Toward a theory of leadership: a theoretical linking of Gestalt therapy, humanistic education and Tori group development theory.

Steven Donald Fuhrmann
University of Massachusetts Amherst

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TOWARD A THEORY OF LEADERSHIP: A THEORETICAL LINKING OF GESTALT THERAPY, HUMANISTIC EDUCATION AND TORI GROUP DEVELOPMENT THEORY

A Dissertation Presented
By
STEVEN DONALD FUHRMANN

Submitted to the Graduate School of the University of Massachusetts at Amherst in partial fulfillment of the requirements for the degree of

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October, 1972

Major Subject: Higher Education
TOWARD A THEORY OF LEADERSHIP: A THEORETICAL LINKING OF GESTALT THERAPY, HUMANISTIC EDUCATION AND TORI GROUP DEVELOPMENT THEORY

A Dissertation Presented

by

Steven Donald Fuhrmann

Approved as to style and content by:

F. Thomas Clark, Ed.D. (Chairman)
Assistant Professor of Education

Russell C. Kraus, Ed.D. (Member)
Assistant Professor of Education

Robert H. Wuerthner, Ph.D. (Member)
Assistant Professor of Education

William A. Kraus, Ph.D. (Member)
Assistant Professor of Education
TOWARD A THEORY OF LEADERSHIP: A THEORETICAL LINKING OF GESTALT THERAPY, HUMANISTIC EDUCATION AND TORI GROUP DEVELOPMENT THEORY (October, 1972)

STEVEN D. FUHRMANN
B.S. University of Wisconsin at Madison
M.S. Ed. University of Wisconsin at Oshkosh
Directed by: F. Thomas Clark

Most current definitions of leadership implicitly value prescribed roles for leaders, manipulation of others, and a qualitative difference between those who lead and those who follow, three characteristics which create unhealthy, thwarting conditions for all concerned, leaders as well as followers. Prescribed roles demand inauthentic behavior; manipulation of others demands that followers not actualize their own unique potentials; and the assumption of a qualitative difference between those who lead and those who follow creates positions of inferiority and superiority and thwarts natural growth. Out of all three assumptions come unhealthy conditions of dependence and counterdependence.

In this study, I attempt to begin developing a model of feeling, learning and interacting for people in positions of responsibility which does not depend on the traditional, implicit values of leadership. The theory of leadership which I begin developing explicitly values leaders as people who are highly personal and emotionally independent; who are
intellectually clear, active and idiosyncratic; and who are socially and politically interdependent.

My major premise is the assumption that two primary clusters of human behaviors are possible. One cluster is dysfunctional and defense-producing and includes behaviors which are dependent, counterdependent, ambiguous, passive, fearful and distrusting. The second cluster is functional and growth-producing and includes behaviors which are independent, clear, active and interdependent. My major, explicit value in pursuing this study is the desirability of functional, growth-producing behaviors on the part of those designated "leaders." I suggest that the linking of Gestalt Therapy, Humanistic Education and TORI Group Development Theory provides a model of leadership which affirms the integrity of both individuals and groups. This theory of growth-facilitating leadership I call confirmatory leadership.

From the literature of Gestalt Therapy, I develop a model of behaviors and emotional expressions which are not dependent on other people, but which are authentically derived from our own awareness of our own needs.

From the literature of Humanistic Education and Humanistic Psychology I develop a model of learning which is not imposed by rigid structures on passive recipients, but which clearly
and actively connects feeling and conceptualizing to actualize the fulfillment of individual potentials.

From the group development literature of Jack Gibb and his associates, I develop a model of group interaction which is not fearful, distrusting and defensive, but which is characterized by mutual trust, open communication, mutual realization and interdependent control.

People can be authentic, actualizing and growthful. By linking Gestalt Therapy, Humanistic Education and TORI, I begin developing a theory of confirmatory leadership which utilizes technologies which are authentic, which facilitate actualization, and which are characteristic of growth to encourage independent, clear, active and interdependent behaviors among people in organizations which confirm and enhance authenticity, fulfillment and growth.

I include the most complete, accurate bibliography available on TORI Group Development Theory and comprehensive bibliographies on Gestalt Therapy, Humanistic Education, and Leadership and Organization Development Theory.
DEDICATION

This Dissertation is dedicated to Barbara and David who brought me precious morsels of insight and pieces of literary nourishment during the period of isolation in the jungles of print needed to prepare for this final rite of passage into the academic priesthood.
ACKNOWLEDGMENTS

This Dissertation is both a culmination and a beginning of a life of learning and experiencing. For being, I give acknowledgment:

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new career.

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To Wendy Sprout and the students of GMUHS whose encouragement and support helped me remain committed to the possibility of a more competent, more humane, more growthful, more caring system of teaching and learning.

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CHAPTER I
INTRODUCTION

Statement of the Problem

Three strong movements, one relating to emotional growth, one relating to cognitive and affective learning, and one relating to social interaction exist as forces serving to meet human needs. These movements, however, are unfortunately limited to particular academic specialities.

Gestalt Therapy, the movement concerned with emotional growth, is "...one of the rebellious, humanistic, existential forces in psychology which seeks to stem the avalanche of self-defeating, self-destructive forces among some members of the society..." (Perls, in Otto, 1966, p. 542). Until now, it has been limited to clinical psychology, psychiatry, and a few educational counseling programs.

Humanistic Education, the movement concerned with learning, is "...that which connects the affective, or feeling, aspects and the cognitive, or conceptualizing, aspects of learning..." (Weinstein and Fantini, 1970, p. 23). It is limited primarily to educational curriculum development and elementary and secondary schooling.

TORI, the movement concerned with social
interaction, is an acronym for Trust, Openness, Realization and Interdependence, which are four factors essential to the functional interaction of living systems. TORI group development theory as a way of conceptualizing "...a person, group, organization or nation [as] a growing organism which can best be understood and most effectively improved by focusing upon the dynamics of the growth process..." (Gibb, in in. Pfeiffer and Jones, 1972, p. 1) is limited to social psychology, organizational development and growth centers.

Gestalt Therapy, Humanistic Education and TORI each deal with significant aspects of being human--Gestalt therapy with feeling, Humanistic Education with learning, and TORI with relating; each occupies a separate and distinct piece of expertise--psychotherapy, schooling curriculum and human relations training; each is utilized by separately labeled practitioners--psychotherapist, educator and group facilitator; and each implicitly uses the expertise of the others--learning and relating in Gestalt Therapy, feeling and relating in Humanistic Education, and feeling and learning in TORI. The problem is to develop an explicit linking of the assumptions, theories and implications of these ways of understanding people.

In this study, I will attempt to begin developing
a theory of leadership which integrates the personality and therapy theory of Gestalt Therapy, the psychological base and learning technology of Humanistic Education, and the theory and technologies of group development of TORI.

I will not attempt to operationalize my beginning efforts in developing a theory of leadership. This work is a theoretical study and I will not define the context in which this theory may be applied nor will I spell out the implications or possible ways in which this theory may be implemented.

Need for the Study

People who attain positions of authority in hierarchial organizations are frequently granted access to inordinate amounts of money, power, influence, status, prestige, and other forms of social rewards. In return, they are expected to exercise some sort of leadership (among others, who, presumably, exercise followership).

Leadership has been variously defined as a means of exercising power:

Personal power is always normative power; it is based on the manipulation of symbols and it serves to generate commitment to the person who commands it. Position power, on the other hand, may be normative, coercive or utilitarian. An individual whose power is chiefly derived from his organizational
position is referred to as an official. An individual whose ability to control others is chiefly personal is referred to as an informal leader. One who commands both positional and personal power is a formal leader. (Etzioni, 1964, p. 61.)

or, as a style of interaction:

One of the earliest and best known studies demonstrating the influence of leadership on a group's behavior is the Lippitt and White study, "Leadership and Group Life." This was one of a series of studies begun in the 1930's under the guidance of Kurt Lewin and devised to compare styles of leadership. Three types of leaders were assigned to direct children in arts and crafts work in four different clubs. The first type of leader was authoritarian. He was to remain aloof from the group and to use mostly orders in directing group activities. The democratic leader was to offer guiding suggestions, to encourage the children, and to participate in the group. The third type of leader, the laissez-faire, supplied knowledge to group members, but showed little emotional involvement and a minimum of participation in the group activities. (Etzioni, 1964, pp. 36-37.)

or, as only one factor in a group effort:

We have looked briefly at seven characteristics (all of the variables) that affect the performance of a managerial team [understanding, mutual agreement, and identification with respect to the primary task; open communications; mutual trust; mutual support; management of human differences; selective use of the team; appropriate member skills]....

One other major characteristic of all forms of group effort remains....Most managers would probably consider it the determining characteristic. That characteristic is the leadership--the personal qualifications, skills, roles, and strategy--of the manager of the team. (McGregor, 1967, p. 167.)
or, as an idiosyncratic function differentiated from management:

In essence leadership is a broader concept than management. Management is thought of as a special kind of leadership in which the accomplishment of organizational goals is paramount. The key difference between the two concepts, therefore, lies in the word organization. While leadership also involved working with and through people to accomplish goals, these goals are not necessarily organizational goals. Many times an individual may attempt to accomplish his own personal goals with little concern for the organization's goals. Hence, one may be successful in accomplishing personal goals but may be ineffective in accomplishing organizational goals. (Hersey and Blanchard, 1972, p. 4.)

or, as a mystical ability to make people different:

...leadership is not magnetic personality—that can just as well be demagoguery. It is not "making friends and influencing people"—that is salesmanship. Leadership is the lifting of a man's vision to higher sights, the raising of a man's performance to a higher standard, the building of a man's personality beyond its normal limitations (Drucker, 1954, pp. 159-160).

What all these definitions seem to value, at least implicitly, are prescribed roles for leaders, manipulation of others, and a qualitative difference between those who lead and those who follow, three characteristics which create unhealthy, thwarting conditions for all concerned, leaders as well as followers. Prescribed roles demand inauthentic behavior; manipulation of others demands that followers not actualize their own unique potentials; and the assumption of a qualitative
difference between those who lead and those who follow creates positions of inferiority and superiority and thwarts natural growth. Out of all three assumptions come unhealthy conditions of dependence and counter-dependence. What is needed is a model of feeling, learning and interacting for people in positions of responsibility which does not depend on the traditional, implicit values of leadership.

In this study, I will attempt to begin developing a theory of leadership explicitly values leaders as people who are highly personal and emotionally independent; who are intellectually clear, active and idiosyncratic; and who are socially and politically interdependent.

Thesis of the Study

My major premise is the assumption that two primary clusters of human behaviors are possible. One cluster is dysfunctional and defense-producing and includes behaviors which are dependent, counterdependent, ambiguous, passive, fearful and distrusting. The second cluster is functional and growth-producing and includes behaviors which are independent, clear, active and interdependent. My major, explicit value in pursuing this study is the desirability of functional, growth-
producing behaviors on the part of those designate "leaders." I suggest that Gestalt Therapy will provide a personality theory, a therapy theory and therapy techniques which will help people move from emotional dependence or counterdependence to emotional independence; that Humanistic Education will provide a psychological theory of learning and a teaching technology which will help people to learn to be intellectually clear and active rather than ambiguous and passive; that TORI group development theory will provide a theory of group development and group development technologies which will help people grow away from being fearful and distrusting to being socially interdependent; and that the linking of Gestalt Therapy, Humanistic Education and TORI will provide a model of leadership which affirms the integrity of both individuals and groups. This theory of growth-facilitating leadership I will call confirmatory leadership (Figure 1.1).

This model of leadership, I suggest, will provide more than a simple summation of three separate and distinct theories; the three will instead move together synergystically to supply a new Gestalt—a comprehensive theory of leadership encompassing emotional, intellectual and social aspects of human behavior.
FIGURE 1.1
CONFIRMATORY LEADERSHIP

Dysfunctional, defense-producing cluster of behaviors

Functional, growth-producing cluster of behaviors

Dependent
Counterdependent

Emotional feeling
(Gestalt Therapy)

Authentic Independence

Ambiguous
Passive

Intellectual learning
(Humanistic Education)

Clear, Active, Actualization

Fearful
Distrusting

Group interaction
(TORI)

Interdependent growth

Method of the Study

I will examine the literature which for me provides the basis of Gestalt Therapy, Humanistic Education and TORI group development theory. I will examine Gestalt Therapy primarily as a personality theory and a theory of psychotherapy. I will review and summarize the major forces which shaped the development of Gestalt Therapy and its founder, Frederick Perls. These forces include the academic Gestalt psychologists, Freud and psychoanalysis, Wilhelm Reich, and the philosophical framework of existentialism.

I will examine Humanistic Education primarily as a linking of the affective and cognitive aspects of
learning. I will review and summarize the psychological theorizing of Arthur Combs, Abraham Maslow and Carl Rogers; the philosophical bases of phenomenology and existentialism and the teaching technologies of George Brown, Sidney Simon and Gerald Weinstein.

I will examine TORI group development theory primarily as a theory of group interaction and a technology of group development. I will review and summarize the group process research work and group growth theorizing of Jack Gibb and his associates.

I will link the summaries of the reviews of Gestalt Therapy, Humanistic Education, and TORI into a developing theory of confirmatory leadership.

Limitations of the Study

I have undertaken this study primarily to provide myself with a coherent, theoretical framework for my work as an educator, administrator, and counselor. I will not discuss, nor do I foresee confirmatory leadership to be generally applicable to everyone as a new orthodoxy for the faithful, although I do maintain a faith in the order and coherence of the theories which I discuss.

I will not discuss the many obvious difficulties and the innumerable more subtle limitations to confirmatory leadership in most current large organizational
structures (educational, governmental, business, and other) which are rigidly hierarchical, imperialistic, and colonialist in nature.

I will not discuss the immense changes in social, political, and economic structures leading toward some type of democratic socialism which may concomitantly be necessary for full confirmatory leadership.

And, I will not discuss how we can be, or the implications of being, partially authentic, partially actualized, and partially growthful in order to accommodate ourselves to deeply inauthentic, prescribed, and defensive organizations.

Overview of the Study

In this introductory chapter, I have presented the problem of the current unavailability of a theoretical linking of Gestalt Therapy, Humanistic Education and TORI group development theory as the problem for my study; the need for a theory of leadership which explicitly values authenticity, actualization and growth as the need for my study; the thesis that the theoretical linking of the basic tenets and leadership implications of Gestalt Therapy, Humanistic Education and TORI group development theory will provide a theory of confirmatory leadership which will facilitate behaviors which are
functional and growth-producing as the thesis of my study; and the method of examining the literature of Gestalt Therapy, Humanistic Education and TORI group development theory in order to summarize the basic tenets of each and draw implications for leadership from each, which will then be linked into a developing theory of confirmatory leadership, as the method for my study.

In Chapter 2, Gestalt Therapy, I will, from the literature of Gestalt Therapy, summarize the theme of the organized whole which underlies Gestalt Therapy, and the derivation of the word "gestalt"; summarize the varied sources of Gestalt Therapy; summarize the perfection theory of personality fulfillment, including the theory of personality dysfunction, underlying Gestalt Therapy; summarize the therapy theory and therapy tools of awareness, encounter and experiments of Gestalt Therapy; and summarize the implications for authentic leadership based on the tenets of Gestalt Therapy. Behaviors and emotional expressions which are not dependent on other people, but which are authentically derived from our own awareness of our own needs are the ultimate goal of Gestalt Therapy.

In Chapter 3, Humanistic Education, I will, from the literature of Humanistic Psychology and Humanistic
Education, compare humanistic psychology, which views man as existentially free, with its precursors, behaviorism and psychoanalysis, which view man as a victim of environmental and genetic forces beyond his control; summarize the actualization theories of personality fulfillment of Humanistic Psychology; summarize the humanistic learning technologies of Humanistic Education which emphasize the concerns of power, identity and connectedness, and clear and active behavior; and summarize the implications for actualizing leadership based on Humanistic Education. Learning which is not imposed by rigid structures on passive recipients, but which clearly and actively connects feeling and conceptualizing to actualize the fulfillment of individual potentials is facilitated by Humanistic Education.

In Chapter 4, TORI, I will, from the group development literature of Jack Gibb and his associates, summarize the research on group interactions which led to the development of TORI theory; summarize the personality theory emphasizing growth and the resolution of concerns of trust, openness, realization and interdependence underlying TORI theory; summarize the group development theory of TORI; summarize the group development technologies, which may be either defense-producing or growth-producing, postulated by TORI theory; and summarize the implications
for interdependent leadership based on TORI group development theory. Group interaction which is not fearful, distrusting and defensive, but which is characterized by mutual trust, open communication, mutual realization and interdependent control resulting in growth is characterized by the use of TORI group development technologies.

In Chapter 5, Confirmatory Leadership, I will link the personality theories underlying Gestalt Therapy, Humanistic Education and TORI group development theory to provide a unified personality theory for confirmatory leadership; will link the therapy theory of Gestalt, the learning theory of Humanistic Education, and the group development theory of TORI to provide a leadership theory for confirmatory leadership; will link the therapy tools of Gestalt, the educational methodologies of Humanistic Education, and the group development technologies of TORI to provide leadership technologies for confirmatory leadership; and will briefly sketch a possible implication of the use of confirmatory leadership as anti-entropic action. Confirmatory leadership is founded on a personality theory, which is the basis for a theory of leadership, from which the technologies of confirmatory leadership are derived.

People can be authentic, actualizing and growthful. Confirmatory leadership utilizes technologies
which are authentic, which facilitate actualization, and which are characteristic of growth to encourage independent, clear, active and interdependent behaviors among people in organizations which confirm and enhance authenticity, fulfillment and growth.
CHAPTER II
GESTALT THERAPY

Introduction

In Chapter 2, Gestalt Therapy, I will present the Gestalt model of healthy personality, the theory of therapy developed from that model, and the tools of therapy that have been developed to facilitate healthy functioning, which, in Gestalt, is synonymous with leading an authentic life. From these theories of how healthy people function and of how all people can grow toward healthy functioning, I will draw significant implications for leadership. The major contribution of Gestalt to confirmatory leadership is the concept of independent authenticity.

Gestalt defined

Gestalt Therapy (Perls, Hefferline and Goodman, 1951) is a broadly eclectic view of people and their relationships with one another. Though there is no precise American equivalent for the German word gestalt, the term "configurational whole" (Helson, 1933), which implies a patterned integration of parts rather than a mere summation of parts is a good approximation.

Gestalt psychology emerged in Germany in the early 1900's primarily as a reaction against the nineteenth
century experimentalism of Wundt and Titchener, and against the behaviorism and chance theories of learning of Thorndike and Watson (Helson, 1969). The Gestalt psychologists reacted strongly against the examination of parts rather than wholes; against breaking complex human behavior down into constituent parts and analyzing those parts as separate from the total behavior (Boring, 1929).

The Gestalt psychologists believed that individual components could be understood only by understanding the whole and that, indeed, the whole could never be understood by merely examining the components (Wertheimer, 1959). The configurational whole or gestalt, is always different from the mere sum of its parts, like a musical melody is much different from the mere sum of the playing of individual notes (Koffka, 1935).

Gestalt Therapy is made up of parts from diverse sources, forming a unified configurational whole of those components. It is both different from and more powerful than the original form of its constituent parts.

Sources of Gestalt Therapy

From the concepts of physics (Einstein, 1924), biology, psychoanalysis (Freud, 1901 and 1924), Zen (Fromm, Suyuki and DeMortino, 1960; Watts, 1951, 1957, 1958 and 1961; and Suyuki, 1934), behaviorism (Watson, 1930), and academic Gestalt psychology (Koffka, 1935;
Kohler, 1947; and Wertheimer, 1959), existentialism (Heidegger and Jaspers in Friedman, 1964; and Molina, 1969; Buber, 1937; and Kierkegaard, 1844), pragmatism (Dewey, 1916 and 1938), general semantics (Polster, in Psychotherapy, 1966), psychodrama (Moreno, 1946, 1959 and 1969), client-centered psychotherapy (Rogers, 1951 and 1961), field theory (Lewin, 1935 and 1938), phenomenology (Husserl, 1929), ego-analysis (Horney, 1937 and 1945), organismic theory (Goldstein, 1939) and character analysis (Reich, 1948 and 1949) has developed a fairly unified view of people, how we function individually and socially, how we become psychologically unhealthy, and how we can recognize and deal with our dysfunctional behaviors. The sources of the concepts used by Frederick Perls, the founder of Gestalt Therapy (Sahakian, 1969) and summarized in Figure 2.1 have been comprehensively developed by Kraus (1971), Lenchitz (1971), Perls (1969) and Polster (in Psychotherapy, 1966).

This chapter will summarize the personality theory underlying Gestalt Therapy, the basic therapy theory of Gestalt Therapy, the basic therapy techniques of Gestalt Therapy, and the implications of Gestalt Therapy for confirmatory leadership.
**FIGURE 2.1**

**SOURCES OF CONCEPTS USED IN GESTALT THERAPY**

<table>
<thead>
<tr>
<th>GESTALT THERAPY</th>
<th>COMPARABLE CONCEPTS</th>
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<td>Goldstein (1939): Organismic Theory</td>
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<td>Rogers (1951, 1961): Client-centered Therapy</td>
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<td>Awareness</td>
<td>Unified space-time continuum</td>
<td>Einstein (1921: Relativity)</td>
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<td>Interpretation and insight</td>
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<td>Characterological language</td>
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<td>Lewin (1935 and 1948): Field Theory</td>
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<td>Interaction</td>
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<td>Koffka, Kohler and Wertheimer</td>
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<td>I and Thou</td>
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<td>Buber (1937): Existential Theology</td>
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<td>Involvement without terminology</td>
<td>Horney (1937, 1945): Dynamic-Cultural Ego Therapy</td>
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<td>Impasse (Stuck)</td>
<td>Anxiety</td>
<td>Heidegger</td>
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<td>Kierkgaard (1844): Existential Retroflection</td>
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Stuck (see Impasse)
Personality Theory

Personality Defined

A basic general definition of personality which I accept is the following:

Personality is a stable set of characteristics and tendencies that determine those commonalities and differences in the psychological behavior (thoughts, feelings, and actions) of people that have continuity in time and they may or may not be easily understood in terms of the social and biological pressures of the immediate situation alone. Tendencies are the entities that determine the thoughts, feelings, and actions that seem directional, or in the service of goals or functions. Characteristics are static or structural entities, usually implied by tendencies, that are used to explain not the movement toward goals or the achievement of functions, but rather the fact and content of goals or requirements (Maddi, 1968, p. 10).

The two general terms in this definition of personality which must be specifically defined for the theory of personality underlying Gestalt Therapy include human tendencies and human characteristics. For Gestalt Therapists, the basic human tendency is to transcend environmental support in favor of self support (Perls in Fagan and Shepherd, 1970). The chief human characteristics are to function as a total organism, with cognitive, affective and psychomotor systems, and their subsystems, and to be aware of organismic needs, operating in coordination with one another, including psychologic (water, food, etc), emotional (love, esteem), and intellectual (curiosity,
feedback need, etc.)(Perls, Hefferline and Goodman, 1951).

**Personality Tendencies**

The transcendence of environmental support for self support is a life-long process of maturation which means, in effect, that the individual becomes less dependent and more independent while continually becoming an increasingly ordered whole. The themes of dependence - independence, integration - differentiation, aggression - submission, trust - fear, open - closed, life - death, and autonomy - surrender are basic "intrapsychic conflicts" (Maddi, 1968, p. 54) with which we must cope throughout our lives. These conflicts, however, are not pure in the sense that they inevitably originate within each person regardless of whether the person lives completely isolated or lives with other people (Perls, Hefferline and Goodman, 1951). Rather, these conflicts develop from our contact with our environment while we continually tend to transcend dependence. We simply are initially dependent and the single greatest inherent force in us is the tendency to achieve self-support while transcending dependence. The conflicts develop out of our attempts to actualize the force toward independence.

