The design, implementation and evaluation of a workshop in self-identification as taught in psychosynthesis.

Donald Joseph Mastriano
University of Massachusetts Amherst

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THE DESIGN, IMPLEMENTATION AND EVALUATION
OF A WORKSHOP IN SELF-IDENTIFICATION
AS TAUGHT IN PSYCHOSYNTHESIS

A Dissertation Presented
by
DONALD JOSEPH MASTRIANO

Submitted to the Graduate School of the
University of Massachusetts
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December, 1973

Major Subject: Counseling and Human Relations
THE DESIGN, IMPLEMENTATION AND EVALUATION
OF A WORKSHOP IN SELF-IDENTIFICATION
AS TAUGHT IN PSYCHOSYNTHESIS

A dissertation
by
DONALD JOSEPH MASTRIANO

Approved as to style and content by:

Dr. Susan (LaFrance) Campbell, Chairperson

Dr. Donald Carew, Member

Dr. Theodore Slóvin, Member

Dwight W. Allen, Dean
School of Education

December, 1973
Acknowledgements

Christmas approaches...
snow covers the ground,
and ice crystals have captured the trees.

I look back over eight months of work, play, love,
and devotion...all part of the creation of this dissertation
...and all the way from a Spring inspiration.

As I reflect upon this,
I find myself filled with so many ideas, memories, feelings,
and so on...that to single out individual people or events
is difficult and perhaps not the task. What seems important
is that I feel and realize that many many others have played
important parts in assisting me to be where I am today, in
regards to this dissertation and otherwise.

I sincerely and deeply appreciate all of this,
from all of you.

Now names flow...
   Mom and Dad, Uncle Dick,
   Lynne, Dick and Debbie (little princess)
   Roberto,
   Susan, Donald, Ted, Bob,
   Martha, Piero,
   Dick, Al, Janet, Phil,
   Jeanne, Lor, Ronald,
   David, David, Jim
   Tanya, dz, Michele...
   and many more.

How about I, Self, and me, personality.
I even managed to live a fairly balanced and
centered life throughout...nice living.

Ah!, the magic of a dissertation.

And now, it's time for some of that snow
and those ice crystals and...other beams of love.
ABSTRACT

The Design, Implementation and Evaluation of a Workshop in Self-Identification as Taught in Psychosynthesis (December, 1973)

Donald Joseph Mastriano, B.S., M.S.,
Central Connecticut State College
Directed by: Dr. Susan (LaFrance) Campbell

The specific focus of this dissertation is self-identity. The issue of identity, of finding and knowing one's self, may be considered one of the crises of our age. A workshop in Self-Identification as formulated in Psychosynthesis was designed, taught and evaluated according to pre-determined criteria. This paper reports on these above mentioned activities.

Psychosynthesis, founded by an Italian Psychiatrist, Dr. Roberto Assagioli, is a discipline of psychological development and Self-realization, a method of therapy and of integral education. A primary and central concern in Psychosynthesis is an awakening of the sense of self. The psychosynthetic conception of the self is based on considering it as a center of pure awareness which is possible to experience, and as a reflection of a higher Self, a spiritual center within.
The Literature Review of the paper describes the psychosynthetic concepts of self and Self, and the processes of self-identification and dis-identification. It also compares Western and Eastern psychological and philosophical theories and views of the self, and reviews related research.

The workshop was designed by the author with the assistance of several teachers of Psychosynthesis and the recommendations and materials of Dr. Assagioli. That design and many of the teaching aids used are included in the text.

A population (N=17) of college community adults self-selected for the workshop. Total in-class time over a two week period was from 12 to 15 hours.

The evaluation component consisted of two sections. First, the Personal Orientation Inventory (POI), a standardized measure of positive mental health and self-actualization was administered pre and post-workshop. Its scores were treated by a multivariate analysis of variance which showed no significant difference over the two week period. Individual F-tests for the 12 subscales of the POI showed 3 to be significant at P<0.05. These were Time competence, Inner directedness and Spontaneity. Second, a Self-Designed Questionnaire was created for this project and administered post-workshop only. This consisted of 21 items designed to assess effects on a variety of levels. The qualitative clinical data is reported on in two ways: (1) short case studies of a participants total experience—a report or summary of
responses to all questions; (2) question-by-question analysis. The results of these questionnaires are reported on fully with discussion, implications and limitations stated. A summary statement is that the workshop had significant and varied effect upon the participants on several levels, including their feelings, beliefs, values, and self-reported and intended behaviors. The self, as a center of awareness, was acceptable and the experience realizable to at least many of the participants. It is also indicated that this method and content of instruction fits within an educational setting and that a movement towards inner directedness and a greater sense of self and identity can at least begin and in some cases be realized in a short period of time. Some difficulties and problems were encountered in teaching and utilizing these concepts, more specified research would be required to discern trends. Several recommendations are offered for future research, future teaching and workshops of this nature, selection of participants and the training of teachers. This dissertation may be a contribution, and even serve as a training manual, for future and in-practice teachers of these psychosynthetic concepts of the self and identity. The Literature Review is seen as especially significant towards these ends.

A final section of the paper places the concept of self as described and taught in this study within a social context.
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Gently down the stream

From Kim, the novel of Rudyard Kipling

"Now am I alone -- all alone," he thought. "In all India is no one so alone as I! If I die to-day, who shall bring the news -- and to whom? If I live and God is good, there will be a price upon my head, for I am a Son of the Charm -- I, Kim."

A very few white people, but many Asiatics, can throw themselves into amazement as it were by repeating their own names over and over again to themselves, letting the mind go free upon speculation as to what is called personal identity. When one grows older, the power, usually, departs, but while it lasts it may descend upon a man at any moment.

"Who is Kim -- Kim -- Kim?"

He squatted in a corner of the clanging waiting room, rapt from all other thoughts; hands folded in lap, and pupils contracted to pin-points. In a minute -- in another half second -- he felt he would arrive at the solution of the tremendous puzzle; but here, as always happens, his mind dropped away from those heights with the rush of a wounded bird, and passing his hand before his eyes, he shook his head."

(in Organ, 1964, p. 21)
CHAPTER I
INTRODUCTION

"Who am I?"

"What is my purpose in life?"

"Where am I going? Why?"

More and more these kinds of questions are being echoed across our lands. It is within the scope of this dissertation to tend to some of these existential questions of meaning, purpose and identity within a psychological and educational context.

Lynd (1958) claims that the question of identity is today in the "forefront of awareness." It may be considered as one of the "crises of our age." Newton Margulies (1971) states the issue clearly and comprehensively:

Today, numerous writers have described the major problem of contemporary society as a problem of personal identity. Such factors as the population explosion, rapid technological growth, increased urbanization, and world-wide turmoil have created unrest, particularly among the youth, but not exclusively. Conflicts in value systems which seem to be most evident in the educational models, and in the scientific versus the humanistic movements have simply increased the personal tension and have added impetus to the quest for identity. (pp. 276-77)

Other writers--philosophers, psychologists, theologians and educators--state it in different ways with similar emphasis. Among psychologists, Erik Erikson (1963) refers to this as the search for "self identity" and is noted to have said that this search for identity has become as
"strategic in our time as the study of sexuality was in Freud's time" (Lynd, 1958). Rollo May, in his book *Man's Search for Himself* (1953) has termed it the "central quest," while Victor Frankl speaks of *Man's Search for Meaning* (1963). Roberto Assagioli (1965) states: "This problem of finding one's self, experiencing one's self, and from the center of oneself directing one's life, is a problem basic to our times."

Several existential writers and philosophers, among them Camus, Sartre, Nietzsche, Kafka, Dostoyevsky and Buber, have made the theme of many of their novels and works this personal search for identity. Some have stated the issue in terms of Being and Non-Being and have created the term existential void to express the state of Non-Being, without identity.

Martin Buber (1958), in his book *I-Thou*, presents an hypothesis that a deep and full sense of identity or Being will lead to deeper, fuller and more meaningful relationships with others, or Thous.

Troy Organ (1968) quotes Alice, whom he refers to as "one of the best philosophers," from Lewis Carroll's *Alice's Adventures in Wonderland*: "Who in the world am I? Ah, that's the great puzzle!"

The recent trend in psychological or humanistic education has as one of its primary components, a focus upon meaningful and relevant curriculum and instruction
Weinstein & Fantini (1970) report on trying to develop the learning process to the point of it being of help and significance to children of all economic and social classes through three major areas of focus: "Identity, Power and Connectedness." They found what seemed to be "pervasive concerns of the youngsters," which:

...coincided closely with the findings of research conducted independently by a number of social psychologists. Among those reporting similar concerns was Jack R. Gibb (1964), who identified "four basic concerns that arise inevitably from all social interaction: acceptance, data, goal, and control concerns." (pp. 10-11)

The goal concern is further defined as "a loss of identity, a feeling of not knowing who he is or what he wants from life." They also state, "relevance is achieved...if the teacher attempts to deal with fundamental questions that people frequently ask themselves, such as 'Who am I?'...."

As described above, several people have pointed to the issue of identity as an important one in our time. It, however, is not a new concern. One example that supports this last statement would be Socrates, who over two thousand years ago, had inscribed on the facade of the temple of Apollo, "Know Thyself."

Throughout this paper, the issue of identity will be clarified further with various conceptions of its meaning and significance being presented.
Nature of Study

The focus of this dissertation is self-identity. A workshop in Self-Identification as formulated in Psychosynthesis was designed, taught, and evaluated according to predetermined criteria. This paper will report on these activities and indicate conclusions and further recommendations. The evaluation component was concerned with the effects of training in self-identification and dis-identification upon the workshop participants. The following research questions were formulated:

1. What are the changes in the over-all mental health of the participants?
2. What effect has the workshop had upon the attitudes, feelings, and behaviors of the participants?
   What value, meaning and significance has the workshop had and/or have for the participants?
   What, if any, difficulties and problems have arisen as a result of this workshop?
3. Have the participants had an experience of their true self, as a center of pure self-consciousness?
   What is the nature, value and significance of this experience?

Psychosynthesis Defined

Psychosynthesis was developed by Dr. Roberto Assagioli, an Italian Psychiatrist, nearly 60 years ago and it is only in recent years that it has gained widespread recognition as a point of view capable of synthesizing or providing a comprehensive framework for much of the experimentation which
has been carried on over the last decade in the human potential movement. One interesting idea it embodies that is relevant to this study is its conception of self-identity which is integrative of Eastern and Western points of view.

Psychosynthesis, as described by Dr. Assagioli (1965) is or may become:

1. A method of psychological development and self-realization....

2. A method of treatment for psychological and psychosomatic disturbances....

3. A method of integral education which tends not only to favor the development of the various abilities of the child or of the adolescent, but also helps him to discover and realize his true spiritual nature and to build under its guidance an harmonious, radiant and efficient personality. (p. 30)

A primary and central concern in Psychosynthesis is an awakening of the sense of self. Complete descriptions of the psychosynthetic conceptions of the self, and the meaning of self-identity and self-identification will be presented in later sections of this paper.

Evolution, Rationale and Significance of Study

The author first developed an interest in this dissertation topic while studying with Dr. Assagioli in Florence, Italy. The seed phrase was:

In my opinion, the direct experience of the self, of pure self-awareness--independent of any "content" of the field of consciousness and of any situation in which the individual may find himself--is a true, "phenomenological"experience, an inner reality which
can be empirically verified and deliberately produced through appropriate techniques. (Assagioli, 1965, p. 5)

Upon reflection, it was realized that many teachers across this country and in Europe are instructing significant numbers of people in the techniques, exercises, and theories of self-identification as formulated in Psychosynthesis. This is true in other ways also, as many of the Eastern systems of growth and realization newly introduced in the West have concepts of the self that resemble the psychosynthetic one. It seemed important, worthwhile and interesting to do some basic exploratory research into the nature of the effects of training in these concepts.

Results of this study should provide helpful case material and clinical information for the practitioners of Psychosynthesis and for psychologists and educators in general who are concerned with developing in their clients and students a sense of identity. It will be a contribution to the newly developing science of the Self. In addition, the Literature Review should prove of interest to psychologists and educators concerned and involved with the recent influx of Eastern disciplines into Western culture.

Outline for Remainder of Thesis

Chapter II (Literature and Research Review) will describe Dr. Assagioli's psychosynthetic conceptions of the self, of self-identification and dis-identification which formed the
theoretical basis for the workshop. It will then consider Eastern and Western psychological and philosophical conceptions and contributions. Finally, related research will be reviewed.

Chapter III (Methodology and Workshop Design) will include all methodology: instructors, their training, population, instrumentation, design, data analysis and procedure. It will also include a description of the sources used for designing the workshop, the design as formulated in preparation including a list of teaching aids and exercises, and the final design, or how it happened.

Chapter IV (Evaluation Results) will present the results of the two evaluation components.

Chapter V (Discussion and Recommendations) will present discussion and conclusions drawn from the results of the evaluation component and the experience of designing and teaching the workshop. Limitations of the study will be stated. Recommendations for future studies and research will also be made.
Muddy water,
let stand,
becomes clear.

Lao Tse
CHAPTER II
LITERATURE AND RESEARCH REVIEW

This chapter will describe Dr. Assagioli's psychosynthetic conceptions of the self, of self-identification and dis-identification which formed the theoretical basis for the workshop. It will then consider Eastern and Western psychological and philosophical contributions and other issues relevant to this study. Finally, related research will be reviewed.

Psychosynthetic Conceptions

In this section Dr. Assagioli is quoted rather frequently, as he is the founder of Psychosynthesis and one of the original sources used in the design of the workshop. The reader is referred to Psychosynthesis, a Manual of Principles and Techniques (1965) for further study and/or information.

Assagioli and other practitioners of Psychosynthesis (Taylor & Crampton, 1968; Crampton, 1972) have stated that the conscious and purposeful use of self-identification, or, dis-identification is basic to the discipline.

Assagioli (1965) states:

...everybody has some kind of self-identification—and yet very few people have stopped to ask themselves what it really means, what it implies, how it can be more consciously experienced and what are its effects. Self-identification is a rather ambiguous term, and we must distinguish three different meanings. (pp. 111-112)
Each of the three meanings will be presented in abbreviated form. The first:

The first meaning—which is the one currently and generally accepted—is that of the individual identifying himself with that which gives him the greatest sense of being, of aliveness, with that which constitutes his greatest value, and to which he gives the most importance. This type of self-identification can be the predominant function or focus of consciousness and, on the other hand, the main function or role played in life.

This kind of self-identification does not give the experience of the pure self. The latter, the "I-hood" or sense of personal identity is closely bound to, and almost merged in, the focus of valuation or the role.

This first type of identity can result in very severe consequences:

First, the individual does not really know or realize himself.

Second, the identification with one part of his personality excludes or diminishes greatly the ability of self-identification with all the other parts of his personality, and therefore constitutes a stumbling block in Psychosynthesis.

Third, and this applies to both "role" and "predominant function" types of self-identification, the life process itself renders their continuance impossible; e.g., the aging of beautiful women; the loss of athletic strength; the disruption of the mother role through the maturity or death of her children. All these may produce very serious crises; the individual feels himself or herself lost, and this is a tragedy in many lives, which in not a few cases may lead to the extreme self-denial of suicide. (p. 112)

This first meaning is considered the usual one shared by most people today. It is viewed as necessarily limiting either to the present functioning or future evolution of a person. This is pointed out clearly in the following quote of a "fundamental psychological principle" which is given
central importance in Psychosynthesis: "We are dominated by everything with which our self is identified. We can dominate and control everything from which we dis-identify ourselves."

The second meaning brings us to the essential point of the psychosynthetic conception:

The second meaning which can be given to "self-identification" is the inner experience of pure self-awareness, independent of any content or function of the ego in the sense of personality. Curiously, it is a subject which has been neglected, and the explanation is that the experience of pure self-identity--or in other words, of the self, the I-consciousness, devoid of any content--does not arise spontaneously but is the result of a definite inner experimentation. Those who have tried have been able to reach a state of pure I-consciousness, self-identity, realization of oneself as a living center of awareness. (p. 112)

It is then further stated that "This is well known to psychologists of the East...." Assagioli here refers to the comment of "neglect" of the conception of the self as pure awareness by Western psychologists. This topic will be discussed more in the second section of this chapter.

The third meaning points to the existence of a higher Self, a source of inner guidance, wisdom and strength.

The third meaning of "self-identification" is that of realization of the higher or spiritual Self. This experience requires a further technique or techniques. It is different from the other experience of pure self already described--but it is not completely separate from it. Let us remember...there are not in reality two independent selves. There is one Self--but there are very different and distinct levels of self--realization. (pp. 112-113)

Crampton (1972) makes a further clarification of the distinction between the self and the higher Self:
The self can be experienced at two levels—the personal and the transpersonal—though there are many gradations in between. The personal self (the "I" or center of our normal field of consciousness) is considered in psychosynthetic theory to be a projection in the field of the personality of the transpersonal Self which is supraordinate to it. The transpersonal Self is in the supraconscious realm—that which is "above" our usual level of consciousness. Though beyond the categories of time and space, the Self is able to act within the world of time and space, and it is through the bridge or channel created by alignment with the transpersonal Self that expanded states of consciousness are experienced and supraconscious energies are transmitted to the personality. (p. 4)

Assagioli (1965) comments: "This Self is above, and unaffected by, the flow of the mind-stream or by bodily conditions..." and:

The real distinguishing factor between the little self and the higher Self is that the little self is acutely aware of itself as a distinct separate individual, and a sense of solitude or of separation sometimes comes in the existential experience. In contrast, the experience of the spiritual Self is a sense of freedom, of expansion, of communication with other Selves and with reality, and there is the sense of Universality. It feels itself at the same time individual and universal. (p. 87)

For the purpose of this study Self with a capital S will be understood to refer to the higher Self or spiritual Self, the real ground of our being and self with a small s will refer to our conscious self, the "I", the point of pure self-awareness.

In the workshop we are concerned with teaching all three meanings of self-identification in the following ways:

1. to discover and dis-identify from ways in which we are partially or falsely identified;
2. to discover and experience our self as a center of pure awareness;

3. to understand the ultimate connection of the self and the higher Self, and the ways of realization of this spiritual center.

In reference to the possibility of experiencing our higher Self during this workshop, Assagioli (1965) indicated:

To reach this aim of realization of our higher Self..., "is in reality a tremendous undertaking. It constitutes a magnificent endeavor, but certainly a long and arduous one."

A final clarification of the nature of the experience of the self with a helpful analogy is:

The "self," that is to say, the point of pure self-awareness, is often confused with the conscious personality..., but in reality it is quite different from it. This can be ascertained by the use of careful introspection. The changing contents of our consciousness (the sensations, thoughts, feelings, etc.) are one thing, while the "I," the self, the center of our consciousness is another. From a certain point of view this difference can be compared to that existing between the white lighted area on a screen and the various pictures which are projected upon it. (Assagioli, 1965, p. 18)

It is important to remember that we are dealing here with an experience of self vs. self-image. Claudio Naranjo (1972), a Chilian born Psychologist now resident in California, states "...the alternative to identification with a self-image is the experiencing of the self, a direct contact with one's reality." He later adds:

Openness to experience that depends on a preconception of the self (however conducive to the experience the
self-image may be) still does not make a person free.

The truly mature person does not need the assurance of being this or that, and having to prove it, mainly because he does not deceive himself into believing that he is this or that. The power of our self-image arises, as Horney brilliantly shows, from our belief (mostly unconscious) in our perfection and we are therefore vulnerable to everything in ourselves and others that may contradict our self-idealization. (p. 133)

In discussing the experience of the self, Assagioli (1965) makes definitive statements in reference to its occurrence and its manifestation in a person's life:

The first experience of the self, the personal self, as a point of pure self-consciousness, is extremely important. No one experiences it spontaneously, and this explains the strange phenomenon that many people are apt to deny the very essence of their being.

Since we are speaking of the essence of Being, it is very important to point out that this is of course a central idea in existential analysis....

The experience of the point of self-awareness on the personality level is the first step toward the experience of the Self, or in existential terms, the essence of Being.... (p. 113)

This exercise*...enhances a sense of selfhood, a sense of being; and one finds it is really one of the essential techniques which enables one to experience what existential analysts have talked about so much--and provided so few techniques for reaching--vis. the sense of identity, the sense of being, the sense of a center within oneself, the center of an essence within oneself. (p. 121)

Crampton (1972) comments on the usefulness of realizing the self as a center of awareness:

* The exercise referred to here is included in Appendix C.
Through the self, which is able to "witness" the stream of consciousness and external behavior from a detached and objective viewpoint, it is possible to take hold of one's own evolution in an active and conscious way. The self is like the leverage point from which Work... can be done. Without a point of leverage, one is rather like the proverbial person trying to pull himself up by his own bootstraps. As Archimedes said, one could lift the world if one but had something to stand on. (p. 4)

Maupin (1968) refers to psychologist Rollo May who also makes a strong comment for the experience of our self and describes its position in psychotherapy:

Rollo May (1958) begins his outline of existential psychotherapy with a description of the experience of being. In his vivid example, a patient began her therapeutic growth with a profound experience of "I am," of having an existence quite apart from formulations or labels or social expectations. May notes that this sense of personal being is not, from the standpoint of psychotherapy, itself a solution to deep personal problems; but it is a necessary first step for meaningful work on them. (p. 190)

In conclusion to this section, Naranjo (1972) brilliantly elucidates the value and nature of the realization of the self and ultimately the higher Self.

...if we give up our attachment to thoughts and schemes of reality we may become open to a more direct apprehension of what we are. As Edward Carpenter has expressed it:

It is to die in the ordinary sense, but in another sense it is to wake up and find that the "I," one's real, most intimate self, pervades the universe and all other beings--that the mountains and the sea and the stars are a part of one's body and that one's soul is in touch with the souls of all creatures....

So great, so splendid is this experience, that it may be said that all minor questions and doubts fall away in face of it; and certain it is that in thousands and thousands of cases the fact of its having come even once to a man has completely revolutionized his subsequent life and outlook on the world. (p. 93)
Eastern and Western Psychological and Philosophical Conceptions

This section will consist of a presentation of related psychological and philosophical theoretical formulations and literature relevant to the areas of this study. It could be termed modest in that numerous volumes have been devoted to these same topics. The purpose of this section is to acquaint the reader with other points of view prevalent among professional scholars in several disciplines who are also interested in self-identity, the Self and its realization.

Rather than reach a point of clarity regarding these issues, we find a rather confusing semantic picture. As will be demonstrated, different philosophers and psychologists use the word "self" in different ways. Raju and Castell (1968) state this well:

...the self is differently understood or at least taken to be differently understood by the different philosophical traditions of the world. Every tradition may think that it possesses the final answer to the problem. But in our times it is now seriously felt that, even when some traditions give an apparently same answer, they have significantly different approaches, significantly different elements or factors in seemingly same concepts; and certainly all traditions do not give the same answer. And we have to note also that the same tradition contains different answers. (p. ix)

Major sources for this literature review to which readers are referred for deeper and fuller understanding are: Western contributions--the works of William James, Carl Jung, and Clark Moustakas along with D. E. Hamachek's book, Encounters with the Self; Eastern Contributions--The Self in Indian
Philosophy by Troy Organ; East-West Studies on the Problem of the Self by Raju and Castell, and an unpublished paper by Cora Scott titled The Self. In addition, no richer recommendation could be made than to suggest the original documents from India, The Rig Veda, Upanishads, Bhagavad Gita, and various Sutras; Comparative overviews—The Masks of God by J. Campbell, Philosophies of India by H. Zimmer, The One Quest by Claudio Naranjo, and The Life Divine by Aurobindo Ghose.

Three sub-divisions are made for the remainder of this section. The first will be Western contributions, the second will be Eastern contributions and the third will be related comments. It seems essential to mention the importance of considering Eastern points of view. Roberto Assagioli has drawn his theoretical and practical work from both Eastern and Western sources, truly synthetic. Also Eastern psychologists and philosophers have been considering the self for thousands of years, as far back as 6000 B.C., while Western man is often criticized for his neglect of self-knowledge as Organ (1964) indicates:

While self-knowing has been a motivation of thought in both East and the West, it must be admitted that for the last five hundred years Western man has found the external world more intriguing than the inner world.

The twentieth century has been described as a time when man never knew more about the world and less about himself. In India on the other hand there has been since the earliest days of the Indus Valley culture a concentrated study of the inner nature of man. The
goal of Indian philosophy is still defined metaphysically as self-knowledge (ātmavidyā) and religiously as liberation (moksa).

There are indications that we in the West are coming to realize the importance of the self....discovering "the fragmentary character of world views that ignore the central position of the self." (p. 164)

This re-interest in the West of self-knowledge and personal and spiritual dimensions of growth is characterized by Naranjo (in Naranjo and Ornstein, 1971):

The time when East and West meet, our time, is one of meeting between religions, philosophies, and psychological schools that had hitherto ignored one another or looked upon one another with fanatical disdain. Furthermore, it is a time of meeting between science and religion, psychotherapy and education, a time when we envision the rise of the discipline of integral growth.

Increased ease in communication and cultural openness coincide with awakening of spiritual thirst. Perhaps because of dissatisfaction with and detachment from cultural forms that answered to man's yearning in the past, perhaps because of a measure of disappointment in the ultimate fruits of scientific and technological progress, an increasing number of people are becoming concerned with the question of personal development.

In our search we look for new answers, but we also turn a respectful gaze to the wisdom of the remote past and to the wisdom of the East that we once thought obsolete and superseded. (p. 3)

Northrop (1968) makes an important point in consideration of this cultural and world-wide openness and integration:

We are in the midst of a world-embracing philosophical and cultural interaction and reconstruction....Our beliefs both about what is and what ought to be--classical and contemporary, Oriental and Occidental, African and Aryan--are affecting one another and, in the process, transforming the religious and secular beliefs, institutions and social customs of people.
clearly, no culture, however isolated and primitive, or modern, is immune. (pp. 1-3)

Western Contributions. In the introduction to his book on Indian Philosophy, Organ (1964) states: "Indian philosophers are convinced that Western philosophy and Western culture have been preoccupied with material things and appallingly neglectful of the self," and that "While it is true that the self as a spiritual subject has not been treated as comprehensively in the West as it has in India, the self has not been ignored by Western philosophers."

