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GROUP DYNAMICS AS A MEDIA FOR ADULT RELIGIOUS EDUCATION

by

Daniel A. Roberts

Thesis submitted in partial fulfillment

of the requirement for the Degree of

Master of Arts in Hebrew Letters and

Ordination

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

Referee: Dr. Sylvan D. Schwartzman
Co-Referee: Dr. Robert L. Katz

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Digest

Group Dynamics, commonly referred to as T-groups, is one of the fastest growing disciplines in the United States today. With the growth of large industries, the vastness of organizations, people are searching for the personal relationships found in small groups. T-groups make use of the inner-dynamic forces that are present when any two people meet. Since this discipline is being used extensively in industries, psychology, human relations, and other fields, the question arises how this technique can be applied to religious teaching. The intent of this thesis is to demonstrate how and why Group Dynamics could and should be used as part of our adult religious education programs.

The outline of the thesis is as follows: Chapter One depicts the needs of man, the theories of how he learns and then demonstrates how T-groups enable him to gain knowledge effectively. Chapter Two delves into the role of the trainer, and then continues to give some scientific investigations and studies which have been completed on this subject. Chapter Three, which is central to the development of the thesis, describes the purpose of religion and indicates how T-groups can enable the adult educator to inculcate these ideas. Using T-group techniques a sanctuary of honesty and brotherhood can be created; the Temple becomes a place where people learn about their progress in their tasks of confronting life; the confines of this institution provide the necessary support to change behavior from "life-denying" values to "life-giving" values; and subsequently one learns to live and function effectively in groups. Lastly, as a result of T-groups the individual becomes emancipated so that he learns to rely upon himself and his abilities rather

than upon the mystical abilities of others. The final chapter is one of cautions and limitations concerning the use of T-groups as a media of adult education.

The intent of the thesis leads us to perceive the utilization of T-groups as an effective method to revive our religious institutions, and as a significant and relevant media for adult religious education.

This thesis is dedicated to my fellow T-group Members, of Human Relations Lab I (1967) and Advanced Personal Growth Lab II (1968), and to all those who have been in T-groups or will participate in them.

ACKNOWLEDGMENTS

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INTRODUCTION

Whether Rabbi or Minister, for anyone whose chief concern is the trans-
mission of knowledge, the primary goal is to convey the information clearly,
concisely, accurately. How can one communicate the attitudes, beliefs, and
ideas he wants others to share? When participating in the education of
adults, we become involved in a re-education process. We attempt to undo
those attitudes and beliefs firmly held for many years, and change them to
another way of acting and believing. The question we must ask is how to
accomplish this most effectively? The answer which this thesis would offer
is through the use of Group Dynamics. This technique is also known by the
terms Laboratory Training, T-groups, Sensitivity Training, etc.

The concept of Group Dynamics as a technique of learning is fairly new;
as a discipline it was begun in 1947 by Kurt Lewin and others. Basically,
one might say that Group Dynamics refers to the forces operating within any
group of people. Using Group Dynamics as a media of education would then
be a study of these forces: what gives rise to them, what conditions might
modify and control them, what are their consequences. The ultimate aim is
to harness these forces for the effective achievement of some purpose.
Group Dynamics is defined then as, "...an educational strategy which is
based primarily on the experiences generated in various social encounters
by the learners themselves and aims to influence attitudes and develop com-
petencies toward learning about human interactions."[1] Another definition
or description of the Laboratory Approach is given by Marylu Fowler in her
doctoral thesis,

1

Laboratory approach is the educational process in which oppor-
tunity for, support of, and encouragement in learning is created
by allowing persons in small groups to explore, express and re-
flect upon their ideas, feelings, and behavior within an atmos-
phere of growing trust in, and concern for, one another. This
process is based upon the premises that every one can, and wants
to, become a more wholesome and effective person; that the neces-
sary atmosphere for this comes through the support given by a
small group; that the opportunity for reflection and evaluation
is vital to maximize new insights, sensitivity skills, and inte-
gration of these for the optimum internalization of learning.[2]

Using Group Dynamics as a tool for educating adults, I believe that this

method ought to be developed and utilized as part of our adult religious

education programs. The intent of this thesis will be to show how this

approach might be used effectively and productively within our Temples.

Jewish History

Adult education to the Jew is not a new phenomenon. We know that

Ezra, the Scribe, instituted public readings of the Torah together with an

explanation and interpretation. "And, they read in the book, in the Law

of God, distinctly; and they gave the sense, and caused them to understand

the reading."[3] According to the Jewish Encyclopedia, "The scribes at

first restricted their educational activities to adults, delivering free

lectures in the synagogues and schools, while the education of the children

remained in olden times, in the hands of their fathers."[4] The educational

process was an ongoing one. The mere fact that one of the four terms by

which the synagogue is called ‏ע 7‏א ‏נ'ב‏ gives an indication of the

importance of education to the Jew. We know that there is a legal maxim

which prevailed that "...a school was even more "sacred" than a synagogue

and that, hence, a house of prayer could be converted into a house of learning but not the other way around."[5] In short, we know that education was considered on a par with all the other values and commandments put together.

Unlike our religious education programs of today the education of the Jew in history did not end and at the age of 13 or 16. We have the image lingering in our minds of men sitting around the table on a Sabbath afternoon arguing over some Talmudic point. We have memories of the Yeshivas which were formed to teach the adult. We are apprised of the great sermons or midrashim which were given in the past. These forms of education were geared, not to the children, but to the adult. Thus, our Jewish heritage is known to have always been concerned with the education of the adult. Ahad Ha'Am summarizes this dilemma in a letter to B. Benes and I. Rafalowich, when he wrote,

> For generations now the Orthodox and the Reformers in western
> countries have been fighting one another, without realizing,
> either one of them, that the rites and ceremonies about which
> they quarrel are of no importance in comparison with the far
> reaching and ruinous 'reform' which has been introduced as though
> automatically with consent of both sides---the shifting of the
> center of Judaism from the Bet Ha-Midrash (House of Study) to
> the Synagogue. Prayer has become the essential and study the
> subsidiary to it. But the heart of the Jewish people has always
> been in the Bet Ha-Midrash; there was the source from which they
> drew the strength and the inspiration that enabled them to over-
> come all difficulties and withstand all persecutions. If we
> want to go on living, we must restore the center to the Bet Ha-
> Midrash, and make that once more the living source of Judaism.[6]

Yet the concept of educating the adult was a late innovation for the Reform Temples in America. I am sure that many temples had adult education programs, but it was not until 1954 that the Central Conference of American

Rabbis deemed the issue important enough to establish a permanent committee in this area.

Since 1954 the Reform Temples have made great strivings in their adult education programs. In 1964 there was a total of 265 courses offered.[7] At that time the most popular subjects presented were:

31 Jewish History
18 The Bible and Torah
24 Reform Judaism
 8 Comparative religion and theology
11 Prayer and the Prayer Book
16 Jewish education and literature
 8 The state of Israel
10 Jewish personalities
14 Art forum of Judaism
28 Jewish religious thought
16 Social action and Jewish sociological concepts
47 Secular themes--psychology, mental health, literature, music, etc.[8]

This area of adult education is of such growing importance the Union of American Hebrew Congregations this past year published a Course Outline for Continuing Jewish Study. This outline suggested several areas to study such as: Basic Concepts of Judaism, Jewish life, History of the Jews, Reform Judaism, Classics of Jewish Literature, Medieval Jewish Philosophy, Modern Jewish Thinkers, etc.[9] This syllabus gave and suggested literature that might be used in studying these areas. The use of books, and the employment of lecturers, skilled in specific areas, are two methods popularly used in adult education today. Temple Israel of Dayton, Ohio, with one of the finest adult education programs in the country, brought in 15 experts to speak at a Brunch lecture series between October 13, 1968 and March 16, 1969. Other education programs may employ audio-visual techniques, but basically we find our current adult educational programs limited to the guest lecturers,

or a reading program with discussion on the material. Of the 265 courses

mentioned before, 184 were presented by the rabbis, 17 by the educational

director, cantor, or other staff members; and 64 by lay speakers or visit-

ing lecturers.[10]

My concern about these programs is the conspicuous absence of the

Temple member's involvement as a total individual. As educators, we boldly

assume our congregants are interested in such and such a subject. We are,

in many cases, forced to "out-guess" the needs of the congregant so that we

can plan a year's program in advance. Frequently, the existing adult educa-

tion committees within our congregations, become secretary to the rabbi's

conception of a good Jewish education program. They only make the physical

arrangements and become the promotion agency for the "Rabbi's" study group.

In many cases we falsely assume that people are going to come to study groups

and discuss the material. We hold the false notion, a climate of trust,

which is required for people to really participate as an active and involved

member of a study group, actually exists. The consequent result of our

present study classes and adult education is a disaster, for people are

only superficially participating. They do not trust other individuals in

the group. They want to be respected. They are afraid if they react in a

normal manner, especially one which is contrary to the thought of the group,

they will be rejected. They are afraid if they respond to their feeling on

a given subject something might slip out which could be used against them on

some other occasion. Thus, they intellectualize their responses. They are

not honest. Consequently in many respects we are playing a game with our

congregants. Wrote Harry Essrig in his article, "A New Look at Adult Edu-

cation," "We prefer corralling large audiences with 'name' speakers who

merely tantalize jaded appetites and assuage our guilt."[11] Thus it might

be advantageous for us as educators to spell out the goals of education.

What exactly are we attempting to do when we hold adult education groups?

Then so defined, we can best determine what methods can be employed to reach

this goal optimally.

The Goals of Adult Jewish Religious Education

If one were to list a single goal toward which to strive and be able

to say, "My adult education program was a success," he would probably agree

with Dr. Sylvan Schwartzman's statement, "The goal of Adult Religious Edu-

cation is to influence the individual, to achieve a commitment to (Reform)

Judaism which then would result in an intellectual and behavioral outcome."[12]

When we say influence, we are referring to the conditioning process which

takes place when one learns. Writes Paul B. Maves in his article, "Group

Dynamics in the Class Room," "Learning involves change in concepts, in

attitudes, in loyalties, and in behavior."[13] Commitment refers to more than

just a verbal commitment, it refers to a feeling. It is belief on a "gut"

level. It is a belief which impels the person to act even though intellec-

tually he may be convinced of something else. Commitment is the type of

requirement needed to fulfill the goal which Abraham J. Heschal spells out

for Adult Jewish Education.

> I should like to suggest as a goal of adult Jewish education that
> every Jew become a representative of the Jewish spirit, that every
> Jew become aware that Judaism can be an answer to the ultimate

>problems of human existence and not merely a way of "handling
>observances." A philosophy of adult Jewish education ought to
>formulate what insights to set forth for and about our tradition.
>It should also show us how to adjust and express these insights
>so that they may become a part of the Jewish personality.[14]

To attain a Jewish personality the educator must be involved in a process of

re-education. The rabbi or educator must take individuals as they currently

exist and encourage them to change their beliefs and attitudes. The rabbi

must encourage the people to be themselves, to be proud of themselves as

Jews. The members of any congregation must have a positive self identifica-

tion. Harry Essrig wrote in another article, "How Ready are Jewish Adults

for Learning," "We are bold enough to suggest that possibly the Jewish

adult's indifference to learning is rooted in his improper evaluation of

himself as a Jew. ...they simply are not ready to learn because they suf-

fer from a subconscious rejection of themselves."[15] Whether one agrees

entirely with this statement, one must admit to the possibility of it being

true. If this is then the case, in order to teach adults effectively, one

must overcome the poor self image the Jew has of himself.

The educator must ask himself, just what am I attempting to teach? If

one wants to teach Jewish values for instance, then one must question the

most effective way to transmit this knowledge. The lecture method is one

means. This is going from the subject matter to the abstract. Or one

might say we are dealing with the subject on a cognitive level hoping to

change the conative. This is one possible method. However, values underlie

a person's way of acting and behaving. I act according to the values I hold.

Thus it might be concluded if I want to transmit values I could best do this

by showing people, in actual experiences what their values are, where they

differ from those I am trying to inculcate. Or in other words, one moves from the experience to the conceptualization. People's behavior and feelings are changed followed by alteration on the cognitive level.

In our adult education programs I believe we are trying to foster committed Jews. Jews who hold positive religious values, who can live effectively in groups, and who have a positive self identification as a Jewish personality. How might this be accomplished? It is my contention that the new discipline of Group Dynamics or sensitivity training might be the possible answer to this quest.

CHAPTER I

GROUP DYNAMICS IN GENERAL

Man is a social animal. He lives in a society. He has a desire to be
with others, and his life functions take place within groups. In order to
perpetuate this society man must interact, he must communicate. Thus,
Group Dynamics is not something which may or may not occur, but it is omni-
present whenver and wherever human beings meet. It is an integral part of
man's relationship with his fellow man. "He builds his culture by huddling
together with others, nervously loquacious, at the edge of an abyss."[1]
The abyss is the precariousness of the human regime within the world of
no-man.

Man not only lives in groups, but he also learns in groups. His atti-
tudes, behavior, beliefs, and values are a result of the group to which he
belongs.[2]   His group membership determines his loves, his hates, his
prejudices, etc., In order to influence man's perception of the world, one
must understand the nature of the group of which he is a member. Thus, if
one is interested in molding the attitudes and beliefs of another, one must
use the creative energy offered by the dynamics of man's residence within
a group, plus the availability of the built-in learning structure.

The first question which might be proposed at this junction, is how a
group differs from a collection of people. Malcolm Knowles, in his book,
Introduction to Group Dynamics, lists the following criteria in defining a
group:

...a collection of people is a group when it posses these qualities:

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1. A definable membership - a collection of two or more people identifiable by name or type.

2. Group consciousness -- the members think of themselves as a group, have a "collective perception of unity," a conscious identification with each other.

3. A sense of shared purpose -- the members have the same "object model" or goals or ideals.

4. Interdependence in satisfaction of needs -- the members need the help of one another to accomplish the purposes for which they joined the group.

5. Interaction -- the members communicate with one another, influence one another, react to one another.

6. Ability to act in a unitary manner -- the group can behave as a single organism. [3]

Essentially, a group is a collection of individuals who share a common goal. As the group moves toward its objectives, its direction is determined by the forces exerted on it from within itself and from without. The interaction of these forces constitutes its dynamics. It is similar to a person's personality. Each person has his own traits, his own mannerisms which make up his identity. So it is with group dynamics, it is present in every group distinguishing it from another group, no one invents it.