We begin our lives totally dependent on our environment for survival. In order to survive, we need to mobilize our environment and, eventually, ourselves for
support. By mobilizing aggression, we contact our environment to support ourselves. Initially, our parents or parent surrogates determine what foods and experiences are palatable and nourishing, but eventually we ourselves must mobilize sufficient aggression to take what we need from our environment and discard what we don't need. At birth we clearly are aware of our organismic needs, e.g. for food, and we function as a total organism in our attempt to satisfy our hunger by mobilizing our environment to support us, e.g. by loud crying and tossing about. Our basic tendency, however, is to transcend our dependence on the environment and our mobilization of the environment to support us, e.g. by independently mobilizing aggression to gather food and feed ourselves.

In the conflict model of personality, which, on first reading, Gestalt Therapy would seem to endorse, "...life is always seen as a compromise, the purpose of which is to minimize the conflict. But the conflict is always potentially large and debilitating, and hence the compromise has an uneasy quality (Maddi, 1968, p. 65)."

"In the conflict model, it is assumed that the person is continuously and inevitably in the grips of the clash between two great opposing forces (Maddi, 1968, p. 18)."

Though conflicts loom very large in the writings of Gestaltists, in essence, the personality tendency of Gestalt Therapy
is that of a perfection version of a fulfillment model.

...the fulfillment model assumes only one great force, and localizes it in the person. This model construes life as the progressively greater expression of this force. Although conflict is a possible occurrence in the fulfillment model, it is neither necessary nor continuous. [The perfection version of the fulfillment model emphasizes] ...ideals of what is fine, excellent, and meaningful in life. The great force constitutes striving toward these ideals of perfection, regardless of whether that entails expressing one's own capabilities or what start out being inferiorities...the content of the great force is explicitly and implicitly considered to be set and specifiable (Maddi, 1968, p. 18).

The great force, for Gestaltists, is the tendency to transcend dependence for independence; the ideal of excellence in living is to be self-supporting.

**Personality Characteristics**

The basic characteristics, or functional psychological structures, of each human organism are the ability to function as a total organism and the ability to be aware of the needs of the total organism. Our natural state is that of a single whole being centered on the immediate moment (the Now) with constant change based on the dynamic awareness of the formation and destruction of Gestalts (Naranjo in Fagan and Shepherd, 1970). Old Gestalts, or completed configurational wholes, are destroyed as our awareness shifts from completed needs to the awareness of new organismic needs which result in the formation of new Gestalts. This process of forming completed
Gestalt figures, which then recede into the background during the interaction between ourselves and our environment, is essential. Our ability to move between figures and backgrounds, needs and contexts, between ourselves and our environment, between our needs and the means whereby our needs can be satisfied is expressed as having elastic figure-ground formations.

Elastic figure-ground formations are essential for us to focus on satisfying the needs of which we are most immediately aware. Awareness is a spontaneously developing state of consciousness which focuses our attention on a particular aspect of our contact with our environment (Enright, 1971). We attend to our environment by focusing the most relevant parts of ourselves—intellectual, emotional and sensorial—on our transactions with our environment. Once our transactions with our environment are complete, we are prepared to fully engage ourselves in new transactions (Fantz, 1963).

The formation of Gestalts, or the development of completed wholes, can be visually demonstrated by attending the drawing in figures 2.2, 2.3, and 2.4. From only partial visual clues, we can develop a complete configurational whole, or Gestalt, which is greater than the sum of its constituent parts. In figure 2.2 we can develop the bust of a man, in figure 2.3 a dog, and in
figure 2.4 a horse and rider. This formation of Gestalts is termed closure: the moment when all parts come together as a whole; the moment when we exclaim "AHA" (Brown in Journal of Contemporary Psychotherapy, 1969).

The destruction of old Gestalts and the formation of new Gestalts based on new awareness can be visually demonstrated by attending to figure 2.5. Two possible figures are perceivable, one of an old hag and one of a young woman (Perls, Hefferline and Goodman, 1951). The mouth of the hag forms a necklace for the young woman; the nose of the hag forms the jaw line of the young woman; the right eye of the hag forms the left ear of the young woman; the right eye of the hag forms the left ear of the young woman; and the old hag is in a slightly front view, whereas the young woman is in profile. The ability to move easily between the awareness of the old hag and the awareness of the young woman is the result of having the ability to easily destroy old and form new Gestalts.

Elastic figure-ground formations can be visually demonstrated by attending to figure 2.6. "In this drawing the figure may be seen as a white chalice on a black ground; or, if the white area be taken as the ground then the figure becomes two heads in a profile silhouette
Figure 2.5
(Perls, Hefferline and Goodman, 1951, p. 26)." The ability to move between seeing the chalice and seeing the two heads is a result of the ability to move easily and elastically between figure and ground.

Our basic human tendency is to transcend environmental support for self support, and this process-centered transcendence is characterized by the awareness of needs which results in the formation of Gestalts toward the completion of which we attend as a total organism in our transactions with our environment. When we have achieved closure of a Gestalt, we can then become aware of new needs and elastically attend to new Gestalts.

**Personality Dysfunction**

Frequently, in fact almost inevitably, we cannot grow evenly, at our own pace, and actualize our inherent potentialities in transcending environmental support (in which our total organism, e.g. senses our hunger, contacts our environment with unified excitement and fully completes the Gestalt need formation for food) for self support. Aspects of our environment demand that we be what we are not; demand that we actualize someone else's ideal, not our own (Perls, 1969). Numerous symptoms of dysfunctional growth stagnation result from a lack of balanced transcendence including blocking of awareness, inability to fully encounter and
contact our environment, many incompletely Gestalts, personality holes and splits, and neurotic layers. All dysfunction results from blocking of awareness in one way or another.

Blocking (Enright in Fagan and Shepard, 1970) is a term used to describe processes which keep us from being aware of how we are functioning. Parts of the personality whole are split off in the following ways:

1) Repression (Freud, 1924): the process which results both in our losing awareness of information and behaviors which we in full awareness suppress, and, more importantly, in our losing the process by which we originally suppressed them. For example, I may consciously suppress an urge to strike a friend in anger because I value our friendship more than my anger. When my suppression of angry behavior becomes unconscious and indiscriminate I am no longer aware of my suppression, the behaviors have become repressed, and I no longer even know how or under what circumstances I originally suppressed them.

2) Introjection (Freud, 1924): The process by which we adopt complex, integrated ways of behaving from significant others without integrating them into our self-systems. These introjects, which were initially ways of taking emotional nourishment from our environment, later
become the main protagonists in our intrapsychic splits, for these introjects, which have never become part of our psychological wholes, are in conflict with our real selves.

For example, as a child I introject my mother's "Be a good boy and go to church." As I grow up, I may feel no need to attend church, and the conflict between the introjected "should" and the lack of felt need results in guilt for not going, and a half-hearted promise to go next week.

3) Projection (Freud, 1924): The process by which I experience as coming from someone else a trait, attitude, belief or behavior which belongs to me, but which I don't experience as mine, because I put it on the someone else; a way of manipulating my environment to match my image and cover holes rather than being aware of myself. For example, if I am suspicious of persons of another race, but do not admit my fear, I may see bigotry or racism in others.

4) Retroflection (Reich, 1948): The process of negating, holding back or balancing an impulse or idea which is rooted in organismic sensorimotor tension and focused on objects or events in the environment--muscle tension, headache, stiff upper lip, holding back tears, ulcers, etc. (Enright, in Fagan and Shepherd, 1970).
The environment, especially negative energies, can be directed inward. For example, if I do something for which I believe I should be punished, but I don't get caught, I feel guilty, split myself to become the environment, and punish myself, perhaps with a painful headache, as if I were being punished by others.

5) Desensitization (Enright, mimeographed): Sensory analog to motoric retroflection, but a much more serious process of eliminating, totally, an impulse perception—for example, frigidity, visual blurring, not hearing, etc.

Neurosis is a systematic pattern of dysfunctional blocking of some organismic needs which has become a life style. Neurosis results from incomplete Gestalt formation and inelastic figure-ground relationships and are of three primary types, of increasing severity (Perls in Fagan and Shepherd, 1970):

1) Blocking of the awareness of needs through repression, introjection and projection.

2) Blocking of awareness of the environment through poor perceptual sensing which results in inadequate environmental contact and leads to difficulty in self-support.

3) Blocking of expression through motor repression or retroflection and desensitization.
In this scheme, psychosis is a further extension of the lack of wholeness expressed in neurosis. It is an expression of almost total unawareness rather than the partial awareness that characterizes neurosis.

The expression of our blocking of self-functioning and of our degree of neurotic relationship with our environment occurs in five primary modes, which tend to overlap one another and are termed layers (Perls, 1969):

1) Cliche: Our needs are firmly repressed and people are dealt with in cliches: "How are you?" "Nice day," "Good morning."

2) Role-playing: We deal with ourselves and others in terms of splits, "as if" we were something we are not through roles which are undigested introjects or through roles which we project onto others—father, student, teacher, good girl, etc.

3) Impasse: We are at the point where we have lost environmental support, but have not yet gained self-support. We are stuck and have poor perceptual sensing and inadequate environmental contact.

4) Implosive: We maintain rigid self-containment through motor repression. We block awareness by aggressively splitting our needs and creating character armor. Retroflection results in holding back tears, a stiff upper lip, muscle tension and headaches. Eventually,
we become completely desensitized.

5) Explosive: We function fully and completely as unified beings easily expressing grief, joy, anger and orgasm.

The major consequence of blocking from awareness is incompletely Gestalts or unfinished business. Need cycles cannot be completed, tension is aroused, and not reduced, unexpressed affect increases, the flow of behavior is clogged, and we are hung-up in the ensuing constriction and frustration (Enright, mimeographed).

When we have successfully transcended environmental support for self-support we will live emotionally independent of others and will be authentically, explosively expressive of grief, joy, anger and orgasm. Others, however, continually demand that we live up to their ideals and that we not actualize our authentic selves. Consequently, we must continually work through the various layers of neurotic expression with ourselves and with others. If we are fully authentic, we will live wholly explosively; to live somewhat harmoniously with those who do not live fully authentic lives, we must frequently relate in neurotic forms of expression. At such times, the best that we can do is to be fully aware of our neurotic expressions. At the same time, we must continually attempt to move through our layers of
defensive expression to maintain our tendency to achieve the transcendence of environmental support to self-support.

Therapy Theory

Our most stable characteristics are to complete the incomplete Gestalt and to become an organismic whole, in the service of our life-long tendency to transcend dependence for independence. Yet we continually avoid doing so by blocking our awareness of our own needs and substitution the "shoulds" (Perls, 1969) of other people's needs for our own. By failing to act on our own needs in each present moment, we increase our unfinishedness and our servitude to the load of the past (Enright in Fagan and Shepherd, 1970).

Gestalt therapy is oriented toward exploring the resistance to experience within the present moment. The primary therapeutic task is to focus on the process of global interactions between the various human systems--between a person's words and his body's messages, words and voice tone, posture and environment, himself and his group, and words and facial expression. The intent is to focus on the person as a functioning whole and to bring into awareness those parts of the whole about which awareness is being resisted (Simkin, tape).
By freeing blocked awareness, often through frustrating accustomed systems of neurotic manipulation, unfinished business can be finished, uncompleted Gestalts can be completed, unmet needs can be expressed and met, organismic holes can be made whole, and the tendency to transcend environmental support for self support can be reactualized.

Awareness is often blocked by splits which must be brought into awareness, accepted, and reintegrated in order that the block may be dissolved. Boredom, for example, is action blocked by splits which are kept out of awareness. Perls (tape #320-6) refers to the most common split as being between the top-dog (seldom right, but always self-righteous) and the under-dog (poor me), which carry on an eternal, internal dialogue: "You must write your dissertation!" "By the end of the month, I promise." The integration of these selves which results from the full acceptance of how I am, rather than how I should be, leads to the possibility of change. The change occurs from the transformation of rigid, warring, separate structures into fluid processes.

Dreams are also assumed to be parts of ourselves which are split off and alienated (Enright in Fagan and Shepherd, 1970). By reexperiencing the dream in the present tense, the alienated portions can be reclaimed.
and the splits integrated. Dreams are not considered to be mere wish-fulfillments, but are existential messages which indicate explosive expression when the images are clear and direct, and are expressions of various layers of neurotic expression as the symbolism becomes more and more convoluted.

Therapeutic interventions are congruent with three general principles of living holistically and existentially:

1) To value actuality: temporal (the present rather than the past or the future), spatial (what is present rather than what is absent), and substantial (behaviors rather than symbols).

2) To value here and now awareness and non-interpretive acceptance of experience.

3) To value wholeness and response-ability (the ability to respond to stimuli wholistically and congruently).

Therapy Tools

The primary therapeutic devices of Gestalt Therapy include:

1) I-thou encounter: intense interaction between people.

2) Here and now awareness: experiencing the interaction of various self-systems.
3) Experiments: trying out new behaviors and ways of experiencing which are not feasible in everyday life.

Subsummed in these primary therapeutic devices are a number of "rules"; guidelines which are used to facilitate intense personal interaction, here and now awareness, and experimenting. These rules and games (basic modes of social interaction) are described in Figure 2.7. For a transcript sample of the process of Gestalt Therapy see the excerpt from Gestalt Therapy Verbatim in Appendix I.

FIGURE 2.7
RULES AND GAMES IN GESTALT THERAPY

Therapy Rules

The following rules are used in the spirit of experimentation, not as literal commandments. They are not used to test potency and defiance or docility and good behavior; they can help us to bit by bit extend our awareness by discovering and dissolving resistance to awareness.

1) HERE AND NOW: Communications are made in the present tense, whether the information is a memory, an anticipatory fantasy or immediate awareness.
2) AWARENESS CONTINUUM: Here and now awareness leads away from the "why and what for" of behavior to the "how and what is" of behavior. Immediate awareness is an effective way of experiencing our body feelings, body sensations and perceptions produced by proprioceptors (in muscles, joints and tendons), interoceptors (in the alimentary canal) and exteroceptors (in eyes, ears, nose, mouth and skin) rather than using thinking and "aboutism" --explaining, interpreting and other rehearsal and computed verbalizing.

3) I AND THOU: Authentic communication involves both a specific sender and a specific receiver, not third person intermediaries or blank walls.

4) NO GOSSIPING: Gossiping is talking about an individual when he could be addressed directly. We gossip about people when we cannot directly handle the feelings that they arouse in us.

5) ISISM: We cannot be different than what we are; what is, is and what isn't, isn't. Aboutism is descriptive science, gossiping, avoidance of action and involvement, "why" questions and rationalizations ad infinitum. Shouldism is demanding--demands we make on ourselves or which others make on us to be different than what we are, to think differently than we do or to act differently than we do. Isism is acceptance of it
being alright for us to be what we are and for others to be what they are at any given moment.

6) "AND" CONNECTIONS: We frequently connect statements by the use of the conjunction "but" which seems to imply that the statement following the "but" is related to the preceding statement. Usually, however, the "but" means "no" and the second statement negates the first, thereby setting up a polar split which is partly disguised and remains unresolved. By using the conjunction "and," we often can openly and directly accept, deal with, and resolve splits and "no's."

7) "I" STATEMENTS: "It" language involves passive, demanding, disasssociated thinking, whereas "I" referrals are active and assure personal response-ability.

8) WON'T: We frequently try to avoid responsibility for not acting by saying we "can't" or "couldn't" do something. By substituting "won't" we take responsibility for our inaction.

9) QUESTIONS AND STATEMENTS: Genuine questions such as "Are you aware that...?" and "Would you share... with us?" provide genuine support. Hypocritical questions such as "Do you know how dumb you are?" and "You don't really mean that, do you?" are intended to manipulate or cajole people into giving, telling, seeing or doing things in a particular way. Hypocritical questions can
and should be changed into direct statements.

Therapy Games

Games are a basic mode of social interaction and every form of social organization is a type of game form. The message of Gestalt Therapy is not to stop playing games, but to become aware of the games we and others play, and to substitute nourishing, satisfying games for toxic, non-satisfying games. It is futile to seek out people or organizations which do not "play games"; however, by being aware of games which nourish us, we can seek out relationships which are congruent with our own style of games.

1) DIALOGUE: When splits or divisions are manifested in our personalities, such as top-dog vs. under-dog, nice guy vs. scoundrel, aggressive vs. passive, masculine vs. feminine, right hand vs. left hand, good girl vs. bad girl, child vs. parent, upper body vs. lower body, depressing words vs. joyful voice tone, and calm words vs. active body parts, we play out each part of the split to achieve an integrated whole.

2) MAKING THE ROUNDS: We relate what we feel about each person in a real or fantasized group directly to each person. We often can vividly demonstrate our projections, our feelings or a group theme vis-à-vis other people by checking out our feelings about other
people directly with them.

3) UNFINISHED BUSINESS: Before we can fully attend to other needs, we must complete unresolved feelings, especially of resentment, toward peers, superiors, parents, friends, children, etc.

4) AWARENESS: We verbalize our awareness of feelings, sensations and perceptions occurring in the here and now moment by moment.

5) TAKING RESPONSIBILITY: We become aware of a behavior or a perception and then state "...and I take responsibility for it" after each statement of awareness.

6) I HAVE A SECRET: We can explore guilt (projected resentment) or shame (awareness of an incongruence between a should and an is) by fantasizing a well guarded personal secret and imagining (projecting) how we feel other people would react to our secret. We need not share the secret; however, we boast that we have it, thereby experiencing our attachment to the secret as a precious achievement.

7) PLAYING THE PROJECTION: If we tell someone, for example, "I can't trust you," we can follow-up and enact that projection by playing that part of ourselves which is untrustworthy and untrusting.

8) REVERSALS: We can play latent or underlying impulses which are the reverse of exaggerated overt
behaviors, e.g. excessive timidity—exhibitionism, or overly sweet—spiteful.

9) RHYTHM OF CONTACT AND WITHDRAWAL: We accept our withdrawal needs in any situation where our attention or interest is lagging; however, we maintain our awareness of where our interest goes.

10) REHEARSAL: We share the experience of stage fright (leaving the now for the then) while we rehearse the roles we are going to play.

11) EXAGGERATION: We exaggerate apparently incompletely or unaware behaviors. We often repeat important, but glossed over, statements many times, louder and louder or more and more actively.

12) "MAY I FEED YOU A SENTENCE?": We may propose an interpretive sentence to another person which he may then chew on and check out for accuracy.

13) PARTNER STATEMENTS: We face our partners and take turns saying statements beginning with "I resent you for...", "What I appreciate in you is...", "I spite you by...", "I am compliant by...", "I see...", "I imagine you...", etc.

14) STAYING WITH A FEELING: At critical moments when we refer to a feeling that is unpleasant and which we have a great urge to dispel, we force ourselves to stay with the feeling. We stay with whatever psychic
pain we have and elaborate on the what and how of our feelings, with special emphasis on separating perceptions from fantasies.

Implications for Leadership

The Gestalt model of healthy personality functioning and the technologies of therapeutic intervention derived from this model encourage independent authenticity of behavior (Cohn in Fagan and Shepherd, 1970). Drawing on the personality theory and therapy theory of Gestalt, authenticity means self-experiencing rather than intellectually computing and analyzing; here and now awareness rather than there and then thinking; deep, personal, I-thou encounters rather than superficial role-playing; direct interaction rather than circumlocution; isism rather than shouldism or aboutism; elastic figure-ground relationships rather than rigid inelasticity; functional wholeness of body systems rather than splits and projected holes; transcendence of environmental support rather than sucking-in support through manipulations; growth rather than stagnation; dynamic change rather than deadening predictability; spontaneity rather than rehearsed plans; and emotional independence rather than dependence.

An independently authentic leader will strongly
and courageously actualize himself and his potential for independence, rather than engage in ultimately futile efforts to actualize an ideal or to fulfill someone else’s view of his needs.

He will support seeing the environment as a continuous process, will encourage other people to experience the present, and will build on people's present behavior. He will encourage a fresh appreciation of people and the environment, will view the organization as a dynamic whole which is in constant process, will ask how and what questions instead of why questions, and will be aware of non-verbal behavior. He will encourage risk-taking by helping to make catastrophic expectations (Perls, 1969)—if I take a risk, the worst thing that I can imagine will undoubtedly occur—and anastrophic expectations (Perls, 1969)—if I take a risk, the best possible thing that I can imagine will undoubtedly occur—explicit, and will help to integrate the fantasy splits. He will insist that people are competent human beings who can cope with their own problems of living, will support direct, trusting interaction, will push for finishing business, will frustrate people into using their own potential, will help people become self-supporting, and will help people learn processes and keep helpers out of the content of other people's
problems. He will not try to manipulatively adjust other people to his society and will support acceptance of himself, of others, and of the environment as it is, not as he would like it to be. In short, he will be genuinely human, openly expressive of joy, grief, anger and orgasm, and uniquely himself.

Summary

In this chapter I summarized the development of the concept of gestalt as a configurational whole; summarized the personality theory of Gestalt Therapy, which postulates the basic human tendency to transcend dependence for independence and the basic human characteristics of awareness of needs and acting as a total organism; summarized personality dysfunction, which includes blocking of awareness, neurotic styles of blocking, and layers of neurotic expression; summarized the therapy theory of Gestalt, which values I-thou encounters, here and now awareness, and experiments; and summarized the implications of Gestalt Therapy independently authentic.

In Chapter three I will develop the concept of clear, active, actualized learning as part of the functional, growth-producing cluster of behaviors for confirmatory leadership.
CHAPTER III
HUMANISTIC EDUCATION

Introduction

In Chapter 3, Humanistic Education, I will present the essential aspects of personality functioning represented by Humanistic Psychology, the theory of learning developed from that model, and the application of the theories of learning developed from Humanistic Psychology called Humanistic Education. The essential concept in both Humanistic Psychology and Humanistic Education is the actualization of individual potentials. From these humanistic theories of how people function and learn clearly and actively to actualize their affective and intellectual potentials, I will draw significant implications for leadership. The major contribution of Humanistic Education to confirmatory leadership is the concept of clear and active actualization.

Development of Humanistic Psychology

Up to now the "behavioral sciences," including psychology, have not provided us with a picture of man capable of creating or living in a democracy...They have delivered into our hands a psychology of an "empty organism," pushed by drives and molded by environmental circumstances...But the theory of democracy requires also that man possess a measure of rationality, a portion of freedom, a generic conscience, appropriate ideals, and unique value.
We cannot defend the ballot box or liberal education, nor advocate free discussion and democratic institutions, unless man has the potential capacity to profit therefrom (Allpot, 1967, p. 160).

The theory of democracy, which requires that man be rational and have freedom, conscience, ideals and values, could develop and be defended only in a context of psychological theory which recognizes man's possession of such characteristics and the potential to profit from the exercise of them. The psychological theory, and the educational theory developing from it, which provides the context for democracy, is humanistic psychology and humanistic education.

In the following pages, I will present a brief overview of the historical context of the development of humanistic psychology, including a comparison of humanistic psychology with its precursors, behaviorism and psychoanalysis. I will then summarize the views of leading humanistic psychologists, including especially Abraham Maslow, Carl Rogers, and Arthur Combs, the humanistic theories of learning of Maslow, Rogers, Combs, and Terry Borton, and some examples of humanistic learning models and technologies as represented by Borton, Gerald Weinstein, George Brown, and Sidney Simon.

As a body of psychological theory, humanism developed in reaction against the two major forces in
psychology that dominated American thinking prior to the mid-twentieth century, behaviorism and psychoanalysis (Goble, 1970, p. 1).

**Behaviorism**

Behaviorism, generally recognized as being formulated most clearly and precisely by John B. Watson (1878-1958) at Johns Hopkins University early in the twentieth century, is usually seen as an outgrowth of the work of Isaac Newton and of Charles Darwin, who were responsible, respectively, for the development of the scientific method and of the idea of man's evolution from lower animals, and with the influence of the work of Ivan Pavlov in Russia, who was demonstrating the malleability of dogs in the development of conditioned reflexes with his famous tuning fork experiments. From these developments and influences, behaviorism developed the following tenets:

1) that man is essentially no different from the lower animals, possessing the same universal tendencies;

2) that behavior is a scientific phenomenon, observable and modifiable according to strict laws, which can be studied in small pieces in the laboratory under tightly controlled experiments;

3) that man is amoral and infinitely malleable, his total behavior being nothing more than a sum of its
constituent parts, any or all of which can be controlled through the application of scientific laws of associative learning.

