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Adult. Service
I. Women's Reformatory

The Use of Group Dynamics
and Bibliotherapy in
Total Institution Training
for Human Development

Workshop

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INTRODUCTION

"Yet, in spite of this intermediate status of human behavioral knowledge, there is good and sufficient reason to fear the effects of institutions on people.

First, certain conditions are allowed to exist in many institutions that are so grossly abusive to human functioning that the niceties of the scientific or non-scientific status of our knowledge is not even a relevant question.

Second, there are few institutions that really have a central, guiding philosophy of care and treatment. Even the intermediate status of human behavioral knowledge furnishes much richer materials than are being utilized in most institutions.

Third, and this is partly a matter of knowledge (not knowing enough) and partly of values (not caring enough), there is insufficient understanding and attention paid to the concept that a people-handling environment like an institution is a complex organization.

An environment contains things of both a physical and social nature. These things are the stuff that needs to be specified and studied when we talk about the effects of a setting on people. How these things or ingredients interact with each other and with staff roles and the resultant total influence on residents is one of the most seriously neglected issues in institutional management. This, then, becomes a final reason for concern about people in institutions and what is happening to them: their lives are simply underconceptualized by the public at large and the people who are responsible for institutional management. Thus, much can be happening to them that is simply not even dreamed of." (David Wineman, "The Effects of the Institution on a Person," Am. Library Assn. Bulletin, pp. 1087-1088).

Recognizing that the impact of the institution environment on clients and staff is extremely important, we began to search for ways of developing and supporting a more human (organizational) environment. The following program is one example of the way in which we are attempting to move toward this goal.

Laurel L. Rans
Superintendent
Iowa Women's Reformatory
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GENERAL DESCRIPTION OF THE LOTTE WORKSHOPS

GROUP DYNAMICS: PURPOSES AND PROCEDURES

During the last two years Morris Lotte, Library Consultant for the Department of Social Services, and member of the staff of the State Traveling Library, has conducted a number of workshops at the Women's Reformatory in Rockwell City, Iowa. The workshops are in the general area of group dynamics. The type of program is neither what is meant by sensitivity training, nor the traditional completely guided and structured approach. Two of the workshops have been over a five-day period, three over a three day period, and one over a two day period at a camp site. Miss Laurel Rans, the superintendent of the institution has said that this is one of their better programs. Mr. Lotte, for five or six years before coming to work for the department, has been heavily involved with various kinds of group dynamics. A major part of Mr. Lotte's department responsibility is the development of library media material that can be used for therapeutic purposes, otherwise known as bibliotherapy.

In the kind of workshop used at Rockwell City there is an overall theme such as "The Self in the World", "The Future is Coming to Meet Me" or "Moral Issues". This general theme is then broken down so that there is a more specific theme for each day. Some examples of daily themes are: The Three Selves: Child, Parent and Adult; Creative Problem Solving; What do I really Want in Life; Love Outward; and The Relation between In Groups and Out Groups.

A number of ways of getting the theme for the day onto the board are used. Both the morning and afternoon sessions are started with a lecture on the subject of concern. The lectures make use of ample illustration. After the lecture a film or two are shown which aptly illustrate the issues involved. Following the input of the lecture and films, the total group is divided up into discussion groups. The discussion groups are formed with as much intermix of women from different cottages and clients and staff as possible. The groups range from eight to ten in size. The small group sessions last anywhere from an hour to an hour and a half. After the discussion group meetings there is a twenty-minute to a half hour session with everyone gathered together. During this time each group reports on what went on. When something of general interest comes up, intensive exploration takes place. Sometimes this is one of the high points of the day.

Since the workshops are very experimental, new methods are constantly being tried. One of the most successful was at the last workshop where one small group was assigned the task of building role playing situations around the theme and then putting the scene on before the whole group. In this workshop the role playing group took over the burden of communication that had normally before been performed by the use of audio-visual materials. The role playing group did an excellent job both in terms of setting up the situations and in acting them out. A questionnaire following the workshop showed an exceedingly high rating for the role playing group.

A workshop of this kind is usually about as good as its planning. The workshop really begins with a discussion of its basic theme. This comes out after long discussion among top staff and Mr. Lotte.

When the theme is agreed upon, a steering committee is appointed. This committee is composed of about ten clients representing each of the three cottages and three or four staff people. Mr. Lotte then meets with this committee to explore in depth over several hours the issues of interest in the theme. It is also the function of the steering committee to take the pulse of the workshop meetings in order to find out the real feedback as to what is happening. After each afternoon session this committee meets for a discussion of how things are coming and of any new directions that the people involved want to dig into. Not infrequently this meeting results in a change of the next day's schedule. The steering committee also plays a major role in preparing the institution for the workshops by talking to people about what to expect.

Since there is no real way of training small group leaders, we have had to follow the somewhat dubious path of sending people into small groups without anyone being officially responsible. While there undoubtedly has been a price to pay for this, the small groups have worked out remarkably well on the whole, particularly after a couple of days. Another handicap is, of course, that attendance is mandatory for both clients and staff with few exceptions. This means that a number of people begin with considerable resentment and resistance. In most cases as the people get involved this calms down. A detailed questionnaire after one of the workshops revealed that only four out of about seventy had a negative response to the experience they had been through.

What are the workshops designed to do? The answer lies primarily in two areas. Certainly one is the breaking down of barriers. Like

any group, people in an institution have numerous barriers that separate them from each other. The workshops are part of the constant work of at least putting holes in barriers between one person and another, between one cottage and another, and between clients and staff. The other area is that of helping people to understand their own feelings and behavior patterns with a little more accuracy. A third, perhaps lesser purpose is the contribution to the art of creating and sustaining of a good community climate and morale. We use the phrase today "therapeutic community". This is very vital to a group of people who live as close together as do those who are institutionalized.

The reaction of both the clients and staff to the workshops, on the whole has been very positive. These reactions take several directions. One of the most frequent is in the area of the view people have of each other. The kind of close and intensive contact that the workshops have built into them changes the perceptions and expectations that people have toward each other. This is particularly true across the staff-client boundary. People are seen more as persons rather than performers of social roles. For instance one of the staff people said that before the workshops she simply gave out the mail, but she was now going to stop and talk with the clients. All those snap judgments that we make about each other which are so often wrong are given a chance to be tested and often are found wanting. Another constant type of comment is about the whole factor of trust. One comes into a group pretty defensive and secretive but after a few hours together there is a gradual opening up because one sees that she can begin to trust other people. For many women the Reformatory is providing

the first climate of trust that they have ever experienced. One of the more dramatic moments in the last workshop was when one of the clients stood up before the whole group and confessed that because of her lack of trust and never finding anybody she could trust she has deliberately lived aloof and had adopted a tough way of living. But now that she had begun to learn to trust she did not have to live that way anymore. Another client pointed out that all of her life she had deliberately lived alone not really caring for anyone else. Then she went on to say that in the Reformatory she has learned that she can trust others, so much so that however corny it might sound, she goes up to someone once in a while and says: "I like you." She said that it feels very good to be able to do this. Another area that might be mentioned is a sense of meaning to one's life. A note from one of the clients mentioned that she felt very depressed but that during the workshop she had found a reason to live.

From all that can be gathered the visible after-effects of a workshop last for about three months. During this period of time the kinds of discussion that went on in the workshop continue on in the cottages. And as one younger staff person put it, during that period something that was said in the workshop can hit one out of the blue in such a way that it becomes much more real and meaningful than it did at the time.

The workshops are one of the arrows in the quiver at the Reformatory which is used to get on with the job of helping staff and clients to interact in such a way that a woman leaving there has a little better idea of who she is and how she can act more constructively and creatively in her daily life.

In regard to the future the directions of the workshop will probably be changed in at least two ways. The emphasis will be shifted from breaking down barriers between clients and staff to a much greater concern about the self. This means putting much more time and energy into the problems of individual clients although still keeping the group format. The second change will involve Mr. Lotte's much more direct participation in group discussion. This will mean the workshops will have much fewer people and more than likely will be confined to new clients and new staff members.

Immediate plans call for a three day workshop in late September specifically for selected staff people. This workshop will involve an exploration of how staff works with the clients. The first day will revolve around four questions:

1. What are the goals, purposes and directions of the institution?
2. What are the ways and methods of accomplishing these goals?
3. Do most of the clients have more than their share of difficulty in the following life areas:

- a. Family
- b. Relation to men
- c. World orientation (in contrast to a turtle complex)
- d. Friendship
- e. Authority
- f. Work
- g. Self-discipline
- h. Self-motivation
- i. Leisure time
- j. Self-image

4. What new difficulties arise for clients through being institutionalized?

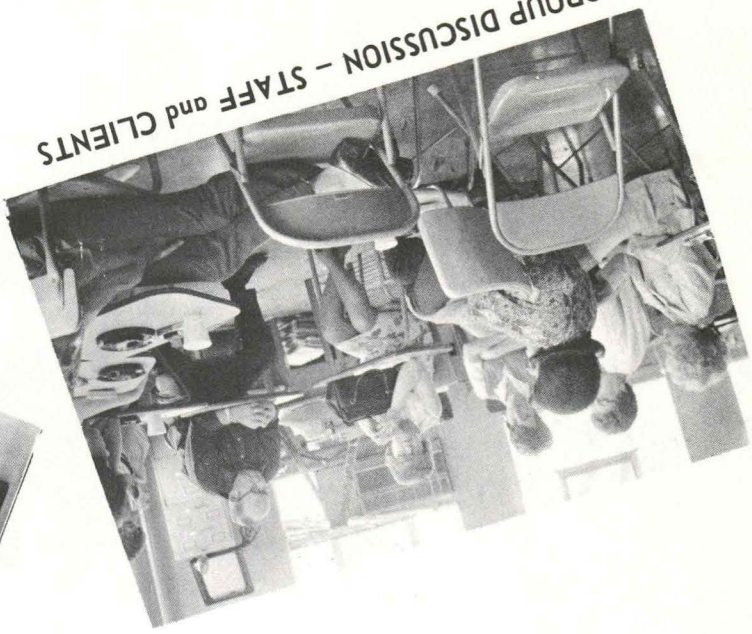
The second and third day themes will come out of these discussions. One discussion will revolve around the problem of staff authority.

In this authority will not be seen in terms of the ability to force or threaten but rather authority will be seen as resting in fairness, trust, integrity, and concern.

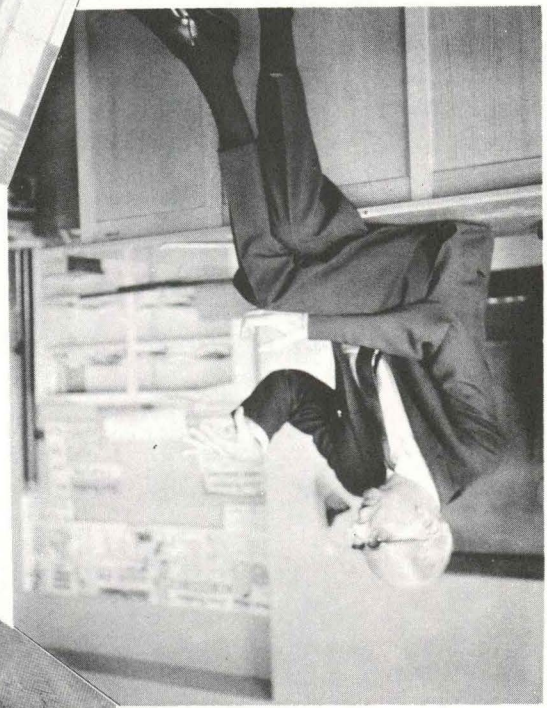
Later in the fall or early winter a three day workshop will be held for the new staff and new clients. This workshop will probably have as its general theme the question of how to come out of one's shell into the world in concrete and fruitful relationships and activities.