Hamachek (1971) briefly outlines this treatment:

Interest in the self, what it is and how it develops, is not a recent phenomenon. As a theoretical concept, the self has ebbed and flowed with the currents of philosophical and psychological pondering since the seventeenth century when the French mathematician and philosopher, Rene Descartes, first discussed the 'cognito,' or self, as a thinking substance. With Descartes pointing the way, the self was subjected to the vigorous philosophical examinations of such thinkers as Leibnitz, Locke, Hume, and Berkeley. As psychology evolved from philosophy as a separate entity, the self, as a related construct, moved along with it. However, as the tides of behaviorism swept the shores of psychological thinking during the first forty years of this century, the self all but disappeared as a theoretical or empirical construct of any stature. Study of the self was not something which could be easily investigated under rigidly controlled laboratory conditions. As a consequence the subject was not considered an appropriate one for scientific pursuit. Nonetheless, the concept was kept alive during the early part of the twentieth century, by such men as Cooley, Mead, Dewey, and James. (p. 6)

Another quote from Organ (1964) further clarifies some of these individual positions:

Socrates, not doubting the reality of the self, advised man to examine himself. Augustine also believed in the
reality of the self, but he was distressed by the conflicts he found in the self. Descartes felt obligated to demonstrate rationally that the self was a reality. Schlick negated the self, and Sartre found no self as subject and located the self as object in the external world. (p. 12)

Organ (1968) continues and points out the semantic difficulty:

...we must not be deceived by the universality of the quest for self knowledge, since it has many divergent shades of meaning; for Socrates it is the examination of ethical assumptions; for Augustine it is the avenue for attaining saving knowledge of the Christian God; for Sankara a realization of identity of finite self and the cosmic principle; for Descartes the first step to intellectual certainty; and for some modern existentialists a prelude to suicide. (p. 165)

Plato and Aristotle are also reported to have suggested that attainment of self-knowledge is desirable, and has a place in the "Theory of state" and "The nature of things" (Organ, 1968).

Augustine attempted to affirm the reality of a substantial self and Hume attempted to deny the reality. Both ended on a skeptical note.

Hume in his Treatise attacked the notion of an existent self with characteristic enthusiasm: "There are some philosophers who imagine we are every moment intimately conscious of what we call our self...for my part, when I enter more intimately into what I call myself, I always stumble on some particular perception, and never can observe anything but the perception"....later however Hume confessed...."this difficulty is too hard for my understanding." (Organ, 1968, p. 167)

Cooley, Mead and Sullivan are credited with formulating psychological conceptions of the self. As will be demonstrated by quotes of their work, their view is considered
the social self perspective. They assign a major role in
the development of the self to environment and experience
(Taylor and Crampton, 1968). Lipka (1973) reports on these
theorists and comments that they "...did not place a self at
the center of the individual. Instead the individual was
a mere accumulation of what significant others thought and
felt about the individual." Hamachek (1971) reviews the
work of the above mentioned writers:

C. H. Cooley was one of the earliest social psychol-
ogists to explore the idea of self. He recognized
that the social milieu from which a person comes con-
tributes heavily to how a person views himself....
he developed a theory of the self that was concerned
primarily with how the self grows as a consequence of
interpersonal interactions...."the looking-glass
self"....the self that is most important is a reflec-
tion, largely, from the minds of others.

Mead's self is an object of awareness, rather than a
system of processes. That is, a person comes to know
himself and respond to himself as he sees others
responding to him. Mead's self is a socially formed
self which grows in a social setting where there is
social communication. He further suggests that a
person can have as many selves as there are numbers of
social groups in which he participates.

As Sullivan sees it, from the first day of life, the
infant is immersed in a continual stream of inter-
personal situations in which he is the recipient of
a never ending flow of "reflected appraisals." It is
through his assimilation of these reflected apprais-
als that the child comes to develop expectations and
attitudes toward himself as an individual. (pp. 48-49)

The concept of the self these social self theorists pre-
sented was an object of awareness, what a person knew about
himself after "reflected appraisals." There are other views,
partially clarified by this quote of Symonds (1951):
The distinction between the "I" and the "Me," between the subjective and objective meanings of the self, apparently was first made by Immanuel Kant. It was also later discussed by Schopenhauer. William James, probably drawing on this philosophical tradition, recognized two distinct concepts with regard to the self, which he called the "I" and the "Me." (p. 10)

James (in Allport, 1961) further clarifies his own view:

Whatever I may be thinking of, I am always at the same time more or less aware of myself, of my personal existence. At the same time it is I who am aware; so that the total self of me, being as it were duplex, partly known and partly knower, partly object and partly subject, must have two aspects discriminated in, of which for shortness we may call one the Me and the other the I.

In its widest possible sense, however, a man's Me is the sum total of all that he can call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yacht and bank-account. (pp. 43-44)

James clearly understood the distinction between self as observer and self as observed. He also pointed out an inherent difficulty in considering one's identity in terms of one of these "Me's":

Properly speaking, a man has as many social selves as there are individuals who recognize him and carry an image of him in their mind. To wound any one of these images is to wound him. (p. 46)

While James recognized the distinction between I and Me he dismissed the study of the I from psychology as the following quotes will verify:

The "I," or "pure ego," is a very much more difficult subject of inquiry than the Me. It is that which at any given moment is conscious, whereas the "Me" is only one of the things which it is conscious of. (pp. 62-63)
This Me is an empirical aggregate of things objectively known. The I which knows them cannot itself be an aggregate; neither for psychological purposes need it be an unchanging metaphysical entity like the Soul, or a principle like the transcendental Ego, viewed as "out of time." It is a thought, at each moment different from that of the last moment but appropriative of the latter, together with all that the latter called its own. (p. 82)

If passing thoughts be the directly verifiable existents which no school has hitherto doubted them to be, then they are the only "knower" of which Psychology, treated as a natural science, need take any account. (p. 82)

Thoughts themselves are the thinkers. (p. 83)

One can hear the door of Western Psychology close shut upon the study of the Self, Soul, I, a permanent observing entity.

Organ (1964) speaks to this Western view of trustworthy knowledge:

Another reason why Western man lags in his understanding of himself is because he has constructed an ideal for trustworthy knowledge which can be achieved in the physical sciences, but which cannot be achieved in the knowledge of himself. Reliable knowledge, he has determined, must be intersubjectively testable, quantitatively measurable, and linguistically expressible. Unfortunately, the "knowledge of ourselves will never attain the elegant simplicity, the abstractness, and the beauty of physics. The factors that have retarded its development are not likely to vanish. We must realize that the science of man is the most difficult of all sciences." (p. 19)

It should be noted that William James was open-minded and although he urged that the study of the Self (soul) not be part of psychology (rather delegated to Metaphysics and Theology) he did recognize the reality of its existence:

Religious experience, according to William James, 'unequivocally testifies to the fact that we can experience
union with something larger than ourselves and in that union find our greatest peace.' (Scott, 1973, p. 8)

In psychoanalytic literature there is frequent mention of the term ego. In modern psychological writings there is considerable confusion and inconsistency with regards to the use of the two terms ego and self. Symonds (1951) offers the following clarification:

Ego refers to the self as object—the self which perceives, thinks and acts—and which would be described by an outside observer. Used in this sense ego is, to all intents and purposes, identical with the ego as used in psychoanalytical literature. The ego is the objective self as it might be observed by a behaviorist. The "self," on the other hand, is the subjective self as it is perceived, conceived, valued and responded to by the individual himself. The self is wholly subjective and corresponds to the "phenomenal self" described in the current phenomenological approach to the study of human nature. (p. vi)

Carl Jung, like Roberto Assagioli, is considered to offer a point of view more akin to the thinkers of the East (Taylor & Crampton, 1968). Campbell (1968) has stated:

Carl Jung has made the point in his distinction between the "Self" as understood in Eastern thought and the "self" in his own science of individuation. "In Eastern texts," he writes, "the 'Self' represents a purely spiritual idea, but in Western psychology the 'self' stands for a totality which comprises instincts, physiological and semi-physiological phenomena." (p. 481)

Jung (1940) conceives of the self as being psychological in nature as he himself explains:

The self is not only the centre but also the circumference that encloses consciousness and the unconscious; it is the centre of this totality as the ego is the centre of consciousness.
The self could be characterized as a kind of compensation for the conflict between inside and outside. This formulation would not be unfitting, since the self has somewhat the character of a result, of a goal attained, something that has come to pass very gradually and is experienced with much travail. So too the self is our life's goal, for it is the completest expression of that fateful combination we call individuality, the full flowering not only of the single individual, but of the group, in which each adds his portion to the whole.

Assagioli (in Taylor & Crampton, 1968) comments on Jung's view expressed above, on the self as a process and not as a reality:

For Jung, the self is a "psychological function," a "point between the conscious and the unconscious," and he doesn't attribute it to any transcendent reality. He sticks to the empirical standpoint--the agnostic standpoint....He considers the Self to be the result of a psychological process of "individuation." It is not for him a living Reality which is latent but of which we can become directly, experientially aware. (p. 11)

Scott (1973) discusses the different ideas expressed above by Jung and Assagioli:

While apparently recognizing the existence of an entity more complete and all-encompassing than the conscious ego, Jung does not seem to believe it possible for the individual to achieve conscious identification with the Self. One might grow in completeness and balance as one assimilates and integrates the contents of the unconscious, but one can never know himself as the Self, or experience the Self as such and recognize it as his true being.

In taking this stand he differs from Assagioli, from Maslow, from Eastern psychology and from the evidence of the experiences of countless individuals. Assagioli (1967) comments that Jung's position indicates simply that he himself had no direct experience of the Self; if he had, he would have attested to its reality. (p. 3)
Martin Buber has an altogether different approach, that of identity in relation, and is expressed by Organ (1968):

Buber holds that man can be defined only in terms of his relation to all being. These relations, says Buber, are his relations to the world of things, his relations to the world of individual, and his relations to the world of Being--call it Absolute or God. Buber speculates that there might be a fourth relation--a very special one: i.e., man's relation to his self. (p. 175)

Hamachek in his book Encounters with the Self (1971) attempts to elucidate the topic and offers what I shall refer to as the self-concept approach to identity. To quote from his work:

...the self, as we will use it here, is that part of each of us of which we are consciously aware. Acquiring a self-concept involves a slow process of differentiation as a person gradually emerges into focus out of his total world of awareness and defines progressively more clearly just who and what he is. (p. 8)

One's concept of himself is a very personal possession. How we view ourselves is determined partially by how we perceive ourselves as really being, partially through how we view ourselves as ideally wanting to be, and partially through the expectations we perceive that others have for us. (p. 28)

Social interaction is the primary medium through which we come to know ourselves. (p. 28)

A potential problem with this approach is that as this self-concept develops a need occurs for defense mechanisms to help "preserve" or "protect" this self system:

As each person's self is the integrating core of his personality, threats to its worth or adequacy are quickly viewed as potential intimidations to that individual's very center of existence. (Hamachek, 1971, p. 17)
Hamachek also states that it is important to have an image of one's self that is accurate enough to be workable and acceptable so a person can enjoy experiencing and expressing it. Each individual must also constantly explore, redefine, and re-evaluate himself in light of new experiences, shifting social conditions, and changing perceptions of himself and others. He adds:

Although complete, total knowledge about one's self is probably neither necessary nor possible, it is, nonetheless, possible to come closer to an understanding of our upper and lower limits, our private fears and guarded hopes, our secret dreams and wildest ambitions. (p. 29)

Hamachek reports to represent a humanistic, existential and phenomenological approach to psychology and human growth.

Clark Moustakas (1956) is another contemporary humanistic and existentially oriented psychologist with views about the self and its development. He states the following:

The real self is the central core within each individual which is the deep source of growth. (p. 8)

The self is not its definition or description but rather the central being of the individual person. The self is not definable in words. Any verbal analysis tends to categorize or segment the self into communicable aspects or parts. The self can only be experienced. (p. 11)

...the self is the essential being of the individual, substantial as itself yet constantly emerging through actualization of potentials. (p. 271)

He also presents an idea about the limitations of a self-concept or self-image:

From the beginning the human person wants to feel that his who-ness is respected and his individuality is
treasured. To often the person is respected for what he represents in intelligence, achievement, or social status. This distorts the real nature of the person and interferes with human understandingness. It blocks the potential forces that exist within the person for creativity, for unique, peculiar and idiosyncratic expression. (p. 4)

Moustakas reports that a person has an inner nature and potentiality to which it is his duty and responsibility to nurture, cultivate and find expression for. This I shall call the self-as-expressed view. He goes on to discuss conditions which encourage the expression of one's true nature, of one's self, and to assert that such expression is best for interaction with others, for groups and society:

Individuality must be encouraged, not stifled. Only what is true and therefore of value to society can emerge from individual interests, that is, expressions of one's true nature. (p. 13)

When the individual ignores his own perceptions of reality and the personal meanings of his experience, he denies his own self. (p. 278)

Carl Rogers also seems to support this kind of thinking:

Rogers, for example, speaking from his many years of experience as a psychotherapist, has noted that when an individual moves away from compulsively "meeting others" expectations, he becomes free to listen to his own expectations and to become the person he feels he wants to be. (Hamachek, 1971, p. 13)

Lynd (1958) notes that Aristotle viewed life in a similar way:

In Aristotle's view the life of each individual was governed by a law of its own through the unfolding of which each person attained his own separate individuality, his own "true" nature. (p. 228)

Bugental (1971) states his views concerning the self in an article titled: The Self: Process or Illusion, and
clearly distinguishes between the "I" and the "Me" as the following quotes indicate.

Let me make my point quite starkly. The "I," which is the active process of the person, is quite a different process from the Self or the "me," which is composed of the attributes that person has.

We call the objective aspect of the person the Self. Possibly we might more accurately speak of it as a self-concept or self-construct. It is the self as observed. Just as we come to have a concept of say, tableness from seeing many different tables, so we develop a concept of ourselves from years of self-observation. (p. 61)

He points out the importance of these distinctions and again warns of the dangers involved with the self as concept idea.

The distinction is enormously important for several reasons. First, when our identities are hung on the Self, we are very apt to become bound up in the past. Second, the objective frame of reference, which is the frame of the Self, is very vulnerable, and thus our well being may be jeopardized or even overthrown by circumstance. Finally the confusion of the subjective with the objective aspects of our being tends to lead to difficulties in interpersonal relations and feelings of diminished self-confidence and self-esteem. (p. 61)

One of the major obstacles to the emergence of our greater potential is what I have been calling the Self. When we allow our reaching out to be inhibited by what we or others assume to be our fixed image, then we settle for less than is potential to us. (p. 70)

Bugental seems to be saying that there is an "I-process" that is the true and deep source of identity. This is close to the thinking of Eastern psychologists and Dr. Assagioli's view. Bugental also supports Buber's concept of I-Thou relations mentioned in Chapter I of this study:

Certainly relationship is much more alive and meaningful when one's I-process is dealing directly with the
other person rather than being strained through the Self. (p. 69)

He asserts that it is authentic to have confidence in one's "I-process" and one's ability to "recreate his being in the present" and relates this to the problem of existential meaninglessness:

The universe is, the I-process is. It is a given of our experience. It is there before self-awareness; it is there before words to describe it. Yet it is our lack of recognition of this primacy of the I-process that leads to the feeling of existential meaninglessness and emptiness described by Tillich (1952). (p. 70)

Alan Watts (1958) illuminates these thoughts:

Where he expected to find the specific truth about himself he found freedom but mistook it for mere nothingness. (p. 63)

This literature review is approaching conceptions of the self and its development and realization which are more and more similar to those of Roberto Assagioli and the thinkers of the East. Claudio Naranjo (1972), the last Western writer to be reviewed, brings us even closer, to form a link or bridge between the East and West. He elucidates the idea of the limitations of a self-image, or concept in reference to both analytic and Jungian terms.

The notion of bondage to a self-image as a central aspect in the understanding of personality disorders has loomed large in the history of psychoanalysis. (p. 129)

A comparable notion of a true self that is covered up by a mask which the person mistakes for his true identity, is found in Jung's concepts of self and persona. Jung does not state that it would be desirable to drop such a mask, but, on the contrary, he
recognizes that this has protective and adaptive functions which could be compared to those of a healthy skin. What he sees as unnecessary and undesirable is the pervasive identification of people with their masks or roles. (p. 130)

Openness to experience that depends on a preconception of the self (however conducive to the experience the self-image may be) does not make a person free. (p. 134)

He also offers a precise alternative which seems to correlate with Bugental's "I-process":

There will always be a self-image, in the sense of self-perception, but not in the sense of identity. The truly mature person does not need the assurance of being this or that, and having to prove it....

He feels free to experience himself and be as he is, and in the process he comes to know, moment after moment, whether he is adequate or not. (pp. 134-135)

Naranjo offers a helpful analogy:

...we are usually living in only one room of our house. This house is actually a palace, with towers, salons, and gardens, but we are locked up in the kitchen or perhaps in the cellar, believing that this is the whole house. (p. 131)

We have been discussing here the idea of finding one's real self through the paths of psychology, psychotherapy and education. When we turn from the psychological literature to that of religion and mysticism we find a similar acknowledgement of a process that entails a shattering of the self image and the subsequent realization of "who we truly are":

The difference between the psychological and the religious ways of formulating the self is that for the psychological way, the manifestation of self belongs to an individual entity, whereas the religious view goes beyond. It tells us that whoever truly "sees into his being" and realizes his identity will find
that his self is a drop in an infinite ocean of existence, that he is a microcosm replicating the whole macrocosm, that his soul (ātman) is one with the soul of everything (Brahman), that, truly, there is no "self," but only a oneness of everything (which may or may not be called "God") under the illusion of individual existence. (pp. 136-137)

Naranjo offers three brief descriptions of "who we truly are" two of which represent Eastern sources:

In the formulation of the self (ātman) beyond the limitation of the personal ego (ahānkarā). In that of Buddhism, it is expressed in the doctrine of non-ego (Anatta) that denies ego or separate existence distinct from the suchness of all things. In theistic formulations, naturally, the shift in identity is seen as one taking place from the human personality to the Divine Being. As Saint Catherine of Genoa puts it, "My me is God; nor do I know my selfhood except in God." (pp. 135-136)

It should be remembered that both religious and psychiatric ideas are not so much the outcome of speculation as the formulation of experience:

The notion of self in psychological writing reflects the experience of self in persons who have undergone the therapeutic process, just as the religious conception of the self is the reflection of the mystical experience.

The question that poses itself is whether these two experiences—that of healing and that of mystical union—are different in the sense of belonging to separate domains of experience, or are just different stages in a single change-process. If the latter were true, we might conceive that the experience of psychological integration—the finding of the real self—might be a preliminary step before entering the domain of mystical experience, crowned by the realization that Christianity expresses as "I and my Father are one." Perhaps we still need time to obtain the final answer in this matter, but there seems to be a growing trend of opinion toward this last alternative. Contemporary psychotherapy sees more and more the relevance of the Eastern disciplines, and many of its outstanding representatives share the belief that they
may be speaking of the more advanced steps in man's jungle path of evolution. (pp. 138-139)

Let us now review some of these Eastern disciplines and their formulations and conceptions about the self and the Self.

**Eastern Contributions.** It has been reported in this paper that Roberto Assagioli, the founder of Psychosynthesis, has made reference to psychologists in the East being interested in the experience of the self as a center of awareness, that they value it and therefore use techniques appropriate to achieving it. Organ (1964) warns about two extremes to be avoided when approaching the philosophy of India with the expectation of discovering assistance in Self-realization, "curiously crude contempt" and "false assimilation." He then offers a short story that will serve as a fine beginning point for our consideration of Eastern conceptions of the self:

Vedantic books give the following story told by an ancient Indian teacher to his students: Ten men were once fording a swift river. Upon reaching the other shore, they counted themselves to see if all had arrived safely, but alas--each man could count but nine men. A passer-by, hearing their wailing over the loss of a comrade, counted the men and discovered they were ten. He then asked each man to count, and when the counter counted but nine, the stranger touched him on the chest and said, "Thou art the tenth." The teacher would then draw the moral: reality can be found not in books, nor in the heavens, nor on the earth, but in the self--"That art thou." (p. 22)

Zimmer (1951) in his comprehensive volume *Philosophies of India* (edited by Joseph Campbell) provides an overview of
the position of the Self in the History of Indian culture. He indicates that for the course of Indian philosophy and the history of Indian civilization the supreme and characteristic achievement has been the discovery of the Self, to know this Self and make the knowledge effective in human life. He then offers conceptual ideas about the nature of this Self:

...the Self (ātman) as an independent, imperishable entity, underlying the conscious personality and bodily frame. Everything that we normally know and express about ourselves belongs to the sphere of change, the sphere of time and space, but this Self (ātman) is forever changeless, beyond time, beyond space and the veiling net of causality, beyond measure, beyond the dominion of the eye. (p. 3)

Self (ātman)—the higher aspect of that which we in the West style (indiscriminately) the "soul." (p. 79)

The Self is not affected when its mask is changed from that of childhood to that of youth, and then to that of age. The individual ego, the cherished personality, may feel disturbed, and may have difficulty adjusting itself to the changes and all the losses of life—opportunity that the changes imply, but the Self is unaffected. (p. 385)

He also provides a glimpse of the kind of effort which must be made to truly achieve realization of this Self:

The Self is not easily known. It cannot be realized except by the greatest effort. Every vestige of the normal waking attitude, which is appropriate and necessary for the daily struggle for existence (artha), pleasure (kāma), and the attainment of righteousness (dharma), must be abandoned. The really serious seeker of the Self has to become an introvert, disinterested even in the continuance of his individual existence; for the Self is beyond the sphere of the senses and intellect, beyond even the profundity of intuitive awareness (buddhi), which is the source of dreams and the fundamental support of the phenomenal personality. (p. 363)
Moving on from Zimmer's overview, a variety of specific conceptions of the Self and related issues from cultural periods, schools of philosophy, great documents, and individual authors from Indian culture will be considered. In most of these traditional views, the Self was not understood without reference to an underlying transcendent ground called the Supreme Spirit, Absolute, God, etc. Raju and Castell (1968) comment that the "self's relation to the transcendent ground raises problems of ethics, which the philosophies attempted to handle in different ways." This relationship creates problems of personality—whether or not it can have its distinctness, what is it in this world, the next and so on.

The first documents to be considered are the Vedas (bits of wisdom), a collection of poems, prayers, lyrics and magical charms that contain the germinal philosophy of India and that date back to 6000 B.C.

The mantras of the Rig Veda--the largest, oldest and most important of the Vedas--reveal the religious ideas and practices and give occasional glimpses of what the Vedic Indians believed about the self (Organ, 1964). The Sanskrit words used most frequently to denote the self are ātman and jīva (ātman means breath and jīva means life). Organ (1964) reports that quotes from the Rig Veda using these Sanskrit words indicate ideas about the Self:
...the rishis believed man is a self which is other than the body. He will not be entirely destroyed with the destruction of the body.

Another Vedic belief about the self is the recognition of individual differences in men. Each person is a unique person, sharing a likeness with others yet at the same time possessing in himself qualities which make him unlike anyone else. (p. 28)

A frequent symbol used in these ancient Vedas to describe the Self is one of the charioteer (Eastcott, 1969). The charioteer as the Self, the chariot as the life he is leading and the horses as the mental, emotional and physical aspects or "bodies" which take his chariot forward.

The Upanishads are the third and latest portion of the Vedic writings. They give every appearance of being miscellaneous collections of writings which have been preserved and organized without much concern for the presentation of a consistent point of view. Organ (1964) postulates that they were written between 800 and 300 B.C. Zimmer (1951) indicates that throughout the period of the Upanishads, the realization of the "divine Self within" was proclaimed as "the sole pursuit worthy of one endowed with human birth." The seers of the Upanishads were convinced of knowing the "dual nature of the self." This dual nature is illustrated in the following quotes by Organ (1964):

The forest philosophers in their speculations bequeathed to us in the form of the Upanishads arrived at new views of the nature of the self. One of their primary innovations was that the self is dual....a lower self and a higher Self, a self which lives in the bodily activities, and a Self which transcends these activities. (pp. 44-45)
The Upanishadic seers followed two paths and reached two remarkably similar conclusions. One was the path of theology. In following this path they arrived at the conception of a Being which transcended the gods, a unity to which they gave the name of Brahman. The other path was the path of psychology, and by this path they reached a unity which they called Ātman. Now the problem arose; what is the relation between the Brahman and the Ātman? Brahman is described as the transcendent unity of the world; Ātman is the immanent unity. Brahman is the essence of all external reality; Ātman is the essence of all internal reality. (pp. 51-52)

It is this higher conception of Brahman which the Upanishads strive to present, and the Upanishad, or secret meaning, is that the real Brahman and the real Self are identical....The Universal Self is identical with the individual self. (p. 38)

Another description of the self, from the Brihadaranyaka Upanishad (Nikhilananda, 1963) is:

This Self is That which has been described as Not this, Not this (Nēti, Nēti). It is imperceptible, for It is not perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered, for It never feels pain and never suffers injury. (p. 236)

The Upanishads also shed light on the means of realizing this Self. They pondered the idea that the knowledge could not be communicated by ordinary means, the fact that some were instructed and exposed to the true picture of the nature of the Self and yet did not understand. Organ (1964) specifies:

The knowledge that leads the seeker to know the Ātman is the meditative practice of self-knowledge which is unlike all other sorts of knowledge. The Ātman is not known as an object; it can only be experienced as the knower in the knowing process. (pp. 50-51)

The views and conceptions of the Self made by the Nyāna-Vaiśesika schools of philosophy were not considered striking, but their arguments for the existence of a Self are considered
quite impressive. Organ (1964) lists these:

...the self cannot be established by external perception. However, the self can be established by internal perception. The self is known directly as the subject of an experience....Another proof of the reality of the self is the proof of verbal testimony of the scriptures....A third argument for the existence of a self other than the body or the mind is based on what the Vaiśeṣika Sutras call "the universal experience of the objects of the senses." By this is meant the experience by which color, sensation, odor sensation, and taste sensation are combined into the perception of a total object....another argument for the reality of a substantial self; the argument based on memory. If there were no permanent self, one could not recall having seen or heard things before....A fifth argument is based on the fact that the activity of the body gives the appearance of being directed....the soul is the director. (p. 84)

Another school of philosophy, the Cārvāka, reports a materialistic view, that there is no spiritual substance, the physical body is the self (Organ, 1964).

