

THE INFLUENCE OF GROUP COUNSELING ON THE
RECENTLY DIVORCED

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CHAPTER I

INTRODUCTION

If we are to believe the newspapers and popular magazines, attitudes toward marriage are changing. Although marriage has never been more popular, the national divorce rate has also never been higher. Last year over 989,000 persons in the United States legally dissolved their marriages. Taking into account the children, family, and close friends involved, one would be safe in saying that millions each year are affected by divorce. Despite these ballooning statistics, counselors have spent little effort on this uncoupling process (Kessler, 1976).

Holt and Winick (1965) found that the termination of marriage by divorce and separation has received curiously little attention in psychiatric and analytic literature. The termination of a marriage is often seen as a sociological or legal fact which has only a secondary relationship to the outcome of the treatment of the person; and is not regarded as having major psychodynamic components. Bohannon (1970) believes that most people are ignorant of what divorce requires of an individual for divorce is so traumatic and the emotional stimulation so great that accustomed ways of acting are inadequate. Bohannon continues that Americans badly need some kind of community campaign for understanding the problems that regaining emotional autonomy involves. Data is needed that would assist professionals in mitigating the pain and

facilitating the transition of the newly formerly marrieds to their new status.

Justification for the Study

Ten years ago one out of six marriages ended in divorce. Today the figure is two out of five (Atkin and Rubin, 1976). Divorce can be trying for even the healthiest individuals (Kessler, 1976). In a society that accommodates couples, the divorced person often feels like the odd person out (Kessler, 1976). When this status of being a couple, or a family unit is lost, then confusion and disorganization results for the person (Goode, 1956). According to Kessler (1976) the divorce period is best described as being one of a societal limbo. She continues that divorcees are alienated from the couple society and themselves. Data is needed on how the recently divorced can deal with the confusion and disorganization that possibly exists.

According to Wrightsman (1964), people have a set of assumptions about what people are really like, particularly about the way they deal with other people. Wrightsman continues that all human beings make certain assumptions in order to be able to interact with other people.

The importance of a person's basic beliefs about the nature of man and the influence of the phenomenon upon human interaction was described by Combs (1962):

The goals we seek, the things we do, the judgments we make, even the experiments we are willing to try, are determined by our beliefs about the nature of man . . . The beliefs we hold about people can serve as prison walls limiting us at every turn. They can also set us free from our shackles to confront great new possibilities never before dreamed (p. 1).

During the postdivorce adjustment period there may be newly created problems which are no easier to deal with than the old problems which brought about the divorce (Grollman, 1969). The postdivorce period involves changes in attitudes, feelings and behavior toward life as a whole (Fisher, 1968). These new attitudes and feelings may be feelings of alienation that Kessler (1976) stated earlier.

If peoples' attitudes are a result of their basic beliefs about the nature of man and if the recently divorced do experience alienation; then it may benefit counselors to examine if any relationship may exist between alienation and man's basic philosophy of human nature.

According to Adler (Dreikurs, 1960), man's desire to belong is the prime human motivation. Adler continues that individuals may develop devious means to find a place, and may have distorted concepts of possibilities to do so; however, man never loses his desire to belong. Adler believes that social interest -- the ability to participate and the willingness to contribute -- is innate in man. He states that the development of sufficient social interest is a prerequisite for adequate social functioning; its lack is the cause of deficiency and social maladjustment.

Alienation, according to Horney (1950), is a defect in the experiencing process, some form of divorce between self and the world. Alienation, as defined, is the antithesis to Adler's definition of developed social interest. Foulds and Guinan (1969) suggest that growth groups are one method of fostering personal adequacy and individual growth.

If the postdivorce period is a traumatic process (Aslin, 1976), then certain variables may help or hinder this adjustment period.

Goode (1947) believed that identification of these variables may assist further exploration leading to programs of education for the adjustment of divorced persons.

This study proposes to look at the divorce process and the possibility that a structured group process can serve as a source of support to the group members in order to reduce feelings of alienation from self and society.

Statement of the Problem

This study was designed to determine if a relationship exists between the recently divorced person's basic philosophy of human nature and their feelings of personal alienation and if personal alienation of the recently divorced can be affected by participation in a structured growth group. Therefore, this study asks the following two questions:

1. Is the recently divorced person's philosophy of man related to the person's personal alienation?
2. Will participation by the recently divorced in a structured growth group influence alienation test scores?

Assumptions of the Study

1. Human beings have social, ego and self-fulfillment requirements.
2. These needs -- or requirements -- can at least partially be fulfilled in a group situation.

Definition of Concepts and Terms

The following are definitions of concepts and terms as they are

used in this study:

General Favorability of Human Nature Score. The summation of the first four subscales on Wrightsman's Philosophies of Human Nature Scale.

Positive View of Man. In this study a positive view of man indicates a belief that man is inherently good and capable of achieving goals without external motivation or constraints. On Wrightsman's Philosophies of Human Nature Scale, if the summation of the scores on the first four subscales yields a plus score, a positive view of man is indicated.

Negative View of Man. In this study a negative view of man indicates a belief that man is inherently bad and not capable of achieving goals without external motivation or constraints. On Wrightsman's Philosophies of Human Nature Scale, if the summation of the scores on the first four subscales yields a negative score, a negative view of man is indicated. This score may be either positive or negative and is a summation of the following four scales.