Although there exist a great many splitter theories emanating from the underlying theses of behaviorism, and although the work of behaviorists is generally thorough and complex, it is probably neither overly simplistic nor unfair to generalize the thrust and impact of behaviorism with the words of Floyd Matson (1966, p. 92):

In short, the cry of the Behaviorist is "Give me the baby and my world to bring it up in and I'll make it crawl and walk; I'll make it climb and use its hands in constructing buildings of stone or wood; I'll make it a thief, a gunman or a dope fiend." The possibility of shaping in any direction is almost endless.

Psychoanalysis

Working at about the same time as Watson and also greatly influenced by the work of Charles Darwin, was Sigmund Freud (1856-1939), who began with the Darwinian theory that man is the product of accidental evolution, the victim of his genetic inheritance of instinctual drives. Instead of studying animals in a laboratory, Freud studied his mental patients, those who had been unable to resolve the basic conflicts between opposing impulses within man himself and between man and
society. Psychoanalysis is described by its originator as a "dynamic conception which reduces mental life to the interplay of reciprocally urging and checking forces (Freud, 1924, p. 16)." At birth, man's behavior is regulated by his instinctual drive for survival and propagation, the powerful anti-social instincts represented most often by the sexual drive. This drive is unorganized, seeking only satisfaction for instinctual needs, and is neither good nor evil, moral nor immoral. Society, however, places strong restrictions on behavior designed to satisfy instinctual impulses, and thus man grows in constant conflict with both himself and society. According to Freud and the analysts, the virtuous man is he who represses his genetic drives; the sinful man is he who allows them expression (Goble, 1970).

Although behaviorism and psychoanalysis have developed divergent views of man, his nature and relation to society, they nevertheless have in common one significant characteristic against which humanistic theorists have reacted most strongly: in the view of both analysts and behaviorists, man is the powerless victim of forces entirely beyond his control. In the theory of behaviorism, these forces are external and environmental, while in the theory of psychoanalysis they are internal and instinctual, but in both cases
Man is thus in the end a passive and reactive structure, a neutral agent, rather than one self activating and self actualizing. It is his past condition and conditioning that pushes him, not a vision of possibility that pulls him (Matson, 1967, p. 15).

Humanistic Psychology: Theory of Personality

Humanistic psychology, represented most comprehensively by Abraham Maslow (1965, 1968, 1970) and Carl Rogers (1951, 1961, 1969, 1970), is a reaction against the concept of man as a passive, impotent, reactive organism, but does not repudiate the totality of either behaviorism or psychoanalysis. Rather, humanistic psychology can be viewed as a synergistic outgrowth of the interplay between behaviorism, psychoanalysis, observations of normative values across cultures, much of theological thinking, and man's subjective awareness, his ability to make meanings, subjectively, out of human behavior. Psychoanalysis contributed to humanistic theorizing the concept of instincts or drives (see Figure 3.2, p. 61), behaviorism the concept of associative learning (see Figure 3.3, p. 65). But both psychoanalysis and behaviorists ignore what to humanists are the truly unique characteristics of man that separate him, as far as we now know (cf. Lilly, tape), from the lower animals and make him worthy of consideration apart from them. Man, they say, possesses an infinite potential, usually
sadly underdeveloped, a unique ability to transcend both his environment and himself, and the experience of a subjective awareness. These characteristics, not those he has in common with lower animals, are those which make man unique and which therefore deserve study.

For a comparison of the theoretical constructs and major emphases of analysts, behaviorists and humanists, see Figure 3.1, p. 56.

A major difference in methodology between third-force thinkers (humanists) and their precursors is the third-force appreciation of and reliance upon subjective evaluations of both subjective and objective phenomena. (For a comprehensive discussion of subjective and objective perceptions, see Lenchitz, 1971, pp. 28-33.) It is apparent that third force views are not as easily subject to objective appraisal as are the results of techniques of behavior modification, but the humanists see objective appraisal of human behavior as severely limiting, for the most significant aspects of human functioning are not subject to the laboratory method. Humanistic psychologists do not pretend to be either value free, neutral, or objective; they depend instead on what Margaret Mead, a third-force anthropologist, describes as "disciplined subjectivity" (in Psychology Today, July, 1970).

The following observations concerning man have been drawn from the humanistic theories of Abraham Maslow,
FIGURE 3.10
A COMPARISON OF THE VIEWS OF ANALYSTS, BEHAVIORISTS AND HUMANISTS

<table>
<thead>
<tr>
<th>Emphasize</th>
<th>View Man As</th>
<th>Sees Man's Relation to Society</th>
</tr>
</thead>
<tbody>
<tr>
<td>Analysts</td>
<td>genetic drives, bases in physical and chemical body constituents, common to all members of the same sex.</td>
<td>more complex than his animal ancestors, but still determined by genetic origins and instinctual drives, whose life is determined at an early age and by universal components of personality.</td>
</tr>
<tr>
<td>Behaviorists</td>
<td>environmental influences on passive victims of human and non-human components of the environment.</td>
<td>an infinitely malleable creature determined by forces outside himself, who has no central characteristics other than his basic physical apparatus and his infinite capacity to be molded.</td>
</tr>
<tr>
<td>Humanists</td>
<td>free choice, intentionality, both internal and external behavior determinants, integration of subjective and objective knowledge, awareness.</td>
<td>as potentially self-actualizing organism, who functions holistically in an inherent drive toward fulfillment.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>view morality</td>
<td>study</td>
<td>ignore</td>
</tr>
<tr>
<td>Analysts</td>
<td>as possible only when man is able to overcome or redirect his natural, selfish, sinful impulses.</td>
<td>sickness and symptoms of human dysfunction.</td>
</tr>
<tr>
<td>Behaviorists</td>
<td>as relative, for morality, as well as ethics and values, results from associative learning.</td>
<td>animals and simplistic human behaviors in highly controlled experimental settings.</td>
</tr>
<tr>
<td>Humanists</td>
<td>as basically inherent and supra-cultural, the meta-values pertaining to all people in all times.</td>
<td>man's uniqueness and healthy functioning.</td>
</tr>
</tbody>
</table>
Carl Rogers, and Arthur Combs (Fuhrmann, 1972, Chapter 2).

1. Man is more than a mere sum of his psychomotor, affective, cognitive, aesthetic, moral, biological and spiritual domains. He exists as a unified whole, and none of his constituent parts can be understood apart from the whole.

2. Growth toward self-actualization is both necessary and natural; man is inherently self-actualizing. When he attains his natural state, he is, as Abraham Maslow discovered from his extensive research (1954) of the characteristics of those individuals in history who have attained measures of self-actualization: humble, self-understanding, decisive, fair, dedicated, creative, flexible, open, spontaneous, courageous, expressive, natural, self-confident, integrated, congruent, respectful of self and others, independent, psychologically free, moral, actualization motivated, self-disciplined, tolerant, joyous, objective, problem-centered, theoretical, practical, and acceptant. He has clear perceptions and a resultant accuracy of judgment and prediction, maintains deep personal friendships, and holds the normative cross-cultural values of wholeness, perfection, completion, justice, aliveness, richness, simplicity, beauty, goodness, uniqueness, effortlessness, playfulness, truth and self-sufficiency. Carl Rogers (1951) clinical
experience led him to identify the following characteristics of the self-actualizing person: He is open to experience, flexible to changing environments, actualization motivated, independent and acceptant of others. He lives in an existential fashion, his self and person emerging from his experience, trusts in himself and his organism, has clear perceptions, demonstrates self-understanding, maintains deep relationships, and espouses the normative values of all mankind, which are defined as those objects, experiences and goals which contribute to his own and others' survival, growth and development, arrived at through an organismic valuing process. And Arthur Combs' (1971) experience led him to cite the following: He is people-oriented, internally motivated, dependable, open, acceptant, well-informed, confident, independent, creative, and courageous. He has an internal frame of reference, positive self-perceptions, accurate perceptions of both himself and others, and identifies with other people.

3. Man's growth toward actualization and fulfillment occurs only in an environment in which he is free to choose emergent purposes and goals. Threat is always a hindering rather than an encouraging influence on growth and development.

4. Knowledge is only a matter of degree, for no
knowledge is exact, perfect, or complete. Thus subjective "knowing" is recognized as valid and reliable.

5. Man has two sets of basic needs, the deprivation needs (akin to drives of psychoanalysis), which he must satisfy in order to survive, and the fulfillment, motivation, or actualization needs, which create the thrust toward actualization (See Maslow's hierarchy of needs, Figure 3.2, p. 61).

Evidence for the basic needs theory that serves as the basis for humanistic psychology comes from many and varied sources: the clinical experiments of W. Goldfarb and the anthropological observations of Ashley Montague demonstrate children's need for love and security (Maslow, 1954; Montague, 1968). The animal experiments of Walter Cannon (1932) demonstrate the wisdom of the body, for example, in altering their diets to compensate for deficiencies, and those of Harlow (Goble, 1970) demonstrate the innate curiosity of monkeys. Carl Rogers (1959, 1961), Karen Horney (1945), and Eric Fromm (1947, 1956), among many clinical researchers, have amassed evidence to support the claim that people who satisfy their basic needs are healthier, happier, and more effective than those who do not, and that, in fact, those who fail to satisfy their basic needs develop pathological symptoms. In addition, these same clinicians
FIGURE 3.2
THE DEPRIVATION AND GROWTH NEEDS AS DEFINED
BY ABRAHAM MASLOW (Goble, 1970, p. 50)

Growth needs: (Being values) (Metaneeds)
not hierarchical;
all of equal importance and all interrelated, although
any one individual may express his
growth needs
through only one
or a few most
favored values.

Basic needs: hierarchical; lower
level needs must be satisfied first.

The external environment: Preconditions for need satisfaction:
Freedom, Justice, Orderliness,
Challenge (Stimulation)
have discovered that frustration of unimportant desires (not those basic to growth) does not thwart development. This finding is in direct contradiction to analytic theory, which holds that the thwarting of any desire leads to pathology. E. L. Thorndike (Goble, 1970), in his work with exceptionally bright children, discovered an innate curiosity (like that discovered by Harlow in monkeys), manifested as a drive as powerful as that of hunger. And finally, thinkers and observers including Aristotle, Bergson, Goldstein, Rank, Jung, Horney, Fromm, May, Rogers, and the Eastern philosophers have noticed and commented on the actualizing tendency of man (Goble, 1970).

6. A set of normative, supra-cultural values exist among all men, and provide a commonality of purpose across cultures. These values, which have been consistently identified by philosophers throughout the history of mankind—truth, justice, beauty, wisdom (see the actualization needs of Figure 3.2, p. 61)—may be attained and expressed in ways that vary both culturally and individually, but they nevertheless are and have been recognized in all societies and at all times as goals worth striving toward. The process of self-actualization can be viewed as the progressive achievement of these absolute states of being.
7. Man presently functions at only a small percentage of his potential (estimates range from 10% to 30%; William James, Margaret Mead, Abraham Maslow, Carl Rogers, et al.), but the ultimate creative capacity of the human organism may well be infinite; at least, it is not now possible to project any limits that may exist.

8. Behavior is a function of perception, therefore the individual's perception of both subjective and objective phenomena forms the basis for his behavior. Man always acts to actualize the potentialities of himself and others, based on all the evidence of which he is aware.

9. Self-perceptions are the single most important influence affecting the individual's behavior.

10. Man's drive to actualize dominates his behavior. His perceptions of himself, the situation or environment, and the interaction between the two motivate his actions, which, given all the circumstances of which he is aware, always serve to maximize his fulfillment. What he does always seems right to him at the moment in which he does it.

11. Man is self-responsible, and possesses the ability and responsibility to direct his life.

12. Goals, purposes and values at any given moment depend upon the individual's subjective evaluation
of himself and his situation. Although normative values appear to exist, they are arrived at only subjectively.

13. Because all of the individual's behaviors depend upon his perceptions, the natural process toward actualization is effective only to the degree that the individual is open to and perceives accurately the experiences that occur both within and outside of himself.

Humanistic Psychology: A Theory of Learning

The humanistic theory of personality postulates that man possesses a natural, innate drive toward actualization, and a fantastic, probably unlimited potential for creative endeavor. Yet he generally operates at only a fraction of his potention. Why? A humanistic theory of learning attempts to respond. The behaviorists proposed the S-R model of learning, in which a stimulus (S) always produces a response (R). It is on this model that much of formal education is based. What is ignored in the classic S-R model, however, is the subjective activity of the learner, the individual mediation process that occurs between S and R. This symbolic process is included in Osgood's two stage model (Kepner, in Fagan and Shepherd, pp. 40-41), and is shown in Figure 3.3:
FIGURE 3.3
OSGOOD'S MODEL OF LEARNING (Osgood, 1963).

S (overt stimulus) → r (phenomenological reaction) →
s (self-stimulation) → R (overt response)

In this model the lower case letters r and s refer to the phenomenological reaction (r) and the resultant self-stimulation (s) or ideation, cognition, and meaning-making which in turn determines the overt response to the initial stimulus. Thus the combination of behaviorist and phenomenological views leads to the model above, which clearly accounts for individual variation in response and provides a model of learning appropriate to humanistic theory. Simply, that man has not generally actualized his potential is due, at least in part, to our ignoring the symbolic, internal process of meaning-making that mediates the S-R process. The humanistic theory of learning emphasizes that process, with interested clinical researchers like Rogers and Combs identifying the conditions under which the internal process leads to creative and effective learning. For humanists significant learning is experiential:

Let me define a bit more precisely the elements that are involved in such significant or experiential learning.
It has a quality of personal involvement—the whole person in both his feelings and cognitive aspects being in the learning event. It is self-initiated. Even when the impetus or stimulus comes from the outside, the sense of discovery, of reaching out, of grasping and comprehending, comes from within. It is pervasive. It makes a difference in the behavior, the attitudes, perhaps even the personality of the learner. It is evaluated by the learner. He knows whether it is meeting his need, whether it leads toward what he wants to know, whether it illuminates the dark area of ignorance he is experiencing. The locus of evaluation, we might say, resides definitely in the learner. Its essence is meaning. When such learning takes place, the element of meaning to the learner is built into the whole experience (Rogers, 1969, p. 5).

For Combs, learning is the personal discovery of meaning, and there exist three basic conditions necessary for such personal making of meanings to occur: a learner who feels a need to know; an atmosphere which makes exploration possible through the absence of threat; and the assistance and encouragement in the active discovery of personal meanings.

Man's growth tendencies are frequently thwarted by bad habits, a hindering environment, a Western tendency to mistrust instincts, the strong drive for security and safety, and cultural learnings that have led man to doubt his abilities and to suppress natural urges (Goble, 1970).
Because of these strong natural and cultural conditions, man must continually choose to grow, and he can make the choice to grow best in an environment and under conditions that encourage rather than discourage such growth; an environment free of threat, control, external evaluation, prescription and demand; an environment rich in human and non-human resources; a concern with purpose and value rather than tidbits of information; a concern with the perceptual world of the learner; encouragement of risk-taking; self-evaluation based upon awareness; and an emphasis on self-initiated learning developed out of recognized needs (Fuhrmann, 1972).

Rogers (1969, pp. 157-164) summarizes the principles of learning abstracted from his research:

1. Human beings have a natural potentiality for learning.
2. Significant learning takes place when the subject matter is perceived by the student as having relevance for his own purposes.
3. Learning which involved a change in self-organization—in the perception of oneself—is threatening and tends to be resisted.
4. Those learnings which are threatening to the self are more easily perceived and assimilated when external threats are at a minimum.
5. When threat to the self is low, experiences can be perceived in differentiated fashion and learning can proceed.
6. Much significant learning is acquired through doing.
7. Learning is facilitated when the student participates responsibly in the learning process.
8. Self-initiated learning which involves the whole person of the learner—feelings as well
as intellect—is the most lasting and pervasive.

9. Independence, creativity, and self-reliance are all facilitated when self-criticism and self-evaluation are basic and evaluation by others is of secondary importance.

10. The most socially useful learning in the modern world is the learning of the process of learning, a continuing openness to experience and incorporation into oneself of the process of change.

Rogers (1959) and Combs (1971) have also outlined the characteristics of people who have proven to be effective helpers—psychotherapists, (therapy is viewed as a process of learning), teachers, and ministers especially. In order for these helpers to be effective, of course, the qualities must be perceived as such by the learners.

From his experience and research, Rogers has identified **realness**: the helper is open, congruent, and willing to share himself; **prizing, acceptance, trust**: the helper is warm non-possessive, caring, non-judgmental, and trusting of himself and the other; **empathic understanding**: the helper perceives the other's perceptual world as if it were his own, but without losing the "as if" quality, Combs has culled from his research the following: **accurate perceptions**: the helper clearly perceives the environment, the process of learning, and the other's perceptual framework; **an internal frame of reference**: a concern for people; **trust**; and a
concern for the present (cf. Gestalt "here and now").

Humanistic Education: The Application of a Humanistic Theory of Learning

After thoroughly reviewing the literature concerning phenomenology and human learning, Lenchitz (1971, pp. 67-68) postulated seven critical elements involved in learning and their implications for a humanistic education:

<table>
<thead>
<tr>
<th>CHARACTERISTICS OF PEOPLE</th>
<th>IMPLICATIONS FOR TEACHING-LEARNING</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Each person is unique and sees the world in a unique way.</td>
<td>1. Therefore psychological curriculum would have to focus on the uniqueness of the individual and his singular way of processing the world.</td>
</tr>
<tr>
<td>2. The subjective pole is the most important and the one which we view everything from.</td>
<td>2. Therefore there must be a greater emphasis on one's subjective experience. Metaphor, allegory, symbol and fantasy must be used to get in touch with the subjective pole because the subjective is sometimes undiscussable.</td>
</tr>
<tr>
<td>3. To approach the world phenomenologically means becoming conscious of your consciousness as you view yourself, others and the world.</td>
<td>3. Therefore humanistic education attempts to make people more conscious of their actions and is concerned with the individuals responses and choices.</td>
</tr>
</tbody>
</table>
4. Each person creates his own meaning.

5. Individuals live in many conflicting worlds at the same time.

6. Free will is conceivable only if there exists the possibility of choice of alternative action and the alternatives are known to the chooser.

7. Consciousness is crucial.

Therefore psychological education focuses on making one aware of the meanings he assigns to people, himself, and the world.

5. Therefore psychological curriculum must make one aware of the different levels of existence possible.

6. Therefore humanistic education focuses on increasing the awareness as well as the response-ability of the chooser.

7. Therefore humanistic education focuses on putting students in contact with their potential for becoming conscious.

In general, humanistic education tries to implement the goals of humanistic psychology and is based upon the same assumptions and concepts. It attempts to facilitate the humanization (Montague, 1962) process by focusing on interpersonal and intrapersonal awareness and behavioral skills through experiential techniques in an educational setting. It emphasizes process as well as content.

Terry Borton (1970) delineates the process through which student concerns are carried in a humanistic process curriculum. In the S-r-s-R model, the internal mediating process is composed of three functions, sensing,
transforming and acting; in the curriculum of process these become intentional, conscious processes used to generate feedback which will help determine how effectively the regular processing system is functioning. In building curriculum, we found that an effective way to think about each of these intentional processes was to use the colloquial question which best seemed to catch its meaning: "What?" for Sensing out the differences between response, actual effect and intended effect, "So What?" for Transforming that information into immediately relevant patterns of meaning, "Now What?" for deciding how to Act on the best alternative, and reapply it in other situations. This What, So What, Now What sequence became the model on which we built a curriculum designed to make students more explicitly aware of how they function as human beings (Borton, 1970, pp. 88-89).

If, for instance, a student is overly suspicious, then he must first discover What he is doing, perhaps by becoming immersed in a role-playing exercise so that he can see the pattern of his behavior emerge there. He will then need to begin asking, "So What?" What difference does his behavior make? What meaning does it have for him, and what are its consequences? Finally, he will need to ask, "Now What?" Now that he sees that he is suspicious, What does he want to do? How can his new understanding be translated into new patterns of behavior? Does he want to experiment with a more open attitude, assess its consequences, and reapply what he has learned? (Borton, 1970, p. 89).

Gerald Weinstein and his colleagues in a Ford Foundation project developed another model of dealing with content and procedures in humanistic education which focuses especially clearly on the uniqueness of the individual and his special concerns:
A teacher told the project staff that her class had an almost compulsive interest in science. She was asked, "What aspect of science?" "Evaporation," she replied. "The children seem utterly intrigued by evaporating water." After further questioning of the pupils, however, we found that it was not evaporation as such that intrigued the class but, rather, a concern with change, permanence, and absence; they were saying, in effect, "If water can disappear, can we?" Similarly, the interest expressed by many boys in racing cars or strong athletes may actually indicate concerns with power and control (Weinstein, 1970, p. 27).

Weinstein's model includes the process of: inventory (How do I respond?), distinguish (How do others respond?), determine assumptions (Why do I they respond that way?), describe consequences (What happens because of certain responses?), try on other sets (What is it like when I respond this way or that way?) and choose for longer-term experimentation (of these responses which do I want for this time and for this situation?); the three basic concerns of connectedness, self-identity and potency; and the levels of dealing with the concerns: awareness, abstract thought, and conscious action (Weinstein, 1970, pp. 162-164).

The trumpet (see Figure 3.4, p. 73) is used as a unifying model, which an individual can use to become aware of his typical responses, understand them, try on alternative behaviors, and finally choose the most
Integrating concerns, thought, and action: THE TRUMPET

FIGURE 3.4

Who am I? Do I count? Do I have control over what happens to me? To whom do I belong? How do I relate?

Individual concerns
- Set up confrontations
- Inventory responses
- Recognize patterns
- Analyze patterns
- Consider consequences

Abstract thought
- How did I respond? What was unique? What was typical of me?
- What function does this pattern serve for me?
- What does or could happen in my life because of this pattern?
- Would I like to try on a new behavior?

Conscious action
- Try alternatives
- Make evaluation

Confront situation to generate data
- Now that I have a choice, what behavior do I choose for myself?

Choose
appropriate response for himself. Like the Borton model, the Weinstein model focuses on making explicit and conscious the mediating process that always occurs between the stimulus (S) and the response (R). Both these models, as well as those of other humanistic educators, emphasize the process of making human behavior conscious and rational, and are designed to produce clear and active rather than ambiguous and passive behaviors.

George Brown (1971) proposes a slightly different emphasis, one in which the affective aspects of learning are seen as contributory to the cognitive aspects of learning. Instead of separating the psychological curriculum from the cognitive and skill-centered curriculums as Weinstein (1970) would do, he combines them in what he calls "confluent education." In this approach, experiential and personal processes are used to enhance more traditional curricula by making it relevant to student concerns. The student's subjective experience of teacher-selected (frequently) subject matter is emphasized. For example, the following is suggested for use in secondary classes:

Julius Caesar. Affective techniques.
1. Attempt to make the play more contemporary by relating it to the assassination of Kennedy.
2. Use of improvisational theater in a contemporary setting to bring out the meaning of some of the scenes. For example: "You are
grieving over a friend who has just been killed. You walk out of the funeral to see all the people having a party celebrating your friend's death. They're glad he's dead! Improvise the scene, Go." (Act I, Scene I.)

3. Use of Frederick Perls' "stage-fright techniques" to overcome reluctance of students to act out scenes. Lots of work with "top dog-underdog."

4. Ritual assassination of a dummy filled with students' gripes. Used a shaman group and chants to work group to a high emotional pitch. Dummy torn to shreds. Then worked with feelings of elation and guilt, love and hate, through use of the play's funeral oration and by evaluation.