Since group dynamics is a nature phenomenon, our task as educators is to harness this energy and use it as a teaching device. This is best accomplished through the use of T-groups. (Note: the term T-groups will be used to refer to Group Dynamics, sensitivity training or any other of the commonly thought-of methods.)

When one employs T-groups, goals must be established and a constant awareness of these objectives maintained. Our goal, as I intend it, in any learning situation is to help the individual alter certain attitudes, beliefs,

behaviors. We are interested also in aiding him to live as a member of his society, and we desire to assist him in adjusting to the times, conditions and events of life. According to Arnold Toynbee, "A civilization survives only so long as it makes adequate response to the challenges of its time."[4] In truth, we wish to help bring about a re-education process for the person. Consequently, when one employs T-group techniques he is striving to re-educate the individuals in a group to a new way of thinking, which may or may not be an expansion of their present thought. With this in mind, it is incumbent upon us to understand the adult learner as he enters the T-group milieu.

Any adult who joins a study group comes prejudiced by prior experiences. He has confronted situations, life events. He has conquered them or he has been conquered by them, but the incident is now integrated into his total personality. The person has also been exposed to some form of education, whether it be the teaching of his parents, the lessons he has learned on the street corner, or a formalized education. The individual enters with a prior store of knowledge; he joins the group with certain opinions, beliefs, and actions which are tried and tested according to his own standards of success. Most individuals are not anxious to change. The certainty of their prior achievements versus the uncertainty of future actions makes man apprehensive to experiment with new behaviors. People are comfortable with themselves as they are for at least they experience some form of security. Better the security of a controlled and structured life than the dread of a possible failure in trying a new format. Thus we might question how one might encourage another to attempt a change of behavior. It has been

suggested that change only occurs when people become uncomfortable, when they receive some disconfirming information about themselves which leaves them feeling anxious or guilty.[5] People change only when they realize that their present image is not congruent with the image they would desire for themselves. Thus, to achieve change we must induce the person, as Kurt Lewin terms it, to "unfreeze"[6] first. Lewin contends there are three stages of change that people undergo: unfreezing, changing, and refreezing. Under each of these categories we can identify certain key mechanisms:

Stage 1 Unfreezing
1. Lack of confirmation or disconfirmation
2. Induction of guilt-anxiety
3. Creation of psychological safety by reduction of threat or removal of barriers to change.

Stage 2 Changing
1. Scanning the interpersonal environment
2. Identifying with a model

Stage 3 Refreezing
1. Personal-integrating new responses into the rest of the personality and attitude system
2. Relational-integrating new responses into ongoing significant relationships.[7]

The climate for undergoing this change might best be created in a Training situation which provides psychological safety. It is in the T-group environment where an individual can encounter experiences from which he can then learn. Leland Bradford remarked in his classic book, T-Group Theory and Laboratory Method,

The T-Group, then, is a crucible in which personal interactions are so fused that learning results. The members provide the data for their own learning as they interact and construct a learning group. In a sense, members write their own textbook

as they read it. The trainer faces the task of encouraging
and occasionally helping the group members to supply sufficient
relevant data, to learn how to read the book they are writing,
and to utilize the results of the reading in experimenting with
new ways of behaving.[6]

In the normal classroom situation there is very little occasion for these
types of experiences to occur. However, in a T-group, a miniature society,
a microcosm is created which allows the individual to see himself as he
really is. In this microcosm the group faces such life problems as social
formation, relationships and occupational achievement. The individual in-
stead of being fed ideas, materials and interpretations from the outside
has the chance to formulate his own ideas, to express them and to engage
in dialogue with others. Thus by participating in such a group the person
is involved as a whole person. He is not the passive recipient he is in
the classroom setting. He is able to gain access to internal and external
information about his achievement, and the achievement of conjoint goals.
It is important at this point to take note of how one might acquire informa-
tion about himself as a person, since as mentioned before it is only when
people receive some disconfirming information about themselves they will
change. People see and learn about themselves through the eyes of others.
Another person's responses and behavior becomes the mirror in which we can
view ourselves. It is through the responses of others, through their accept-
ance and rejection of our actions, that we are rewarded and punished. The
title of Samuel Culbert's booklet The Interpersonal Process of Self-
Disclosure: It Takes Two to See One, gives us an idea of the importance of
communication and interaction in man's attempt to learn about himself. Thus,
Man needs other men to become a MAN.

In this process of re-education, we are accepting the individual as he exists, with his opinions and beliefs, his feelings and modes of action, and expanding his consciousness and sensitivity so that it becomes possible for him to acquire new insights. This is done in the security of a group, the psychologically safe zone, which in turn exerts tremendous influence upon the person.[9]

Essentially, our goal as educators is a process of re-education. We are concerned with helping adults to operate from a storehouse of valid current knowledge rather than misinformation and prejudice.[10] Thus we become involved with unlearning, or unfreezing, the norms and procedures which block the individual in our study groups from learning, and enable him to examine himself in a creative way. This, too, is the goal of T-groups. "In brief, wrote Leland Bradford, "a laboratory curriculum is designed to help some unit of human organization assess it needs for change and to support that unity in inventing and testing ways in which change might be achieved."[11] We are attempting therefore to bring man's cognitive, conative and effective levels of learning into harmony. Kurt Lewin describes this process of re-education when he wrote,

> ...The re-education process affects the individual in three ways. It changes his <u>cognitive</u> structure, the way he sees the physical and social worlds, including all his facts, concepts, beliefs, and expectations. It modifies his <u>valences and values</u>, and these embrace both his attractions and aversions to groups and group standards, his feelings in regard to status differences, his reaction to sources of approval or disapproval. And it affects <u>motoric action</u>, involving the degree of the individuals control over his physical and social movements.[12]

Thus, one might conclude the main goal of any teaching situation is a re-education process.

Now that our objective is defined, we turn to the adult himself, his needs, his processes of acquiring knowledge, and how the T-group method might aid man to learn more effectively.

The Needs of the Individual

As stated earlier, man lives in a society. He is dependent upon the community for protection, for medical care, for food, for social interaction. Man has found it vital to live in groups in order to exist. Without these essentials the life of man teeters on the brink of destruction. Therefore, one of the worst punishments an individual has to fear is total social ostracism--being removed from the protective wing of society, being denied personal interaction with another. It is interesting to note this is one of the two forms of punishment in the Bible. One would rather have another person hate him than be indifferent to him. After all, hate is at least a responsive emotion, a feeling, an acknowledgment that one is effective, and we all have needs for approval, acceptance, security, happiness and recognition as an individual.[13]

In order for man to experience fulfillment in this world he must not only be accepted by others but he must also develop an identity.[14] When man feels senseless and purposeless, frustrated in his life's quest, he has only himself upon which to turn his aggression and he becomes a suicide candidate. Thus, it might be reiterated, man's greatest need is to be accepted by the group to which he belongs, and to have purpose and identity as a member of that group. However, within that group the person must be free to express his individuality, to develop creatively and not be the

puppet of a particular individual. He must be allowed to develop and become
what he really is, or consequently he will become the alienated man, alien-
ated from himself, and from others who limit him.[15] Man must develop self
acceptance and self-confidence as well. Remarked Dr. Robert Katz in his
article, "The Meaning of Religion in Healthy People," "Only the fullest
acceptance of oneself in the depths of one's being enables one to withstand
the anxieties of the lonely crowd."[16] Man has a need for other human beings
and he must also recognize some purpose and meaning to life.

In order to educate any person one must bear these essential needs of
the individual in mind; physical security, social interaction, affection,
recognization as an individual, and meaning to life. If one attempts to
counteract or ignore any one of these prerequisites he will encounter the
defensive barriers which man is so capable of constructing around him.
Once the fortification is erected, the task of education becomes extremely
difficult. We turn now to the theories of adult learning.

Theories of Learning

There have been several changes which have transpired in the theories
of adult education in the past century. This was due mainly to a new out-
look on the potential of adults. For many years there existed a theory
that adults ceased learning after a certain period in their life. This might
be the origin of the statement, "You can't teach an old dog new tricks."
But theories changed with the awareness that adults continue to learn and
change throughout their entire life. It was discovered that adults were
educatable when the methods were appropriate, and when the subject matter
met the needs of the individual.[17] This discovery opened a whole new

prospective regarding the potential of the capabilities of mankind. The mind of the adult was reborn. There was a sudden new emphasis placed on adult education. But what is education? Dr. Will Herberg of Drew University answered this question when he wrote, "Education might be described as the process by which man's potential is actualized or by which he moves into the reality of who he is."[18] We might look at education as attempting to produce at least the following changes in human behavior: 1) Changes in things known, or knowledge; 2) Changes in things done, or skills; 3) Changes in things felt, or attitudes; 4) Changes in things valued, or appreciated and 5) Changes in things comprehend, or understanding.[19] It is recognized that simple firsthand knowledge does not always produce change, nor does direct experience automatically create correct concepts. For instance, man experienced gravity everyday of his life from the very beginning, but it was not until many centuries had passed, until Newton's discovery, that he understood its existence. Man can possess rational knowledge but this does not always suffice to rectify false perception or incorrect stereotypes, e.g., it is an established fact that the Jewish people is not a race, by any definition of the word race, yet many in today's society still maintain this misconception. Thus, the adult's approach to education must be a combination of firsthand experience and insight into the events happening, sort of a series of activities and appraisals from which one can gather meaning and understanding. Then from these events the learner can transfer and restructure so that he can reuse his gained knowledge to face new problems and experiences. Writes Paul Essert, speaking as an adult educator, "Action tends to accompany conviction and doing and knowing are interactive

components of all learning pertaining to belief, attitudes, skills and understandings."[20] It is the experience of the situation joined with an analysis of the situation which produces effective learning.

One must never forget in the midst of all this theory that we are dealing with human beings, people with emotions and feelings. As indicated before adults can learn if the learning situation is applicable to their needs, and problems. Adults come to a learning situation because they feel a specific need to improve themselves.[21] They feel a gap between what they want to be and what they are, what they know and what they feel they need to know. These feelings of inadequacy impel the adult to seek additional knowledge. This, then, is their realistic and primary aim, to improve. The job, then, of the educator is to open doors for the student by providing resources which enable him to achieve the level of adequacy of which he is capable, and to remove the personal barriers which prevent him from ascertaining that status.[22] Yet owing to the pressures of our society an adult cannot readily admit to the demeaning feelings of inadequacy. It threatens their prestige as an adult. The problem arises as to how one might encourage another to engage in a learning activity without seeming to jeopardize his status as a self-respecting adult. The clue to this answer might lie in the term "self-respecting adult." A learning situation must enhance a person's image of himself, rather than threaten it. Malcolm Knowles lists the following possibilities as products of adult education.

1. Adults should acquire a mature understanding of themselves.
2. Adults should develop an attitude of acceptance, love and respect toward each other.

3. Adults should develop a dynamic attitude toward life. To think of themselves as always changing.

4. Adults should learn to react to the causes, not the symptoms, of behavior.

5. Adults should acquire the skills necessary to achieve the potentials of their personalities.

6. Adults should understand the essential values in the capital of human experience--they should be familiar with heritage of knowledge--understand values which bind men together.

7. Adults should understand their society and should be skillful in directing social change.[23]

The learner must be able to use objective information about himself rather than distorted concepts and symbols which he views as threatening. "... it is only by possessing methods of seeing ourselves as we really function in human relations," described Ross Snyder, "that we are in a position to move toward some integrity between what we actually are and the verbal theories we propose for ourselves. We need to see and 'feel' ourselves as we really function."[24] For improvement to be gained through the learning situation, man must have a positive and accurate image of himself, accompanied by a creative, releasing experience which supports and encourages this image rather than a dulling series of passively attended events, which only tends to weaken this concept.

It is becoming more apparent that man undergoes certain states and patterns as part of his learning experience. Learning involves the cognitive (Knowledge and insight), the conative (skills and experience) and the affective (attitudes and feelings). This learning process is in a constant flow with overlapping steps or stages as seen in Figure 1.