Of the five schools of Vedāntic philosophy, the oldest and the most influential is the Advaita school founded by Śaṅkara in the early part of the ninth century A.D. Vedānta means the end of the Vedas and is considered the apex of Indian philosophical thought. Vedāntists regard their system as a synthesis of all other systems. Śaṅkara's view of the individual self was most unusual, for he did not interpret the individual self to be in reality an atom, an agent, and a part of God. He also represented the Vedāntist in their belief regarding the existence of the self. He argued that any attempt to prove the existence of the self in one sense cannot fail since the existence of the self is a presupposition of all reasoning.
For the Vedāntist, both Advaita and Visistadvaita, it is better to postulate "I am" and to conclude "therefore I think" than to postulate "I think" and to conclude "Therefore I am." The Vedāntic philosophers believed that it was the nature of the self, not the reality of the self, which needed to be proved. The self must seek itself in order to find what it is, not that it is. (Organ, 1964, p. 104)

Śaṅkara formulated the nature of the self as an unchanging substratum which underlies the changes in the life history of a person. The jīva or individual self is a "subject," and an appearance of the highest Self. In the words of Śaṅkara: 
"...that individual soul is to be considered a mere appearance of the highest Self, like the reflection of the sun in the water;" (Organ, 1964). Layer after layer of the non-self covers the self and produces nescience of the real self. This self, because of a long attachment to the body has lost a "true awareness of its own nature" and associates itself with "bodily interests."

The individual self in the world suffers from the illusion that its apparent individuality is a real individuality, and suffers also from a blind craving for individual existence without recognizing that this craving is the source of its misery.

Only certain aspects of the self are unreal, that is, its finitude and its separation from other selves. (Organ, 1964, pp. 108-109)

Śaṅkara claimed that when the self was in its true state it is not aware of its individuality. This and other statements by him led others to notice that there is no place in his works for "supreme personality, finite personalities, activity or manifesting quality" (Sarkar, 1968). In other
words, if selves are the only immutable realities, then there is but one self and the physical world is an illusion.

"Brahman is true, the world is false, the soul is Brahman and nothing else...." It is not clear if Śaṅkara taught this doctrine of illusion or unreality (termed Māyā) or if it was inferred from his and other works of that period. Nevertheless this doctrine of Māyā is a controversy and has led some to claim that psychologies of the East are "world and life negating." Other sources do not agree with this doctrine of Māyā as formulated above, and will be presented in subsequent considerations in this paper.

Some believe that Śaṅkara merely was trying to warn against assigning the first principle of reality to the wrong things, not to prove the illusoriness or utter non-existence of the world. A. C. Mukerji (1943) has given one of the clearest formulations of this problem of Maya.

The world of plurality is perfectly real from the standpoint of finite experience, but when looked at from that of Infinite experience, it is even less than a dream or illusion.... (p. 287)

Organ (1964) refers to "tat tvam asi" or "That art Thou," as an expression of the "highest teachings of the Upanishads, the most audacious idea in Indian philosophy, and the greatest synthesis ever conceived by man." It was based on the "four great aphorisms" from Upanishadic passages:

That art Thou
I am Brahman
This Brahman is the self
Consciousness is Brahman
(pp. 110-111)
Two terms used to describe the transcendent experience of the Self or Brahman were:

Satyam-Jñānam-Ānantas (Truth-Knowledge-Infinite), and Sat-Chit-Ānanda (Existence-Consciousness-Bliss).

The writings of Rāmānuja represent the Viśistādvaita Vedānta school. Organ (1964) states that if his philosophy had been better known in the West the charges that Indian philosophy is a philosophy of illusion, world and life negating, would not have overweighed other considerations as it has. In Rāmānuja the individuality of the self is preserved, while for Śaṅkara it was not. The nature of this self is as a conscious subject:

Each jīva has its distinct character, although all jīvas are alike in so far as they have consciousness for their essential nature. The self is not pure consciousness as Śaṅkara claimed, but it is a conscious subject. (Organ, 1964, p. 128)

To Rāmānuja then, what constitutes the inward Self is the "I," the knowing subject. He also believed the self cannot be known apart from its relationship to deity, a transcendent reality.

In regards to his position on Māyā, or the illusiveness of the real world Kumarappa (1934) states:

Rāmānuja, at any rate, repudiates at every turn the doctrine of the illusoriness of the material world and the finite self, and postulates that ultimate Reality is one in which the material world and the finite self find a necessary place. (pp. 249-250)

Ramanan (1968) reports on the Prajñāpāramitā-sutras, which are the largest and perhaps also the earliest scriptures
basic to Mahāyāna Buddhism. The conceptions these sutras put forth are very much parallel to both the humanistic existential conceptions and those of Roberto Assagioli described elsewhere in this paper. Because of their clarity, completeness and relevance, they will be quoted in full:

In Buddhist terminology the center of personal life is called vijñāna (consciousness) in order to connote that it is a self conscious principle. For Mahāyāna, vijñāna is not a substance, it is an activity. Its activity consists in self-expression through self-formation. The person as an organism is the work of vijñāna—the I—as an active creative center, conscious of itself as an individual. Every one has his or her own likes and dislikes, tastes and interests and aspirations. At the center of it all, there is the urge to carry them out, guided by one's understanding, by way of giving expression and thus giving shape to oneself. The urge for self-fulfillment through self-expression is the impulse that is basic to the whole being of the self-conscious individual. The Śāstra (book dealing with it) observes that the fundamental import of the I, the sense of self, is the limitless, the full and undivided, in other words, the real. The self-formation or self-expression that the self-conscious individual carries out is impelled at root by this sense of the real, it is this that provides the meaning for all that one does as a person.

An essential bearing of this meaning of the sense of the I is that the limitless is a fact of awareness, not only within the reach of every one, but also as a fact of which every one is directly aware, although dimmed and even ignored owing to one's preoccupations with the concrete and the definite, the determinate and the specific.

The limitless, also called the prajñā (intense consciousness), is the very essence of the individual. To refer to it as glowing beneath the encrustation of ignorance and passion, in the Māhāyana it is called the seed of bodhi, the seed of wisdom, meaning that one's awareness of it can grow by directing one's attention to it and by understanding and appreciating its significance.

The life that the individual lives as a person is a life of self-expression, self-fulfillment through self-
formation—ever impelled by the sense of the real, the unconditioned or the limitless and ever supported by the I, the sense of self, and ever seeking to realize and to express the unconditioned on the plane of the conditioned.

The being of the self and self-knowledge are interrelated. (pp. 156-158)

James Norton, in a paper titled The Bhagavad Gītā and The Book of Job on the Problem of the Self (1968), attempts to trace the formation of identity in these two classic tests of Eastern and Western origin. His analysis may provide helpful insight into these two seemingly divergent paths, insight which may assist in a movement towards a synthesis and integration. The Bhagavad Gītā and The Book of Job are both religious works that comprise a part of the sacred writings of their respective traditions. They are also poetic compositions considered among the classics of world literature. Norton focuses his discussion on the identity of the self as it is expressed in both these works, for "they are intensely concerned about this problem."

Both affirm that man in his self awareness is both moral and rational. But these qualities of their awareness are not for them an answer to the question "Who am I?" They rather pose the question in a way that resists the possibility of an objective reply.

Neither can answer the question "Who am I?" apart from an overwhelming experience, an experience of transcendent reality, upon which their "identity as a self depends, a culminating divine revelation," and:
In neither work is man presented ultimately as an isolated, conscious, moral agent, but rather—this is what gives both their religious character—as a dependent being. His individuality derives finally not from who he is, but from whom (or what) he in the last analysis has his identity with. (p. 185)

Considering first the Bhagavad Gītā, Norton states it seems to be saying that:

The reality of that which is beyond the self, upon which the self depends for its identity, is affirmed only in terms of its self-awareness. His vision is, as it were, a welling up of his own inner consciousness, or, what has been called by Dr. Jung, an apprehension of the collective unconscious. (p. 185)

While The Book of Job:

...seems to be saying that the reality of that which is beyond the self is completely outside of its apprehension of a self.

God is revealed as being totally other, or in Professor Buber's terms, as the eternal Thou. (p. 186)

And in conclusion:

We find then in the Bhagavad Gītā and The Book of Job two separate analyses of that transcendent element in self awareness which determines its own limitation as a self. (p. 191)

These two analyses are also juxtaposed with the modern writings of Carl Jung and Martin Buber, bridging centuries and cultural formulations.

Radhakrishnan and Aurobindo Ghose are two twentieth century Indian philosophers of notable importance. Sarkar (1968) notes that Radhakrishnan is a philosopher in whom the Vedic-Upanisadic-Buddhistic-Śaṅkarite traditions are fully conscious and that he:

...seems to interpret the fundamental of both Indian and Western thought with wonderful detachment and
effectiveness. In Radhakrishnan one can clearly mark the vibrations of a real and dynamic universe and an idealistic background of a self-supporting and self-shining light of experience—an assimilation of the major philosophical trends of both the East and the West. (p. 152)

In Aurobindo, a "philosophical mystic," who received a classical Western education in England, "the wisdom of the Vedas and Upanishads comes alive in a form which optimistically affirms the reality and value of this world and the individual self" (Organ, 1964). These two writers then affirm the reality of the self, the world and individual existence.

Organ (1964) clarifies Aurobindo's position:

Aurobindo challenges the doctrine of māyā both as an interpretation of the teachings of the Upanishads and as a description of the world. He believes that both Brahman and the world are real.

We have therefore two fundamental facts of pure existence and of world-existence, a fact of Being, a fact of Becoming. To deny one or the other is easy; to recognize the facts of consciousness and find out their relation is the true and fruitful wisdom. (p. 148)

We seem to have here, the "I" and the "Me," as described by William James, the Self and the personality--both considered real, of value and accepted. To Aurobindo it was clear what the problems of man and the world resulted from:

The great tragedy of man is that though he has evolved as a conscious being he directs his knowing largely to externals. Hence he cannot find his real self nor the real Self of the world in which he lives. He limits his knowledge to his surface existence, "a hasty incompetent and fragmentary translation of a little out of the much we are."

The "malady of the world" is that individuals seldom find their real Self, and hence delay the realization
of the divine life. (The Life Divine, 1949; in Organ, 1964, p. 157)

**Related Comments.** There remain five topics that merit discussion and that fall outside of the previously covered categories. These crystalized as the author researched and wrote the preceding literature review.

First there is the healing or therapeutic effect of the experience of the Self. Scott (1973) explores this extensively and quotes Roberto Assagioli to encapsulate the discussion:

> The opening of the channel between the conscious and the superconscious levels, between the ego and the Self, and the flood of light, joy and energy which follows, often produce a wonderful release. The preceding conflicts and sufferings, with the psychological and physical symptoms which they generated, vanish sometimes with amazing suddenness.... (p. 14)

Secondly, a few general remarks about the synthesis of Eastern and Western Cultures and philosophies. Both cultures seem to have much to offer one another. Aurobindo claimed that "materialism is asserted in the west as the sole truth and the only life; whereas in India spirituality is the whole truth and value." Consequently, he said, the West has a "bankruptcy of Spirit" and India a "bankruptcy of Life" (Organ, 1964). Carl Jung (1953) expressed this eloquently:

> Western Man is held in thrall by the "ten thousand things"; he sees only particulars, is ego-bound and thing-bound and unaware of the deep root of all being. Eastern man on the other hand experiences the world of particulars, and even his own ego, like a dream, he is rooted essentially in the Ground, which attracts him
so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. (p. 255)

He then warns:

There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for then it would still be a matter of his will and consciousness and would only strengthen the latter against the unconscious, bringing about the very effect which should have been avoided. The neurosis would then be increased. It cannot be emphasized strongly enough that we are not Orientals and therefore have an entirely different point of departure in these things. (p. 258)

Organ (1968) raises an interesting idea of relevance for Western man in considering the necessity of placing one's salvation upon the "grace of God" which is part of the path to the true Self for many systems:

This affirmation of the impotence of man and the placing of man's salvation upon the grace of God may be good Semitic autocracy, Vaisnava Yoga, and Calvinistic soteriology, but twentieth-century man has difficulty squaring this view of the self with his democratic presuppositions of the importance of the individual and his educational theories of self-expression and self-development. (p. 174)

Thirdly, the reader should be aware of the tentativeness of the formulative conceptions herein presented, for the author has not thoroughly studied all of them personally and has relied upon other's evaluations in many cases. Organ (1964) suggests that the study of any one philosophy be made first in its own terminology and its own cultural context. Only then does he recommend that comparisons be made.

The fourth point will be a brief presentation of the standard philosophical arguments as to the difficulties
associated with knowing one's self. A complete discussion of these arguments is not the expressed intent and purpose or within the scope of this paper.

Organ (1968) states that there are two reasons for this failure. One has to do with the "epistemological structure of self-knowing"; the other has to do with the "ontological duality of the epistemological object."

To illuminate the first of these, the epistemological structure of self-knowing, Organ offers a simple statement:

...the self is like the eye that seeks to see itself. The eye is the seer of the seen, but what happens when the object of seeing is itself the seeing subject? Can the knower of knowing be known? (p. 170)

One of the results of this problem of the epistemological dichotomy which is inherent in self-knowing, is that man confines his knowing to objects of the world of the non-self, what Organ refers to as the "ontological imperialism of scientific methodologies." It is one matter to hold that if something cannot be known by scientific methods it cannot be known, but it is quite another matter to hold that if something cannot be known by scientific methods it does not exist.

Scott (1973) writes of Carl Jung in reference to discounting the existence of a self and a superconscious:

...what real evidence do we have for the existence of a self and a superconscious?

That they may not have occurred to us personally is not sufficient reason for discounting them in others. As Jung puts it: "Religious experience is absolute. It is indisputable. You can only say that you have
never had such an experience, and your opponent will say: 'sorry, I have.' And there your discussion will come to an end." (p. 18)

The second reason for this failure to know one's self has to do with the ontological duality of the epistemological object. Organ (1968) explains:

The self-as-known cannot be disentangled from the self-as-knower. From the point of view of the ontological status of the known object this problem is: Is the self-as-object a discovery or a creation? Do I find myself, or do I form myself? (pp. 172-173)

Fifth, and in conclusion, let us consider some wise advice about the value and place of philosophy and theory.

Roberto Assagioli, in response to debate about comparative theories and concepts of the self, is reputed to have remarked that "it was absurd to argue about it, and all that was necessary to grasp his idea was to do the Exercises and Realize the self as the observer, looking on at the contents of the psyche." (Personal correspondence with Frank Hilton, April 17, 1973.)

Gautama, the Buddha, was often asked questions regarding the nature of the self, whether or not it existed, and so on. In regards to questions of this type the Buddha refused to answer (Bahm, 1968). He discarded the Upanisadic interpretation of the transcendent experience in terms of the unifying vision of Atman or the infinite substance of Brahman, as but "only theoretical statements" (Sarkar, 1968). Bahm (1968) tells us more about the Buddha's intent when refusing to answer:
When, after his Enlightenment, Gautama, the Buddha, was asked, "Is there a soul (self) or is there no soul?" he refused to answer. Why did he refuse? (p. 133)

His main concern, which is also our main concern, had to do with happiness, or, stated negatively, with unhappiness. Life's most important question is how to be happy, or to avoid unhappiness. (p. 134)

The reason why one wants to know whether there is or is not a soul is that he believes having such knowledge will help to make him happy. But Gautama concluded that no amount of knowledge will make us happy so long as we fail to take a certain attitude toward it. (p. 141)

"How can I be happy?" The answer to this question cannot be found by any investigation into whether or not a self exists. (p. 141)

Balm (1968) reports the Buddha's comments on theorizing:

...the thicket of theorizing, the wilderness of theorizing, the tangle of theorizing, the bondage and the shackles of theorizing, attended by ill, distress, perturbation and fever; it conduces not to aversion, passionlessness, tranquility, peace, illumination and Nirvana. (p. 140)

Instead, the Buddha directed all to a practical method of śīlā (conduct), samādhi (meditation) and Prajñā (insightful experience).

Research Review

To reiterate, the central focus of the evaluation component was to determine the effects of teaching a workshop in Self-Identification as conceptualized in Psychosynthesis. In a thorough review of several sources over the past five years no material was found that directly illuminates this study. This review included: Education Index, Psychological
Abstracts, Dissertation Abstracts International and Educational Resources Information Center (ERIC). In two sources that reviewed the field of research about the self over several years, likewise, no material was discerned that would clarify or add to an understanding of this work (Uhlenberg, 1971; Wylie, 1961).

There were several articles and dissertations of a philosophical nature debating and presenting various conceptions of the self as is presented in the literature review of this chapter. It was decided that a further review along these lines was not the expressed purpose and within the scope of this paper. One of these philosophical dissertations, The Self and Pure Consciousness by J. Shear (1972) seemed particularly related to the approach of this project. Shear suggests in his abstract that "having regular experience of Pure consciousness and identifying one's self with Self should satisfy the search for self-identity and reduce problems of alienation." While being philosophically supportive his paper does not include a review of related research nor does it attempt to substantiate his claim.

There are literally hundreds of studies in journals and in dissertations that involve self-concept research. As reported in the literature review of this chapter, the Psychosynthetic conception of the self is not dependent on a self-concept and a self-concept is indeed considered limiting in nature. It was decided that these studies were not related
in a way that would aid in our search for knowledge. These studies measure a "self-concept" according to a decided upon set of criteria and then compare or relate this self-concept to another construct or variable or set of variables such as: socio-economic status, vasectomy, aging and so on. Other types of studies within this area include those that measure the effect of this or that treatment upon an individual's reported and measured self-concept; for instance a human relations lab or academic achievement. Another class of self-concept studies are those that relate a person's reported self-concept to an ideal self-concept and/or a self-concept reported to be "as others see me." Hamachek (1971) offers a global and synthetic statement in relation to the studies under discussion here that may indicate a developmental process towards an ultimate concept of identity, beyond forms, no matter how healthy it may seem:

The voluminous literature related to the idea of the self and self-concept leaves little doubt but that mental health and personal adjustment depends deeply on each individual's basic feelings of personal adequacy.

...we must learn to think of ourselves in healthy ways. The growth of an adequate self-concept....is a critically important first step toward developing a healthy self image. (p. 225)

Ruth Wylie (1961) in her book *The Self Concept* presents an excellent review of the research in this area and the methods and difficulties associated with it.
Moustakas (1956) makes a strong statement concerning these studies and their inherent limitations for understanding human nature:

Most research studies on the self have been highly structured and intellectualized. An increasingly narrow definition is emerging. Descriptions imply and sometimes clearly state that a definition of self is self. Statements an individual can make about himself or that someone else makes about him are tabulated and the score an individual receives is interpreted as an expression of the individual's self. These reports abstract the self into such parts as "self-concept," "negative-self," "inferred self," and "ideal-self." The self finally becomes limited to verbal statements and categories. Viewing the self as categories, characteristics, and in other abstractive ways makes such studies possible, but they do not enrich our understanding of the experience of self. (p. 11)

It may be appropriate to consider a brief review of the research on Meditation. Generally considered Eastern in their origin, these disciplines of Meditation and Yoga can play an important part in developing the self as defined in Psychosynthesis (Assagioli, 1973), as the observer, a center of awareness. They share similar goals and objectives, those of Self-realization. A more complete discussion of these connections is not the focus here but is indeed an interesting topic.

Studies on Transcendental Meditation (TM) will be reported on first.

In pilot studies Kanellakos (1972) reports that meditators as a group have less anxiety than non-meditators and are more active self-actualizers. Shelly (reported in
Kanellakos, 1972) concluded that compared with non-meditators, meditators (1) are happier and more relaxed; (2) experience the feeling of enjoyment more often; (3) seek social contacts as often as non-meditators do in spite of the fact that they tend to spend more time alone; (4) seem to develop deeper personal relationships and depend less on their external surroundings for happiness; (5) seek emotional arousal as much as do non-meditators, by engaging in new activities, for example—but tend to avoid extremes of arousal. Fehr (in Kanellakos, 1972) reports that meditators showed lower scores in (1) nervousness, (2) aggression, (3) depression, (4) irritability, (5) tendency to dominate, (6) inhibition, (7) self-criticism, and (8) emotional instability when compared with a control group. Meditators also showed higher scores in (1) sociability, (2) self-assuredness, (3) outgoingness and staying power and (4) efficiency when compared with the average scores of the control group.

A summary statement on years of scientific research on Zazen meditation has revealed a balanced bodily condition, "most stationary and most stable, in which the basic metabolism is reduced to the minimum degree, excessive tension in the brain and in muscles is relieved, and the vegetative nervous system is excited" (Akishige, 1970).

These studies indicate results supportive of greater and fuller levels of Self actualization and realization. No research reported on Meditation has focused on identity or on
related issues, for example, the self.

In conclusion to this section it seems important to stress the uniqueness of this treatment, this workshop and its design, and of the individuals experiencing it. Therefore the results and effects are unique also. This is considered a pilot study of exploratory nature, a contribution to the emerging science of the experience of the self. It is conceived that future research will no doubt in many ways enhance our knowledge about this self.
I wanted only to try to live
in accord with the promptings
which came from my true self.
Why was that so very difficult?

Hesse
CHAPTER III
METHODOLOGY AND WORKSHOP DESIGN

This chapter will include two sections, methodology and workshop design. The methodology section will include instructors, their training, population, instrumentation, design, data analysis and procedure. The workshop design section will include a description of the sources used for designing the workshop, the design as formulated in preparation, and the final design, or how it happened.

Methodology

Instructors and Their Training. The workshop was originally designed by the author of the dissertation. The content of this design occurs in the 2nd section of this chapter and is further clarified in the Literature Review of Chapter II. It was taught and the final design or format arranged with the assistance of two advanced doctoral students from the Center for Human Relations, School of Education, the University of Massachusetts.

Most of the teaching was done by the two doctoral students, one male and one female, with the author responsible for consultation and two appearances in the role of instructor for specific topics suitable to his specialities and nature. These occurred on the first and last sessions of the workshop. It was hypothesized that by having the two
doctoral students do most of the teaching, the author would be able to remain more objective which would then provide for more accurate evaluation of the data.

The author has studied Psychosynthesis for nearly two years, attended several workshops in it, and has been in didactic training with Dr. Assagioli in Florence Italy. The two doctoral students have studied Psychosynthesis, participated in workshops and in a course taught by the author during the Spring 1973 semester titled: "Seminar in Psychosynthesis: Implications for Education and Counseling." This was considered as sufficient training for the instruction called for. In addition, specific training focused upon teaching this workshop was carried out. This consisted of two meetings to formulate design, plans of expression, comprehension of content and objectives and so forth. Outside study and reading was also engaged in by all the instructors.

Population. The population that self-selected for this workshop could be described as follows.

In all there were 17 members: 12 female, 5 male. The average or mean age was 27.2 years with a range of from 20 through 41 years. Fifteen participants had previous personal growth experience (encounter or T-groups, therapy, and so forth), three did not. Of the 17 individuals only 3 had some exposure to Psychosynthesis and that was reported as "very little." All participants further were living in the Amherst
area of Western Massachusetts at the time of the workshop and listed their roles in life as follows:

- 2 teachers
- 9 graduate students
- 2 graduate students and mothers
- 4 undergraduate students

\[ N = 17 \]

The population for the workshop was secured in two ways. The first was through offering the workshop as a modular Summer 1973 course or learning experience at the School of Education, the University of Massachusetts. The course was for 1/2 credit and was offered on a pass-no record basis. In other words no grading in a traditional sense was done. Students either participated and received a "satisfactory" on their transcript or decided to withdraw with no penalty. The second was by advertising a free workshop in local college and town newspapers. These participants underwent no grading whatsoever, and were likewise free to participate or withdraw at will. The course description and press release are included in Appendix A.

**Instrumentation: Selection, Development and Rational.** Appropriate evaluation instruments were sought to best meet the research questions formulated in Chapter I. Many standardized measuring instruments were considered with one being selected, The Personal Orientation Inventory. One Self-Designed Questionnaire was developed.
The Personal Orientation Inventory (hereafter abbreviated POI) and included in Appendix D is a measure of self-actualization and is considered a general indicator of overall positive mental health (Knapp, 1971). It also has several sub-scales which will provide interesting data for evaluation and insight into the effects of the workshop. It consists of 150 two choice comparative value judgment items and measures the values and behaviors that are considered important in the development of self-actualization. The POI was developed from the work of therapists in private practice by Shostrom and is correlated with the research and theoretical formulations of many writers in Humanistic, Existential or Gestalt Therapy. These include Maslow, Riesman, May and Perls (Shostrom, 1966).

The great number of studies in which significant relationships have been obtained between POI scales and criteria testify to the social relevance of concepts of self-actualization measured by the POI. (Knapp, 1971, p. 17)

A great deal of work has been done to establish the validity of this instrument including Shostrom (1964), Shostrom and Knapp (1966) and Fox (1965) all quoted in Shostrom (1961). The results of these and other studies support the validity of the POI in many settings. Shostrom (1966) states that the reliability has been established as a result of two studies. Klavetter and Mogar (1967) reported test-retest reliability coefficients ranging from .55 to .85 after one week. Illardi and May (1968) reported test-retest coefficients ranging from
.32 to .74 after one year. Both of these findings reported are "well within these ranges of comparable MMPI and EPPS test-retest reliability studies" (Knapp, 1971).