5. Creative projects: Students took one emotion either exhibited in the play or felt while reading the play and expressed that emotion through any medium--dance, music, poetry, art, etc. Many outstanding projects resulted (Brown, 1971, pp. 95-96).

Although a discussion of humanistic teaching technologies could be extended almost indefinitely, one final approach, that of Values Clarification (Raths, Harmin and Simon, 1956; Simon, 1972) will be used here. In the Values Clarification approach, the emphasis is on the process of consciously choosing those behaviors which enhance our self-images and are consistent with the attitudes, values and beliefs we espouse. For a more thorough delineation of the process and a sample of the teaching technology employed, see Appendix II.

Implications for Leadership

The humanistic education model of significant affective and cognitive learning encourages clear and
active actualization of inherent potentialities. Drawing upon the findings of humanistic psychology and of humanistic education, our inherent potentialities include consciousness of self rather than mere reacting to others; making independent meanings rather than only absorbing prepared facts; awareness of different levels of existence rather than living uni-dimensionally; being self-responsible rather than obligated to others; being conscious of perceptions rather than only reacting to prepared meanings; openness to existential experiencing rather than deadened by non-functional habits; self-trust rather than trust only in others; maintaining deep continuing relationships rather than only superficial, brief involvement; acceptance of others rather than fearful rejection; being people-oriented rather than thing-oriented; dependable rather than irresponsible; being limitlessly creative rather than routinely dull; being flexible rather than unyieldingly rigid; being moral rather than immoral or amoral; being self-disciplined rather than externally controlled; being acceptant rather than rejective; being democratic rather than authoritarian or anarchistic; free choice rather than limitless manipulation; being consciously aware rather than vacuous; self-fulfillment rather than mere need fulfillment; understanding rather than merely responding;
self-initiating rather than merely being stimulated; and being clearly and actively response-able rather than defensively ambiguous and passive.

A clearly and actively actualizing leader will maximize the fulfillment of the potentials of himself and others rather than attempt to frustrate the actualization of potentials and impose machine-like structure.

He will be aware of people's concerns for identity, connectedness and potency and will help people choose, prize and act on their values. He will be an effective helper by prizing, accepting and trusting others, being real, being empathetically understanding, having accurate perceptions, being deeply concerned for people, being concerned with the present and having an internal frame of reference. He will help people to significantly learnings by making learning personally involving, self-initiated, pervasive, self-evaluated, meaningful and involved with doing. He will be aware that people live simultaneously in many conflicting worlds, that free will must be based on known alternatives and that conscious awareness is crucial to learning. He will help people satisfy their basic needs for physiological nourishment, safety and security, love and belonging, esteem of others and self esteem by helping provide an environment which is free, just, orderly and stimulating
in order that people will actualize their growth needs for truth, goodness, beauty, aliveness, individuality, perfection, necessity, completion, justice, order, simplicity, richness, playfulness, effortlessness, self-sufficiency and meaningfulness. He will not maintain a rigid subject-object split in viewing himself and the world, and will be aware of everyone's uniqueness and infinite potential. He will live and act holistically and free, aware that there is no exact or absolute knowledge. He will not hinder actualization by imposing threats and will provide the freedom essential to growth. He will behave as a function of his perceptions; will be aware that self-perceptions is the most important influence on behavior, and will set goals which depend on his subjective evaluation of himself and the situation. He will help people make their own internal meanings. In short, he will make his own meanings, will be involved in significant learnings, will live simultaneously in many conflicting worlds, will freely choose, prize and act on his values, will satisfy his basic needs, and will actualize his growth needs.

Summary

In this chapter I compared humanistic psychology, which views man as subjectively free, intentional, meaning-making, aware and self actualizing, with its
precursors, behaviorism and psychoanalysis, which view man as essentially a victim of environmental and instinctual forces beyond his control; summarized the psychological theories of self actualization and fulfillment of Maslow, Rogers and Combs; summarized the humanistic learning theories of Maslow, Rogers, Combs and Borton which postulate significant learning as occurring through personal involvement, self-initiation, self-evaluation and meaning-in-action; presented the humanistic learning technologies of Borton, Brown, Simon and Weinstein which emphasize the concerns of identity, connectedness and potency and behaviors which are clear and active; and summarized the implications of humanistic psychology and humanistic education for clear and active actualizing leadership.

In chapter four I will develop the concept of interdependently growthful social interaction as part of the functional, growth-producing cluster of behaviors for confirmatory leadership.
CHAPTER IV
TORI

Introduction

In Chapter 4, TORI, I will present a summary of the research on which TORI group development theory is based; the personality theory underlying TORI; the TORI theory of group development derived from the theory of personality; and the technologies which are used in the development of groups. The essential characteristic of healthy functioning for both individuals and groups is growth away from fear and toward trust. From the theory of how groups grow interdependently I will draw significant implications for leadership. The major contribution of TORI to confirmatory leadership is the concept of interdependent growth.

Background and Development of TORI

TORI is an acronym used by Jack Gibb (Gibb, 1972, Gibb in Pfiefer and Jones, 1972, Gibb and Gibb in Akin, Goldberg, Stuart and Meyers, 1970, Gibb and Gibb in Begental, 1967, Gibb and Gibb in Burton, 1969, and Gibb and Gibb in Gazda, 1968) to refer to TRUST, OPENNESS, REALIZATION AND INTERDEPENDENCE as the characteristic features of individual and group growth in sensitivity training groups (see Appendix III for varieties of
sensitivity training). In this chapter I will use TORI as a broad generic term to include all of Gibb's work in individual and group growth experiences, management theory, organizational development and analysis, and educational theory. These four features of healthy group functioning (trust, openness, realization and interdependence) represent modes of human response to four primary social concerns and eight derivative concerns, and are contrasted with four features that characterize unhealthy responses to the same concerns. I will summarize Gibb's theory of group growth and group interaction, and his theory of management and will draw implications from them for a theory of healthy, confirmatory leadership.

From his group experience, research, and analysis, Gibb postulates that there are four primary social processes or recurring themes in all groups. These exist at all levels of awareness in the group members. The processes are 1) the CLIMATE of trust or distrust and the derivative concerns of acceptance and membership; 2) the DATA FLOW dimension and the derivative concerns of intimacy and decision-making; 3) the GOAL FORMATION process and the derivative concerns of motivation and productivity; and 4) the SOCIAL CONTROL dimension and the derivative concerns of the use of
power and organization (Figure 4.1).

Development and resolution of all four concerns are concurrent and interdependent; however, growth occurs best when the concerns are dealt with sequentially. That is, a climate of acceptance must be established before openness can characterize the flow of data among participants. Without a climate of acceptance and open communication (data-flow), goal formation is difficult, if not impossible, and not until the goal formation process is characterized by self- and group-realization and creative work and play can the concern of social control be dealt with in a free and interdependent manner.

Gibb's basic early group research and group analysis was done while he was Director of the Group Process Laboratory at the University of Colorado (1949-1956) working primarily under a grant from the Office of Naval Research (1953-1961), and while he was Director of Research at the National Training Laboratories (1958-1961). Much of this work was related to role boundaries, defense levels and supportive atmosphere in groups.

Gibb has clear and distinct meanings for the terms "role boundaries," "defense levels," and "supportive atmosphere":

Role boundaries refer to "the boundary that encompasses the member acts the group will accept from
the individual (Gibb in Petullo and Bass, 1961, p. 68)."

For example, jumping up and down and screaming at my secretary are acts that my colleagues would probably not accept from me; they are, therefore, beyond the role boundary established for me at my office.

**FIGURE 4.1**

**GROUP THEMES** (Gibb, in Bradford, Gibb and Benne, 1964)

<table>
<thead>
<tr>
<th>Social Concerns</th>
<th>Derivative Concerns</th>
<th>Symptoms of Resolved Concern and Supportiveness</th>
<th>Symptoms of Unresolved Concern and Defensiveness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Climate</td>
<td>Membership</td>
<td>Trust Acceptance</td>
<td>Fear Distrust</td>
</tr>
<tr>
<td>Data Flow</td>
<td>Intimacy Decision</td>
<td>Openness Process feedback</td>
<td>Polite facade Strategy</td>
</tr>
<tr>
<td>Goal Formation</td>
<td>Motivation Productivity</td>
<td>Realization of self Group-realization Creative work and play</td>
<td>Apathy Competition</td>
</tr>
<tr>
<td>Social Control Power Organization</td>
<td>Interdependence Freedom</td>
<td>Dependence Counter-dependence</td>
<td></td>
</tr>
</tbody>
</table>

Defense levels refer to an individual's behavior in a group when he feels threatened. The threatened individual then devotes an appreciable amount of energy to his defense, energy which is thus diverted from the
group task. Instead of devoting all his energy to the task,

he thinks about how he appears to others, how he may be seen more favorably, how he may win, dominate, impress, or escape punishment, and/or how he may avoid or mitigate a perceived or anticipated attack (Gibb in *Journal of Communication*, 1961, p. 141).

Supportive (or growthful) atmospheres refer to environments characterized by low defense levels. Individuals in the group experience control and influence, feelings of comfort with the group and its decisions, support from other group members, acceptance of deviant opinions, willingness to listen, and conflict directed toward mutual problem-solving (Gibb in Petrullo and Bass, 1961). Gibb summarizes much of his research on role boundaries, defensiveness and supportive atmospheres in group interaction in the following quotation (in Petrullo and Bass, 1961, pp. 71-73):

Relevant to an adequate theory of group action and to a sound technology of group change is the degree to which these role boundaries are related to the defense level in the small group. In a series of studies we were able successfully to raise and to lower the defense level. Defensiveness was increased by induced polarization (Gibb, 1954); instructional sets; increasing the size of the group (Gibb, 1951); violating role expectations; and by giving distorted interpersonal feedback (Bigg, 1956 and Lott, 1955). Defensiveness was decreased by feeling-oriented feedback (Lott, 1955; sharing of negative self-perceptions in a training group (Gibb, 1956); informality
of group atmosphere (Gibb, 1951); discussion of role expectations (Smith, 1957); and sustained permissive leadership. When high defense levels were induced role boundaries became more rigid; boundaries were less accurately perceived (Gibb, 1954); and boundaries were more difficult to change with training (Gibb, 1959).... It was possible to identify in training groups, in classrooms, and in laboratory groups, periods of relatively sustained high defensiveness which we labeled defensive atmospheres (Gibb, 1960).... It was possible to identify in field training groups, in classrooms and in training groups composed in the laboratory certain states in which relatively sustained periods of low defensiveness occurred.... labeled supportive atmosphere.... analysis of the tapes indicated less rigidity of role boundary in states of support.

Thus, Gibb's theorizing is built on the solid basis of his extensive group research.

TORI Personality Theory

The personality theory underlying Gestalt Therapy was described (on page eight of Chapter I) as the perfection version of a fulfillment model of personality. This fulfillment model of personality assumes one great force localized within a person. While in the perfection version of the fulfillment model the great force is seen as striving toward an idea of perfection (self-support in Gestalt), in the actualization version, which describes the personality theory underlying TORI as well as that underlying Humanistic Education, "...the tendency [is] to express to an even greater degree the capabilities,
potentialities, or talents based in one's genetic constitution...(Maddi, 1968, p. 65).

For Gibb, man's basic tendency is to grow. This tendency to grow serves to maintain and enhance living for the species as well as for the individual; therefore inherent individual potentialities and societal living are fully compatible, and conflict between them is not inevitable (Gibb, 1972). This tendency to grow is very similar to the self-actualization tendencies of the humanistic psychologists. The healthy, growing person, for Maslow, Rogers, and Gibb, is a person who is open to experience; he lives existentially, deeply and reflectively with flexibility, adaptability, spontaneity and inductive thinking; he trusts his organism with confidence, self-reliance and intuitive living; he is experientially free, i.e. possesses a subjective sense of free will; and he is creative, i.e. he possesses a penchant for producing new and effective ideas and things (see Chapter 3 of this dissertation).

The unhealthy person, whose tendency to grow and actualize has been thwarted, experiences conditions on his worth, incongruence between his self and his potentialities, and defensiveness; he lives according to a preconceived plan; he disregards his organism; he feels manipulated; and he conforms.
For Gibb, man's basic characteristic is to resolve his concerns for trust, openness, realization and interdependence (Gibb and Gibb in Otto and Mann, 1968 and Gibb and Gibb in Akin, Goldberg, Meyers and Stewart, 1970). For us to satisfy these concerns is to grow.

When our concerns are resolved, we trust and love ourselves and others (cf. Rogers' postulated tendencies for positive self-regard and regard for others); we communicate deeply, openly and spontaneously with ourselves and with others; we integrate our self-determined goals into creative action; and we freely emerge into creative interdependence (Gibb and Gibb in Otto and Mann, 1968).

When our concerns are unresolved we are fearful and distrusting; we avoid communication or communicate guardedly; we respond to external rewards in the accomplishment of someone else's goals (cf. Perls' "shoulds"); and we remain estranged and impotent. When we resolve our concerns (cf. Gestalt awareness of needs) we trust and grow, and when our concerns are unresolved we are fearful and defensive.

When the fear-defense system becomes mobilized, the manifest behavior is inimical to the long-range growth needs of the person. Fear-defense need systems are functional in the sense that they meet temporary system needs, i.e., to punish, withdraw, manipulate or control. They are dysfunctional, neurotic and
self-defeating in the sense that they do not meet the long-range system needs which are in this sense more fundamental, basic and intrinsic to the enduring nature of the organism, i.e. to trust, open, realize and interdepend (Gibb and Gibb in Gazda, 1968, p. 113).

Figure 4.2 summarizes our resolved and unresolved basic concerns.

TORI Group Development Theory

Growth is a basic, central tendency in all living organisms. Individuals, couples, families, small groups, organizations and societies all tend to grow (Gibb in Pfieffer and Jones, 1972).

Such growth is a directional movement from fear to trust, from restricted to open communication, from imposition to self-determination, and from dependence to interdependence (Gibb and Gibb in Becketon, 1969, p. 42).

Individual growth is primarily concerned with resolving the basic concerns of Trust, Openness, Realization and Interdependence. Group growth is primarily concerned with resolving the basic concerns of Climate, Data Flow, Goal Formation and Social Control.

The basic dynamic in organic growth is the movement from fear to trust. Under high fear, low trust conditions defensive behaviors are predominant and role boundaries are rigid; under high trust, low fear conditions growth behaviors are predominant and role boundaries are highly permeable.

<table>
<thead>
<tr>
<th>BASIC CONCERNS</th>
<th>SYMPTOMS OF RESOLUTION Behaviors</th>
<th>SYMPTOMS OF RESOLUTION Feelings</th>
<th>SYMPTOMS OF NON-RESOLUTION Behaviors</th>
<th>SYMPTOMS OF NON-RESOLUTION Feelings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trust</td>
<td>trust-acceptance (confidence, acceptance)</td>
<td>warmth (affection, love, esteem, caring)</td>
<td>distrust-punishment (judgment, moralizing, advice-giving)</td>
<td>alienation (hostility, fear, dysincism, envy)</td>
</tr>
<tr>
<td>Openness</td>
<td>empathy-listening (sensitivity, rapport, impulsion, commonion)</td>
<td>intimacy (serenity, comfort, safety)</td>
<td>strategy-distancing (circumvention, distortion, closed, superficial, masking)</td>
<td>loneliness (sadness, depression, neutrality, estrangement)</td>
</tr>
<tr>
<td>Realization</td>
<td>searching-questioning (exploration, search, fulfillment, sharing)</td>
<td>zest (eagerness, fervency, satisfaction)</td>
<td>persuasion-competition (coercion, passivity, resistance, polemic)</td>
<td>indifference (apathy, resentment, latent hostility)</td>
</tr>
<tr>
<td>Interdependence</td>
<td>emergence-cooperation (interaction, free, participation, working-with)</td>
<td>freedom (power, importance, worth, potency, sense of being needed, witness)</td>
<td>dominance-control (dependency, rebellion, submission, counter-dependency)</td>
<td>impotence (tension, inadequacy, hostility)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BASIC CONCERNS IN INDIVIDUAL GROWTH</th>
<th>BASIC CONCERNS IN GROUP GROWTH</th>
</tr>
</thead>
<tbody>
<tr>
<td>TRUST: How do I learn to love, trust, and accept myself and others?</td>
<td>CLIMATE: How do we create a genuine feeling of acceptance, membership and support for all persons?</td>
</tr>
<tr>
<td>OPENNESS: How do I become aware of myself and open and intimate with others?</td>
<td>DATA FLOW: How do we openly communicate feelings and perceptions and consensually process them into significant decisions about things that matter to us?</td>
</tr>
<tr>
<td>REALIZATION: How do I become self-determining, self-assessing and self-fulfilling and give fulfillment to others?</td>
<td>GOAL FORMATION: How do we determine meaningful goals and achieve norms for producing within our group?</td>
</tr>
<tr>
<td>INTERDEPENDENCE: How do I develop an inner, emergent, control and value system that gives me freedom and gives freedom to others?</td>
<td>SOCIAL CONTROL: How do we develop a satisfying and genuinely interdependent organization and relationships?</td>
</tr>
</tbody>
</table>
In the early stages of group development, members act as if their basic needs are to give and receive punishment, distance, imposition and control. Alienation from one another characterizes relationships. But groups begin to develop trust, which then becomes the basis for further development. As groups achieve Trust, Openness, Realization, and Interdependence, members act as if their basic needs are to give and receive love, intimacy, realization and freedom (Figure 4.4).

When we experience fearful environments, we defensively construct and maintain rigid role barricades of minimal acceptance; we develop ways of masking our feelings and communications; we attempt to manage goals by persuasion and coercion; and we maintain tight systems of control. When we experience trusting environments, we grow in our acceptance of ourselves and of others; we are openly aware of ourselves and communicate intimately and directly; we self-determine our goals and search for new goals; and we develop inner, emergent controls and interdependent relationships.

Group development follows a course analogous to individual development. Defensive groups exist in an environment of fear where relationships are role to role, formal, and unaccepting; interpersonal information is communicated by means of strategy and camouflages which
**FIGURE 4.4**

**DYADIC NEED SYSTEMS IN PEOPLE**

(Gibb and Gibb in Akin, Goldberg, Meyers and Stewart, 1970, p. 186).

<table>
<thead>
<tr>
<th>CONCERNS</th>
<th>DEFENSE NEEDS</th>
<th>GROWTH NEEDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trust</td>
<td>Punishment: to give and receive</td>
<td>Love: to give and receive</td>
</tr>
<tr>
<td></td>
<td>punishment; to manage warmth and affection</td>
<td>love and trust</td>
</tr>
<tr>
<td>Openness</td>
<td>Distance: to give and receive social distance; to</td>
<td>Intimacy: to give and receive</td>
</tr>
<tr>
<td></td>
<td>withdraw, need privacy, to manage</td>
<td>communication in depth; to be intimate</td>
</tr>
<tr>
<td></td>
<td>intimacy</td>
<td></td>
</tr>
<tr>
<td>Realization</td>
<td>Persuasion: to give and receive</td>
<td>Realization: to give and receive</td>
</tr>
<tr>
<td></td>
<td>persuasion-imposition, to manage</td>
<td>personal fulfillment</td>
</tr>
<tr>
<td></td>
<td>goals</td>
<td></td>
</tr>
<tr>
<td>Interdependence</td>
<td>Control: to give and receive</td>
<td>Freedom: to give and receive</td>
</tr>
<tr>
<td></td>
<td>controls, to be dominant or dependent</td>
<td>freedom</td>
</tr>
</tbody>
</table>
encourage distancing and facade building; goals are imposed by persuasion after interpersonal competition and rigid productivity; control is exercised through impersonal rules; power is bargained for; and the organization is static, standardized and controlling. Growing groups maintain a climate of trust where relations are person to person, acceptingly informal and joyful; data flows openly, directly and candidly; intimacy and real selves are presented; confrontation and open influence contribute to consensual decision-making; goals are formed after searching, learning and seeking, and are directed toward problem-solving and self-determination; control is exercised interdependently; rules are minimal or absent; and the organization is fluid, innovative and playful.

The critical aspect of group growth including the climate of the group (and the derivative concerns of acceptance and membership), the flow of data within the group (and the derivative concerns of intimacy and decision making), the formation of goals by the group (and the derivative concerns of motivation and productivity), and the control of the group (and the derivative concerns of organization and power) are summarized in Figure 4.5. Questions relevant to modal concerns of group members are contained in Figure 4.6.
The concerns of Trust-Climate, Openness-Data flow, Realization-Goal formation and Interdependence-control must be resolved sequentially. If the concerns are not dealt with sequentially, especially if the Trust-Climate and Openness-Data flow dimensions are ignored, there will not be optional resolution of concerns. Fear and trust are the primary dynamics which determine and control the resolution or non-resolution of all other concerns. When the concerns of relating, communicating, forming goals and developing control are resolved by the group, the individuals and the group exhibit behaviors which are trusting, open, realizing of both group and individual goals, and interdependent of control (over organizational functions). When the social concerns are not resolved by the group, the individuals and the group exhibit behaviors which are fearful, strategizing, apathetic or competitive, and dependent or counter-dependent.
FIGURE 4.5
DIMENSIONS OF GROUP DEVELOPMENT--GROWING GROUPS DEVELOPMENT
FROM DEFENSIVE GROUPS AND MOVE FROM FEAR TO TRUST
(Gibb and Gibb in Burton, 1969)

<table>
<thead>
<tr>
<th>CRITICAL ASPECTS</th>
<th>DERIVATIVE CONCERNS</th>
<th>DEFENSIVE GROUPS</th>
<th>GROWING GROUPS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Climate</td>
<td>Acceptance</td>
<td>Fear-Distrust role-role relations defending against evaluating formalizing rewarding-punishing</td>
<td>Trust-Acceptance person-person relations emerging with allowing and enjoying informalizing expressing feelings</td>
</tr>
<tr>
<td></td>
<td>Membership</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Data Flow</td>
<td>Intimacy</td>
<td>Distance-Facade withdrawal strategy and gamesmanship politeness and propriety masking and camouflage presenting ideal self</td>
<td>Openness-Intimacy confrontation open influence directness and candor unmasking and showing presenting real self</td>
</tr>
<tr>
<td></td>
<td>Decision-making</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Goal Formation</td>
<td>Motivation</td>
<td>Persuasion-Competition</td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>------------</td>
<td>------------------------</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Productivity</td>
<td>teaching and modeling; correcting and remediating; goal imposing; advice giving; persuading and guiding</td>
<td></td>
</tr>
<tr>
<td>Control</td>
<td>Power</td>
<td>Dependence-Dominance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Organization</td>
<td>patterning; standardizing; performance; controlling; static form control by rules</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Realization-Search</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>learning and searching; growing and becoming; self-determining; exploring and seeking; problem solving</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Interdependence-Emergence</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>innovating and playing; emerging norms; emerging; fluid form; absence of rules</td>
<td></td>
</tr>
</tbody>
</table>
FIGURE 4.6
MODAL CONCERNS FOR MEMBERS OF GROUPS
(Gibb and Gibb in Gazda, 1968).

TRUST-CLIMATE
(acceptance and membership)

Whom can I trust?
How much do I love myself?
Whom do I fear?
How fearful am I?
Which of my fears are legitimate?
Am I basically loved and lovable?
Can I accept all that I see in myself?
How can I get love and caring from relevant others?
How can I learn to love and trust?
How do I learn to give and receive love?
How do I attain membership in social groups which are important to me?
Is my environment neutral, trustworthy, or to be feared?

REALIZATION-GOAL FORMATION
(motivation and productivity)

Who am I?
What do I want to become?
How do I find myself?
How do I translate my impulses into sustained action?
How can I find goals that are deeply mine and that will bring me meaning and significance?
What should I seek and work for?
How do I find realization?
How can I get help from others in my quest?
How can I create goals that are more than a compromise?
How do we mesh seemingly irreconcilable goals?
What should I do about group goals that are incompatible with mine?
OPENNESS-DATA FLOW
(intimacy and decision-making)

How do I get in touch with myself?
Can I open myself even to me?
What are my real feelings?
How much do I have to deceive myself?
How much person and how much role am I?
Where am I in my various role prescriptions?
How lonely need I be?
How do I reveal the genuine me to others?
How open can I or need I be?
How do I communicate my real self and my own feelings to others in ways that will not hurt me, be misunderstood or hurt others?
How close can I come to others?
How do I learn to receive and give intimacy?
How can I process all the relevant data into my own decisions and decisions I must make with others?
How much need I be concerned with image, facade and impression?