Figure 1

Dilemma or discomfirming information	Attitude change (2)	attitude change (3)
Attitude Change (1)	New Behavior (2)	etc. until new information or outside event terminates the process
New behavior (1)		
New information or increased awareness. (2)	New information or increased aware-ness. (3)	25
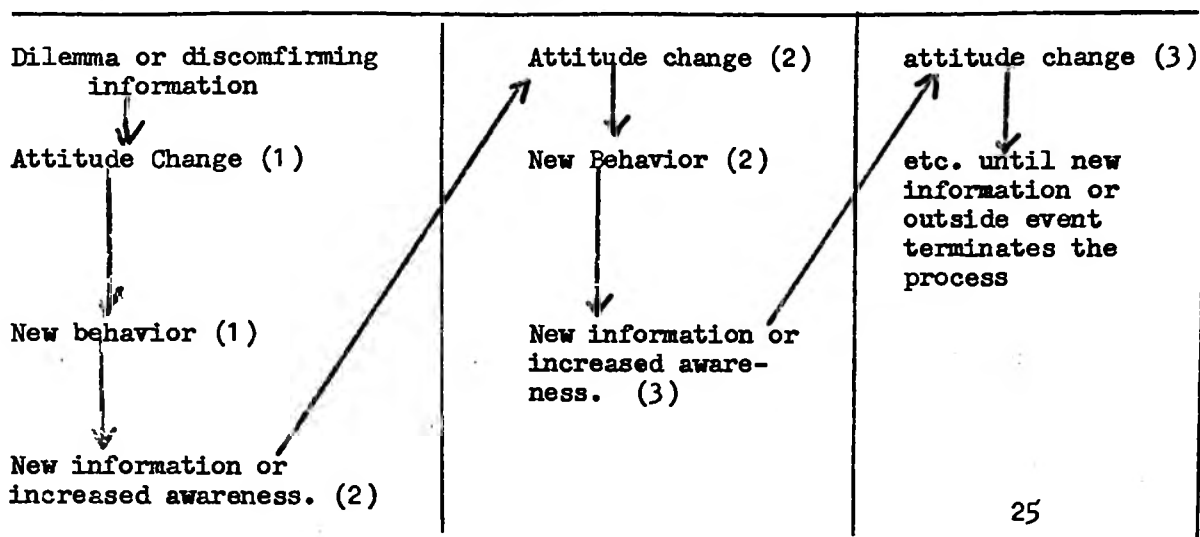
It might appear at first that the dilemma or disconfirming information about oneself might be a result of person's realization that he is not as know-ledgable as, let us say, his instructor. Thus, the information which the professor presents might encourage the learner to change his attitudes. However, I would suggest this is a minimal means of involving the learner. If the dilemma was a situation in which the adult was involved, physically and mentally, there would be a greater potential of changing attitudes and behavior. This reverts to our discussion of firsthand experiences and in-sights. It has been demonstrated that we first make responses as an emo-tional level, and then when the opportunity is present, we indulge in the luxury of intellectualizing. Consequently, we must, if we are to have the learning process be successful, involve the individual totally, emotionally and mentally. This is the sine quo non of learning.[26] Malcolm Knowles made this significant statement in his article, "New Approaches to Adult Education,"

> In general the ratio of passivity on the part of the learner
> in a learning situation is roughly the measure of what he

> can probably be expected to learn. The more active he is in
> the process, the more he is interacting with his environment,
> which means his teachers, his colleagues, the material, his
> experiences, the more he will learn.[27]

The adult, even more than a child, must be motivated to interact and parti-

cipate. Perhaps the best means of assuring participation and involvement

is to deal with materials which are relevant and meaningful to the partici-

pant. What could be more relevant or meaningful than themselves, the prob-

lems and dilemmas they are facing, and possible or tentative solution to

these questions? Participation is particularly guaranteed when the parti-

cipant feels that he has initiated the educational program and identified

the objectives. Even more so the self-respect of the individual is not

lessened when he can participate in a situation where he realizes he is

not alone in his crisis, where he can share his problems and interact with

other individuals. Motivation for the adult is interfused with the indi-

vidual-group relationship.[28] For many, a more potent motivating need than

authority approval, which in our case is leader approval, is peer approval.[29]

So the group in which the person learns can serve as an important asset to

his willingness to accept and try new behaviors and norms. The pedagogical

policy for adults which is employed must take into account all of the needs

and theories mentioned in this section. It must keep in mind the desire

for self-respect, the need to feel significant, and the need to be motivated.

If these are the needs of the individual, and these are the theories

of learning how might they be fulfilled by sensitivity training?

Advantages of T-groups

We have laid the groundwork as to the needs of man. Man is like a

turtle; he can retreat into the security of his shell for protection when confronted by threatening experiences. Therefore, for conducive learning to occur, it is necessary that a climate of psychological safety be created wherein man can unfreeze. Irving Weschler reported in his book, Inside a Sensitivity Training Group,

> Our version of sensitivity training increasingly concerns itself with the strenghtening of the individual in his desires to experience people and events more fully, to know himself more intimately and accurately, to find a more significant meaning for his life, and to initiate or sustain a process of individual growth toward ever-increasing personal adequacy.
>
> We are beginning to deal with life values which come to be deeply reflected in the total pattern of a person's attitude and behavior. We are involved, for instance, with his tendency to control and be controlled by others, with his management of anger, with his ability to express and receive love or affection, with his feeling of loneliness, with his search for personal identity, with his testing of his own adequacy, and with other similar concerns. Anyone of these 'themes' is typically of somewhat greater personal significance to one person than to another, yet each is likely to have real meaning to all as they go through a training experience together.[30]

It is the advantage of the T-group that it fulfills the psycho-social needs of man, and it meets the requirements laid down concerning effective transmission of knowledge. Let us begin our investigation of T-groups by comparing and contrasting classroom and laboratory approaches. See Figure 2.

Figure 2

CLASSROOM	LABORATORY
1. Teacher tells-demonstrates	1. Delegates face a dilemma created by trainer or by trainer and delegate together.
2. Students listen, practice, drill according to the coaching of the teacher.	2. Delegates act to solve dilemma by experimenting, inventing and discovering.
3. Teacher tests students	3. Delegates do feedback evaluation of their own actions and of reactions by others.
4. Teacher accepts, rejects the student via grading	4. Delegates and trainer generalize, theorize, formulate hypotheses, retest and recycle into next learning phase; ie. into new dilemmas.[31]

As one can readily see, in the laboratory method the learner is intrinsically involved. The attempt is made in the T-group to "facilitate the maximum contribution and development of each member of the group."[32] The intent in a T-group is to avoid the vertical transmission of knowledge, i.e., the wise old man to his students, rather the goal would be to have a lateral transmission of knowledge, i.e., the sharing by the informed with the uninformed. Each individual becomes a contributing member to the group, contributing his unique experiences, so that the knowledge of the group is the sum total of all its members. A T-group is learning in a small group through the sharing of the resources of others. The sharing can come in various manners, e.g., the formal presentation by one of the members or the leader (see trainer interventions chapter II) or the casual comment. Group Dynamics creates the necessary conditions for learning. It provides ways the members can quickly interact with the material presented. It

provides psychological safety as well as a certain uneasiness. It provides a certain structure, yet it remains partly unstructured. It allows for the maximum participation, involvement and free communication. It allows also for the greatest amount of trial and error, for a permissive atmosphere is created. Essentially, what happens in a T-group is that the participants struggle to create a productive and viable organization, a miniature society. Since this group begins with no history, no tradition, and no role expectations of its members there is a unique opportunity for a participant to study the aspects of group formation, the evolution of roles and the process of problem solution. As the members of this society interact, as they struggle together to obtain group goals or to become unified a profile begins to develop which all the members of the group can view. Instead of data concerning the behavior of an individual coming from the outside sources, a "there-and-then" situation, the information comes from the transactions of the members, their own behavior in the group, a "here-and-now" situations.[33] The material for learning is not screened through someone's filtering mechanism, rather the people are forced into a situation where they must act and interact, and the behavior of each is present for all to discern and inspect. As this society is being created a state of openess and honesty is encouraged where each person is permitted to freely express himself, with the absence of undue restrain in telling one's thoughts and feelings. Unlike the society at large, where we are taught to suppress our feelings and emotions, and stick to the job, in the T-group one is encouraged to express his feelings. It is in this new environment, this new experience that trust begins to form and once consequently feels

the psychological safety in which he is able to unfreeze.

As one unfreezes, as he reduces his defenses, he in turn becomes emancipated. He becomes more self-confident, and is able to deal with the outside world in which he lives. Likewise as one's self-confidence grows, he becomes aware of his individual strengths, which in turn allows him to distinguish between real and imaginary pressures, and subsequently he becomes a stronger individual.[34] As the individual becomes stronger he becomes less inhibited and therefore freer to explore the alternatives and to make the kind of choices that life requires. The person now enjoys a greater range of behavioral flexibility and social sensitivity than he possessed before. Commented H. A. Jeep, "Group Dynamics is a method of teaching helps individuals to grow toward independence and self-security, while at the same time learning that in a society one member depends upon another."[35] The situation of the T-group provides the individual with conditions safe enough that he can think objectively. Each participant is encouraged to get a better look at himself and to experiment with new, and perhaps more appropriate behaviors. Basically the hopes of the T-group are to:

1. Experience personal outcomes in a way unattainable before.
2. Experience our relatedness to all men as personally enriching, and as potentially enhancing to them and us.
3. Experience our individual uniqueness with its potential for personal satisfaction and creativity and recognizing the fear of being different.
4. Be able to distinguish between the realistic limits of our own functioning and growth and those which are unrealistic.
5. Be able to recognize and to utilize an increased number of alternatives as we face the necessity to make choices.
6. Gain respect for the use of feelings and moods, fantasy and speculation, tenderness and concern, sharing.[36]

Three other aspects emerge from this learning experience which are totally unique to the T-group method. The first is what is called a support group. When we were younger, change was relatively easy. Whenever we made a modification in our behavior there were others around us to encourage the innovations, to tell us how well we were doing, i.e., there were our parents, our teachers, our peers. But as we become older and more independent we lack this very essential clique. We have no one to support us as we undergo alteration. It is always much easier for us to remain with our heads inside our shells, in the quiet world of indifference. We rely upon tried and tested patterns of behavior, rather than venturing across the troubled seas of change. In the lecture method of teaching, the learner is simply bombarded with reasons to change. His intentions are worthy, meaning that he would like to change his behavior, but the first encounter he endures finds him scurrying back to the sanctuary of his defensive fortress. However, "group identification in itself can have positive effects, since the sense of belongingness and togetherness aids people to find support in each other."[37] It is through the media of the group that people gain the strength necessary to make changes. It is here in the confines of the group a person is able to communicate with others, and find the support so necessary for change. Each person in the group draws upon the strength of the other to help him weather the storm-tossed sea of transformation.

How does this occur? This is the second unique feature of T-group learning. Out of this support group comes the media of feedback. Feedback is like a social mirror.[38] It gives us information about how others are responding to us. It is like a guided missile system. Once the missile

blasts off we need data on how it is progressing, what are the wind direc-
tions, the velocity and how these factors are effecting the missile. With-
out this information we are not sure if it is on course. So it is with
education. A person needs to know how he is moving. He needs data back
on his achievement. The importance of this feedback is that the person
can see the relationship between what he is doing and not doing, between
his decision and the effect it has upon others. Feedback is as Schein and
Bennis call it, "a social mechanism for establishing reality."[39] Under
the special condition of the T-group, each member has the opportunity to
reflect on his own behavior, to perceive and be informed about its impact
on others, and to shift and experiment with new behaviors if he chooses
to do so. It is in the T-group situation a person can get an "instant
replay" of his accomplishment. He can say things to others he would ordi-
narily avoid saying, and be able to measure their effect on them, without
fear of serious reprisal. It is only in the T-group situation, which is
free and safe, that this novel means can be employed.

Because there is feedback and because there is a support group available,
the learner is able to enjoy a luxury unavailable to him in any other learn-
ing experience. He can engage in encounter. Unlike other situations where
people are fearful that encounter will destroy their relationship with an-
other, the T-group participant soon learns that he can participate in con-
tention with another without completely destroying them or the relationship.
In fact, the individual comes to learn that encounter can be far more con-
structive than destructive. Often in a relationship with a person we learn
to use manipulatory techniques for we have found them successful, and the

relationship is maintained at a comfortable level. Of course, this also means that the relationship does not grow, for each is afraid that the next step will destroy the comradeship. It is, in my estimation, only through conflict that the relationship can grow to new depths. It is only through the pitting of one mind against the other, one's feelings and opinions against another, that the relationship can progress to the level of man to man. Without this, man's rapport with his fellowman remains on a superficial basis. If one needs to be guarded with another, if he cannot be himself, to express himself as he really is, then the relationship with another is frivolous, and will eventually deteriorate. Paul Tillich reminds us, "Persons can grow only in the communion of personal encounter."[40] The following letter from a T-group participant might describe more clearly the new sensation experienced by the reality that encounter would not and cannot destroy others, or our relationship to them.

> I think the most important thing I learned was to have trust in the interplay of human emotion -- in the process of confrontation and the importance of congruence. The discovery of the worst aspects of oneself and others does not diminish love; it enhances it or, better, makes it possible. That's old stuff, but I had never before understood it -- experienced it so deeply. With that realization, the sense of risk in a training group goes way down. Confrontation breeds closeness...I have written a poem:
>
>> It is not hostility that destroys,
>> It is the withholding of hostility
>> Which destroys its holder with fear,
>> And its helpless target in a trap.
>>
>> Without hostility and her sisters
>> Love is dead...[41]

Another interesting phenomenon which occurs as a result of these encounters is one learns to <u>listen</u> to the other person. Often in a confrontation we are so pre-occupied with our own thought, our own retaliatory

methods that we fail to listen to others. Often when information is dis-
confirming or threatening we tend to block it out with a well developed
system of filters. As Beetle Bailey said in one cartoon when the Sergeant
asked him why he had failed to clean out the garbage cans, "I tend to for-
get what I don't want to remember."   However, in the course of the T-group,
one becomes sensitive to the filters and defenses they are using which pre-
vents effective listening. The result of this laboratory method is dynamic
communication with others.

In summary, it is the T-group method, or laboratory setting that can
fulfill the needs of the adult learner. The learner is involved, he is
motivated, and he is reassured that he himself is important. He undergoes
change with the support of the group. He obtains information on his prog-
ress and on the effect of his old and new behavior. He experiences en-
counters which do not threaten his total relationship with people. He is
able to feel, grow and change in the psychological safety of the group
relationship. He is presented with "here-and-now" experiences rather than
fantasy.   The result of all this is a freer individual, free from imagi-
nary pressures, and free to operate independently. The consequent of the
laboratory method is a more effective education, a more effective change
of behavior, and a greater commitment to learning and life. It is incum-
bent upon each man that he make his own choices in life, that he set his
own values, that he find his own identity. The T-group enables the person
to become strong enough that he can engage in these activities freely.

These are the advantages of the T-group method. In our next chapter
we turn to more specifics. We will look at the role of the trainer, at
what techniques he can use to create a trusting climate, and at the studies
done on the effectiveness of the T-group method.

Chapter II

ASPECTS OF GROUP DYNAMICS

We now turn from the general aspects and advantages of T-groups to a more particularized look at them. It is very difficult to describe the movement which occurs within any specific T-group because each group has an individualized development dependent upon the identity of its membership, and what their pre-existing relationships were before the group began. For instance, one could participate in a "stranger" lab, i.e., one wherein nobody knows each other prior to entering the group. Such a lab would be the type held at the National Training Laboratories in Bethel, Maine. Another lab would be the "cousins" lab. Here the people are strangers to each other but all tend to engage in a similar occupation, for instance, they might all be with companies connected with the same department, e.g., sales management. The third type of lab would be the "family" lab. In this lab all the members of the group have had contact and association with each other prior to the beginning of training. No matter which group one is a part of, it is almost impossible to convey definitively what happens in the T-group. The first laboratory I attended we spent three days devising methods to tell people "back home" about the experience, and we never really succeeded. Each group is different and unique.