Morris A. Lotte
Library Consultant
Department of Social Services
July, 1971

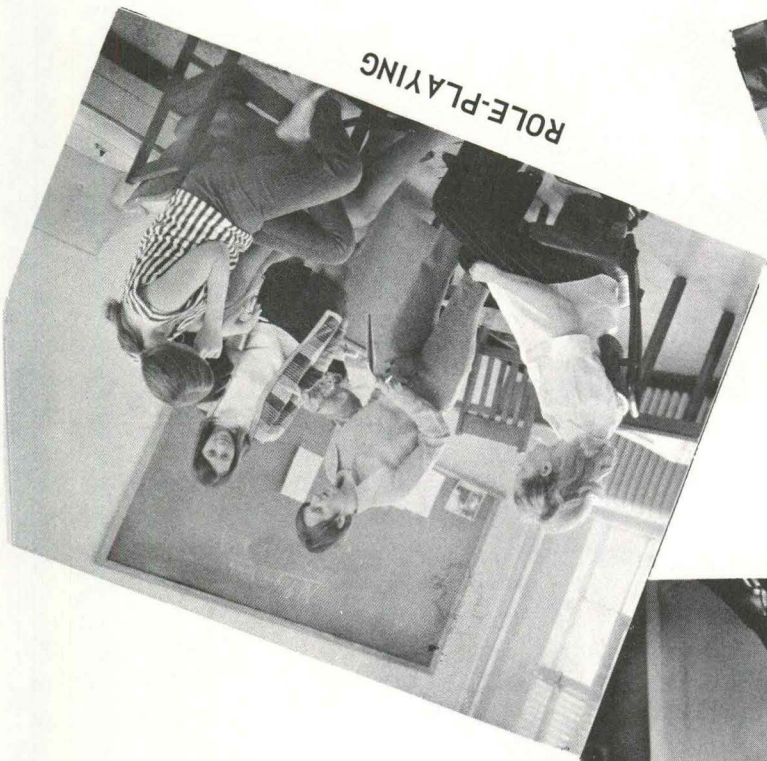
GROUP DISCUSSION - STAFF and CLIENTS



MR. LOTTE

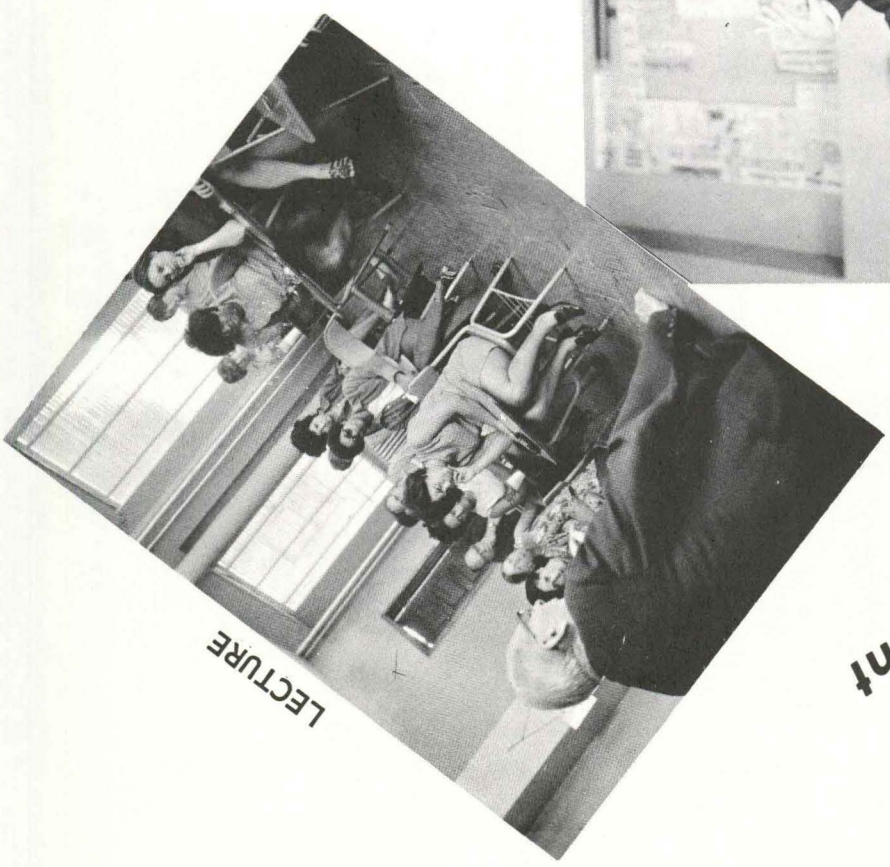


ROLE-PLAYING



Self Worth and Self Development

LECTURE



THE SELF-EVALUATION AND DEVELOPMENT
MORRIS LOTTE

The May 4 -- 6, 1971 Lotte workshop was tap recorded. Below is a detailed presentation of the lectures from those sessions.

Brief outline of workshop

- | | | |
|------------|------|--|
| First day | A.M. | Self Worth. The birth and development of the self particularly in terms of the rise of self consciousness. Self consciousness places one at a distance which makes the central task of life that of overcoming the distance, of drawing near. Our freedom, independence and loneliness come out of the sense of distance. Our ability to love and to dominate or be dominated come out of our sense of nearness. |
| | P.M. | Social Sources of Self Evaluation. This session deals with the need for power, of being able. It involves being able to have things, being able to be active and being able to love and be loved. |
| Second day | A.M. | Social Sources of Self-Evaluation. This session deals with our need of recognition and affirmation. Much of our picture of ourselves comes from others. |
| | P.M. | Non-Social Sources of Self Evaluation. In this theme such sources as self-respect, the fact that we are born human beings, God and our freedom were seen as potential sources of self-evaluation. These sources all have the characteristic of a gift rather than something we achieve. We relax to these resources rather than fight for them. |
| Third day | A.M. | Possessing Our Experience. The need to make the events of our lives our own. This involves internalizing and digesting the events, discovering their meaning to us, and accepting them accurately. |
| | P.M. | Self-Improvement. Evaluating self and finding new directions. |

Detailed presentation of the lectures.

First morning: Self Worth

We are all here in more senses than one. This is our beginning session and all during this workshop we are going to be talking about self. Primarily about one's self. I thought maybe a good way of getting into the subject this morning would be to talk a bit about how the self is established, how

we begin to be a self, and one or two things about what this might mean to us. I don't know whether you have ever thought about this or not, maybe if you have, you haven't thought about it in these words. But to become a human self means to be put at a distance. Now everything else we know of in existence is very close to its environment. It is part of it. It is like a child in the womb. It is immersed in the world. You and I become human beings by being placed outside and separated out, by being put at a distance from the world in which we live.

I think that this is extremely important to recognize about the self, because if we were not put at a distance from the world, and from each other then we would never be aware of ourselves as a self. All that we would be aware of is the world out there. Just like a dog that is aware of that world. We would not be aware of the fact that we are a separate and often isolated self, so that when we think of human life, we have to realize that it begins by being separated out; by being different from anyone else. This begins with physical birth. When you and I were born we were separated out as bodies from our mother's body. From then on we increasingly realized that we are different. That we are separate, and that it is not only our bodies that are different from our mother's and separate from our mother's but gradually we begin to learn that everything about us is different from and separated from our mothers, and children, and teachers etc. When you get right down to it there is nothing quite like me in the universe--anywhere else but me. The same is true of absolutely every individual. We are distinct and separate.

I would like you to take a minute and try to think of the last time, maybe in the last 24 hours when you felt at a distance. When you felt distant from someone or the world in which you live. Just think of your last experience of being separated out, of realizing quite clearly that you are a distinct and different human being from anyone else. (Brief pause).

I would like to tell you about a little boy and how he learned he was a self. A very distinct and different self. I don't know exactly how old he was, I suppose maybe 4 or 5. His mother was very close to him. She spent quite a lot of time with him. She always put him to bed, read him a story, tucked him in. But one summer evening he wasn't very sleepy and it was still light outside, so he got out of bed and he went to the window, and there he saw his mother playing croquet with her husband and friends, and it all of a sudden dawned upon him that his mother did not belong completely to him, that she had a distinct life of her own and that she could be very happy with someone else other than him. This was a very rough experience on him. Always before that he had sort of taken for granted that they were not separate selves with distinct lives of their own, but they were sort of like one, almost as if he was still being carried in her womb. It took him quite a while to work this experience through and digest it.

What I would like to ask now is if you and I, so to speak, become human beings by being put at a distance, then the pathway, or mission of human life is to get near, and we spend a great deal of our time trying to move from this sense of being distant over into being near. Primarily near to the people we are around. A child will spend a great deal of time and effort to get near his mother. We spend a great deal of time and effort to get near each other when we are in high school together. All of our lives we have

this problem of being in a sense born at a distance and then trying to get close to each other. To get so that we feel that we really do belong to each other.

Now, if this is true, if these are the kinds of holds between which our lives move, being put at a distance and coming close to each other, then what are the advantages and disadvantages of both of these human conditions? Well, I think that you can get into this in your discussion group. Certainly the great advantage of being born at a distance, is that it gives us freedom. If we were still like a baby in its mother's womb, or like a bee in a bee hive, then we would have no freedom at all. It is really the fact that we are at a distance, that we are separate different selves and that we are not bees in a bee hive, that makes it possible for us to be free. Therefore, this sense of distance is very important to you and me. Because it means that nobody can get too close, if we do not want them to. It means that they can't move in and take us over because we were born into this sense of distance and if we protect it, then nobody can really dominate our lives. I would say, that probably the great advantage that you and I have over every kind of living thing in this area is that we are born free; because we are born at a distance. Now, we can lose a lot of this just by the way we live, but never the less some of it left because this is the way we were born to be

Now, of course, when we look at the liabilities of being distant from the world in which we live; I think immediately of loneliness. I don't suppose any human being that has ever lived has ever fully overcome a sense of loneliness. Periodically we are all very, very lonely, and in a sense, we probably begin to realize that no one will ever love us fully and that no one will ever understand us fully, and therefore the door is always open to feel lonely. There are many moments in life when we are not lonely. When we are enjoying life, when we are with somebody we like, or doing something we want to do and loneliness is the last thing; and yet at almost any moment it can come back in. This factor of loneliness is certainly one of the great ones in our lives that we have to deal with and somehow have to accept. It comes very simply because you and I are different selves. We are at a distance from everything else. This is a very human characteristic for the reason that we are at a distance from each other and never can fully ever overcome that distance except for a moment.

Now, when we think of nearness we have an entirely different situation. I would like to have you take a moment or two and think of the last time that you really felt close or near someone else. (Brief pause).

This summer I met for the first time in about 25 years or I was with for about the first time in 25 years, the man that is probably my closest friend. I have been closer to him than to anybody else I've ever known. We were in college for 5 years and roomed together for a couple of years. As I say I hadn't seen him for decades, but he had some business in Des Moines this last summer. He called up and we had a long lunch together and I was sort of curious in meeting him after so long. 25 years is as much as some of you have under your belts, I imagine. From the very first moment we were completely at home with each other, very comfortable, and it was almost as if there had not been a 25 year gap in our friendship. We were still very close to each other and I suppose if either one of us can make it

and we see each other in another 25 years it will probably be the same way. We have so much common experience and we enjoy each other so much that we will simply pick up where we left off. In other words, it is a very close and near relationship.

Now, undoubtedly the really great joy of human existence is in overcoming our distance. There is nothing that quite turns us on or sets us up as much, as really being close to someone that we like and enjoy. I suppose this is really what human life is all about, the establishment of these close relationships. The Bible calls this love, which you can call friendship, or whatever you may call it, but where two people are close to each other. This is certainly life's greatest promise and joy. There is also a danger in it because when someone loves me, he may try and take advantage of that fact, or when I love someone I may try to take advantage of that fact. You see this all the time in a marriage, such things as jealousy, which is deadly. You see a kind of power struggle in which one is using love as a weapon to dominate another. When we think of nearness it is not all good as a lot of it can be disastrous to us. A person may get near to us, and this can be a parent for instance, as well as a husband or wife, not for our good, but simply for their control over us or domination of our lives. When we think of nearness we have to realize two things can go on when we are near to another person. There can be the enjoyment of the nearness but there is also the danger that we will lose our freedom. There is the danger that somebody will try to possess us. That they will try to make us dependent upon them so that in both nearness and distance there is a great advantage, and there is a great disaster that can take place.

Now, out of all of this we become aware of ourselves. I suppose that we become aware of ourselves more in what we might call the negative states. One of the women from the steering committee asked me yesterday if she might have to come up front to the microphone. Well I am sure when she asked that question she was very much aware of being a self. She was picturing herself coming up and speaking through this microphone and feeling very anxious about it. Whenever we have something to do that we are a little afraid of, we become very much aware of being a self. We become self-conscious. We are asking ourselves how we will do when the time comes to do this. For instance if I have a speech to give I may become very self-conscious about giving this speech. Before I give it, I may be wondering how well I will do, how well it will be received? I would be very much concerned about how I will do. Now once I begin the speech and get interested in it I cease to be self-conscious. I no longer am interested in how I am doing but I am interested in what I am doing. Therefore, I am no longer aware of being a self. I am simply doing it. We constantly come back to the fact that we are a self. We usually do so, I suppose, for negative reasons. Because we are born, or because we are upset and anxious about ourselves or something else. Probably we become aware of being a self in a positive way in the good things after what we have done is over.

For example we had a library conference Friday and Saturday and I had quite a royal treat at this conference. There was a man by the name of Governor Blue who was governor of Iowa for two terms during the 1950's. I had gotten acquainted with his daughter in a discussion group and she felt that her father and I should meet. She arranged it so that we could sit

together at a rather long luncheon. I was afraid that he might be a bit stuffy and I really wasn't greatly excited about the prospects, but we did sit next to each other and began to converse and I suppose we must of talked to each other a total of at least a half hour. When we got all done and I thought about it, I realized that I had had one of the most delightful conversations with him that I have had in years. That I had it, you see. While it was going on I wasn't thinking about myself particularly, but when it was all over and I thought back by it, I realized that I had had an exceedingly delightful experience. It had been very helpful to me as a self. I suppose that you could say, that when you have to do something that you don't want to do or afraid to do, you will probably be aware of yourself beforehand. On the other hand when you do something you enjoy doing you will probably be aware of yourself having done it afterwards. I am not sure that this completely true. I have a feeling it might be.

In the discussion groups this morning you can dig into any of this any place you want to. I think that it might be rather interesting to wrestle a bit with the question of how the self is born. What kind of experiences, for instance, did you have that made you aware that you are a separate self? I am sure that this business of the advantage and disadvantage of distance, of our freedom and yet our loneliness, of the advantage and disadvantage of love or nearness or closeness, of the enjoyment of each other and yet the danger that one of us will move in and try to take the other one over to possess the other to make him dependent on us, these are areas which you could well get into in your discussion groups.

