A CONTENT ANALYSIS OF RESPONSES TO GROWTH
EXERCISES AS MEASURED BY THE GRAPHIC
AWARENESS PROJECTIVE TECHNIQUE

by

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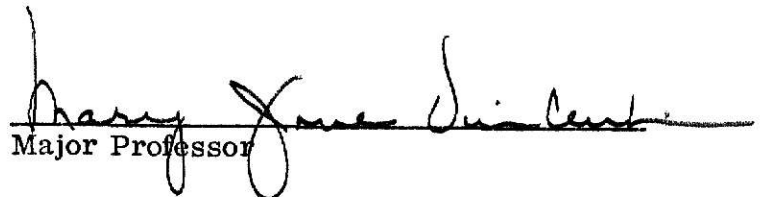submitted in partial fulfillment of the

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# CHAPTER I

## STATEMENT OF THE PROBLEM

### Introduction

In the past fifteen or so years a phenomenon which is predominantly American has had an effect on many facets of life in the United States. The phenomenon has generally come to be known as "encounter." Groups whose intent is to encounter, relate, interact and strive for psychological growth are now functioning in schools, churches, growth centers, industry, and in universities, involving college students, the elderly, business and professional people, married couples, children, delinquents,--in short, it has affected nearly every segment of our society. Rogers (1968) has called the intensive group experience one of the most rapidly growing social phenomena in the United States.

The encounter movement has grown so rapidly that there have been few empirical studies of it. There is scant information on how various aspects of encounter affect its participants, which may be a function of the lack of a method or instrument which measures the effect of group interaction and processes.

This study will:

1. Present a brief review of encounter methodology and examine some of its deficiencies.

2. Present a technique (Graphic Awareness Projective Technique) developed and utilized to measure the impact of group process and experiential learning (Vincent, 1973).

3. Analyze participant perceptions of the impact of specific aspects of the Actualization Counseling Education Program (Vincent, 1973b) utilizing the Graphic Awareness Projective (GAP) Technique (Vincent, 1973).

In response to criticisms that many group process models fail to show what is happening to the participants, the method discussed here will analyze semantic and symbolic statements which express responses to experience in the group process exercises.

## Review of the Literature on Group Processes

If today's American does not personally consider enrolling in a "growth center," or joining a "living-room group," he may evaluate encounter groups connected with his work or with his church, or he may puzzle over a request from his offspring for permission to participate in a school encounter group (Lieberman, et al., 1973 and 1973b). If one does not participate in group processes through the established social groups (such as church or school) he may become active in one of the many growth centers (see Psychsources, 1973, pp. 148-149).

## The Nature of Encounter

In this paper the term "encounter" is used to include many types of group processes. While all group processes are not identical, at this point in time there is insufficient evidence which would establish each group process as a separate

technology (American Psychiatric Association, 1970). Hence, any group which

deals with the here-and-now, facilitates face-to-face interaction, encourages

qualities such as honesty and openness, encourages interpersonal confrontation

and self-disclosure, and revolves around strong emotional expression would be in-

cluded in the encounter rubric.

An American Psychiatric Association Task Force Report (1970, p. 4)

states that,

> . . . groups strive to increase inner awareness and to change behavior.
> The goals of the groups vary: occasionally they are explicitly entertainment
> --to 'turn on,' to experience joy, etc. -- but generally the goals involve some
> type of change--a change of behavior, a change of values, a change of being
> in the world.

Treatment of specific commonalities and differences in various kinds of

group processes can be found in Gottschalk and Pattison (1969), Schutz (1967, 1971,

and 1973), Soloman and Berzon, eds. (1972), and Back (1972).

### Lack of Data

Currently there is a great lack of systematic data on encounter groups. The

majority of information is anecdotal and lends itself to folklore. Little is written

concerning methodology, and even less on the effects of specific methodologies.

The Task Force Report of the American Psychiatric Association (1970)

states that,

> Much more is written about encounter groups than is known about them;
> little systematic information is available about leaders, the participants,
> the procedural norms, and the outcomes of encounter groups (p. 6).

Shostrom (1969) has stated that encounter groups are crucibles of intense

emotional and intellectual reaction. One never knows exactly what will happen as the group proceeds. As long as people interact with each other there will be various types of intense reactions. These reactions should not be seen as negative. All interactions (and especially those which occur in groups) contain an element of psychological risk, which is generally integral to psychological productivity and growth. The current problem focuses not on the elimination of psychic risk in groups, but rather focuses on the identification of those who cannot synthesize (or incorporate) group experiences, and then to provide a means of dealing with their inability in "handling" the experience.

Burton (1969) suggests that encounter has not yet specified its dangers, and charges that it ignores those who have been hurt by it and have committed suicide. The dangers, in part, have not been specified because the need to specify them has not been fully appreciated by those involved the most in encounter (group leaders and administrators of organizations employing the method), or because they are seen as negligible by other groups of participants. Other reasons for the non-delineation of dangers stems from the interdisciplinary composition of group leaders (who may be competent mental health professionals, clinicians without "group" skills, gurus, or laymen who have participated in one or two groups) and from the fact that the field of group process is still in an experimental stage. Seldman, et al. (1973) speaks to the problem of a paucity of outcome investigations designed to evaluate the long-range effects of new group methods. Concommitantly no attempt is made to study the short-range effects.

Reddy (1970), in a study on the pathology indices of volunteer T-group

participants and the changes on these indices at the termination of the T-group, concluded that further research into the variables surrounding the techniques should be initiated. Such variables would include the style of the leader, composition of the participants, and the implementation and processing of the specific techniques.

## Screening of Participants

Though the present study will not deal specifically with the screening of participants in groups, it is felt that screening has relevance to this study, in terms of dealing with the processing of group dynamics.

The lack of screening of prospective group members may be a result of a lack of research on precisely what occurs during a group (on an individual's internal level of functioning). All to often group methodology is seen as a mechanism and phenomenon which can easily be utilized by anyone. Goldberg (1970) feels that many group leaders believe that prior information about participants in their groups is not necessary, even if it were available. He further contends that, with undaunted confidence, these group trainers feel that they can work with anyone who finds his way into the group.

There are various problems involved when considering the screening of applicants for encounter groups. As with any situation which must be solved, a situation must first be seen as a problem (consciousness must be raised). Some persons in responsible positions in the encounter movement have yet to see screening of participants as a problem. For example, Rogers (1970) contends that one

of the commonest myths regarding groups is that only certain people should be included, and that participants should be screened.

However, there are those who contend that screening of participants is necessary. Gottschalk and Pattison (1969) say that those who cannot tolerate or learn from an intensive group situation at best remain untouched and unmoved, and at worst may decompensate. Peters (1973) contends that the greatest danger of the encounter movement is the indiscriminate application of this technique to everyone, regardless of symptoms. He concludes that encounter groups can hurt people, the people who should not be in them to begin with.

The problem of screening is presently discussed because it puts a greater responsibility on those who direct groups in terms of evaluation and familiarity with the effects of specific techniques. Since most anyone can become a group member, regardless of his readiness for a group experience, it is important that groups contain a basic mode of self-learning, i.e. a technique which will facilitate each individual profiting from the group. This present paper will analyze such a technique.

Much of what results during group work takes place on an internal level, and consequently is not readily (or accurately) observable. How does one tap the inner state of the individual without burdening him with some elaborate, cognitively-weighted device? How is the emotionally-charged aspect of encounter transferred to a reflective one, where learning takes place? Gottschalk and Pattison (1969) contend that in T-groups a premium is placed on total participation, on "experiencing" without self-analysis and reflection. They further warn that the result

may be an exhilarating experience but void of learning. This author feels that it is necessary for transfer to occur, both in the group and to the everyday living of the individual. The emotionality that results from non-verbal activity can should be processed (discussed, evaluated, analyzed), so that one learns about his emotions (Kiesler, 1973).

### Measurement of Group/Experiential Learning

Lakin (1969) states that it is difficult to assess the precise effects of training upon a particular individual. Many researchers have borrowed attitude and personality instruments designed for use with an individual and applied these instruments to the group process, contrary to the warnings by test publishers against such use (Nolan, 1970). The typical objective-type test (for example, multiple-choice) tends to measure conformity or fact, which is contrary to the nature of group/experiential learning processes.

Combs (1971) speaks to the problem of a lack of tested and proven procedures for measurement of the "internal" man. Standard paper and pencil devices are antithetical to the group process basically due to their highly structured nature and limited number of response choices. They are unable to provide the necessary latitude for the expression of oneself. Combs (1971) states that those who wish to apply measurement to group processes will have to develop their own technique. This study will focus on one such technique.

Measurement devices have been developed specifically to allow one who is taking them to express whatever they want, and to project his or her individual

personality onto the device. These techniques are called "projective techniques."
A brief look at projective techniques and projective drawings will provide a back-
ground for focusing on the primary subject of this study.

## CHAPTER II

## PROJECTIVE TECHNIQUES

### Review of the Literature on Projective Techniques

Henry Murray has stated, "The most important things about an individual
are what he cannot or will not say" (Frank, 1965, p. 6).

Projective methods in personality measurement have been designed to lift-
out of an individual that which has been embedded in him, and that which needs to
be dealt with by him. The content usually involves conflict with objects, events,
or other persons.

In defining a "personality," Frank (1965, p. 11) states that:

The personality may be viewed as a dynamic process of organizing ex-
perience, of 'structuralizing' the 'life space' (Lewin) according to the unique
individual's private world. This conception may be made precise and op-
erational by seeing the individual and his changing environment as a series
of fields that arise through the interaction of the individual personality
(with his selective awareness, patterned responses, and idiomatic feelings)
with the environmental situations of objects, events and other persons.

Assuming that "personality" is a personal thing, and varies from person to
person, the instrument designed to measure it must be adaptable to many person-
alities. Projective techniques were designed to fulfill this need.

Lawrence Frank (1965, p. 13) comments on the projective method:

More specifically, a projection method for study of personality involves
the presentation of a stimulus situation designed or chosen because of what
it will mean to the subject, not what the experimenter has arbitrarily decided

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it should mean, but rather whatever it must mean to the personality who gives it, or imposes upon it, his private, idiosyncratic meaning and organization. The subject will then respond to his meaning of the presented stimulus situation by some form of action and feeling that is expressive of his personality.

There are a wide variety of instruments which are termed projective techniques. The Handbook of Projective Techniques (1965) groups them into five general categories: Rorschach, Thematic Tests, The Draw-A-Person Test, Bender-Gestalt, and the Sentence Completion Test. Those which appear to be the most popular, and also the "deeper" techniques are the Rorschach, the Thematic Apperception Test (TAT) and the Draw-A-Person (DAP) Test. Another widely used technique is the House-Tree-Person (HTP) Technique (Rabin, 1968; Murstein, 1965; and Buck, 1948).

## Projective Drawings

Projective drawings were first devised and heavily researched around 1948. Clinicians utilize them as a supplement to the Rorschach or the TAT. Hammer (1968) states that reasons for their popularity are time economy, ease of administration and rich clinical yield.

Both the House-Tree-Person (H-T-P) and the Draw A Person (DAP) techniques were primarily constructed as measures of intelligence.

Hammer (1968, pp. 366-367) reports that,

Florence Goodenough, having devised an intelligence scale based mainly on the number of details put into the drawing of a man, became aware, along with other clinicians, that her test was tapping personality factors in addition to intellectual capabilities of her child subjects.

In projective drawings the subjects psychological and physiological processes

are caught on paper. For example, lines employed may be firm or timid, uncertain, hesitant or bold, or they may consist of a savage digging at the paper. Hammer (1968, p. 368) states that, "Projective drawings tap the stream of personality needs as they flood the area of graphic creativity."

## Validity and Reliability

Those who support the use of projective techniques are faced with the problems of validity and reliability. Instruments with questionable validity (the degree to which the instrument measures what it is purported to measure) and questionable reliability (the consistency of the instrument over time) are thought to be of little value. Karon (1968, p. 85) on summarizing the literature of projective techniques, states: "There are hundreds of articles on projective techniques which show them to be valid and hundreds of articles demonstrating them to be invalid."

## Assumptions of Projective Techniques

Korner (1965, pp. 24-26) cites three assumptions on which projective techniques draw:

1. All behavior manifestations, including the most and least significant, are expressive of an individual's personality.

2. The individual taking them gives material that he either will not or cannot give otherwise. The assumption for all these techniques is that when a subject gets absorbed in explaining what seems to be an objective bit of material, he loses sight of the fact that in his interpretations he discloses his preoccupations, his wishes, his fears, and his aspirations.

3. Another assumption on which projective techniques draw heavily is that of psychic determinism, which precludes a story or a response from being a

chance event. Each response is supposed to be brought about by a distinctive set of causal influences.

## Implications of the Literature

The literature indicates, then, that various models and nuances of group processes (Massarik, 1972) are found in numerous aspects of American living. There is little systematic data on encounter, especially how its participants respond to it and experience it. Many of the dangers in encounter are compounded by this lack of data. And, there is a need for a method of measuring the impact that group processes have on an individual.

Consequently, this study will present a technique designed to measure the impact of group/experiential learning, and then, utilizing this technique, will measure and analyze responses to several exercises similar to those utilized in many group process models.

CHAPTER III

THE G-A-P TECHNIQUE AND EXPERIENTIAL LEARNING

The Graphic Awareness Projective (G-A-P) Technique is part of a program

called Actualization Counseling/Education, developed in 1969 by Dr. Jane Vincent,

who describes it as follows (1973b, p. 4),

> Actualization Counseling/Education is a system of teaching self awareness,
> self understanding, self appreciation, self growth, and so, self transcendence.
> It is an approach to meaningful learning and relevant teaching because the out-
> come is the release of human potential, consciousness expansion, and the
> development of the more healthy personality characteristics, or, at the very
> least, a greater awareness of the nature of ecstacy and despair. The ACE
> Program - is a body of content directed toward understanding the workings of
> one's own mind, body, and spirit, with a view to transcending 'self' enough
> to function as an effective helping professional, a nurturant parent, and in-
> spiring teacher, and/or a good person.