One factor which does remain constant in every group is the "trainer" or qualified leader. He is the one constant and defined figure in each group. He also has a great deal of control of the structure of the group, and what transpires within the confines of the room in which the group meets. On this issue Leland Bradford comments,

> The curriculum in most training laboratories tends to be
> assembled on a casual evolutionary basis; the curriculum
> of the T-Group evolves mostly on an ad hoc basis. Yet a
> host of "curriculum" decisions are made steadily by the
> T-Group trainer. What types of situations will he respond
> to or "ignore?" What type of content is in or out of bounds?
> What problems can most profitably be tackled early (vs. late)
> in the life of the T-Group?[1]

Thus, the trainer as a definite and important function within the group, and

plays a very critical part in the total outcome of T-group learning. Con-

sequently, it is well to investigate the role of the trainer, and his tech-

niques for helping the group learn.

Role of the Trainer

The trainer is in some ways similar to the instructor in the classroom.

He is the authority. He makes certain predetermined decisions before coming

to the group. However, unlike the professor, he has a limited amount of

control. He can only manipulate the environment in a limited way, the

rest depends on the interaction of the group's members. The best trainer

will readily confess that some of his best plans do not evolve as expected.

The trainer's function is basically to: 1) create a situation conducive

to learning; 2) establish a model of behavior for others; 3) introduce new

values; 4) facilitate the flow of communication; and 5) participate as an

"expert."[2] Basically, the trainer is the authority who structures the

group in terms of establishing rules, regulations, and hierarchies. How-

ever, the major responsibility of the leader is to help create an environ-

ment in which learning takes place. In addition, he safeguards the rights

and opportunities of each individual to experiment with new ways. He forms

an alliance with the group, a sort of partnership. He influences the group,

but not unduly. He establishes a workable confidence and trust with the
participants versus the blind confidence of the classroom situation. He
does not dictate his knowledge and expertise, but rather shares them.
The trainer is responsible for the structure of the group, but it is the
group member who is expected to experiment with new behaviors, be loyal
to the group, and try to produce behaviors necessary for a viable group.
It is also the individual members who invest the trainer with authority.
The trainee trusts and depends upon the trainer. The trainer gains this
trust through satisfactory diagnoses of the needs of the group.[3] It is
explained in the Handbook of Staff Development and Human Relations Training

> Providing structure and trainer intervention are inseparable.
> Structuring is stimulating or helping the group to find a
> way to study its problems. A trainer structures when he be-
> gins a meeting with an exercise. He structures when he inter-
> prets events or asks a question in such a way to challenge.the
> group to explore a problem suggested by those events. A trainer
> structures when he sets up a role-playing situation. A trainer
> may sometimes structure to shift focus and change pace in order
> to relieve excessive tension so that the members, after a res-
> pite, can return to their problems with a fresh outlook.
>
> Having helped a group find a way of working on its problem
> the trainer may participate no more until the activity and its
> evaluation are completed.[4]

This, then, is the role of the trainer. He structures. He constructs
situations which helps the group accomplish its purpose. He questions the
group. He gives his observations or he may even have others in the group
act as observers. The trainer might also lecture and give theory, or he
could construct various exercises in which the members of the group might
participate. The most important thing he does is to construct the "here-
and-now" situation.

The "here-and-now" (See Chapter I) is an important concept in

laboratory training. "Here-and-now" learning is based upon experiences which are shared, public, direct, firsthand information. It is unconceptualized and is acknowledged by all. Compare this with conventional ways of learning which are detached, incomplete, filtered through other's perceptions, intellectual and frequently imposed by authority. The "here-and-now" orientation is perhaps T-groups' distinguishing feature.[5]

Perhaps an example from literature will best help us to understand the implications of the "here-and-now" for learning. In the Epilogue to St. Joan by G. B. Shaw (1924) all the characters who witnessed her sacrificial burning at Rouen gather twenty-five years later. They are discussing the execution, still vivid in their memories. The character who concerns us most in what follows is Chaplain John de Stogumber, a cleric, whose hatred and fear helped to bring about Joan's demise:

Joan: Poor old John! What brought thee to this state?

De Stogumber: I tell my folks they must be very careful. I say to them, "If you only saw what you think about you would think quite differently about it. It would give you a great shock. Oh, a great shock." And they all say, "Yes, parson: we all know you are a kind man, and would not harm a fly." That is a great comfort to me. For I am not cruel by nature, you know.

Soldier: Who said you were?

De Stogumber: Well, you see, I did a very cruel thing once because I did not know what cruelty was like. I had not seen it, you know. That is the great thing: you must see it. And then you are redeemed and saved.

Cauchon: Were not the sufferings of our Lord Christ enough for you?

De Stogumber: No. Oh no: not at all. I had seen them in pictures, and read of them in books, and been greatly moved by them, as I thought. But it was no use: it was not our Lord that redeemed me, but a young woman whom I saw actually burned to death. It was dreadful: oh, most dreadful. But it saved me. I have been a different man ever since....[6]

What does this example tell us about learning? Schein and Bennis evaluate
it for us,

> First of all, it points out that concepts follow experience,
> and that concepts about human behavior can be best understood
> when they are accompanied by an emotional experience. Second,
> it shows that learning is based on direct and personal experi-
> ence and not upon vicarious and distant experience. Third,
> it tells us that the here-and-now provides a reference point
> of reality, i.e., concrete behavior to which concepts, words,
> ideals can be related and compared. De Stogumber never really
> 'knew' what cruelty or kindness meant until he caused it, saw
> it, acknowledged it, felt it through Joan's burning. He then
> could assess the discrepancy between the abstract ideal and his
> concrete behavior. ...so much learning in laboratory training
> starts from the recognition of discrepancies or incongruity be-
> tween the brute reality of experience, objectified through be-
> havior and feeling, and concept or ideal.[7]

With the "here-and-now" situation we no longer draw upon the fantasies of
an individual, the group contemplates real, hard-core facts. In the
"here-and-now" we are able to feel our behavior, to see it, and to analyze
it. This is why the "here-and-now" is placed as one of the main corner-
stones of the laboratory training. It is through this orientation the
individuals learn to distinguish appearance from reality, to become aware
of the difference between feeling and intellect.

How, then, is the "here-and-now" experience created? Basically, the
mere atmosphere of the T-group creates a vibrant environment.   The inter-
action of the people forms a current ongoing history from which all can
draw. In addition, the trainer can construct verbal, non-verbal, and game
exercises which give the participants shared events from which to reflect
upon themselves and other. Let us examine these exercises.

Verbal Exercises

Verbal exercises are contrasted with non-verbal ones. In the verbal

exercise the skills of communicating through language are developed. The objective of all the exercises is to encourage freedom of transmission between people. There are many procedures which might be used, actually there is no limit. Any exercise which can bring about the members involvement is more than satisfactory. The best source of exercise I have found is the Handbook of Staff Development and Human Relations Training: Materials Developed for Use in Africa, by Donald Nylen, J. Robert Mitchell, and Anthony Stout, published by the National Training Laboratories.

The type of training which would fall under the area of verbal would be one like the NASA task. (See Appendix). Another might be the Coalition Game. This involves a triad. In this exercise two persons agree-the third disagrees, or in another variation, two persons always disagree-the third agrees.[8] Another of the same type involves a triad in which all three persons always agree with one another. These are only two examples of exercise under this category.

In each case it is important after the procedure that the people be allowed to talk out their feelings and experiences. "Clearly, the most fruitful results of this type of laboratory session lie not so much in the degree of substantive learning which takes place but in the opportunities which are created."[9]

One of the most productive of the verbal exercise is the use of "role-playing" "By 'role-playing' is meant the unrehearsed dramatic enactment of life-like episodes."[10] Role-playing is also referred to by some as "improvisations," since there is no script provided for the episodes. Role-playing is extremely useful and beneficial because it allows one to experiment with roles with which they are unaccustomed and unfamiliar. It enables

persons to develop a greater confidence in their own ability to take on
new identities in real life. It also affords the members an opportunity
to view their behavior, to hear others discuss their behavior without the
emotional involvement that exists in a life situation. This great objec-
tivity seems to enhance the possibilities of achieving self-discovery.
As a result of this he has a better insight to himself, to the possibility
of trying and taking on new roles. An example of a role-play would be
acting out a death scene, a party, a counseling situation, etc. Any life
problem takes on new meaning when people are involved and emotions are
stimulated, and one does not have to disown the reality of his portrayal.

These are examples of verbal exercises. Now we turn to the new dis-
cipline of Non-verbal exercises.

Non-verbal Exercises

Our eyes are windows which allow us to view the world. Through them
we see the flowers, the birds, the rain clouds forming, the snow falling.
We also behold other people. In our interaction with them our eyes receive
certain stimuli which the person communicates to us. This is accomplished
non-verbally; for instance, a blush, a gesture, a glance, a frown, or the
deliberate use of silence. All these indicators convey attitudes and
feelings without words. To realize just how much we rely upon this form
of communication, one needs simply to try and converse with his eyes closed.
I recall one experience in my T-group where one of the members made a remark
in a deliberating and halting manner. The trainer suggested she close her
eyes and repeat it. She did, but this time the remark emerged without hesi-
tation, the antithesis of her earlier statement. She was reading the non-

verbal communications incorrectly, so that denied of their visual influence she verbalized her thoughts more honestly. Frequently much more can be communicated non-verbally than verbally. The touch of a person's hand can be far more reassuring than a verbalized but insincere, "I love you." "Often," says Professor Jerome Brunner of Harvard, "we display great skill in using words that describe words, with no real feel for, or image of, the concrete phenomenon itself."[11] It is important to note that the uses of non-verbals in T-groups are meant to deal with behavior and intra-personal relationships and not to explore the intra-psyche. Through the media of non-verbals the individual first learns and experiences a sense of himself with all of his innate potentials, his emotions, his thoughts. This new exploration of oneself, the sensing of these new feelings is a luxury which few of us have the opportunity to do prior to this non-verbal experience.

Non-verbal exercise can be anything from simple movements, e.g., dancing, skipping, slow motion, to improvization, e.g., the enactment of building a house without words. Mrs. Joyce Weir of the National Training Laboratories is an expert in this area. I remember with delight her movement classes this summer which afforded me experiences with my own body and a world which I had never achieved before. There was one exercise where we laid on the floor, oozing out across it as if we were mud on the earth. Then we were instructed to begin to form ourselves into a clay ball, after this to feel as if we were being born, going through the various stages of life formation. As I stood up, with my eyes closed, listening to the sounds around me I experienced the world much as if I were Adam greeting the world for the first time. It was beautiful, the feeling was warm, and I enjoyed the beauty of being alive. The best source for some of these

non-verbals is a book by William C. Schutz, <u>Joy: Expanding Human Awareness</u>
(Grove Press: 1967). "Joy," according to Schutz, "is the feeling that comes
from the fulfillment of one's potential. ...Joy requires a vital, alive
body, self-contentment, producing and satisfying relations with other,
and a successful relation to society."[12]

Non-verbals can be used as a means of getting people to unfreeze.
Often people are able to feel, through these exercises, new sensations which
they have covered up by intellectualization and have never allowed them-
selves to experience. One such senation might be the feeling of complete
dependence upon others. This is accomplished by having the group lift and
rock the person in their arms. Another such episode might be the sensations
of: 1) confidence--letting someone lead you around with your eyes closed;
2) Co-operation--mirroring another's gestures; and 3) conflict-struggling
physically with another to get your way. All these are done non-verbally
and the person is permitted to feel the sensations of his body. Out of
these exercises an atmosphere of trust develops. I never realized how much
more we trust those people we are permitted to touch physically than those
whom we do not touch until one of these non-verbal sessions. Touching seems
to break down misconceptions about others. They become human for us.
Through these exercises people grow more intimate as well as experiencing
new intra-feelings.

The non-verbal technique is very effective in helping people unfreeze.
Another device is the newly developed field of games. This brings the peo-
ple into a situation where they make choises in situations which allows
them to act as themselves.

Games

The phenomenon of educational games is still in its infancy, yet its
potential is tremendous. Dr. Clark Abt defines educational games in his
paper presented at Lake Arrowhead Conference, December, 1965, as:

> By an education "game," I mean a situation of multi-player
> mixed conflict and cooperation simulating a process or series
> of events which is to be understood by the student. A game
> is a human player simulation of a dynamic model of some ab-
> stract, symbolic, or real-world process. The uncertain outcome
> depends primarily on player factual knowledge, structural com-
> prehension, and communication and negotiating skill.[13]

Game theory deals with the choices people make or possibly should make.
People are faced with conflict and must resolve it by one of two principle
modes of resolution, collusion or conciliation.[14] Dr. Eric Berne, the
author of Games People Play (Grove Press:1964) believes, "people can achieve
a new self-awareness by analyzing their behavior in terms of games and so
learn to live more constructive lives."[15] The game is a natural group
form providing for involvement and personal freedom so necessary for per-
sonalized experience. Through playing games, personal techniques and
skills are developed for the game itself. Viola Spolin wrote in her book,
Improvisation for the Theater, "Skills are developed at the very moment a
person is having all the fun and excitement playing a game has to offer--
this is the exact time he is truly open to receive them."[16]

Through the use of the game we open up a new and fertile world to people.
People are required to call upon their own pool of knowledge. Lost in the
excitement of the game, people tend to behave as they would in true life ex-
periences. Therefore, through the media of the game we can integrate dis-
associated situations; the outside world and the world of games. We become

more aware of our own behavior, and people can help us attain new insight
into ourselves. There is also the advantage of a forced communication
among the members of the group in that all must communicate and interact.
One side benefit from the use of games might be the teaching of adults how
to play in a world preoccupied with production and performance.

Games, then, serve a very vital purpose. The field is limitless and
has great potential. Its uses are numerable.We now turn from the various
exercise and leader interventions to results of using T-groups and Group
Dynamic techniques.

Results of Studies on Group Dynamics

It is extremely difficult to evaluate the effects T-groups have upon
individuals,since we lack the sociometric instruments and conditions required
to measure influence. Mathew Miles[17] has correctly observed that laboratory
training research shares problems with other kinds of treatment evaluation
in social science. These include the difficulty of obtaining comparable
control groups, the problem of separating treatment effects from "normal"
or base rate change and growth, and the perplexities involved in selecting
a criterion which is at once measurable and operationally meaningful.
Nevertheless, some experiments have been designed to determine the effects
of laboratory training upon people.