As many of you know we have always had what you call a steering committee for this kind of workshop. I discovered all of a sudden yesterday afternoon that I should really call it cowing??? committee instead of steering committee but I think we will continue with steering committee. This committee, and there are, oh it is right up here, the steering committee is composed of Helen Duke, Carol Fry, Ralph Childers, Julie Rodriguez, Louise Thornburg, and Phyllis Kocur. The function of the steering committee is to keep me aware of what is going on. Probably none of you are going to come up and tell me hey, this thing isn't going very well at this point, or I have a great idea for this workshop. I would be very happy if any of you did but it isn't very normal I have discovered. But you will go to some of those you know and speak quite frankly about something that you think is wrong or something that you think would be a good thing for us to dig into. On a number of occasions since I have been up here on these workshops, we have even completely rewritten the next day. I have gotten new lectures for instance. If sufficient number of you want to dig into a particular subject we would lay aside what we were going to discuss the next day or added this to it. Another issue is how much time we spend in certain areas. I remember one time the group wanted to spend more time together and less time in small group discussions. Now maybe this year you might want to do the opposite. I have no way in the world of knowing of how you are feeling and since I am in charge of it this is very unfortunate. If you are feeling something that I don't know, I can't do anything about it. The best way to correct the situation is to have a steering committee, and I hope all of you have a mental note that there is some things for the good of the cause of this workshop that you would like to say, and already decided to who you are going to say it, and maybe a member of the steering committee will come up and sit down and ask you how you are coming. It will be their job to listen, to discover

what is really happening during these three days. This committee will meet at the end of the afternoon and we will have a session of what is going on and out of that if there is anything of any importance will take account of it.

First Afternoon: Social Sources of Self Evaluation

This afternoon and tomorrow I would like to turn our attention to the whole issue of our self-evaluation. I think it is probably true that you and I live pretty much on a teeter-totter. Part of the time we are up and part of the time we are down. A good deal of this I think is caused simply by our contacts with the world in which we live. We will have a conversation with somebody and they may say something nice about us that we feel pretty good. On the other hand, we might be going along and two people are whispering and we hear our name and they are highly critical of us so we feel sort of small. But much of our lives kind of moves between feeling pretty tall with our head up and evaluating ourselves in terms of our good things we feel good about ourselves. On a second's notice we can drop down the other way and evaluate ourselves as no good, as feeling bad, of running into a kind of experience that devalues us. The whole issue of how we evaluate ourselves certainly plays a major role in how we live, and certainly what we think of ourselves.

Social sources of self evaluation: Social or the word society isn't very easy to define. I could give you some of the definitions that you might find in a book in sociology and etc. I think basically what I mean is that society in which we live, of how it handles the problems of what is good and what is bad, how it handles the various customs that we are involved in, what ways there are in that society for us getting along successfully, what the ways are that people don't like and will get us into trouble, plus all of the everyday human contacts that we have. In other words, almost everything that comes to us comes out of what I mean by the word "society". It is something that comes from the outside. It may be the law or the court, it may be a class that you are involved in. It may be sitting down for a chat with a good friend. It may be watching TV or whatever it may be. There is a steady stream all day long of these social influences on our lives. Much of the time they have something to say about us. We listen as a rule. We evaluate others in a kind of a running self-evaluation in our lives and much of this comes from the society in which I live.

I would like to have you take a look in your discussion groups as to whether or not it is possible to avoid doing that. There are a number of experts on human society today that are telling us that more and more people are feeding out self-evaluation. That they are simply refusing to pay attention as to what other people think of them, and may be even ceasing to pay attention as to what they think of themselves. They are kind of hardening at this point and they are getting real tough and simply are walking around this whole issue of self-evaluation. They are losing the sense of belonging to society in which they live and one of the ways that they express it is that they don't really give a damn what you think about them.

Now, is it really possible for a person to live this way? Can I, for instance, if I find that I am having a lot of sad experiences that tell me that I am no good, and make me feel bad, can I say to myself why pay attention to any of these kinds of experience? Then I say why don't I get tough and just tune out the world in which I live and no longer evaluate myself anymore. I simply refuse to accept what you say about me, and I really don't care what you say about me. I simply go on leading my life in this very tough-hearted way and just don't pay any attention to what the world says. Is it possible to really do that, or is the person who is trying to do that today, and there are increasing numbers, are they really lying to themselves? Are they really kidding themselves that they are actually doing this? Do they at a deeper level, for instance, really feel these criticisms or these putdowns that they get everyday? Well, this is what our theme will be this afternoon and tomorrow morning. It will be on self-evaluation.

When we think about what society tells us about ourselves, there are a vast number of things that are said and they begin right a way. The mother will very quickly tell a child in one fashion or another that it can't do this, or reward another kind of activity to tell the child to do it this way. Sooner or later that child will begin to think that when he does something the wrong way, he is bad and because he is so completely dependent upon the mother, he will begin to think not only what he did was bad but he is bad. He will begin the process of self-evaluation, and this goes on and on and on.

Power to get things.

Now, in order to make this a little more manageable, I would like to talk about just one factor that comes to us from the society in which we live and has a great deal to say about self-evaluation. This is the whole area of power. I mean by power, in this sense, and a very good sense, the power to do something. The power, we might use the word "able". I am either able or unable in my life. I draw a lot of what I think about myself in terms of how much power I have, how able I am to do the things I want to do, for instance, in our world today there are millions of people who are on the verge of starvation. Probably you saw the films of the small children in Biafra starving to death a year or two ago. If I am not able to get food in this world, I certainly would not have a very high opinion of myself. If I lose the power to get food, this will be very disturbing to my own self-evaluation, as to what I think of myself. There are a lot of things in our world that we want, and if we can't get them we sort of go down in our own estimation. For instance, a seventeen year old boy or an eighteen year old boy who doesn't have a car probably doesn't think as highly of himself as all of the other boys who have a car. This is a thing that contributes to his own estimate of himself and if he doesn't have it his opinion of himself goes down. One way that it goes down is the fact that the girls have a less opinion of him if he doesn't have a car. I have heard many gals say that she won't go with a boy that doesn't own a car. It cripples him, you see, in his life.

The place where we live. Now, any of us could get by living in a hovel or getting a cave in the side of a hill, but if we lived there in our kind of society it would put down our opinion of ourselves greatly and each one of us has a certain kind of house and certain kind of things in it that he needs to keep up his own self opinion of himself. For instance, in a house that I live in, I want a livingroom where we can have company. If I had a cave in a

hillside it wouldn't be the best place to entertain people. For myself I need something that you could call a study or a place for books and if that is not there I am in rather bad shape living in that house. A girl needs to be able to go to a beauty shop. A man once in a while, not as much as they used to, to a barber shop. You need to be able to go into a store and buy clothes and there is a certain level below which when you buy clothes that your self-esteem, your opinion of yourself, will fall because you are not buying the kind of clothes that you feel will make you attractive in the eyes of other people. There are all kinds of things that you and I need, if our self-esteem, if our good opinion of ourselves is to keep up because of the fact that we live in society and we are judged by these things. We are judged by our car or by its absence. We are judged by how well we look. We are judged by the house we live in. If any of these go below a certain level we get a negative judgment from the society in which we live. A great deal of what I think of myself comes from the power to buy or get things and of course this leads into the whole area of work.

If I am not able to work, my self-esteem will go down, whatever reason it may be. It may be a very legitimate reason, such as a car accident, or I get some crippling disease; but I know if I had to spend the rest of my life in a wheelchair, I would have quite a long time recovering my opinion of myself as someone who can work without being crippled about it. There was an article in the paper a while back about scientist out on the west coast who by the thousands have lost their jobs because of the way our economy is going the loss in the space program, military and etc. Just imagine a man who has maybe had seven or eight years of college training and ten years difficult practice in aerophysics, and gets \$35-40,000 a year and has a wife and two children, expensive home, a couple cars, and all of a sudden somebody says to him you are out of a job, which is bad enough. The holy society says something else to him that there are not any jobs anywhere available that you are used to working in. Now you can just see this man's self-esteem, his feelings about himself going down, down, down everyday. Maybe he will take a chauffeurs job or something like that. You can imagine what an areophysist feels like driving a car for some wealthy man for his means of support. The house goes, the children probably have to go from a very fine expensively built school into one that is not. Everything in his life falls apart because of what has happened to him in the society in which he lives.

Power to act.

Supposing a mother is home alone with her two year old and the two year old gets ahold of a knife. He badly cuts himself. Now if that mother is living in poverty she is not able to do very much about that, she has no telephone and can't get a call to a doctor or a hospital. She does not have a car in which she can wrap that little boy and take him to a hospital or to a doctor. You see, she is crippled in life. Here is something that she desperately needs to do but is simply not able to do it. She is not located in society with enough power to take care of the things that she wants to take care of. This is a very big question in our lives of whether we are able to do the things that we need to do in our own lives.

I talked with a young man who came back from the war and wanted to be an engineer, but in high school he had just loafed his way through and he had

about a D+ average which means that he could not get into any engineering school. He no longer had the power to do what he wanted to do because it depended upon his high school grades which he had already ruined as far as getting into college. He was a very unhappy young man, because he had lost the power to do what he wanted to do. This area of power is something we run into all the time.

Power to Love.

There is a third area besides the being able to get things, and being active, that I think is very important. This is the power to love and be loved. To some extent every human being has his power to love destroyed as he lives through life. Things happen to him which make it more difficult to love another. Particularly in the whole area of trust. To love someone means that you have to trust him. We all have countless experiences where we have trusted somebody and we got the meat axe in our back. We discovered we had reason to mistrust them after we had already trusted them. This does damage to our power to love another person. You sort of hate to stick your finger back into the fire again. One of our major problems in life is the power to love, because we are not going to be able to get along very well without this power. If I cannot care for other human beings, we are going to be very lonely. I may be free, but I am not going to be very happy in my freedom. The real joy of my life is being able to be concerned about another human being, about other people and about the society in which I live.

One of the questions that we have to ask is to what extent do we have the power to meet another human being and begin to care for him. To what extent do we have the power within us to be concerned about the social institution in which we live, about what is happening to our world, to work at the difficulties that seem to be so visible today and damaging to our society. Also do I have the power to be loved? Do you allow another person to care for you? Sometimes you run into a person who seems to have a large capacity to love but none to be loved. The two don't necessarily go together

I remember an old lady that I got acquainted with. She never married. She spent all of her life doing good. I think that she was a school teacher for quite a while, a social worker, etc., and she was the kind of person that you could write a very fine news story about telling how much good she had done in the world. She had a very strong capacity to care about people, but she had no capacity at all to accept being loved. She wouldn't let anybody do anything for her. She was about 80 when I knew her, and she absolutely insisted on living alone and she wasn't able to do it. Anybody that tried to do anything for her at all she would get very nasty about it and would reject it. It would hurt her pride that anybody was trying to be nice to her. The capacity to be loved is certainly just as important as the capacity to love, maybe in some ways more so. It is not easy graciously to accept someone else's concern for us. They give themselves to us and we sometimes draw back a little from this kind of openness and gesture.

This also is another area where we are heavily involved in self-evaluation. If I cannot love other people I really cannot love myself, because they are the same thing. I really don't care much about myself. I think you will find this is true, if you know anybody that doesn't care much for anybody, I think you will discover that if you know him very well

thathe really doesn't care much about himself either. Our own self-evaluation of how we feel about ourself is very much connected up with how we feel about other people. Somebody who is always kind of critical of others you can bet on it that he is also very critical of himself, and that he doesn't really care too much about himself. I suppose that down deep in a person who does not accept being loved, feels that he is not really worthy of it. He probably feels that he isn't good enough for anybody else to pay that much attention to him. This is our theme for this afternoon. I think that it would be best that you would stick pretty much in your discussions to this question of being able to: of the power that we have in human life. What are the powers that human beings need to live a descent richful life? What kind of powers, for instance, do anyone of you think you need if your life is to be descent and constantly being enriched and fulfilled? We need to be able to do, be, or to have.

Second morning: Social Sources of Self-Evaluation.

We are going to continue the theme from yesterday afternoon of the social sources of self-evaluation. This morning I would like to talk to you about a very important one. This is the fact that you and I need to be confirmed in our existence, and the fact that we are alive and of some value in the world in which we live. It is interesting how far you and I will go to get this confirmation. We will set people up so that they will confirm us. We will do a great many things to get people to say something good about us or even we will argue with them so that they will agree with us. We will do all kinds of things to get people to sort of pat us on the back and say that we are alright or maybe that we are doing alright. I was thinking last night as I was preparing a little more of what I was going to say about the whole world of games and betting. This is a kind of situation in which we are seeking confirmation.

Now, obviously when you seek to be confirmed by somebody else there is a risk factor involved, because you may not get it. There is a kind of success or failure about our attempts to get other people to pat us on the back and to recognize that we exist and that we are important. A person who for instance goes to a race track to bet quite a bit, I wonder if he isn't seeking partly at least in this betting a confirmation of his own existence. I think I maybe could of used this just as well this afternoon as this morning. But, what is he really doing? He goes to a window, maybe he isn't very rich, and he puts down two bucks and he bets on a horse. Now inwardly it is his horse. This is the horse he has bet on. Even more deeply it is him that is doing the running. He identifies with the horse. The horse becomes him and he is in conflict situation. He is in a situation of high risk because he has bet himself on a particular horse, and there may be sever or eight or more running. One of them will win and the rest will lose. He is betting that this one horse will win. He is in a situation of win-loss. This is quite normal in human life. We either win or we lose quite a bit of the time. So he bets on the horse. If he wins he is delighted. Even a millionaire who bets a \$100 on a horse, and a \$100 doesn't mean anything in the world is elated if his horse wins. On the other hand, the more he would be elated if he wins, the more discouraged he would be if he loses. So you could probably find patterns around the race track of somebody that that bets quite a bit and is trying to be confirmed by winning the race and if he loses he will go over to the bar and drown his sorrows in liquor.