Vincent developed the G-A-P Technique as part of this experiential learn-

ing program. The AC/E format focuses on the same theoretical framework of

growth as the general group movement, but it is significantly different from the

typical encounter or sensitivity training group in several ways, one of which is its

constant focus on the measurement of the internal state of the participant as he

moves through the experience. One of the most frequent measurement devices

utilized is the G-A-P Technique.

Vincent (1973, pp. 66-67) describes the G-A-P Technique as follows:

> A graphic is a visual representation of a specific state of mind, body, or
> spirit. Portraying these states visually helps a person to grasp not only the

presence of such a state, but also its meaning for him. Drawing a graphic helps a person to get in touch with his inner self, his feelings, or his inner experiencing in relation to whatever situation he encounters. It initiates a focus on the relationship between himself and a problem, person, or situation and helps crystallize feelings, integrate them into his SELF, that part of a person which is the center of response.

Laudon (1973, p. 70) details how a student uses the G-A-P Technique, stating,

Let us assume that he (the student) has just had an experience, any experience, good or bad, and he is uncertain of just where he is with himself or the experience. He is not sure what he is feeling. He doesn't even know that the feeling dimension of the experience is important. He is still 'in his head' with the experience. He finds a quiet spot where he can be alone (sometimes in class) and attempts to 'image' the experience by closing his eyes and fantasizing the FEELING of the experience, not the experience itself. He then projects graphically these feelings, the images, tones, and auras surrounding his felanerra (inner experience). The result is a picture of his feelings. He then writes about the experience briefly (to clarify it for himself) and adds a label or title to complete the graphein analysis; this helps him interpret exactly what it is saying to him. Now he is more able to look at his feelings, 'put them on the table' and deal with them.

The common objections to projective techniques (in reference to validity, reliability and objectivity) do not particularly apply to the G-A-P Technique. Vincent (1973, p. 68) states that,

The G-A-P is measuring feelings, or attitudes or states of being; it is purposely subjective; and it is very simple. The graphic encourages an examination of typical behavior and feelings, or acceptance and modification of them, or the environment, when it seems productive or effective. Tester bias can be eliminated and self interpretation is emphasized. The student is not merely an object of study, as in the ordinary test-taking situation, but he is a participant in self study, analysis and evaluation.

The validity of the G-A-P Technique is found in its capturing of the subjective moment and state of each individual. Content presented via the Technique is determined primarily by the user.

Vincent (1973, pp. 67-68) states,

While the G-A-P Technique is a projective technique in the sense that a subject projects his feelings onto the paper, it differs from the ordinary techniques in that the subject creates his own stimulus card rather than being shown one by the examiner. It is similar to DAP or H-T-P in that you may get a house, trees or a person, but then again you may not.

The graphic, then, is the instrument which will be used in this study to gather data on the effects of group process (in this case the AC/E Program). It is particularly effective as a measurement technique for groups of individuals, and is the type of measurement device of which Combs (1971) speaks and has suggested should be developed.

### Aspects of the AC/E Program to be Measured via the G-A-P

The AC/E Program, in its entirety, is too extensive to be dealt with in this study. Therefore, only four exercises used in the program will be analyzed. They are as follows:

1. Mirroring Exercises

2. Communication Exercises

3. Deep Muscle Relaxation (DMR)

4. Body Tap

### Mirroring Exercise

"Mirroring" is described as, (Vincent, 1973b, p. 26) "an exercise used to facilitate communication non-verbally, in which two people stand facing each other, holding up their hands to each other, moving them simultaneously." In this exercise the individuals maintain eye contact with each other, while moving their hands

(palms facing) in identical or "mirrored" patterns.

## Communication Exercises

Vincent (1973b, p. 25) states that,

The need to learn to communicate with others, to pay attention to our own inner communication, to get feedback about our communication skills, is important to personal and professional growth since we can facilitate our own growth or that of others through communicating with them.

The communication exercise used herein is described as, (Vincent, 1973b, p. 26)

A three-part communication exercise is done in the group where partners try to share something with each other, with both talking at the same time; then they share something by taking the conversation away from each other in tangential directions; and then sharing something important with the partner and really listening, 'hearing', his partner.

### Simultaneous Discussion

In part one of the exercise each individual, simultaneously, is striving to explain whatever is on his mind.  If a roomful of couples is participating  a tumultuous roar often develops.

### Tangential Discussion

The following example illustrates the second part of the exercise (what the present author refers to as the "can you top this" syndrome):

Speaker A: "I had an extremely interesting vacation last summer . . . ."
Speaker B: "Yes, extreme politics have always bothered me.  For example, the local group of . . . "
Speaker A: "Speaking of examples, have you noticed how Mrs. _____ acts when she's . . ."
Speaker B: "The Book of Acts is one of my favorite books in the Bible . . . ."

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In the second part of this communication exercise, then, each speaker strives to say something seemingly more important than the other, regardless of how irrelevant it is to the conversation.

Empathic Understanding Discussion

Part three is in stark contrast to the first two parts, being a format for effective communication, wherein each speaker is also a listener. In this part each partner listens to the other, responding in terms of what has been said by the other person. One of the persons in the dyad is a "listener" and the other is the "speaker." The speaker shares an experience which has been meaningful to him. The listener reflects back what he has heard. The speaker then gives him some feedback about the accuracy of his reflection.

Deep Muscle Relaxation (DMR) Exercise

The DMR is a body awareness exercise in which the participant stretches-out on his back and relaxes, breathes deeply and learns to tense the muscles in his feet and relaxes them, tenses the muscles in his legs and relaxes them, etc., moving up through the body, learning to identify areas of tension. DMR is useful both as a means of identifying tension, of learning to eliminate tension areas, and of becoming more aware of one's own body and how to use it more effectively.

The Body Tap Exercise

The Body Tap is a body awareness exercise in which the participant lightly taps his body with his fingertips, beginning at the top of his head and moving down

to his arms, legs, ankles, feet, etc. The Body Tap also facilitates one's aware-
ness of his body, and of his feelings and responses to touching, identifies tension
points and releases tension.

CHAPTER IV

METHODOLOGY

Selection of the Sample

Students (N = 65) enrolled in a helping relations college course were given

Shostrom's (1966) Personal Orientation Inventory (POI) during a fifty-minute class/

laboratory period.

The O/I ratio score (other directed/inner directed) was used to define the

population. Shostrom (1966, p. 17) describes the Inner-Directed person by stating:

> The inner-directed person appears to have incorporated a psychic
> 'gyroscope' which is started by parental influences and later on is further
> influenced by other authority figures. The inner-directed man goes through
> life apparently independent, but still obeying this internal piloting. The
> source of inner-direction seems to be implanted early in life and the direction
> is guided by a small number of principles. The source of direction for the
> individual is inner in the sense that he is guided by internal motivations rather
> than external influences. This source of direction becomes generalized as an
> inner core of principles and character traits.

The Other-Directed person, as described by Shostrom (1966, p. 17) is as

follows:

> The other-directed person appears to have been motivated to develop a
> radar system to receive signals from a far wider circle than just his parents.
> The boundary between the familial authority and other external authorities
> breaks down. The primary control feelings tends to be fear or anxiety of
> the fluctuating voices of school authorities or the peer group. There is a
> danger that the other-directed person may become over-sensitive to 'others'
> opinions in matters of external conformity. Approval by others becomes
> for him the highest goal. Thus, all power is invested in the actual or

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imaginary, approving group. Manipulation in the form of pleasing others and insuring constant acceptance, becomes his primary method of relating. Thus, it can be seen that the original feeling of fear can be transformed into an obsessive, insatiable need for affection or reassurance of being loved.

Utilizing a standard scale found in the POI Manual (1966) for the O/I scores, the students were divided into three groups: actualizers, non-actualizers, and the normal range. Since the author considered it desirable to compare differences between responses of actualized and non-actualized subjects, those whose scores fell into the normal range were not included in the study. Therefore, there were ten subjects who were in the actualized group (or Inner-Directed group) and eleven in the non-actualized (or Other-Directed group). All subjects were female, Caucasian, and between 18 and 22 years of age.

### Collection of the Data

The class from which the data were gathered was divided into small groups for experiential laboratory sessions. A leader in each of the groups demonstrated the exercise to be participated in during a session (Mirroring, Communication, DMR, or Body Tap).

After the students participated in each exercise they were asked not to discuss the exercise, but to "draw a graphic" on the experience.

The following are guidelines given by the group leader after students participated in the Mirroring Exercise. Guidelines for drawing a "graphic" were similar for the other exercises used in this study.

Close your eyes.....Relax.....See you and your partner...moving your hands...What was that like? What was your encounter just now like..... How did it feel?......What was it like to be you in that relationship?.....

What does your relationship look like?....How can you symbolize it?......
Draw this encounter on your paper.....How does it feel?.....What does
that feeling look like?............Now put a label on your picture.....What
is it saying to you?......What are some words that characterize that rela-
tionship?...Write a sentence or two describing the experience.....What is
your graphic saying to you?

The data used in this study are "graphics" from these laboratory sessions.

## Data Analysis

The semantic statements and symbolic representations were compared for
the Inner-Directed and Other-Directed groups in each of the four exercises.

Percentages were computed in terms of responses to the self and relation-
ship semantic categories of analysis, and to comfort and discomfort responses.

Chi-square tests of independence were performed on the data to see if there
were any significant differences between Inner-Directed and Other-Directed groups
both in terms of self and relationship responses and of comfort and discomfort re-
sponses.

CHAPTER V

RESULTS AND DISCUSSION

The semantic and symbolic responses, as measured by the G-A-P Technique, were content analyzed, in order to graphically show the participant perceptions of the four exercises. Appendix A contains the semantic and symbolic data of the content analysis.

Table 1 contains the percentage of responses to the semantic categories for all four exercises. Most of the responses were in terms of oneself and of the relationship. Occasionally responses were in terms of movement or of the experience itself. Of a total of 420 semantic responses only 39 (9.3 percent) referred to these latter two categories, indicating insufficient data upon which to make significant conclusions. Table 2 contains a chi-square analysis of the Inner-Directed and Other-Directed POI score groups in terms of self and relationship responses.

Table 3 contains the percentage of responses which indicated comfort and discomfort experienced in the exercises. Table 4 contains a chi-square analysis of those responses.

Table 1

Percentage of Responses to the Semantic Response Categories

| Exercise | Self | Relationship | Movement | The Experience |
|---|---|---|---|---|
| Mirroring | | | | |
| Inner-Directed Group | 50.1 | 34.7 | 7.6 | 7.6 |
| Other-Directed Group | 31.1 | 59.9 | 9.0 | |
| Communication Part One | | | | |
| Inner-Directed Group | 79.4 | 20.6 | | |
| Other-Directed Group | 52.6 | 47.4 | | |
| Communication Part Two | | | | |
| Inner-Directed Group | 42.8 | 42.8 | | 14.4 |
| Other-Directed Group | 42.8 | 37.1 | | 20.1 |
| Communication Part Three | | | | |
| Inner-Directed Group | 48.2 | 41.3 | | 10.3 |
| Other-Directed Group | 69.3 | 22.4 | | 8.3 |
| Deep Muscle Relaxation | | | | |
| Inner-Directed Group | 95.8 | | 4.1 | |
| Other-Directed Group | 93.9 | | 6.1 | |
| Body Tap | | | | |
| Inner-Directed Group | 100.0 | | | |
| Other-Directed Group | 88.2 | | 11.8 | |

Table 2

Chi-Square Analysis of the Inner-Directed and Other-Directed
Groups in Terms of Self and Relationship Responses

| Exercise | $X^2$ |
|---|---|
| Mirroring | 6.7336** |
| Communication 1 | 5.0576* |
| Communication 2 | 0.0606 |
| Communication 3 | 3.0828 |
| DMR | + |
| Body Tap | + |

* .025 significance level
**.010 significance level
+There were no relationship responses.

Table 3

Percentage of Comfort and Discomfort
Responses in the Four Exercises

| Exercise | Comfort | Discomfort |
|---|---|---|
| Mirroring | | |
| Inner-Directed Group | 86.5 | 13.5 |
| Other-Directed Group | 93.5 | 6.5 |
| Communication 1 | | |
| Inner-Directed Group | 27.5 | 72.5 |
| Other-Directed Group | 65.7 | 34.3 |
| Communication 2 | | |
| Inner-Directed Group | 53.5 | 46.5 |
| Other-Directed Group | 68.5 | 31.5 |
| Communication 3 | | |
| Inner-Directed Group | 100.0 | |
| Other-Directed Group | 100.0 | |
| DMR | | |
| Inner-Directed Group | 91.7 | 8.3 |
| Other-Directed Group | 78.8 | 21.2 |
| Body Tap | | |
| Inner-Directed Group | 100.0 | |
| Other-Directed Group | 70.5 | 29.5 |

Table 4

Chi-Square Analysis of the Inner-Directed and Other-Directed
Groups in Terms of Comfort and Discomfort Responses

| Exercise | $X^2$ |
|---|---|
| Mirroring | 1.7734 |
| Communication 1 | 9.5587* |
| Communication 2 | 1.4640 |
| Communication 3 | 0.0177 |
| DMR | 1.8993 |
| Body Tap | 1.6994 |

*.005 significance level

## Mirroring Exercise Analysis and Discussion

The mirroring exercise is an exercise in which two persons face each other (may be sitting or standing) with their arms partially extended and palms of the hands facing (but not touching). The individuals maintain eye contact while moving, simultaneously, their hands in identical patterns. The analysis was divided into the following categories: (1) state of being and behavior in terms of self; (2) state of being and behavior in terms of the relationship; (3) movement that occurred in the exercise; and (4) responses to the experience itself.

Table 2 indicates a significant (.01 level) difference between the Inner-Directed and Other-Directed groups in terms of self and relationship responses. Table 1 indicates that the Inner-Directed group response percentage was greater in terms of self responses, whereas the Other-Directed group response percentage was greater in terms of relationship responses. Table 4 indicates there was no significant difference between the groups in terms of comfort-discomfort in the exercise.