One obvious means we have of determining the effect of sensitivity
training is by what people themselves say. This is in no way scientific,
but does relate to us people's conclusions about the experience. State-
ments such as the one by Hobart F. Thomas, Chairman of the Department of
Psychology of Sonoma State College, California are typical:

> During the summer of 1955 I participated in a group dynamics laboratory sponsored by the National Training Laboratories in Group Development. The experience made a lasting impression on me. I believe it influenced my personal and professional life more than any other single event. And although not everyone finds it a profound experience, reactions similar to mine are not uncommon.[18]

Other statements of people who participated in a Leadership Development Weekend run by the Episcopal Churches of Southern Ohio give us an indication of the influence of training.

> Right now I feel---
>
> Group A: Great
> That there's something inside me--something new and beautiful and you know, I really like it.
> A feeling of strength; a new aliveness; an awareness; a less cynical and more affectionate feeling toward others.
> Strength, warmth, hope that there is enough strength in the personal relationships of people to overcome the problems of the world.
> Great!
> A complete sense of fulfillment.
> Relaxed--glad for the experience.
> I don't want to 'go it alone'--this is my choice- I need people--there is a renewed spirit and hope in my heart.[19]

It is through this awareness that the real changes of people begin. As they become sensitive to their own feeling and those of others a new world opens for them. It is generally felt the first impact which will occur which indicates that training has "taken" is the trainee's own perception about himself and others.[20] It is generally agreed by all that a new self-awareness takes place as a result of T-groups. Douglas Bunker in his experiments found that participants had, on the average, "significantly increased their 'awareness of their own behavior' and had more 'insight into self and role.'"[21] That is to say, members of T-groups became more

satisfied with their perceptions of self and could then move their actual

self-percept in the direction of their ideal. Irwin Rubin in his article,

"The Reduction of Prejudice Through Laboratory Training," published the

following conclusion:

> The prediction here was that self acceptance ETA would increase
> as a result of sensitivity training. Examination of table 2 re-
> veals that ETA went from a mean of 55.0% to a mean of 67.0%. The
> difference between these means "T" test for dependent samples
> is a significant at the 0.01 level one tail (N=30, t=2.58, p
> 0.01) . It is therefore concluded that as a result of sensitivity
> training, an individual exhibits a greater willingness to accept
> the personal relevance of ego-threatening malaria; i.e., his ETA
> increases.[22]

Another example of increased self-perception is the experiment conducted by

Robert Stephenson, Clara Erickson and George Lehner written in the N.T.L.

publication, "Self-Perception Changes in a Sensitivity Training Laboratory."

Four Sensitivity Training groups (Total N-47) and one control group (N-18)

were studied to see if there was any change in self-perception as a result

of a five-day sensitivity training laboratory. The measure was a forced-

choice inventory given before training, immediately afterwards, and then

six months after training. There was a tendency for change to diminish

over this period of time. "Nevertheless, the training group as a whole

did show lasting significant positive changes in self-perceived intelli-

gence and self-assurance as compared with the control group. These changes

took place both during training and during the six-month period following

training."[23]

As the awareness of one's self develops, participants are therefore

open to learning. They also become more aware of the feelings of others,[24]

and are more amenable to change. As self image improves, people tend to be-

come more mature and creative individuals. Self-assurance and a positive

self-perception yields the ability to meet life situations, to cope with life. It means man is better equipped to deal with his fellow man on higher levels of trust, more confident of his choices, and more willing to accept the consequences of interaction.

By allowing employees to assume more responsibilities and to share greater participation in important decisions studies have indicated that productivity of work groups can be greatly increased. Robert Blake demonstrated in his book, Group Dynamics-Key to Decision Making,

> (See Chart Appendix) The general finding is that feelings of responsibility by both supervisor and subordinate peak at the .5/.5 position on the power spectrum. When the balance of power is in favor of either member of the pair, responsibility on the part of both decreases, but the decrease is more rapid for the member who loses power. The greater the imbalance, the lower the feeling of responsibility by the person whose power is reduced. Only when power is shared, or when it is close to a joint relationship, do both accept full, or close to full responsibility.[25]

Norman Maier presented this chart (See Table III) in his book, Problem-Solving Discussions and Conferences, which shows a comparison of time requirement for decision making by the leader versus those made by groups.

Table III

Decision	Time to Reach Decision	Time to obtain full understanding by subordinates	Time to gain adequate acceptance by subordinates
Leader---	few minutes	Approx. $\frac{1}{2}$ hr.	Approx. $\frac{1}{2}$ hr.
Group---	$\frac{1}{2}$ hr. or more	Zero	Zero [26]

Not only is there improvement in work productivity but we find that the group method is significantly more effective than the lecture approach.

An overview of the results of the experiments run by Richard Schmuck indicated that people, both teachers and students, made more positive changes in group processes than those in a seminar group, and both of these were more improved at the end of the school year than a control group.[27] Likewise, Kurt Lewin found people involved in groups where the group as a whole made decisions to have members change behavior, were two to ten times more likely to actually change than those who were in a group with a lecture presentation.[28] An interesting experiment conducted in this area was the one presented by Mary A. Bany in her book, Classroom Group Behavior: Group Dynamics in Education. A study was made in a college classroom to find out if by using group techniques the class could be induced to set higher goals. A control group and an experimental group, all freshmen, were given the same course, by the same professor. The experimental group used group discussion to induce members to attain higher grades. "The results of the study showed that the marks of the experimental group went up not five but seven points. The gain in scores for the experimental group was so much greater than the gain in the control group that the difference could not be reasonably attributed to chance. It was concluded that the group-decision technique could be applied effectively in classroom situations, and that one of its uses could be the raising of individual levels of aspiration."[29] Basically, what we conclude from this is that the greater the participation and the greater the involvement, the greater is the percentage of participants who are satisfied with the solutions and consequently the greater will be the levels of aspiration and achievement.

There have been many experiments which have been conducted about the T-group technique. It is obvious it would be impossible to cite all the

results which have materialized and been published. I will simply identify
a few of these results. In a test conducted by Boyd and Elliss   Findings
of Research into Senior Management Seminars, 1962   they found 64% of the
laboratory participants showed definite change, whereas this is true of
only 23% of the controls.   See Table IV

Table IV
Participants Whose Behavior Changed

	Definite Change		Doubtful		Definitely no change		Total
	N	%	N	%	N	%	
Labs	27	64	12	28	3	7	42
Controls	5	23	8	36	9	41	22

30

It was also found that 73% of the laboratory participants, compared with
29% of a randomly selected control group who received no training, were
said by their peers, eight months after the training, to have changed.
The changes noted were in "sensitivity and behavioral skills (for example,
'listens more,' 'communicates better,' 'shares responsibility more,' 'gives
help to teachers').[31]   In another study by Bunker (1963) who studied the
behavior of 229 people eight to ten months after they attended an NTL sum-
mer laboratory, it was found that two-thirds of the laboratory participants,
compared with one-third of a matched (but not trained) control group, were
reported by two or more observers to have changed.[32]

Cynthia Wendel reported on a three-year study covering 18 labs. The
general conclusions were "that the laboratories have had a measurable ef-
fect on the participants including effects which are still felt after a
lapse of time."[33]   Paul Dietterich did a study for the Methodist Church.

His results "showed statistically significant change occurring in relation to self-insight, diagnostic sensitivity, concepts of leadership, redemptive fellowship and functional application."[34]

Research studies demonstrate that T-group participants make substantial impacts upon their friends in the outside world additionally "both Bunker and Valiquent found significant gains in 'relational facility.' Subjects were described as more tactful, better able to negotiate and easier to deal with."[35] Often changes are not immediately visible. Irwin Rubin found "highly significant shifts occurred several weeks afterwards. In other words, a 'sleeper effect' appears to be operating."[36] All these results are cited to indicate the positive effects of laboratory training. We find, basically, participants are influenced positively; they are more willing to take objective needed risk, they are more spontaneous, and more sensitive.

These citations do not prove, by any means, that laboratory training is all good. There have also been some indications of negative results. In a study Harrison made (1961) he discovered that even though executives who were in laboratories had significant shifts in behavior and feelings, they reported no change in their perception of colleagues who did not attend the laboratory, and found difficulty and frustration communicating with them.[37] Kernan (1963) in a doctoral dissertation, found no change in laboratory participants' scores before and after training on such personality tests as the Guilford-Martin, F-Scale, and a modified form of the TAT. And although he reported the results to illustrate a method 'and not to evaluate the results at this stage of the game,' Katzell failed to find any

consistent differences in the 'before' and 'after' responses of the 20

participants or of the superiors, subordinates, and peers who observed

them on the job as a result of an in-company laboratory.[38] However, Paul

Buchanan in his report "Evaluating the Effectiveness of Laboratory Train-

ing in Industry," points out that these studies used faulty criteria to

assess effectiveness.[39] In a negative reaction against T-groups, C.R.

Ingils made this comment in his article, "Group Dynamics—Boon or Bane?",

> Research has failed to establish that T-groups affect the
> members' attitudes, values systems, or norms. Further,
> there is no evidence that members of such groups use T-
> groups or study groups as reference groups or are affected
> by them when making decisions.
>   Further, none of the individuals, save the leader, can
> identify his immediate position or role within the group.[40]

Before concluding this chapter, I would like to cite one more inter-

esting comment made by Professor Malcolm McNair, in the Harvard Business

Review March-April 1957, which takes an opposing view to Group Dynamics.

> "Americans can not afford the pampering luxury of 'human
> relations'. ...the cult of human relations is but part
> and parcel of the sloppy sentimentalism characterizing
> the world today." He feels that we can devote "too much
> effort in business in trying to keep everyone happy," and
> he points out that" 'without friction' it is possible to
> go too far in the direction of sweetness and light, harmony
> and avoidance of all irritation. The present day emphasis
> on 'bring' everyone along can easily lead to a deadly level
> of mediocrity."[41]

I would ask Mr. McNair how America could afford not to involve itself in

human relations. Man must live with his fellow man. No longer can man

afford to regard every other man as a potential adversary; the only remain-

ing technique of survival is cooperation among men. By devising patterns

of joint effort, such as used in an exemplary manner in the T-group, posi-

tive results, the survival of humankind, is possible.

We turn from the leader, Group Dynamic techniques and the statistical results regarding the effectiveness of T-groups to the main focus of this thesis, i.e., how Group Dynamics can be used as a media for adult religious education.

Chapter III

GROUP DYNAMICS AND RELIGION

Having established an understanding of the potential and benefits of

the T-group experience, we may now consider the relationship of Group

Dynamics to religion. It is evident T-groups are apropos for teaching

human relations, or even some other subjects, but our pertinent question

is whether these techniques can meet the challenge of attaining commitment

from individuals? Can we use these methods to instill religious values?

Can we teach about God? Often we as Rabbis feel it is incumbent upon each

person to seek out God on his. own. They should come to the Temple to

pray----to observe Shabas---to listen to us. Yet, we identify with the

dilemma of Michael Kind, the Rabbi in Noah Gordon's book The Rabbi,

> On that first shabbos in his new temple he knew with a thrill
> of triumph that Phil Golden was wrong. His sermon had been
> short enough, bright enough and intelligent, stressing the
> importance of identification and participation by the members.
> The seats were four-fifths filled, the congregation was atten-
> tive, and after the service friendly hands grasped his and
> warm voices caressed him with words of support, even of incipi-
> ent affection. He felt certain that his congregation would
> return.
>
> Most of them did on the following week.
>
> Fewer showed up on the third Friday evening.
>
> When he had been rabbi of Temple Isaiah for six weeks, the
> empty seats were very noticeable from the bema. The backs of
> the seats were of polished wood veneer that reflected the lights
> like a great many mocking yellow eyes.
>
> He ignored them, concentrating on the worshipers who filled
> the other seats. But the number of worshipers dwindled every
> week and the number of empty seats grew, so many unblinking eyes
> of yellow light on the backs of the chairs that he could no
> longer ignore them, and finally he knew that Phil Golden was
> right.
>
> His enemies.[1]

We need not worry about effective teaching if our buildings stand empty.
How we bring congregants back to the synagogues? Michael Novak, in his
article, "The Secular Saint" identifies our biggest competitor in the
quest for people's attention.

> The quest for human values in our society has moved outside
> the churches. If one wishes to be radically religious in
> our society -- that is to say, radically committed to a vi-
> sion of human brotherhood, personal integrity, openness to
> the future, justice, and peace -- one will not, commonly,
> seek an ecclesiastical outlet for one's energies. One will,
> instead, find community under secular auspices, create one's
> own symbols for community and integrity, and work through
> secular agencies for social and political reforms. The saints
> of the present (and perhaps of the future) are no longer eccle-
> siastics, churchgoers, or even, necessarily, believers in God.
> The saints of the present are, in the word of Albert Camus,
> secular saints.[2]

As Rabbis we are forced to compete with the secular world. Our institutions,
as they now exist, are not meeting the demands and needs of the individual,
for if they were we would not need to be concerned with this dilemma. In
order to seek an answer to this problem, it is incumbent upon us first to
establish the goals of religion and religious education, and subsequently
we can then determine the best means to accomplish the objective.