The self-designed questionnaire was developed in response to the unique nature and focus of this study. A discussion of these issues will follow.

The primary purpose of the evaluation component of this study is to gather data and information about the results of teaching the workshop in Self-Identification to self-selected participants. The information the author was most interested in was not attainable with the use of available standardized instruments. A personal, Humanistic and Phenomenological approach to research was undertaken (Hamachek, 1971; Moustakas, 1956; Jud & Jud, 1972). This approach considers meaning more important than method in choosing problems for study, in designing and executing that study and in interpreting the results. It enlists the subjects' help in finding out more about a treatment, and gives primary concern to man's subjective experience (Bugental, 1967). This approach therefore appreciates subject self-report, asking participants what has happened to and with them, what meaning and value they have derived from that experience. Moustakas (1956) explains this clearly:

In spite of all the advances in tests and measurements and in analyzing human behavior, understanding the person from his own point of view, in the light of his own unique experience, is the most real way
of knowing him....To see the person as he sees himself
is the deepest way to know him and respect him. (p. 4)

Carl Rogers (1970) also expresses support for this approach
to research:

To my way of thinking, this personal, phenomenological
type of study--especially when one reads all of the
responses--is far more valuable than the traditional
"hard-headed" empirical approach. This kind of study,
often scorned by psychologists as being "merely self-
reports," actually gives the deepest insight into
what the experience has meant....For me this kind of
organized, naturalistic study may well be the most
fruitful way of advancing our knowledge in these
subtle and unknown fields. (p. 133)

A simple statement which further clarifies the issue is that
if we want to know how people feel, what they experience,
what is important to them, and so forth....why not ask them.

The development of the Self-Designed Questionnaire will
now be described. The author, with the assistance of one of
the two doctoral students teaching the workshop combed the
literature and brain-stormed from their own experience and
created a list of possible workshop objectives, goals and
expected outcomes. A complete list of several questions was
formulated. This list was gradually edited, shaped and a
draft of the questionnaire was established. The face and
content validity were checked by having over 20 individuals
evaluate it. These included several teachers of Psychosyn-
thesis in the United States and Canada, the author's Disserta-
tion committee, friends and associates. The finished and
final copy was then established and once again checked with
10 of the same original evaluators. This final copy is the
Self-Designed Questionnaire which was administered and is included in its completion in Appendix D.

**Design.** This study does not meet the criteria for a true experimental design (Kerlinger, 1964) as there was no control group and subjects were self-selected. Rather, it can be described as Pre-Experimental (Campbell and Stanley, 1963), and as an observational pilot study of an exploratory nature. It was decided that a control group would not be available of a true comparative quality. The study has two evaluation components.

First, the POI was administered pre and post workshop. This component could be termed a One-Group Pretest-Posttest Design (Campbell and Stanley, 1963) and illustrated as follows:

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O X O
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The second component is the self-designed evaluation instrument and was administered post workshop only. This could be termed a One Shot Case Study (Campbell and Stanley, 1963) and illustrated as follows:

```
X 0
```

**Data Analysis.** The scores from the pre and post-test POI were treated by appropriate statistical analysis, a multivariate t-test for correlated observation.

The self-designed evaluation instrument is presented in a question-by-question analysis, with percentages and
qualitative clinical reports of responses in appropriate groupings.

Procedure. Participants for the workshop attended the first session, at which the goals and objectives were clarified. The research component was described, its purpose and nature as reported in Chapter I. Participants were asked to cooperate in this expansion of knowledge. The pre-test POI was then administered and collected.

The workshop was then taught. Participants attended six evening sessions of from two to two and one-half hours in length over a two week period of time for a total of from 12 to 15 hours.

The post-test POI was given out to take home and complete on the next-to-last session. At the last session the POI answer forms were collected and the self-designed evaluation instrument administered and collected.

Workshop Design

Sources for the Design of the Workshop. Three primary sources were used in designing the workshop.

The first was the experience of the author in various personal and spiritual growth modalities, in Human Relations training, in counseling and teaching. The author has studied and been interested in these areas for several years. In addition, the two instructors contributed their experiences
and training and in collaboration with the author, a final design was formulated.

The second were the techniques, theory and recommendations made by Roberto Assagioli in his manual *Psychosynthesis* (1965). A brief description of his plan will be presented in this section.

The third were other Psychosynthesis teachers whom the author contacted personally or through their published materials. This area proved to be very helpful. Several of these teachers and therapists contributed valuable insight and exercises which aided in the final plan and evolution of the workshop.

Assagioli (1965) indicates a general plan or "procedure for achieving self-identity."

The procedure for achieving self-identity in the sense of the pure self-consciousness at the personal level, is an indirect one. The self is there all the time, what is lacking is a direct awareness of its presence. Therefore, the technique consists in eliminating all the partial self-identifications. The procedure can be summarized in one word, which was much used formerly in psychology but which recently has been more or less neglected, i.e., introspection. It means, as its terminology clearly indicates, directing the mind's eye, or the observing function, upon the world of psychological facts, of psychological events, of which we can be aware.

Through introspection we acquire a more focussed and clear awareness of what William James called the mind-stream, ceaselessly flowing within ourselves. It could also be called the attitude of the observer, the inner observer. (p. 114)

The fields of observation are the sensations, emotions or feelings and mental activity.
This objective observation produces naturally, spontaneously and inevitably a sense of dis-identification from any and all of those psychological contents and activities. By contrast the stability, the permanency of the observer is realized. (Assagioli, 1965, p. 116)

This is a process of "dis-identification," discovering what one is not, learning to discriminate between the contents and its center. Other areas to dis-identify from would be the roles we play in life, drives, desires, fantasies and personality characteristics.

The second stage is to then self-identify. The following exercise is indicated:

What am I then? What remains after discarding from my self-identity the physical, emotional and mental contents of my personality, of my ego? It is the essence of myself--a center of pure self-consciousness and self-realization. It is the permanent factor in the ever varying flow of my personal life. It is that which gives me the sense of being, of permanence, of inner security. I recognize and I affirm myself as a center of pure self-consciousness. (Assagioli, 1965, p. 119)

Further information concerning the psychosynthetic conceptions and specific workshop objectives are included in the Literature Review of Chapter II.

**Anticipated Design of the Workshop.** A reasonable and sufficient time period was chosen, as follows: 7:00 - 9:30 p.m. for six evenings. The total in class time was therefore approximately 15 hours. This time selection reflects previous experience teaching these concepts and a consideration of the content and material available for this workshop.
The schedule was designed to allow space in between sessions for integration of materials presented. A handy diagram of the available meetings proved to be:

<table>
<thead>
<tr>
<th>Mon.</th>
<th>Wed.</th>
<th>Fri.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mon.</td>
<td>Wed.</td>
<td>Fri.</td>
</tr>
</tbody>
</table>

It was necessary to set aside time for the testing and evaluation. A standardized test, the POI, was administered on the 1st session. A self-designed instrument was administered on the last evening. Using the uniform code and graphic presentation suggested by Campbell and Stanley (1963) the diagram became:

<table>
<thead>
<tr>
<th>Mon.</th>
<th>Wed.</th>
<th>Fri.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>$O_1$</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mon.</th>
<th>Wed.</th>
<th>Fri.</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
<td>X</td>
<td>$O_2$</td>
</tr>
</tbody>
</table>

$O_1$ and $O_2$ = pre and post testing  
$X$ = workshop sessions

A very helpful framework used in formulating the presentation was that the workshop would be composed of two approaches: (1) A series of exercises, of an experiential nature; and (2) accompanying and overlying theory or cognitive structuring. This represents a response to a recent realization in psychological education, that the "turn on" is not enough.

The treatment can be thought of as multi-leveled, consisting of exercises in class and at home, readings, keeping
a journal, testing, lectures, group discussions and sharing. It was decided to remain open, flexible and spontaneous.... receptive to the existential unfoldment of the workshop, its essential nature. This is one of the principles of the psycho-synthetic approach, realizing the uniqueness of each individual, and can be extended to each group or class. The instructors could therefore utilize and exchange instruction materials to fit the needs of the evolving situation. The instructors and the author/consultant therefore agreed to meet after each session to review and formulate progress.

A complete listing was drawn up, of all available exercises or techniques known to the author and instructors that might be part of this workshop. Lecture topics, assignments, readings, and other aids were also included. This list is included in Appendix B.

With the above mentioned list as a reserve the following plan, with the flexible and open guide lines, was designed. (See Table 1.)

Final Design, or How it Happened. This section will report on what occurred, exercises used and topics discussed in a log format. Some of the exercises and other teaching aids are included in Appendixes, to present a sense of the nature of the workshop. (See Table 2.)
<table>
<thead>
<tr>
<th>Monday</th>
<th>Wednesday</th>
<th>Friday</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Communion</td>
<td>* Communion</td>
<td>* Communion</td>
</tr>
<tr>
<td>* Introduction, orientation, expectations.....</td>
<td>* 10 Levels of Identity exercise, discussion</td>
<td>* Discussion of Wed.'s work</td>
</tr>
<tr>
<td>* Testing, POI</td>
<td>* Meditation, discussion</td>
<td>* Roles I play exercise</td>
</tr>
<tr>
<td>* Mediation</td>
<td>* Evening Review exercise</td>
<td>* Personality Theory lecture, discussion</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Introduction to Mind Stream</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* Meditation</td>
</tr>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monday</td>
<td>Wednesday</td>
<td>Friday</td>
</tr>
<tr>
<td>* Communion</td>
<td>* Communion</td>
<td>* Communion</td>
</tr>
<tr>
<td>* Discussion of Fri.'s work</td>
<td>* Discussion of Mon.'s work</td>
<td>* Meditation</td>
</tr>
<tr>
<td>* Mind Stream exercise</td>
<td>* Approaches to higher Self</td>
<td>* Meditation</td>
</tr>
<tr>
<td>* Dis-Identification exercise</td>
<td>* Mantrams to higher Self</td>
<td>* Discussion, clarification</td>
</tr>
<tr>
<td>* Meditation</td>
<td>* Visualization exercise to Temple of Peace</td>
<td>* Testing, Self-Designed questionnaire</td>
</tr>
<tr>
<td>* Star Diagram lecture</td>
<td>* Meditation</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monday</td>
<td>Wednesday</td>
<td>Friday</td>
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<tr>
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<td>----------</td>
<td>--------</td>
</tr>
<tr>
<td>* Communion</td>
<td>* Communion</td>
<td>* Communion</td>
</tr>
<tr>
<td>* Business, attendance, personal information collected</td>
<td>* Ten Levels of Identity Exercise (see Appendix C), and discussion</td>
<td>* Discussion of Evening Review and Ten Levels of Identity exercises from last session</td>
</tr>
<tr>
<td>* Introduction to Psycho-synthesis, emphasis on self, Self</td>
<td>* Lecturette: theory of self as observer, as center of consciousness</td>
<td>* Meditation and discussion</td>
</tr>
<tr>
<td>* Introduction to workshop, expectations, format, goals, objectives</td>
<td>* Meditation, to establish self as observer, discussion</td>
<td>* Roles I play exercise, discussion, and assignment to observe self in roles in the world</td>
</tr>
<tr>
<td>* Group operation guidelines</td>
<td>* Evening review exercise explained, assigned for home work (see Appendix C)</td>
<td>* Lecturette: Psycho-synthetic Personality Theory (see Appendix C)</td>
</tr>
<tr>
<td>* Research design shared</td>
<td></td>
<td>* Mind Stream exercise and discussion</td>
</tr>
<tr>
<td>* POI administered</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Meditation (breathing), discussion of its part in workshop</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monday</td>
<td>Wednesday</td>
<td>Friday</td>
</tr>
<tr>
<td>-----------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>* Communion</td>
<td>* Communion</td>
<td>* Communion</td>
</tr>
<tr>
<td>* Warm up exercises: from robot to person with feelings, sensations, etc., discussion</td>
<td>* Warm up exercises: Arica, breathing, sensory awareness</td>
<td>* Discussion, clearing up questions, clarification</td>
</tr>
<tr>
<td>* Discussion of experiences observing self in roles, other questions</td>
<td>* Discussion of class progress, misunderstandings, questions</td>
<td>* Meditation and Dis-Identification exercise</td>
</tr>
<tr>
<td>* Lectureettes: Rouk's concept of the self; Psychosynthetic Personality Theory; and Star Diagram (see Appendix C)</td>
<td>* Meditation and Dis-Identification exercise, discussion</td>
<td>* More radiant that the sun Mantram (see Appendix C)</td>
</tr>
<tr>
<td>* Dis-Identification and Self-Identification exercises (see Appendix C), discussion and assignment for home practice</td>
<td>* Useless Will exercises</td>
<td>* Collect POI's</td>
</tr>
<tr>
<td></td>
<td>* Lecturette on all theory so far, reviewed</td>
<td>* Administration of self-designed instrument, discussion of its nature, purpose</td>
</tr>
<tr>
<td></td>
<td>* Lecturette on higher Self and approaches (direct and indirect) towards realization of this Spiritual center</td>
<td></td>
</tr>
<tr>
<td></td>
<td>* I am the great sun Mantram (see Appendix C)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>* Visualization exercise, to Temple of Peace, higher Self dialogue, discussion and integration of symbolism encountered into life process</td>
<td></td>
</tr>
<tr>
<td></td>
<td>* Passed out Post-test POI for participants to complete before the next and final session</td>
<td></td>
</tr>
</tbody>
</table>
Beyond Ghor there was a city. All its inhabitants were blind. A king with his entourage arrived near by; he brought his army and camped in the desert. He had a mighty elephant, which he used in attack and to increase the people's awe.

The populace became anxious to see the elephant, and some sightless from among this blind community ran like fools to find it. As they did not even know the form or shape of the elephant they groped sightlessly, gathering information by touching some part of it. Each thought that he knew something, because he could feel a part.

When they returned to their fellow citizens eager groups clustered around them. Each of these was anxious, misguidedly, to learn the truth from those who were themselves astray.

They asked about the form, the shape of the elephant: and listened to all that they were told. The man whose hand had reached an ear was asked about the elephant's nature. He said: "It is a large, rough thing, wide and broad, like a rug."

And the one who had felt the trunk said: "I have the real facts about it. It is like a straight and hollow pipe, awful and destructive."

The one who had felt its feet and legs said: "It is mightly and firm, like a pillar."

Each had felt one part out of many. Each had perceived it wrongly. No mind knew all; knowledge is not the companion of the blind. All imagined something, something incorrect.

The created is not informed about divinity. There is no Way in this science by means of the ordinary intellect.

CHAPTER IV
EVALUATION RESULTS

This chapter contains the results of the two evaluation components. The POI scores are presented first, followed by qualitative clinical reports of the responses to the Self-Designed Questionnaire which are further sub-divided into two sections. The first are global reports of a person's workshop experience, a summary of all responses to the questions. The second are question-by-question analyses of responses.

Twenty-five persons were originally allowed to register on a first-come first-serve basis. They attended the first orientation and pre-testing session after which two decided to withdraw from the workshop, it "not being right for them." After the next session (2nd), which was the first night of exercises and actual workshop content, six more participants decided not to attend further. Two of these (husband and wife) reported a death in the family. The other four did not offer any reasons, they simply did not attend the remaining meetings. The total N was therefore 17.

POI Results

One participant did not complete the pre-test POI, lowering N to 16 for this component of the evaluation. The POI consists of two basic scales of personal orientation,
Inner directed support and Time competence, and ten subscales each of which measures a conceptually important element of self-actualization. Thus 12 scales or sets of scores were obtained for each participant. D (difference) scores were calculated for all 12 scales and their means tested against zero (0) in a multivariate analysis of variance (MANOVA).

Table 3 reports the means, standard deviations, and univariate F-tests. The multivariate F-score was 0.764 with 12 and 4 degrees of freedom. This was also machine adjusted using a Wilks Lambda Criterion test of significance which produced a P (probability) score less than 0.678 which is not significant. This implies no overall changes in pre and post-testing for these participants.

In accompanying univariate scores, which the MANOVA program also calculates, three sub-scales of the POI showed significance less than 0.05. These are reported in Table 3 as variables 1, 2 and 6. Variable 1 corresponds to the Time competence (TC) scale on the POI and shows a significance of P<0.014. Variable 2 corresponds to the Inner directedness (I) scale on the POI and shows a significance of P<0.003.

Shostrum (1972) suggests that for a quick estimate of the level of self-actualization, only the Time competence and Inner directed scales need be scored. He also reports that personal growth towards self-actualization may be said to involve "development of time competency but in addition it is seen to involve development of inner-directedness"
of support." Time competency refers to being able to live in the "here-and-now." Variable 6 corresponds to the Spontaneity (S) scale on the POI and shows a significance of P<0.036. The Spontaneity scale measures freedom to react spontaneously or to be oneself, to express feelings in spontaneous action. Due to the non-significance of the more conservative MANOVA P-score (P<0.678) these univariate scores should be considered more cautiously. Discussion, implications and limitations of these results are included in Chapter V.

TABLE 3
MEANS, STANDARD DEVIATIONS AND UNIVARIATE F-TESTS OF POI DIFFERENCE SCORES

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>S.D.</th>
<th>F (1, 15)</th>
<th>Mean Sq.</th>
<th>P Less Than</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1.125</td>
<td>1.628</td>
<td>7.642</td>
<td>20.250</td>
<td>0.014</td>
</tr>
<tr>
<td>2</td>
<td>4.500</td>
<td>4.980</td>
<td>13.065</td>
<td>324.000</td>
<td>0.003</td>
</tr>
<tr>
<td>3</td>
<td>0.125</td>
<td>1.544</td>
<td>0.105</td>
<td>0.250</td>
<td>0.751</td>
</tr>
<tr>
<td>4</td>
<td>0.750</td>
<td>2.176</td>
<td>1.901</td>
<td>9.000</td>
<td>0.188</td>
</tr>
<tr>
<td>5</td>
<td>1.938</td>
<td>5.567</td>
<td>1.938</td>
<td>60.063</td>
<td>0.184</td>
</tr>
<tr>
<td>6</td>
<td>1.688</td>
<td>2.938</td>
<td>5.280</td>
<td>45.563</td>
<td>0.036</td>
</tr>
<tr>
<td>7</td>
<td>0.563</td>
<td>1.315</td>
<td>2.928</td>
<td>5.063</td>
<td>0.108</td>
</tr>
<tr>
<td>8</td>
<td>0.813</td>
<td>1.797</td>
<td>3.271</td>
<td>10.563</td>
<td>0.091</td>
</tr>
<tr>
<td>9</td>
<td>0.063</td>
<td>1.652</td>
<td>0.023</td>
<td>0.063</td>
<td>0.882</td>
</tr>
<tr>
<td>10</td>
<td>0.063</td>
<td>0.680</td>
<td>0.135</td>
<td>0.063</td>
<td>0.718</td>
</tr>
<tr>
<td>11</td>
<td>0.500</td>
<td>2.394</td>
<td>0.698</td>
<td>4.000</td>
<td>0.417</td>
</tr>
<tr>
<td>12</td>
<td>1.000</td>
<td>1.897</td>
<td>4.444</td>
<td>16.000</td>
<td>0.052</td>
</tr>
</tbody>
</table>
Self-Designed Questionnaire Results

This section is sub-divided into two parts. The first is a brief presentation of several case reports of a particular workshop participant, a total inclusive overall evaluation of their own self-reported unique experience. All questions were considered and integrated in creating these reports. Subjects were selected from a cross range of available response patterns representing those who seemed to gain a great deal from the workshop and those who seemed to gain very little. In this way the author hopes to present a representative sample that serves as an indication of the kinds of responses and effects this treatment has had. Cases presented here were subjectively selected with the above criteria in mind. The second part of this section will present a question-by-question analysis of responses. All 17 sets of questionnaires are combined for this purpose.

Individual Case Reports. Of the nine participants the author found that represent substantial and meaningful gains, four are reported on. One of the two participants that seemed to gain a medium amount of value and significance is discussed and three of the six cases that seem to represent little or no gains are presented.

Participant #17 was one who seemed to gain a great deal from the workshop. The response to question 1 presents a glimpse into this gain: "The workshop has given me the time
and opportunity to be with and find out about myself. I felt closer, more in touch with myself, my feelings, and potentials at times. Somehow it made me feel good about me, like there is hope, I am worthwhile, I can make my goals, I have some inner basic core that is strong and burning and will pull me through most anything."

In relation to partial identity, this person realized that "My roles are not so important to my conception of self—there is something else to me.", and that as a result of this "I feel better and more optimistic about my self—more comfortable and secure." This participant discovered that there is a "danger in over-identification with my role as lover.", and that it was difficult to observe impartially the "me who gets emotional and can't express it when I feel it."

When trying to be the observing self in the world, this person "found it difficult to observe in motion—lost my train of thought and stopped following the conversation. Am getting a bit better however at pulling myself back—for an instant to observe." As a result of a successful attempt to realize the self as a center of awareness, this response was made: "I felt so much better about me—more confident and secure and hopeful and happy—that there is a 'true me' inside that is good and valuable no matter what may happen." A belief in a higher Self was also affirmed which reinforced a long felt conviction. In addition, the participant reports it being "easier to admit and talk about my weaknesses.", and has more
of a choice and responsibility for self and activities, especially roles played in life.

Participant #9 was one who seemed to gain a great deal from the workshop. The value of taking time to "reflect and meditate or just relax at least once a day" is affirmed and this person has gained "new goals as a result of this workshop and some exercises or tools with which I believe these goals might be attained." Two weeks was seen as not enough to have any "earth shaking revelations about what I am behind the masks, roles and emotions. I'm still questioning the personality traits--the interpersonal behavior--to integrate the personality." and "I really believe I am not my roles, or my body, or my thoughts--but what I am under and besides.... is still a bit unclear." This participant did experience the self as a center of awareness and reports feeling "refreshed and peaceful" as a result of it and at other times an "unsettling, unfamiliar, almost uneasy reaction....my typical reaction to anything new and which could bring about change."

A deep belief in the higher Self is expressed: "The feeling of well-being, loving all mankind, of being at peace with yourself and others has occurred in my life in several ecstatic moments and I cannot help but believe that this was a touch of the Higher Self. The concept of wisdom and guidance from the Higher Self has important significance to me." Being able to recall past "spiritual or mystical experiences" confirmed and reinforced this aspect of the workshop and it was
stated: "That I had a potential for journeys into the super-conscious realm—even without being a perfect self as yet."

Over-identification was reported with emotions, "the control over me by my emotions." It was also reported with "helper" and "mother" roles and that other traits have gone undeveloped by overuse of the above mentioned two.

Some difficulty was reported in "observing the emotions, impulse and desires—also trusting the intuitions I have. The significance to me is how useful dis-identification could be if perfected." A greater sense of comfort and security, confidence, and identity were also reported, especially in regards to hopeful feelings about being able to do more in the future, accepting responsibility and through the use of the will.

Participant #7 is one who seemed to gain a great deal from the workshop. Discovering the existence of an inner self has brought "comfort," "that one can change and that one's true self is not the roles, personalities, etc. that we portray." This person reports an over-identification with the "negative facets," and a hard time dis-identifyng from the "small parts of my personality that I like—that I want to cultivate, grow." A limitation is seen in fixating on negative aspects—not developing other potentialities. No experience of a self as pure awareness is reported, only a "void within me." Experience of this self is seen as eventu-
ally possible and the reality of a higher Self is affirmed
and reported to be already part of this persons life, through inner discussion and dialogue. More comfort and security, confidence and a "little" more of a sense of identity are claimed—especially in regards to the possibility of future "hardwork" and "change." For example: "If I can work to attain this inner world, I can perhaps accept more my problems, weaknesses, hangups, etc." and "Knowing that I am the creator of my roles then I can now choose many paths for them to follow."

Participant #4 is one who seemed to gain a great deal from the workshop. This person had already been on the "path of the self," working towards "self realization for 4-5 years, quite consciously." The workshop reinforced this work, "The sense of I has been strengthened." It is reported as important to be exposed to this system, that it means a lot now and "I hope it will mean more in time....if I have the stick-to-it-ness to follow it through."

Participant #16 is one who seemed to gain a medium amount from the workshop. For this person it seemed to support and clarify beliefs and realities, having been into "Eastern Studies" and feelings of "Universality and love" for some time. Also, the observing self has been utilized for over 10 years. For this person it was "reinforcing" and gave "form and theory" to learn of the self. A religious background, reported to be Quaker and Unitarian, gave a "head start." More confidence, comfort, and security are reported
in finding the supportive theory to already held beliefs and "to know it can be developed more by exercises etc." A realization was made that it is important for this person to work on not identifying as "mother," "to avoid emptiness syndrome when my children leave--all in teens, I am single."

Participant #6 is one who seemed to gain little from the workshop. The introductory response on the questionnaire was: "Probing my thoughts sometimes has confused me considerably, but still it's good that I tried. Maybe I'm not ready yet.", and later on "I think I am on the way to getting myself together. This workshop has helped me realize more what I've got to do, how long a process it will be." A lack of time and individual attention limited this person's growth and learning: "...sometimes I found myself needing to talk out something really related to me personally, but was unable to--the group was too large; people who I don't 'know,' who don't know me...." This person did realize an over-identification with emotions..."That really is limiting.", and a way out: "Possibly after I am my observing self more, I will be able to dis-identify from my emotions." No report was made about the experience of the self as a center of awareness, only that it was not experienced, but someday could be. Furthermore the existence of a higher Self within was a doubtful but "hopeful" reality.

Participant #6 reported having a similar sense of comfort, security and confidence as before the workshop, and a slightly
greater sense of identity. This increase was explained: "I can get into my potential identity now, but I'm still pretty much the same." In relation to having more control and mastery in life: "I know now that I should and can 'feel more control,' but I don't feel it now. In time, though, I can."