I am sure this happens quite a bit. But he is really doing is trying to get confirmed in life. He is trying to set himself up as somebody that amounts to something, and if the horse wins this does it for him. If he his horse loses then he feels depressed. He feels down. He feels small. One wonders a little bit what confirming power is when you bet on a horse. It certainly isn't another human being. It certainly really is the horse. The ancient Romans when they came to this stage of their society kind of made a goddess out of luck. I suppose what we sometimes do in life is that whatever power exists out of which we come we want to know how that power looks at us. We may call it luck. We may call it God. We may call it the universe. Whatever it is we feel that there is some power there. Power outside of us and beyond us. I want to be lucky in my life. I want this power to confirm my existence. Therefore I will set up situations in life where I can find out what this power thinks of me. I think this is true when you bet, when you flip a coin to see who is going to do something or pay for something. In a sense you are trying to discover who is the lucky one, who is the universe behind? If you win, you feel that the universe is behind you. The other guy wins, you feel that the universe has turned against you. Therefore your self-evaluation goes down.

The same thing is true of games. Any game is a win-lose situation. No matter what it is whether cards, football, basketball, or whatever. For the person playing the game, if he wins, this sets him up. He evaluates himself higher. If he loses he goes down. This is even true of spectators even more so. This is why in so many sports that the spectators can get into such a fight afterwards, because they have so much invested here. If their team loses, you see, then they become angry and depressed because the universe is against them. On the other hand, if their team wins they are all set up because the universe is on their side. This I think is an illustration of how we set up activities in life to get confirmation, whether it is a bridge game or going to the race track to bet or whatever it may be.

Now I would like to tell you about a young woman whom I saw a few times. She was about 30 when I saw her. She was having troubles. Her troubles seemed to originate in the area of music. She did quite a lot of directing music groups etc. She was always getting into a hassle with somebody about her work in the field of music. But when I saw her it was spilling over into a great deal of conflict with husband and her children. She was getting into a pretty first class mess. We talked and I discovered something quite interesting about this gal. When she was young, she was the third child and while she was quite a beautiful woman when I knew her, she apparently was quite an ugly duckling and very small, and her mother and father according to her did not pay much attention to her. The two older children were the favorites and she felt like they didn't care for her at all. In other words, in all of those hundreds of ways in a course of a week in which a mother and father can confirm a child, kind of pat that child on the back and say we love you and think you are great, she never felt any of this. All she felt was the opposite. All the pats on the back were going to older children so naturally she felt like she didn't amount to anything because she was being constantly told according to her you are no good. She grew up feeling this. There was one exception in her life. She was very musically inclined and had a great deal of talent

in music so her parents did pay for musical training and when company would come in they were very proud of her musical ability. They would ask her to play the piano for the company. This sort of tears your heart out when you see somebody like this and begin to imagine what life for her was like. The only time that she felt any confirmation from her parents was when she was playing the piano. You can also imagine how important this came to be to her. The only time she felt anybody would look at her and say there is somebody that is likeable or good, or I am glad that person is in the universe and not dead, the only way she could get this kind of confirmation was to sing or play the piano. Therefore when she grew up, she more and more made use of this. She always made sure that other people knew that she had a beautiful voice and that she could really play the piano. This became an obsession, she had all of her eggs in this one basket. She had only one way really of asserting herself as a human being in the world and getting a favorable response to it. Of course, this became very obsessional for her and it became so important to her, that she got very touchy about this field; that if anybody threatened her in the area of music or disagreed with her about how a choir should sing or if somebody who knew as much about music as she did she felt very threatened. Consequently she was very frustrated and angry underneath and basically simply felt that she was no good as a human being.

One thing I think we need to realize in confirming and being confirmed or in confirming, it doesn't mean agreement. You can confirm my life and rather violently oppose what I am doing. It is the way in which you do it. Martin Luther who was considered to be the founder of the Protestant Reformation had a rather interesting idea, I think. Anybody who has been in relationship to God knows that it is not all sweetness in life, that there is the wrath of God, that there is there are times when God seems to turn against one or simply to be absent.

I decided to do it by taking a course on the lake poets. These are four poets in the 19th century in the late 19th century in England who lived in the lake country. One of the poems that was written by one of the lake poets is called Prometheus Unbound by Shelley. And I somehow as a junior in college got attracted to that poem and we had to write a major paper for the course so I wrote my paper on Prometheus Unbound. I worked on it like a dog. I never really worked so hard on anything in my life as I worked on that paper because it was all pretty strange to me. I read all the books I could get a hold of and I slaved over the paper. And when I got done I was real proud of myself. I figured that I'd really pretty well mastered that poem and what Shelley was trying to say and I had written it up quite well. So at the very least I expected to get a B+. When the paper came back it was one of the shocks of my life. The professor used red ink and he had as much red ink as I had typed black words on that page. You should have seen it. There was hardly a sentence that he hadn't scratched something out in and he had question marks all over it and down on the side he had all kinds of notes telling me how wrong I was and I got a C- and I was angry! I was very very angry at that professor. It was as if you did something that right difficult and you thought you had done it well and you were exceedingly proud of yourself and some joker comes along and tells you you did a lousy job and you got to respect him a little because he is an expert in the field and yet you hate his guts for doing it. And that's what happened to me. I was very upset and angry for about three days. Then

something dawned on me. I all of a sudden discovered that that professor had taken a terrific amount of time with me. It would have been very simple for him to put a C- up at the top and let it go and not take maybe an hour to go through my paper. He had all kinds of other papers. An hour to go through my paper maybe or at least a half hour and to do all this work on it. I discovered what Luther was talking about though I had never heard of Luther's statement at that tender age. But I discovered, I think, for the first time in my life when I was a junior in college that very very sharp criticism can come out of real love. If he had not cared for me, if he hadn't thought I had some-thing worth working with and teaching, he simply would have put a C- at the top and let it go. And really what he was saying to me is this, I think you got a lot on the ball and you are just starting and you got a lot to learn and I have done this to help you and I completely misinterpreted what he was saying to me because I was so upset with the grade I got. But sometimes in life this strange love is an operation and if you've never been strangely loved in this way you have been very unfortunate because this is the most powerful forms of love and there is a very great risk in it when somebody confirms you in this fashion because you will get angry and you may never get over it.

Now another case was when I was on the other end. As probably most of you know I was in the Ministry for a long time and one of the church families I knew quite well, the wife had a brother who was called in psychiatry a schizophrenic, and a very violent type, in other words dangerous. He had been periodically having this trouble and it broke loose again. He lived down in Missouri and he was afraid he was going to kill his wife. So he left his wife and came up to Iowa to his sister's home and it was the sister who was in the church. Now I knew he was coming and I'd already talked to him before as they brought him in to see me a couple of times. They decided to keep him over night and then they decided to keep him a second night before they took him to Omaha to a psychiatrist. But in the morning after the first night the husband came down to see me about who to see in Omaha and he mentioned that he was going to keep his brother-in-law over night again. This was on a Monday I think. I went into a fit and I really mowed him down. I called him every name in the book. I swore at him. He was a stubborn kind of guy. He was one of my best friends, and I knew him quite well, and when he made up his mind you better have an A-bomb if you want to change it, so I dropped an A-bomb on him that morning and he got just as mad as he could get. He went out of that church study just a storming. Now I risked one of the finest friendships I have ever had at that moment, and I knew it. I knew exactly what I was doing. He might never speak to me again because I knew what kind of man he was. And we had never talked at this level before, but I knew that somehow I had to break through to that man and make him see beyond any shadow of doubt that he dare not allow that brother-in-law of his to stay another night in his home. It was just too risky. It was too dangerous and so I pulled out every stop in the organ of anger and of knowledge I had about the situation. I really let him have it. So, as I say, he went storming out of there, but by afternoon he had begun to cool down and they did take the brother-in-law into Omaha to the psychiatrist that afternoon. A very interesting thing happened, and I think this almost always happens when somebody confirms in this strange fashion of love by getting angry at you, by mowing you down, by getting very sharply critical, when they do it in love and not just

hostility or indifference. He and I were on a much better footing after that. We were much closer together. We could say things to each other after that that we never could have said before. But I think the major thing I'm trying to say this morning is that the greatest thing you can ever do for another human being is to confirm his existence and his life. Affection between a man and a woman is a confirmation. When you kiss a man, you are confirming him. When you caress him, you are confirming him. When you tell someone he is doing a good job, you are confirming him. When you say hello when you pass, this is a confirmation. When you get so involved in his life that you care about what happens to that other person, this is confirmation, and if you see that person doing something that you think is wrong, if you jump them about it, this strange love of Luther's is present. If you get real angry and upset about what they are proposing to do or have done because you value that person, because you care about that person, this again is a confirmation.

Confirmation doesn't mean agreement at all. It simply means that you are concerned and you care. You and I cannot get along in life without people who care about us and confirm that care. Somebody might care in a sense but never show it. Well, that doesn't do us any good. You've got to express it. We've got to feel that somebody cares. They have got to show it to us and we simply cannot get along in life without this. So in your discussion group this morning it might be good to consider the ways in which you are confirmed or the ways in which people are refusing to confirm you because this is just as important and this is very damaging to us. Even a stranger can hurt us by refusing to confirm us at what ever way is needed at the moment. I think this whole discussion could be quite helpful, and in a sense as I say probably the greatest thing you can do for another human being is to care for that human being and this means to confirm that human being, in her daily existence in the cottages for instance. How much confirmation of each other do you give? How much denial of this goes on? And particularly in such a close relationship in a kind of total institutional setting, it becomes even more important because none of you can go outside of this institution for confirmation, and if the staff doesn't give it to you, if your fellow clients don't give it to you, then you are really up a tree because you can't live very well without this. This is just as important and in a higher sense more important than the food which we get. So I hope out of this discussion you will become a little more sensitive to a very basic need. I need to be confirmed and you need to be confirmed and the only way we really are going to get it outside of what I am going to talk about this afternoon is from each other, so that we become exceedingly important to each other.

We are now going to have a movie called "The Feelings of Hostility" which I think is one of the better I have seen. It takes a little girl up through life until she gets into the work world and it shows, I think, very well the factor of confirmation. For instance, even though she was not confirmed by those around her and the problem that this produced, it shows how much of our lives are really dependent upon this society in which we live, of what other people think of us, of how our own self evaluation is brought about. We will see in this movie a very interesting thing. Instead of music being the way in which she seeks confirmation, it's her mind. It's her ability to do good school work, and so forth. Well, we will turn to the movie now.

Second afternoon: Non-Social Sources of Self-Evaluation

I have a tougher subject for me to try to get through, so I hope you will try to put aside your sleepiness for a little while and listen carefully as you can. We have been talking about the Social Sources of Self-Evaluation. And now I would like to turn to an area which is a good deal more difficult and yet certainly as important. This is the non-social sources that we can draw on and decide about ourselves, and how we are coming. I have got the four different non-social sources I want to talk a little about. Now by non-social I mean sources that are not primarily, do not primarily originate in our relationships with each other or originate in the society, whatever we may call that society, but originates someplace else primarily. The first one is what I call meditation. In meditation you and I can think about ourselves and re-evaluate ourselves and we can reject an evaluation put upon us by the world in which we live. I would like to draw on one of my favorite philosophers, a man, a Spaniard by the name of Ortega, who has done some very wonderful writing in the 20th Century. He died a few years ago. He tells a story that I think beautifully illustrates the factor of meditation in our lives. One day he went to the zoo and in the zoo he watched the monkey cage for quite a while and he discovered something about monkeys that he hadn't known before. A monkey in a zoo operates in one of two fashions. The monkey when it is awake is fearful and curious and very active and completely immersed in the world and the things that go on that it can see and feel. It is very excited and active about all of these things and very apprehensive too, and very alert and looking for any sign of danger to it. So that the monkey when he is awake is a very active, alert creature and also very fearful. Now when the monkey is not this way it simply goes to sleep. The only thing the monkey knows is sleep and this very active, fearful existence. And Ortega goes on to say how different a human being really is. That as human beings we can withdraw from our world without going to sleep. This is what he called meditation. Have you ever stopped to think about this? This is a tremendous power you and I have: That instead of going to sleep or being very active and being outside of the world we can go inside of ourselves in meditation. Instead of our attention being on the world out there or simply going to sleep we can pay attention to ourselves. This means that you and I have a power that can be exceedingly helpful to us because when that world outside gets too nasty or overwhelms us or we feel depressed by it and it is causing us a lot of trouble, if we are wise, we get in the habit of retreating from it, not to go to sleep, but to go inward to ourselves and to meditate about our own lives and how we are coming. And there to discover a self that really is our real self, that really is more important than all these things that people are saying about us out there or doing against us.