### Self: State of Being and Behavior

#### Inner-Directed Group

Several responses indicated discomfort with the interpersonal nature of the exercise ("Tight," "I felt restrained," "Not at ease," and "Tension"). Discomfort was also experienced in terms of how one looked to those around him ("Self-conscious," "I felt foolish," and "Odd feeling"). Most of the responses, however, indicated comfort with the exercise ("I felt more at ease," "Relaxing," and "I felt warmth").

Mirroring was experienced as encompassing and involving total participation ("Drawn-in," "I felt that my whole body was pulled-in," and "I felt myself concentrating"). They also experienced a desire to extend themselves ("I shared," and "Urge to smile").

## Other-Directed Group

Several responses in the Other-Directed group indicated discomfort with the exercise ("Insecure," "I didn't feel safe," and "I felt tension"). A few comments centered on concern with performance ("I didn't know what to do," "It was hard to look at the other person," "I was trying to keep up with her," and "Didn't know what was expected"). Most of the responses indicated comfort with the experience ("At ease," "I was able to unwind," "Feeling of trust," "Opening up," and "Flowing out").

## Relationship: State of Being and Behavior

### Inner-Directed Group

The relationship was experienced as productive and progressive ("Working," "As though two forces had come together," "A force between us," and "Merging"). Several comments indicated a supernatural-like quality existent ("As one," "As though two forces had come together," and "A force between us"). Several responses indicated an ambivalent or paradoxical relationship ("Apart but together," and "Close yet far"). Some were concerned with the opinion of others ("Afraid others would think I'm dumb"). There was also evidence of intimacy ("Her eyes showed warmth and interest in me," "Merging," and "So close").

Other-Directed Group

Only one relationship response indicated discomfort with the experience ("Frustration"). An emphasis centered on mutuality ("In the same circle," "Flowing together," and *"On the same wave length"*).

The concept of trust was prevalent ("I had to depend on her," "I was wanting her to start," "Trusting my partner," "Trust and dependence," and "Feeling of trust"). The relationship was seen as intimate ("Friendly," "We shared," "One," "We really felt close," and "Not concerned with those around us").

However, other responses indicated concern with the interpersonal encounter (for example: "Flowing together yet still unsure," and "Still wasn't much of a relationship").

Several responses indicated movement (for example: "Growing," "Progression," "Increased ability to receive," "Started out on two levels," "We spiraled," and "At first two different people").

Many comments related to leadership ("Neither wanted to lead," and "Each of us took turns guiding or leading the other").

There was also mention of a supernatural-like quality (for example: "Something held us together").

## Movement in the Exercise

Inner-Directed Group

All references indicating movement in the exercise were in terms of moving from discomfort to comfort ("Apart to together," and "Tense to relaxed"). The

responses indicate a progressive familiarity or enjoyment with the exercise and the relationship.

### Other-Directed Group

All responses which spoke of movement indicated movement from discomfort to comfort ("Tense to at ease," "Confusion to going forward," and "Apart to together").

## The Experience Itself

### Inner-Directed Group

The only responses to the exercise itself occurred in the Inner-Directed group and indicated the unusualness of the exercise ("Vivid," "Hypnotizing," "New," and "Strange"). The newness of the exercise was not associated with discomfort.

### Other-Directed Group

There were no responses to the exercise itself in the Other-Directed group.

## Symbolic Analysis of Mirroring

### Inner-Directed Group

The most common symbol associated with mirroring was a flowing or smooth line. Usually there were several of them running parallel (for example, parallel lines in a flowing pattern).

The experience was drawn as one in which there was interaction (for example, lines intertwining, several lines spiraling upward, lines which connect two human figures, arrows pointing toward each other, and two amorphous forms which penetrate

each other).

The use of arrows was prominent. Jagged lines and heavy straight lines were often found in the same drawings.

In several instances a part of the face (particularly the eyes) was drawn. In the two instances where an entire face was drawn, each was smiling.

Flowing lines (vertical and horizontal) corresponded to semantic responses indicating comfort in the experience. Less comfortable responses were accompanied by lines which were jagged, and by lines which formed a narrow, constricted-looking shape. Faces were associated with comfort responses, however, one particularly uncomfortable response was accompanied by a stick figure.

### Other-Directed Group

Circles were often drawn; some were concentric, a circle with flowing lines protruding from it, two circles with flowing lines from them, intertwining circles, and two circles with jagged lines from them which eventually intertwine. Circles were used to portray the relationship (for example: two stick figures were enclosed by a circle).

Flowing lines were often used (for example: a single line, a line spiraling upward, a bottle with flowing lines from its mouth, a circle with flowing lines protruding from it, two circles with flowing lines from them intertwining and parallel flowing lines).

One drawing depicted several common symbols (two flowing lines, which merge into one, leading to a circle which has lines flowing from it).

Arrows were also commonly used (for example: arrows pointing upward, arrows pointing toward each other from two figures, and arrows pointing inward to a circle).

Symbols paired with semantic responses indicating comfort in the experience included flowing lines, circular patterns (circles or spiraling lines), and separate lines which eventually merged into one. Semantic responses of discomfort were accompanied by jagged lines and extremely heavy lines.

## Summary

Most of the responses, regardless of group, indicated a comfortable experience in the Mirroring Exercise. Though in close proximity with other people who they may not have known very well, the participants tended to be comfortable and did not experience any anxiety as a result of the exercise.

The Inner-Directed group responded more in terms of oneself, whereas the Other-Directed group responded more in terms of the relationship, which may support the position that Inner-Directed people are less concerned with the way others perceive them.

Regardless of group affiliation, drawings which accompanied the semantic responses were very much alike and indicated people draw states of comfort and discomfort in similar ways.

## Communication Exercise Analysis and Discussion: Simultaneous Discussion

The simultaneous discussion portion of the communication exercise is one

in which each person in the dyad is saying whatever is on his mind at the same time as his partner.

The analysis was divided into the following categories: (1) state of being and behavior of oneself; and (2) state of being and behavior in terms of the relationship.

Table 2 indicates a significant difference (.025 level) between the Inner-Directed and Other-Directed groups in terms of relationships and self responses. Table 1 indicates that the Inner-Directed group responded a great deal more in terms of self (79.4 percent) whereas in the Other-Directed group the frequency of self and relationship responses were fairly equal (52.6 percent and 47.4 percent).

Table 4 indicates a significant difference (.005 level) between Inner-Directed and Other-Directed groups in terms of comfort with the exercise. Table 3 indicates 72.5 percent of responses in the Inner-Directed group expressed discomfort in the experience compared to only 34.3 percent discomfort responses in the Other-Directed group.

Self: State of Being and Behavior

Inner-Directed Group

The most prevalent response to the exercise was that of a state of confusion. Virtually all responses contained frustration connotations of "I can't think, listen and talk at the same time," "I couldn't concentrate," and "I felt like a radio with its plug pulled-out." One response ("I listened to what he said") indicated frustration to the point of not following the exercise instructions or perhaps a misunder-

standing of the instructions. Essentially the responses to everyone talking at once and no one listening were what one would assume--feelings of confusion and frustration.

## Other-Directed Group

This group also generally perceived the exercise as void of communication (for example: "Very little, if anything absorbed," "I didn't feel that I was sharing or communicating," and "Non-communication"). Several references were defensive in nature ("Shut-up," "Keeping me from listening," and "Bombardment"). The level of communication was perceived as shallow ("I said words"). There also was mention of the difficulty of employing basic methods of communication ("It felt hard for me to talk and try to listen at the same time," "Trying to hear others," and "Blocking-out listening").

### Relationship: State of Being and Behavior

## Inner-Directed Group

Relationship responses indicated a communication barrier ("Communication clash," and "We were talking at each other"). The exercise was seen as not conducive to valuable interaction ("I'm shutting you out," and "It was a one-way thing").

## Other-Directed Group

There was evidence of the relationship perceived as non-reciprocal ("No interaction," "Each in our own clouds," "Missed each other," and "Circles--each of us involved in our own thoughts"). Everyone talking at once produced for this

group a frustration that at times culminated in avoidance behavior ("We couldn't concentrate, so we'd both stop talking," and "If we didn't look at each other we could talk"). Some tension also developed ("We bumped into each other," "Conflict," and "We wore each other out").

## Symbolic Analysis of Simultaneous Discussion

### Inner-Directed Group

Single jagged lines were drawn with no particular direction (for example: jagged intertwining lines, and two jagged-sided spheres with arrows pointing at each other) and lines crossed over each other. On one drawing two lines tended to move toward each other, but were separated by a heavy line.

Semantic responses of frustration and confusion were accompanied by jagged lines, jagged-sided spheres, heavy lines separating figures, and short fragmented lines.

### Other-Directed Group

The majority of drawings depicted pairs of symbols (for example: two lines, two figures, two faces and two circles). However, the partners pictured themselves as separated from each other (for example: separated by a line, separated by a jagged line, and each figure in its own circle).

Lines and arrows also indicated separateness (for example: two figures with lines from their mouths which bypass each other, arrows unable to penetrate a sphere, and arrows protruding from two figures which point in opposite directions).

Symbols associated with semantic responses such as confusion, conflict and

frustration, included representations resembling walls, figures enclosed in separate spheres, and jagged lines crossing each other.

Summary

The nature of the Simultaneous Discussion, which required the participants not to listen and not to be listened to, produced many uncomfortable feelings in both the groups.

However, the Inner-Directed group responded significantly more often in terms of discomfort to the confusion than the Other-Directed group. There are several possible explanations: (1) Other-Directed persons are more insensitive to ineffective communication; (2) Inner-Directed persons are more sensitive to ineffective communication; (3) many students in the Other-Directed group misunderstood the exercise instructions; or (4) students in the Other-Directed group elected to ignore the instructions.

The Inner-Directed group responded more in terms of oneself and less in terms of the relationship, which may, again, support the notion that Inner-Directed people are less concerned with the way others perceive them.

### Communication Exercise Analysis and Discussion: Tangential Discussion

Part two of the communication exercise, called tangential discussion, is described as that part in which each individual "takes away" the conversation in any direction he chooses, regardless of how irrelevant it may be to what the other person was discussing. The categories of clusters which developed were divided into

(1) self, state of being and behavior, (2) the relationship state of being and behavior, and (3) the experience itself.

Table 2 indicates there is no significant difference between the Inner-Directed and Other-Directed groups' responses in terms of self and relationship. Table 1 indicates that this part of the communication exercise produced, relative to the other exercises, the most responses in terms of the experience itself.

Table 4 indicates no significant difference in terms of comfort with the exercise between the two groups. However, according to Table 3, those in the Other-Directed group expressed a greater proportionate number of comfort responses than those in the Inner-Directed group (Other-Directed = 68.5 percent; Inner-Directed = 53.5 percent).

### Self: State of Being and Behavior

#### Inner-Directed Group

Some hostility experienced in the exercise became evident ("I felt mad when someone interrupted me," and "Jagged feelings"). Other comments indicated a sense of powerlessness ("My words were falling on deaf ears," and "I felt helpless and frustrated"). A sense of detachment was also present ("I felt so unconscious of what we were discussing," and "Off in space").

#### Other-Directed Group

The exercise was seen as void of purpose ("Disintegrated," and "It seemed like I was talking just to be talking"). It was also experienced as frustrating ("I couldn't offer feedback or respond," "Frustration," and "Nerve-wracking").

Difficulty in following the exercise instructions was evident ("It seemed as though I was interrupting," and "It was hard for me to jump in on a word"). Some responses indicated a low level of communication ("Partial comprehension," and "Hearing only half of what was being said").

## Relationship: State of Being and Behavior

### Inner- Directed Group

The relationship was seen as lacking completeness ("Missing links," and "We met at point"). There was also a sense of the lack of closure ("We ended-up nowhere," "We didn't get a thing accomplished," and "Sliding along to nowhere"). There was the perception of a nonsense-like situation ("Nothing meaningful," "Fun," and "No communication"). The experience also indicated a lack of relationship ("We never could get together," and "Both too concerned with ourselves").

### Other-Directed Group

Several comments were unexpectedly positive ("The wall was broken," "We both calmed down," "The conversation went smoothly," "We were listening," and "We both shared and both heard"). One must wonder whether this part of the exercise was misunderstood; whether the instructions were willfully disregarded; or whether, in comparison to part one, this part was actually experienced as positive.

There were indications by this Other-Directed group that for some there was little real relationship("Each of us had what was important to us," and "Each of us didn't listen to the other"). The experience was seen as fragmented or not complete ("We did not finish a specific point we started out to make," and

"Interruption").  The dyad was seen as characterized by isolation ("It seemed as if the words bounced off our shells").

## The Experience Itself

### Inner-Directed Group

The exercise was seen as without purpose ("Funny," "Nothing but laughs," and "No sense").  It was also experienced as incomplete ("Too much was missing").

### Other-Directed Group

The experience was seen as void of communication and fragmented ("Unrelatedness," "No thought communication," and "Original idea of the conversation was lost").  However, several responses were unexpectedly positive ("Smoothness," and "One topic flowing into another").

## Symbolic Analysis of Tangential Discussion

### Inner-Directed Group

Several symbols indicated lack of closure or completeness (such as: broken-line concentric circles, numerous fragmented lines, and jagged lines facing each other, touching at points).  Heavy lines, blocked arrows that were pointing toward each other and also blocked the open side of a facsimile of a human ear.

Semantic responses indicating discomfort in the experience were accompanied by the following symbolism:  fragmented circles, short unconnected lines, jagged lines, heavy lines which block flowing lines, and stick figures covered with jagged lines.  Symbols associated with comfort in the experience were flowing lines which

entwined and two lines which touched at points.

### Other-Directed Group

Several symbols indicated blockages (for example: arrows pointing toward each other which are separated by a heavy line, and figures encased in circles whose surfaces repell arrows pointed at them). Other symbols included jagged lines, fragmented circles, a series of connected lines, and numerous intermingling lines.

Symbols accompanying semantic discomfort responses included: fragmented circles, arrows composed of jagged lines, jagged lines, heavy lines, figures enclosed in separate spheres, a maze of jagged lines crossed by heavy lines, and arrows repelled by walls.

Symbols accompanying comfort responses included: flowing parallel lines and two half-circles with lines connecting them.

### Summary

Though the Tangential Discussion exercise produces a great degree of confusion, a majority of the responses for both groups indicated degrees of comfort in the experience.