This person, while not gaining existential comfort and security and a greater sense of identity did however gain greater perspective and some degree of hope for future development. The final comment on the questionnaire was: "I feel badly that the 'workshop' is ending. I will 'work on me' on my own now, though."

Participant #14 is one who seemed to gain little from the workshop. To quote from the questionnaire:

Unfortunately I got very little out of the theory aspect of the workshop. I tried being open and finding segments of the theory similar to my already existing philosophy but failed. The experiential aspect was more influential for me but not exactly in the way designed. I never felt as I'd reached any conclusions or felt any revelations. It was pretty much a time to think about things in a relaxed atmosphere, and basically I resisted the theory itself. To me, without one's roles, feelings, traits etc. that are uniquely one's own, what is left seems to be nothing individual and as a significant force.

No description of an experience of a self as center of awareness was given and it was not seen as possible to do this at a later time. Likewise the reality of a higher Self was negated.
Some value was reported in learning the mind stream awareness exercise, and in the idea of a non-judgmental self: "It's given me some 'food for thought' and made me a little less tense and jumpy about things, I think I can also admit a weakness in a little less self-hate than before." Another gain is that the person reported wanting to find "more quiet time to just calm down and try to escape the rate race.", and to "take things a little more lightly and provide for my own mental health better than I had in the past."

The participant reported being primarily identified with negative traits and as being "very introspective." It was especially noted and stressed that "I entered the workshop at a real low in my life, and that "I am having a difficult time evaluating the effect of the workshop on myself. There are really no clear-cuts as I didn't feel like the real 'I' from the start here. I was agitated and not as receptive as I may have been at another time." This participant did express this dismay and noted: "The instructors were quite accepting of different view-points and made me feel comfortable expressing myself."

Participant #1 is one who seemed to gain little from the workshop. To quote from the questionnaire: "I came to this workshop with my shit pretty well together. I engage in constant self evaluation which provides healthy and meaningful growth for me. I consider myself stable, and I am happy with myself. I am confident in my actions whether alone or in
group situations." and "As a result of the aforementioned, I tended to take a somewhat detached and analytical view of the workshop." No ways of being falsely or partially identified were reported and while the experience of the self as pure awareness was not had during the workshop, it is considered as possible to attain in future times. Belief in the reality of a higher Self is affirmed. This person had difficulty observing the mind stream and came to the workshop with the ability to be an "observing self" in daily life. While more comfort, security and identity are reported, no comments are presented to clarify these claims.

**Question-by-Question Analysis.** In this section each question that appeared on the self designed evaluation instrument is reported on separately. Responses from all 17 participants are summarized and synthesized into a statement describing the nature and range of effects and results. The questions are rearranged from the order in which they appeared on the original evaluation form to more clearly facilitate their presentation here. In all instances original numbers will be maintained, corresponding to the form included in Appendix D. Each question is quoted in its entirety before its summary statement is given and if statistical data is available, it is presented before the clinical data.

**Question #1**

Use the space below to react freely to the significance the workshop has had for you.
The intention of this question was to request general remarks from the participants regarding the significance of the workshop for them. Subsequent questions ask for more specific and focused responses. All participants reported that the workshop had some significance for them. The nature and form of this significance varied considerably.

One person came to the workshop "together," but did learn some from "observing others" and the process of the experience. Four participants found that the workshop provided time to slow down, reflect on their lives, and to learn tools for doing so in the future. Several also mentioned that it was valuable learning to meditate and relax. Three participants stated that finding a deeper sense of self was very important and comforting. Two participants found the workshop to very much support already existing beliefs and notions. For them this workshop came along at a perfect time. Two people noted that the expectations were high, and as the workshop went on they realized this and could gain what they could from the experience, which was knowledge and tools for the future. Four individuals mentioned how they had been presented with tools for the future and the responsibility was now with them to do more. Three participants reported that viewing their lives in this way was a most helpful endeavor, giving them greater clarity and more choice and responsibility. One individual found the workshop to give form and reinforcement to "my process." Another person
reported being "confused" because of "probing my thoughts... maybe I'm not ready yet."

**Question #2**

List some behaviors and activities that you intend to change or do differently as a result of the workshop.

This question is quite suitable to behavioral responses, and many of the participants did indicate actions they would like to take in their lives. Others mentioned more intangible goals. Responses are listed below with the number of persons that reported it in parenthesis.

- Reflect upon my life more (5)
- Observe self and others more (3)
- Slow down my life, more quiet time, time to relax (3)
- Meditate regularly (7)
- Do Yoga regularly (2)
- Try and reach observer state, non-judgmental of self (5)
- To observe my behaviors in a judgmental manner (1)
- Keep a daily log and/or an evening review (5)
- Do dis-identification exercise regularly (1)
- Seek out my true inner self (2)
- To be more aware of need for self-actualization (1)
- To assess the significance of the roles I play (1)
- To study more on these subjects (2)
- To be more friendly and warm (1)
- To be more open and honest with others (1)
- To use my mind more and trust it (1)
To let go of my kids lives (1)
Not to ask why I do everything (1)
To enjoy more every minute of my life (1)
To develop the ability to change negative feelings into positive ones (1)
Not to try so hard and over react (1)
No intended changes indicated as a result of this workshop (3)

Question #3

Has your conception of "who you are" changed as a result of this workshop?
YES     NO

Please describe and discuss these changes as openly, freely, and explicitly as possible. What meaning and significance does this have for you in your life?

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<td>Yes</td>
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<td>47.1</td>
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<tr>
<td>No</td>
<td>9</td>
<td>52.9</td>
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Eight individuals indicated that their concept of who they were had changed as a result of the workshop. Of these, four seemed to quite clearly report that they had experienced a change and had realized a sense of the self as pure awareness. One of these persons reported: "No great revelations, but it has made me more aware that I am not my feelings or roles, or thoughts or body, I am I. This isn't a new idea, but I feel it more intensly now." Another wrote:

I have a bit more confidence in my intrinsic "self," core, now--I have discovered that, yes, there is something good & strong & perserving there. I have come to realize that my roles are not so all-important to my conception of self--there is something else to me.
One participant indicated previously identifying almost totally with roles and that "This time I responded (to the who am I exercise--author's comment) with qualities of my personality. But the #9 was 'I am I.' So I guess I do have a clearer conception of who I am." Another participant noted that "I am not at all who I thought I was, in dis-identifying from my work, roles, emotions etc. I have realized that there is another me, a me that is all powerful warm and calm.", and that "I have a much greater respect and greater trust in my inner self." The other four indicated knowing they were not their roles, traits and so forth, but as of yet had not experienced who they were behind these. One of these persons mentioned that after the dis-identification exercise "The only answer I came up with about who I am is--that I am different, higher than what my body, thoughts etc. portray, but what it is exactly I have no answer except a blank." Another said that the workshop "clarified a great many questions I had about who I am. The facts, as presented, are appealing to me, in that, a true self, a better self is available to those who make an effort to search for it." This person also indicated that the methods were now clear about how to find it. One participant reported still working on "having a conception," and that "I really believe I am not my roles, or my body, or my thoughts--but what I am under and besides is still a bit unclear." This person also stated that "I affirmed myself to be more mystical person than I had previously trusted myself
to be." Another noted that "I still don't know who I am" and that in the various roles played "my feelings are different."

Of those who checked "no," indicating no change in who they were as a result of the workshop, three participants expressed that their feelings of identity have been reinforced. One stated that: "....rather than change my conception of myself, it has aided me/reinforced me—in accepting the 'sense of self' which I have often previously tried to negate.", and another that: "...it has reinforced my feelings of identity and made me value some traits even more highly than before." One person checked "no" and offered no comments at all regarding this question. One participant stated that as a result of the "few hours spent thus far in the workshop" no changes in self-concept have occurred, and that perhaps the "methods and insights from this workshop will over a period of time help reveal this." A second person seemed to indicate a similar idea, stating "I think I'm on the way to getting myself together. This workshop has helped me realize more what I've go to do, how long a process that will be." One participant wrote: "I got into it a few years ago and a lot of negative things came up" and concluded that therefore the answer this time is "no," "I may be afraid of the outcome." One person responded that the exercises had been of value but "no change in identity has occurred."
Question #5

Have you discovered any specific ways that you limit yourself by being falsely or partially identified?  YES  NO

Please discuss and describe these.

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<tr>
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<td>64.7</td>
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<tr>
<td>No</td>
<td>5</td>
<td>29.4</td>
</tr>
<tr>
<td>No answer</td>
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<td>5.9</td>
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Eleven participants reported that they had discovered ways that they limit themselves by being falsely or partially identified. One of these stated a "definitely" in the discussion section and then went on to enthusiastically describe the theory of how false identities can limit one. No mention was made of specifics that apply to this person. Responses in the discussion section by the other ten participants included several that realized their over-identification with roles they play—father, mother, lover, helper, and teacher. Others mentioned being over-identified with their feelings and emotions, some by their physical bodies—being fat, some by negative traits that they dwell upon, and one by some beliefs they have. Another person noted that parental influence and choice of husband were limiting.

Of the five participants that responded "no" to this question, three of them also made no response in the discussion section. One of these persons told about some ways but noted it was not as a result of the workshop they they
were discovered. Another who reported "no" to this question told about coming to a recognition of many things that were "self-negating" just previous to the workshop and how the workshop then served as reinforcement, and strengthening of process." The person that made no response at all to this question also made no response in the discussion section.

**Question #10**

As a result of this workshop do you feel a sense of....(check one please)....

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<td>No answer</td>
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Participants that checked feeling more comfort and security mentioned several brief explanations for their choices. For one person it was that beliefs were confirmed, for another that reinforcement was made and still another that "I know now I can know more about myself." One person described an experience: "At moments during and after meditation—and after all the exercises we have done which were not as intellectually oriented—something happens within which is really lovely." Other reasons offered by individual participants include:

Because of the ability to relax and try to look at things or situations outside of my emotions.
The workshop and Assagioli have put some relatively concrete handles or definitions on experiences I've had on my own.

Feel better about me,...more accepting and confident and positive and hopeful.

In knowing I can direct the negative aspects of my self into positive ones.

Putting my store in my inner self which will always be there.

Another participant mentioned that this feeling of more comfort and security was "temporary" and for still another while "more" was checked, "I fluctuate from more awareness which gives me more comfort to depression and ambiguity."

Four persons checked "same as before" and made no comments in the discussion section. Another wrote that: ". . . maybe the knowledge that I will be more confident makes me more confident and secure."

Question #11

As a result of this workshop do you feel....more confident___ less confident___ same as before___

Please discuss.

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<td>7</td>
<td>41.2</td>
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<tr>
<td>No answer</td>
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<td>11.7</td>
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Of those that reported feeling more confident one described it experientially: "The effect seems to be felt during the workshop and right after it--sometimes during meditation at home a feeling of confidence surges forth." Other individuals
mentioned the following:

I feel if I work real hard I might be able to change.

I now have more faith in my mind and my true self, much more confidence and trust in my decisions.

Feels good--I guess--to know it can be developed more by exercises etc.

More "centered"--trusting of me because I'm in touch with me.

Because I know more about myself.

I feel that there is hope and I am worth while despite my faults and short comings.

Another person wrote that the "concrete handles and definitions" provided led to more confidence.

Of the seven participants that indicated "same as before," five made no comments. Another reported that "The knowledge I obtained through the workshop enhanced and strengthened my confidence." and still another that "I haven't really put it to a test."

Question #12

As a result of this workshop do you feel....

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<tr>
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<tr>
<td>Lesser</td>
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<tr>
<td>Same</td>
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<td>5.9</td>
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<tr>
<td>No answer</td>
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<td>11.7</td>
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Please discuss.
The following comments were made by participants in relation to their responses of feeling a greater sense of identity:

I feel a bit more in touch with the "me" inside it all. Because I know more about myself and I would like to change some aspects of myself.

Able to accept good feelings about me now.

I now can identify a bit more with my mind and dis-identify a bit more from my roles and traits.

I have felt some sense of identity as I have traced the days events and when I am not pondering my weaknesses.

Another person said that the greater sense of identity seemed "temporary.", and still another that "It is difficult for me to say whether or not the changes experienced in me are due to this course or the 't-group' course before." One participant reported that this question had been explained already in previous ones and another indicated that the change was a "little more than what I had," not "greater."

One participant that checked both "greater" and "same" answer spaces wrote: "I can get into my potential identity now, but I'm still pretty much the same." Three of the four persons that reported a "same" to this question made no further comments. The other wrote: "Have not really pondered who I am or where I am going." A participant that made no response to this question commented: "...no more aware of my own identity, but aware of the route I can take to become more aware."
Question #13

As a result of this workshop would you say that you have discovered more of your inner potential?  YES__ NO__

Please discuss.

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<td>No</td>
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<tr>
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The following responses were given by individuals in relation to their report of discovering more of their inner potential:

Feel more confidence in my being.

An important part of the workshop was the spiritual aspect....I find myself experiencing (if not yet putting to use) a potential for a more effective fuller self.

Most of all I can see so much more potential before me just waiting to be realized.

I have the strength to risk, grow, trust.

I feel that there is in me a great potential of love towards the other people.

I felt very positive about my inner self and hence feel I have a lot of potential both as a person to be realized by myself and someone to help others.

Now when I am depressed, I can usually be the observer and realize that I am the creator of my own depression and through the use of my potential I can change.

This again I think I've answered previously.

Two participants indicated discovering more of their inner potential and made no comments.
Three of the five persons that reported "no" to this question offered no comments to their response. Another mentioned "I did before the workshop" and one that "I have not discovered anything new but I feel that I can see more clearly my inner potential." One of the participants that gave no answer to this question did comment on being aware of the "route I can take to become more aware."

Question #14

As a result of this workshop have you been able to see your life more clearly, with greater clarity and perspective?

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<tr>
<td>No answer</td>
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<td>11.7</td>
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Please discuss fully.

The following comments were made in response to this question by participants that indicated being able to see their life more clearly, with greater clarity and perspective:

Through the knowledge of a potential acquisition of true self, I have a new perspective about myself, a clearer and more positive one.

I felt more hopeful and secure and optimistic about my future--the failures will not hurt so much and the successes seem more probable and deserved.

I was able to differentiate myself from a few different roles I play in my life.

Gettin it together.

A little bit.

It has helped to have diagrams--visual aids--to explain my goals.
One participant indicated that the workshop "synthesized" many important former experiences and another made no comments but did indicate being able to see life more clearly.

Of the seven participants that reported "no" to this question, four offered no comments. One noted different perspectives had been experienced but "with the same view." Another person wrote of still feeling "an existential vacuum many times for I have many conflicts within me.", and still another that "...if I were to make use of the exercises and study the theory more fully I believe I would be able to see my life with greater clarity and perspective. In being the 'witness' to the days events I am beginning to see the advantage toward clarity." One participant that gave no answer indicated being aware of "the route I can take to become more aware."

Question #16

As a result of this workshop have you found it easier to look at, see, discuss and accept your hang-ups, problems, weaknesses, etc.?  

Please discuss fully.

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<tr>
<td>No</td>
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<td>5.9</td>
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<tr>
<td>No answer</td>
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The following comments were made by participants in relation to this question indicating that it was easier to
look at, see, discuss and accept hang-ups, problems and weaknesses:

I see the importance of being non-judgmental and detached, I have been able to look at and accept a few weaknesses and thereby begin to deal with alternative behaviors.

A couple of the exercises (10 levels of identity and evening review), although they didn't reveal anything I didn't know already, at least got me to jot them down on paper where I could stare at them and say, yes that's part of me and I'm going to do something about it.

The process...helped me to analyze my thoughts and behavior and act accordingly.

I think I've been influenced a little by the idea of the non-judgmental self.

Look at and see, yes. Discuss, not really, although I probably could to someone who cared.

I found it easier to admit and talk about my weaknesses and dishonest reactions where I am trying to cover up my hurt.

I have been able to do this for some time now.

Three participants answered "yes" to this question and offered no comments.

Of the six that reported "no" to this question, three offered no comments. One participant noted that "putting in practice all the exercises I learned here I will be able to do it.", and another that using the observer theory "will be beneficial." A participant that made no answer for this question did comment that it was an important area and "I hope I can and think I will."
Question #17

As a result of this workshop would you say you have been more introspective and aware of your inner world?  YES  NO

Please discuss fully, what significance does this have for you?

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<td>17.6</td>
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<tr>
<td>No answer</td>
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The following comments by participants in relation to this question explain the significance of being more introspective and aware of the inner world:

I can see some great potential that I did not see before.

I have tried, I will continue to try.

A definite yes--this concept of Psychosynthesis is one of the most meaningful--perhaps because it is something I really haven't dealt with before in myself. A great world of the unknown--inner world--after much looking at the outer world, this is perhaps what I feel ready for.

"Gettin back to basics"--applying the idea of trusting self by being willing to slow down and let me be--to involve myself with myself.

I'm more in touch with me, I can help others to know me and perhaps to know themselves thereby if they realize something similar lies within themselves.

Only because you brought it up and gave me time to do it. Significance--not much as of yet--but there is a possibility if continued.

To know more about my feelings and how they relate to other persons and to my work.

More introspective, but not more aware.
Two others that checked "yes" to this question made no comments, another reported "previously stated" and still another that they had already been "extremely introspective and aware of my self" but that during the workshop "progress had been made."

Two of the three that checked "no" did not comment, the third mentioned "I always was...it might reinforce but didn't cause." A participant that gave no answer to this question reported "I am much so always."

Question #15

As a result of this workshop do you feel more control and mastery over your life, over your psychological functions (thoughts, emotions, imaginations, drives), in the roles you play, in your interpersonal activities? YES ___ NO ___

Please discuss fully.

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<td>No</td>
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<td>No answer</td>
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The following comments in relation to this question discuss participants feelings of more control and mastery over various aspects of their lives:

I AM, I CAN, and I need only WILL IT.

More so than before.

When the old fears show up, I'm able to check them out sooner and more adequately. I certainly feel much stronger, more able to hang in, on, through.

Only that I may step back to see what I am doing to see if it fits into me or does it fit into what I want to be.
I cannot say that I have learned yet but using the techniques given here I think I can do it in the future.

I feel more control, however I feel there is much more to be obtained.

The process of meditation has helped me to control my thoughts.

Two participants that checked "yes" made no comments.

Three of the seven that answered "no" also offered no comments. One participant noted: "I know now that I should and can 'feel more control...,' but I don't feel it now. In time, though, I can.", and another that the "clear possibility exists and I have a more hopeful feeling now about being able to do this in the future." One person commented "I have always felt control over my life."

Question #18

As a result of this workshop would you say that you now have more a sense of choice and responsibility for your self and activities? 

Please discuss fully.

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<td>No answer</td>
<td>2</td>
<td>11.7</td>
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Three of the seven that indicated having more a sense of choice and responsibility listed no comments. The following quotes are from the remaining four that also checked "yes":

I don't feel so fused with and dependent upon the roles I've been playing--I feel I can choose to change or alter them.
I feel more control, however I feel there is much more to be obtained.

Knowing that I am the creator of my roles, etc., I can now choose many paths for them to follow.

I think that after realizing what the workshop would not accomplish for myself, I felt compelled as a last resort fortunately to be more decisive and responsible for my needs.

Six of the seven persons that checked "no" also gave no comments. The one that did mentioned having "always felt a sense of choice and responsibility." The two participants that did not answer also did not comment. One person presented a question mark for an answer and offered the following insight:

I don't know--I've had to deal with the responsibilities of being an honest student--commitment to looking into this theory and doing the journal and meditation and to "stick with it"--which has required a new kind of discipline--the "pay off" is not immediate.

Question #19

As a result of this workshop, are you more aware of and ready to use your will?

Please discuss fully.

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<td>76.5</td>
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The following comments were listed by participants in relation to being more aware of and ready to use their will:

If I will it, so it is.
The idea of will--not repression, but will to choose and control functions--roles etc. is another new idea from this workshop and I am infinitely more aware of the will--I do not know if I have used it very effectively yet.

I am more aware of it. I now must develop the strength to use it.

Very definitely.

I want to change and make the most of my potentialities.

I feel if I have the will to be positive and know myself better and that is a step in the direction of putting it to good use.

I think I become more determined to calm down, take things a little more lightly and provide for my own mental health better than I had in the past.

More willing to use it--but afraid of where it may take me so may not be used too often.

Three persons checked "yes" and offered no comments.

Three of the four participants that checked "no" also made no comments. One who did comment wrote "Have been doing so but this experience helps to reflect and direct."

Question #6

In the workshop we have taught that "direct experience of the self, of pure self-awareness independent of any 'content' of the field of consciousness and of any situation in which the individual may find himself--is a true, 'phenomenological' experience, an inner reality which can be empirically verified and deliberately produced through techniques." (Assagioli, 1965)

Have you, as a result of this workshop, had the experience of your true self, as a center of pure awareness?   YES   NO

Please use the space below to discuss this experience as fully as possible, describing that experience, your reactions and feelings about it, and include the meaning and significance this experience has for you.
If your answer was NO, do you believe it may be possible to experience this self, as described above, eventually?

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<th>Part 1...Response</th>
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<th>Part 2...Response</th>
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Fifteen of seventeen participants reported either experiencing their self as a center of awareness or believing it would be possible to experience this self eventually. The following comments are from the seven that reported "yes," they had experienced this self:

I have had this experience before but now I have found it easier because of the techniques given in this workshop.

Several times, during meditation, I was able to experience a serene, end of the tunnel, far back and very deep place. On several occasions I was overwhelmed by thoughts and emotions and couldn't get to that place....my reaction to experiencing this strange new place was one of feeling refreshed and peaceful. At times, however, I have had a very unsettling, unfamiliar, almost uneasy reaction to now be delving into this area of myself. The status quo is unsatisfactory but the unchartered journey is both challenging and fearful. The challenge to me, is that I can be unsupported and uncloaked by the outward appearances, tasks and roles. That idea is quite exhilarating.
I simply was--I have been moving toward I over the past 3-1/2 months: I "came home to me" "fully" that evening....I feel a center--stable, indefinable, real, valid--and that feels good!

It is a place of quiescence among the busy and troubled world.

Peace, calm, but most of all an awesome sense of power or control.

I felt so much better about me--more confident and secure and hopeful and happy--that there is a "true me" inside that is good and valuable no matter what may happen.

One participant that checked both "yes" and "no" commented: "I have experienced it to some degree," and "I can get to a state of calm but very wide awake state where I can really observe. A state where I am very much aware of what is about me." Another person that checked both answers reported: "I have experienced it but cannot get anywhere near in a small hot room full of people.", and "That experience is my total belief--my feelings of 'God, good, spirit.'"

Four of the seven that checked "no" made no comments. One of these also checked "no" to part 2 of this question, that this self would not be possible to experience eventually. Another of these four wrote near part 2 that "I've had those mementos you talked about many times before." The other three participants that checked "no" commented:

I'm not sure, but I don't think so??

I just saw a void within me.
It has not been experienced as a result of the workshop which is not to say that it can't in the future. Whether this can be done best through a regular program of exercises or whether it happens slowly as a result of life experiences I don't know. But I tend to think the former is much more prone to kidding oneself into an "I've seen the light" attitude.

One participant that made no answers did describe an experience, "...a feeling that was new to me. It was an indication to me that there is something there."

Question #7

Please discuss your experience being the observer of the mind stream, the difficulties you have, which function you can and cannot observe, etc. What significance does this have for you?

Fourteen of seventeen participants responded to this question. The following quotes describe the difficulties involved in observing the mind stream that were reported:

I had difficulties in trying to follow the directions given by instructors because the lack of concentration and trying to get it made me to have head ache.

It was extremely hard and couldn't really get into this role. So there is nothing to be said.

At first it was difficult trying not to control it and take the thoughts to other places as opposed to just observing.

My difficulties lied in my focussing in on one of my thoughts that flowed in.

A lot of concentration was involved, particularly to overcome the initial thought of its possibility.

Found it a bit difficult to observe impartially the me who gets emotional and can't express it when I feel it—still feel a bit negative about that me and feel frustrated when I see it.
Seven participants reported that the experience of being the observer had significance for them. The following comments describe this significance:

I found it fairly easy to concentrate on different images, sounds, body sensations, past experiences and to remain at that point for a short length of time. Something like this has significance for me mainly in that I find it very hard sometimes to focus on something completely because thoughts and feelings and emotions are constantly flowing through my mind.

I've been fascinated with the mind stream for a long time, especially with the difficulty of thinking of nothing in particular.

The significance to me is how useful dis-identification could be if perfected, for my particular type of personality which is at times overwhelmed by the emotions.

I have been an observer most particularly in the last ten years and find it effective in my life.

I have always been the observer of myself only now I can define it, justify it and accept it. I thought at times it might be a negative thing about me as I tended to be a judge dwelling on negative aspects. Now I can direct it to observe both + & - aspects which is great.

Perhaps this experience has, again, offered reinforcement—and also, placed different emphasis on use of observation.

Question #8

Have you been able to be your observing self (witness) in your everyday interpersonal and worldly activities?  

YES  NO

Please discuss your experiences in regards this question, telling of specific incidents if possible, and telling of possible meaning and significance for you.
Response | # | %
---|---|---
Yes | 14 | 82.4
No | 3 | 17.6

The following comments report on participant reactions to being able to be their observing self (witness):

It has helped me to become aware that in situations I've observed, I can improve or accept my behavior.

Very strange to feel that dissociated from what you usually consider yourself, watching what your doing.

I had not known of the term "observing self" before but know I have done this for a long time.

This has occurred when I am the listener (which I often am) with my friends. I have been able to observe myself "giving" role reactions. It's been possible to observe myself in roles as Mother and in interpersonal relationships but the difficulty is in being non-judgmental--so although I feel I have an observer position--it isn't an authentic observer self as yet.

I frequently snap into an observing self role in daily activities. I'm a person who role plays in some extremely varied roles and it's difficult not to be aware of how differently I act, verbalize, etc. depending on the situation I'm in.