Goals

The goals of adult education and the purposes of religion are intrin-
sically interwoven, so much so that one reinforces the other. There are
many definitions of religion, however, the intent of this paper is not
a philosophical discourse on religion, rather, an attempt to establish the
function of religion. Judaism expounds the concept of a man-to-God and
man-to-man relationship. One principle of religion, as I conceive it, is

to help man understand his relationship to God (whoever and however we con-
ceive of Him or It.) This would be an "authoritarian" approach.[3] The second
goal is to help man confront life. To confront his daily choices, his
concerns, his relationship with his fellow beings and the inevitability of
his demise, a humanistic approach. "Religion," writes Daniel Callahan in
his article, "God in a Technological Society," "provides man with answers
to certain basic questions, tells him how to live happily in communication
with others, instructs him in the source of his selfhood and identity,
and sustains him with experiences so fundamental and so moving that he can-
not help but feel that he is touching the bottom of things."[4] Religion
could and should teach man sensitivity, how to plunge evermore deeply into
his human experiences. It could concern itself with "those primitive human
and the universe, which lead them to desire community, and which lead them
to seek self-identity and self-awareness."[5] In a word it could teach them
how to be more human, understanding 'human' here as the combination of a
life of reason joined with a life of experience.[6] Religion can offer a
way to achieve inner harmony, and a basis of personal identity, dignity
and uniqueness. As I perceive religion, it can provide man with a means
of confronting reality and sustenance to continue living. It can give him
a new and different outlook and a different feeling about the universe.
But more important it can answer for man what is probably his central ques-
tion, Who am I? It can conceivably then solve his dilemma of, Who are You?
and what is my relationship to you? In other words, the purpose of religion
is to help man understand himself, to live in a community with other human
beings, and to cope with life and its inevitable end. Daniel

Callahan states this another way, "In short, I am proposing that a primary function of religion should be that of inducing people to take seriously their root experiences by attempting to offer exploratory experiences of why these experiences arise, and then of trying to show people how these experiences can be intensified."[7] It is not the function of religion to compete with philosophy, or with the natural and social sciences. Instead, it can take upon itself the task of helping man experience the richest possibilities of a human experience. It can prepare man for the total of life's situations -- its joys, its crises. This may be thought of as a somewhat different approach to religion. But is it really? The prophets offered us a means of confronting life...through justice and righteousness. Humanity has always been the concern of the Jew in every age. It was his highest ethic.[8] But somewhere along the way we lost sight of this goal. We have become more concerned with our pageantry and relation to God than our response to follow human beings. In reference to prayer Rabbis Daniel Silver and Levi Olan made this very interesting statement in the CCAR Annual of 1968,

> What we must strive to do is help Jews pray as Jews. This means
> that Jewish worship must be an expression of Jewish peoplehood
> with the symbols, meanings, theology and insight provided by
> Jewish tradition. These insights are embodied in the liturgy
> which is the link between the Jewish people and God in the act
> of worship.[9]

The difficulty generated by this statement is that the individual Jew does not really know who or what he is. He is having problems communicating and interacting with fellow beings and lacks the necessary self-image to identify with tradition. He feels conspicuous and is oversensitive about his Jewishness. Victimized by centuries of anti-semitism, he is ever

concerned with his rejection by the non-Jewish society. When he senses disapproval he never knows whether it is because he is a "Jew" or because he, as an individual, has committed an offensive act. As quoted earlier, "...possibly the Jewish adult's indifference to learning is rooted in his improper evaluation of himself as a Jew. ...they simply are not ready to learn because they suffer from a subconscious rejection of themselves."[10]

Our goal then is to assist the Jew in the formation of a more positive identity. He must know who and what he is as a person. This must be accomplished as a prerequisite before he can become committed to Judaism. His Judaism must not be some abstract entity which he learns about. No, his religion and his tradition must help him interpret his human existence. His studies in Judaism must not teach him observances which he must blindly follow, rather the observances must be compatible with his life. Judaism must offer answers to his deepest questions. It must give him a goal toward which to work. It must give meaning to life. It must afford him an identity. And for the contemporary liberal Jew, who has not yet managed to think through his religious position, his identity, his meaning for life, the synagogue must increasingly become the instrument through which he can find himself.

It is my contention that Judaism can answer man's questions and needs. However, our present means of demonstrating to people that this is so leaves many wondering. We, as Rabbis, have failed to involve them in our commitment. We have told them about the beauty of Judaism, how it enables them to confront life and death, but they have failed to be engulfed in it. Our youth are intellectually informed about Judaism, but they do not experience it. Consequently, their behavior is influenced more by the secular

world in which they live. We tell people <u>about</u> tradition but **never give**
them an experience <u>in</u> tradition. We fail to remember and recognize that
tradition itself is nothing more than the responses made by Jewish individu-
als, to their environment and society. Tradition is not stagnant but on-
going. Even in this generation we are establishing traditions for our
children and our children's children.

If our goal of adult religious education is commitment to Judaism, a
commitment which is more than superficial, then we need to ask how this
commitment is achieved. Commitment can be compared to love. It takes
place in the inner reaches of man. It is something which one feels and
experiences. There are no intellectual reasons which can be given. It
is there. As with love, we cannot be told to be committed. We must feel
it on our own. We can rationalize intellectually why we should love an-
other, about qualities, virtues, etc. However, love is something we must
sense. So it is with commitment, it emanates from within the individual
and cannot be thrust upon us. Each individual must come to his own reali-
zation of commitment. This is important to realize for it means commit-
ment cannot be taught academically. Our job, as Rabbis or educators, then
results in helping each person to become aware of himself, his feelings,
his ideals, and his ultimate concerns. As Daniel Callahan stated, "People
do not only want to be intellectually convinced of the value of religion;
they also want to feel this value in the depths of their being."[11] We tend
to neglect the emotional and rely on reason, restraint, good form, and
ritual to appeal to people. But the commitment we seek stems from the
emotional make-up of man not the cognitive. We must, therefore, allow
people to experience themselves, to feel their inner being. This is the

responsibility of the Temple or Rabbi. It is this feeling of commitment, this sense of inner loyalty to a group that can best be accomplished in the T-group environment. It is here with others, in an atmosphere of honesty, creativity, and freedom that people are able to understand from within themselves what is happening. It is under these conditions that man will be able to have his own religious experience...his own relationship with God. It is then that commitment will begin. Why and how this occurs is our investigation from hereon.

At the present moment there exists in our synagogues a block to this experience of creativity and consequently, a barrier to commitment. People do not indulge in the acknowledgment of their feelings. To them God is remote. The Tanach is the experience of someone else. There is a mistrust between the clergy and laity.[12] People do not feel free to express themselves, they feel no community, no attraction to the group. Often there is an additional psychological block in that certain omnipotent attributes are imbued upon the Rabbi which he cannot and should not fulfill. There is presently a gap between the rabbi and the congregant, there is a gap between the educator and the learner. This gap must be mended in order to enable us to achieve an effective congregation. Plain and simple, the Temple is not meeting the complex needs of its adherents. It appears to be an institution which exists solely to perpetuate itself. Eric Fromm wrote in his book, Psychoanalysis and Religion,

> It is the tragedy of all great religions that they violate and pervert the very principles of freedom as soon as they become mass organizations governed by a religious bureaucracy. The religious organization and the men who represent it take over to some extent the place of family, tribe, and state. They keep man in bondage instead of leaving him free. It is no

longer God who is worshiped but the group that claims to speak in his name. This has happened in all religions. Their founders guided man through the desert, away from the bondage of Egypt, while later on others have led him back toward a new Egypt though calling it the Promise Land.[13]

Where do we begin the change, how do we overcome these negative images?

How do we compete with the secular society?

Create State of Honesty

I believe we begin our battle with the creation of a state of honesty

and trust within the Synagogue. We need to bridge the gap between clergy

and laity, and congregant and congregant. We preach honesty between fellow

men, yet, in the one place where it should exist it is non-existant. Men,

as I see it, need at least one sanctuary dedicated to honesty to which

they can retreat.   They need one institution where they can measure how

they are performing and progressing in life. There is mounting evidence

that man is alienated, lonely, anxious and desperately seeking purpose

and identity. He has ceased to seek in himself the purpose of living and

has instead made himself an instrument serving the economic machine his own

hands have built. "He is concerned with efficiency and success instead of

his own growth."[14]   To make matters worse the individuals are being called

upon to perform more and more complicated roles in their world of work.

Leland Bradford remarked, "Fearful of upsetting the precarious balance of

internal-external relationships, they find little opportunity to become

more aware of themselves, to find greater meaning in living."[15]   Ideally,

then, the religious institution should be the one place where man can turn

to ascertain information about himself, but this does not exist in our

present state. We lack community, we lack communication, we lack honesty

within our religious institutions.[16] We must consequently strive to create

a viable communication system, one in which there is a state or atmosphere

of honesty and trust. This is where T-groups can be extremely helpful.

One of the basic purposes of sensitivity training is to enable people to

communicate with one another in more areas of thought and feeling than were

possible before.[17] Stated Bradford:

> Group experiences in the laboratory require re-examination of
> personal strategies for dealing with others and tend to open
> up earlier decisions, particularly those made in adolescence--
> about identity, world-view, vocational choice and personal
> adequacy.[18]

As revealed in earlier chapters, the T-group creates a community where one

can experiment with behavior and actions, without the risk of consequence.

In the group, the person gains insight about himself while being aided by

the resources of the group. He uses others as partners in this growth.

Religious institutions can establish within their framework a mirror by

which each of its members can see this reflections and measure their

achievement in society. It is interesting that self-knowledge is part of

the Hebrew concept of wisdom. The term hokmah _חכמה_ as opposed to the

Greek work, sophia indicates that 'what I know, I know from within the

midst of my existence' versus 'the truth which is out there.'[19] Within the

Temple we can assist the individual to gain wisdom by affording him the

opportunity for introspection. It is through the use of Group Dynamic

techniques that this possible state of honesty can exist. Rev. Ted Bloomen-

stein, a trainer in the Episcopal Dioceses informed me that in his own

congregation, St. David's in Vandalia, Ohio, "they are open and honest to

a degree that no other congregation is."[20] His goal is to create "one

place where a person can be honest with his whole being."[21]   This, too,

must be our goal, a place where people can afford to be honest and can

evaluate how they are doing in life. Employing T-groups in the religious

institution could then be the one retreat where people are able to try on

and evaluate new behavior in an honest and free atmosphere.

Socialization

We begin this next section with an interesting statement by Robert J.

Havighurst in his book, The Educational Mission of the Church, "The process

by which the church teaches is better called socialization than instruction.

The church is one of the agencies that makes the human infant into a social

being."[22]   The church, or the temple in our case, is one of the agencies

which enlarges man's image to include more than just self. In other words,

we tend, as a result of religion, to move beyond our limited concept of

self to include others. We are instilled with values. We are taught about

Justice and Righteousness. We are taught about love. We are taught about

relationships with our fellow man. Consequently, we are able to expand

ourselves and we think to the world and its inhabitants. Through religion

we are indoctrinated with values by which to live. Yet, we are confronted

by the problem described by Eric Fromm,

> People go to churches and listen to sermons in which the
> principles of love and charity are preached, and the very
> same people would consider themselves fools or worse if
> they hesitated to sell a commodity which they knew the
> customer could not afford. Children in Sunday School learn
> that honesty and integrity and concern for the soul should
> be the guiding principles of life, while 'life' teaches us
> that to follow these principles makes us at best unrealistic
> dreamers.[23]

It is hopeful that religion can compete with "life" in that it could offer the individual values by which he can guide himself. In the situation, as it now stands, we suggest to individuals values which we feel are to man's existence, yet they are contradictory to people's experiences. Thus, in order for us to inculcate these values we feel important we must encourage experiences which permit discovery that their existing values, are more life-denying than appreciative of life and life-affirming.[24] All this means a reimaging of oneself. As already shown, this can be accomplished in the T-group setting. A change in self-perception can begin in the laboratory. A change in self-perception subsequently means a greater sensitivity to self and others, which in turn means a greater awareness and acceptance of the life giving values religion advocates. In the laboratory setting, where one can see the contradiction between what he does and what he would like to do, or between what he is and what he strives to be, is where the change will begin. The games and trainer-interventions free one to experiment with those very values which seem irrelevant to his everyday life. Thereby, his self image changes, and his conflict between "life" and religion is lessened.

As man moves outside of himself he begins to be concerned with those around him. He realizes he is part of "the huddled masses on the edge of the abyss." He finds himself living in a special relationship with others. This too is among the doctrines of religion. Man is taught to live not merely coexist, with others in a society. The second slate of the Ten Commandments emphasizes man's relationship to his fellow man. Judaism has always been concerned with society. Writes Dr. Michael Meyer in his article

"The Problematics of Jewish Ethics,"

> Jewish morality is characterized by a high degree of concern
> for the welfare of the community; it is replete with social
> legislation to ameliorate the lot of the poor; it has created
> a panoply of institutions to relieve social distress and promote
> communal harmony. As the ultimate social unit is mankind, its
> final aim is universal, however much particularism may be viewed
> as a necessary means to that end.[25]

It is the group which is important in Judaism. It is our responsibility,
then, to assist man to live in that group effectively, to help him learn
how he can enter into community with others. In religious education we are
concerned with helping man to find the ability and responsibility to live
in relation with himself and other persons. Wrote Paul B. Maves, the
Associate Professor of Religious Education at Drew Theological Seminary,

> The major problem in life is learning how to get along
> with other persons, and so great is our dependence upon
> others that interference with interpersonal relationships
> is the major cause of breakdown and disorder. Since inter-
> personal relations are an aspect of cosmic relationships
> as one of its major functions.[26]

Once again Group Dynamics can be employed effectively to expand the person's
view of his relationship to others. In the unstructured beginning of a
T-group, people are compelled to interact. They build a miniature society
a microcosm. They write their own history. They learn to interact with
each other guaranteeing the rights and equality of everyone. They become
aware of the positive good that may result from the right kind of inter-
relationships among people,[27] and they become aware of the spirit of co-
operation and understanding which is needed to achieve the group goals.
In addition, the dignity of each individual is exemplified as he contributes
to the growth of the group, and the group, on the other hand, as it grows,
challenges the individual to achieve his maximum potential. Harry DeWire in

his article "The Group in Christian Education" stated, "Man finds his deepest satisfaction and develops his finest potentialities in a Group."[28] In this group man learns how to share, to experience achievement as a joint effort, and learns how to relate his own skills and capacities to the group, thus enlarging his concept of the group. It is in the development of the group that the individual can get a fresh start, a new look into the evolution of society. He can understand his relationship to others, and his importance in the mass of humanity. As he becomes aware of the interrelations of the small group he can then enlarge his concepts from the microcosm to the macrocosm. As he learns to live in the small group, as he understands his role in it, as he learns to respect others, he can then be turned loose in society, as a person positively dedicated to humanity.

Sequentially, as the individual grows in the group, as he becomes involved and participates, his group loyalty increases proportionately. He finds the group fulfilling his needs of self-esteem, of being needed, of being able to be an individual. More and more this group becomes his identity group. He finds a home in this cluster of individuals, a life sustaining nucleus. This group in turn becomes his support group for change. They encourage and give him information about his ongoing achievement. They become the agency of positive and negative reinforcement.[29] They encourage him to strive to achieve the best that is within him. All this infers that the person undergoes a process of re-education. Write Kurt Lewin in "Conduct, Knowledge, and Acceptance of New Value,"

> "Re-education influences conduct only when the new system of values and beliefs dominates the individual's perception.