Both groups responded more often in terms of oneself, which may be due to feelings of isolation and rejection which sometimes results from the exercise.

This part of the Communication Exercise was probably the most structurally unusual, and consequently there were relatively more responses to the experience itself than in the other exercises.

Communication Exercise Analysis and Discussion:
Empathic Understanding Discussion

This part of the communication exercise is one in which one person of the dyad is a "listener" and the other is the "speaker." The speaker shares an experience which has been meaningful to him. The listener reflects back what he has heard. The speaker then gives him some feedback about the accuracy of his reflection.

The categories of analysis are (1) self (state of being and behavior); (2) the relationship (state of being and behavior); and (3) the experience itself.

Table 2 indicates no significant difference between the Inner-Directed and Other-Directed groups in terms of self responses and relationship responses. Table 1 does indicate that those in the Other-Directed group responded more in terms of self (69.3 percent), whereas the responses of those in the Inner-Directed group were somewhat evenly divided between self (48.2 percent) and relationship (41.3 percent) responses.

Table 3 indicates there were no discomfort semantic responses to the Empathic Understanding portion of the Communication Exercise. Table 4 indicates no significant difference between the two groups.

Self: State of Being and Behavior

Inner-Directed Group

Virtually all responses in terms of oneself were positive. There was a sense of relaxation ("I did not feel anxious about being interrupted," "I felt relaxed," and "I felt warmth"). They responded to the state of "being heard" ("I knew that I

was being listened to," and "Listening"). Several responses indicated a desire to extend oneself ("I wanted to give," "Excitement," and "I absorbed everything that was said").

## Other-Directed Group

There was a sense of control ("Grasping what the other was saying," "I was reinforced," "Confidence," "Sureness," "Competent," and "I was communicating with her"). There was an awareness that communication was occurring ("I became aware," "I felt good communication occurred," "I was listening," "I was communicating with," "I let off my thoughts," "I was trying to offer suggestions," and "I conveyed my feelings"). There was total involvement in the exercise ("Absorption," "Hearing," "Grasping what the other was saying," and "Concentrating"). It became evident that there was a desire for communication ("I wanted some feedback," and "I wanted to know her reactions"). There were indications of feelings resulting from effective communication ("Accepted," "I was reinforced," "Contented," and "Fantastic feeling").

### Relationship: State of Being and Behavior

## Inner-Directed Group

Most comments centered on mutuality and reciprocity ("We finally got it together," "Pouring-out and receiving," "Sharing," "We both felt understanding," and "Interaction"). One comment suggested a sense of oneness ("Being of one"). Another response indicated a basic component of this exercise was functioning ("Identifying"). The empathic understanding was seen as productive ("Smooth,"

and "Flowing").

## Other-Directed Group

Reciprocity was also indicated by this group ("Interaction," "Lines of communication meeting," and "Information transmitted to and from"). The experience was comfortable ("Understanding," "She really heard," and "My partner acted as a calming agent").

### The Experience Itself

## Inner-Directed Group

The experience was seen in stark contrast to the first two parts of the Communication Exercise ("Refreshing," and "A calmer atmosphere").

## Other-Directed Group

The experience was contrasted to the first two parts of the Communication Exercise ("The best conversation"). It also was seen as having some closure ("Completeness"). It was meaningful ("It was serious and constructive") and an avenue of learning.

### Symbolic Analysis of Empathic Understanding Discussion

## Inner-Directed Group

Most symbols contained paired-objects (for example: parallel flowing lines, two parts of parallel lines which occasionally touch, two spiraling circles, two figures with lines connecting them, and reciprocal arrows).

Symbols accompanying semantic comfort responses included: parallel

flowing lines, reciprocal intermingling lines with arrowheads, amorphous figures which penetrated each other, two circles whose perimeters overlapped, and faces with lines connecting them. One comfort response symbol was a pitcher pouring liquid into an over-flowing container, and another was a ball of cotton absorbing water.

## Other-Directed Group

The most dominant symbols were lines flowing across the page. Many lines formed upward spirals. Arrows penetrated objects and human-like figures.

Symbols which accompanied semantic responses of comfort with the experience included: facsimiles of the human ear with lines flowing into it, parallel flowing lines, a sponge which is absorbing lines around it, and smiling faces.

## Summary

All responses indicated comfort with this portion of the Communication Exercise, which resulted from a situation that contained reciprocity in speaking, listening and reflecting. In relation to Simultaneous and Tangential Discussions, it was an uplifting and refreshing experience and formed a bond between the participants.

## DMR Exercise Analysis and Discussion

The Deep Muscle Relaxation (DMR) exercise is a body awareness exercise in which the participant stretches out on his back and relaxes, breathes deeply, tenses the muscles in his feet and relaxes them, tenses the muscles in his legs and relaxes them, etc., moving on up through the body, learning to identify areas

of tension. The analysis was divided into the following categories (1) self--state of being and behavior; and (2) movement in the exercise.

Table 4 indicates no significant difference between Inner-Directed and Other-Directed groups in terms of comfort-discomfort. Table 3 indicates that 91.7 percent of responses in the Inner-Directed group were void of discomfort, and that 78.8 percent of responses in the Other-Directed group were void of discomfort. Table 1 indicates there were no relationship responses.

## Self: State of Being and Behavior

### Inner-Directed Group

Two responses indicated some discomfort with the exercise ("I felt tight," and "Wound-up"). However, a relaxed atmosphere and feeling was prevalent ("I felt limp," "Relaxation," and "I was relaxed"). There was also a "high" feeling ("I felt like I was floating," "Floating," "Floating along on clouds and waves," and "I don't want to break the spell"). A calm feeling resulted ("Feeling me," "Peaceful," "Soft," and "Warm").

### Other-Directed Group

Several comments indicated discomfort with the experience ("Relaxed, yet still tense," "I couldn't completely relax because others were there," "I felt tension," "My feet are cold," and "My feet feel like they are on a block of ice"). There was also evidence of tension reduction ("Unwind," and "A tingling feeling which helped me unwind"). Freedom of the body was experienced ("Floating and free," "I was not crowded or trapped," "Complete peace and tranquility," and "My

body had no character, feeling shape or life").

## Movement in the Experience

### Inner-Directed Group

The solitary response in terms of movement indicated a positive direction ("Tension to relaxation").

### Other-Directed Group

Both responses were positive ("Blahs to bright-eyed," and "Tense to re-laxed").

## Symbolic Analysis of DMR

### Inner-Directed Group

Facsimiles of human figures were drawn lying in a prone position. Flowing lines dominated the drawings: a single flowing line filling the entire page, a coil which gradually forms two parallel flowing lines, a long flowing line, and a cloud-like form.

Drawings associated with semantic responses of comfort in the experience included: lines flowing from bodies lying prone, amorphous forms, and cloud-like forms.

### Other-Directed Group

Drawings included several amorphous human figures, many flowing lines, prone figures with lines surrounding them, a series of pistons pumping up and down, and a pair of feet enclosed in a block of ice.

Symbols associated with semantic comfort responses included: loosely spiraled circles, flowing lines, an amorphous figure with eyes, smiling faces, and parallel lines. An unusual drawing was that of a heavy weight being lifted off of a prone body with lines surrounding it.

Symbols associated with semantic discomfort responses included: facsimiles of human figures with arrows pointing to specific body parts (knees, shoulders, feet, etc.), a pair of feet enclosed in a block of ice, and pistons representing a body sputtering.

## Summary

Though body awareness exercises are usually thought of as fostering discomfort responses, the DMR was experienced as comfortable by both groups, and an event in which psychological movement to greater degrees of comfort occurred. Since it was an individualized exercise, there were no relationship responses.

## Body Tap Exercise Analysis and Discussion

The Body Tap Exercise is a body awareness exercise in which the participant lightly taps his body with his fingertips, beginning at the top of his head and moving down to his arms, legs, ankles, feet, etc. The semantic analysis was divided into the following categories: (1) self--state of being and behavior; and (2) movement in the exercise.

Table 1 indicates there were no relationship responses by either group.

Table 4 indicates no significant difference between the groups in terms of comfort in the experience. Table 3 shows that all responses in the Inner-Directed

group *indicated comfort* (however, there were only a total of five responses). In the Other-Directed group, 79.5 percent of the responses indicated comfort in the experience.

## Self: State of Being and Behavior

### Inner-Directed Group

The responses indicated a free experience ("Floating"), and one of heightened awareness ("Awareness," and "I am smooth, pingly, and firm").

### Other-Directed Group

Several comments indicated *discomfort* ("Pain," "Stiff," "I felt more tense," "I was supposed to feel relaxed," and "My legs are tense, I can hardly stand it").

There was also indication of an exhilarating experience ("I felt vibrant," "Aliveness," "Radiance," and "Vibrant feelings flowed from the parts of my body"). Total relaxation also occurred ("Smooth," "I was relaxed," "Melting," "Uncoiling," and "I felt pleasant").

## Movement in the Exercise

### Inner-Directed Group

There were no movement responses in the Inner-Directed group.

### Other-Directed Group

Responses indicated movement toward a state of comfort ("Coiled to un-wind"). The gradual relaxing quality of the Body Tap was also seen ("Taut to eased-out to elastic," and "Stiff to pieces"). One response indicated an increase

in tension ("Tense to more tense").

## Symbolic Analysis of Body Tap

### Inner-Directed Group

The symbols used included: Star-bursts, covering the entire page, long flowing lines, two circles, and parallel lines flowing upward.

All the symbols accompanied semantic responses which indicated comfort in the experience.

### Other-Directed Group

Two symbols were naturalistic: a flower and a sunrise. The use of flowing lines was common, and so was the use of stick figures.

Symbols which accompanied semantic comfort responses included: a sunrise, a flower, concentric spheres which gradually became amorphous, spirals which smooth into flowing lines, a stick figure surrounded by lines, and concentric squares.

Symbols associated with semantic discomfort responses included: a stiff-looking stick figure, and a pair of legs with lines pointing toward the knees and thighs.

## Summary

Responses to the Body Tap indicated that for most persons it was a comfortable experience, and one in which movement progressed from emotional states of discomfort to comfort.

<u>Symbolism and The G-A-P Technique</u>

A uniqueness of the G-A-P Technique is found in the utilization of semantic and symbolic content. There are distinct advantages of this semantic-symbolic response combination:

1. Being able to draw one's feelings about himself, others and the environment provides an additional means of communication (both personally and to others) for the individual. This is especially beneficial for one who has difficulty with verbal communication skills.

2. The semantic plus the symbolic content presents a more complete understanding of what the individual is experiencing.

3. The picture itself presents something that is more easily reflected upon (or processes) than solely writing a sentence or two. Drawing is a more demonstrative statement than words and is more easily remembered.

4. The unique nature of feelings can be better represented by pictures than by words.

5. The physical activity associated with drawing (finger, arm, wrist and shoulder movement) is pleasurable and simply enjoyed. .

6. A sense of mastery accompanies the knowledge that one has expressed himself most clearly, and especially if he gains insight through it. The G-A-P Technique provides a mode for clearer and more effective self-expression.

The discussion on the symbolic analysis indicates distinct patterns in symbolism associated with comfort and discomfort in the various exercises, which were identical in both the Inner-Directed and Other-Directed groups.

Table 5 divides the symbols into two general categories: abstract and naturalistic symbols. They are also divided in terms of association with comfort and discomfort semantic responses.

According to this study certain symbols were specific to states of comfort

and discomfort. Though it could not be substantiated by this study, drawings on the "graphics" by themselves may tell more about an individual than the semantic responses which accompany them.

Table 5

Abstract and Naturalistic Symbolism of
Comfort and Discomfort Responses

|  | Comfort | Discomfort |
|---|---|---|
| Abstract | Flowing lines | Jagged lines |
|  | Circles | Constricted space |
|  | Spiraling lines | Heavy (thick) lines |
|  | Spiraled circles | Jagged-sided spheres |
|  | Merging lines | Short lines |
|  | Lines touching at points | Fragmented lines |
|  | Intertwining lines | Figures enclosed in spheres |
|  | Parallel lines | Sharp crossing lines |
|  | Half-circles, connected by lines | Fragmented circles |
|  | Merging amorphous figures |  |
|  | Overlapping circles |  |
|  | Intertwining lines with arrowheads |  |
|  | Concentric circles |  |
| Naturalistic | Clouds | Legs with arrows pointing toward them |
|  | A flower | Knees with arrows pointing toward them |
|  | Sunrise | Feet in a block of ice |
|  | Smiling faces | Series of pumping pistons |
|  | Ice melting | Walls |
|  | A sponge |  |
|  | Cotton absorbing water |  |
|  | A human ear with lines flowing into it |  |
|  | A bottle with lines flowing from its mouth |  |
|  | A weight being lifted off a prone body |  |
|  | A pitcher pouring water into a bucket |  |
|  | Prone bodies |  |

## CHAPTER VI

## DISCUSSION, SUMMARY AND IMPLICATIONS

### Experiential Learning and the G-A-P Technique

Experiential learning is learning based on experience or involvement and participation in an activity (which, in this study, would be Mirroring, Communication, DMR, and Body Tap). It not only involves physical activity, but also emotional and cognitive activities. For example, the individual followed the instructions for Mirroring (which involved moving the hands and arms), which generated emotions ("I felt neat looking into her eyes") and cognition ("I felt the need to make a decision"). Experiential learning focuses on the "total man," who possesses several facets which must be involved if effective learning is to occur.

The G-A-P Technique provides a means of implementing effective experiential learning. It is a structure which facilitates the substantiation of feelings and ideas. An individual using the technique not only can state that he felt good or comfortable or that he felt warmth, but also can draw what "feelings of warmth" look like, and how that feeling involves himself, other persons, and the environment. The G-A-P Technique clarifies the variables involved in the experience.

### Impact of the Exercises and the G-A-P Technique

The data gathered from "graphics" completed after each exercise (note that

after each part of the communication exercise a "graphic" was completed) indicated

the impact of the exercise on those involved; generally in terms of oneself ("I

felt . . . ," "I thought . . . ") and in terms of the relationship ("We shared . . . ,"

"I felt uneasy with her . . . ," etc.).