I feel I came to the workshop with this ability.

In talking to another I can see what role I am playing thus changing it hopefully if it is incongruent with my feelings etc.

But not as much as I would like to. I still get caught up in it and carried away with what I am doing.

I find myself experiencing a sense of "duality." It seems I flip from being my observer self to my personal self. At times I seem to be able to be both, but generally its one or the other.

In retrospect, yes, but during, I'm not very conscious of doing it.
The three persons that checked "no" to this question offered the following comments:

According to the theory, no, if it means observing oneself without being judgmental.

Found it difficult to observe in motion—lost my train of thought and stopped following the conversation. Am getting a bit better however at pulling myself back for an instant to observe.

Since it was impossible before I haven't tried. But once I did notice it—it was when I was talking about something I am quite knowledgable about and was attempting to explain it to another person.

Question #9
Do you believe in the existence of a higher Self within you? 

YES____ NO____

Please discuss fully including the significance of your belief.

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<tr>
<td>Yes</td>
<td>14</td>
<td>82.4</td>
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The following quotes are from participants that checked "yes" to this question:

Yes. I guess I do because I felt good on some occasions. It is a peaceful time when I feel happy in everything, so the significance is great if I could feel that way all the time.

Always felt it, believed in it, but at the same time, fought it, No more.

As stated previously, I feel the potential is there, as indicated to me during one of the exercises and through contemplation and plan to explore it in the future.
Something I'm just not sure of, something to work towards and to be realized eventually, but now it must remain very intangible.

Absolutely.

Assists me in keeping tabs and a checks and balances.

Because I feel this higher person—In my moments of solitude I have talked with this person within me.

The feeling of well being, loving all mankind, of being at peace with yourself and others has occurred in my life in several ecstatic moments and I cannot help but believe that this was a touch of the Higher Self. The concept of wisdom, guidance from the Higher Self has importance significance to me—to be able to tap this source of good and true guidance in my daily life—to find a source of wisdom within myself instead of having to study and decide what outside source is best.

I experience something. A lot of other people have experienced something.

Seeking the higher self is now a life goal of mine.

Hopefully, yes, but I don't know.

It is there but I can only relate to it as a consciousness or (self judge).

For years I have been telling myself that regardless of my faults, shortcomings, inconsistencies, there is something else there in me that saves me, that redeems me—and that something which I can't always finger is "me." It felt good to realize that others have this perception of a similar self inside of themselves.

Of the two participants that checked "no" one did not comment and one wrote:

I can't see a "Higher Self" as a separate entity to be tapped into, but instead feel the aspects of the "Higher Self" described by Assagioli are a section of 'I' that most people are in touch with somewhat and should seek to reveal in themselves more.
A person that made no answers noted: "For me the Higher Self is almost like the Super Ego, each person has his own values and the values, higher or lower, exist within the person."

**Question #4**

Have there been any parts of the workshop or theory that have been troublesome, or caused resistances within you?  

**YES___ NO___**

Please discuss fully and specifically.

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The intent of this question was to collect information on parts of the workshop or theory that were troublesome for the participants. Two people mentioned they had no trouble, and one checked "no" and offered no comments. Another checked "no" and wrote the only problem was "Just the presumption that the workshop itself could be a revelatory experience." Still another stated a reason: "Mainly because during the 1st session I closed my mind to everything going on. I did think it was a lot of shit in the beginning but don't anymore. It's all on the level I want to take it; other take it the way they choose."

Four of the participants that did report difficulties of some kind mentioned meditation, as these quotes indicate:

I found the meditation difficult agreeing with someone who said the other nite "it's a commitment."
The meditation came hard the first few times where I could not really get relaxed or direct my mind to try it. This dissipated about the fourth time I tried it.

Meditation was difficult to achieve because this was virtually my first experience with it. I obviously need a lot more time and effort.

I found a great deal of difficulty meditating, I realize that it was (is) not mandatory for self-realization, however the relaxation aspects appeal to me.

Other aspects that participants found troublesome are described in the following comments:

Until tonight I have not been able to dis-identify at all from my physical being. Tonight I was able to start and got a glimpse of something I am not sure what but I felt pretty good.

Basically I resisted the theory itself. To me, without one's roles, feelings, traits etc. that are uniquely one's own, what is left seems to be nothing individual and as a significant force.

Dis-identifying from role, who I am or who I hope to be or become. The theory is theory for now.

During the workshop, sometimes I found myself needing to talk out something that really related to me personally, but was unable to--the group was too large; people who I don't "know," who don't know me, might not even have understood what I was saying, much less cared.

The 10 step exercise was troublesome because I didn't feel prepared for it--I would have liked the Dis-identification exercise before this exercise.

Dis-Identification exercise--I have a hard time stripping away the small parts of my personality that I like--that I want to cultivate, grow--such as kindness and understanding.

Have flashes of feelings of wondering if one can be too reflective on self--feeling of not wanting to contemplate my navel or toe too long.
Teaching method seemed a little vague at first, lack of concrete ideas behind Psychosynthesis. That came, but it bothered me at first.

I felt (awkward-uncomfortable-silly) in the swinging of the arms and breathing and the robot exercise.

Question #20

Please use this space to give feedback to each of your instructors, suggestions on how to improve the workshop, their teaching styles, use of techniques, etc.

The feedback that was intended for the instructors personally will not be reported on here. This information has been conveyed to them and does not fall within the purpose and nature of this evaluation component. The following comments describe participant suggestions concerning the workshop:

For the allotted time, etc. the workshop was beneficial to me. Naturally there are certain defects in the presentation, but I've never know a perfect anything.

My only suggestion is that people be given an opportunity to follow-up on the theory, with help from the instructors in the future--perhaps a more extensive, extended course in the future or a place where people could drop in and talk about their progress.

To me the workshop went too fast and I found difficulty following during the exercises. I think we can work better with:

- no more than 10 or 12 members
- meetings 3 hours per day
- write our experiences immediately after the exercise.

1. More exercises
2. Get into the chanting
3. Explore and try other ways of getting to the true self (try some yoga, etc.)
Ask each person to describe (as a duty) his feelings and experiences in each meditation.

I think that it would have been helpful for you all and for all of us, if we had dealt more thoroughly with "who we are--where we're coming from" initially.

On a more technical level, part of the uncertainties might have been eased, had you all talked more on a general level regarding Psychosynthesis--an overview tying in the need for experiential approaches.

Lectures were clear, simplistic, uncluttered.

Perhaps the similarities and differences between Psychosynthesis and other existential psychologies could be given as a brief overview on the first night of the workshop--I think a bit of definition of the "I--personal self" and the integrated personality should be included.

I didn't feel enough time was spent on the Diagram of the Relationship between the Self and the Will and the Psychological functions. Somewhat unclear how it fit in with the other things. Also I didn't feel enough time was spent on the Ideal Model and the collective unconscious in the Personality Diagram--(complicated concept).

Question #21

Here is a space for you to use, just in case you want to say something more.

Very few participants responded in any way to this question. Two did mention "thank you" and one that "I'm terribly pleased to have had this opportunity." Another person wrote that "I feel badly that the 'workshop' is ending. I will work on me on my own now, though."

In summary, this chapter has reported the results of the two evaluation instruments, the POI and the Self-Designed Questionnaire. A discussion of these results with trends, implications and limitations is presented in Chapter V.
From The Unnamable, by Samuel Beckett

I don't know, I'll never know,
in the silence you don't know,
you must go on, I can't go on,
I can't go on, I'll go on.

(in Organ, 1968, p. 176)
CHAPTER V
DISCUSSION AND RECOMMENDATIONS

This chapter contains four major sub-divisions. The first is a summary statement. The second is a discussion of the results and implications of the two evaluation components and the limitations of this study. The third is a report on recommendations and is further sub-divided into four sections: selection of participants; teaching and future workshops; teachers, their training and experience; and future research. Questions, issues, and the real world is the title of the fourth and concluding section.

Summary Statement

The specific focus of this dissertation is self-identity. The issue of identity, of finding and knowing one's self, may be considered one of the crises of our age. A workshop in Self-Identification as formulated in Psychosynthesis was designed, taught and evaluated according to pre-determined criteria. This paper reports on these above mentioned activities.

Psychosynthesis, founded by an Italian Psychiatrist, Dr. Roberto Assagioli, is a discipline of psychological development and Self-realization, a method of therapy and of integral education. A primary and central concern in Psychosynthesis is an awakening of the sense of self.
The psychosynthetic conception of the self is based on considering it as a center of pure awareness, and as a reflection of a higher Self, a spiritual center within. Three meanings of identity are postulated: (1) The most common is where a person identifies him or her self with that which gives the greatest sense of value and/or the most importance in life and which is also considered as essentially and inherently limiting; (2) as an inner experience of pure awareness; and (3) as a higher Self, a source of inner guidance. The workshop was concerned with, and designed to teach, all three of these conceptions.

A thorough review revealed that no research had been previously undertaken on these psychosynthetic theories and techniques. This study is therefore a pilot study of exploratory nature. It is also considered a contribution to a newly developing science of the Self, and to the discipline of Psychosynthesis. Three research questions were formulated to learn more about the effects of this workshop and the theories and techniques involved.

1. What are the changes in the overall mental health of the participants?

2. What effect has the workshop had upon the attitudes, feelings, and behaviors of the participants?

What value, meaning and significance has the workshop had and/or have for the participants?

What, if any, difficulties and problems have arisen as a result of this workshop?
3. Have the participants had an experience of their true self, as a center of pure self-consciousness?

What is the nature, value and significance of this experience?

An approach to research considered humanistic and phenomenological was undertaken. This approach considers meaning more important than method, gives primary concern to subjective experience, and appreciates subject self-report. Two evaluation components were designed. The first consisted of administering the Personal Orientation Inventory (POI) pre and post workshop. The POI is a standardized test that measures overall positive mental health and self-actualization. The second component consisted of administering post workshop a Self-Designed Questionnaire created especially for this project by the author and tested for face and content validity by 20 selected teachers and counselors. These evaluation instruments are included in Appendix D.

The workshop was designed utilizing three sources: (1) the experience of the author; (2) techniques and theory recommended by Dr. Assagioli in his writings; and (3) comments, suggestions and materials from other teachers of Psychosynthesis.

Six sessions of from 2 to 2 1/2 hours were established as a time frame and a tentative and flexible plan designed (see Table 1, Chapter III). The final design, or a description of how the workshop actually happened, is presented in Table 2, Chapter III. Instructors were two doctoral students
in human relations and the author, all of whom had undergone training in Psychosynthesis. The population (N=17) was secured by advertising in town and college newspapers and by offering the workshop as a modular learning experience at the School of Education, the University of Massachusetts. The participants could be described as college community self-selecting adults listing a variety of roles in life, most of them being students or graduate students.

The evaluation results are presented in Chapter IV and are sub-divided into two sections: POI results, and results of the Self-Designed Questionnaire. The POI pre and post-test difference scores were treated with a multivariate analysis of variance (MANOVA). The Self-Designed Questionnaire was reported on in two ways: (1) as individual, gestalt like, case studies of a participant's experience in the workshop; and (2) in a question-by-question analysis of responses. The next section of this chapter (V) reports on, discusses and states implications of these results.

A literature review is also included in this thesis (Chapter II). Complete descriptions of psychosynthetic theories and concepts involved are presented as well as a detailed and thorough treatment of several Eastern and Western theories of the self. The synthetic nature of the psychosynthetic concepts can be discerned as this literature review unfolds. Several discussion topics enrich this above section including: a description of Western neglect for
self-knowledge; a re-interest in the West of self-knowledge and personal and spiritual dimensions of growth; problems with identity based on a self-image; Eastern fascination with self-knowledge; wisdom of ancient spiritual writings; the world as illusion or reality; the healing effects of the experience of the Self; some problems involved in Eastern and Western integration; problems involved with theorizing when in-depth knowing of the original theories is absent, standard long-worded philosophical arguments about the problems of self-knowing; and some wise advice about the value and place of philosophy and theory from Dr. Assagioli and the Buddha.

Discussion, Implications and Limitations of this Study

This section contains three sub-sections. The first discusses and states implications for the results of the POI. The second discusses and states implications for the results of the Self-Designed Questionnaire. The third section discusses the limitations of the study from a behavioral and experimental science point of view.

POI, Discussion and Implications. The statistical results of the POI pre and post-test evaluation are presented in Chapter IV in a concise yet comprehensive manner. A summary of these results is as follows.

The multivariate analysis of variance (MANOVA) test indicated that no significant changes occurred between pre and
post-testing ($P < 0.678$). This is a conservative test that lumps all 12 scales of the POI together for its calculations. The implication here is that the treatment group scored no better or worse on the combined scales of the POI over a two week period. No changes can be ascertained in the overall mental health of the individuals tested.

Less conservative, and therefore more cautiously considered, univariate F-tests for each of the 12 variables reveal three scales that proved significant at $P < 0.05$. These were Time competence ($P < 0.014$), Inner directedness ($P < 0.003$) and Spontaneity ($P < 0.036$).

Time competence (TC) refers to being able to live in the "here-and-how." Shostrom (1972) states that the time competent person lives primarily "in the present with full awareness." He also refers to self-actualized persons as being more time competent, able to "tie the past and the future to the present in meaningful continuity." The indication here is that at the end of the two week workshop the treatment group scored significantly higher on an overall ability to be time competent as measured and defined on the POI. It would be a false assumption to conclude that the workshop was solely responsible for this increase as the discussion on limitations will describe. However considering the content of the material taught and presented in the workshop and the theories and concepts upon which it was based this change is intelligible. To experience one's self as pure awareness is
to be in the here-and-now and to be an observing self is to be in the present observing the past, present and future.

The second scale that proved significant was Inner directedness (I) and refers to the ability to be guided primarily by internalized principles and motivations as opposed to being influenced by peer groups and other external forces. Shostrom (1972) states that the self-actualized person can be characterized as having "more autonomous self-support," or "being orientation." These results therefore indicate that the treatment group scored significantly higher on their ability to be inner directed at the end of the two weeks of the workshop. These changes are also intelligible in light of the theories and concepts involved in the treatment. A primary concern in Psychosynthesis is to awaken a sense of self, and inner motivation and guidance.

The two scales reported on above, TC and I, are given special mention by Shostrom (1972) as being the scales to score when a quick estimate of the level of self-actualization is called for. The indication is that the treatment group scored significantly higher on both scales that are suggested to measure self-actualization at the end of the workshop. The same caution in regards to incorrectly assuming cause is again made. Shostrom also reports on the relationship between these two scales. He notes that a "self-actualizing person, who lives in the present, relies more on his inner self support," and that personal growth towards
self-actualization may be said to involve development of both
time competence and inner directedness. Once again an intelli-
gible fit is made with the theories and concepts of Psychosynthesis.

An implication that arises as a result of the above data is that the workshop may be helpful in producing a trend
towards constructs that are seen as being observable in self-
actualizing individuals. Further research would be required
to substantiate these indications. Another implication is that future research and teaching of these theories and con-
cepts is called for.

The third scale that showed significance was Spontaneity (S). This scale measures the ability to express feelings in spontaneous actions or to be oneself. The indication is that the treatment group scored higher on their ability, or the valuing of the ability, to express their feelings spontaneously at the end of the workshop. Instructors throughout the classes encouraged expression of feelings and reactions to the exercises and materials presented. Also from the vantage point of the observing self, one would be able to see one's feelings more clearly. However the complementary Feeling reactivity (Fr) scale that measures sensitivity to one's own needs and feelings did not show significance ($P < 0.184$) which makes the S score less conclusive.

In summary to this section, three scales of the POI showed significance on univariate F-tests. These indications
support the continuance of teaching, and underline the need for further research, on these concepts and theories.

Self-Designed Questionnaire, Discussion and Implications.
Results from the questionnaires are presented in Chapter IV. It is recommended that a thorough examination of these be made to achieve a sense of the effect of the workshop upon the participants. As the research model was a pilot study of exploratory nature, no hypotheses were tested, therefore no conclusions can be made. Several reflections, discussion points and general trends are presented.

It is very clear that the workshop did have some degree of self-reported effect, significance, and meaning for all participants. What is less clear are trends or directions of these effects and meanings. It appears as though different participants learned and gained different kinds of results from the workshop. The individual case studies especially point this out and provide excellent descriptions of the range of effects possible. Some participants seemed "ready" and gained a great deal. Others seemed less ready and gained comparatively little. It also appeared, that those with more life experience and/or for whom the question of identity was already an issue, gained more. Several others did indicate that the material presented would in the future be helpful for them. For some, the workshop gave form or theory to experiences, life styles, and beliefs already held.
In general, a high degree of acceptance was expressed for the concepts presented, the psychosynthetic theories of the self and identity. It is not certain that all participants understood all the material. Some responses indicate that occasional confusion exists. Another factor that influences the results is that several participants either did not respond with many comments to some questions or did so only briefly. Within the materials presented in Chapter IV are documented descriptions, self reports of individuals who have experienced the theories and techniques of Psychosynthesis and who report results exactly as Dr. Assagioli and other teachers of the discipline suggest in their writings. This can be viewed as confirmation of their statements. The fact that only some of the participants experienced and expressed these results might have a lot to do with "being ready." Another interesting reflection is that much wisdom and clear self insight is expressed in participant reports. It is suggested that several observations, insights and perhaps eventual hypotheses might be discernable from an in-depth study of these results. The following comments are meant to be illustrative and a beginning of this process and point to general trends or threads that flow through the responses.

A general trend, especially among the 9 participants who were selected by the author as having gained a great deal from the workshop, could be described as follows: many participants moved towards a greater sense of identity, a sense of an inner self that can
be experienced or that could be with known exercises over time, a feel for their inner potential, and with that an experience of more comfort, security and confidence. Many participants also were able to observe their mind streams and be observing selves in their lives. More awareness of and readiness to use the will is reported along with more a feeling of mastery and control for their lives. It is also easier to look at, see, discuss and accept their problems and weaknesses. A belief in a higher Self, a source of inner guidance, is also very much claimed by most participants.

Most participants reported behaviors or activities they would attempt to change or do differently as a result of the workshop.

Many participants reported finding the inner reflection and relaxation time valuable.

Several participants reported experiences of feeling more comfort and security (64.7%), more confidence (47.1%) and more a sense of identity (58.8%). Many also expressed that they had discovered more of their inner potential (58.4%). Several of the participants who did not report these gains did mention hope and confidence that with the tools or exercises presented to them the above could be ascertained.

A trend was evident towards at least a temporary awareness of the inner world and of being more introspective (70.6%).

Several participants found it easier to look at, see, discuss and accept their hang-ups, problems and weaknesses (52.9%).

For many participants more control and mastery over their lives was expressed (52.9%). Others suggested that using the tools presented would eventually allow them more. A high percentage (76.5%) of the participants reported being more aware of and ready to use their will.

Many participants seemed to discover ways in which their present sense of identity was limiting to them (64.7%) and several were able to experience their self as a center of awareness (52.9%). A total of 94% of the participants either experienced this self or believed it would eventually be possible.
A high percentage of participants (82.4%) noted that they were able to be their observing self in daily activities.

A high percentage of participants (82.4%) affirmed a belief in a higher Self with several descriptions of that, and it's meaning and significance for them.

Many participants (70.6%) expressed difficulties of some nature with the workshop and theories presented. Many others expressed problems with observing their mind streams and in being the observing self in their lives. This is another indication of the necessity of thoroughly reviewing the results described in Chapter IV for they could only be reiterated here. With the exception of problems with the meditation no major trends were discerned in these difficulties.

The following implications can be stated. The concepts, theories, and exercises taught in the workshop clearly had a significant and meaningful effect upon many of the participants. For some others there was less effect and significance. An implication that seems very right to make is that future teaching is justified and as in the case of the POI scores reported in the last section, future research is called for. This research can be considered as supportive of the assertions of the teachers and theorists of Psychosynthesis and an indication that a workshop in self-identity can be designed and implemented in a college and college community setting. It is also indicated that this method and content of instruction fits within an educational setting, indeed within a school of education. It also supports an idea that a movement towards inner directedness and a greater sense of self and identity can at least be begun and in some cases realized in a short period of time. Longer term research
would be needed to substantiate this further. Another implication that can be made is that the conception of the self, as a center of awareness, is acceptable and the experience realizable to at least many of the participants that took part in this workshop. This implication supports Dr. Assagioli's contention that the "direct experience of the self, of pure self-awareness...is a true, 'phenomenological' experience, an inner reality which can be empirically verified and deliberately produced through appropriate techniques" (Assagioli, 1965). The psychosynthetic conceptual system has also been shown to be healthful and growthful. A final implication that can be made is that there are difficulties and problems that are encounterable in teaching and using these concepts. More specific research would be required to discern trends.

In summary to this section, the results of the Self-Designed Questionnaire indicate that the workshop had significant and varied effects upon the participants on several levels, including their feelings, beliefs, values and self reported behaviors and intended behaviors. Major trends and implications have been suggested.

Limitations of this Study. The description of the nature of this research as presented in Chapter III is exploratory, a pilot study, and termed humanistic and phenomenological. This approach to research is meaningful and valuable in its
own right. It can also be critiqued from a behavioral and experimental science research design vantage point. Such a critique follows.

In evaluating the data it becomes necessary to take into consideration the pilot nature of this research, there was no control group, participants self-selected, and much of the data is participant self report. The study is therefore subject to all sources of internal and external invalidity listed by Campbell and Stanley (1963), including: history, maturation, testing, instrumentation, and interaction effects such as selection, maturation, and testing.* The author was also the reporter and interpreter of the data and did some of the teaching involved which indicates a potential source of bias. Another consideration to be aware of is that the treatment in this study was a complex interaction of a multi-leveled presentation of exercises, lectures, homework assignments and other aids listed in Chapter III. The independent variable is therefore very independent. Dependent variables and readers please take notice.

The data and conclusions of this study can therefore not be considered generalizable to the general public, and not considered conclusive statistical proof, rather as

* If the reader finds these terms ambiguous the author strongly recommends Campbell and Stanley's little book Experimental and Quasi-Experimental Designs for Research (1963) for clear and precise coverage.
illustrations or indications of the effects of a workshop in Self-Identification as taught and conceptualized in Psychosynthesis.

**Recommendations**

The following recommendations are based upon the experience of designing, implementing and evaluating the workshop and researching and writing this paper. The two doctoral students who assisted as teachers and several workshop participants offered many comments of this nature which are simply integrated into this report. Four sub-divisions are made to facilitate this presentation. These include: selection of participants; teaching and future workshops; teachers, their training and experience; and future research.

**Selection of Participants.** Expectations and descriptions of the workshops to be presented should be as clear as possible, more explicit than the ones used for this class. Personal interviews might be arranged to ascertain a potential student's degree of readiness. For a short term group, with such inclusive and high goals; some previous personal growth experience might be a prerequisite (counseling experience, encounter groups, affective or humanistic education classes and so on). Participants with a lot of personal growth experiences, and/or rich life experiences, and/or a familiarization with the Psychosynthesis concepts of the self
might be considered as an advanced group. Participants for whom the question of identity is a real and felt concern would perhaps benefit most from this kind of workshop.

Teaching and Future Workshops. It was mentioned in the discussion section of this chapter that the results of this study support future teaching projects of this nature. The following recommendations are offered in reflection of the experience of teaching the workshop that has been the focus of this paper.

The idea of focusing on one aspect of Psychosynthesis, yet tying it to its greater whole is a productive one. Other workshops of this nature on the self, Self, will and other aspects are recommended.

Teaching about the self as a center of awareness would enrich the therapeutic and personal growth effects of other modes.

Co-teaching, meeting for planning sessions both before and during the workshops, designing a tentative plan and remaining open and flexible to the unfolding nature of the workshop proved valuable, and are recommended ways of working.

An important area of consideration is how to have an open, trusting, accepting and warm environment where sharing, risking, and group interaction take place without turning the class into an encounter group.

Alternative lengths of time might be tried, especially longer term, smaller and more intensive workshops with more personalized attention to participants.

It would be advisable to have no emphasis upon expecting participants to have certain experiences. Whatever a person experiences would be listened to and accepted.

Problems and difficulties the participants have with the exercises and concepts could be solicited all along.
The use of a diary or log is highly recommended to go along with and enrich this kind of workshop.

Personal growth or participant growth reports might be required. A participant would write out a statement about how the work is going for each class session, and so on.

Difficulty might be expected in teaching towards an understanding of these concepts, especially on cognitive levels. Repetition proved very helpful and is recommended.

A wise balance might be kept, teaching and focusing on the self as a center of awareness and yet introducing the concept of the higher Self and the ways to approach and align oneself with this source of inner guidance. This might be especially true in a short term workshop.

The purpose of each exercise should be fully explained and placed in relation to the overall objectives of the workshop, perhaps several times.

Less importance might be made on teaching meditation. Participants in the workshop became confused with the emphasis placed upon this and rightly so. In retrospect it has been recalled that meditation can be a discipline and a way of life and usually involves a great deal of personal commitment. For persons who have not previously been introduced to this kind of exercise it might best be taught at a more advanced and later stage in a workshop where its place in perspective might be better understood.

Time for reflection might be provided after each exercise for each participant. Writing reactions and feelings in a personal journal during the workshop would facilitate this process.

Time in between sessions seemed helpful on several levels. It allowed for: integration of content, opportunities to practice with exercises taught, and time for reading and study of enriching materials. In addition attention could be given to questions or difficulties that arose in between sessions in relation to areas covered. This is seen as an important alternative to the weekend workshop model so prevalent in the human potential movement.

Supplementary readings seemed to be very helpful and are recommended.
Lectures were very important and well received. A balance is recommended between cognitive structuring and theory and experiential and affective work with the exclusion of neither.

An important teaching point is to watch for persons misusing the dis-identification exercise. Feelings or drives may be easily avoided or repressed. It seems important to be aware of or in touch with one's inner experience to dis-identity from it.

The concept of the impartial and observing self seemed very well received and might be stressed in future workshops.