INTERDEPENDENCE-CONTROL
(power and organization)

How do I relate to authority?
How do I influence others?
How do I achieve freedom?
How adequate am I?
How important am I to myself and others?
How can I get significant and satisfying power and influence?
How do I work with others in getting work done?
How do I give and receive freedom?
How do I enter into organizations and groups?
How much do I need to control others and how do I manage these feelings?
How do I handle others' needs to control me?
In almost lyrical form, Jack and Lorraine Gibb describe the movement of a group from defensiveness and fear to growth and interdependence:

In early stages of development, distrust, distorted communication, and impositional goals make necessary some kind of control system. In order to overcome initial feelings of powerlessness and fears of ambiguity, the group or the leaders develop a variety of structures. Structures differ in form: seating patterns, rules of parliamentary debate, formal agenda, voting procedures, rules for clothing and speech, gimmicks to stimulate attendance, elaborate sub-committee structures, penalties for rule violations, use of a variety of formal titles, written role prescriptions, formal work assignments, rotating chairmanships, and seating procedures.

Controls breed resistance—in either latent forms or apathy or more manifest forms of rebellion. Group members may spend much time and energy testing boundaries, finding out what the limits are, determining how powerful the chairman is, and perhaps quibbling about the rules....

Another reaction to controls is circumvention. Rules are made to be broken....

Perhaps the most detrimental result of tight controls, however, is the dependent state of living complacently by the rules, becoming habituated to a life of regulations, and building up elaborate theories to rationalize the necessity of tight controls. Groups get in habits of rule making and rule keeping. Obedience becomes a virtue. Quality of membership is judged on a criteria of compliance with regulations....

As members develop some awareness of the dynamics of authority and freedom they become increasingly resistant to imposed order. The resistance is usually camouflaged and takes the form of passivity, excessive politeness, denial, humor, and counter-strategy. Of diagnostic significance is an increasing development of feelings of impotence, indifference, and inadequacy. Groups, as groups, cannot become strong with tight controls....
As groups grow, trust increases and fear decreases. Increased openness and emergent goals make controls less necessary. Group members gradually abolish the various controls listed above. Life becomes considerably more informal and spontaneous. Groups form their own agenda in interaction. Communication meshes without rules for speaking....

Group members learn to feel powerful, adequate, and of high worth from a sense of participation and influence. Group members begin to feel that they are important as persons and that they can control themselves and the processes they participate in.

Interdependent cooperation is the ultimate behavioral mark of the high growth and high productivity group. In interdependent groups members develop feelings of freedom and power. There is freedom from constraints. The group develops a toleration for and acceptance of deviations in form and content....

The group is "managed," in a sense, but is managed not by persons but by task requirements, goal directions, and common perceptions of reality data....Key members are not essential to the success of the group. There are no indispensable members. In true interdependence, members rise to the occasion and respond to challenge (Gibb and Gibb in Akin, Goldberg, Meyers and Stewart, 1968, pp. 181-183).

TORI Group Development Technology

When a group resolves its social concerns as a group, it uses what Gibb terms participative or growth-producing technologies (Figure 4.7). The primary technology is group consensus and internal resolution; the participative use of trust, openness, realization and interdependence yields growth-producing behaviors and feelings which are trusting, open, realizing, and interdependent.
**FIGURE 4.7**

Tori View of Participative (Growth-Producing) Group Technologies


<table>
<thead>
<tr>
<th>Basic Social Concerns</th>
<th>Derivative Concerns</th>
<th>Participative Technologies</th>
<th>Typical Growth-producing Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Climate</td>
<td>Membership and acceptance (How can I learn to trust myself and others and gain satisfying membership in significant groups?)</td>
<td>Use of trust and acceptance; warmth and confidence; personal relationships.</td>
<td>Trust in management and selves; acceptance of distrust; diversity, exploration and innovation; problem centering; easy expression of feeling and conflict; acceptance of diversity and motives of others; expression of affection and caring.</td>
</tr>
<tr>
<td>Data Flow</td>
<td>Intimacy and decision making (How do I openly reveal me, and how do we process data and)</td>
<td>Use of openness and spontaneity; reciprocal empathy; receptivity; communication in all directions;</td>
<td>Two-way communication; integration of emotionality into work; feelings of safety and freedom; clarity; minimization of defense;</td>
</tr>
<tr>
<td>Goal Formation</td>
<td>Motivation and productivity (How can I get personal fulfillment and self-realization, give fulfillment to others, determine and achieve meaningful goals and purposes and effectively work and produce?)</td>
<td>Use of growth and needs assessment; permissibility and shared problem-solving; mutual searching and realization.</td>
<td>Ascendence of intrinsic motivation; commitment to self and group selected tasks; feelings of personal responsibility; creative work and play; reduced conflict and competition; nonconformity; eagerness, exhilaration and well-being; high personal identity and ego-strength.</td>
</tr>
<tr>
<td>Control</td>
<td>Power and organization (How can I find an inner, emergent control and value system, and how do we achieve a functional interdependence?)</td>
<td>Use of group selected internal controls; minimal external control; permissiveness and freedom of form; interdependence.</td>
<td>Interdependent allocation of work by consensus or ability; open expression of conflict and disagreement; flexibility and diversity of organization; interdependent problem-solving; informality and spontaneity of form; potency and sense of being needed; reduced concern over organizational form; willing participation; reduction of symbol usage.</td>
</tr>
</tbody>
</table>
FIGURE 4.8
TORI VIEW OF PERSUASIVE (DEFENSIVE) GROUP TECHNOLOGIES

(Gibb in Bradford, Gibb and Benne, 1964, Gibb in Dyer, 1972, Gibb in Farson, 1965,
Gibb in Taylor, 1972, Gibb and Gibb in Akin, Goldberg, Stuart and Meyer, 1970,

<table>
<thead>
<tr>
<th>Basic Social Concerns</th>
<th>Derivative Concerns</th>
<th>Persuasive Technologies</th>
<th>Typical Defensive Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Climate</td>
<td>Membership and Acceptance (Whom can I trust and how can I gain admittance?)</td>
<td>Use of fear and distrust; evaluation and judgment; moralizing; aloneness, punishment.</td>
<td>Fear and generalized anxiety; cynicism and distrust; envy and suspicion; protective pairing; distorted perceptions.</td>
</tr>
<tr>
<td>Data Flow</td>
<td>Intimacy and decision-making (To whom can I reveal myself and how can I influence decisions?)</td>
<td>Use of distortion and strategy; data restriction; facade formation; ambiguity and deception; formality and politeness; gimmicks; masking; distancing.</td>
<td>Distortion of data upward; circumvention and counter-strategy; ambiguity and estrangement; secrecy; false assumptions; withdrawal.</td>
</tr>
<tr>
<td>Goal Formation</td>
<td>Motivation and productivity (How do I find out what is wanted, and how much work I must do?)</td>
<td>Use of persuasion and coercion; manipulation and guidance; job evaluation.</td>
<td>Apathy and passivity; resentment and hostility; extremes of apathetic or frantic work; active or passive resistance; competition and jealousy; stereotyping; interpersonal conflict; high needs for approval and status; high needs for structure and personal leaders; low personal commitment.</td>
</tr>
<tr>
<td>----------------</td>
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<td>-------------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Control</td>
<td>Power and organization (Who exercises power, and how is the system controlled?)</td>
<td>Use of tight external controls; bargaining and formal structures; formal job prescriptions; organizational positioning; dominance and power displays.</td>
<td>Dependency and counter-dependency; tension and hostility; ambivalence toward authority; demands for rule and boundary clarity; power struggles and lengthy debate; regressive behavior and chaos; impotence and inadequacy.</td>
</tr>
<tr>
<td>BASIC CONCERNS</td>
<td>PARTICIPATIVE TECHNOLOGIES</td>
<td>DEFENSIVE TECHNOLOGIES</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------</td>
<td>------------------------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>HOW ARE GOALS FORMED?</td>
<td>Is there mutual and self-realization?</td>
<td>Are persuasion and coercion used?</td>
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<tr>
<td>------------------------</td>
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<td>-----------------------------------</td>
<td></td>
</tr>
<tr>
<td>(motivation and productivity)</td>
<td>Is there creative work and play?</td>
<td>Are rewards extrinsically manipulated?</td>
<td></td>
</tr>
<tr>
<td>Are intrinsic motivations ascendent?</td>
<td>Is active or passive resistance present?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is there self-assessment?</td>
<td>Is apathy or resentment apparent?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do people feel personal responsibility and commitment?</td>
<td>Is there competition and interpersonal conflict?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is there non-conformity?</td>
<td>Are approval and status needs dominant?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Are high personal ego-strength and identity present?</td>
<td>Is there strong need for structure and leaders?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Are there minimal formal work structures?</td>
<td>Is there low commitment or overspiration?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do people feel zestful and exhilarated?</td>
<td>Are jobs regularly evaluated?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HOW IS CONTROL EXERCISED?</td>
<td>Is control exercised interdependently?</td>
<td>Are there tight external controls?</td>
<td></td>
</tr>
<tr>
<td>(power and organization)</td>
<td>Are problems solved interdependently?</td>
<td>Are power struggles and debate frequent?</td>
<td></td>
</tr>
<tr>
<td>Do people feel free and cooperative?</td>
<td>Are dependency and counterdependency evident?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is diversity encouraged?</td>
<td>Are rebellion and submission apparent?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Are conflict and disagreement openly expressed?</td>
<td>Are power and status major concerns?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do people feel important, adequate and needed?</td>
<td>Do people feel tense and impotent?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Are relationships informal?</td>
<td>Is there ambivalence toward authority?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is work allocated by ability and consensus?</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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Is the organization fluid?
Is behavior fairly unpredictable?

Is work allocated through power and bargaining?
Are rules and structures excessively formalized?
Are there demands for clear boundaries and rules?
Are jobs formally prescribed and positioned?
When a group does not resolve its social concerns as a group, but instead managers, therapists, leaders or teachers attempt to force resolution, they use technologies which Gibb terms persuasive or defensive (Figure 4.8). The primary technology is that of individual power and external attempts at resolution; the persuasive use of fear, distortion, manipulation and tight control yields behaviors and feelings which are fearful, distorted, hostile and dependent. Some questions for group and organizational analysis are listed in Figure 4.9, and a TORI inventory developed by Jack Gibb is Appendix IV.

Participative, growth-producing technologies (some examples for quickly developing trust in informal groups are listed in Appendix V) tend to support and enhance the inherent potentialities of people. Growth-producing groups are appropriate to education for growth, intimacy, research, contemplation, authenticity, group planning, team building, experimentation, feeling, diversity, enthusiasm, zest and creative work—appropriate to, in other words, growing people.

Persuasive, defensive, technologies tend to defend against internal fears and distrusts and anticipated or perceived external attacks. They tend to produce unhealthy, dysfunctional people. Defense producing
groups are applicable to hierarchical authority inherited from the Medieval church and the military, and are appropriate to prescribed roles, efficiency, productivity, impersonality, loneliness, automation, programming, public relations departments, and war—appropriate to, in other words, stagnating people.

People, especially leaders of other people, tend to act out their fear or trust tendencies and attitudes.

The fearful person acts fearful and breeds fear and distrust. The trusting person acts trusting and breeds trust. In positions of responsibility, the fearful person acts to some degree punishing, strategic, persuasive, and controlling and produces the behavior, attitudes, and feelings that confirm his fear-determined expectations. People are less trustworthy, more circumventive, more resistant-apathetic, and more rebellious or submissive. This is exactly what his "high fear-low trust" theory would predict and what he has come to expect from those who need his managing and for whom he is responsible. The process, again, has a self-fulfilling quality. The people in the system for whom he is responsible become less responsible, more resistant, more dependent and more circumventive; that is, less trustworthy.

The converse, of course, is also true. In positions of responsibility, the trusting person acts to some degree accepting, empathic, reciprocally fulfilling, and interdepending and produces the attitudes, feelings, and behavior that confirm his high-trust hypotheses. People are more trustworthy, more intimate-spontaneous, more creative-realizing, and more interdependent. This result tends to confirm his high-trust theory and what he has come to expect from people for whom he has been
given responsibility. The process is, again, self-fulfilling.

Thus a person develops a set of rationalizations and implicit assumptions that become a relatively stable life theory. This life theory is highly consonant with his prepotent need system and his stabilized life style. The theory is supported by the need system at many levels. It is confirmed by his projective perceptions and his self-created experiences. It enables the person to feel rational and consistent. Even to the sophisticated person this theory is relatively nonpermeable to disconfirming data (Gibb and Gibb in Gazda, 1968, pp. 109-110).

The belief in a persuasive-defensive theory of self, others and group interactions leads to the use of persuasive-defensive technologies in inter-relating with groups which leads to typical defensive results and tends to be self-fulfilling of the original fear-based theory.

Conversely, the belief in a participative-growth-producing theory of self, others and group interactions leads to the use of participative growth-producing technologies in interrelating with groups which leads to typical growth-producing results and tends to be self-fulfilling of the original trust-based theory.

The TORI theory of group leader behaviors is summarized in Figure 4.10.

Implications for Leadership

The TORI model of functional social interaction encourages interdependent individual and group growth.
**FIGURE 4.10**

**TORI GROUP LEADERSHIP**

(Gibb in Pfiffer and Jones, 1972. P. 159.)

<table>
<thead>
<tr>
<th>Leader Moves Away From:</th>
<th>Leader Moves Toward:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Being impersonal, &quot;in role&quot;</td>
<td>1. Being personal, non-role</td>
</tr>
<tr>
<td>2. Selecting my behaviors because they are helpful or therapeutic (a role prescription)</td>
<td>2. Responding to my current feelings and perceptions (showing my self)</td>
</tr>
<tr>
<td>3. Focus upon relations between role and role (leader and member; member and member)</td>
<td>3. Focus upon relations between persons and persons</td>
</tr>
<tr>
<td>4. Responding to what patients or members seem to need (programming)</td>
<td>4. Responding to how I see and feel about my relationships now (being spontaneous)</td>
</tr>
<tr>
<td>5. Screening my responses and modeling appropriate, relevant, helpful, role, or professional aspects of self</td>
<td>5. Minimal screening but sharing all areas of self, however relevant or professional they may seem to me to be</td>
</tr>
<tr>
<td>6. Responding to the other as a client, patient, member, or person needing help</td>
<td>6. Responding to the other as a unique person, qua person</td>
</tr>
<tr>
<td>7. Concern for changing, curing, or remedying the deficient individual</td>
<td>7. Concern for growth and development of each of us in all of our relationships</td>
</tr>
<tr>
<td>8. Being consistent with my theory of action, training, therapy or group growth</td>
<td>8. Focus upon intuition, &quot;gut feel&quot; of what to do: following impulse</td>
</tr>
<tr>
<td></td>
<td>Focus upon motives, interpretations, and other derivative, inferential, or role concepts</td>
</tr>
<tr>
<td>---</td>
<td>--------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>9.</td>
<td>Focus upon more available, direct, experienced and visible behavior</td>
</tr>
<tr>
<td>10.</td>
<td>Focus upon separate, autonomous individuals or entities, as entities</td>
</tr>
<tr>
<td>11.</td>
<td>Focus on abstraction, generality, or principle</td>
</tr>
<tr>
<td>12.</td>
<td>Focus upon evaluative or moral judgments</td>
</tr>
<tr>
<td>13.</td>
<td>Focus on and concern for then (other relationships in the past or future and on the past history of members)</td>
</tr>
<tr>
<td>14.</td>
<td>Focus on and concern for there (data from other relationships and contexts)</td>
</tr>
<tr>
<td>15.</td>
<td>Focus upon description of the passive self as a static being</td>
</tr>
<tr>
<td>16.</td>
<td>Focus upon limitations of the person</td>
</tr>
<tr>
<td>17.</td>
<td>Focus upon punishment and rewards</td>
</tr>
<tr>
<td>18.</td>
<td>Focus upon legality, &quot;contracts,&quot; norms, controls</td>
</tr>
<tr>
<td>19.</td>
<td>Focus upon the terminology of fear, risk, caution, and conservation</td>
</tr>
<tr>
<td>9.</td>
<td>Focus on relationships (on how it is now between or among us)</td>
</tr>
<tr>
<td>10.</td>
<td>Focus on concrete, primitive and elemental feelings and perceptions</td>
</tr>
<tr>
<td>11.</td>
<td>Focus on descriptive statements about feelings and perceptions</td>
</tr>
<tr>
<td>12.</td>
<td>Focus on and concern for now (how each of us feels and sees things at this moment)</td>
</tr>
<tr>
<td>13.</td>
<td>Focus on and concern for here (feelings and perceptions visible and available to all)</td>
</tr>
<tr>
<td>14.</td>
<td>Focus on and concern for here (feelings and perceptions visible and available to all)</td>
</tr>
<tr>
<td>15.</td>
<td>Focus upon description of the dynamic in-process, becoming organism/person</td>
</tr>
<tr>
<td>16.</td>
<td>Focus upon strengths and growing edges of the person</td>
</tr>
<tr>
<td>17.</td>
<td>Focus upon flowing behaviors and feelings</td>
</tr>
<tr>
<td>18.</td>
<td>Focus upon flow, fluidity of temporary, self-sustaining systems</td>
</tr>
<tr>
<td>19.</td>
<td>Focus upon trust, venture, impulse, and liberation</td>
</tr>
</tbody>
</table>
20. Focus upon words, semantics, and speech
20. Focus upon non-verbal and body flow and organic integration

Drawing upon the personality theory, group development theory and group development technologies of TORI, interdependent growth means being trusting rather than fearful; being personal and non-role rather than impersonal and in-role; being accepting rather than rejecting; being open rather than closed; being intimate and spontaneous rather than distant and strategizing; being confrontative rather than withdrawing; being clear and direct rather than ambiguous and convoluted; making consensual decisions rather than arbitrary decisions; showing real self rather than masking; mutual searching and realization rather than persuasion and manipulation; internal motivation rather than external coersion; learning rather than teaching; personal responsibility rather than apathy or hostility; creative work and play rather than competition and jealously; non-conformity and exhilaration rather than needs for approval and stertyping; interdependence rather than dependence or counterdependence; permissiveness and freedom rather than tight external controls and structures; open expression of conflict rather than polite facades; flexibility and fluidity of form rather than formal rules and boundaries;
informality and potency rather than formality and impotence; little symbol usage rather than intricate symbol usage; diversity and willing participation rather than uniformity and power displays; emerging rather than controlling; and innovating rather than patterning.

An interdependent growing leader will maximize his personal sense of trust and a climate of "withness" rather than act fearfully and persuade others thereby producing ultimate dysfunction and defensiveness.

He will be personal and respond to current feelings and perceptions. He will focus on and heighten relations between persons and will minimize relations between roles. He will gain satisfaction from deep relationships, be excited by his own learning; receive aesthetic joy from the emergence of growing people and groups, and be zestful when his actions are congruent with his feelings. He will be emancipated from being worshiped for mystical powers, being admired for esoteric wisdom, being responsible for others, being a fountain of knowledge, having power over others, and being deified early. He will openly share all areas of himself and respond to others as unique persons. He will focus on the here and now, on experienced and direct behaviors, on dynamic processes, and on relationships. He will be concerned for growth and development
and will encourage the resolution of concerns for trust-climate, openness-data flow, realization-goal formation and interdependence-control. He will be accepting, intimate, intrinsically motivated and deeply with other people. He will focus on intuition and impulse, on concrete primitive feelings and perceptions, on strengths and growing edges of persons, on flowing behaviors and feelings, and on non-verbal interaction and organic integration. He will be trusting, venturesome, impulsive and liberated. He will be problem-centered, have permeable role boundaries, be committed and eager and openly expressive of conflict and disagreement. He will encourage exploration, innovation, affection and caring; he will encourage openness, awareness, integration of emotional-ity into work and direct feedback; he will encourage creative work and play, personal identity, personal responsibility and non-conformity; and he will encourage consensus, informality, diversity, sponteneity and playfulness. In short, he will, of himself and others, be trusting, open, realizing, and interdependent.

Summary

This chapter summarized the development of TORI (trust, openness, realization, interdependence) theory; summarized the personality theory of TORI which postulates
the basic human tendency to grow and the basic human characteristic to resolve concerns of trust, openness, realization and interdependence; summarized the group development theory of TORI which postulates the basic group characteristic to resolve the concerns of climate, data flow, goal formation and control; summarized the group development technologies of TORI which may be either persuasive and defense-producing or participative and growth-producing; and summarized the implications of TORI for interdependence, growth-producing leadership.

Chapter five will begin the development of a theory of Confirmatory Leadership.
CHAPTER V
CONFIRMATORY LEADERSHIP

Introduction

In Chapter 5, Confirmatory Leadership, I will link the personality theories underlying Gestalt Therapy, Humanistic Education, and TORI to provide a personality theory which undergirds Confirmatory Leadership; will link the therapy theory of Gestalt, the learning theory of Humanist Education and the group development theory of TORI to provide a leadership theory for Confirmatory Leadership which flows from the personality theory; will link the therapy tools of Gestalt, the educational methodologies of Humanistic Education and the group development technologies of TORI to provide leadership technologies for Confirmatory Leadership which are based on the leadership theory; and will sketch the ant-entropic possibilities of Confirmatory Leadership.

The major concepts underlying Confirmatory Leadership are emotional independence and authentic behavior, clear and active actualization of inherent potentials, and interdependent growth. My essential function as a confirmatory leader is to affirm strengths and to corroborate, that is, to confirm individuals with whom I interact and groups in which I participate as
authentic, actualizing and growthful.

I will extract those concepts and constructs which seem to me to emphasize the similarities and mutually supporting frameworks of Gestalt, Humanistic Education and TORI.

Quite often, our views of theories are a result of our observation and initial screenings of practices heavily influenced by popular stereotypes, for example--Gestalt therapists sadistically tearing away our blockages to awareness, neurotic expressions and toxic games of pseudo-relating, while encouraging us to do our own thing and disregard society, with the hot seat being an orthodoxy comparable to the analytic couch; Humanistic educators grubbing for money in Washington, among foundations, and with school administrators wanting to manage their prisons more humanistically, while ignoring the destructiveness of their institutions; TORI group leaders attempting to enshrine themselves as touchy-feely gurus leading the masses to instant highs, while traveling about the country as "merchants of sincerity (Oden, 1972)" carrying week-end turn-on road shows.

This chapter will not deal with distorted slices of practices--Perls encouraging license at Esalen, Rogers nodding accepting uh-hum's, or Gibb in the center of a pile of people. I will link the underlying theoretical
frameworks of Gestalt, Humanistic Education and TORI which seem to me to be highly compatible (see Figure 5.1) and which will serve to provide a unifying theme for the leadership actions which I label confirmatory leadership. I will use, primarily, the theorizing of Perls as the representative of Gestalt therapy, Maslow and Rogers of Humanistic Education, and Gibb of TORI.

Linking of Personality Theories

The personality theories of Perls, Maslow, Rogers and Gibb are remarkably similar in their basic structures. All postulate basic tendencies (Figure 5.2) which see man as fulfilling the push of a single great force. For Maslow, Rogers and Gibb the push is humanizing—to actualize man’s inherent potentialities, whatever they may be; whereas for Perls the great push is idealistic—to perfect the transcendence of environmental support for self-support. Succeeding in the ideal transcendence does, however, also allow man to then actualize his own potentials.