> The acceptance of the new system is linked with the acceptance
> of a specific group, a particular role, a definite source of
> authority as new points of reference. It is basic of re-education
> that this linkage between acceptance of new facts or values and
> acceptance of certain groups or roles is very intimate and that
> the second frequently is a prerequisite for the first. This ex-
> plains the great difficulty of changing beliefs and values in a
> piecemeal fashion. This linkage is a main factor behind resistance
> to re-education, but can also be made a powerful means of success-
> ful re-education."[30]

As man identifies with the group his reference of authority changes from

the individual to the group as a whole. The group means for the individual,

as John Casteel points out in his book, The Creative Role of Interpersonal

Groups in the Church Today,

> ...replacing the voices of authority speaking solo from above,
> with the rise and fall of many voices in animated interchange,
> questioning, criticizing, encouraging, confessing and accept-
> ing, as an accompaniment to their actual involvement in the
> ethical and moral quandaries of existence. In this process
> interpersonal groups in some form can make an indispensable
> contribution.[31]

Thus, it becomes in our case, that the individual Jew identifies with

other Jews who are in his group. His frame of reference is Judaism. He

views his loyalty in a new manner. He is accepting of the value encouraged

by Judaism for they are now his values too. He is able also to relate his

experiences in the group with those of history. Rabbi Eric Freedlander in

his paper "New Approaches to Adult Jewish Education" stated,

> "If one approaches the Tanach as a document of personal and
> group experience, then experience in a contemporary group of
> fellow Jews serves as a mirror for the text and enable par-
> ticipants to relate, contrast and compare the present and
> past. If participants realize that they are extending notions
> of self beyond the present to include social and historical
> dimensions, then the group may experience vicariously emotions
> similar to the historical group. Doing this, the reality of
> the historical entity, the Jewish people, and our own sense
> of identity with it, becomes vivid."[32]

Therefore, through this positive attraction and identification to the group we are enabled to hurdle the barrier mentioned previously concerning the Jewish adult's indifference to learning. Being Jewish becomes less of a dilemma for the individual for he now has a support and identity group. He has a positive self-image, and is accepting of others. Dr. Thomas Bennett, Dean of Graduate Studies at George Williams College and Fellow of the National Training Laboratories, makes this very interesting comment concerning the Christian's need for support and identity groups, and I believe it is equally apropos for Jews.

> It is difficult in today's world for a Christian to confront the dilemmas of daily living. It is even more difficult to make responsible Christian choices if there is no place within the local church for an intimate sharing of the burdens, the joys, and the consequences of Christian behavior. Worship can provide that moment of sharing and personal confrontation in the presence of God, but what the Christian needs most is face-to-face support and criticism of his fellow Christians. This is best provided in small groups developed for this purpose.[33]

It is in this small face-to-face group that the individual Jew, too, will be encouraged to perform those ideals advocated by Judaism. It is here that he will be able to seek out the life-giving values. Here in the T-group the Jew will be able to confront and share the existential moments of his life: birth, death, fear, stress elation, death, helplessness, success, exhaustion, etc.

In the experience of the group the individual will also be able to find meaning in his life. He will uncover a sense of purpose in his relations with others. In this group the individual will discover his own authenticity,[34] his own merits, his own potential. According to Dr. Robert Katz in his article, "The Meaning of Religion in Healthy People," "The psychological health of the individual seems to hinge on this search for

meaning."[35] The group, as well as Judaism, affords the individual the answers to this quest of meaning in life. But like dying, the search and answer for meaning to life is something each one of us must do on his own. It cannot be imposed on us by someone else. It must come from within the individual, emanating from his 'gut,' telling him it is right.

When this purpose to life is revealed for him, and when he finds his needs being answered, then he will commit himself to the group. Then he will, as in our case, commit himself to Judaism. The commitment will be from within the individual. It will be a feeling which he has for Judaism. It will be his own religious experience. As Dr. James Clark stated, "... when their religious organizations help them to be in the kind of relation- ships in which they can build their own religious experiences, then modern man will worship at his temples and his churches."[36] This is the type of commitment for which we are searching.

We have already seen the numerable advantages of T-groups and how they fulfill our objective of a committed Jew. Let us now delve into some ad- ditional applications of Group Dynamics as a media for adult religious education.

Training duplicates the Biblical heritage. In the Biblical story we are almost always given an account of the situation through which a revela- tion experience occurs. "...because it is as a person changes his perception

of his situation that he obtains a confirmation of God's active presence
in his life."[37]   The Biblical narrative began with group behavior and
later people reflected back upon it and conceptualized. The scriptures
was a recording of experiences, then an analysis of them,and finally a
conceptualization. This, too, is the sequence of events which occurs
in the training situation. People are thrust into a situation wherein
certain behaviors are displayed. The group assists the individual to look
at this action and from this they help him to intellectualize what has
transpired.   The decision then must be made regarding our response for
the future when this situation reoccurs. This brings back some of the
ancient educational virtues of direct relevance, individual participation
and social interaction.[38]   As mentioned previously we are providing Jews
with experiences similar to their ancestors, experiences with which they
can identify and understand because of their own struggles with inter-
action in the group and with life.

Another extremely important function T-groups serve is to aid the
congregant escape the 'hang-up' that the clergy is omnipotent. It is
no longer necessary for their Rabbi or their minister to vicariously ex-
perience religion for them. It assists them in re-examining their rela-
tionship with God. How this occurs is a hidden interaction in T-groups.
It has been discovered and described by Phillip Slater in his book,
Microcosm, Structural, Psychological and Religious Evolutions in Groups.
Writes Slater, "A commonplace occurrence in training and therapy groups
is the metaphorical or derisive reference to the leader as some sort of
diety. This typically arises very early in the life of the group, although
it may continue in some form for a considerable period."[39]   Often the

leader is a focal point of fears because it is thought he knows the solu-
tion but will not share it with the group. He has a position of authority
and is differentiated from the other members because of it. He is the
one who structures the situations and obviously then he is the person who
could remove the anxiety which so many people feel. Yet he does not.
In fact he is typically viewed as doing nothing at all. The members of
the group then fantacize, believing that the trainer knows all that is
happening, that he is manipulating the situation, and will step in soon
and save them. However, the leader never comes to the people's assistance.
His relative silence induces "macrocosmic mythmaking."[40] Slater commented,

> For it is this silence which activates the entire process.
> As soon as the members begin fully to realize that they
> have no one to lean on but each other, religious themes
> begin to creep into the discussion, and tend to recur when-
> ever the members feel particularly abandoned and unprotected.
> Usually the remarks are highly tinged with sarcasm, that tra-
> ditional measuring-rod between fantasy and reality. The group
> leader may be referred to as "the great stone face," a
> "brooding inscrutable deity," a "metaphysical entity," of "The
> Impersonal Objective Being," and his interpretive function sar-
> donically labelled "the Delphic Oracle" or "Zeus hurling
> thunderbolts."[41]

As the group progresses and grows, it undergoes a process which might be
termed, "killing the leader" or "attacking the leader." The group revolts,
destroying the leader, proving that he is only human. This theme of group
murder is a common one in the T-group. It is one of the steps which each
group must overcome to be free and to progress. This independence cannot
be conferred; it can only be seized.[42] The group essentially gives up
seeking the solution to their problems by some outside agent, and they
rely upon their own powers contained within the group. It is at this
point that prior stereotypes of God, and the Rabbi can change. Consequently,

the person is liberated from some make-believe authority and begins to

realize his own inner strengths, the solutions which lie within himself.

He transfers his authority from some unseeable, undefinable object,

whether it be God or Rabbi, to himself.   There is almost something holy

about this situation which encourages the person to take off his shoes

in respect for the reality he now faces. Abraham Heschel beautifully

states this in his book, The Sabbath,

> Gallantly, ceaselessly, quietly, man must fight for inner
> liberty. Inner liberty depends upon being exempt from
> domination of things as well as from domination of people.
> ...This is our constant problem--how to live with people
> and remain free, how to live with things and remain inde-
> pendent.[43]

Only as man outgrows his ties is he then free enough to judge others and

himself.[44]   The T-group affords man the opportunity to become a stronger

individual by releasing him from his fantasies and brings him in touch

with reality. It sensitizes him to his own merits, his own strengths,

and his own potential. He comes to trust himself and realizes the need

not to rely on outside strengths. He then moves from the primitive re-

ligion, of dependence, to the mature religion of independence. He does

not depend upon God as a child, but comes to him in a Man to God relation-

ship, co-existing with each having power. He can argue with God and not

be fearful of being killed by God. He finds himself in the situation of

man after the Flood, for prior to the Flood God had the right to destroy

his own creatures. Adam and Eve were dependent upon him. After the

Flood the relationship between God and man changed fundametally. A

covenant was concluded in which God promised that "neither shall all

flesh be cut off any more by the waters of a Flood; neither shall there

any more be a flood to destroy the earth."[45]   God and man were bound to

the commandment never to kill.[46]   As Eric Fromm states:

> From this point on the relationship between God and man under-
> goes a profound change. God is no longer an absolute ruler who
> can act as his pleasure but is bound by a constitution to which
> both he and man must adhere; he is bound by a principle which
> he cannot violate, the principle of respect for life. God can
> punish man if he violates this principle, but man can also chal-
> lenge God if he is guilty of its violation.
> ...The difference between the story of the Fall and this argument
> is great indeed. There man is forbidden to know good and evil
> and his position toward God is that of submission——or sinful dis-
> obendience. Here man uses his knowledge of good and evil, criti-
> cized God in the name of justice, and God has to yield.[47]

So it is with the participant, he enters into a new alliance with the
leader, or the rabbi; one of equal sharing, of equal authority, of equal
dependence.

It is often argued that T-groups are an "artificial" situation. How-
ever, I see it as being a duplicate of life itself. The unstructured as-
pect of the T-group is similar to life. The members, except for some ill-
formed notions about self-understanding, growth and knowledge of group
process, do not know why they are there or what they are going to do.
They struggle with fantasies about some powerful and omniscient object
who fails to protect them or tell them what to do. They react with dread
to the realization that nothing will happen unless they make it happen,
they are left to their own devices. Writes Phillip Slater, "They, too,
construct myths which serve to deny the frightening responsibility and
aloneness which this state of affairs confers upon them."[48]   Unlike most
groups formed to accomplish some purpose with potential immortality,[49]
the T-group is born knowing it must die. Like life this thought prevades
and hovers over the group at all times. There is often the reference of
how much time is left, or how quickly the time has passed. There are the

desires to capture every moment and even possibly to stop the clock. This past summer in Bethel I attended a micro-lab. One of the exercises at this lab was for a group of eight people, who had just met, to spend ten minutes getting to know each other, while another group observed. I remember watching the group on the floor waste precious moments by wondering how much time was left, and why they should get involved when soon the time would be up, what could be accomplished during such a short time? The group squandered the last few minutes with superficial talk waiting for the leaders to call time. They were cognizant that this group was going to die, and they were not going to get involved. This micro-lab did close with death as a matter of fact for the deep friendships which were made in the few fleeting moments were gone forever. Each person faced the death of his dear ones as he left that room, never to see them again. Is this not like life itself? We face life and death, we face the unstructured and unknown aspects of daily living. These are all manifested in the T-group setting.

The T-group does, then, provide us with a life-like situation. Add to this the techniques of trainer interventions; i.e., verbal, non-verbal, games, theory, observation and participation, and we have the tools to create a reality situation which can provide individuals with a mirror in which to see and evaluate themselves. The result of this structure is people who are sensitive, who understand the dynamics of situations, and who are aware of the inner workings of their own being. They know when they are threatened, and what threatens them. They know their capabilities and their limitations. They are, then, in a better position to lead others. They are more mature and can be turned loose in the society, and in the

congregation to influence others. Wrote W.W. Meissner, S.J.

> The successful religious superior must, in the final analysis,
> be a psychologically mature individual who has been able to
> attain a secure sense of his own identity. He is able to
> accept responsibility, act effectively to attain specific goals,
> and relate maturely and objectively with his superiors and with
> his subordinates--and do all this without anxiety or a need to
> avoid personal psychological threat.[50]

The result of T-grouping in religion will mean a more effective congregation,

one which will be able to communicate with each other in an atmosphere of

trust and honesty, one which will be able to share the common problems of

life, one which will offer its congregants a group with which to identify,

one which will offer support to the values which are life-affirming, one

which will assist the individual to understand his role in the community

and the importance of all mankind. The use of T-grouping will encourage

the person to make a commitment to Judaism. Group Dynamics provides the

instrument by which each individual can comprehend that Judaism is his,

not the rabbi's, not a 'fait accompli' of people who lived before him...

but his. He can make of it whatever he pleases. T-groups in the Synagogue

will revitalize the congregation as it has already done in some of the

Episcopalian Churches. It will stimulate new participation, for once again

religion will be meeting the needs of the congregants. No longer will it

be the perpetuation of an institution, rather it will be the preservation

of a Jewish society. A society to which one wishes to belong, and is

willing to make the necessary sacrifices in order to be a contributing

member.

Chapter IV

T-GROUPS LIMITATIONS AND CAUTIONS

T-groups do not represent the panacea for adult religious education.
They do, however, offer a possible remedy for many of the failures of the
present system. There are some serious limitations which one must bear
in mind when considering the employment of sensitivity training. One must
never forget that we are delving and flirting with an individual's emotions.
People may be shaken to their core by the T-group situation. Their values,
their behavior patterns, their defenses are challenged, laid bare on the
table in front of them and dissected. The experience can be a very pain-
ful one. It is like a traumatic experience of Rebirth; expelled to counter
a world, but denied the protective covering of one's established defenses.
Suddenly people are cognizant of new feelings, feelings which they have
managed to suppress for years. The experience of these feelings often
challenges their self-images and how they have permitted themselves to
act. For instance, a man who deems it unmanly to cry may think his image
destroyed when challenged by the desire to cry.. Coping with these new
emotions might be very threatening to him. Often people experience levels
of communication with others which, in some cases, they are not prepared
to handle. Cases have been known where marriages were destroyed as a
result of this new ability to communicate, for the "at home" partner is
not prepared to handle this "new" spouse.