Now obviously if you do this for the first time it's not going to be any great amount of help, but it strikes me that one of the methods by which the person can develop his own existence that can lead a better life and a more fruitful life is to develop the habit of simply saying to the world, "Go away" and I'm going to go into myself and do my own thinking and my own evaluating for myself about myself. This strikes me as an exceedingly important technique of daily living. For instance, I have a method of handling problems that I suppose is right for my type of temperament and I'm sure

it wouldn't be right for everybody and yet there is a right way for everybody and I'll just tell you a little about my own. When something disturbs me, and this happens rather frequently, I try to realize that it is emotion, that I am making an emotional or a feeling reaction to a situation. Now one of the strange things about us is we are tempted to believe that whatever state we are in, this is an absolute state, and we will always be in it. If we feel anxious at the moment we feel anxious, we think we will never feel any other way as long as we live. But the word emotion is very interesting because it involves the word motion in it, and any feeling that you have, any emotion, you have is on the move. It is like a wave that comes in and it will go out so that the technique I am talking about involves an understanding that no matter how upset I am, or how angry I am, or how depressed I am, it's like a wave. It came in and it will go out. Sooner or later it's going to leave me, not by anything I do but simply by the fact that it is a feeling, an emotion and we don't stay in the same feelings, or in the same emotions very long, no matter what kind they are, unless we are exceedingly abnormal, which most of us fortunately aren't. So the one thing I can always say to myself is that this thing has moved in on me very powerfully and may be a very big wave and I feel horrible but it's going to go. It's going to come in one ear and out the other so to speak. Along with this is that one can watch it; one can kind of detach himself from this upset, from this impulse or whatever it may be, and watch it operate like watching a movie screen. I don't have to put myself fully into this thing. Now you don't learn this thing right away, but you can come to the point if you practice it. Where these impulses to do something that will get into trouble or these feelings are very negative and make you feel lousy. You can kind of sit and watch them operate. You don't get completely caught up in them. As I say, you have to practice this but there is in the human mind a power not to be completely involved any place where we don't want to be. A lot of these very upsetting and difficult emotions and feelings and impulses we have could be much better controlled if we didn't take them so seriously. They can be very upsetting to us but do we really have to let them be that upsetting to us? Or if I have an impulse to do something it can come in with terrific power, but do I really have to give it that amount of power in my life, if I realize it may get me into trouble? So one can practice the art of kind of detaching himself from these emotions and impulses and feelings that come in, and simply sit there and watch them operate because sooner or later they will go away, and then we won't have the problem. Then another aspect is that we can block them into ourselves by paying too much attention to them. If I have an impulse to do something and if I allow that thing to take me over, it gets blocked into me and it doesn't go on out as fast if I just watched it. If I am upset I can kind of block that upset into me by paying too much attention to it, by taking it too seriously. And as I say, if you've never done this kind of thing, if you've tried the first time it didn't work very well, but I assure you if you practice the art of not taking too seriously those things that are not doing you any good anyhow, but kind of sit back and let them go on like a movie screen or like a wave coming in out of the ocean, just let it flow on, it's going to flow on out.

The trouble is that we try to impact it like an impacted tooth. We try to lock it into ourselves by fighting against it so often. The more you fight it, quite often the more you will lock it in because you are

paying attention to it. What I am suggesting is that instead of allowing it we can come to the point where these things that are disturbing us can disturb us less if we practice the art of not paying so much attention to it. It may be a destructive impulse, okay I've got it, and maybe I even want to kill somebody, and maybe it's a very powerful desire, okay, I've got it. I'll sit and watch it til it goes away instead of letting it upset me and greatly disturb me because of this impulse. I will simply say to myself, I've got the impulse and I can't get rid of it. It's there, but I'll try not to pay too much attention to it or I'll just sit and let it go away. I won't even fight against it because if I fight against it I'll impact it, I'll make it stronger within me, I will wall it in because I am paying so much attention to it.

Now this is one of the ways that I haddle my own life and I'm not suggesting that all of you could do the same thing because you may be quite different kinds of persons but there are ways which every individual does naturally if he can discover what they are that handles these kinds of things To any of you who can use this kind of method, I would highly recommend it. There is for each one of us a power of meditation, a power of going off alone and thinking about these things and allowing our own self to come to the front where we do it inwardly rather than paying attention to the world like the monkey does on the outside or going to sleep. There is a biological reason why this is true. We human beings have a frontal brain called the cortex and one of its two major powers is that it can break the stimulus response cycle. Now an animal can't do this because he doesn't have this brain. We have the two other brains that the higher animals have but we also have a human brain, and no other creature that we know of can block the stimulus response cycle. In other words if you stimulate a dog he will respond in a certain way. And he's got no other alternative about it, he is not free. He simply has to respond in the build-in way to this stimulus, Whatever happens to him whether it comes from the inside or the outside. But you see what this frontal brain up here, when somebody stimulates me to do something or to say something, I don't have to do it. Because there's the break in the circuit in this frontal brain, it goes through this human brain of mine and in that brain it can be stopped. And I can stop and think about it. I don't have to do it. And I may think so long about it, I may not even do it at all. But I have the human power, biologically speaking, to stop any stimulus that comes my way, stop and think about it, and decide what is the best thing for me to do about it. And I may decide not to do anything at all about it. But it's built right into our brain power and I think when we know this and we develop and make use of this cortex of ours, this frontal brain, that it can be of tremendous help to us in deciding wholly and calmly what is the best thing for us in this particular situation.

Now another very important area of our lives where we have a non-social source of evaluation is in our freedom. You and I, because we are human beings, have a measure of freedom. I was just looking downstairs: I was invited down there for lunch, and I was looking around. These are small children and they've been doing some finger-painting. There were about a dozen of them out there on a table and I spent a little time looking at them. It was utterly amazing how different they are. Now here are say twelve children given paint and a piece of paper to finger-paint. If they were a bee hive, all of these would look alike but it's amazing how different these

paintings are from each other. Each child has put his own personal stamp on his own painting. And this is true in the whole of our lives, we have a measure of freedom and if somebody tells me I'm no good, I am free not to accept that, I have a freedom of my own where I can evaluate myself regardless of what the world tells me. And the great men of human history have exercised this freedom to the hilt. Almost all of the really great men in human history have spent time in prison or in exile. In fact I once looked at a book, it was a great big volume of writings from the great men of human history and for all of them everything that was written was either written in prison or in exile.

In our western history, the two greatest men who have ever lived are Socrates and Jesus. Both of them were put to death by their own societies. One by crucifixion, the other by a lethal drug. Now both of these men, you see, fully realized the fact that they were free people. In fact, it was their freedom that got them into all of that trouble partly. But both of them could say to themselves I reject the evaluation of me put on me by my society. Jesus said I will not accept the evaluation of being a criminal and an atheist that my society says I am. I am free and I can decide what I think I am. Socrates said I will not accept the verdict of this court as an evaluation of myself. They said to him that he was a traitor and an atheist. And he simply said to himself, I'm not either. And he has the freedom to believe that his self-evaluation was more accurate than that of society. Now obviously we can go along on this, in fact we can hide behind it and say that I evaluate myself as not having done this thing and the society is wrong, when I actually have done it. But the meaning of this, we are free about, for instance, a person, like many of you, you are here in a prison. Society, in a sense, has told you, you are no good and many of you will be told that in one fashion or another when you get out. But is that the whole story? If you are ever to live your lives decently, you cannot really accept this as a totally accurate evaluation of you. Because if you think you are no good you are never going to be anybody, including yourself. Somewhere you've got to discover that there is something good about you. And even if society tells you there isn't, you're going to have to discover there is. All I'm saying is that you have the freedom to do this simply because you're a human being. You can discover this essential goodness of yours and begin to live out of it.

I'd like to read a quotation that I read last fall a couple of times. It comes out of a man who has been through it a lot worse than any of you. This is a book by what is now an American children's psychiatrist, Bruno Bettelheim. He was practicing psychiatry in the city of Vienna when Hitler got control of Germany. Bettelheim was a Jew and he spent three or four years in a Nazi concentration camp and this is probably the worst place any human being has ever existed in human history. And these words are about Bettelheim's discovery of how you can live in a concentration camp as a human being: "Those prisoners who blocked out neither heart nor reason, neither feelings nor perception, but kept informed of their inner attitudes even when they could hardly ever afford to act on them. Those prisoners survived and came to understand the conditions they lived under. They also came to realize what they had not perceived before, that they still retained the last if not the greatest of human freedom - to choose their own attitude in any given circumstance. Prisoners who understood this fully came to know

that this, and only this, formed the crucial difference between retaining one's humanity, and often life itself, and accepting death as a human being or perhaps physical death whether one retains the freedom to choose autonomously one's attitude to extreme conditions even when they seem totally beyond one's ability to influence them." What Bettelheim is saying is very simple. The only thing that got him through that utterly horrible long-term experience was that he still retained his freedom to choose his own attitude toward what was happening to him. And because he could do this, he could remain a human being although all day long everything was designed to destroy his humanity.

Now a third source of self-acceptance. It comes from the sense that we are human beings. Just by the very fact that we belong to the human race. Did you ever stop to think about this? You take the worst human being you ever laid eyes on and you compare him to a field mouse or a tree. He has fabulous abilities that that tree has never dreamed of. He has powers that no field mouse, in his wildest dreams, imagines. He can speak a language, he has a human brain, he can make things with his hands, he has a human hand. And the very fact that we are human beings can be tremendously significant to anyone, particularly in a lot of trouble, because we were born human beings before we got into trouble. It's like in early Genesis, Man was created good before he became evil. And our humanity is there and continues on regardless how lousily we do with it. So in some sense, there is always the possibility that we can return to our humanity, to the fact that we are human beings, and to live like one, regardless of how much off the track we may have gotten. Now quite often this doesn't happen, but it happens more often than one might think. I would like to read a very powerful illustration of this. This is a book called "Existence" written by three men, the editor of it is an American psychologist. I would like to read a passage that a woman wrote down after a terrific experience in her own life but I would also like to read the warm-up to it. "In the hope of making it clear what it means for a person to experience his own being, the fact that he is a human being, we shall present an illustration from a case history. This patient, an intelligent woman of 28, was especially gifted in expressing what was occurring within her. She had come for psychotherapy because of a series of anxiety spells in closed places, severe self-doubts, and eruptions of rage which were sometimes uncontrollable. An illegitimate child, she had been brought up by relatives in a small village in the southwestern part of the country. Her mother in periods of anger often reminded her as a child of her own origin, recounted how she had tried to abort her, and in times of trouble, shouted at the little girl, "If you hadn't been born we wouldn't have to go through this." Other relatives had cried at the child in family quarrels, "Why didn't you kill yourself," and "You should have been choked the day you were born." Later, as a young woman, the patient had become well educated on her own initiative and this is what she wrote about an experience she had one day after she had been in psychotherapy for quite a little while. "I remember walking that day under the elevated tracks in a slum area, feeling the thought, I am an illegitimate child, I recall the sweat pouring forth in my anguish, and trying to accept that fact. Then I understood what it must feel like to accept I am a Negro in the midst of privileged Whites, or I am blind in the midst of people who see. Later on that night I woke up and it came to me this way: I accept the fact I am an illegitimate child but I am not a child any more. So it is, I am illegitimate. That is not so either. I was born illegitimate.

Then what is left? What is left is this: I am." I think this is a tremendous story because what this woman discovered is that she is a human being, and that everything else is secondary to that.

Now the last thing I would mention is God. God is always conceived of as a Divine Power, primarily non-social. But millions upon millions of people in human society have gone to God when the world has taken a dim view of them. And I would like to tell you about one woman that I know. About ten years before I knew her, she had a pretty horrible experience and religion had never meant very much to her but she got out of this experience and began to lead a happy and fruitful life by the discovery of God in her life. And the relationship between her and her God for ten years was very warm and very open. This was the center of her existence and it lent a light and a warmth to her life. And then when I knew her, her husband died and they had been very close. And one of the things that happened out of this death was that her relationship to God broke completely down. And she was angry and hurt because this warmth and light that she had known and that had saved her from a life of complete upset and anxiety and depression. This was now all wiped out as if God had simply gone away and no longer could she pray, no longer did she have any feeling at all that there was a Divine Power that was behind her life that she could go to. And of course, since I knew her pretty well, she began to talk to me about it.

Now a lot of people have had this same experience in human history and some of them have written about it. At one period in my life, I studied these people quite considerably. They are normally known as mystics, and there are a number of Christian mystics. There is a very fine school in Mohammedism of this tradition and a great deal of Buddhism is of this kind. What these men and women say is that God does go away, that you can expect if you get in very deep, that this Divine Source of Life will desert you. And what they call it is the Dark Night of the Soul, our experience of this non-social power or whatever you call this power that establishes the Universe, whether you call it God or whatever. This power, in the great religions, can be very personal but that in this personal relationship, this God can go away, that he just simply vanishes and he leaves you. If you have had this kind of experience in a state of complete depression, it's like Jesus being crucified and how the Disciples felt afterwards. But they also say that this is part of one's relationship to God. That the love of God is not completely a matter of feeling warm, having this light shining in your life and feeling that there is a power there that is taking care of you, but that sometimes the love of God has to go on to a deeper level. When you love God even though he may not seem to be loving you very well, this is a little like the strange love of God that Martin Luther talked about. So it is quite interesting with her because I began to talk to her about these people and I gave her some of the writings of the men and women that had had this kind of experience. Where they've gone into a crisis and everything deserts them and they are completely lost. Now what happened to these people by some hook or crook, is that they kept on with their faith in spite of the fact that there was really nothing there visible to hold to, but they somehow had the feeling that if they accepted this depression and crisis that it would lead them on into something finer and for them it always did. And I suppose, at least to me, there is nothing more important in life than this kind of faith. If we all had this, we're stuck sooner or

later, but it's simply kind of a bedrock faith that no matter what happens to me, or how depressed I get, I somehow can have faith in something more than in society in which I live. It may be in the fact I'm a human being; it may be in the fact that I belong to the Universe; it may be in the fact that I believe in God, but whatever this thing is outside of us and our society, we somehow have to have faith in this Power. I'm going to get in this a little tomorrow again. We somehow have to have the faith in this process and if we don't, we've got trouble.

I would like to tell you about a dream I had one time which I think has been a great help to me. I had felt quite depressed over a period of time and was having a bad time living, as maybe some of you have had on occasion, and when I was pretty well through it, apparently I had a dream. I was in quicksand and I was just gradually sinking. This, of course, was an utterly horrible feeling. When I got down to about my chest or neck, before it got to the point where it would be fatal, I hit bedrock. All of a sudden I quit sinking and in the dream this was an absolutely wonderful experience. Effects of this dream went on for quite awhile. I still remembered it once in awhile. I suppose what I'm trying to say really is that life can be quicksand on occasion for us, we're sinking, and the belief that there is rock underneath, before we completely fade out of existence, there that will hold us. We don't create this bedrock, we can do nothing about making it. It is simply that faith that we are in kind of a Universe and we are basically the kind of people that can hit a bedrock. It strikes me as one of the ways in which we can begin to realize that we are of importance to ourselves, regardless of what we may do, or what other people say about us. This will be our subject of discussion for the next three quarters of an hour or so, probably not any longer.