The term, impact, relative to this study, means what is perceived by a

person and how it is comprehended or interpreted. It also involves an ensuing

state of awareness.

The G-A-P Technique has helped to clarify the impact of the exercises

utilized in this study on the participants. The following concepts indicate categories

of impact, summarized from the data in Chapter V.

1.  Movement. Expressions such as "I was tense, but became comfortable" and "I was tight but started to unwind" indicate an awareness of change during the experience. Whereas it started out as something unpleasant, usually it gradually became a comfortable experience.

2.  Involvement. The experiences (especially Mirroring and Empathic Understanding Discussion) were seen as encompassing the individual and involving his total participation ("I felt that my whole body was pulled-in," "Drawn in," and "Merging"). There existed the awareness of wanting to absorb all that was being experienced.

3.  Relief. The G-A-P Technique provides an avenue of release of pent-up ideas and feelings whether they be joyful or frustrating ("I let off my thoughts," "I conveyed my feelings," "Relief, because I was boiling over," "Frustration," "I felt warmth"). One not only has the opportunity to write what he is feeling, but also to draw it, in order that he might be better understood.

4.  Affirmation of Oneself. Several expressions indicated self-affirmation (the knowledge that one is good, productive or valued). The following phrases are illustrative of this concept: "I knew that I was being listened to," "I was accepted," "I was reinforced," and "Her eyes showed warmth and interest in me."

5. Resistance. It was apparent that some interpersonal exercises (particularly Mirroring)caused some resistance. Comments which illustrate this are: "I didn't feel safe," "It was hard to look at the other person."

6. Intimacy. Comments indicated degrees of comfort with an experience which involves close interpersonal psychological contact: "So close," "One," "Trust and dependence."

7. Relationship. Closely related to intimacy is the concept of relationship or the connectedness between two persons. The importance of how one responds in terms of relationships cannot be overemphasized, especially in the context of experiential learning. The G-A-P Technique draws-out how one responds to relationship: "It was strange looking at him," "At ease," "As though two forces had come together," "On the same wave length," and "In the same circle."

8. Leadership. It is important for one to know how he responds to being a leader or to being led. In an exercise such as Mirroring the aspect of leadership is prominent. Various comments were: "I felt the need to make a decision," "It felt good to let someone else lead," "I was dominating," "I had to depend on her," "Neither wanted to lead," and "Each of us took turns guiding or leading the other." Awareness of comfort with controlling or being controlled is integral in establishing productive relationships. The G-A-P Technique clarifies degree of comfort or discomfort with control, the responsibility of leadership, or power needs.

9. Openness. The ability of one to "let go" and to fully experience is not only important to experiential learning but to all aspects of life. It entails "letting go" to experience both oneself and others. Comments indicative of fully experiencing were: "I was able to unwind," "I shared," "Comfortable with each other," "Together," "We spiraled," "Flowing together, yet still unsure," "Afraid others would think I'm dumb," and "Close, yet far."

10. Patterns. The G-A-P Technique clarifies interactional patterns between persons. This was especially evident in the second part (Tangential Discussion) of the Communication exercise. One especially significant response was, "It seemed like I was talking just to be talking." It became clear how ineffective this type of communication becomes, and yet other discussion comments included a sudden awareness that "I do this all the time."

11. Focus. The ability of one to focus on a problematic situation is enhanced by the G-A-P Technique. It causes one to stop and look at a situation

and, as it were, dissect it. Comments stemming from the Tangential Discussion were as follows: "I felt bad about breaking into someone's conversation," "My words were falling on deaf ears," and "I felt mad when someone interrupted me." By utilizing the Technique one gets a more total view and if he desires, may decide to improve a portion of that view.

12. Consequences. A "graphic" can help one realize the consequences of behavior (both positive and negative). Responses to ineffective communication were: "Frustration," "Upset," "Nerve-wracking," "Disintegrated," and "I felt helpless." Responses to effective communication were: "I felt good communication occurred," "Hearing," "Confidence," "Information was transmitted to and from," and "She really heard."

13. Comfort. Related to the consequences of behavior is the awareness of what makes one feel comfortable and uncomfortable. A "graphic" makes vivid a situation in which a person is involved (can be interpersonal or environmental) that makes him feel good or bad. By drawing he can picture himself, the situation, other persons, and what occurs between them.

14. Body Awareness. The "graphics" on DMR and Body Tap facilitated the awareness of feelings one has toward his own body, in terms of touch and focusing solely on the body. Especially important was focusing on tension centers throughout one's body and what can occur by relaxing (i.e., why it is important and how it feels).

15. New Perspectives. Generally, the G-A-P Technique clarifies behavior and situations so that one can redevelop his outlook on things, himself and others, and then implement appropriate behaviors. The three-part Communication exercise in itself presented contrasting styles of communication, whose implications became apparent on the "graphics" (from "This is senseless," to "Talking just to be talking," to "Pouring out and receiving"). And, the Mirroring exercise presented a clearcut opportunity for one to know how he responds to interpersonal interaction, which also was clarified via the G-A-P Technique ("I felt restrained," "I shared," "Insecure," and "Trusting my partner").

### The G-A-P Technique as a Learning Experience for the Participant

All of the previous fifteen concepts are ones which a participant in group/experiential learning could apply to himself and could use as guidelines in evaluating

his own graphic representations. The processing (i.e., analyzing, reflection and discussion) of the exercise, based on information from one's graphic representation, takes the exercise partially out of the realm of "good feelings" into one in which transfer to one's daily life occurs. For example, things one learns from a group experience in terms of relationships, intimacy and openness has direct relevance to other relationships outside of the group (such as family, professional circles, etc).

The G-A-P Technique gives the participant a way to draw from himself what he has experienced and literally "lay it in front of himself," so that effective self-awareness is facilitated.

### The G-A-P Technique as a Learning Experience for the Group Leader

There are numerous variables continually contributing to group/experiential learning. In an average group of about ten members, plus the group leader, the variables are *countless*.

The G-A-P Technique has a great degree of relevance for those directing group work. It is unrealistic to assume that one group leader can know what all members in his group are experiencing in the Mirroring Exercise. And, without reflection on the experience, how accurate and complete is the participants' perceptions of the experience?

A "graphic" drawn by a group member gives a group leader a clearer picture of how that person is functioning in the group. And, if the individual is not functioning particularly well, one's "graphic" may indicate the nature of the problem.

The G-A-P Technique utilizes two modes of communication in addition to talking about an experience: (1) writing about the experience, and (2) actually drawing the experience. One may not be able to state verbally that he was threatened by another person in the group, but may be able to write the word "afraid" on a piece of paper or draw a picture of himself in a retreating position.

### The G-A-P Technique as a Screening Device

The review of the literature on group processes has suggested that some people are concerned with the lack of screening devices utilized when forming a group.

The function of a screening device is to measure the "readiness" of an individual to be involved in encounter, sensitivity training, etc. An individual who becomes uncomfortable when others begin to get close to him may not be able to "handle" feelings that are generated by some group modalities. One who is uncomfortable when touching or being touched may resist body awareness exercises.

One of the important outcomes of this study is the illustration of the G-A-P Technique as a viable screening device for group experiences.

The data have suggested that students respond in consistent and similar ways in terms of comfort and discomfort in an experiential learning modality. They may also respond consistently and similarly in terms of everyday experiences (such as feelings about home life, about colleagues, and toward oneself in general).

The fact that the G-A-P Technique appears to provide adequate latitude for self-expression plus the evidence that degree of comfort is expressed in predictable

ways suggests that the G-A-P Technique may have value as a screening device and would warrant a further study designed to focus on that hypothesis.

## Applicability of the G-A-P Technique
## to Other Populations

The G-A-P Technique has not only been used with college students, but also with young children, adolescents, middle-aged adults, the elderly, the alcoholic, and for teacher evaluation. It has been used in the classroom, in group activities, and in weekend seminars.

It is important to note that, though utilized in this study with group/experiential learning techniques, the G-A-P Technique has a wide range of uses. For example, one may focus on any event, relationship, or personal feeling that has occurred during the day. One may have had some conflict at home, with a neighbor, or may need to make some decisions about a situation in his life. The G-A-P Technique therefore, as an aide to clarification of environmental and personal joys and problematic situations, has wide applicability.

## The G-A-P Technique and Implications for
## the Group Movement

The G-A-P Technique can be utilized in several ways by professionals in the group movement. It not only shows promise as a screening device, but already has been used effectively in groups, as a method for participants to clarify their experiences, for a method to communicate with others, and as a method for the group leader to be more in touch with what is being experienced in his group.

The G-A-P Technique also has value for those in the group movement involved

in research. It can be used during any aspect of a group process (i.e., confrontation, exercises, introspection, etc.) to measure what participants are experiencing.

## Suggestions for Further Research

This study has provided some basic normative data on how college students responded to aspects of group/experiential learning and has demonstrated the value of the G-A-P Technique as a method of learning about oneself, others, and the environment. However, due to the recent development of the Technique there are many facets about it which warrant research. Further suggestions for research include:

1. Application of the G-A-P Technique to additional facets of group/experiential learning.

2. Application of the Technique to diverse populations. For example, comparison of data from institutionalized and non-institutionalized adolescents as they respond to similar stimulus situations.

3. Use of the Technique as a screening device for applicants to group processes.

4. A study of the symbolic content of "graphics," speaking to the question, "Will symbolic content alone indicate as much about an individual as would be communicated by the semantic content?"

5. A comparative study of the semantic and symbolic content of "graphics" done by persons attempting to "fake" responses with those sincerely utilizing the Technique.

6.  The development of normative data on symbols represented via "graphics."

7.  A case study on a small sample of persons, tracing their progress over time through a group/experiential learning model.

8.  A study of "graphics" on children's fear, anxiety or violence.

9.  A study focusing on use of the G-A-P Technique in resolving family conflict.

10.  A study focusing on the relationship between participant response on the "graphic" and the style of the group leader.

## Summary

The literature on encounter groups has indicated a need for research on measurement instruments designed specifically for use in group/experiential learning. Group/experiential learning is difficult to assess because much of what is experienced is on a feeling level and not readily discernable. This study has presented and utilized the Graphic Awareness Projective (G-A-P) Technique, which was designed to facilitate self-awareness, to tap feelings, and to make those feelings visible and more accessible to one's awareness. Discussion on the G-A-P has focused on its relevance to personal and relational learning.

The sample consisted of 21 Caucasian females, between the ages of 18 and 22, enrolled in a helping relations college course. They were divided into two groups, based on their scores on the Inner/Other Directed scale of Shostrom's (1966) Personal Orientation Inventory (POI): Inner-Directed and Other-Directed.

The students participated in exercises commonly found in many experiential

group process models. Their semantic and symbolic responses, as measured by the G-A-P Technique were content analyzed. Chi-square tests of independence were performed to see if there were significant differences between the groups in terms of self and relationship responses, and in terms of comfort and discomfort in the experiences.

In most analyses there were no significant differences between the groups, neither in terms of self and relationship responses nor in terms of comfort and discomfort.

Reasons why there were few differences in terms of self and relationship responses are unclear. The POI may not be as sensitive a device as is needed to define a sample along the dimensions under consideration here. Also, the college population enrolled in a social science course may be too homogeneous for the comparison as was intended in this study. On the other hand the differences usually described as existing between these two groups may not exist.

Differences between the Inner- and Other-Directed groups in terms of comfort and discomfort in the experiences were minimal. The supportive nature of the environment in which the exercises occurred explains why. The AC/E Program contains a supportive learning situation, one in which an individual is "built-up" rather than "torn-down." Therefore, regardless of degree of readiness for participation in group/experiential learning, one tends to experience comfort in the environment.

The G-A-P Technique appears to have value as a method of facilitating learning in group/experiential learning models, for both participant and group

leader. And, its application to other kinds of research and situations where feelings are to be measured is potentially widespread.

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APPENDIX A


SEMANTIC AND SYMBOLIC CONTENT
ANALYSIS TABLES

Table 6

Analysis of Semantic Content in Response to the Mirroring Exercise
Self: State of Being-Behavior

| Inner-Directed Group (N = 7) | Other-Directed Group (N = 10) |
|---|---|
| Tight | Insecure |
| I felt restrained | Losing part of my security need |
| I shared | I didn't feel safe |
| Flowing | Unwinding |
| I felt more at ease | I felt tension (2) |
| Relaxing | At ease |
| Not as self-conscious | I was able to unwind |
| I felt foolish | Feeling of trust |
| Self-conscious | Didn't know what was expected |
| Not at ease (2) | Distraction |
| I felt warmth | I felt the need to make a decision |
| Uncertain | It felt good to let someone else lead |
| Wondering | I was very aware of my arms and hands |
| I felt neat looking into her eyes | I was reaching out in all directions |
| Odd feeling | High |
| Concentrating (I felt myself) | Shy |
| Tension | Uncertainty |
| Drawn-in | Opening-up |
| I felt that my whole body was pulled-in | Flowing-out |
| Urge to smile (2) | It was strange looking at him |
| Looking into her eyes (2) | Didn't know what to do |
| Trying to read his thoughts and reactions | It was hard to look at the other person |
| I was able to hold longer glances | I was trying to keep up with her |

Table 7

Analysis of Semantic Content in Response to the Mirroring Exercise
Relationship:  State of Being-Behavior

| Inner-Directed Group  (N = 7) | Other-Directed Group  (N = 10) |
| --- | --- |
| Working together (2) | I had to depend on her |
| Apart, but together | I was wanting her to start |
| It was easy to feel her | Trusting my partner |
| Her eyes showed warmth and interest in me | Eye contact established |
| As though two forces had come together | Flowing together, yet still unsure |
| As one | Trust and dependence (2) |
| Strange | Feeling of trust |
| Odd | At first, two different people |
| A force between us | On same wave length |
| Merging | Friendly |
| Close, yet far | Comfortable with each other |
| Never quite got into it | Warm |
| Felt at ease | Interaction (2) |
| Afraid others would think I'm dumb | Receptivity |
| Hard to know what she was going to do | Comprehension |
| I was dominating | Growing |
| So close | Progression |
| | Increased ability to receive |
| | Flowing together (3) |
| | Started out on two levels |
| | We shared |
| | Together |
| | In the same circle |
| | Concentration (2) |
| | Frustration |
| | We were communicating |
| | One |
| | Unknowing |
| | Not concerned with those around us |
| | Still wasn't much of a relationship |
| | We really felt close |
| | Something held us together |
| | Fun |
| | We spiraled |
| | Two different people |
| | Each of us took turns guiding or leading the other |
| | Trying to keep from laughing (2) |
| | Trying to do what is right |
| | Eye contact |