Group Dynamics produces a high-stress situation. The people involved
go through extreme trauma as defenses are broken down and exposed, and the
person often feels stripped naked. There have been reports of psychologi-
cal breaks as a result of experiences in a group. People have been known

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to have severe and inordinate episodes of crying. Others have panicked.
There have been episodes wherein people comitted suicide after the T-group
experience. Of course, nobody knows the exact number, nor could the
suicide be specifically attributed to the effects of the laboratory exper-
ience; the people may have been suicidal prior to the experience. Dr.
Clovis Shepard of the Department of Human Relations at the University of
Cincinnati indicated that he has never experienced a psychotic break in
any of the vast number of groups he has lead. He does warn other trainers
though, to be particularly cautious with people who are extremely rigid
or hostile.[1] Dr. James Clark made the following comment:

> I do my best to never allow into such groups anyone with a
> history of having been hospitalized for psychosis, but
> this information is often not available. However, I have
> never had a psychotic episode in task group therapy and I
> am not sure why. Perhaps the relevant variable here is
> simply membership in a task group, with all the connection
> that implies. Perhaps the variable is that the program,
> not being confined to a residential period of one or two
> intensive weeks, is less overwhelming. In over 5,000 cases
> of sensitivity training at UCLA with executives, we have
> never had a psychotic break, and this program is not resi-
> dential. On the other hand, the same ones of us who conduct
> that program have had such breaks in residential settings,
> so that may well be the contributing variable.[2]

As one can readily see, Group Dynamics is not a gimmick with which
anyone can play. T-grouping, in its purest form, demands the leadership
of highly trained and skilled leaders. In addition, there are still
recognized difficulties inherent in T-groups: the need to know how indi-
vidual differences moderate T-group effects, the tendency for advocates
to ignore individual's different capacity for growth, the importance of
distinguishing between the various means of handling trust and openness,
and the tendency to perpetuate the delusion asserting that all persons are
equal in their ability to change.[3] In many respects we still have a

limited state of knowledge about the effects of T-groups. It is obvious
that not everyone is capable nor mature enough to endure the lab experi-
ence. It is also estimated that some twenty percent of those who do at-
tend sensitivity training are not helped at all.[4] There are many who
would argue that T-groups involve more time than other methods do.
Others say that sensitivity training consumes too much energy, and its
outcomes are not worth the amount of energy spent. Some believe people
need to be directed for they are incapable of finding answers themselves.[5]
Many teachers become frustrated in the group setting for they desire to
convey the answer which they are sure the group will arrive at anyway.
They like to play the "great white father," telling his children all they
need to know. There are some who question the validity of these groups
in the religious setting for they point out that not all groups work har-
moniously together for the betterment of society, e.g., a group of bank
robbers. Others question whether Group Dynamics can be employed in learn-
ing about God.[6]

There is one caution about T-groups which must be particularly con-
sidered by the religious leader. If the Rabbi or Clergy is fearful of
his authority being lessened, or if he feels he was given credentials
through divine revelation, then, he should not employ Group Dynamics. As
a result of a T-group the clergy may be perceived in a new perspective.
He is no longer seen as a "father," but rather as co-existing with others
in the community as the authority on theology, philosophy, etc. His role
may be considerably altered. For those who are not able to accept his
new role, or do not want to accept it, it is suggested the laboratory
situation be avoided.

It might be noted that the employment of T-groups in the religious setting will involve an expenditure of capital. It has been suggested that the Rabbi of a congregation not be the trainer for that group. The leader in a T-group, as shown earlier, experiences certain animosities, which if the trainer were the Rabbi, might be confused with certain previously held emotions towards him. Therefore, it will involve the training of paid, qualified leaders, who are skilled in the area of psychology and human relations. It will involve the establishment of a system to screen people who will participate in these encounter groups. Constant supervision will be required. It is important to continue re-examining and measuring the effects upon the people involved.

These, then, are the limitations and disadvantage of the Group Dynamics method. They are serious and must be carefully considered before a congregation incorporates the group method.

Summary

The intent of this thesis is to present a new dimension to the grouping field of adult religious education. The attempt is made to mesh the two disciplines of religion and Group Dynamics, demonstrating how Group Dynamics can be, and should, be used in the Temple. Group Dynamics employs the use of Small groups, trainer and certain exercises. The groups and unstructured, providing for latitude in subject matter. Because the group is without preconceived structure, the participant therefore has an opportunity to study the growth of the group, his role in it, and can likewise contribute to the setting of group goals. Out of this unique setting develops an environment

which is open and honest, resulting in a great deal of freedom in actions and communication. As the members of the group interact, they construct their own history from the "here-and-now" actions of the members. These actions are public, for all to see and evaluate. As a result of the "here-and-now" environment one is able to try new behaviors and receive feedback on them in terms of other's opinions and reactions. The consequence is a group which supports the positive changes a person endeavors to achieve. In the free and honest atmosphere of the T-group a person is also able to indulge in encounters with others without the social risks he would experience outside the group. The ultimate outcome and goal of this experiment with new behavior and new roles is a person who is more self-accepting and self-confident.

The goal of religion as set forth, is to meet the needs of man - his response to the Finite Being, and his response to his fellow human being. Religion should help man seek answers to his intrinsic questions, who am I?, and, what is my relationship to the rest of the world? Religion should help man face life, give him information on how he is progressing in it, and give him values by which he can enhance it. Religion should help man in his relationship to his fellow man, but more important it should help him with his own identity. In the case of the Jew, Judaism should not be an anxiety provoking concern, rather it should intensify his capabilities to cope with the world around him. Religion should assist the person to live with his finiteness and loneliness, and encourage him to seek to expand his life even further.

We have established as the objective of adult religious education,

in this thesis, a more committed Jew. As shown this can be met through
the media of Group Dynamics. Firstly, T-groups answers the needs of man.
He is given the love, the attention, the self-respect required by indi-
viduals. Secondly, T-groups employ the creative energy of man living in
groups. The events of the T-group are not unfamiliar to man, not removed
from his perspective of comprehension but a miniature reproduction of his
daily life situations. Thirdly, T-groups require and demand participation
and involvement by each of the participants. It is through this activity,
through this involvement that the learner comes to commit himself to a
particular group. By means of T-groups the individual can become free,
he can be honest, and he can find the answer to his question of identity.
T-groups encourage the person to rely upon his own strengths and merits
rather than transferring them to some unknown fantasy. The result of this
is a more creative and stronger person.

Group Dynamics is still a relatively new discipline, yet it offers
the religious institutions the potential of reaching their intended pur-
pose. It offers the communication, the participation, the involvement
necessary for the survival of mankind. The interweaving of these two dis-
ciplines can enable man to reach new levels of achievement with his fellow
man, and perhaps the peace which man has so desperately sought since his
creation. It is acknowledged that there are recognized disadvantages to
the uses of Group Dynamics, but we bear in mind the closing words of
William Schutz in his book, _Joy_,

> They are necessary risks if organizational life is to be made
> supportive of individual development. We must stand ready
> for the conscientious questioning and examination of our social
> institutions. Despite its dangers we must "run where the brave
> dare not go." Only then can our society fully support the great
> effort now forming to enhance the human potential.[7]

N A S A

DECISION BY CONSENSUS

INSTRUCTIONS: This is an exercise in group decision making. Your group is to employ the method of GROUP CONSENSUS in reachings its decision. This means that the prediction for each of the 15 survival items must be agreed upon by each group member before it becomes a part of the group decision. Consensus is difficult to reach. Therefore, not every ranking will meet with everyone's complete approval. Try, as a group, to make each ranking one with which all group members can at least partially agree. Here are some guides to use in reaching consensus:

1. Avoid arguing for your own individual judgments. Approach the task on the basis of logic.

2. Avoid changing your mind only in order to reach agreement and avoid conflict. Support only solutions with which you are able to agree somewhat, at least.

3. Avoid "conflict-reducing" techniques such as majority vote, averaging or trading in reaching decisions.

4. View differences of opinion as helpful rather than as a hindrance in decision-making.

On the "Group Summary Sheet" place the individual rankings made earlier by each group member. Take as much time as you need in reaching your group decision.

INSTRUCTIONS: You are a member of a space crew originally scheduled to rendezvous with a mother ship on the lighted surface of the moon. Due to mechanical difficulties, however, your ship was forced to land at a spot some 200 miles from the rendezvous point. During re-entry and landing much of the equipment aboard was damaged and, since survival depends on reaching the mother ship, the most critical items available must be chosen for the 200 mile trip. Below are listed the 15 items left intact and undamaged after landing. Your task is to rank order them in terms of their importance for your crew in allowing them to reach the rendezvous point. Place the number 1 by the most important item, the number 2 by the second most important, and so on through number 15, the least important.

Individual Rank	Group Rank	Item
_____	_____	BOX OF MATCHES
_____	_____	FOOD CONCENTRATE
_____	_____	50 feet OF NYLON ROPE
_____	_____	PARACHUTE SILK
_____	_____	PORTABLE HEATING UNIT
_____	_____	TWO .45 CALIBRE PISTOLS
_____	_____	ONE CASE DEHYRATED PET MILK
_____	_____	TWO 100 lb. TANKS OF OXYGEN
_____	_____	STELLAR MAP (OF MOON'S CONSTELLATION)
_____		LIFE RAFT
_____	_____	MAGNETIC COMPASS
_____	_____	5 GALLONS OF WATER
_____		SIGNAL FLARES
_____	_____	FIRST AID KIT CONTAINING INJECTION NEEDLES
_____	_____	SOLAR-POWERED FM RECEIVER-TRANSMITTER

KEY

LITTLE OR NO USE ON MOON	15	BOX OF MATCHES
SUPPLY DAILY FOOD REQUIRED	4	FOOD CONCENTRATE
USEFUL IN TYING INJURED TOGETHER, HELP IN CLIMBING	6	50 FEET OF NYLON ROPE
SHELTER AGAINST SUN'S RAYS	8	PARACHUTE SILK
USEFUL ONLY IF PARTY LANDED ON DARK SIDE	13	PORTABLE HEATING UNIT
SELF-PROPULSON DEVICES COULD BE MADE FROM THEM	11	TWO .45 CALIBRE PISTOLS
FOOD, MIXED WITH WATER FOR DRINKING	12	ONE CASE DEHYDRATED PET MILK
FILL RESPIRATION REQUIREMENT	1	TWO 100 lb. TANKS OF OXYGEN
ONE OF PRINCIPAL MEANS OF FINDING DIRECTIONS	3	STELLAR MAP (OF MOON'S CONSTELLATION)
CO_2 BOTTLES FOR SELF-PROPULSION ACROSS CHASMS, ETC.	9	LIFE RAFT
PROBABLY NO MAGNETIZED POLES: THUS, USELESS	14	MAGNETIC COMPASS
REPLENISHES LOSS BY SWEATING, ETC.	2	5 GALLONS OF WATER
DISTRESS CALL WHEN LINE OF SIGHT POSSIBLE	10	SIGNAL FLARES
ORAL PILLS OR INJECTION MEDICINE VALUABLE	7	FIRST AID KIT CONTAINING INJECTION NEEDLES
DISTRESS SIGNAL TRANSMITTER POSSIBLE COMMUNICATION WITH MOTHER SHIP	5	SOLAR-POWERED FM RECEIVER-TRANSMITTER

RELATIONSHIP BETWEEN POWER DISTRIBUTION
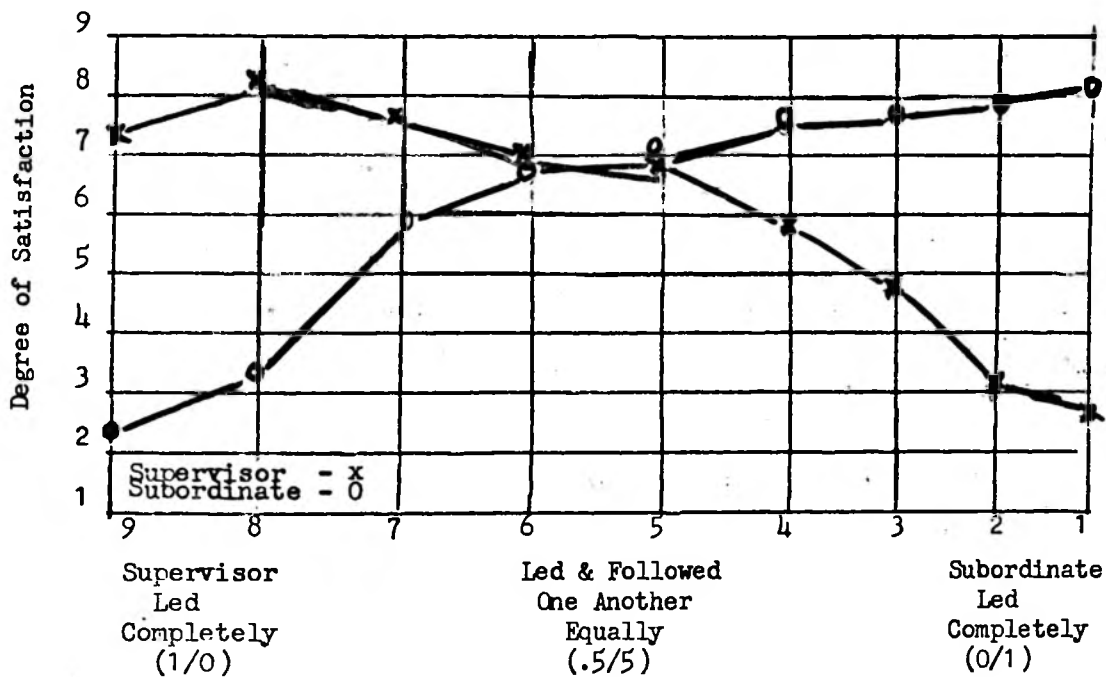AND SATISFACTION WITH PARTICIPATION

Figure 3.1 -- The greater the personal power the greater the satisfaction; but highest overall balance of satisfaction between supervisors and subordinates is when power distribution approaches .5/.5.

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