Worthwhile projects would be to design more formalized workshops and curriculum for schools and communities.

Workshops and curriculum designed for schools and educational settings should consider the relative sophistication of the students and perhaps take a more gradual approach.

Teachers, Their Training and Experience. In general it is recommended that teachers of these concepts be prepared on two major dimensions, cognitive and experiential. The cognitive dimension implies a good intellectual grasp of the Psychosynthesis concepts of the self, the Self, the processes involved and the remaining program or approach of Psychosynthesis. In addition a knowledge of comparative theories and conceptions as presented in Chapter II of this thesis is seen as more and more important. Perhaps this above mentioned chapter might be a starting point for this study. A familiarization is also suggested with other approaches to psychological education, personal growth, counseling and human relations. An appreciation of group, interpersonal and societal and social issues is also strongly advised. The
experiential dimension implies having experienced and practiced with the exercises and techniques of Psychosynthesis to be taught. This includes both with the self, as a center of awareness, and the higher Self. Several questions and concerns were expressed during the course of the workshop that required personal experience as well as cognitive understanding of the concepts involved. In conclusion, the highest recommendation this author can make is that teachers of these concepts appreciate and express the Spiritual dimensions of being and have their hearts and souls in their work, for "Teaching is Being."

**Future Research.** The following recommendations are made regarding future research projects on the concepts that were the focus of this study.

It seems important to continue and carry out more research projects on these psychosynthetic concepts.

Research projects might be designed with more specifically focused questions or areas of concern. This would allow for less quantity and more quality of data.

Future studies might be designed to allow for more built-in impartiality for the observer and evaluator.

Several comments can be made in consideration of the Self-Designed Questionnaire designed for and used in this project that might illuminate future studies. It seemed very long, perhaps not explicit enough or too general, and some questions might have been unnecessarily complex. For example, question 16 (see Appendix D) requests information that could be broken up into four categories. Redesigning this questionnaire with more focus, clarity and specificity would seem essential if it were to be used again.
Future studies might predict results or hypotheses, perhaps based on the evaluation reports of this paper.

Personal interviews are a possible means of collecting in-depth data.

Follow-up and long-term studies are essential. More than 2 weeks would seem necessary for much of the eventual changes that might take place as a result of learning and practicing new concepts and techniques.

Studies could be designed to discern the difficulties and problems that arise from learning and experiencing a relatively new concept of self and identity.

Future studies would do well to use the same approach of this one, referred to in Chapter III as humanistic and phenomenological.

Future studies could be designed utilizing other approaches to research, including: setting, and observing for, behavioral results; critical incidents and/or content analysis of diaries or logs; and the setting of individual goals and objectives by workshop participants.

Studies of a more experimental nature would of course require control groups.

Research on closely related topics in psychosynthetic literature could also be undertaken, including the higher Self and the will. Especially fruitful would be studies on the effect of training in the act of willing and in a symbolic approach to the higher Self such as the visualization exercise to the temple of peace used in the workshop.

Research could be done, and data collected on the effects of, several of the specific exercises used in this workshop.

Class sessions could be tape recorded and thereby become a source of valuable case material, questions, difficulties expressed and so on.

Studies that gather information on how individuals use the psychosynthetic concepts of the observing self in daily life would be valuable teaching aids.

Research might be done to illuminate "types" of individuals and their responses to these concepts.
Degree of readiness and initial areas of false or partial identification and subsequent results are two other promising areas.

Questions, Issues and the Real World

A few questions arose during the process of carrying out this project that remain unanswered. These are reported here to indicate an awareness of their presence and to stress the importance of discovering responses to them. One is, at what age are persons ready for considering their identity to be--not this, not that--and rather, as a center of pure awareness. Another has to do with the developmental processes of children and how the concept of self changes or could change with age. A final question is, could the process of first becoming falsely identified in life, that is so prevalent now, be avoided by education of true self-identity; or is the old process part of the plan. There are many other questions along these lines of thinking, these are merely illustrative.

Two issues seem to warrant mention before ending discussions. One is that the process of Self-realization is a lifelong endeavor. A two week workshop cannot and does not assume to approach this aim. A beginning is made, or a continuation. A second point is that educators, psychologists, counselors and researchers would do well to be open to the concepts discussed in these pages. One example would be to continue with research on the higher Self or what is sometimes referred to as the Soul. As was pointed out in Chapter II, study of the
Soul has long been cast out of psychology. It seems to the author that any study of human (for man and woman) that is concerned with development, growth and education, cannot overlook any longer concepts that are very much a part of systems of belief, worship, and living. Such is the case with the example under discussion, the Soul, the I, the observer. It is time that psychology opened its doors to the study of the Soul, a concept that aside from being a reality or not, surely does influence the existence of millions of humans by being something they believe in, follow the advice and direction of, and do exercises daily to realize. The effects of such beliefs and practices can be discerned.

The final discussion of this paper has to do with the real world. The author does not want to be considered a prophet of doom but however does realize some very severe and very real world problems that at least seem to exist in our time. For example: Watergate points to incredible corruption in the United States, war in the Middle East again promises to implicate and destroy thousands of humans, and an energy crisis threatens the outer material security of the entire world. At the same time we struggle, closer to our lives, with issues of racial, sexual, social, political, economical and cultural equality. We also struggle with issues of interpersonal and marital conflicts, and the quality of life. We face an advancing uselessness, felt as a result of an automatized society that is trending towards
replacing the present structure of our culture which is so
dependent upon an individual's sense of productive vocation.
McMurrin (1968) comments very powerfully on this last point
and upon the critical need to somehow create genuine self-

A great issue of the future that is already upon in-
dustrialized nations is "...how to nourish, cultivate,
and protect the human personality, under the dehuman-
izing, depersonalizing conditions promised by the
highly developed technological society of the future,
where in enormous concentrations of population the life
of the individual will be increasingly ruled by mech-
anization, automation, administration, and efficiency.
Ruled by these, that is, unless in some way now not
at all clear to us we learn to create genuine self-
hood under conditions that now appear to contradict and
deny it." (p. 233)

It is suggested that such a called for sense of genuine self-
hood might indeed be found in the concept of a self as a cen-
ter of pure awareness as presented in this study. The expe-
rience of this self is reported by its teachers in at least
one discipline, Psychosynthesis, to produce a sense of inner
security, strength, confidence, peace, joy and serenity. All
of these qualities seem to be essential to integrate and
realize in our time.

There are several commonly heard quotes that raise an-
other point of focus that is intimately connected with this
discussion. These are: "we are all the same, all one,"
"there is an essential unity," and "I and I are brothers, one
love! one heart!" These are too often preached as intel-
lectual constructs and not felt as experiential realities
between humans. The experience of the Self, is said by mystics, saints, sages, and others that report realization of it, to be one where all are one, that art thou, and Sat-Chit-Ānanda.

A quote by Martha Crampton (in Taylor and Crampton, 1968) concludes this thesis and in so doing offers a challenge, a hope, and a prayer.

Not only must we learn to remove the 10,000 veils of Māyā—as they say in the East—to perceive the reality of the self, but we must learn how to release this inner light so that it can shine forth into the world. (p. 40)
APPENDIX A

Newspaper Release and Course Description
Workshop Offering

There will be a workshop in Personal Growth offered this month through the School of Education for which you may register for no charge.

The title is: "True Self-Identification." The workshop will be designed to teach and aid the participants in discovering a deeper sense of who they are, self-identity. It will consist of a series of exercises, readings, discussions and lectures leading to formulation of our true self identities as taught by Roberto Assagioli in his book Psychosynthesis. This includes the notion of a self at the core of each individual that can direct the harmonious development of all aspects of the personality, a Higher Self. Beyond that personal harmony lies access to higher realms—creativity, transpersonal experience, and spiritual development. We will explore these areas deeply and significantly towards a meaningful concept of who we are, both on intellectual and experiential levels.

If you are over 18 and are interested in learning more about who you are, your self-identity, call Don Mastriano (Instructor) at 527-3842 to register and learn more about the workshop. It will meet from 7:00 to 9:00 p.m. on July 16, 18, 20, 23, 25, 27. Participants will be required to attend all sessions and keep a journal during the two weeks.
## APPENDIX A
Course Description

School of Education Catalogue
University of Massachusetts
Amherst
Summer, 1973

<table>
<thead>
<tr>
<th>LEX #</th>
<th>TITLE</th>
<th>CREDIT</th>
<th>TIME</th>
<th>INSTRUCTOR</th>
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<td>5355</td>
<td>Self-Identification: for Ourselves, and for Humanistic Educational Applications in the Classroom.</td>
<td>50</td>
<td>July 16, 18, 20 7-9:00 p.m.</td>
<td>Donald Mastriano</td>
</tr>
</tbody>
</table>

Note: this is a 2-part learning experience; you must register for both.

This learning experience is designed to provide the students with experiential training in self identification, as well as the cognitive and theoretical structuring that will allow us to make educational speculation and applications.

Who we are, who we conceive ourselves to be (self-concept), greatly influences our life and our personal and interpersonal existence. During this module we will explore our self-identities with several exercises towards a goal of "true self identity" as described by Roberto Assagioli in his book Psychosynthesis. The module can be conceived of as a Personal Growth experience and time will be spent considering implications for Humanistic Education.

Students will be asked to take two brief and simple tests before and after the entire workshop, as the instructor is conducting research on this training. These tests will be used only for determining results and significance of the classes and will not be used for grading. Participants will be required to keep a Journal during the module time period.

| 5356  | Self-Identification: Part II | 50 | July 23, 25, 27 7-9:00 p.m. | Donald Mastriano |

Participation only for those that register and attend Part I.
APPENDIX B

Teaching Aids Collected for the Workshop
APPENDIX B

Teaching Aids Collected for the Workshop

LECTURE TOPICS

1. Group operation guidelines
2. Theory of false or partial identification and true identity
3. Psychosynthetic Personality Theory
4. Star Diagram, Will, self, and psychological functions
5. Dr. Rouke’s concept of the self
6. Higher Self approaches

READINGS

1. Self-Identification and other selections from *Psychosynthesis* (Assagioli, 1965)
2. Approaches to the Self - The "Who Am I" Techniques in Psychotherapy (Taylor and Crampton, 1968)
3. Ten Levels of Identity Exercise
4. The Evening Review
5. Exercise in Dis-Identification and Self-Identification
6. Pictures of "Not Me's"

EXERCISES AND TECHNIQUES

1. Communion (silent moments, holding hands)
2. Meditation (breathing, Zazen)
3. Ten Levels of Identity Exercise
4. "Who Am I" Exercise (verbal, written and visual)
5. Roles I Play Exercise
6. Evening Review
7. Diary, Daily Log or Journal
8. Exercise in Dis-Identification and Self-Identification
9. Mantrams (I am the great sun, More radiant than the sun)
10. Technique of Affirmation (Meditation on Universality)
11. Practice being observer in world
12. Pictures of "Not Me's"
13. Visualization Exercise (to Temple of Peace)
14. Exercise, Yoga, movement, and dance
15. Useless Will Exercises
16. Visualization of "Not Me's" (triangle, etc.)
17. Free Drawings
18. Dream Diary
19. How will I be different as I grow older Exercise
20. Characteristics of Me Exercise (aspects and qualities)
21. Sub-self Identification
22. Family Trait Identification
23. Psyche Identification (persona, shadow, anima, aminus, inner child, etc)
24. Chanting
25. Mind Stream Awareness Exercise (and intervention)
APPENDIX C

Teaching Aids Used in the Workshop

This Appendix includes three exercises, two Mantrams and two diagrams used in lectures, all of which were utilized during the workshop.
APPENDIX C

Ten Levels of Identity Exercise

The exercise may be introduced as a means of exploring various aspects of our sense of identity. Each person is given either one sheet of paper which he tears into 9 pieces or, if preferred, 9 small pieces of paper.

When the paper is prepared, it is well to take a moment for relaxation and centering. The group may be asked to close their eyes and to follow their breathing until it slows down to become deep and regular, letting go of all tensions of body and mind. When people seem to be fairly relaxed, the leader asks them to write 9 answers to the question "Who am I?", one on each sheet of paper. It is helpful to indicate that the answer may be anything at all that comes into their mind—even if it seems far-fetched—and to give some examples to show the range of possibilities—e.g., "a beautiful woman," "a student," "a tiger," "an ocean."

When some members of the group have finished writing, they may be told to place their answers in order according to which ones are most central to their sense of identity or would seem most difficult to give up. Numbers from 1 to 9 are to be written on the back of the piece of paper, with 9 being the most important or central to their sense of identity and 1 being the least important. Then they may place these statements in order in a pile with number 1 being on the top of the pile. The pile should be within easy reach.

When the first people have done this, the remaining ones may be encouraged to finish up as soon as possible. They can be told to write whatever comes into their heads or, if it seems too difficult to find 9 answers within a reasonable length of time, to leave some blanks. If time for the exercise is limited, it would be well to spend not more than 5 minutes on this part.

The group is then told that the next stage consists in going through the pile of statements, imagining what it would be like to let go of or to be without each aspect of their identity in turn, starting with number 1—the least important one. It will be reassuring if people are told in advance that they will not be letting go of these aspects of themselves permanently—that it is simply an experiment in imagination to see to what extent they are able to imagine what it would feel like to do so, and that they will later have an opportunity to "take back" any or all of the aspects of their identity that they wish to.
The group is then told to look at statement #1, to close their eyes and relax, and to imagine how they would feel without this aspect of themselves. It is important that they try to imagine it as vividly as possible, allowing images to appear in their mind and really trying to capture the feeling of it. About 2 minutes should be allowed for each statement. When the 2 minutes are up, they may be instructed to look at statement #2, to relax again, and to imagine what it would be like to give up or to let go of this aspect of their identity. The experience is cumulative, so that the whole series is completed before any of the aspects of identity are "taken back." The procedure is repeated for the 9 statements. (If anyone has been unable to write 9 statements, it can be suggested that they may now be able to think of other answers to the "Who am I?" question and to write these down. If not they can continue to work with the answers they did write.)

When the series of 9 has been completed, the leader asks the group to remain quiet and relaxed, eyes closed, for the next stage of the exercise. They may proceed somewhat as follows:

And now that you have temporarily let go of some of the many labels with which you have identified yourself, we are at a moment of special opportunity. When some of the masks that hide our true identity have been removed, it is easier to experience the source of consciousness that underlies the various roles we play in the world. Let us try now for a few minutes to enter into a state in which you feel more in contact with your true self than you have before. Ask yourself once again "Who am I?", and this time try to experience a deeper self--your own essential nature, something that lies beyond all the things you wrote on your pieces of paper. Let yourself feel the pure consciousness and creative energy at the deepest core of your being. We will pause for a moment of silence now while you enter into this place where you simply are--your innermost nature--and let yourself be filled with its joy and peace. (Pause for 2 minutes).

And now it is time to come back to our normal state of consciousness. As you open your eyes, you will feel wide awake and refreshed, bringing with you whatever you wish to remember of this voyage within. When I count to 3, please open your eyes: 1-2-3. Everybody open your eyes and return to a state of alert relaxation.

Before we discuss your experience, maybe some of you would like to re-evaluate the answers you gave to the "Who am I?" question the first time. It often happens after doing this exercise that people feel differently
about the answers they first gave. You may want to change the order of importance of the various aspects of your identity or you may wish to discard some of the answers altogether. And you may wish to add some new ones. So take a few minutes right now to see how you feel about this. You may take back any of the aspects of your identity you still feel are important to you and you may make any changes that you wish in the light of your experience. As you take back the identities you have shed, notice how they feel to you now. Is there any difference in the way you relate to these aspects of yourself now? When you have finished rearranging your answers, number them again in the order of importance they have for you now. Put the numbers on the front of the piece of paper this time.

It is important to allow sufficient time for discussion of this exercise. The discussion might start by asking what types of answers most people gave to the "Who am I?" question. How many people identified with their personality traits (e.g., "I am a good football player"). What other types of categories of answers were there? Which of these things were hardest to let go of? Did this surprise you? What kinds of changes did you make when you rearranged your answers? Why? What kind of experience did you have when you tried to let go of the different aspects of your identity? What did you experience when you tried to contact your deeper center of identity?

CANADIAN INSTITUTE OF PSYCHOSYNTHESIS
INSTITUT CANADIEN DE PSYCHOSYNTHÈSE
29 Winchester Ave., Montreal 215, P.Q.
APPENDIX C

The Evening Review

Nature and Purpose of the Exercise

The evening review is a fundamental exercise for self-development and few other exercises so richly repay the effort invested. It consists of taking a few minutes toward the end of your day to look calmly over its events in order to extract what learning you can from them, in order to sense the meaning and pattern behind them. It helps us to assimilate more fully our experience by focussing attention on aspects we neglected at the time and reinforcing important learnings.

The exercise is most effective when practiced on a regular basis. It might be likened to a daily cleansing of the mind by processing the information or experience which has passed through it. Regular practice will greatly raise our energy level as it enables us to receive the nourishment from our experience, to move beyond our old conflicts which bind so much energy when not squarely faced, and to draw on new and higher sources of energy.

There are several variations of the exercise which help to focus on particular aspects of our experience or inner work, though it is well to begin with the basic exercise.

Working From the Witness or Observer position

The review is best done in a state of relaxation and non-attachment. When we are physically, emotionally, and mentally at peace, we are much more capable of seeing things as they are and of transcending the narrow viewpoint of the ego with its need for self-justification. It is therefore helpful to do some preliminary form of disidentification and alignment with the true Self. This will help us to achieve the position of the "fair witness" or "observer" where we are not identified with the personality level but observe it with dispassion and objectivity. There is a calm registering of events at this level, without elation over success or unhappiness over failure. Though we can discern the mistakes made by ourselves and others as the observer, there is no criticism or judging. Rather, we have an attitude of understanding and compassion for the confused strivings of the as-yet-imperfect personality. At the same time there is no complacency; the witness seems to care about our growth and reveals to us what is needed to overcome our problems.
If you should notice a judgmental or self-flagellating attitude creep in when you do the evening review, it is necessary to stop. This is the manifestation of a "judge" subpersonality and you must try to take a step beyond this subpersonality to the place from which you can observe the judge judging. If you can do this without condemning the judge and feel inwardly serene, you can safely continue the exercise.

Theoretical Rationale

The process of doing the evening review might be likened to harvesting a crop from the seeds that have been planted by your experience during the day. Our experience is the food by which the process of inner development is nourished; but mere events which have not been given adequate attention or reflection, do not nourish growth. Events become true experience when we are conscious of the message they contain, when we have been able to distill the essence of their meaning. For this to happen, attention is needed, for attention is like the catalyst or enzyme that makes possible digestion and assimilation of experience. During the course of the day we are often rushed and preoccupied with other things. Hence the importance of taking a moment at the end of the day to ensure that our experience has not been wasted, that the seeds have not fallen on barren soil. For the only way to break out of our cycles of repeated mistakes is to see them for what they are; our errors are the manure which can fertilize a new garden if we learn how to make use of them to grow.

Need for Balanced Emphasis on Positive and Negative Aspects

It is of vital importance to give attention not only to the problematic aspects of our lives, but also to the positive and beautiful aspects which can nourish us with joy, love, and encouragement. Persons who tend to be self-condemning and always feel that they do things wrong must make a special effort to allow themselves to register those things which they have done well and to experience a sense of satisfaction and progress. They can attempt to focus on moments of beauty, kindness, courage, real communication, insight, joy in work, sincere aspiration or success of some kind. This will help to nourish the positive, constructive tendencies.

On the other hand, it may be necessary for persons of an opposite temperament, who tend always to see the positive side of things and to gloss over their problems, to make a special effort to recall moments in which they did not live up to the best in themselves. The very areas which seem to be the most difficult to look at without wincing are likely to be those we would most benefit from examining.
In reviewing our negative reactions, it is helpful to go back to the source point where the energy originated that caused you to behave in a particular way. Be aware of the motives behind you action (for example, did pain cause you to be aggressive?), and try to perceive some alternatives that might have been possible at that source point. How else might you have used your energy at that time? Which ways might have been more constructive?

It is useful in determining whether your review is one-sided to add up the count of events you reviewed which brought out weaknesses or negative aspects of yourself and compare it with the number of positive events you reviewed. If it seems desirable to correct the balance, do so, as both the positive and negative side of the ledger are important to our growth.

**Basic Version of the Evening Review**

After your preliminary relaxation, disidentification, and alignment with the Self, look back over the events of your day to see which ones require further time for assimilation. Ask yourself which events you have passed over too rapidly, and what it would be important for you to register more fully. It is best if you present this question to your unconscious mind which usually can direct you with greater wisdom in such matters than your conscious mind. Having asked the question, hold your mind in a receptive state to receive the answer. This will usually come in the form of a memory-image of yourself in a particular situation during the day.

Another approach which some people use is the backward review which is more systematic and more consciously directed. This consists in playing back your day like a backwards film, starting with the most recent events and ending with your awakening in the morning.

It is important to realize when doing the evening review that the purpose is not to "relive" an experience with intense personal involvement, but rather to serenely contemplate it from the fair witness or observer position. It may even be harmful to relive your feelings, especially if these were negative or inappropriate, as this may only serve to reinforce them. The goal is to be able to watch what happened from a vantage point that affords greater objectivity and freedom from ego involvement. Some people may find it helpful in achieving this non-attachment to think in the third person during the review so that "he" or "she" becomes the actor rather than "I". Sometimes this lessens the need for ego-defensiveness and helps bring clarity.
Contact with the Observer within Ourselves

Our awareness during the review exercise, if it is done correctly, is a sort of direct perception by the Observer which is at the center of our consciousness of what is really happening in our lives. The knowledge we gain in this manner is not dry and distant, but brings a profound sense of being and of contact with the deeper realities of our lives where we are "beyond games." If the review should seem to be boring or a sterile intellectual exercise without much significance, this is an indication we are doing it incorrectly, and are not in contact with the true Observer.

As we gain practice in taking the witness or observer position, we can gradually learn to bring this attitude into our daily lives. We can gain a kind of bifocal vision whereby we are at once involved in what we are doing and yet have sufficient clarity to see what it is that we are doing. We will act less often with blind compulsion and will become increasingly able to guide our behavior according to our own best standards. At first we may simply have the wisdom of the "rear-view mirror," recognizing what we have done after the fact. But recognition in retrospect is the first step toward recognition in advance, and we can gradually learn to avoid falling into our old traps. We will gain a growing sense of freedom vis-a-vis our personality manifestations, and will come to realize that we are not bound by our weaknesses but can learn to overcome them and to create the life of our own choosing.

Use of the Psychological Log with the Review Exercise

The evening review is more profitable if combined with the use of your psychological log. It is helpful to record, even briefly, the insights you gain in reviewing your day. The writing helps to clarify things and helps us to "own" or accept the insights we have had. You may also wish to combine this with exercises in affirmation and self-programming, recording your resolutions to carry out a particular type of inner work. Or you may wish to celebrate some positive discovery in words, poetry, or images. Writing not only reinforces and gives expression to your awareness, it is extremely valuable for developing a sense of aspiration, direction, and progress. The serious student will not deprive himself of this tool.

CANADIAN INSTITUTE OF PSYCHOSYNTHESIS, INC.
INSTITUT CANADIEN DE PSYCHOSYNTHESE, INC.
29 Winchester Ave., Montreal 215, P.Q.
APPENDIX C

Exercise in Disidentification and Self-Identification

The term "disidentification" refers to that process by which we learn to disengage ourselves from compulsive or unconscious identifications with various partial aspects of our personality. This process plays a key role in psychosynthesis, as it enables us to contact the true source of identity—the sense of pure Self-awareness—which is often masked by our identifications with such aspects of ourselves as the body, the emotions, the mind, or our social roles and outward activities. In attaining a deeper and more inclusive sense of identity, we are enabled to avoid getting trapped in one aspect of ourselves to the exclusion of others (which may lead to a sense of frustration, limitation, or anxiety) and we are freed to identify at will with any aspect or aspects of ourselves that we choose at any time.

The aim of this exercise is to focus attention in turn on each of the major aspects of ourselves with which it is common to identify, and to do so from the point of view of the "fair witness" or objective observer so that we can perceive their relative nature.

Let us start by thinking of our physical body. Most of us at some point have become identified with our bodies and have lost a balanced perspective. Perhaps when we have been very sick we have become depressed and felt as though it were the end of the world. Or perhaps when we have felt our physical appearance was not up to par we have lost our sense of self-esteem. These are examples of identification with the body.

Now close your eyes, relax, and take a few deep breaths. Listen in a meditative way to these words about the body:

"I have a body, but my self is not my body. My body may experience various conditions of health or sickness, pleasure or pain, rest or fatigue, but these alternations of physical states do not affect my essence—my true self. I value my body and seek to maintain it in good health, as it is my precious instrument of experience and action in the world, and it brings me great delight. But it is only an instrument; it is not my self. I have a body, but my self is not my body."

Take a minute to reflect on the central thought here: "I have a body which my self uses, but I am not my body," and
try to realize it as an experienced fact in your consciousness. (Pause). Now let's take a minute to relate this to your own experience. Recall a time in your past in which you were identified with your body in some way. (Pause). Experience this identification for a moment, and then switch back to the "witness" or observer position from which you can see this experience as unrelated to your true self or essence. You are something different from the changing states of your body. You have a body, but your self is not your body.

Now let us turn to the emotional aspect of ourselves. Everyone at some time has become identified with his emotions. When we "see red," we become angry and forget about everything else. When we are infatuated, our life is dominated by the object of our infatuation and we shut out the rest of the world. When we are afraid, we may become overwhelmed by our fear and lose a balanced perspective. These are examples of identification with the emotions. Now, with eyes closed, listen to these thoughts about our emotional nature:

"I have emotions, but my self is not my emotions. I experience an endless variety of emotional states, frequently contradictory and always changing. My feelings may swing from love to hatred, from calm to anxiety, from joy to sorrow, and yet my essence—my true self—does not change. At times my emotions seem to control me, to take me over, but I can learn to direct and integrate them. Though a wave of fear or anger may threaten to submerge me, these temporary states will pass in time. I can rise above my negative feelings if I refuse to identify with them and do not allow them power over me. I can observe and understand my emotions, and gradually learn to direct and harmonize them. I have emotions, but my self is not my emotions."