Table 8

Analysis of Semantic Content in Response to the Mirroring Exercise
Movement

| Inner-Directed Group N = 7 | Apart_____ Together |
|---|---|
| | Strange_____ Not as strange |
| | Tense _____ Comfortable |
| | Tense_____ Relaxed |
| | |
| Other-Directed Group N = 10 | Tense_____ At ease |
| | Apprehensive_____ Comfortable |
| | Not understanding_____ Understanding |
| | No communication_____ Communication |
| | Confusion _____ Going forward |
| | Apart_____ Together |
| | Serious_____ Lightheartedness |

Table 9

Analysis of Semantic Content in Response to the Mirroring Exercise
The Experience Itself

| Inner-Directed Group N = 7 | Hypnotizing |
|---|---|
| | Vivid |
| | New |
| | Strange |
| | |
| Other-Directed Group N = 10 | (There were no responses on the experience itself.) |

Table 10

Analysis of Symbolic Content in Response
to the Mirroring Exercise

| Inner-Directed Group (N = 7) | Other-Directed Group (N = 10) |
| --- | --- |
| Parallel lines in a flowing pattern (7) | Two pairs of eyes, facing each other |
| Lines intertwining at points (4) | Hands reaching toward each other |
| A single line, circumscribing a narrow area | Two smiles (2) |
| Two amorphous forms, penetrating each other | Concentric circles |
| Lines spiraling upwards | Intertwining circles |
| Two lines with arrows pointing in the same direction (2) | Jagged lines |
| Eyes (a pair of) | A flowing line |
| Lines between two figures (connecting) | A bottle with flowing lines from its mouth |
| Faces (smiling) | A question mark |
| Arrows pointing toward each other | Heavy line |
| Heavy lines, with arrows pointing from them | A single smile |
| Sharp, jagged lines | Line spiraling upward |
| One eye | Two circles with jagged lines from them, eventually intertwining |
| | Arrows pointing upward |
| | A circle with flowing lines protruding from it |
| | Two stick figures with their arms intertwining (2) |
| | Two circles with flowing lines from them intertwining |
| | Two stick figures enclosed by a circle |
| | Parallel flowing lines (2) |
| | A circle, spiraling inward to a heavy circle (2) |
| | Arrows pointing toward each other from two figures |
| | Arrows pointing inward to a circle |
| | Two flowing lines, which merge into one, leading to a filled-in circle with lines flowing from it |
| | Plus (+) signs |
| | A line spiraling outward from a center point |

Table 11

Analysis of Semantic Content in Response to
the Communication Exercise Part One:
Simultaneous Discussion

Self:  State of Being-Behavior

| Inner-Directed Group (N = 8) | Other-Directed Group (N = 11) |
|---|---|
| I felt very rude | Confusion (2) |
| I was uncomfortable | Frustration (2) |
| Confusion (8) | Jolting |
| I couldn't concentrate | Bombardment (2) |
| I hated it | Very little, if anything being absorbed |
| Frustration (2) | I didn't feel that I was sharing or communi- |
| I wanted to hear her | cating |
| I often couldn't think | It's a strange feeling |
| I felt like a radio with its plug pull- | Cloud 10? |
| ed-out | If felt hard for me to talk and try to listen |
| Turned-off | at the same time |
| Ridiculous | I stopped and listened and it smoothed out |
| I can't think, listen and talk at | Trying to hear others |
| the same time (3) | I said words |
| I listened to what he said | No concentration on communicating |
| | Non-communication |
| | Block-out listening |
| | Shut up |
| | Keeping me from listening |

Table 12

Analysis of Semantic Content in Response to
the Communication Exercise Part One:
Simultaneous Discussion

Relationship:  State of Being-Behavior

| Inner-Directed Group (N = 8) | Other-Directed Group  (N = 11) |
|---|---|
| I'm shutting you out | I wanted to get through to my partner, yet I couldn't because she was trying to get through to me |
| We are afraid | |
| It was a one-way thing | Not really hearing the other person |
| Communication clash | No interaction (2) |
| We were both talking at each other | Each in our own clouds |
| Stoppages | Missed each other |
| | Conflict (2) |
| | Unresponsiveness |
| | No communication |
| | A brick wall was throwing back everything I said |
| | We bumped into each other |
| | Circles--each of us involved in our own thoughts |
| | We wore each other out |
| | We were just talking past each other |
| | We couldn't concentrate, so we'd both stop talking |
| | If we didn't look at each other we could talk |
| | Neither of us was listening to each other |

Table 13

Analysis of Symbolic Content in Response to
the Communication Exercise Part One:
Simultaneous Discussion

| Inner-Directed Group (N = 8) | Other-Directed Group (N = 11) |
| --- | --- |
| Jagged, intertwining lines (4) | Jagged lines crossing over each other: one line heavy and the other thin |
| Two jagged-sided spheres with arrows pointing at each other | Arrows pointing toward each other, but separated by a series of heavy lines |
| Two clusters of intertwining lines with a heavy line separating the two | Two lines spiraling inward and away from each other |
| A radio with its plug pulled out of a wall socket | Two figures at opposite ends of the page |
| Lines crossing over each other | Two figures separated by a line; arrows from them going in different (opposite) directions |
| Lines with no particular direction | Two figures, each in its own circle, never touching |
| Lines moving toward each other, but separated by a heavy line | Two spheres with arrows projecting from them, separating each other by a heavy jagged line and another less-jagged line |
| | Numerous question marks |
| | Flowing lines from two faces, both blocked by heavy lines |
| | A circle with arrows pointing in and out with a series of spiraled lines at its center |
| | Two circles with arrows from each, touching the surface of the other, but not penetrating the surface |
| | Two figures with lines from their mouths bypassing each other |

Table 14

Analysis of Semantic Content in Response to
the Communication Exercise Part Two:
Tangential Discussion

Self: State of Being–Behavior

| Inner–Directed Group  (N = 8) | Other–Directed Group  (N = 11) |
|---|---|
| My words were falling on deaf ears | I couldn't offer feedback or respond |
| I felt helpless | Hearing only half of what was being said |
| I felt so unconscious of what we were discussing | Hearing only what you want to hear |
| | Frustration |
| I still understood what she was saying | Like a maze |
| | Disintegrated |
| I felt bad about breaking into some-one's conversation | Partial comprehension |
| | Tense |
| I felt mad when someone inter-rupted me | Nervewracking |
| | Communication? |
| Upset | It was hard for me to jump in on a word |
| Jagged feelings | It seemed like I was talking just to be talking |
| Frustrated (2) | Being inconsiderate (2) |
| Off in space | It seemed as though I was interrupting |
| Mixed feelings | |

Table 15

Analysis of Semantic Content in Response to
the Communication Exercise Part Two:
Tangential Discussion

Relationship:  State of Being–Behavior

| Inner–Directed Group  (N = 8) | Other–Directed Group  (N = 11) |
|---|---|
| Missing links | Wall was broken |
| We never could get together and have a complete conversation | Common point was a single word |
| | We both calmed down |
| We ended-up nowhere | Interruption (3) |
| We didn't get a thing accomplished | We both shared and both heard |
| Sliding along to nowhere | Each of us didn't listen to the other |
| Nothing meaningful | Each of us had what was important to us |
| Fun | We did not finish a single point we started out to make |
| Change of thought | |
| Moving along | We were listening |
| No communication | The conversation went smoothly |
| Both too concerned with ourselves | It seemed as if the words bounced off our shells |
| We met at points | |

Table 16

Analysis of Semantic Content in Response to
the Communication Exercise Part Two:
Tangential Discussion

The Experience Itself

| Inner–Directed Group  (N = 8) | Other–Directed Group  (N = 11) |
|---|---|
| Too much was missing | Smoothness |
| No sense (2) | It wasn't wild, but meant nothing |
| Funny, nothing but laughs | Unrelatedness |
| | No thought communication |
| | Original idea of the conversation was lost |
| | Not quite, but almost (communication) |
| | One topic flowing into another |

Table 17

Analysis of Symbolic Content in Response to
the Communication Exercise Part Two:
Tangential Discussion

| Inner-Directed Group (N = 8) | Other-Directed Group (N = 11) |
|---|---|
| A human ear, blocked by a heavy line, so that an arrow could not penetrate it | Two half-circles with lines from them intermingling |
| Concentric circles with pieces of them missing (broken line circles) | Arrows pointed toward each other, blocked by a heavy line, expect for one small break in the barrier |
| Two intertwining lines | A series of connected lines, forming a net-work without closure (2) |
| Numerous fragmented lines (no pattern to them) | Two figures, each in a circle, with arrows being repelled by the surface of each circle |
| Smiling faces | A series of fragmented circles |
| Two lines proceeding toward each other, but blocked by a heavy line | Parallel lines |
| A stick figure, surrounded by spiraling lines | Numerous intermingling lines |
| Jagged lines facing each other, touching at points | A solitary circle |
| | Jagged line, occasionally crossed by a heavy line |
| | Two figures, with arrows from each of them moving toward the other, but turned back by a heavy line |

Table 18

Analysis of Semantic Content in Response to
the Communication Exercise Part Three:
Empathic Understanding Discussion
Self: State of Being-Behavior

| Inner-Directed Group (N = 8) | Other-Directed Group (N = 11) |
|---|---|
| I felt relaxed | Relief, because I was boiling over |
| I knew that I was being listened to | Feeling considerate |
| I did not feel anxious about being interrupted | Concentrating |
| It was beautiful to receive | Grasping what the other is saying |
| I wanted to give | I wanted some feedback |
| Interested | I wanted to know her reactions |
| Interesting | Accepted |
| Excitement | I was reinforced |
| I felt warmth | Confidence |
| I felt better this time | Sureness |
| I absorbed everything that was felt and said | Competence |
| Listening | Contented |
| I knew someone was listening | Growth |
| It felt good to be listened to | I got warmth |
| | I felt good communication occurred |
| | I became aware |
| | Fantastic feeling |
| | I was communicating with her |
| | I let off my thoughts |
| | I was listening |
| | I was trying to offer suggestions |
| | Hearing |
| | I conveyed my feelings |
| | Absorption (2) |

Table 19

Analysis of Semantic Content in Response to the
Communication Exercise Part Three:
Empathic Understanding Discussion

Relationship:  State of Being-Behavior

| Inner-Directed Group  (N = 8) | Other-Directed Group  (N = 11) |
|---|---|
| We finally got it together | Interaction |
| Pouring-out and receiving | Lines of communication meeting |
| Sharing (2) | Understanding (2) |
| We both felt understanding | She really heard |
| Smooth (2) | Wall between us was broken-down |
| Flowing (2) | My partner acted as a calming agent |
| Interaction | Information was transmitted to and from |
| Being of one | |
| Identifying | |

Table 20

Analysis of Semantic Content in Response to the
Communication Exercise Part Three:
Empathic Understanding Discussion

The Experience Itself

| Inner-Directed Group  (N = 8) | Other-Directed Group  (N = 11) |
|---|---|
| Refreshing | The best conversation |
| A calmer atmosphere | It was serious and constructive |
| Had high points | Complete |

Table 21

Analysis of Symbolic Content in Response to the
Communication Exercise Part Three:
Empathic Understanding Discussion

| Inner-Directed Group (N = 8) | Other-Directed Group (N = 11) |
| --- | --- |
| Parallel flowing lines representing water | Block of ice melting |
| Cloud-like design | Flowing lines |
| Two pairs of parallel lines, occasionally penetrating each other | Two flowing lines which intermingle, with fragments of a heavy line at the bottom of the page |
| A pitcher pouring into an overflowing bucket | A human ear with lines flowing into it (4) |
| Two spiraling circles, gradually intertwining | A question mark |
| | Parallel lines with arrows |
| Two figures facing each other with a line drawn between their heads | A large plus (+) sign |
| | Smiling face (3) |
| Reciprocal arrows | Circle with lines flowing from it |
| A jagged line which has smoothed into a flowing one | Parallel flowing, spiraling lines |
| | Flowing lines with reciprocal arrows |
| Parallel flowing lines | Sponge with arrows penetrating it |
| | Spiraling lines with arrow heads |
| | A flowing line, eventually forming a circle |

Table 22

Analysis of Semantic Content in Response to a
Body Awareness Exercise:
Deep Muscle Relaxation

Self:  State of Being--Behavior

| Inner-Directed Group  (N = 3) | Other-Directed Group  (N = 7) |
|---|---|
| I felt very tight | My body had no character, feeling, shape or life |
| Wound-up | |
| I felt like I was floating | Soft |
| Limp (I felt) | Floating and free |
| It felt good | I was not crowded or trapped |
| Floating | I was relaxed (4) |
| Floating along on clouds and waves | Complete peace and tranquility |
| Warm | Almost fell asleep |
| Soft | Only interruption was my contact lenses (2) |
| Good feeling | Relaxed, yet still tense (2) |
| Peaceful | I couldn't completely relax because others were there |
| Don't want to break the spell | |
| Relaxation (6) | I felt tension |
| I was relaxed | Tingling sensation (2) |
| Feeling me | I felt like 5000 lbs. had been lifted off my body |
| Aware (2) | Tingling feeling which helped me unwind |
| Listening to my heart, my breathing | Unwind (2) |
| | My feet are cold (2) |
| | My eyes are sleepy |
| | My body was sputtering (2) |
| | Rest |
| | My feet feel like they are on a block of ice |
| | Heart pumping sporadically |
| | Easy breathing |

Table 23

Analysis of Semantic Content in Response to a Body Awareness
Exercise:  Deep Muscle Relaxation

Movement

| Inner-Directed Group N = 3 | Tension_____ | Relaxation |
|---|---|---|
| Other-Directed Group N = 7 | Blahs_____ | Bright-eyed |
| | Tense | Relaxed |