All postulate basic characteristics (Figure 5.3) which require the satisfaction of certain needs before man’s great force can be fulfilled. For Perls, who emphasizes individual, emotional functioning, the needs are primarily psychodynamic—functioning as a total organism and awareness of physiological and psychological
<table>
<thead>
<tr>
<th>GESTALT THERAPY (Perls)</th>
<th>HUMANISTIC EDUCATION (Rogers)</th>
<th>TORI (Gibb)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Authentic person</td>
<td>Fully functioning person</td>
<td>Growing person</td>
</tr>
<tr>
<td>I-Thou</td>
<td>Person to person</td>
<td>Withness</td>
</tr>
<tr>
<td>Existentially free</td>
<td>Open to experience</td>
<td>Trusting</td>
</tr>
<tr>
<td>Holistic</td>
<td>Congruent</td>
<td>Interdependent</td>
</tr>
<tr>
<td>Aware of organismic needs</td>
<td>Availability to awareness</td>
<td>Self-aware</td>
</tr>
<tr>
<td>Here and now</td>
<td>Existential living</td>
<td>Emergence</td>
</tr>
<tr>
<td>Elastic figure-ground formation</td>
<td>Organismic trust</td>
<td>Self-trust</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>----------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Explosive expression</td>
<td>Balanced behavior</td>
<td>Real self</td>
</tr>
<tr>
<td>Do your own thing</td>
<td>Dependable but not predictable</td>
<td>Role-free</td>
</tr>
<tr>
<td>Gestalt formation</td>
<td>Organismic selection</td>
<td>Focusing</td>
</tr>
<tr>
<td>Self-support</td>
<td>Experiential freedom</td>
<td>Intrinsic motivation</td>
</tr>
<tr>
<td>Shoulds</td>
<td>Conditions of worth</td>
<td>Extrinsic motivation</td>
</tr>
<tr>
<td>Blocking</td>
<td>Defensiveness</td>
<td>Distortion</td>
</tr>
<tr>
<td>Inelastic figure-ground formation</td>
<td>Rigidly patterned predictability</td>
<td>Rigid role boundaries</td>
</tr>
</tbody>
</table>
FIGURE 5.2
COMPARISON OF BASIC PERSONALITY TENDENCIES
REPRESENTED BY PERLS, MASLOW, ROGERS AND GIBB.

PERLS: Man's basic tendency is to transcend environmental support for self-support.

MASLOW: Man's basic tendencies are to satisfy needs ensuring physical and psychological survival and to actualize inherent potentialities.

ROGERS: Man's basic tendency is to actualize his potentialities.

GIBB: Man's basic tendency is to grow.

FIGURE 5.3
COMPARISON OF BASIC PERSONALITY CHARACTERISTICS
REPRESENTED BY PERLS, MASLOW, ROGERS AND GIBB.

PERLS: Man's basic characteristics are to function as a whole organism and to be aware of organismic needs.

MASLOW: Man's basic characteristics are to satisfy physiological, safety, social and esteem needs and to satisfy needs for self-actualization and cognitive understanding.

ROGERS: Man's basic characteristics are the need for positive regard from others, the need for positive self-regard and a conscious self-concept.

GIBB: Man's basic characteristic is to resolve his concerns for trust, openness, realization and interdependence.
needs. For Maslow and Rogers, who emphasize both individual and social functioning, the needs are basic to both healthful individual functioning—physiological needs, safety needs, self-actualization needs, need for positive self-regard and need for a conscious self-concept—and healthful social functioning—needs for love and belonging, esteem needs and need for positive regard from others. For Gibb, who primarily emphasizes social functioning, the needs are primarily interacting processes—to trust, to interdepend socially, and to be individually open to others and realizing with others.

All postulate cross-cultural normative values as listed in Figure 5.4.

All postulate similar characteristics of healthy, authentic, actualizing, growing people, as shown in Figure 5.5.

All postulate the possibility of defensiveness, which for Perls includes dynamic blocking through introjection, projection, repression, retroflection and desentization; for Rogers and Maslow includes primarily dynamic repression or distortion; and for Gibb includes primarily the behaviors of fearfulness, distrustfulness, distancing, masking, persuading, competing, depending and dominating. For all, defensiveness is common, though not ubiquitous, and results from the attempt to
FIGURE 5.4
CROSS-CULTURAL, NORMATIVE VALUES AS SEEN
BY GESTALT THERAPISTS, MASLOW, ROGERS AND GIBB

PERLS: self-support, spontaneity, awareness, expressiveness, enjoyment, ease, flexibility, intimacy, competency, creativity, immediacy, authenticity, wholeness, response-ability.

MASLOW: wholeness, perfection, completion, justice, aliveness, richness, simplicity, beauty, goodness, uniqueness, effortlessness, playfulness, truth, self-sufficiency.

ROGERS: those objects, experiences and goals which contribute to our own survival, growth, and development, and to the survival and development of others, arrived at through an organismic valuing process.

GIBB: growth, trust, acceptance, openness, intimacy, realization, intrinsic motivation, interdependence, emergent control, withness.
**FIGURE 5.5**

**CHARACTERISTICS OF THE HEALTHY, AUTHENTIC, ACTUALIZING, GROWING INDIVIDUAL AS SEEN BY PERLS, MASLOW, ROGERS AND GIBB**

<table>
<thead>
<tr>
<th>PERLS</th>
<th>MASLOW</th>
<th>ROGERS</th>
<th>GIBB</th>
</tr>
</thead>
<tbody>
<tr>
<td>is coherent, inte...</td>
<td>has clear perceptions and resulting accuracy of judgment and prediction</td>
<td>is open to experience</td>
<td>is spontaneous</td>
</tr>
<tr>
<td>is self-regulated</td>
<td>is humble and capable of self-understanding</td>
<td>lives in existential fashion, self and person emerge from experience</td>
<td>is free from inner programming</td>
</tr>
<tr>
<td>is self-supporting</td>
<td>is non-judgmental and acceptant, but also decisive</td>
<td>trusts in self and organism</td>
<td>is personal</td>
</tr>
<tr>
<td>is aware of organismic needs</td>
<td>functions holistically is dedicated</td>
<td>has clear perceptions of experience</td>
<td>is role-free</td>
</tr>
<tr>
<td>is centered and balanced</td>
<td>is creative, flexible, open, spontaneous, courageous, expressive, natural, self-confident</td>
<td>thrives on maximum feedback</td>
<td>takes responsibility for own growth</td>
</tr>
<tr>
<td>has elastic figure-ground relationships</td>
<td>is integrated, congruent</td>
<td>is flexible to changing environments</td>
<td>has emergent relationships</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>has intrinsic pushes</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>is open and available</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>lives in the here and now</td>
</tr>
</tbody>
</table>
is growing is independent
is dynamically changing is moral
is spontaneously showing itself as independent
is emotionally maintaining self-understanding
independent
is spontaneous and respectful of self
is emotionally maintaining deep relationships
independently
is joyous and independent of others
is objective and predictable
and problem-centered
is theoretical and dependable
has normative values
has normative values
is in touch with the present
gives clear messages
focuses on interactive and interdependent behavior
does with
is physically and psychologically close and intimate
has inner peace, comfort and joy
is allowing and permissive
is comfortable with diversity and unpredictability
avoid the anxiety resulting from conflicts with social rigidity in the attempt to be self-fulfilling.

All postulate that people attempt to decrease tension in some functioning and increase it in other functioning.

All postulate the possibility for people to be transcendent, individualistic, creative, accepting and potent and see rigidity, conformity, imitation, rejection and impotence as symptoms of dysfunction.

All postulate maturation as being the lifelong movement from dependence, satisfaction of physiological and psychological needs, generalization and separateness to independent interdependence, self-actualization, differentiation and integration.

Finally, all postulate the possibility of significant personality changes occurring over a lifetime; the personality is not permanently fixed at any age and change in healthy people is continual from birth to death.

Personality Theory of Confirmatory Leadership

Underlying a view of how people feel, learn and interact must be a firm theory of personality which is important, stimulating, parsimonious, precise, operational and empirically predictive.

Drawing on the theories of Perls, Maslow, Rogers
and Gibb, the personality theory underlying a theory of leadership which I call confirmatory leadership consists of personality tendencies and characteristics which are common to all people; consists of a view of healthy and unhealthy functioning which varies in intensity and content for different individuals; and includes a defined language and interpretive dynamics.

Our basic human tendencies are to satisfy our physiological needs for survival and safety and our psychological needs for love, belongingness and positive regard from others and for ourselves in order that we may transcend these needs and grow to actualize our inherent potentialities. Our basic characteristics are to function holistically, to be aware of our physiological, psychological and actualization needs and to resolve our interpersonal concerns for trust, openness, realization and interdependence.

When we transcend our needs and resolve our concerns we feel authentic, we actualize our potentialities, and we interact interdependently and grow. We are full beings as summarized in Figure 5.6. When we are healthy, we have satisfied our basic needs for air, water, food, shelter, sex, sleep, safety and security; we trust and love openly, clearly and actively; we positively regard ourselves and have received unconditional
FIGURE 5.6

ASPECTS OF BEING EMPHASIZED BY GESTALT THERAPY,

HUMANISTIC EDUCATION AND TORI

<table>
<thead>
<tr>
<th>GESTALT THERAPY</th>
<th>HUMANISTIC EDUCATION</th>
<th>TORI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Authentic Independence</td>
<td>Clear and active actualization</td>
<td>Interdependent growth</td>
</tr>
</tbody>
</table>

- self-experiencing
- here and now awareness
- I-thou encounters
- direct interaction
- completed Gestalts
- elastic figure-ground relationships
- wholeness of body systems
- transcendence of environmental support
- growth
- dynamic change
- spontaneity
- emotional independence
- consciousness of self
- making independent meanings
- different levels of existence
- self-responsible
- conscious of perceptions
- existential experiencing
- self-trust
- deep, continuing relationships
- acceptance of others
- people-oriented
- dependable
- limitlessly creative
- flexible
- moral
- self-disciplined
- acceptant
- democratic
- free choice
- trusting
- personal and non-role
- allowing and enjoying
- experiencing feelings
- accepting
- open
- intimate and spontaneous
- confrontation
- clear and direct
- consensual decisions
- real self
- mutual searching and realization
- internal motivation
- learning
- personal responsibility
- creative work and play
- non-conformity and exhilaration
- interdependence
- permissiveness and freedom
- open expression of conflict
- flexibility and fluidity of form
consciously aware
self-fulfillment
understanding
self-initiating
clearly and actively
response-able

informality and potency
little symbol usage
diversity and willing
participation
emerging
innovating
positive regard from others; we easily form Gestalts, become aware of moment to moment needs, and our awareness moves easily between figures and backgrounds; we are open to experience, our body systems function as unified, integrated wholes, and we are creative and self-supporting; and we realize our inherent potentialities while being interdependently role-free with others.

When our basic needs remain prepotent and we have not resolved our concerns, we feel deep, divisive conflicts in our living, we experience a deep incongruence between our selves and our potentialities and we interact fearfully and distrustfully. When we are unhealthy, we constantly try to manipulate others to satisfy our needs for us; we live ambiguously and passively in fear; we disregard our organism and try to live according to a preconceived plan; we are burdened with unfinished business and maintain rigid views of figures and backgrounds; we split off parts of our wholeness and introject, project, repress, retroflect or desensitize ourselves to the parts and experience holes in our personalities; we are conforming, dependent or counter-dependent; we are closed, do not realize ourselves and defend against anticipated attacks; and we maintain rigid role boundaries and tight systems of control.

When we are healthy and fully functional, we
grow and function at our full potentials and encourage others to grow and function at their potentials; when we are unhealthy and dysfunctional, we defend ourselves against both ourselves and others and we discourage growth.

Linking of Therapy, Learning and Group Development Theories

Gestalt Therapy helps demonstrate our layers of expression of neurotic styles of blocking from awareness. By valuing temporal, spatial and substantial actuality; here and now awareness; non-interpretive acceptance of experience; wholeness; and response-ability, Gestalt Therapy helps free us of our ways of resisting experiencing the present moment through introjecting, projecting, repressing, retroflecting and desensitizing. By frustrating our accustomed blocks to here and now awareness, we can directly experience our neurotic styles of manipulating our environment into supporting us. Through supportive I-thou encounters and confrontive here and now awareness we can experiment with new styles of expression to work through our cliche, role-playing, impasse and implosive layers of expression to achieve independent self-support and the explosive expression of authentic emotional joy, grief, anger and orgasm.
Humanistic learning theory emphasizes the process by which we can clearly and actively engage in individually meaning-making, change our behaviors and actualize our inherent potentials. For meaning-making, humanists assume that we have an inherent potentiality for learning, that significant learning is relevant learning, that external threats inhibit learning, that change in self-perceptions tends to be resisted, that learning proceeds when threat is low, that involvement facilitates learning, that self-initiated learning is the most lasting and pervasive, that self-evaluation facilitates creative self-learning, that the process of learning to learn is the most important learning, and that much significant learning is acquired through doing. We can learn to change our behaviors based on the meanings we make through learning which is deeply experiential, has a quality of personal involvement, is self-initiated, is pervasive, is wanted, is self-evaluated, and has its essence based in personal meaning. We can best actualize our potentials, change our behaviors and engage in meaning-making in an environment which encourages the choice to grow; an environment free of threatening control and evaluation; an environment rich in resources; an environment concerned with purpose and value; an environment concerned with uniqueness, subjectivity,
purpose and value; an environment which encourages realistic risk-taking; and an environment which emphasizes self-initiated learning developed out of recognized needs for self-actualization.

TORI group development theory emphasizes the dimensions of group growth from fear to interdependence. Through the reciprocal and self-fulfilling use of trust to encourage an accepting climate and caring membership; openness to encourage functional data flow, intimacy, and consensual decision-making; self and group realization to encourage intrinsic motivation, mutual goal formation, and fulfilling productivity; and interdependent withness to encourage emergent control, individual potency and organizational freedom, couples, families, groups, organizations and societies can grow from fearful alienation, loneliness, indifference and impotence to interdependent warmth, intimacy, zest and freedom.

Gestalt therapy, Humanistic learning and TORI group development theories all emphasize a developmental process (see Appendixes VI and VII for comparisons with other developmental theorists) in becoming self-supporting, in learning to learn, and in developing interdependence. Of course, in all three theories, (emphasized most by the humanists who, believe most strongly in the necessity of a facilitative environment), if the most
functional, authentic, potential actualizing and growthful environments existed from birth, feeling, learning and interacting would require no remediation.

Perls postulates development from environmental support to self support through the layers of expression from cliche to explosive. Rogers (in his theory of encounter group interaction which results in significant learning and behavioral change) postulates developing from incongruence to self-actualization through polite facades to positive behavioral change. Gibb postulates developing from defensiveness to growth through fear and distrust to withness. This development is represented in Figure 5.7.

All three theories assume the ultimate outcome of authentic feeling, actualized learning and growthful interacting to be the fulfillment of potentialities emanating from a single great force.

All emphasize deep personal involvement, individual open expressions of self, awareness and experimental searching and doing.

All assume human behaviors to be highly interrelated with environmental influence. For Maslow, in an environment which emphasized safety and physiological needs, people will act as if they are primarily motivated by safety and physiological needs; conversely, in an
FIGURE 5.7


<table>
<thead>
<tr>
<th>PERLS: LAYERS OF EXPRESSION</th>
<th>ROGERS: BASIC ENCOUNTER GROUP INTERACTIONS</th>
<th>GIBB: DIMENSIONS IN GROUP GROWTH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Environmental support:</td>
<td>Incongruence:</td>
<td>Defensiveness: Fear and distrust</td>
</tr>
<tr>
<td>1. cliche</td>
<td>1. polite awkwardness</td>
<td></td>
</tr>
<tr>
<td>2. role-playing</td>
<td>2. ritual interactions</td>
<td></td>
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<tr>
<td>Stuck:</td>
<td>3. past feelings</td>
<td></td>
</tr>
<tr>
<td>3. impasse</td>
<td>4. negative feelings</td>
<td></td>
</tr>
<tr>
<td>Self-support:</td>
<td>5. personal feelings</td>
<td>Growth:</td>
</tr>
<tr>
<td>4. implosive</td>
<td>6. here and now reactions</td>
<td>1. trust</td>
</tr>
<tr>
<td>Toward congruence:</td>
<td>7. therapeutic interaction</td>
<td></td>
</tr>
<tr>
<td>5. explosive Self-actualization:</td>
<td>6. self acceptance</td>
<td></td>
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<td>-------------------------------</td>
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<td></td>
</tr>
<tr>
<td>(emotionally expressive joy,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>grief, anger, orgasm)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. facade cracking</td>
<td></td>
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<tr>
<td>10. direct feedback</td>
<td></td>
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<td>11. confrontation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. helping outside group</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. I-thou relationships</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. new closeness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. positive behavioral change</td>
<td></td>
<td></td>
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<tr>
<td>(clear and active learning)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Independent feeling</th>
<th>Actualized learning</th>
<th>Growthful interacting</th>
</tr>
</thead>
<tbody>
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</tbody>
</table>
environment which emphasizes social, esteem and actualization needs, people will fulfill their inherent potentials (see Appendix VIII for a comparison of Maslow with other organizational theorists).

For Gibb, in a persuasive, fearful, closed, externally motivated, tightly controlled group, people will react fearfully, develop facades, manipulate and demand formal structures; conversely, in a participative, accepting, open, realizing, interdependent group, people will grow trusting, intimate, self-realizing and emergent.

For Rogers, in conditional, incongruent, defensive, manipulated, controlled, demanding environments, people will react in a maladjusted fashion, having conditions of worth, being incongruent, being defensive, living according to a preconceived plan, disregarding their organisms, and being common and conforming; conversely, in an accepting, positively regarding, congruent and empathic environment people will function fully and be open to experience, live existentially, trust their organisms, be experientially free, and be creative.

For Perls, people who live in environments which encourage manipulation, unfinished business, separateness, there and then living and "shoulds" will live manipulatively, with incompletely Gestalts and rigid
figure-ground formations, with personality holes, conflicts, and unawareness; conversely, in an authentic, independent, personal, whole, complete, transcendent, transacting environment, people will be self-supporting, aware, self experiencing, have elastic figure-grounds and completed business, and be spontaneous and dynamic. (Figure 5.8)

Leadership Theory of Confirmatory Leadership

Confirmatory leadership explicitly values people as feeling, learning, interacting organisms who have a basic, inherent push toward the fulfillment of authentic, actualizing, growthful potentials. Confirmatory Leadership:

--actively resists manipulating, there and then, unaware, separate, incongruent, defensive, controlling, demanding, merely physically secure and biologically satisfying, fearful, judgmental, punishing, rewarding, distorted, restricted, persuading, guiding, formal environments which encourage people to be persuasive, defensive, oriented toward physiological and safety needs, maladjusted and environmentally-supported, actively insists on participative, actualizing, esteeming, belonging, fully-functioning and self-supporting environments which encourage trust, acceptance, openness,
### FIGURE 5.8

**ENVIRONMENTS APPROPRIATE TO DIFFERING VIEWS OF MAN**

<table>
<thead>
<tr>
<th>PERLS</th>
<th>ROGERS</th>
<th>MASLOW</th>
<th>GIBB</th>
</tr>
</thead>
<tbody>
<tr>
<td>SELF-SUPPORTING</td>
<td>FULLY FUNCTIONING</td>
<td>ACTUALIZING</td>
<td>PARTICIPATIVE</td>
</tr>
<tr>
<td>Use of:</td>
<td>Use of:</td>
<td>Use of:</td>
<td>Use of:</td>
</tr>
<tr>
<td>independence</td>
<td>positive regard</td>
<td>personal growth</td>
<td>trust, acceptance,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>creative openness</td>
<td>confidence, per-</td>
</tr>
<tr>
<td>personalness</td>
<td>acceptance</td>
<td>self-direction</td>
<td>sonal relationships</td>
</tr>
<tr>
<td>wholeness</td>
<td>empathy</td>
<td>integration</td>
<td>openness, sponte-</td>
</tr>
<tr>
<td>transcendence</td>
<td>congruence</td>
<td>congruence</td>
<td>nity, consensual</td>
</tr>
<tr>
<td></td>
<td></td>
<td>independence</td>
<td>decision-making</td>
</tr>
<tr>
<td></td>
<td></td>
<td>commitment</td>
<td>growth and needs</td>
</tr>
<tr>
<td></td>
<td></td>
<td>SELF-ESTEEMING</td>
<td>assessment,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>self-respect</td>
<td>permissability,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ESTEEM OF OTHERS</td>
<td>mutual</td>
</tr>
<tr>
<td></td>
<td></td>
<td>respect of others</td>
<td>realization,</td>
</tr>
<tr>
<td>ENVIRONMENTAL-</td>
<td></td>
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<td>THERE AND THEN</td>
<td>MALADJUSTED conditions of worth</td>
<td>SAFETY physical security</td>
<td>PERSUASIVE fear, evaluation, reward, punishment, judgment distortion, strategy, data restriction, facades persuasion, coercion, manipulation, guidance tight external controls, bargaining, formal structures, job prescriptions, organizational positioning</td>
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intimacy, realization, mutuality, internal controls, freedom, interdependence, self-direction, integration, congruence, commitment, respect, love, positive regard, empathy, independence, personalness, wholeness, and transcendence;

--encourages people to move from dependence to independence, from incongruence to self-actualization, and from defensiveness to growth;

--encourages experiencing the present as a dynamic whole in continuous process, risk-taking, integration of fantasy splits, and direct, confrontive interaction and authenticity;

--encourages prizing, accepting and trusting others, accurate perceptions, empathic understanding, and internal frame of reference, self-involvement, self-initiation, meaning-making, satisfaction of basic needs, uniqueness, and actualization of potentials.

--encourages trust, acceptance, openness, intimacy, consensual decisions, self and group realization, internal motivation, satisfying productivity, interdependence, shared power and growth;

--encourages explosive expression, congruence and withness; and

--encourages deep personal involvement, open expression of self, awareness and experimental searching and doing.
Linking of Therapy Tools, Education Methodologies and Group Development Technologies

The personality theories underlying Gestalt, Humanistic education and TORI are all well-developed, theoretically sound and easily linked. The therapy, learning and group development theories are also well-developed and theoretically sound and able to be linked to a moderate degree. The tools of Gestalt and technologies of TORI are clear and well-defined, and thus can be relatively easily linked, but the methodologies of Humanistic education seem much less clear and well-defined, and thus are difficult to link with Gestalt and TORI.

The therapy tools of Gestalt flows well from the therapy theory and personality theory. The group development technology of TORI meshes exceptionally well with the theory of group development which flows smoothly from the personality theory. The methodology of Humanistic education, however, is barely linkable to the learning theory which develops smoothly from the personality theory.

Perhaps because our methodologies so easily out-run our understanding, or because humanistic education is such a recent, diverse field of study, the methodologies
### FIGURE 5.9
COMPARISON OF GESTALT, HUMANISTIC
AND TORI PRIMARY TECHNOLOGIES

<table>
<thead>
<tr>
<th>GESTALT</th>
<th>HUMANISTIC EDUCATION</th>
<th>TORI</th>
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<tr>
<td>I-thou encounter</td>
<td>Focus on: Uniqueness</td>
<td>Trust-acceptance</td>
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<td>Subjective experience</td>
<td>Openness-intimacy</td>
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<td>Consciousness of choices</td>
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<td>Awareness of meanings</td>
<td>Interdependence-witness</td>
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<td>Levels of existence</td>
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<td>Response-ability</td>
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<td>Here and now awareness</td>
<td>Actualized Learning</td>
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<td>Experiments</td>
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<td>Authentic Expression</td>
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<td>Growth</td>
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of humanistic education are very difficult to link internally, much less with other theoretically sound systems of thought. Therefore, any linking of technologies is very tentative, tenuous, and arbitrary.

The primary tools of Gestalt therapy include a deeply personal, I-thou encounter, rules of interaction used to heighten awareness and personal responsibility, focusing on here and now awareness in the interaction of whole body systems, and the use of games to heighten awareness and experiment with new behaviors.