I would like to take a couple of minutes, one of the things we are always interested in is method, how we get to where we think we might want to go. And it is very striking the difference between the methods by which you have the non-social resources of the self and the social. In social life (we said yesterday) we do it by preparing yourself by achieving something, by struggling and fighting. Now one of the things that all of the men and women in human history that ever had a real experience of the non-social sources say the method is the exact opposite. You cannot get any of these methods I've described by achievement, by fighting, by struggle, by operating any of the ways you do in society. The method is the exact opposite. In China there is a statement that when a Chinaman is successful, he's a Confucian, and when he is defeated, he is a Taoist. In other words, the Confucian religion of China is for a man in society, but if you are beat there, then you can become a Taoist. And the Taoist statement of the non-social sources and how you tap them is one of the two or three finest in human history. They are very, very close to the Beatitudes in the New Testament. The Beatitudes are not for successful people, they are for defeated people.

There are two basic things, it seems to me, in the method of tapping the non-social sources. One of them is relaxation. It's not until you are fully beat, and you understand absolutely that you're completely beat, that they emerge. They will not emerge as long as you're fighting and struggling. They will only emerge when you are completely relaxed and you've given up. This is when they appear. In other words, there is no way by which the top

of me, so to speak, my muscles, my nerves, my drive, my fight, can arrive at a non-social source of power and light. It's only when I relax to it that it emerges. Very simply put, these powers are very touching, there is no way I can control. I can't believe in God, there is no way I can force myself to believe in God. I can go to church and act like I do, but I can't because it comes in a relaxed state rather than in an achieving state. The other, I think, is primarily trust. As I mentioned earlier, if we trust they are there, they may emerge. But they emerge at their own time and in their own way. We do not control God, the way I can control getting a job or something like this. It is the absolute opposite direction from our normal direction in human society. We can say it this way, that in society most of what I do is my achievement, it is something I do; in these non-social resources, it's always a gift. The coming of God is the gift of God to me. The realization that I'm free is a gift. You might put it another way. In society I'm always trying to achieve goals. They are there in the future. I prepare, I go to school, get a job and I prepare to get a better job or I prepare to raise my children. I'm constantly learning how to raise them. In the non-social sources, all of these things are here right now. God is here right now, my freedom is here right now, my power of meditating is here right now. And there is something in me that cuts me off from these powers and the only way they will ever emerge is if I relax to them rather than fight for them or try to control them and they will not emerge probably if I don't trust that they are there. I think as I said earlier this is a major problem, also the relaxing. If you want to attack any of the resources we've been talking about this afternoon, you will have to go exactly the opposite direction that you do in society. You will have to relax and calm down and they don't emerge unless the lake is clear. On the other hand in society we are always struggling, working for something and I think wherever you touch this tradition in human history, whether it is in the Beatitudes, the New Testament, or whether it is in the Mohammed Mystics, or whether it is in Plato, or Chinese Taoism and Buddhism, or any of the movement that is going on among our youths today you will discover that there is only one condition that you have to be in and this, that you have to be completely humble. You have to be completely wide open and you have to be completely relaxed, otherwise they simply will not appear because they are already here. You don't fight for them because you have already got them. They are there in you now and therefore the problem is not to fight for them as something coming to you for the future but it is simply to relax to something that already exists in you. I did want to make a short statement at that point because it is exceedingly important that in a sense if you look at the life of Christ, or the founder of Chinese Taoism, or these Hindu cults in America today, or Zen-Buddhism. Basically they are saying to you it's when you are completely defeated and you know it, that they will emerge. It's like dealing with an alcoholic until he finally recognizes he cannot overcome alcoholism and seeks help on the outside when he admits he is an alcoholic and he can't do anything about it. This is when he can be helped. Before that point there is no help possible for him and this has been the major point of the major religion in human history, that the power out of which we come will not come into our lives and we know it. Through any kind of struggle or fighting or anything like this, in other words, we have to struggle to quit and when we quit, then they emerge. So now we will have the role playing.

Third Morning: Possessing Our Experience

Tough lecture. According to the law of averages I'm not going to get away with this one because I think I did the one yesterday. But anyway I am going to make a stab at it. The subject is Possessing Our Experience. I mean by this that a great deal of the time we don't make our experience of life our own. Now everyone of us lives through a series of events and many of them are not very eventful. For instance, almost an hour ago I got up. I would call that a very uneventful experience. I was quite sleepy and I really wasn't in the mood at the moment and the fact that I did it doesn't mean very much except that I did it. Then I had a doughnut and a glass of orange juice and this is pretty uneventful. I don't think this is going to be noticed in Moscow, Washington, or some place like that, so that most of the time nothing much of any real importance is happening, as far as we know. On the other hand, there are an awful lot of things over a period of time that happens to any human being that are important to that human being. And I suppose one of the ways you could put the question of human life is simply how much of my experience have I made my own? We can allow all these events to happen and we can have momentary feelings about them and really never do anything about them so that they become our very own. This is rather tragic because this means that I am just drifting through life and I am being pushed and pulled or momentarily I experience something, then as far as I know, it is all gone. So when one lives this way he never has the feeling that he is really alive and really encountering the life that he has to live. So what I would like to talk about this morning is the Process by which you and I can make the experiences of being alive our very own so that we can say this is my experience rather than just saying something happened to me. Or, yes, I did see this, and if we don't do this, then our lives are not very much alive. We don't have a kind of bank inside of us where there is a lot of capital because we haven't stored up in our minds our own experiences; they just sorta pass through and we don't really know who we are or what's happened to us because we have really never taken the time to find out. What I would like to do is to describe how one goes about possessing one's experience in his daily life. The first thing, of course, is to accept it. All of us have experiences we simply won't accept at all. We won't say they are our experience. Even something very important can happen to you and me and we will just go off and deny it, that it just never happened to me. The classic example which I have mentioned to a few of you is about my doing this group therapy work at a mental health institut . One of the more amazing things I have seen in my life is the doctor who brought in a woman, I suppose in her 30's, and he kind of interviewed her before the whole staff. Now her mother had died two years before this, but she sat there talking about how much she missed her mother and that her mother was coming to see her at any moment now. Now you see for her to admit to herself and accept the fact that her mother had died carried some implications and meanings that were harder than she could stand. So she dared not admit to herself that she no longer had a living mother. Now this is an extreme case, but we all do this all the time. Something happens that has real importance, but we simply deny that it ever really happened.

There is a drug company that puts out a very fascinating monthly magazine for doctors that somehow I was able to get my name on the list. This

is an article on campus unrest. I would just like to tell this part to you: "For example, after a particularly frustrating faculty meeting during the height of one campus crisis a junior faculty member who was a dove, (you all know what a dove is in terms of the war I trust) engaged a senior colleague in the same department in a corridor conversation. The younger man is attempting to defend the legitimacy of the students' occupation of a campus building by drawing an analogy to the Labor Movement especially its early phases when strikes and picketing and citations who are still matters of great controversy. During the faculty meeting the senior professor had vigorously attacked the seizure of the building, warning of the fatal consequences to the University if it were allowed to continue. During the corridor conversation he repeated those arguments and with some annoyance denied the merits of the labor movement. When the junior colleague continued to press his argument, the hawk, (of course that's the one who is in favor of the war) grew red with rage, advised the younger man not to address him by his first name, told him he didn't know what he was talking about, and then abruptly turned and left. After the crisis had died down this incident was mentioned to the older man. He had no memory of it, denied that it had ever occurred, and showed mild irritation, and the suggestion that he could have behaved in such a fashion. In other words this professor got so upset at that meeting that he did something that he couldn't accept himself doing. He got violently angry and he probably always thought of himself as a very rational and cool man in terms of conflict and controversy. But on this one occasion that got to him so badly that he went into a rage about it and he could not picture himself in a rage but he got into one. Later he denied he had done this at all. In our lives one of our great problems is to accept the fact that we have done something or that we have said something.

Now there is a milder form of this, and this we use constantly. For instance, I might be a kind of person who would never go into my neighborhood grocery and steal anything. I know the groceryman. He's in my own neighborhood, he's my friend, and the last thing in the world I would expect to do would go in and lift a piece of meat or something. On the other hand I might go over to a neighboring town to a big supermarket and figure I would lift a few things out of that store without paying for it. Now, this is called stealing, but being a respectable citizen I would have to find a way if I did this not to call it stealing in any real sense of the word. I could say, for instance, this is a big company and they won't miss what I took, or I could say these prices are a little higher than some other supermarkets that I have been in so they really owe me this to make up for these higher prices, so we can do this, and on and on. This is called rationalization. When something happens or we do something we don't call it by its right name. We find nicer names for it and when we have the nicer name for it then we can dismiss it. We don't have to deal with it anymore because I may be a person who is against stealing. I might even give a lecture on stealing if I had a chance and I don't like stealing and yet here I am, I have stolen something, so I really can't face this fact. I have to put a nicer name on it. I have justified it and justified it to the extent that I have destroyed the meaning of what the act could mean to me. So our first problem in life is simply to face what we have done or what has happened to us and to accept it as near as possible for exactly what happened. Now the human

mind has fantastic capabilities of not doing this, of neglecting it, as these two people I talked about at first do or of smoothing it over and putting nicer names to it. We have an uncanny ability to use language to protect us from what we do and what happens to us and if it is something bad we don't want to face, we will simply rephrase what happened and it comes out beautiful. It reminds me a bit of a story about an ancient Eastern king who loved to torture people but he also had one of his smart guys build a machine so that when the people yelled out and cried it would come out in the form of music. Well, we can do this with our minds when we are yelling and crying about something we did, like this man in a rage. We've got a little machine in our brains that makes it come out music, and we like to hear it so we avoid the unpleasantness and the difficulties involved in those kinds of things that actually happen. So what do you do about it? Well, I think there is only one thing that a person can do about it. He can gradually train himself to be able to look and listen. This is very difficult to do, but if we cannot accurately discover what is going on in our own lives, this over a long time, can have a very crippling effect. So the first thing to do in our lives is simply to look and listen, to see what actually happened and then when we think about it: to use the words that are accurate. That really describes what happened to us or what we have actually done. In other words, to accept to the fullest extent possible, and to verbalize accurately what is actually going on here. This is not an easy thing to do at all, but I think one can form the habit of trying to do this. Now we won't always succeed because we have a point of view and we look at things from our own base and it is very easy to distort what is happening out there. If we talk to another person about the same thing they will have quite a different opinion about it. If five of us were to watch a major accident it's quite possible that we would disagree in our description of what happened so that it strikes me that if anyone wants to live his own life so that it really is his own, he will find a variety of ways by which he can know accurately what actually is going on in his own life.

Now one of these is to look and listen, simply to look at what has happened. If I go into a supermarket and lift a piece of meat instead of rationalizing about it, I simply have to face the fact that I have stolen it. I haven't paid for it. That's all there is to it. And if I have trained myself to accept what I have done and what goes on in my life, it will be more easy to realize that I have done something that I don't like about myself and then to go from there. Another thing that I think we need to do is talk to someone else, or like what we are doing here, because I can't fully trust my judgment about my own life. I need some mirrors out there that reflect me to myself because I either start out in one of two ways, either I overestimate how good I am, or I underestimate how good I am. I either have a vested interest protecting myself from the bad things I do and happen to me, or I have a vested interest in running myself down and it's tremendously difficult to be accurate here, not to protect myself or run myself down, but to hit this accurate level where I am able to accept exactly what I do and what's happening to me with a great deal of honesty. In order to do this I think we simply have to talk to other people. We have to get their point of view and we have to take it into account about ourselves. If I am going to accept the world in which I live and accept my behavior in it, I am going to need lots of help from other people.

I would hope that every human being someday would have the opportunity of being in the kind of discussion groups you are in here because all of these other people in small discussion groups are like mirrors. Now you may not use them. You may sit there like a bump on a log, or you may kid all these other people, or you may feed them a lie, but there is a kind of steady pressure to become honest and when you find out what somebody else thinks, then you get a kind of new input. So when you try to become accurate and honest about your own life, you get some other views that you take into account. They can be a little more out there looking at you, a little more honestly and objectively than you might yourself. I deal a lot in ideas and I have some convictions. One thing I absolutely need in my own life are people to butt up against. When I arrive at a conviction slowly and after a lot of thought and perhaps reading and when I get it, it's apt to be pretty strong. It's like the Scotchman who prayed to God. When God gave him an idea he hoped it was a good one because he would never change it. Well, I'm not quite that bad, and yet in any kind of relationship where this subject comes up, I stated rather strongly what I have been convicted of. And really the only way I can change is by somebody who will stand in there with me. We can debate it back and forth until gradually I begin to see that I haven't got at least the whole truth. This has happened to me a number of times and I sort of enjoy the process. I don't think I would really want to change it if I didn't encounter someone out there once in a while who disagrees with me and who has a conviction that is held rather strongly, I would find it very difficult to do the normal changing and the rightful changing about what I believe in human life. I deeply need this and I think we all need something like this. We need other people whom we can go to and in the course of conversation we discover a little more accurately who who we are and how we behave.