Take a minute to reflect on the central thought here: "I have emotions, which the self can learn to direct, but I am not my emotions," and try to realize it as an experienced fact in your consciousness. (Pause). Now let's try to relate this to your own experience in a more concrete way. Recall a time from your past in which you allowed yourself to become identified with your emotions. (Pause). Experience this identification and then switch back to the observer position from which you can see this experience as unrelated to your true self or essence. You are something different from your changing emotional states. You have emotions, but you are not your emotions.

Now let us consider your mental aspect, your intellectual tool. There are many ways in which we may become identified
with our minds. Such a state is obvious in the person who functions like a computer, who is out of touch with his body and his feelings. The person whose sense of self-worth is based on his intellectual knowledge is another such example. But in more subtle ways we all have moments of identification with the mind. This happens when we become rigid and dogmatic in our thinking, unopen to new ideas. This also happens when we confuse words with the things they stand for, when we forget that the labels we put on things and people do not necessarily describe the underlying reality. These are all examples of identification with the mind. Now, with eyes closed, listen to these thoughts about our mental nature:

"I have a mind, but my self is not my mind. My mind is a valuable tool of discovery and expression. It is an organ of knowledge concerning the inner and outer worlds, but it is not my self. The contents of my mind are constantly changing as it embraces new knowledge, thoughts, and experience. Sometimes it refuses to obey me. Therefore it cannot be my self. I have a mind, but my self is not my mind."

Take a minute to reflect on the central thought here: "I have a mind, which my self can use, but I am not my mind," attempt to realize it as an experienced fact in your consciousness. (Pause). Now let us try to relate the concept to your own experience. Recall moments in your past in which you allowed yourself to become identified with your mind. (Pause). Experience this identification and then switch back to the observer position from which you can see that your true self is something beyond the passing contents of your mind. You have a mind but your self is not your mind.

Finally, let us consider the social roles and outward activities in which we engage. It is very easy to become identified with these. This happens, for instance, when a mother whose children have grown up has been so identified with her role as mother that she no longer feels worthwhile as a person when they have left home. It happens when a teacher or therapist becomes so identified with his role that he forgets to be a human being. It may happen to young people who have been so accustomed to playing the role of a "child" that they may have difficulty taking their place in the adult world. These are some examples of identification with social roles. Now listen reflectively to these thoughts on social roles and outward activities:

"I engage in various activities and play many roles in life, but my self is something more than the roles I play. At different times I may play the role of son or father, wife or husband, teacher or student, nurse or
artist or executive. If I am aware that I am not only
the actor playing these roles, but also the author of
the script and the director of the acting, I can learn
to play my roles more consciously, freely, and skill-
fully. I can choose the roles I wish to play and learn
to play those I choose as well as possible. I play
many roles in life, but these roles are not my self."

Concentrate for a moment on the central thought here:
"I play many roles in life, and can learn to do so more con-
sciously and skillfully, but I am not these roles or outward
activities," and try to experience this as a realized fact
in your own consciousness. (Pause). Now recall times from
your past in which you allowed yourself to become identified
with a social role or outward activity. Experience this ident-
fication and then step back from it. Be aware, from the
"witness" position of who the actor-author-director was, and
that he is something different from the roles he plays. You
play various roles in life, but your self is not these roles.

What am I then? What remains when I have disidentified
from my body, my sensations, my feelings, my mind, and my
outward roles and activities? It is the essence of myself--
a center of pure self-consciousness and a center of creative
energy. It is the permanent factor in the ever-varying flow
of my personal life. It is that which gives me a sense of
being, of permanence, of inner balance. Let me take a minute
right now to identify with this center--to enter into it and
to experience its qualities. (Pause).

Now, having experienced this source of my true being, I
can recognize and affirm myself as a center of pure conscious-
ness and a center of creative will. Through this center of
true identity, I can learn to observe and direct all the psy-
chological processes and the physical body. I can become the
master of my own destiny and relate with love to all beings.
Now gradually, when you feel ready, you may return to your
normal state of consciousness, bringing with you whatever
you wish to recall of your voyage within. You will be able to
use what you have experienced to give greater meaning and
direction to your life.

Note: This exercise may be done in group with a leader
or it may be done alone. It is important to practice disiden-
tification enough that it can be done at will and rapidly at
any time of the day to help you gain freedom from disturbing
emotions and desires, physical states, inappropriate thoughts,
or unconscious harmful roles. It is recommended to practice
it briefly when you wake up in the morning as a kind of "second
awakening" or waking up to your true self before starting the
day.
I am the Great Sun, but you do not see me
I am your husband, but you turn away
I am the captive, but you do not free me
I am the captain, you will not obey
I am the truth, but you will not believe me
I am that city, where you will not stay
I am your wife, your child, but you will leave me
I am that god, to whom you will not pray
I am your counsel, but you do not hear me
I am your lover, whom you will betray
I am the victor, but you do not cheer me
I am the holy dove, that you will slay
I am your life, but if you will not name me,
seal up your soul with tears, and never blame me

More radiant than the Sun,
Rurer than the Snow,
Subtler than the Ether,
Is the Self,
The Spirit within me,
I am that Self - that Self am I
Appendix C

Diagrams

(1) A psychosynthetic pluridimensional conception of the human personality (Assagioli, 1965).

1. The Lower Unconscious
2. The Middle Unconscious
3. The Higher Unconscious or Superconscious
4. The Field of Consciousness
5. The Conscious self or "I"
6. The higher Self
7. The Collective Unconscious

(2) Star Diagram of the relationship between the self, the Will, and the psychological functions (Assagioli, 1973).
APPENDIX D

Self-Designed Questionnaire and Personal Orientation Inventory

This Appendix presents the Self-Designed Evaluation Instrument or Questionnaire. The questions are listed here with no spaces for response to conserve paper. On the original form which was administered to the workshop participants nearly a full page was allowed for questions 1, 3 and 6 and between 1/2 and 1/4 of a page for the other questions.

A copy of the Personal Orientation Inventory is also included.
A MEASURING INSTRUMENT... TO LEARN MORE ABOUT AND EVALUATE....
A WORKSHOP IN.... TRUE SELF-IDENTIFICATION

July 16-27, 1973.... School of Education.... University of Mass.
Instructors: Don Mastriano, Janet Bailey, Philip Brooks

Introductory Comments:

The purpose of this form, and of the request for you to complete it, is to provide information about the workshop you have been part of. I wish to enlist your cooperation in helping us to learn more about the workshop and what it has meant for you. This form has been designed as a learning experience in itself, by bringing up areas and issues to reflect upon and consider in depth. Please respond to each question in a free, flowing, spontaneous, open, candid, honest, and frank way. This may be done in a "stream of consciousness" manner, organized form, or in whatever way is natural for you. If you need more answering space, use the reverse sides of these pages or other pages. Your assistance is sincerely appreciated.

PART I

1. Use the space below to react freely to the significance the workshop has had for you.

2. List some behaviors and activities that you intend to change or do differently as a result of the workshop.

3. Has your conception of "who you are" changed as a result of this workshop? Yes___ No___
   Please describe and discuss these changes as openly, freely, and explicitly as possible. What meaning and significance does this have for you in your life?

4. Have there been any parts of the workshop or theory that have been troublesome, or caused resistances within you? Yes___ No___
   Please discuss fully and specifically.

5. Have you discovered any specific ways that you limit yourself by being falsely or partially identified? Yes___ No___
   Please discuss and describe these.
6. In the workshop we have taught that "direct experience of the self, of pure self-awareness independent of any 'content' of the field of consciousness and of any situation in which the individual may find himself—is a true, 'phenomenological' experience, an inner reality which can be empirically verified and deliberately produced through techniques." (Assagioli, 1965, p. 5)

Have you, as a result of this workshop, had the experience of your true self, as a center of pure awareness?
Yes___ No___

Please use the space below to discuss this experience as fully as possible, describing that experience, your reactions and feelings about it, and include the meaning and significance this experience has for you.

If your answer was NO, do you believe it may be possible to experience this self, as described above, eventually?
Yes___ No___

7. Please discuss your experience being the observer of the mind stream, the difficulties you have, which functions you can and cannot observe, etc. What significance does this have for you?

8. Have you been able to be your observing self (witness) in your everyday interpersonal and worldly activities?
Yes___ No___

Please discuss your experiences in regards this question, telling of specific incidents if possible, and telling of possible meaning and significance for you.

9. Do you believe in the existence of a Higher Self within you?
Yes___ No___

Please discuss fully including the significance of your belief.

10. As a result of this workshop do you feel a sense of..... (check one please)....more comfort and security___
    less comfort and security___
    same as before___

Please discuss.

11. As a result of this workshop do you feel more confident___
    less confident___
    same as before___

Please discuss.
12. As a result of this workshop do you feel ...............  
a greater sense of identity ____  
a lesser sense of identity ____  
same as before ____  
Please discuss.

13. As a result of this workshop would you say that you have discovered more of your inner potential? Yes ____ No ____  
Please discuss.

14. As a result of this workshop have you been able to see your life more clearly, with greater clarity and perspective? Yes ____ No ____  
Please discuss fully.

15. As a result of this workshop do you feel more control and mastery over your life, over your psychological functions (thoughts, emotions, imaginations, drives), in the roles you play, in your interpersonal activities? Yes ____ No ____  
Please discuss fully.

16. As a result of this workshop have you found it easier to look at, see, discuss and accept your hang-ups, problems, weaknesses, etc.? Yes ____ No ____  
Please discuss fully.

17. As a result of this workshop would you say you have been more introspective and aware of your inner world? Yes ____ No ____  
Please discuss fully, what significance does this have for you?

18. As a result of this workshop would you say that you now have more a sense of choice and responsibility for your self and activities? Yes ____ No ____  
Please discuss fully.

19. As a result of this workshop, are you more aware of and ready to use your will? Yes ____ No ____  
Please discuss fully.

20. Please use this space to give feedback to each of your instructors, suggestions on how to improve the workshop, their teaching styles, use of techniques, etc.

21. Here is a space for you to use, just in case you want to say something more.
PERSONAL ORIENTATION INVENTORY

EVERETT L. SHOSTROM, PH.D.

DIRECTIONS

This inventory consists of pairs of numbered statements. Read each statement and decide which of the two paired statements most consistently applies to you.

You are to mark your answers on the answer sheet you have. Look at the example of the answer sheet shown at the right. If the first statement of the pair is TRUE or MOSTLY TRUE as applied to you, blacken between the lines in the column headed "a". (See Example Item 1 at right.) If the second statement of the pair is TRUE or MOSTLY TRUE as applied to you, blacken between the lines in the column headed "b". (See Example Item 2 at right.) If neither statement applies to you, or if they refer to something you don't know about, make no answer on the answer sheet. Remember to give YOUR OWN opinion of yourself and do not leave any blank spaces if you can avoid it.

In marking your answers on the answer sheet, be sure that the number of the statement agrees with the number on the answer sheet. Make your marks heavy and black. Erase completely any answer you wish to change. Do not make any marks in this booklet.

Remember, try to make some answer to every statement.

Before you begin the inventory, be sure you put your name, your sex, your age, and the other information called for in the space provided on the answer sheet.

NOW OPEN THE BOOKLET AND START WITH QUESTION 1.
1. a. I am bound by the principle of fairness.
   b. I am not absolutely bound by the principle of fairness.
2. a. When a friend does me a favor, I feel that I must return it.
   b. When a friend does me a favor, I do not feel that I must return it.
3. a. I feel I must always tell the truth.
   b. I do not always tell the truth.
4. a. No matter how hard I try, my feelings are often hurt.
   b. If I manage the situation right, I can avoid being hurt.
5. a. I feel that I must strive for perfection in everything that I undertake.
   b. I do not feel that I must strive for perfection in everything that I undertake.
6. a. I often make my decisions spontaneously.
   b. I seldom make my decisions spontaneously.
7. a. I am afraid to be myself.
   b. I am not afraid to be myself.
8. a. I feel obligated when a stranger does me a favor.
   b. I do not feel obligated when a stranger does me a favor.
9. a. I feel that I have a right to expect others to do what I want of them.
   b. I do not feel that I have a right to expect others to do what I want of them.
10. a. I live by values which are in agreement with others.
    b. I live by values which are primarily based on my own feelings.
11. a. I am concerned with self-improvement at all times.
    b. I am not concerned with self-improvement at all times.
12. a. I feel guilty when I am selfish.
    b. I don't feel guilty when I am selfish.
13. a. I have no objection to getting angry.
    b. Anger is something I try to avoid.
14. a. For me, anything is possible if I believe in myself.
    b. I have a lot of natural limitations even though I believe in myself.
15. a. I put others' interests before my own.
    b. I do not put others' interests before my own.
16. a. I sometimes feel embarrassed by compliments.
    b. I am not embarrassed by compliments.
17. a. I believe it is important to accept others as they are.
    b. I believe it is important to understand why others are as they are.
18. a. I can put off until tomorrow what I ought to do today.
    b. I don't put off until tomorrow what I ought to do today.
19. a. I can give without requiring the other person to appreciate what I give.
    b. I have a right to expect the other person to appreciate what I give.
20. a. My moral values are dictated by society.
    b. My moral values are self-determined.
21. a. I do what others expect of me.
    b. I feel free to not do what others expect of me.
22. a. I accept my weaknesses.
    b. I don't accept my weaknesses.
23. a. In order to grow emotionally, it is necessary to know why I act as I do.
    b. In order to grow emotionally, it is not necessary to know why I act as I do.
24. a. Sometimes I am cross when I am not feeling well.
    b. I am hardly ever cross.

GO ON TO THE NEXT PAGE
25. a. It is necessary that others approve of what I do.
   b. It is not always necessary that others approve of what I do.

26. a. I am afraid of making mistakes.
   b. I am not afraid of making mistakes.

27. a. I trust the decisions I make spontaneously.
   b. I do not trust the decisions I make spontaneously.

   b. My feelings of self-worth do not depend on how much I accomplish.

29. a. I fear failure.
   b. I don't fear failure.

30. a. My moral values are determined, for the most part, by the thoughts, feelings and decisions of others.
   b. My moral values are not determined, for the most part, by the thoughts, feelings and decisions of others.

31. a. It is possible to live life in terms of what I want to do.
   b. It is not possible to live life in terms of what I want to do.

32. a. I can cope with the ups and downs of life.
   b. I cannot cope with the ups and downs of life.

33. a. I believe in saying what I feel in dealing with others.
   b. I do not believe in saying what I feel in dealing with others.

34. a. Children should realize that they do not have the same rights and privileges as adults.
   b. It is not important to make an issue of rights and privileges.

35. a. I can "stick my neck out" in my relations with others.
   b. I avoid "sticking my neck out" in my relations with others.

36. a. I believe the pursuit of self-interest is opposed to interest in others.
   b. I believe the pursuit of self-interest is not opposed to interest in others.

37. a. I find that I have rejected many of the moral values I was taught.
   b. I have not rejected any of the moral values I was taught.

38. a. I live in terms of my wants, likes, dislikes and values.
   b. I do not live in terms of my wants, likes, dislikes and values.

39. a. I trust my ability to size up a situation.
   b. I do not trust my ability to size up a situation.

40. a. I believe I have an innate capacity to cope with life.
   b. I do not believe I have an innate capacity to cope with life.

41. a. I must justify my actions in the pursuit of my own interests.
   b. I need not justify my actions in the pursuit of my own interests.

42. a. I am bothered by fears of being inadequate.
   b. I am not bothered by fears of being inadequate.

43. a. I believe that man is essentially good and can be trusted.
   b. I believe that man is essentially evil and cannot be trusted.

44. a. I live by the rules and standards of society.
   b. I do not always need to live by the rules and standards of society.

45. a. I am bound by my duties and obligations to others.
   b. I am not bound by my duties and obligations to others.

46. a. Reasons are needed to justify my feelings.
   b. Reasons are not needed to justify my feelings.
47. a. There are times when just being silent is the best way I can express my feelings.
   b. I find it difficult to express my feelings by just being silent.

48. a. I often feel it necessary to defend my past actions.
   b. I do not feel it necessary to defend my past actions.

49. a. I like everyone I know.
   b. I do not like everyone I know.

50. a. Criticism threatens my self-esteem.
   b. Criticism does not threaten my self-esteem.

51. a. I believe that knowledge of what is right makes people act right.
   b. I do not believe that knowledge of what is right necessarily makes people act right.

52. a. I am afraid to be angry at those I love.
   b. I feel free to be angry at those I love.

53. a. My basic responsibility is to be aware of my own needs.
   b. My basic responsibility is to be aware of others' needs.

54. a. Impress others is most important.
   b. Expressing myself is most important.

55. a. To feel right, I need always to please others.
   b. I can feel right without always having to please others.

56. a. I will risk a friendship in order to say or do what I believe is right.
   b. I will not risk a friendship just to say or do what is right.

57. a. I feel bound to keep the promises I make.
   b. I do not always feel bound to keep the promises I make.

58. a. I must avoid sorrow at all costs.
   b. It is not necessary for me to avoid sorrow.

59. a. I strive always to predict what will happen in the future.
   b. I do not feel it necessary always to predict what will happen in the future.

60. a. It is important that others accept my point of view.
   b. It is not necessary for others to accept my point of view.

61. a. I only feel free to express warm feelings to my friends.
   b. I feel free to express both warm and hostile feelings to my friends.

62. a. There are many times when it is more important to express feelings than to carefully evaluate the situation.
   b. There are very few times when it is more important to express feelings than to carefully evaluate the situation.

63. a. I welcome criticism as an opportunity for growth.
   b. I do not welcome criticism as an opportunity for growth.

64. a. Appearance are all-important.
   b. Appearance are not terribly important.

65. a. I hardly ever gossip.
   b. I gossip a little at times.

66. a. I feel free to reveal my weaknesses among friends.
   b. I do not feel free to reveal my weaknesses among friends.

67. a. I should always assume responsibility for other people's feelings.
   b. I need not always assume responsibility for other people's feelings.

68. a. I feel free to be myself and bear the consequences.
   b. I do not feel free to be myself and bear the consequences.

GO ON TO THE NEXT PAGE
69. a. I already know all I need to know about my feelings.
   b. As life goes on, I continue to know more and more about my feelings.
70. a. I hesitate to show my weaknesses among strangers.
   b. I do not hesitate to show my weaknesses among strangers.
71. a. I will continue to grow only by setting my sights on a high-level, socially approved goal.
   b. I will continue to grow best by being myself.
72. a. I accept inconsistencies within myself.
   b. I cannot accept inconsistencies within myself.
73. a. Man is naturally cooperative.
   b. Man is naturally antagonistic.
74. a. I don’t mind laughing at a dirty joke.
   b. I hardly ever laugh at a dirty joke.
75. a. Happiness is a by-product in human relationships.
   b. Happiness is an end in human relationships.
76. a. I only feel free to show friendly feelings to strangers.
   b. I feel free to show both friendly and unfriendly feelings to strangers.
77. a. I try to be sincere but I sometimes fail.
   b. I try to be sincere and I am sincere.
78. a. Self-interest is natural.
   b. Self-interest is unnatural.
79. a. A neutral party can measure a happy relationship by observation.
   b. A neutral party cannot measure a happy relationship by observation.
80. a. For me, work and play are the same.
   b. For me, work and play are opposites.
81. a. Two people will get along best if each concentrates on pleasing the other.
   b. Two people can get along best if each person feels free to express himself.
82. a. I have feelings of resentment about things that are past.
   b. I do not have feelings of resentment about things that are past.
83. a. I like only masculine men and feminine women.
   b. I like men and women who show masculinity as well as femininity.
84. a. I actively attempt to avoid embarrassment whenever I can.
   b. I do not actively attempt to avoid embarrassment.
85. a. I blame my parents for a lot of my troubles.
   b. I do not blame my parents for my troubles.
86. a. I feel that a person should be silly only at the right time and place.
   b. I can be silly when I feel like it.
87. a. People should always repent their wrongdoings.
   b. People need not always repent their wrongdoings.
88. a. I worry about the future.
   b. I do not worry about the future.
89. a. Kindness and ruthlessness must be opposites.
   b. Kindness and ruthlessness need not be opposites.
90. a. I prefer to save good things for future use.
   b. I prefer to use good things now.
91. a. People should always control their anger.
   b. People should express honestly-felt anger.

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92. a. The truly spiritual man is sometimes sensual.
b. The truly spiritual man is never sensual.

93. a. I am able to express my feelings even when they sometimes result in undesirable consequences.
b. I am unable to express my feelings if they are likely to result in undesirable consequences.

94. a. I am often ashamed of some of the emotions that I feel bubbling up within me.
b. I do not feel ashamed of my emotions.

95. a. I have had mysterious or ecstatic experiences.
b. I have never had mysterious or ecstatic experiences.

96. a. I am orthodoxly religious.
b. I am not orthodoxly religious.

97. a. I am completely free of guilt.
b. I am not free of guilt.

98. a. I have a problem in fusing sex and love.
b. I have no problem in fusing sex and love.

99. a. I enjoy detachment and privacy.
b. I do not enjoy detachment and privacy.

100. a. I feel dedicated to my work.
b. I do not feel dedicated to my work.

101. a. I can express affection regardless of whether it is returned.
b. I cannot express affection unless I am sure it will be returned.

102. a. Living for the future is as important as living for the moment.
b. Only living for the moment is important.

103. a. It is better to be yourself.
b. It is better to be popular.

104. a. Wishing and imagining can be bad.
b. Wishing and imagining are always good.

105. a. I spend more time preparing to live.
b. I spend more time actually living.

106. a. I am loved because I give love.
b. I am loved because I am lovable.

107. a. When I really love myself, everybody will love me.
b. When I really love myself, there will still be those who won't love me.

108. a. I can let other people control me.
b. I can let other people control me if I am sure they will not continue to control me.

109. a. As they are, people sometimes annoy me.b. As they are, people do not annoy me.

110. a. Living for the future gives my life its primary meaning.
b. Only when living for the future ties into living for the present does my life have meaning.

111. a. I follow diligently the motto, "Don't waste your time."
b. I do not feel bound by the motto, "Don't waste your time."

112. a. What I have been in the past dictates the kind of person I will be.
b. What I have been in the past does not necessarily dictate the kind of person I will be.

113. a. It is important to me how I live in the here and now.
b. It is of little importance to me how I live in the here and now.

114. a. I have had an experience where life seemed just perfect.
b. I have never had an experience where life seemed just perfect.

115. a. Evil is the result of frustration in trying to be good.
b. Evil is an intrinsic part of human nature which fights good.

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116. a. A person can completely change his essential nature.
   b. A person can never change his essential nature.

117. a. I am afraid to be tender.
   b. I am not afraid to be tender.

118. a. I am assertive and affirming.
   b. I am not assertive and affirming.

119. a. Women should be trusting and yielding.
   b. Women should not be trusting and yielding.

120. a. I see myself as others see me.
   b. I do not see myself as others see me.

121. a. It is a good idea to think about your greatest potential.
   b. A person who thinks about his greatest potential gets conceited.

122. a. Men should be assertive and affirming.
   b. Men should not be assertive and affirming.

123. a. I am able to risk being myself.
   b. I am not able to risk being myself.

124. a. I feel the need to be doing something significant all of the time.
   b. I do not feel the need to be doing something significant all of the time.

125. a. I suffer from memories.
   b. I do not suffer from memories.

126. a. Men and women must be both yielding and assertive.
   b. Men and women must not be both yielding and assertive.

127. a. I like to participate actively in intense discussions.
   b. I do not like to participate actively in intense discussions.

128. a. I am self-sufficient.
   b. I am not self-sufficient.

129. a. I like to withdraw from others for extended periods of time.
   b. I do not like to withdraw from others for extended periods of time.

130. a. I always play fair.
   b. Sometimes I cheat a little.

131. a. Sometimes I feel so angry I want to destroy or hurt others.
   b. I never feel so angry that I want to destroy or hurt others.

132. a. I feel certain and secure in my relationships with others.
   b. I feel uncertain and insecure in my relationships with others.

133. a. I like to withdraw temporarily from others.
   b. I do not like to withdraw temporarily from others.

134. a. I can accept my mistakes.
   b. I cannot accept my mistakes.

135. a. I find some people who are stupid and uninteresting.
   b. I never find any people who are stupid and uninteresting.

136. a. I regret my past.
   b. I do not regret my past.

137. a. Being myself is helpful to others.
   b. Just being myself is not helpful to others.

138. a. I have had moments of intense happiness when I felt like I was experiencing a kind of ecstasy or bliss.
   b. I have not had moments of intense happiness when I felt like I was experiencing a kind of bliss.
139. a. People have an instinct for evil.
   b. People do not have an instinct for evil.

140. a. For me, the future usually seems hopeful.
   b. For me, the future often seems hopeless.

141. a. People are both good and evil.
   b. People are not both good and evil.

142. a. My past is a stepping stone for the future.
   b. My past is a handicap to my future.

143. a. "Killing time" is a problem for me.
   b. "Killing time" is not a problem for me.

144. a. For me, past, present and future is in meaningful continuity.
   b. For me, the present is an island, unrelated to the past and future.

145. a. My hope for the future depends on having friends.
   b. My hope for the future does not depend on having friends.

146. a. I can like people without having to approve of them.
   b. I cannot like people unless I also approve of them.

147. a. People are basically good.
   b. People are not basically good.

148. a. Honesty is always the best policy.
   b. There are times when honesty is not the best policy.

149. a. I can feel comfortable with less than a perfect performance.
   b. I feel uncomfortable with anything less than a perfect performance.

150. a. I can overcome any obstacles as long as I believe in myself.
   b. I cannot overcome every obstacle even if I believe in myself.
BIBLIOGRAPHY