The primary technologies of TORI include entry into groups with the participative use of trust-acceptance, openness-intimacy, realization-consensus and interdependence-witness.

The primary technologies of Humanistic education, if derived from the underlying learning theory, should be direct person to person interaction, a focus on uniqueness, on subjective experiencing, on consciousness of individual choices and choice-making, on awareness of meanings and meaning-making, on various levels--often conflicting--of existence, and on response-ability. Out of the person-to-person interaction and focusing should then develop deeply experiential curriculum, which has meaning for the learners, is deeply involving for the learners, is wanted by the learners, and is evaluated
by the learners.

Currently, however, humanistic education seems to focus almost exclusively on devising curriculums which generally take the form of teacher-directed games and strategies designed to fit into traditional classrooms--classrooms almost exclusively based on a theory of learning which views the student as a passive victim of genetic drives or environmental conditioning. The curriculums primarily attempt to help the learner become conscious of choices and his subjective experiencing, and to integrate this new awareness into traditional teacher, fact and conditioning-oriented curriculums.

Gestalt therapy, Humanistic education and TORI all utilize intense personal interaction, and direct awareness of experience and technologies.

All focus on clear, direct communications, experimenting with behaviors, and the uniqueness of personal experiencing.

All emphasize choice-making, individual meaning-making, valuing, and response-ability.

Leadership Technologies of Confirmatory Leadership

The technologies of confirmatory leadership, which attempt to implement the theory of leadership which is founded on the fulfillment model personality
theory follows the implementation of Gestalt therapy, Humanistic education and TORI.

A confirmatory leader will:
--engage in highly personal encounters with other people;
--maintain a conscious here and now awareness;
--continually experiment with ideas, understandings, actions and behaviors;
--view people as unique, subjectively experiencing, response-able individuals who make conscious choices, are aware of meanings and live in many conflicting levels of existence;
--encourage experiential, self-chosen, participative, self-initiated and involving and self-evaluated learning; and
--be trusting, accepting, open, intimate, realizing, concerned, interdependent and with other people.

A confirmatory leader will, in short, be and encourage other people to be independently authentic, clear and actively actualizing, and interdependently growing.
Conclusion: Confirmatory Leadership as Anti-entropic Action

...Gibbs' (19th Century U.S. physicist) innovation was to consider not one world, but all the worlds which are possible answers to a limited set of questions concerning our environment. His central notion concerned the extent to which answers that we may give to questions about one set of worlds are probable among a larger set of worlds. Beyond this, Gibbs had a theory that this probability tended naturally to increase as the universe grows older. The measure of this probability is called entropy, and the characteristic tendency of entropy is to increase.

As entropy increases, the universe, and all closed systems in the universe, tend naturally to deteriorate and lose their distinctiveness, to move from the least to the most probable state, from a state of organization and differentiation in which distinctions and forms exist, to a state of chaos and sameness. In Gibbs' universe order is least probable, chaos most probable. But while the universe as a whole, if indeed there is a whole universe, tends to run down, there are local enclaves whose direction seems opposed to that of the universe at large and in which there is a limited and temporary tendency for organization to increase. Life finds its home in some of these enclaves....

Messages are themselves a form of pattern and organization. Indeed, it is possible to treat sets of messages as having an entropy like sets of states of the external world. Just as entropy is a measure of disorganization, the information carried by a set of messages is a measure of organization. In fact, it is possible to interpret the information carried by a message as essentially the negative of its entropy, and the negative logarithm of its probability. That is, the more probable the message, the less information it gives. Cliches, for example, are less illuminating than great poems (Wiener, 54, pp. 12, 21).
Contrary to how it appears on first glance, bureaucratic, heirarchical organizations as they have existed in this country are entropic. As they mature, job functions become increasingly undifferentiated. Whereas it may appear that in a university, a Dean of Academic Affairs functions differently than does a Counselor or an Instructor, the differences are truly superficial, for at the root of each position lies the common function of processing students through the organization. The entropic tendency of the system is thereby increased; sameness becomes characteristic; and messages become predictable, thereby conveying no information. Indeed, students with their own internal organizations and need structures find traditional universities chaotic in that the system encourages uniformity and entropy rather than allowing those students to pursue their own unique internal organizations.

Confirmatory leadership, with its emphasis on distinctive authenticity, independence, and differentiated actualization, may offer a means of halting the entropic tendencies of heirarchical organizations, especially institutions of higher education. Confirmatory leadership, as a way of life, may indeed offer the possibility of increasing differentiated, growthful enclaves of life, characterized by a functional, growth-producing cluster
of behaviors rather than entropic, defense-producing cluster of behaviors (Figure 5.10).
FIGURE 5.10
THEORY OF FUNCTIONAL, CONFIRMATORY LEADERSHIP COMPARED WITH
THEORY OF ENTRPIC, CONTROLLING LEADERSHIP

CONTROLLING LEADERSHIP

control

Behavioral context
Dependent or counterdependent
feel
Gestalt therapy

Authentically independent

Clear, active actualization

Functional Growth-producing
Cluster of Behaviors

CONFIRMATORY LEADERSHIP

being

Fearfully and distrusingly

Interdependently growthful

Entropic Defense-producing
Cluster of Behaviors

ambiguously and passively

learn
Humanistic education

TOMI group development
Appendix I

Gestalt Therapy Verbatim

Basically I am doing a kind of individual therapy in a group setting, but it's not limited to this; very often a group happening--happens to happen. Usually I only interfere if the group happening comes merely to mind-fucking. Most group therapy is nothing but mind-fucking. Ping-pong games, "Who's right?" opinion exchanges, interpretations, all that crap. If people do this, I interfere. If they are giving their experience, if they are honest in their expression--wonderful. Often the group is very supportive, but if they are merely "helpful," I cut them out. Helpers are con men, interfering. People have to grow by frustration--by skillful frustration. Otherwise they have no incentive to develop their own means and ways of coping with the world. But sometimes very beautiful things do happen, and basically there are not too many conflicts, everybody who is in the group participates. Sometimes I have people who don't say a single word through the whole five-week workshop and they go away and say that they have changed tremendously, that they did their own private therapy work or whatever you want to call it. So anything can happen. As long as you don't structure it, as long as you work with your intuition, your eyes and ears, then something is bound to happen.

I am not God, I am a catalyst. I am well enough versed in understanding projections and so on, to be able to differentiate when it's observation, or whether I have to take a role in this person's life--they make me a walling wall, or a papa, or a scoundrel, or the wise man. My function as a therapist is to help you to the awareness of the here and now, and to frustrate you in any attempt to break out of this. This is my existence as a therapist, in the therapy role. I haven't managed it yet for many other segments of my life. You see, like every other psychologist or psychiatrist, I solve my problems to quite an extent outside. The fact that I'm so happy in integration means that my own integration is incomplete.

So if you want to go crazy, commit suicide, improve, get "turned on," or get an experience that will change your life, that's up to you. I do my thing and you do your thing. Anybody who does not want to take the responsibility for this, please do not attend this seminar. You came here out of your own free will.
I don't know how grown up you are, but the essence of a
grown-up person is to be able to take responsibility for
himself—his thoughts, feelings, and so on. Any objec-
tions?...Okeh.

Basically, I would say that we encounter two types
of clients or patients, and roughly speaking there are
the ones who come with goodwill, and the others, those
who are clever. The clever people are usually recog-
nized by a specific kind of smile, a kind of smirk, a
smirk that says, "Oh, you're an idiot! I know better.
I can outwit you and control you." And whatever one
tries to do will run off, like the water off the famous
duck's back, and nothing will penetrate. These people
need quite a bit of work. Very many people do not want
to work. Anybody who goes to a therapist has something
up his sleeve. I would say roughly 90% don't go to a
therapist to be cured, but to be more adequate in their
neurosis. If they are power mad, they want to get more
power. If they are intellectual, they want to have more
elephantshit. If they are ridiculers, they want to have
a sharper wit to ridicule, and so on.

Now we are going to have some of these here, and
in the short time we have at our disposal, I will very
often throw them out from this hot seat. But when you
find somebody who is really suffering and is bothered by
the aridity of his existence, then with his cooperation
we can do a relatively quick job....

I use six implements to be able to function. One
is my skill, one is kleenex. Then there is the hot seat.
This is where you are invited if you want to work with me.
And there is the empty chair which will implement quite
a lot of your personality and other—let's call it for
the time being—intrapersonal encounters. Then I have
my cigarettes—right now I have got a very nice one, a
Shaman cigarette—and my ashtray. Finally, I need
someone who is willing to work with me—someone who is
willing to stay in the now and do some work with dreams.
So, I'm available. Who really wants to work with me
and not just make a fool of me?....

NORA

Nora: In my dream I was in an incomplete house
and the stairs have no rails. I climb up the stairs
and get very high, but they go nowhere. I know that in
reality it would be awful to climb that high on these
stairs. In the dream it's bad enough, but it's not
that awful, and I always wonder how I could endure it.
Fritz: Okeh. Be this incomplete house, and repeat the dream again.

N: Well, I climb the stairs and the stairs have no rails on the side.

F: "I am an incomplete house, I have no..."

N: I am in an incomplete house and I'm climbing the stairs and--

F: Describe what kind of house you are.

N: Well it has a--

F: "I am--"

N: I'm the house?

F: Yah, you're the house.

N: And the house is--

F: "I am--"

N: I am the house and I'm incomplete. And I have only the skeleton, the parts and hardly the floors. But the stairs are there. And I don't have the rails to protect me. And yet I do climb and--

F: No, no. You're the house. You don't climb.

N: Yet I'm climbed on. And then I end somewhere on the top, and--and it leads nowhere and--

F: Say this to Nora. You're the house, and talk to Nora.

N: You're climbing on me and you're getting nowhere. And you might fall. Usually you fall.

F: You see? That's what I try to do--to climb on you and I get nowhere. It took a long time before you even could identify with the house. Now say the same thing to some people here, as the house. "If you try to climb on me..."

N: If you try to climb on me, you'll fall.

F: Can you tell me more what you're doing to them, if they're trying to live in you and so on?... (Nora sighs) Are you a comfortable house to live in?

N: No, I'm open and unprotected and there are winds blowing inside. (voice sinks to whisper) and if you climb on me you'll fall. And if you'll judge me... I'll fall.

F: You begin to experience something? What do you feel?

N: I want to fight.

F: Say this to the house.

N: I want to fight you. I don't care about you. I do. I don't want to. (crying)...I don't want to cry and I don't want you--I don't even want you to see me cry. (cries)... I'm afraid of you...I don't want you to pity me.

F: Say this again.
N: I don't want you to pity me. I'm strong enough without you, too. I don't need you and--I, I wish I don't need you.

F: Okeh, let the stairs have an encounter with the non-existent railings. "Railings, where are you to hold onto?"

N: Railings, I can live without you. I'm climbable. It would be nicer to have you though. It would be nicer to be complete, to have something on top of the concrete and to have nice polished rails.

F: What kinds of floors have you got?
N: Concrete. Concrete floors, just uncovered...
F: Pretty tough, hmm? With a solid foundation.
N: Yeah.
F: Can you tell this to the group, that you have solid foundations?
N: You can walk and it's safe and you could live with it if you don't mind being a little bit uncomfortable. I'm dependable.

F: So what do you need to be complete?
N: I don't know. I--I don't think I need, I--I just feel I--I want more.
F: Ahah. How can we make the house a bit warmer?
N: Well, cover it, close--put windows in it; put walls, curtains, nice colors--nice warm colors.
F: Okeh, can you be all the supplement--all of what's missing, and talk to the incomplete house. "I'm here to complete you, to supplement you."

N: I'm here to complete you. You are pretty good but you could be much better and much nicer to live in if you have me--you'd be warmer and brighter and softer--have nice colors, have maybe carpets and curtains, some soft and bright things and maybe some heating.
F: Change seats. Be the incomplete house.
N: Well you're luxury. You can do without luxury, too...And I don't know if I could afford you. Well if you think I'm worthwhile then you could--then you'll try and get me. And it will make you feel nicer, better.

Well, aren't you really false? I mean aren't you actually only covering?...
You're the structure.
Yes, I am.
Well if you think you could manage to live without me just go ahead. Why don't you?
F: What is the left hand doing? Did you notice? Yah, do this some more. You see, we find something similar in psychosis, too. The psychotic has a language which we often don't understand, a language of his own.
Now, in a not psychotic person, we mostly understand the movement of what's going on. But still better if we let the "patient" express what this means.

N: Well--
F: No, it was your left hand.
N: I'm not pushing you away. I'm tickling you...
F: Ahah...Now change seats again.
N: I really feel I'm stubborn and I'm persistent and I don't think I really need you. I mean, it would be fine if you're there--maybe even if you're there I'll try to remember how it was before...
I want to convince you, and I've got to try harder...
We could all live in concrete houses without walls.
F: What are you doing with your left hand?
(Fritz rubs his face) This is what you're doing, yah?
N: Rubbing my face.
F: Let your fingers talk to your face.
N: I'm rubbing you...to get your attention...
Who are you?...I'm thinking too hard.
F: You're thinking too hard. Okeh. Nora, what do you feel about this little bit of work we did here? Terrified?
N: No.
F: Did you get an existential message?
N: It was great.
F: You got something, yah? Let me say something more about the dream altogether. You see, the whole idea of repression is nonsense. If you look, everything is there. Now the most important thing to understand is the idea of projection. Every dream or every story contains all the material we need. The difficulty is to understand the idea of fragmentation. All the different parts are distributed all over the place. A person, for instance, who has lost his eyes--who has a hole instead of eyes, will always find the eyes in the environment. He will always feel the world is looking at him.

Now Nora's projection is the incomplete house. She doesn't experience herself in the beginning as an incomplete house. It is projected as if she is living in this house. But she herself is the incomplete house. What's missing is warmth and color. As soon as she becomes the house, she admits that she has solid foundations and so on. If you're capable of projecting yourself totally into every little bit of the dream--and really become that thing--then you begin to re assimilate, to re-own what you have disowned, given away.
The more you disown, the more impoverished you get. Here is an opportunity to take back. The projection often appears as something unpleasant—as a spider, or as a train, or as a dead house, an incomplete house. But if you realize, "This is my dream. I'm responsible for the dream. I painted this picture. Every part is me," then things begin to function and to come together, instead of being incomplete and fragmented. And very often the projection is not even visible, but it's obvious. If I have a staircase without railings, it's obvious that the railings are somewhere in the dream but they're missing. They're not there. So where railings should be, there's a whole. Where warmth and color should be, there's a hole. So we find here a very brave, maybe stubborn person who can make it. Okeh.

I'd like to point out one of the most difficult problems to handle in therapy, and this problem is characterized by the word it, or the noun. "My memory is bad." "The thought slipped out." "The matches are needed for lighting cigarettes." What happens in the it, in the noun? I mentioned before the death layer, and though I am to quite an extent in disagreement with Freud's death instinct as Freud used it, this petrification does often occur in the way of becoming something dead: a living organism becoming a thing, a process becoming a noun, a freezing of a high potential, a predictability, an easy use of words rather than experiencing living processes. This is one way that we are dead without knowing it.

If it were only this, we still could possibly handle it with a certain amount of comfort, or handle ourselves. But the thing goes further. The it, the noun, goes into the projection. It's been externalized. So first it's been killed and then it's been put outside of our organism. So it seems as if we have lost it, or this bit of life, completely. And once the projection has occurred, or once we have projected some potential, then this potential turns against us. As I mentioned before, instead of having eyes, we are being seen. We feel under observation. We feel either persecuted by the eyes—especially by judging eyes—or, if this is coupled with attending, instead of listening, we project the listening. We talk and expect other people to listen to us, but we are not even willing to listen to ourselves. Instead of having our own excitement mobilized, we expect the world to be exciting.

So, you see then how, in the it, these two difficulties combine, and both are meant to relieve us of our most valuable property. This property is
the word--a very misused word--responsibility. Responsibility means the ability to respond: the ability to be alive, to feel, to be sensitive. Now we often have made of this a megalomaniac, omnipotent. We take over responsibility for somebody else. But responsibility simply means "I am I; I have taken and developed in myself what I can be." In other words, responsibility is the ability to respond and be fully responsible for oneself and for nobody else. This is, I believe, the most basic characteristic of the mature person. (Perls, 1969, pp. 73-76; 95-100)
APPENDIX II

Choosing, Prizing,
Living by Your Values

By Steve and Barbara Fuhrmann

Choosing... Freely From Alternatives After Considering Consequences

Acting... Acting ACTING REPEATEDLY

4. Prizing and cherishing
5. Affirming
6. Acting on choices
7. Acting repeatedly

Once we open up some value-laden issues (issues in which confusion and conflict often exist), such as family relationships, money, love, sex, death, politics, religion, leisure, work, war, our environment, and education, we can help ourselves and others to think about, clarify, and accept personal positions concerning them. The three major processes of CHOOSING, PRIZING, and ACTING (including the seven sub-processes outlined above) can and do help us develop a purposeful and positive sense of direction regarding these potentially confusing issues.

In using these strategies, please remember the following guidelines:
1. THERE ARE NO RIGHT ANSWERS, ONLY PERSONAL ONES. If an open and trusting atmosphere is to be established, any statements made must be accepted without judgment. Never should the leader indicate in any way that one answer is better or more acceptable than another.
2. THE LEADER IS A PARTICIPANT AND SHARES HIS VALUES. The leader should frequently affirm his own answers to questions and his own position on issues, though in an exposing rather than an imposing way. In this way he serves as a model of affirmation, while at the same time accepting as valid those opinions which are different from his own. (To insure that students do not parrot your answers, you might choose to affirm your choices after rather than before the others.)
3. THE RIGHT TO PASS IS GUARANTEED. If the atmosphere is to be free, open, and nonjudgmental, the legitimacy of simply saying "I pass" on any issue or strategy must be made clear. Participation itself must be a free choice.

With these simple guidelines, you are ready to explore the possibilities of the following strategies: use them, enjoy them, adapt them, and let them serve as springboards for the creation of new ones, appropriate to you.

Barbara and Steve Fuhrmann, both of whom have been teachers and counselors, are currently educational consultants in Value Clarification skills and doctoral candidates at the School of Education (where they may be contacted), University of Massachusetts, Amherst, Massachusetts 01002.

TWENTY THINGS I LOVE TO DO

Down one side of a sheet of paper, list twenty things you love to do. These are to be kept personal, so put down anything, whether or not you care to share it. When you have finished, code each with the following codes (or others of your own choosing): A $ next to any item that costs you more than $3 each time you do it; a P next to those items which you need or prefer to do with other people; an A next to those which are better done alone; a 5 next to those which would not have been on your list five years ago; next to each put the date on which you last did that thing.

You now have in front of you some valuable data about yourself. What does it tell you? Have you learned or noticed anything about your life about which you
were not previously aware? Are you pleased? What, if anything, would you like to change?

Voting Questions

Voting questions are a good way to quickly involve everyone. Simply ask questions to which students can respond by raising their hands. Some questions to get you started follow:

... How many of you would enjoy living in a larger family than yours?
... How many of you would drop everything you’re involved with right now and go if you were given a free ticket to Paris?
... How many of you plan on having more than two children?
... How many of you go into debt to buy Christmas presents?

Picture Your Thoughts

1. Draw a picture to represent the most significant event of your life.
2. Draw a picture to represent the greatest success of your life.
3. Draw a picture to represent a value you wish more people would have.
4. Draw a picture to represent what you would do if you could be assured success in whatever you attempted.
5. Draw a picture to represent a memorial to your life. Include the three words you would like to have said about you after you die.

A Needs Exchange Constellation

In the center of a sheet of paper, draw a circle and label it ME. Then draw six boxes around ME and label each with the name or initials of someone important to you: one of your parents; a favorite teacher; your closest friend of the same sex; your closest friend of the other sex; an adult, other than a parent, who means a great deal to you; a young child who is close to you.

Now, as you think of each important individual, think of something that person wants for or from you, and write that need in or near his/her box. When you have identified six needs, examine each again, and if you want the same thing for or from yourself, draw a line connecting that person and his/her need with ME in the center.

You now have before you a constellation of demands on you, including your responses to them. What does it mean to you? Are you pleased with your relationships? What, if anything, would you like to change?

Choose A Position

Continuums help us look at alternatives and identify positions on value-laden issues. Take, for example, the issue of hair length. The extremes might be as follows:

Shaved Sheldon
(goes around with a battery-powered razor and shaves the head of anyone not wise to him)

Sit-on-It Cy
(pours Hair-grow on the head of anyone not wise to him)

(It’s both fun and clarifying to identify the preposterous extremes with alliterative names that describe the conditions.)

Ask each participant to place himself on the continuum. You can, as you ask each, place that participant’s initials on the appropriate line. When completed, participants get both a quick glance at the spread of opinion in the group, and at their own position in relation to others in the group.

A continuum can be devised for any issue. Some possibilities include military service (Volunteering Victor vs. Canada Carl), spending practices (Credit-card Carl vs. Hard-cash Harriet), and college admissions (Anybody U. vs. Tight-tyrannical U.) Let your students suggest others.

Rank Orders

Rank orders force participants to make choices from among specific alternatives, either orally or in writing. Ask participants to rank any three or four alternatives from most preferred to least preferred. Some possibilities include:

Who would you most like to be:

President of US
athletic star
movie star

Richard Nixon
Joe Namath
Paul Newman

If you were told you had only six months to live, would you:
travel extensively
do what you are doing now try some thing dangerous (auto racing, for example)

If you were guaranteed safety, would you attempt:

motorcycle racing
day-diving

mountain-climbing

Again, rank-orders can be created by students, concerning topics that are of concern to them.

Here & Now Circles

Draw a circle and divide it into quadrants. In each of the quadrants, write one word which describes a feeling you are experiencing right now. Each might be either a physical or emotional feeling. Then, select the one which is most important or obvious to you, and explain what it means to you in a sentence or two at the side of the circle. Note the date and time.

Here and Now Wheels are handy devices for helping us tune in to ourselves to become aware of what we are experiencing at any given moment. They can be used at any time that a means of directing attention inward might be useful . . . at the beginning of a class, when emotions seem to be running high, when a group seems apathetic or bored, or even after reading an article. Here and Now Wheels need not be shared, but you will probably find that if used seriously, discussion following their use will be charged with insight and awareness. They also can be used as a convenient means of logging feelings over a period of time.

All these strategies, and others you and your students may devise, might be kept in personal journals, providing each of us with the data of a personal history by which we can examine our lives as social anthropologists.