Now once having accepted something accurately then we have to digest it. We have to discover the feelings that are going on about this event in our lives and I suppose this is where the professor broke down. He simply could not stand the feeling of rage that he had had, and therefore he could not possess this experience of this encounter with this younger faculty member. And the woman, of course, who denied her mother's death was in the same situation. She could not stand the feelings that came along with the thought of her mother's death. So there is a kind of digestion you and I have to go through. I remember a long time ago. I went to a double feature movie. The first movie was "Lost Horizon" which tremendously impressed me. It dealt with some very fundamental subjects about the human situation, human society. I really got stirred up during that movie. It began to get my wheels going at a pretty rapid pace. But the second movie was a light comedy. I must be Scotch a little as I couldn't get up and walk out but I always wished I had because what I really wanted to do after seeing that movie was to digest it. I wanted to take time with myself in an unmonkey-like way and find out what this movie was saying to me. But you see in a double feature the movie house does not want you to digest what goes on. It's like putting the food in your mouth and never allowing it to go to the stomach where it can be worked over and become part of you. So I did not have at the moment where I was the most right, the time to digest this experience of seeing this movie. This is absolutely critical in the process of the possessing of our own experiences. In other words, the person who is making life his life, his own, when anything of any importance occurs will do everything he can to get alone, or to talk of this thing with other

people because of the need to digest this experience, to wrestle with it, to mull it over, to allow our memory of it to speak to us about what really happened at a deeper level, and primarily I think, to get our feelings straight about it. Something is not our own till our feelings have been given a chance to speak and to become part of that particular experience. We need to do this; we need to be in a group of people or alone or talking with someone we trust.

For the last several years I have been teaching a course in what's called the Lay School of Theology at Ames. This was started by the campus ministry. Sometimes it is ten nights, sometimes six nights, or one time it was nine nights. Anyhow it is a course and this year the course I taught was the Bible and the Theater of the Absurd. I don't know if any of you have read the Contemporary Theater of the Absurd, but they're pretty off beat men who are very sensitive to what's going on in our world and they write in a very unusual way. So I took a series of plays and we used two texts, the Bible and the Theater of the Absurd and went back and forth between them. It was very interesting. One of the women in the group had just retired, and she had never read anything like this in her life. Nor would she ever. But she had been in charge of this school for three years and she decided she wanted to come to my course. I don't think she had the least idea of what she was getting into because, as I say, these plays to the average person are very strange. There is some foul language in it and she was very much offended. Everyone had to read the play before we discussed it and sometimes she came early and I did a little. We would sit there and I would ask her how she liked the play and she always said she hated it, she didn't understand it, and she just plain didn't like it. But I was very interested in her final remark after the last session. She thanked me for the course and said, "You know, I've discovered that by discussing these plays together I have found some very beautiful and wonderful things in these plays, and I never in the world would have ever looked at one if I hadn't taken this course." Now you see what happened to her. She had the experience of reading a play, in fact, six of them and everyone of them offended her, everyone of them she thoroughly disliked, and yet when she sat down with a group of people after reading each play and spent at least two hours discussing the meaning of that play and in the light of the Bible, and she was and had been a professional in the area of the Church, each night a remarkable thing went on. She discovered something about that play that to her was very very good and the only reason she did was because she was in a discussion group. In other words when she read the play, it was as if she put it in her mouth and then spit it out, but in the discussion group she put it in her mouth and she allowed it to go to her stomach and she digested it and it became part of her. The first time she read the play it did not become part of her. It was rejected but when it was discussed, it became very much a part of her own experience of life and I'm sure she will never forget a number of the things we talked about. Now as I say primarily the digestion factor is to digest our feelings about something. We all on many occasions have strong feelings and not till we know our feelings about something do we sort them out. Does this experience really become our own?

Now the third element strikes me that we have to take this one thing that happened no matter what it is and put it in the pattern of our life,

in the meaning of our life. In other words, we have to discover the meaning of what this thing is that happened to us. Now in the case of the professor, for instance, if he had accepted the fact that he had blown his top and if he had explored his feelings at that moment, then he would not have had a problem, and this was what he was trying to avoid. See, he always thought of himself as a rational man, and I'm sure a man that can be reasoned with and will reason with another on an intellectual level, but he could have discovered something about himself, about himself out of that experience. He could have discovered that he is not a rational man but a man of strong feelings. Feelings so strong that he can even go into a rage against one of his fellow professors. But look what would have happened to him if he would have accepted this fact. Here's a man who has probably lived for decades on the assumption that he is an intellectual, that he is very rational, and that he can be reasoned with, and that he will solve problems by reasoning. And at a moment he discovers, if he would allow himself, that he is like the rest of us; that he has very strong feelings and if they are touched hard enough he will respond like everybody else - in rage. But imagine what he would have to do in his life to handle this. He would have to take a completely new look at himself and he would have to come out with a rather new picture of himself. This one little incident perhaps took five minutes in his life and could have transformed his whole picture of his own life, if he'd really had accepted it and digested it. He would then have known he was like everybody else instead of being superior. It would have made him much more humble, much easier to live with, I'm sure, and a much finer man because he would have joined the human race. But you see he could not discover this meaning because it was too powerful. He didn't want to think of himself like everybody else. He loved to be superior to all these other people who got mad and angry once in awhile. The digestion leads into what this means for me in my whole life pattern. Now when you get a new experience that has a different meaning coming along, then you have to relate that to all the old meanings and this may mean you will have to rearrange a great deal of patterns. For instance, if you have always been a very respectful person and have never done anything bad and then you do, you have a real problem of seeing yourself as one who could do this.

I'd like to close with just a brief story of a young woman that I talked to one Saturday morning. She was about three weeks or maybe a month from graduating from high school and she discovered for the first time, that her father was living in adultery. Her mother was a complete mess. There was no one who could establish a relationship with her mother so she was very likely raised by her father and she was just unusually fond of that man. Everybody else in town knew he was spending as much time as he could with another woman. Nobody was blaming him cause they all knew his wife, but you see the daughter didn't know this, and in a moment of time it came to her and came with such power that she knew it was true and so she accepted the fact that her father was unfaithful to her mother but it simply tore her to pieces. She went to bed and she stayed there. A very good friend of hers knew me and got the two of us together. This was one of the most fascinating conversations I have ever been involved in because here is a high school senior that lived a very normal life up to this point and all of a sudden an absolute catastrophe just simply brings her to a dead halt. The kinds of things that one gets into in this kind of session most people consider very deep. They aren't really. It's just that most of us don't think very

much about how we operate and our mental processes and why we behave like we do and so forth, but in about two hours time we were able to get into what normally would be called some pretty heavy in-terms of what this girl had been use to before. Of course the point that she was really in bad shape about was the meaning of this thing. To her it was a catastrophic meaning. Here is the one thing in her life that was her anchor, the one place she could go when she was in trouble and here it had become completely tainted. It had become completely bad in her eyes so obviously that conversation had to be the beginning of the re-establishment of herself as a human being, of the beginnings of breaking her dependency upon her father so that the meaning for that girl of this experience began to be that she became an adult. She started to grow up and to realize that she had to live her own life and that she had to begin to see her life in her own terms rather than living as a dependent upon her father. This was going to be a terrific change in her life and she began to do it that morning because she began to see that this was the meaning of that experience for her. She did graduate from high school. She did go on to college and did quite well. Well, I have tried to describe the best I can what it really means to possess our lives and the only thing that we have in life are our experiences, and the process of doing it. At least there is some resemblance of what I have described. So we will now go into our discussion groups.

Third afternoon: Self-Improvement

Now there are an awful lot of ways in which we can improve ourselves and I would just like to mention a few of these that I am not going to talk about. For instance, if you don't have a high school degree it's a very smart idea to get a GED and this is certainly self-improvement. If you can go to college that's even more self-improvement and then we are in a big kick in our country today with adult education. I'm not really sure that education is a good word for it. It's probably more like adult instruction but my wife has just finished a course in adult education learning how to upholster, and you can get courses on fishing, bridge, or anything you want. Now naturally these improve us because they put new skills into our hands and we feel we can do more things but this is not really a self improvement in the sense of improving the self, because when we really improve the self this goes a good deal deeper than just learning a new skill. These are the things I want to talk about this afternoon. I am going to talk about two of them and there are a lot more of them.

One of them is that our lives originate out of ourselves. When we are children our life is not self originating. Our lives originate first out of our mother, then out of our father, and then it moves on to where it originates out of our teachers and pretty soon out of our own age group. For a teenager probably his life originates more out of the teenagers he mixes with than with the parents or the teacher or anything else. But when we become an adult then it is time for our lives to originate within ourselves - that we are in charge of our own lives is a process that if we are wise we will work on all the time. It's not something that comes automatically because we happen to get older, I would like to take two areas where I think this self originating is important. Now when we do something that is wrong to us and we feel very guilty, and guilt is a very

normal human feeling, because we have hurt somebody or something we may even have guilt towards ourselves because of what we have done to ourselves. But have you ever stopped to think that guilt has two forms to it? In the one form we kick ourselves around the block or tear our hair out, you notice I have most of mine already torn out but we get angry at ourselves or feel low down because we feel guilty, that something has happened that we have done. We have hurt somebody and we feel sorry as the dickens about it. That kind of guilt can be very crippling. I have a friend, a very fine man, who backed his car out of the garage one day and killed his four-year old son. Now I knew this man for quite a while and I knew that something was bugging him, that something was crippling him. He had lost his aggressiveness that a man needs to live his life in the world of work. He was too much like a doormat and then I heard the reason. I heard about this incident and I am absolutely sure that this changed his life. A tremendous amount of guilt came into his life for having killed his own son by accident, and it crippled him. Now this simply meant that he gave up the charge of his own life because of something he had done and this is a way of handling guilt that is very destructive to us, this is when we are simply sorry when we feel we are no good because we have done this.

But on the other hand there is another way of handling our guilt when it comes along. And this is to simply say to ourselves that this has been done, I have killed my four-year old son, I've done this or that or whatever it may be and I take responsibility for it. I cannot help what happened in the past but I can determine how I am going to handle this in the future. I am going to be responsible so that instead of the guilt knocking me out and making me less human, if I take the responsibility for it in the future. Whatever we can do about it in the future then it will make us better persons. We will be the stronger for it. This is what I mean as self-originating, that I originate within myself a response to this. For instance, just let me speculate a bit. What would a man do who has killed his four-year old son? Well suppose somebody some night calls up and says we need a Scout Master. Now this doesn't take place of his four-year old son but this could be the motivation for taking the job that he feels guilty what he has done to children and here's a chance to help children so he will take this job not to make up for it in a sense, but because he's handling the thing responsibly and he's originating within himself responses that will be good for him in the world in which he lives. In other words, if you kill your four-year old son and then all you do is feel sorry about it you are going to hurt some more four-year old boys and girls because you aren't going to be worth very much. You are going to be down at the mouth all the time and when one walks past you you will feel just a little less in the universe because of the way you look. On the other hand, you have these self-originating powers of determining for yourself how to act and making your own response rather than just reacting to something. Then you can make anything in life; you can make out of it something good if you look to the future.

One of the stories I came across means a great deal to me. It's about one of the two or three men I have learned the most about in life. His name is Martin Buber. He wrote a book called "I and Thou" in the early 20's which has become a classic. Buber is a typical scholar and theologian. He belongs to the Jewish faith. His writings have covered a very long time

He died when he was 80, I think. His writings have had a tremendous impact on many other fields except Theology and Bible Scholarship. He has had a terrific impact on many psychiatrists and sociologists. I think he has put his finger, more than anyone I know, on what's wrong with our world and what we need to do about it. Now Martin Buber was a professor in a college in Germany, and while fairly new at the business, a student of his came in to his office to talk. He spent about a half hour talking to Martin Buber. They talked about Theology and so forth. Two days later that young man committed suicide. We were talking about possessing one's experience this morning, well this is a classic example of it. Buber immediately felt guilty because he recognized that that young man had come in to talk about suicide, about the meaning of his own life and not just about Theology. And he began to see that he had not sensed this, he hadn't picked this up, and he hadn't made himself available to this young man. Of course he felt exceedingly guilty about this but what Martin Buber did about this was to examine his whole life, to reread his Bible in the light of this experience and out of this Buber came to see that the most important thing in life is what happens between two people. As Buber says what the Bible is really about is that between two people there is a reality. The reality is not in me and is not in you but is between us. And that the relationship between two people is at the very heart of existence, whether it is authentic and honest, or it is beautiful and good, or whether it is sort of nasty and unclean, or perverted or what. Now all this came out of this one experience with this young man, out of his guilt about this young man. This is self-originating. Buber originated a whole new look of human existence and because he was a man of great brain power and great influence, he's affected the whole world. There is hardly anybody at certain levels of our society that doesn't know about Martin Buber. I have a number of his books in our department library. He is certainly one of the three or four most important men in the 20th Century. It is interesting that this was a profound sense of guilt that changed Buber around, that he originated a new life style, a new look at the world and human relationships out of this, to him a very horrifying experience about himself. This girl that I spoke of earlier that I spent the Saturday morning with. You see what she had begun to do before we quit our conversation was to become self-originating. Before she had been totally dependent upon her, when she had a problem she went to him. She accepted his ideas, his relationship was the one of warmth and closeness. But I think before she left she was beginning to see that she needed to become an adult, that she needed to grow up and that this experience could be very helpful to her in taking charge of her own life and seeing to it that her life originated in herself rather than in her father or anyone else.

