in Gestalt therapy is the integrating of a person's
cognitive processes, emotions and feelings, and his
senses, in order that he may be a fully functioning,
aware, alive being.

Group facilitator--One who helps a group function in a
psychologically positive way, i.e., counselor or
guide.

Growth Potential Movement--A movement, currently in vogue, which stresses the actualization of an individual's cognitive processes, emotions, and sensory functioning. The techniques and methods used are based on the beliefs and tenets of the school of Humanistic Psychology and it is this group, e.g., humanistic psychologists, that are most active in the movement. Other professional peoples include educators, religious groups, and organizational business and industry.

Growth potential techniques--Methods used to help develop a person's awareness of his cognitive, emotional, and sensory facilities, e.g., encounter groups, body awareness exercises, and methods used by Gestalt therapists.

Healthy neurotic--This term refers to the average normal person who has minor problems because he has not fully integrated his cognitive, emotional, and sensory processes.

"How"--In Gestalt theory, how refers to the need one has to understand the way in which the individual (personally) and the world functions.

Humanistically-oriented educators--Educators whose life philosophy and view of man is based on the tenets of Humanistic Psychology.

Humanistic Psychology--Humanistic Psychology falls between

the psychological school of behaviorism and psycho-

analysis. This school of thought stresses the

healthful aspects of the human potential and believes

the individual to be the base and nucleus for his

inner strength, responsibility, and his own direc-

tion in life.

Intrinsic learning--Maslow defines intrinsic learning in

Goals of Humanistic Education as that learning which

involves insight. Acquisition of this kind of

knowledge is internalized, becomes part of the

personality, and changes the personality in some

fundamental way.

"Maya"--An intermediate zone between the self and the environ-

ment which in Gestalt theory is referred to as the

ego zone.

"Now"--In Gestalt theory, now refers to the present on-

going situation and involves awareness of the total

organism and the organism's relation to the

environment.

Psychotherapy--As used in this paper, psychotherapy is the

process of helping people toward the integration and

realization of the full use of cognitive, emotional,

and sensory faculties.

Self-actualization--Maslow, in Toward a Psychology of Being,

defines this term as the developing and realizing

of the potential of one's cognitive processes,

emotions, and sensory facilities.

Sensory awareness--A technique which utilizes certain

exercises in order to heighten consciousness of

one's senses, e.g., touch, taste, smell, and sound.

Third Force--People or persons who prescribe to and practice

the tenets of the field of Humanistic Psychology.

Total Being--A person who acknowledges and is aware of all

his areas of experiencing, e.g., cognitively,

emotionally, and sensually.

Turning on--A striving of an individual toward a more aware

and significant way of life. This usually involves

increasing one's awareness of his cognitive,

emotional, and sensual faculties.

APPENDIX B

ANNOTATED BIBLIOGRAPHY

Bach, George. <u>The Intimate Enemy</u>: How to <u>Fight</u> Fair in Love
    <u>and Marriage</u>. New York: The William Morrow Company,
    Inc., 1968.

        Bach explores the healthy aspects of aggres-
    sion and why it must be expressed in order to have
    an intimate relationship. Basically, he feels
    fighting and "making up" reaffirm the partners that
    a deep, strong, and lasting relationship exists.
    Bach details different aspects of fighting and
    explains the techniques of fair fighting. He dis-
    cusses his fight clinic, gives case histories, and
    elaborates on exercises used in his fight clinics.

Brennecke, John H. and Robert G. Amick. <u>The Struggle for</u>
    <u>Significance.</u> Beverly Hills: Glencoe Press, 1971.

        <u>The Struggle for Significance</u> deals with
    the problems and crises that must be faced it one
    is to live every day in an honest, meaningful,
    self-fulfilling way. The tenets of humanistic
    psychology lay the theoretical basis for the
    individual's personal struggle.

Burton, Arthur. <u>Encounter.</u> San Francisco: Jossey-Bass,
    Inc., 1970.

        Each writer deals with a different aspect
    of encounter, explains his operations in encounter,
    and the theory behind his view. Each ultimately
    returns responsibility for growth to the individual.

Fast, Julius. <u>Body Language</u>. New York: M. Evens and
    Company, Inc., 1970.

        <u>Body Language</u> deals with the new science
    of nonverbal communication, called kinesics. Social
    scientists are discovering that movements of the

body give off messages of their own that amplify or
contradict verbal expression. Fast explains how
this new science of body language or nonverbal com-
munication has added to human understanding.

Gunther, Bernard. Sense Relaxation, Below Your Mind. New
York: Collier Books, The Macmillan Company, 1968.

        Gunther presents the theoretical basis
behind the need for people to "let go" of excessive
bodily tension. Exercises and activities are given
through the use of pictures and written explanations.
He maintains people enhance their potential by
releasing chronic tension, quieting excessive
thoughts, and being more aware of the senses of
touch, smell, sight, hearing, and taste. A most
thorough explanation of nonverbal communication.

        Sensory Awakening. Big Sur: Esalen Institute,
1967.

        Gunther elaborates on the concept of
desensitization--the inhibition of emotions through
chronic muscular tension, and by the categorization
of life through the misuse of language and imagina-
tion. He explains how the process of sensory
awakening can rebalance the nonverbal aspects of
the organism with the intellect. · Several exercises
and techniques used in this process are cited.

Gustaitis, Rasa. Turning On. New York: The Macmillan
Company, 1969.