* DPI Dispatch, Des Moines, Iowa: Iowa State Department of Public Instruction, February, 1972, Pp. 4-5.
### APPENDIX III

#### VARIETY OF SENSITIVITY TRAINING GROUPS

<table>
<thead>
<tr>
<th>Method</th>
<th>Primary aim</th>
<th>Definitive activities</th>
<th>Reference or characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Creativity growth</td>
<td>Awareness</td>
<td>Induced experiences designed to expand human awareness, and create personal growth</td>
<td>Otto and Mann (1968)</td>
</tr>
<tr>
<td></td>
<td>Creativity</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Release of</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>potential</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Marathon</td>
<td>Greater intimacy</td>
<td>Uninterrupted interpersonal intimacy and depth relationships</td>
<td>Stoller (1968)</td>
</tr>
<tr>
<td></td>
<td>Personal growth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Emergent</td>
<td>Personal growth</td>
<td>Absence of leader; non-programmed, unpredictable, emergent activities</td>
<td>Gibb and Gibb (1966b)</td>
</tr>
<tr>
<td></td>
<td>Group growth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Authenticity</td>
<td>Openness</td>
<td>Interventions and experiences focussed upon openness and human encounter</td>
<td>Bugental (1965)</td>
</tr>
<tr>
<td></td>
<td>Authentic encounter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Tgroups</td>
<td>Personal competence</td>
<td>Focus on here and now experiences, and on group processes</td>
<td>Bradford, Gibb and Benne (1964)</td>
</tr>
<tr>
<td></td>
<td>Group effectiveness</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Organizational effectiveness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Programmed</td>
<td>Personal growth, and/or competence</td>
<td>Experiences initiated and/or directed by absent leaders and planners with various kinds of instrumentation</td>
<td>Berzon and Solomon (1966)</td>
</tr>
<tr>
<td></td>
<td>Group effectiveness</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Organizational effectiveness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Micro-experience</td>
<td>Interpersonal skills</td>
<td>Limited time (2 to 20 Bradford, hours; 1 to 2½ days); Gibb and restricted depth or range; increased pre-structuring</td>
<td></td>
</tr>
<tr>
<td>---------------------</td>
<td>---------------------</td>
<td>---------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Group effectiveness</td>
<td>Lippitt (1956)</td>
<td></td>
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<tr>
<td></td>
<td>Organizational effectiveness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Inquiry</td>
<td>Skills of inquiry</td>
<td>Data-gathering, quasi-Miles structured experience (1965)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Group effectiveness</td>
<td>Focus on explicit and predictable individual and group learnings, skills, attitudes</td>
<td></td>
</tr>
<tr>
<td></td>
<td>System effectiveness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Embedded Team</td>
<td>Team effectiveness</td>
<td>Training experience embedded in sequential and continuous program of inputs, data-gathering, and experiences</td>
<td></td>
</tr>
<tr>
<td>9. Embedded Team</td>
<td>Organization</td>
<td>Argyris (1962)</td>
<td></td>
</tr>
<tr>
<td>9. Embedded Team</td>
<td>effectiveness</td>
<td>Friedlander (1968)</td>
<td></td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>10. Discussion</td>
<td>Knowledge, insight</td>
<td>Some blending of group discussion, case method, demonstrations, exercises, simulations, and theory inputs</td>
<td></td>
</tr>
<tr>
<td>10. Discussion</td>
<td>Improved interpersonal relations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Instructional</td>
<td>Knowledge, insight</td>
<td>Instructions by lectures, demonstrations, discussions, and readings; focus on instructing and theory input</td>
<td></td>
</tr>
<tr>
<td>11. Instructional</td>
<td>Improved interpersonal relations</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Gibb in *Interpersonal Development*, 1970. P. 8)
REFERENCES


APPENDIX IV

TORI INVENTORY by Jack Gibb

My Feelings of Me

Place a check (X) on the scale at the point which approximately indicates your feelings about yourself AT THIS MOMENT in comparison to the persons described.

1. Person A is personal. When with another person he acts and talks as he feels about them at that moment.

2. Person A expresses his feelings directly and frankly. He deeply values open communication.

Person B is often impersonal. When with another person his actions and speech usually depend upon who the person is, their relationship and the situation.

Person B is cautious about expressing his real feelings. He deeply values being tactful and making a good impression on others.
3. Person A often does what he deeply wants to do and tries to express his real inner self. Person B often does what he feels he should do and tries to fulfill his obligations as a responsible person.

4. Person A likes to do things with others. He is comfortable working with them to achieve common goals with a minimum of control. Person B likes to lead or to be led. He is comfortable with a form of organization in which the rules are clearly stated and followed.

NOW: Go back and place a circle (O) on the scale at a point which indicates where you would most like to be or become. If you feel you are now where you want to be place a circle around your check mark (X).

COMMENTS:
My Feelings of the Group

Evaluation Number

Place a check (X) on the scale at a point which approximately indicates how you feel about this group AT THIS MOMENT as compared to the groups described.

1. People here care how others feel and value them as persons. Individuals feel that they are an important part of the group.
   
   People here don't seem to care how others feel or to value them as persons. Individuals don't feel that they are important in this group.

2. People here are sharing feelings with others rather easily and openly. People listen and try to understand what others say to them.

   People here are expressing their feelings about others infrequently and very cautiously. People are not very interested in what others say to them.
3. People here seem to want to change by taking risks and asserting who they are. People feel they would be accepted and understood if they did or said almost anything.

People here seem reluctant to change by taking risks and asserting who they are. They don't seem to want to risk offending others or being misunderstood.

4. People here really feel comfortable with each other and easily join together in a common undertaking. People feel a strong sense of belonging.

People here do not really feel comfortable with each other nor do they easily join together. They feel little sense of belonging.

NOW: Go back and place a circle (O) on the scale at a point which indicates where you would like the group to be or become. If you like the group as it now is circle your check mark (X).
APPENDIX V

NON-VERBAL TECHNIQUES

1. Distance and Closeness

Free Placement

There are times when a group will be struggling with issues of interpersonal distance. Persons are wondering how close or how far they are from others. Some wish to be approached; others would prefer the safety of distance. When such feelings are being experienced by a group, the group is invited to stand up and nonverbally enact these feelings of distance with their bodies: "Vote with your feet about the distance you prefer with each person in the room. Each person may choose any distance from others that feels most comfortable. Quietly, without any talking, choose a space in the room that feels right to you. If there is someone you want to be close to or someone else you feel at a distance from, choose the space that expresses where you now are. If you want to move, move wherever you want to move." Then after the group members have moved to the place each wants to be, they may sit down and discuss how they feel about where they are, and why they chose that space. How does that space express who each person is at that moment?

Dissonant Harmony

There are times when everyone in a group seems to be going his own way. When there is no group topic, no particular subject pursued consistently, the group might be asked to stand up in a circle with arms around each other's shoulders. Then they are to close their eyes and begin to hum. The only rule is that they cannot hum a tune that is familiar. They can hum as loud or as soft for as long as they want, or join in unison with each other—they can follow or lead if they want to. What usually develops in a situation of this sort is a "group sound" that has a strange sort of beauty of its own in the various tunes that are hummed independently. If this does happen, the group may talk about how it sounded and about the fact that disparate tunes hummed independently have a kind of harmony of their own. This is sometimes an interesting way to keep a group from becoming highly fragmented.
Pushing

There are times when a person will experience outrage or anger toward another person in the group. To be angry with another person is to respond to that person's standing in your way or frustrating some value that you feel is important. Rather than listen to angry feelings being channeled through words, some leaders of group processes have shown that it is more effective and a quicker route to understanding to let the anger be expressed in terms of certain structured physical relationships. One of these is called the hand press or hand push, in which two persons who are angry with each other stand face-to-face, with hands locked together and push. They are asked to push hard to feel the whole force of the other person's body. Their instructions are: "See if you can push the other person back, or see if you can protect yourself from being pushed around by the other person." Similar transactions can occur through Indian hand wrestling or pillow fighting. Note: These encounters may involve heavy exertion and should not be attempted by persons for whom such exertion is not desirable.

Beholding

There will be times when the group members are not really in touch with each other and do not want to be. Each person hides within his own shell. When the predominant feeling is withdrawal, the leader might try an experience of sustained beholding. Everyone is asked to stand up and wander around the room. In the milling process the participants risk beholding other human beings and being beheld by them. "Risk the moments of eye-to-eye contact in which you allow yourself to come into the visual presence of your neighbor, and in which you allow yourself to be presented to him visually. Without speaking, simply behold your neighbor's being. Allow his body and body movements to address you visually." After this has gone on for some time, the participants are asked to think back to one person in whose visual presence each felt especially affirmed. "Identify one beholding relationship in which there was a sense of comfort and ease. Go to that person (if someone else has chosen that person, then allow yourself to be chosen by someone else), and discuss the following: What was going on between us that enabled us to be at ease? How does it feel to really welcome another person into one's visual presence?"
Mirroring

Sometimes the capacity for cooperative action and empathy needs to be exercised and nurtured. A simple process through which this capacity can be cultivated in an elementary way is a mirroring exercise in which a group is divided into pairs, each pair standing face-to-face. Partners hold their hands up very close to each other, palms facing but not touching. When either person begins to move, the other partner moves with the one who is taking the initiative. Palms remain close, without touching. This is an exercise in learning to cooperate with another person's initiative, in allowing another to take initiative, or in taking initiative oneself. Note what happens when the initiative changes from one person to another.

Trust Circle

There are times when a group will be searching more explicitly for a higher level of trust. How far is it possible for us to entrust ourselves to others? That is a question people frequently ask in intensive groups. Often the behavior that will indicate these concerns will be body movements that express anxiety, withdrawal, and immobilization. Under these circumstances one nonverbal experience that is most useful in allowing people to test their trust level is the trust circle. Six to ten people stand in a small, fairly tight circle. One person stands in the middle. He is asked to close his eyes, plant his feet firmly in one spot, and hold his legs relatively stiff, but let the rest of his body relax. (The group is asked to remain silent.) He is to lean back and allow his body to fall into the hands of others. He will be passed around from hand to hand by the group and will experience, in a sequence of movements from one person's hands to another's, the support of the group. Often the group will want to cradle the individual like a child, or sometimes members will pick up his feet and rock him and in some cases lift him above their heads and do whatever seems appropriate to express nonverbally their care and concern for him. When they feel they have expressed what they want to say to him, he is let down very gently on the floor and allowed to lie there for as long as he wants until he is ready to open his eyes. Then another person can voluntarily move into the circle and do the same thing until everyone has experienced the trust circle.
Monitored Blind Walk

Many of the exercises we have talked about have been for small groups of six to twelve people. A much larger group of people may want to make some attempt to achieve a higher trust level in a short period of time. Under these conditions, the leader divides the group into two parts. One part constitutes a large outside ring, the other stands within the circle as individuals. The persons in the inside will walk with their eyes closed, first very cautiously, then at whatever pace they choose. They will expect the monitors of the outer circle to change their direction so they will not bump others or get into any trouble. Those on the outside should be aware that those on the inside are depending on them to keep them from getting hurt. After the inside group has walked for a while, the order is reversed, the outside people go inside, and the inside people go to the outside. A subsequent discussion, in pairs, focuses on the issues of risk, trust, and mutual accountability.

Body Space

There are times in the lives of some groups when there may be a desire to achieve closeness and yet a hesitancy on the part of individuals to move toward others. There may be times when individuals will be willing to withdraw into their own body space and live, as it were, a cocoon existence. In fact, that is the way many of us live most of our lives, only touching another person's body space in ritualized ways, such as shaking hands, or, if we get any closer, we may have all sorts of bizarre associations with sexual intimacy that make it difficult for us to be physically close to others.

If there is a hunger for closeness in the group but an inability to achieve it, there is a simple process that may help the group to move in that direction. This experience is often used as an "opener" for microlabs. The group sits on the floor in a circle, with eyes closed. The participants are far enough apart that no one is touching another and each has an identifiable space of his own. The leader says: "You might want to begin by doing some deep breathing, or simply listening to sounds, or attempting to get in touch with your own body processes: your heartbeat, your breathing, your musculature, the ebb and flow of your own body energies. Reach up and feel some of
your space. Experience that space. Imagine that your space is immensely valuable, as if you had just discovered something of very great importance. Let your hands move through that space; see if you can in effect hold it close to you as something precious; let your hands do what they want to do in the presence of that space. Touch the rug. Tap the floor that supports you. Feel its temperature, texture, resilience.

"The next step is to get in touch with your own body space. Experience by touch the size of your head and shoulders and arms and legs and torso and see if you can get a feel for the space that your body is displacing. Consider the place where you are sitting as your own territory. Now, eyes closed, allow your hands to reach out for others, and if you happen to touch another hand, experience what is there. Feel the flow of energy from that hand--its shape and solidity and pliability. Allow your body space to penetrate another person's body space and see what that does. See what you discover about yourself in a nonverbal, nonvisual meeting with another hand. What can you learn about that person's strength or compliance, his willingness to move toward you, or his unwillingness to do so? Open your eyes and talk with the person with whom you have shared space. What have you learned about yourself or about your partner?"

(Oden, 1972, excerpted from pages 31-47).
## APPENDIX VI

A PROPOSED COMPARISON OF THE CONCEPTS OF LEVELS OF LEARNING

AS PROPOSED BY MASLOW, BATESON, PIAGET, THEOBALD AND SIMON

(Bateson, in Theobald, 1970; Piaget, 1970; Theobald, 1970; Simon, 1968; and Maslow, 1968)

<table>
<thead>
<tr>
<th>MASLOW</th>
<th>PIAGET*</th>
<th>BATESON</th>
<th>THEOBALD</th>
<th>SIMON</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACTUALIZATION</td>
<td>Formal operational:</td>
<td>Level 4: individual can perceive the nature of present systems and can reexamine them with a view to changing them; subjective measure of success; each individual chooses the areas in which to engage in fourth level learning</td>
<td>the areas chosen by the individual as areas in which he desires to make personal meanings and to understand the principles involved in his activity. Education adapts to and causes change</td>
<td>making personal meanings: value clarification</td>
</tr>
</tbody>
</table>

*Piaget's stages beyond formal operational
<table>
<thead>
<tr>
<th>ESTEEM (OTHERS)</th>
<th>Concrete operational: recognition of underlying general systems; limited to concrete objects</th>
<th>Level 3: the individual improves his importance within an existing system of understanding; objective measure of success; common areas which all people should probably pursue</th>
<th>Training: the areas chosen by the individual as areas in which he desires specific skills for application to stable conditions; his knowledge or skill will become obsolete as change occurs</th>
<th>Level 2: understanding of underlying concepts or structure</th>
</tr>
</thead>
<tbody>
<tr>
<td>BELONGINGNESS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SAFETY</td>
<td>Pre-operational: dependent upon external support or reinforcement</td>
<td>Level 2: interrelation of two facts; behavioristic learning theory; any two facts can be related if they are reinforced sufficiently</td>
<td></td>
<td>Level 1: taking in of externally provided information</td>
</tr>
<tr>
<td>PHYSIOLOGICAL</td>
<td>Sensorimotor activity</td>
<td>Level 1: simple perception</td>
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</table>

*The use of Piaget's developmental scheme in this figure is purely heuristic, for the stages delineated refer to childhood development rather than to levels of cognition present simultaneously in adult humans, as do the levels recognized by Bateson, Theobald, and Simon.*
### APPENDIX VII

**A COMPARISON OF MASLOW'S NEED LEVELS WITH KOHLBERG'S STAGES OF MORAL DEVELOPMENT**

(Maslow, 1968; Kohlberg, in *Psychology Today*, 1968)

<table>
<thead>
<tr>
<th>MASLOW</th>
<th>KOHLBERG</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NEEDS</strong></td>
<td><strong>MOTIVATORS</strong></td>
</tr>
<tr>
<td>ACTUALIZATION</td>
<td>Stage 6: Conscience or principle; moral behavior motivated by logical universality</td>
</tr>
<tr>
<td>ESTEEM (SELF)</td>
<td>Stage 5: Contractual-legalistic; moral behavior motivated by welfare of majority</td>
</tr>
<tr>
<td>ESTEEM (OTHERS)</td>
<td>Stage 4: Authority and social order; moral behavior motivated by maintaining earned expectations of others</td>
</tr>
<tr>
<td>Category</td>
<td>Description</td>
</tr>
<tr>
<td>----------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>BELONGINGNESS</td>
<td>Stage 3: Good boy; moral behavior motivated by approval and conformity to stereotyped image</td>
</tr>
<tr>
<td>SAFETY</td>
<td>Stage 2: Naively egoistic; moral behavior motivated by satisfaction of self-needs</td>
</tr>
<tr>
<td>PHYSIOLOGICAL</td>
<td>Stage 1: Obedience and punishment; moral behavior is motivated by external threat</td>
</tr>
</tbody>
</table>

**PRE-CONVENTIONAL:**
- Moral value rests in the external results of bad acts
APPENDIX VIII

COMPARISON OF THEORIES OF MASLOW, HERZBERG, LIKERT, MCGRGOR, AND SCHEIN
(Maslow, 1968; Herzberg, 1966; Likert, 1967; McGregor, 1960; Schein, 1969)

<table>
<thead>
<tr>
<th>MASLOW</th>
<th>HERZBERG</th>
<th>LIKERT</th>
<th>McGRGOR</th>
<th>SCHEIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Actualization</td>
<td>Motivators: environment provides incentives in form of</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-esteem</td>
<td>1) challenge</td>
<td>System 4: management perceived by subordinates as having complete confidence and trust in them. System is relationship-oriented, with an emphasis on freedom and responsibility.</td>
<td>THEORY Y</td>
<td>ACTUALIZING MAN</td>
</tr>
<tr>
<td>Esteem</td>
<td>2) possibility of growth and development</td>
<td></td>
<td>1) the expenditure of effort in work is as natural as play</td>
<td>1) seeks challenge and intrinsic meaning</td>
</tr>
<tr>
<td></td>
<td>3) possibility of personal achievement</td>
<td></td>
<td>2) self-directed and self-controlled</td>
<td>2) capable of nature responsible behavior</td>
</tr>
<tr>
<td></td>
<td>4) increased responsibility</td>
<td></td>
<td>3) learns to accept responsibility</td>
<td>3) motivated by need for independence and creativity</td>
</tr>
<tr>
<td></td>
<td>5) recognition for accomplishment</td>
<td></td>
<td>4) naturally curious, ingenious and imaginative</td>
<td>4) striving to use potential productively</td>
</tr>
<tr>
<td></td>
<td>Hygiene factors: environment provides incentives in</td>
<td></td>
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<tr>
<td></td>
<td>form of 1) status</td>
<td>System 3: management perceived as having substantial but not complete confidence and trust in subordinates</td>
<td></td>
<td>SOCIAL MAN</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>5) potentialities only partly realized</td>
<td>1) meaning sought in personal relationships</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>6) capable of commitment to objectives</td>
<td>2) peer group most important</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>7) motivated primarily by esteem and actualization needs</td>
<td>3) responsible</td>
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<td></td>
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<td></td>
<td></td>
<td>4) motivated by social needs</td>
</tr>
<tr>
<td>Belongingness</td>
<td>2) peer socialization</td>
<td>System 2: management is perceived as having condescending confidence and trust in subordinates. Rewards and punishments are both prevalent.</td>
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<tr>
<td>Safety</td>
<td>3) job security</td>
<td>System 1: management perceived as having no trust or confidence in subordinates. System is task-oriented, with an emphasis on threat and punishment.</td>
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<td></td>
<td>1) working conditions</td>
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<tr>
<td>Physiological Needs</td>
<td>5) wages</td>
<td>THEORY X 1) inherently lazy 2) must be externally controlled 3) incapable of discipline 4) irrational 5) motivated by outside incentives</td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>RATIONAL-ECONOMIC MAN 1) passive 2) manipulable 3) controllable 4) lazy 5) incapable of self-direction 6) irrational 7) motivated by economic incentives</td>
<td></td>
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</tr>
</tbody>
</table>


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LEADERSHIP AND ORGANIZATION DEVELOPMENT

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VITA

STEVE FUHRMANN

I was born in New London, a town of 6,000 people in an agricultural area of central Wisconsin, on October 15, 1942. I attended a Lutheran grade school in New London and a Lutheran high school in Appleton, Wisconsin, where, in addition to some rudimentary academic skills and the regimented discipline of schooling, I learned an anti-intellectualism, an absolute moral righteousness, and a fear of failure, all of which have been extraordinarily limiting. Only in my non-institutional early life did I learn to love reading, to risk experimenting, to be aware of myself and the land, and to like people.

After attending, flunking out in 1963, traveling throughout Europe, Asia Minor and Northern Africa in 1964, and returning, I graduated from the University of Wisconsin at Madison with a Bachelor of Science degree in Institutional Management from the School of Home Economics in August, 1966. My memory of my undergraduate years is flooded with impressions of canoeing on the Mississippi one Easter; rafting on the Colorado one Thanksgiving; working at the Wisconsin Memorial Union on and off, part and full time during almost all my life in Madison and sensing that work as the real substance of my
undergraduate learning; living in ten different dorms, rooms, and apartments, the most important being nine months living with Karen on lower State Street above a bar; and trying to successfully find my way to a degree through: requirements (university, college, school, department, major and minor), grades, papers, exams, permissions, approvals, attendances, lectures, quizzes, discussions, laboratories, notes, outlines, readings, references, courses, footnotes, reading lists (required and optional), bibliographies, credits, schools, colleges, departments, semesters, summer sessions (eight and twelve weeks), schedules, fees, late payments, housing requirements, library hours, stack permission, book purchases (new and used), grade reports, GPA, status (dropped, strict-probation, probation, and I-don't-remember-what's-okay), paper format, bluebooks, and all other "learnings" which are so important to creating a whole person prepared to lead a competent life of intellectual sifting and winnowing.

My first two jobs after college (and before I realized that "real" college would take another four years) were as food service manager for the New London, Wisconsin, Public Schools during 1966-1967 and for the Oshkosh, Wisconsin, Public Schools during 1967-1969. During the latter period, I filed as a conscientious
objector and spent much time avoiding the draft; studied the behavioral sciences; introduced free lunches, breakfast programs, menu choices and automated kitchen equipment to the Oshkosh schools; and succeeded in making food service almost as important as athletics in the Oshkosh schools.

During 1969-1970 I studied counseling as an EPDA fellow in an experimental counselor education program (designed to prepare change-agents) at the University of Wisconsin at Oshkosh. In that first summer I met Barbara and her three-year old son David. Three months later she and I flew to Las Vegas to be married on October 21, 1969. My greatest feelings of day-to-day success during this first year of being able to attend a university full-time without having to work were: shoveling snow in winter, mowing and caring for the yard in other seasons, and enjoying David and Barbara. Graduate education was mainly an expensive continuation of the administrative requirements of undergraduate, high-school and grade-school schooling. My new career in counseling was not the result of major new learnings, but of satisfying the credentialing requirements, especially for the MS Ed, which I received in August, 1970.

We left Wisconsin in 1970 to avoid dealing with the visitation demands of Barbara's ex-husband. (We
have since legally adopted David.) I became the Director of Guidance (and only counselor) for the Green Mountain Union High School in Chester, Vermont. The political structure, school directors, superintendent and principal of Chester, a town of 1,000 people and the center of a primarily rural, unified school district, were unprepared (though the students and citizenry were supportive) to deal with the changes which I proposed and my casual (and naive) directness; I was unprepared to study the school and prepare a workable strategy for change. My annual contract was paid and I was fired (resigned for payment) three months after moving to the Green Mountains and rugged individualism of Vermont.

We vacationed in California and moved to Amherst, Massachusetts in January, 1971. We spent much of the spring trying to become matriculated doctoral candidates in the School of Education at the University of Massachusetts, Amherst. Barbara succeeded; and I was admitted, by Dean Dwight Allen, to a Certificate of Advanced Graduate Study program which I completed in January, 1972, with course work primarily in counseling, human relations, humanistic education, and alternative structures for higher education. I was finally admitted as a doctoral candidate to the Center for Higher Education, and completed my course work and the writing of my dissertation

While at Amherst I supervised student teachers for a semester; served as an intern with the Massachusetts State College System office in Boston (to which I commuted two days per week) and taught a course in Value Clarification techniques for a semester; and was a consultant and workshop leader in human relations training and value clarification skills for many school systems and colleges.

I find myself beginning to write in jargon about my experience in Amherst; I think that I am still emotionally and intellectually tied to the School of Education, and can only provide pieces of not fully integrated experience: numerous weekend workshops—TORI, Jack Gibb, Gestalt, Sid Jourard, Value Clarification; the excitement and charisma of Dwight and the school community; driving on the sand dunes at Cape Cod; the tension of not being a doctoral student; the relief of being so-classified; on Nantucket with Barbara, Russell and Jackie; no pressure of grades; courses taken for interest and desired competence, not as requirements; academic master-plan work for the state colleges; paid to fly and run workshops (me!); published in Iowa; conflicts with Sid; David in a free school; Barbara's book;
cramped living in student housing; awareness experiments; free and wide-ranging reading; so many competent, exciting people; muddy springs; Monday night dollar movies; the tension of a dissertation; me (!?) a Dr.

I am currently Assistant Dean of Student Life and Assistant Professor of Education at Virginia Commonwealth University in Richmond, Virginia, where we moved into the first house we have owned in August, 1972. I always thought university administrators were certain of what they were doing and that a doctorate guaranteed a secure place in the world.

I sometimes wish I would be sure of what I am doing and where I am heading.
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