Table 24

Analysis of Symbolic Content in Response to a Body Awareness
Exercise: Deep Muscle Relaxation

| Inner-Directed Group (N = 3) | Other-Directed Group (N = 7) |
| --- | --- |
| A body lying in a prone position | Pistons pumping up and down |
| One flowing line filling the entire length of the page | Circumscribed loosely-coiled line |
| | Stick figure with its eyes closed |
| Figure prone in a bed | Feet encased in a block of ice |
| Cloud-like form | Tightly-coiled line which then stretches out smooth |
| Long flowing line | |
| A tight coil in a sharp-sided enclosure which gradually forms in two parallel flowing lines | Smiling face |
| | Prone body with 5000 lbs. being lifted off of it: flowing lines surround the figure |
| | Amorphous figure with eyes |
| | Concentric amorphous spheres |
| | Parallel lines |
| | Parallel flowing lines |
| | Loosely spiraled line |
| | Prone body with lines pointing at its thighs |

Table 25

Analysis of Semantic Content in Response to a Body Awareness
Exercise:  Body Tap

Self:  State of Being-Behavior

| Inner-Directed Group (N = 2) | Other-Directed Group (N = 6) |
| --- | --- |
| Floating (2) | Relaxing (4) |
| Awareness | Smooth (2) |
| Relaxed | Beauty |
| I am smooth, pingly, firm | Pain |
| | My body grew in awareness |
| | I was relaxed |
| | Feelings of tension came back with thoughts |
| | Melting |
| | Movement |
| | I felt vibrant (3) |
| | Warmth |
| | Aliveness |
| | Radiance |
| | Stiff (2) |
| | Vibrant feelings flowed from the parts of my body |
| | I felt tenser |
| | I was supposed to feel relaxed |
| | Stretched-out |
| | Tense (2) |
| | My legs are tense; I can hardly stand it |
| | Uncoiling |
| | I felt pleasant |

Table 26

Analysis of Semantic Content in Response to a Body
Awareness Exercise:  Body Tap
Movement

| Inner-Directed Group (N = 2) | (There were no responses relative to this category. ) | |
| --- | --- | --- |
| Other-Directed Group  (N = 6) | Coiled_____ | Unwind |
| | Taut_____ | Elastic |
| | Stiff (my body was) _____ | Pieces (it gradually went to) |
| | Tense_____ | More tense |

Table 27

Analysis of Symbolic Content in Response to a Body
Awareness Exercise:  Body Tap

| Inner-Directed Group  (N = 2) | Other-Directed Group  (N = 6) |
| --- | --- |
| Numerous starbursts covering the page | A stiff-looking stick figure (straight arms and legs) |
| Two colored-in circles | Pair of legs with arrows pointing toward them |
| Two sets of lines flowing upward | An amorphous body (with eyes and nose) (2) |
| A long flowing line | A spiraled-tight coil which gradually becomes looser and less tightly coiled; it eventually forms a flowing line |
| | Stick figure surrounded by vibrant-looking lines |
| | Numerous flowing lines surrounding an amorphous figure |
| | A flower |
| | Four concentric boxes |
| | Flowing lines going back and forth across the page |
| | A sunrise |

APPENDIX B

FACSIMILES OF GRAPHICS UTILIZED IN THE STUDY

Mirroring

Sharing
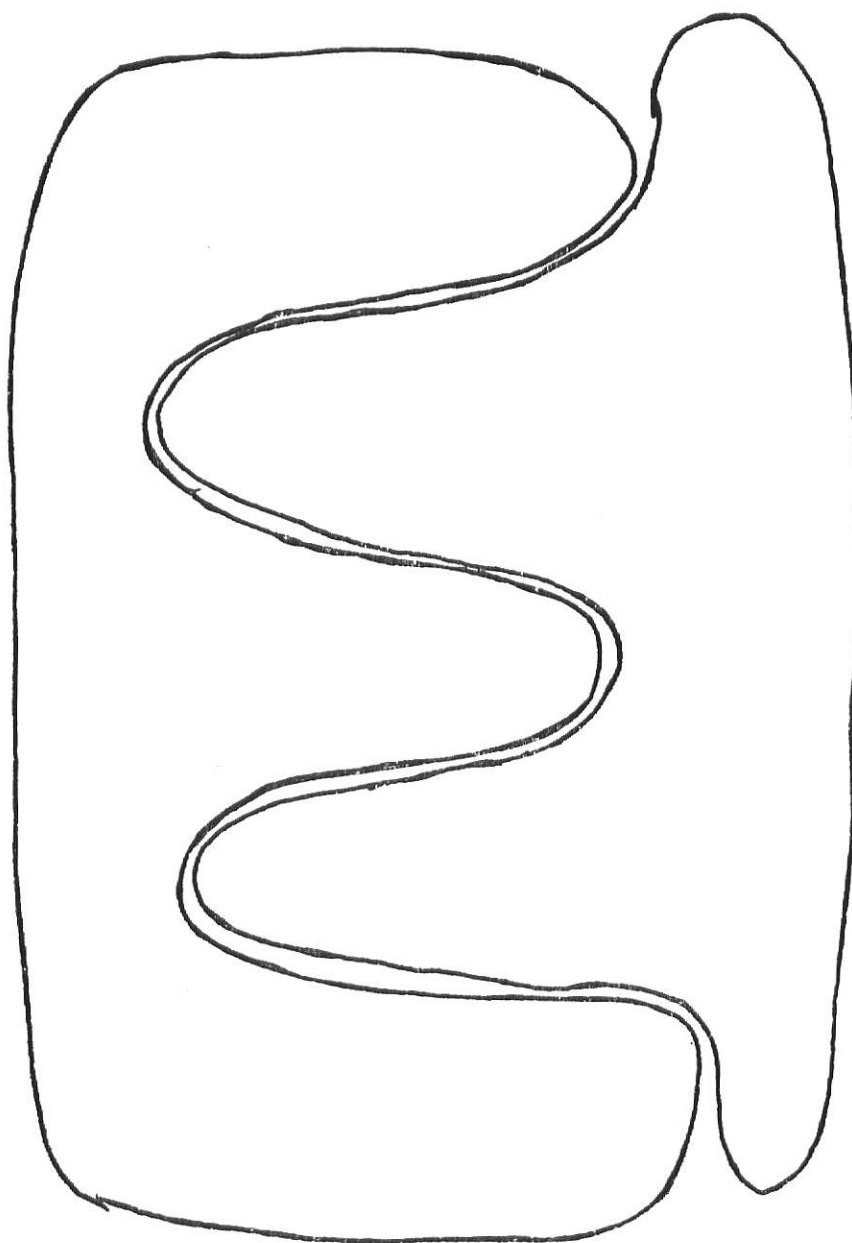


I learned I was a little domineering.   This time it was a more equal rela-
tionship than the last time.

PLATE I

Mirroring

Melding  together
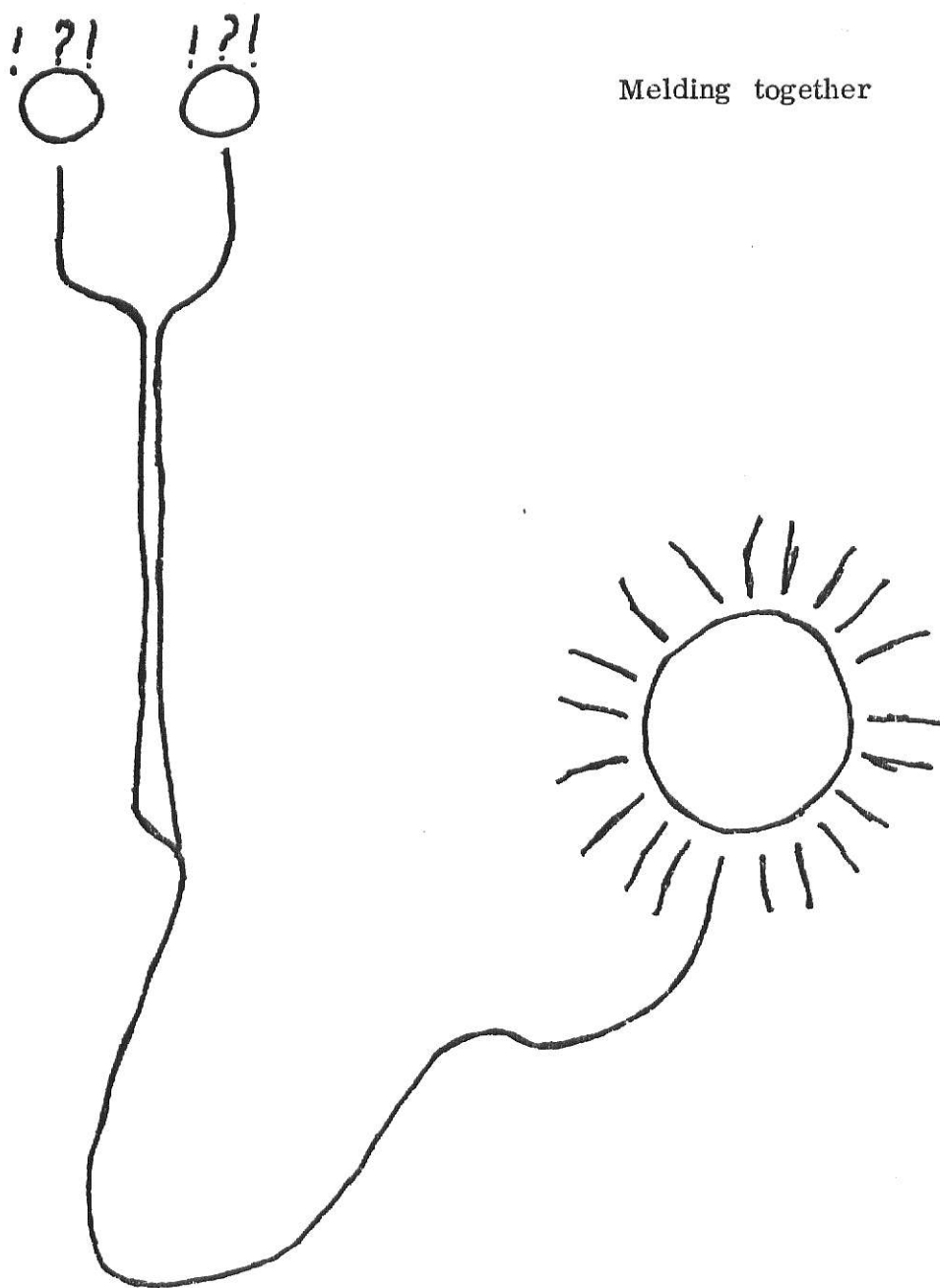
At first we were two different people, a little apprehensive.  Then we got on the same wave length.  We ended-up friendly and comfortable with each other-- WARM.
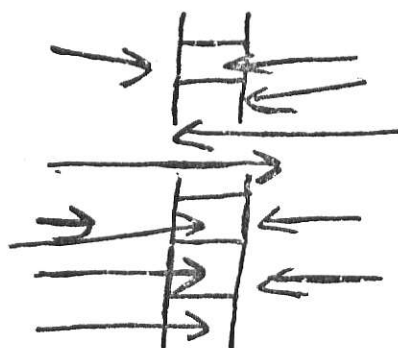
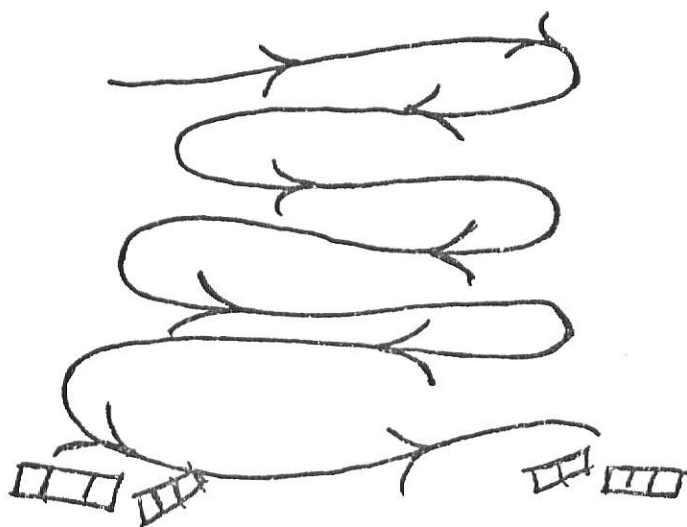PLATE II

Three-Part Communication Exercise (A Process)
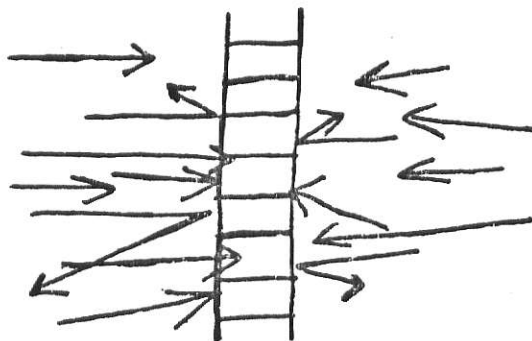
**Blocking-out Listening**

My words were thrown back at me by a brick wall. It kept me from listening.

**Being Inconsiderate**

This part was better because we listened a little bit to each other and that helped break down the wall.

**Feeling Considerate**

I listened to her problems and made suggestions. I relayed it back correctly and the wall between us fell down.