        Turning On is the author's story of her
"quick trip" through the many approaches used in
the current movement of self-expansion. The book
begins a Esalen Institute in Big Sur, California.
After participating in the many seminars offered
at Esalen Institute, she visits the Zen Center,
the Tassajaria Monastery and several hippie communes.
The book ends with her attending Charlotte Selver's
sensory awakening classes in New York. The author
presents a comprehensive sketch of the "turned-on
scene" of self games.

Marshal, Bernice. Experiences in Being. Belmont, Calif.:
Cole Publishing Co., 1971.

Experiences in Being is a response to the
cultural lag between traditional education and the
problems of contemporary living. It is a book that
has been designed specifically for use as a tool
for significant learning. It has no limitations
as to courses or disciplines. Essentially the book
is an application of humanistic, existential
principles of development to an educational process.
The book is composed of a number of different
authors' writings.

Maslow, Abraham. Goals of Humanistic Education. Big Sur:
    Esalen Institute, 1968.

Maslow differentiates between extrinsic and
intrinsic learning. Extrinsic learning, he says,
involves associations, operant conditioning, and a
striving toward external rewards. In an intrinsic
learning situation, the goals are entirely different.
Maslow feels the ultimate goal of education is self-
actualization. He proposes through the goals of an
intrinsic learning situation a person can be helped
to actualize his potential. Some of those goals
are: (1) developing self-understanding and from
this, deriving a set of values, (2) teaching life
is precious, (3) satisfaction of the child's basic
psychological needs, and (4) refreshening conscious-
ness.

Toward a Psychology of Being. New York: Van
Nostrand Reinhold Company, 1968.

Maslow reviews and states the basic assump-
tions of his theory of "healthy psychology." His
is an existential approach in that he sees human
nature as either neutral or positively "good."
Maslow views negative behavior as a secondary reac-
tion to frustration. In this work, he discusses
the "why" of negative coping behavior and elaborates
on his concept of self-actualization.

May, Rollo. Love and Will. New York: W. W. Norton and
    Company, 1969.

Love and Will analyzes some of the pressures
of today's transitional period that have led people
to an impersonalization of their relationships and
lives. Dr. May brings fresh insight and interpre-
tation to the concepts of love and will with his

proposal and exploration of three new ideas
relating to the sources and interrelation of the
real meanings of love and will.

_____, ed. Existential Psychology. New York: Random
House, 1961.

This book is based on the Symposium on
Existential Psychology at the 1959 Annual Convention of
the American Psychological Association and contains
papers by Rollo May, Gordon Allport, Herman Fifel,
Abraham Maslow, and Carl Rogers. Its purpose is
"to show how and why some of us who are interested
in existential psychology 'got' that way." This
book would be useful for the person who wishes to
acquaint himself with the field of existential
psychology.

Moustakas, Clark. The Authentic Teacher. Cambridge:
Howard A. Doyle Publishing Company, 1966.

Moustakas deals with the importance and
effect of the teacher meeting and knowing students
on an interpersonal level. Personal factors to the
learning and teaching situation are explored. Case
studies are given on facilitating emotional expres-
sion in the classroom and releasing tensions and
unexpressed feelings of the children.

Individuality and Encounter. Cambridge,
Massachusetts: The Howard A. Doyle Publishing
Company, 1968.

Moustakas deals with the problems of
remaining an individual in the face of mass movements
and social pressures. He discusses three paths
involved in the process of self-growth, those being
(1) man's dialogue with himself and the importance
of loneliness and solitude in this process, (2)
man's dialogue with one significant other, and
(3) the meaningful interpersonal relations that
evolve from positive group experiences.

Perls, Frederick. Gestalt Therapy Verbatim. Lafayette,
Calif.: Real People Press, 1969.

Perls, considered the originator and
developer of Gestalt therapy, gives a clear
explanation of the theories and tenets underlying
this therapy method. Excerpts from group sessions
are used to further clarify his explanations.
This book gives the reader a sound basis for
further study of Gestalt therapy.

In and Out the Garbage Pail. Lafayette, Calif.
Real People Press, 1969.

This is an autobiography of Perls in which
he writes "whatever wants to be written." Through
writing about his life, the reader comes to under-
stand the origins and continuing development of
Gestalt therapy.

Rogers, Carl. Freedom to Learn. Columbus, Ohio: Charles
E. Merrill Publishing Company, 1969.

Rogers presents a sound case for the values
of self-initiated learning. Theories behind the
learning process, examples of teachers who act as
"facilitators of learning," and methods for going
about the setting up of a self-initiated learning
situation are presented.

_____ On Encounter. New York: Harper & Row,
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Rogers discusses the various aspects of
encounter such as the background of the movement,
the process of the basic encounter group, the
facilitation of a group, the uses of encounter
groups in business and industry, in religious
groups, and for personal growth. The results of
encountering in its various forms are cited from
Rogers' past experience with different groups and
he makes a statement for the future of encounter
groups.

Schutz, William C. Joy. New York: Grove Press, Inc., 1967.

Schutz defines Joy as the feeling that comes
from the fulfillment of one's potential. He
presents the theories behind the encounter and
sensitivity methods used in developing one's full

potential. This is a most comprehensive presentation to Schutz's method of encounter and sensitivity awareness.

Shostrom, Everett L. Man the Manipulator. Nashville, Tennessee: Abingdon Press, 1967.

Shostrom explains the manipulator in his various forms and degrees and explains how one can move away from this negative way of living toward a more self-fulfilling life of actualization.

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