Now another place that this happened is in the whole world of blame. You and I are always looking for an escape goat when we have trouble. We look around and see who is causing it for us, and of course often this is true. I can think of three or four people who have messed up my life pretty good. I am still suffering from it so if you want an escape goat they are not hard to find. Everybody has got them and quite often it is quite honest. I imagine everyone of us here today could state quite honestly about someone who has messed us up for awhile. And wouldn't have to lie about it at all. They were the cause of a lot of trouble for us and we can continue to blame them for our difficulties except it doesn't get us anywhere. It's a useless activity to blame somebody else for a difficult

I got. It may be completely true. I don't doubt this much of the time. In counseling, for instance, somebody tells me what somebody did to them. It is true, the only thing is you can't go anywhere with it. You've painted yourself into a corner with blame because there is nothing productive about it. There's nothing you can do with it that helps except it just makes it possible for you not to realize that you've got to make some kind of a more constructive response. So if I'm going to be self-originating in my life, if my life is going to be led, to be lived out by myself rather than somebody else, I've finally got to see that when I'm in trouble, deep down socially and basically, it doesn't really make any difference who caused the trouble, whether I caused it or somebody else caused it, the only real problem I have is what am I going to do about it. So finally you get to see that the troubles we get into, which often come from other people, we've got to treat sort of like natural troubles, like a tornado. For instance, if you're living in a house and a tornado comes along and blows it down, what good is it going to do you to stand there and cuss out the tornado. You know you can blame it all you want to and you're quite accurate, it was the tornado that blew your house down, but what good is it going to do because the tornado is not going to come back and say, "Hey! I made a mistake. I'm going to rebuild your house for you." You still got your problems, no matter how much you stand there and swear at the tornado. The only answer to your problem, regardless of what happened to your house, is to get a new one or rebuild the old one. So your only real problem is to get into action about the problem and not waste any more time on blaming the tornado because it won't help you one bit. It won't put one brick upon the top of another brick. So that in the whole area of blame we again are faced with the problem of getting self-originating. Most of us will be self-originating about a house. If a tornado blows our house down we move into a new house or rebuild the old one. We will originate an activity that will solve the problem. On the other hand, in the problems of our lives we often don't do this, we sit around and blame somebody for our difficulties and don't get into operation. We don't treat it as if it were a house blown down; we just stand there and cuss the guy that caused the problem and what all the time we're cussing, we're wasting time, we're not really getting at the problem that has been created for us. So in a sense our lives are controlled from the outside because we are not strong enough, wise enough inside of ourselves, to realize that there is something we've got to do about this problem. It isn't even really a matter of accepting blame for something, this is pretty irrelevant whether I hurt myself or somebody hurts me, not completely because if I don't recognize that I've hurt myself then it's going to be much more difficult to get into action, but the primary thing is that we make an adult response to whatever may happen. And to be an adult means to be self-originating, that my life is lived out of need rather than somebody else or some power out there.

Now I've got one more story that I think was a rather cute but a rather bad one at the time. I think I can illustrate how we can blame somebody when we ourselves are at fault. I mentioned I was doing this group therapy at a mental health institute. There were two men in the group that they had asked me to spend time with some of the men afterwards. One of the two was missing and I didn't of course know what had happened to him so immediately after the session I inquired. It seems like a couple of days before that he was coming out of the dining room and walking down a corridor which

was maybe three quarters of a story up from the ground and all of a sudden took a dive out of the window. When I went to see him he was quite a sight. His face was all scratched up and torn up and he looked in very bad shape although he wasn't actually too bad off. When they asked him why he did this he said that three women were chasing him down the corridor and going to attack him. Of course this was all in his mind. He acted very rationally, assuming that there were three women going to attack him. I think most men with three women after them might do something of the same thing. But he had simply jumped out the window because he was scared to death. But the assumption was false because there were not three women attacking him. All of us have got a bit of paranoia, to use a psychiatric term. All of us have a bit of the idea that people are against us and because we do, we sometimes can imagine that people are against us when they are not really.

This, I think, leads into the second thing I'd like to talk about. This is hangups. When you've got hangups you aren't free. It's sort of like a compulsion or recession, you have to do what the hangup says. To the extent that we've got a hangup, we don't have any freedom of choice; we can't see two alternatives and follow either one according to which seems to be the wiser or which one we want to. We have to follow the one that the hangup tells us to follow. We lose our freedom whenever we have a hangup. Now one of the major places that almost all of us have a hangup is in the whole area of authority. And I suppose this comes out of our childhood where we're used to being bossed around by our mother or father, then by a school teacher and when we work there's another boss. Seems like bosses are all over the place and we develop hostility towards the people who are over us with authority. And it's very easy in human life to get a hangup about authoritative figures, about the people who exercise authority. So when we see anybody in authority, whether it's a social worker, an ADC mother going to the social worker, a client going to the parole agent, a secretary with her boss, or even going home and visiting your mother and father, it's very easy to have a hangup about these people who exercise authority. So in dealing with them, instead of treating them as human beings and giving them a break at least to see if they are going to hurt you or not, we so often go to a person of authority already conditioned to see this person as someone who is going to hurt us, or who won't pay any attention to us, or who doesn't care anything about us. If you've got a hangup at this point, then every time you need the help of somebody who has power, whether you know it or not, you begin to offend that person. You don't treat him very well because you're already afraid of him, and you don't think you're going to get anything out of him when he doesn't care anything about you, so you've got difficulties built in even before you get there. Since so much of our lives do depend upon people who exercise power and authority, if we've got a hangup this way, we've got problems. If we've got a serious hangup, we've got real problems because this means that we can no longer establish a natural, healthy, warm relationship with people who have any right to tell us to do anything or not to do something. And actually how could we run society without people who are given that power?

Now obviously there are quite a few people who exercise authority who don't always exercise it with skill and love or understanding. I like to watch pro basketball on TV and this last final championship series between Baltimore and Milwaukee at halftime, they interviewed three wives of basket-

want to operate, what you want to accept or object to, and so forth. So I'm saying as one grows up, really as one improves in his daily existence, one of the major things is to work on our hangups because the less hangups you've got, the freer you are. We've all got them. There's always plenty of work to do in this area. Okay, let's go into our discussion groups.

BRIEF SUMMARY OF PAST WORKSHOP TITLES AND LECTURES

April 21-25, 1969 (A Happening)

Workshop Theme: The Self in the World

Monday morning. Theme: Perception (What Is Happening Here?)

Intro. Person-in-the-world. Our lives have two centers - the self and the concrete world as we meet it moment by moment. Reality for us has two centers because of this. We are more like an ellipse with two foci rather than a circle with its one center. Our situation is one that necessarily calls for relationship and conversation, (dialogue).

1. The child is born into the world. This gives our lives two possible directions at every moment. Whether to attempt to go back to a womb-like situation where there is no responsibility and where there is dependency or to go into the world with curiosity, openness, activity, and interest. There are always these two voices beckoning us in each one of us.
2. Our senses - their stimulation and deprivation. Without sensory stimulation we become mixed up in our thinking and feeling and can even begin to have hallucinations as experiments have shown. It is not accidental that our soft parts are on the outside and the hard parts beneath the skin. Such things as our eyeballs, eardrums, and skin make us open and sensitive to the world in contrast to such a form of life as the turtle.
3. Our sensitivity to the world. We need a realistic picture of our continual situation in the world. Examples such as driving a car or listening in a conversation.

Tuesday morning. Theme: Needs of the Self

Intro. The human brain (cortex) is a symbol factory. The human world is thus a world of symbols and pictures. The picture we have of ourselves plays a very vital role in how well we live.

1. Our picture of ourselves (self-image) needs to be accurate or realistic and acceptable in the sense that we essentially find it good to be ourselves, rather than crippling.
2. Realistic - both in regard to positive and negative aspects. Illustrations of people who have been forced to see themselves differently because of actions which violated the way they saw themselves.

Wednesday morning. Theme: The Moral Imagination (Empathy)

Intro. The importance of our pictures of the other person, groups, and institutions.

1. Our moral imagination or empathy makes it possible for us to go over imaginatively into the shoes of another where we can gain some real insight of how it is with him. This makes it possible for us to make apt responses to him. This is basic to any good inter-relationships.
2. Sensitivity to the other.

Wednesday afternoon. Theme: Aspects of Being Normal (in the sense of a norm.)

Intro. Two aspects added to other characteristics explored this week of being a normal person, not in the sense of being average, but in fulfilling one's life.

1. The aspect of creative and situational freedom. The desire and power to live our own lives as a process of growth and development rather than as either static or submerged in some group way of life.
 - a. Resisting being a permanent child in feeling and behavior
 - b. Refusal to give up our own felt life and individuality in favor of some collective pattern
 - c. Our lives come to us out of the future in terms of desires and hopes to be lived out, goals, tasks, and explorations which attract us. For this we need to cultivate both our own freedom to act and our openness to the possibilities that come our way.
2. On being both accountable and responsible for what we say and do.

Thursday morning. Theme: The three Egos in each Person: Child, Parent, and Adult (after the psychiatrist Eric Berne)

Intro: Berne believes that each of us has three egos, parts or voices which determine, particularly in their interrelationships, the quality of our lives.

Child-parent relationship: one of the most important aspects of the three egos or voices within us is how the child and the parent get along with each other. The whole issue of authority plays an important part in this relationship. The exercise of authority has always loomed large in human affairs. There are at least two reasons for this. An overwhelming human need is for a system of order which is fairly effective. This is usually established and maintained by authority. Secondly, the social order maintained by authority has vast powers to punish anyone who deviates very far from the social norms. Thus, the individual is motivated to obey authority because both his desire for order and his fear of punishment for deviance.

There is a need to distinguish in an individual exercising authority between his social role as an authoritative figure and his private and personal life. If these two tracks run together or get confused the person in authority may take rebellion personally or the obedient person may take the exercise of authority in a personal sense.

1. Child
 - a. natural - spontaneous and warm, self-indulgent and searches for gratification
 - b. adaptive - the child as the parent wants it to be in feelings, judgments, thoughts and behavior. Reward-punishment pattern.

Thursday afternoon Theme: The Three Egos (con'd)

2. Parent
 - a. Nurturing, protective, and comforting
 - b. judgmental, often prejudicial
 - c. responsible for organizing automatic responses in the child
3. Adult
 - a. reality testing
 - b. problem solving
 - c. responsible for the world
 - d. responsible for regulating the parent and child egos

Friday morning Theme: Creative Problem Solving

1. Principles of creativity
 - a. delayed action
 - b. open (avoidance of killer phrases such as "We have never done this before.")
 - c. right question
 - d. trust in deeper sources of the mind than normal consciousness
 - e. new connections
2. Blocks to creativity, such as negative attitudes, fear, boredom, and routine, sense of inferiority, habit, and rigidity.

Friday afternoon Theme: Possessing our Experience

1. Our need to digest together the meaning of the week

SOME PERSONAL REFLECTIONS ON THE FIVE-DAY "HAPPENING"
MORRIS LOTTE

I was impressed all week long with how much development has taken place in the Women's Reformatory during the last year in the opening up of conversation between staff and clients, as well as among the staff and among the clients. Many of the clients have even come to the stage where they also feel responsible for what happens day by day, rather than assuming that the staff is automatically responsible for everything.

One can guess that this opening up raised much fear and trembling among staff people and quite understandably so. However, the risk involved seems to be paying off. As several staff members said in a discussion group, the client respect for the staff personnel has gone up with increasing awareness of them as human beings rather than down. The reverse seems also to be very true. The staff has increasing chance to see the clients also as human beings which leads to increased respect and real concern for them.

From my vantage point, the most important things that happened during the week can be described in the following way:

1. The discussion groups gave the staff and clients considerable opportunity to meet together, which, over a five day period, made the walls between them much easier to breach. Contrary to the original planning, only one group discussion session met with clients and staff divided. The total group after this session voted to hold all future discussion groups together.
2. A major difficulty for an institutionalized person is the loss of normal stimulation and the overwhelming amount of routine that he is subject to. A person tends to degenerate in this situation, particularly in verbal skills and the general level of aliveness. For most of the people involved there was a great deal of interaction with other people, a great deal of serious reflection on their own lives, and an opening up to the life-experience of others presented for audio-visual viewing. Three large tables of books were on display for browsing and borrowing by the clients. Two tables filled with books were available for the staff. The meeting room had about a dozen fine paintings representing a number of different styles hanging on the walls. Thus, the stimulation level was far higher than usual. One can guess that both the verbal skills and the sense of aliveness improved greatly during this week. This suggests that something from the outside should be coming into the institution for everyone's stimulation at frequent intervals. On Friday there was a great deal of recognition of this need.

The level of participation began at a higher level than normal for such workshops and with some exceptions kept increasing during the week. Even most of those who began with a great deal of resistance were becoming involved by Friday. One very good sign was how comfortable the group became when gathered all together and how well it functioned in such a total situation.

Speaking personally, it was a very memorable and enjoyable week. Certain one important open secret of the success of the week was how well Miss Rans and her staff planned for the week and how dedicated they were to such an experiment in group life. I should not fail to add that the leadership among the clients received the idea of having the week with a great deal of enthusiasm and I am sure it would be hard to over estimate the part that they played in making the week a real "happening."

April 27 - May 1, 1970

Workshop Theme: Morality

Monday	Daily Theme	Accuracy
Tuesday	Daily Theme	Exchanges of Life
Wednesday	Daily Theme	Suffering
Thursday	Daily Theme	Boundary Lines
Friday	Daily Theme	Bases and Sanctions of Morality

September 25 & 26, 1970 (at a camp site) and November 16-18, 1970

Workshop Theme: The Future is Coming to Meet Me

Daily Themes

1. Upright Posture and What Do I Want in Life
2. Actor-Spectator Relation
3. Love Outward-Relationship to the World

AUDIO-VISUAL MATERIALS USED IN THE WORKSHOPS

Neighborhood Bully	Why Men Create
Albert Schweitzer	Feelings of Hostility
Adventure of an Asterisk	Effective Listening
Chairy Tale	Eye of the Beholder
Moonbird	Patterns of the Mind
Life of Fredrick Douglass	The Quiet One
Hidden Heart	Dehumanization and the Total Institutio
Rock in the Road	Moonbird
Belonging to the Group	The Magician
Boundary Lines	
Life of Van Gogh	
Troublemaker	

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