PLATE III

Three-Part Communication Exercise (A Process)
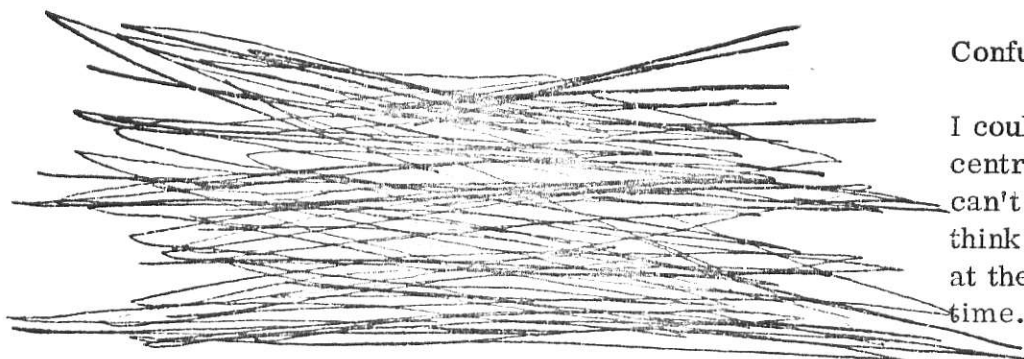
**Confusing**

I couldn't con-
centrate. I
can't listen,
think and talk
at the same
time.
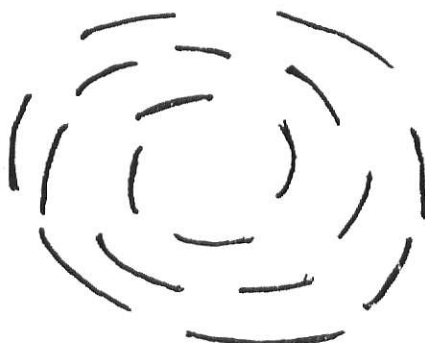
**Missing Links**

I felt unconscious of
what we were discussing;
the conversation was in-
complete. Too much
was missing. I felt
helpless.
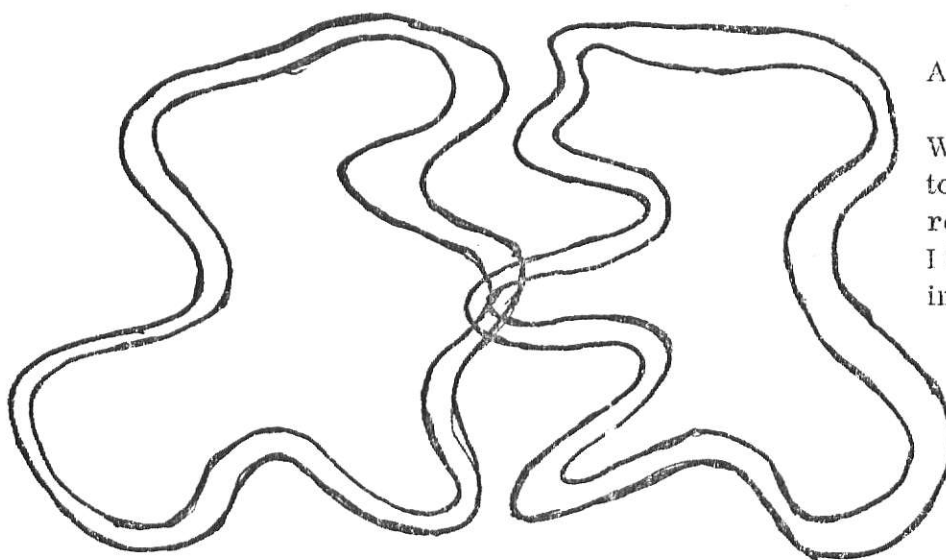
Ahhh, At Last!!!

We finally got it
together. I felt
relaxed because
I knew I was be-
ing listened to.

PLATE IV

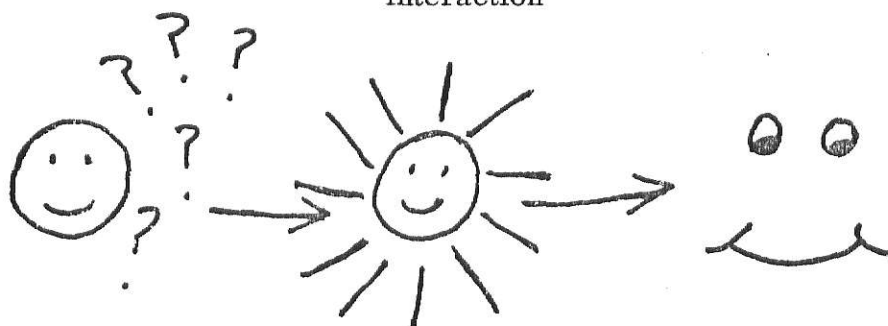Three-Part Communication Exercise (A Process)
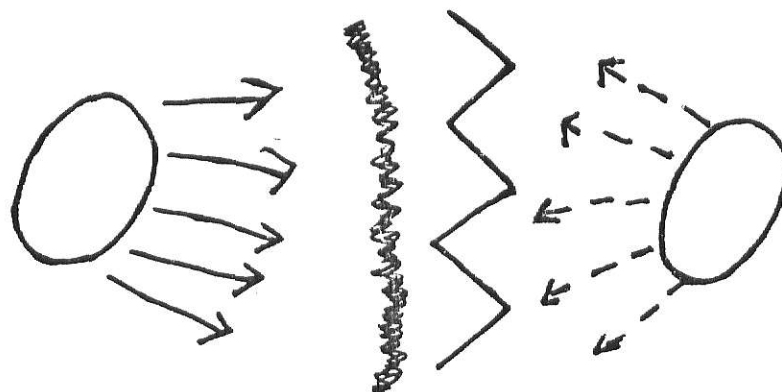
Conflict

Conflict and unresponsive-ness.

"The Broken Circle"

Disintegrated, partial comprehension and unrelatedness.

Interaction

Doubt and uncertainty. Does she understand what I'm saying?

Confidence and success. She heard me.

She understood. Comprehension. Good com-munication occurred.

PLATE V

Deep Muscle Relaxation

Tingling Sensation

I felt like I had just lost a 5000 lb. weight.  I was
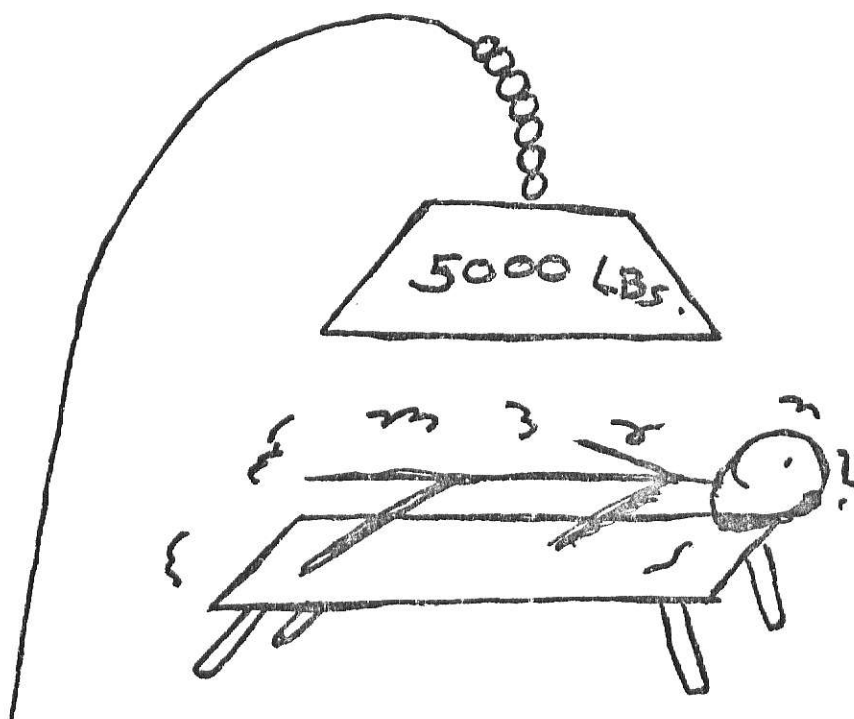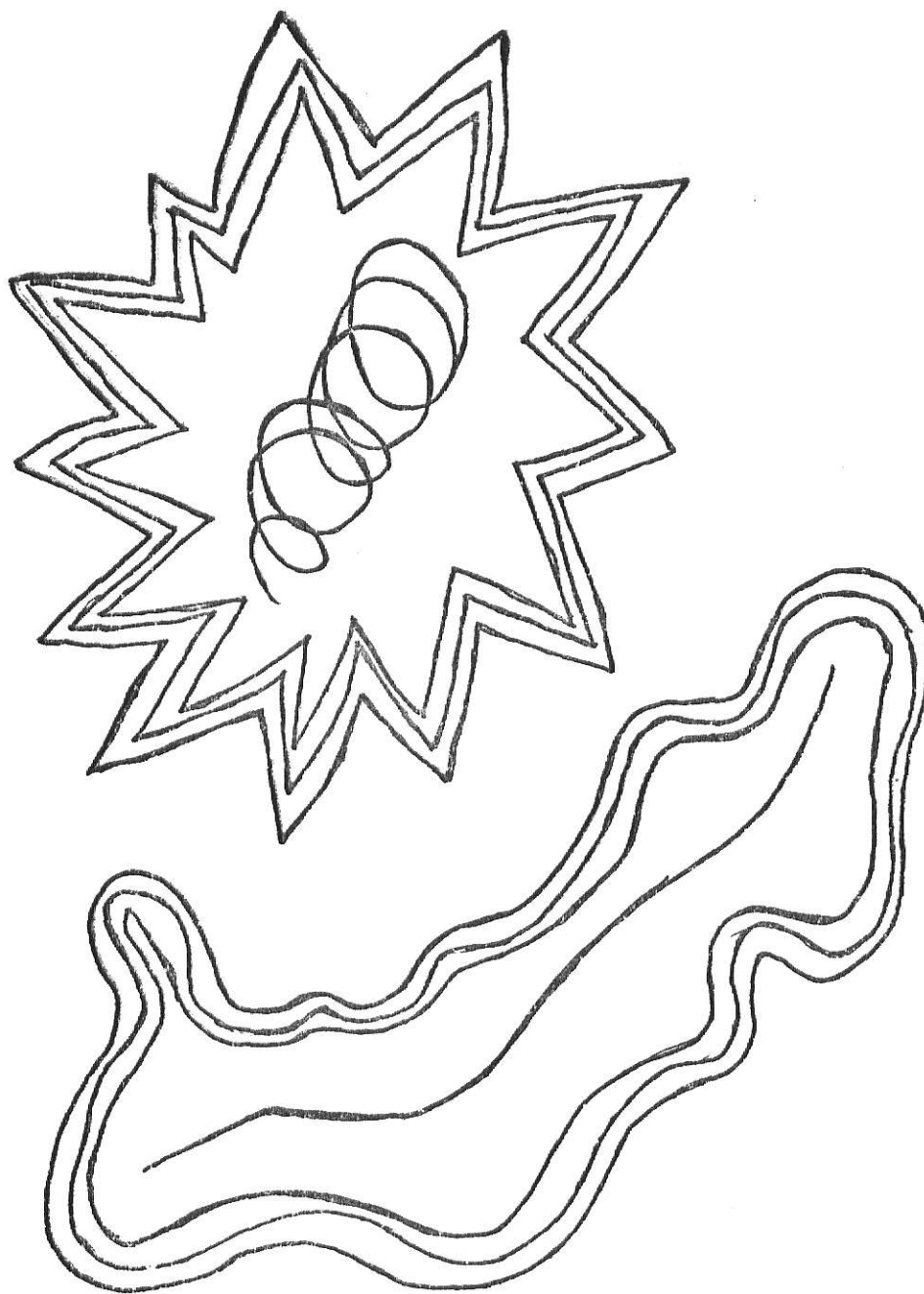tingly and able to unwind.



PLATE VI

Deep Muscle Relaxation

Tension_____Relaxation



I felt very tight and "wound up" at first. Later I felt like I was floating and limp. It felt good. I discovered that my head and neck are my storehouses of tension.

PLATE VII

Body Tap

Floating



Relaxed, awareness, tingly, warmth.

PLATE VIII

A CONTENT ANALYSIS OF RESPONSES TO GROWTH
EXERCISES AS MEASURED BY THE GRAPHIC
AWARENESS PROJECTIVE TECHNIQUE

by

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B. A., The King's College, 1971

———————————

AN ABSTRACT OF A MASTER'S THESIS

submitted in partial fulfillment of the

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MASTER OF SCIENCE

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KANSAS STATE UNIVERSITY
Manhattan, Kansas

1974

The purpose of the study was to (1) present the Graphic Awareness Projective (G-A-P) Technique, (2) measure the impact of exercises commonly used in group/experiential learning models by the G-A-P upon participants in a group, (3) content analyze the semantic and symbolic responses, and (4) discuss the G-A-P in terms of a method of facilitating learning in group/experiential learning models.

The sample consisted of 21 females enrolled in an undergraduate helping relations course. They were given Shostrom's (1966) Personal Orientation Inventory (POI) and, based on the Inner-Directed and Other-Directed scales of the POI, were divided into two groups (those with Inner-Directed scores and those with Other-Directed scores).

Semantic and symbolic statements were content analyzed for each group on exercises commonly utilized in group/experiential learning models. Semantic responses were divided into two main categories: responses in terms of oneself and in terms of the relationship. Chi-square tests of independence indicated there were significant differences between the groups in terms of self and relationship responses in the Mirroring Exercise and the Simultaneous Discussion part of the Communication Exercise. Those in the Inner-Directed group tended to respond more in terms of self, while those in the Other-Directed group responded more in terms of the relationship.

Semantic responses were also compared in terms of comfort and discomfort in the experience. Chi-square tests of independence indicated significant differences in one exercise only: Part one of the Communication Exercise (Simultaneous Discussion). Those in the Inner-Directed group experienced more discomfort in the

experience. The two groups responded similarly in the other exercises.

Symbolic content which accompanied the semantic content was compared between the Inner- and Other-Directed groups, in terms of their relation to states of comfort and discomfort in the experiences. The comparison indicated that, regardless of Inner- or Other-Direction, there are standard symbols used to represent states of comfort and discomfort.

The G-A-P Technique appears to have value as a method of facilitating learning in group process models, both for the participant and the group leader. Areas of impact clarified by the G-A-P are as follows: movement, involvement, relief, self-affirmation, resistance, intimacy, relationship, leadership, openness, patterns, focus, consequences, comfort, body awareness, and new perspectives.

Possibilities for further research on and with the G-A-P Technique include: a comparative application of the G-A-P to diverse populations, use of the G-A-P as a screening device in group/experiential learning, and as a method for resolving family conflict.