Trustworthy. The trustworthy scale measures the extent to which one views people as honest, moral, and ethical.

Strength of Will. The strength of will scale measures the extent to which one sees people as having the will power to determine the outcome in their lives.

Altruistic. The altruistic scale measures the extent one views people as being unselfish and sincerely interested in helping others.

Independence. The independence scale measures the extent to which one views people as able to make decisions without dependence upon others.

Alienation. The concept of alienation is defined by the summation of three constructs on the Dean's Alienation Test. These constructs are (Dodder, 1969):

Powerlessness. Powerlessness is the feeling that one understands or influences less and less the very events upon which one's life and happiness are known to depend.

Normlessness. Normlessness has two subtypes: (1) the internalization of conflicting norms, and (2) purposelessness, defined as the absence of values that might give purpose or direction to life, the loss of intrinsic and socialized values, and the insecurity of the hopelessly disoriented.

Social Isolation. Social isolation is a feeling of separation from the group or of isolation from group standards (p. 252).

Structured Growth Group. This is one form of group counseling process in which a group of people meet with a leader for a specified period of time on a regular basis for the purpose of interacting with other participants on an affective level. The leader has planned interaction stimulators to be utilized in each session.

Recently Divorced. Those persons who have received a legal divorce within the past two years.

Limitations

The following items were designated as limitations of this study.

1. The measuring instrument which was used to measure alienation was Dean's Alienation Scale (Dean, 1961). Dean, seeking to determine the empirical relationships existing between several components of alienation, chose to study the components of powerlessness, normlessness, and social isolation.
2. The Philosophies of Human Nature Scale (PHN) (Wrightsmann, 1964) is one instrument designed to measure a person's belief

about the nature of man and consists of six subscales with fourteen items in each. For the purpose of this study only the first four subscales were used.

3. The subject sample was small, thus a substantial part of the divorce population was not represented. Therefore, generalizations to the entire divorced population of Stillwater or other towns must take into account possible differences that might exist.
4. The basis for the selection of the sample subjects was on a volunteer basis and the possibilities of bias must be considered.
5. The independent variable for this study is a structured group process. Other processes, more structured or less structured, may be used with equal or greater success.
6. The treatment was extended over a nine-week period for a two hour time period per week. Other divisions of time and more sessions might have been chosen for equal or greater success.

Null Hypotheses and Research Questions

Null Hypotheses

The following null hypotheses will be considered:

- H_1 There is no relationship between the Dean's Alienation Scale social isolation score and the Wrightsman Philosophy of Human Nature Scale total score.
- H_2 There is no relationship between the Dean's Alienation Scale powerlessness score and the Wrightsman Philosophy of Human Nature Scale total score.

- H₃ There is no relationship between the Dean's Alienation Scale normlessness score and the Wrightsman Philosophy of Human Nature Scale total score.
- H₄ There is no relationship between the Dean's Alienation Scale total alienation score and the Wrightsman Philosophy of Human Nature Scale total score.

Research Questions

The following research questions will be considered:

1. Will individuals in the treatment group show changes in their feelings of social isolation as measured by the Dean's Alienation Scale?
2. Will individuals in the treatment group show changes in their feelings of powerlessness as measured by the Dean's Alienation Scale?
3. Will individuals in the treatment group show changes in their feelings of normlessness as measured by the Dean's Alienation Scale?
4. Will individuals in the treatment group show changes in their feelings of alienation as measured by the Dean's Alienation Scale?
5. Will individuals in the nontreatment group show changes in their feelings of social isolation as measured by the Dean's Alienation Scale?
6. Will individuals in the nontreatment group show changes in their feelings of powerlessness as measured by the Dean's Alienation Scale?

7. Will individuals in the nontreatment group show changes in their feelings of normlessness as measured by the Dean's Alienation Scale?
8. Will individuals in the nontreatment group show changes in their feelings of alienation as measured by the Dean's Alienation Scale?

CHAPTER II

REVIEW OF THE LITERATURE

This chapter discusses selected pertinent literature related to this study. The chapter begins by examining the attitudinal changes in marriage followed by a discussion of available research in the area of post divorce adjustment. The chapter continues with a discussion of the group process, size, and composition. The chapter concludes with a discussion of selected sources of information pertaining to the concepts of the philosophies of human nature and the theoretical framework of alienation.

Jessie Bernard (1971) believes that it may be surprising for some people to learn that the "news" about divorce today is that it is no longer news. Bernard believes that people in the United States have come to terms with or have assimilated the "news" about divorce. Bernard continues:

Assimilation does not mean that there is not widespread concern about marital breakdown, especially with respect to children if they are involved; but the old disapproval of divorce and the punitive attitude toward those who dissolved their marriages has all but disappeared. Nor does acceptance imply that the wrenching of relationships, which divorce sanctions, is actually encouraged or that it is rewarded. It is not likely that divorce will ever become matter-of-fact, not that it will ever become painless or casual and nonchalant. Not many women will ever agree that divorce can be fun. It will probably always be an extremely painful experience for most people, as breaking close ties always is, even outside of marriage. Assimilation means only that we recognize its inevitability in many cases and try to mitigate some of its worst consequences (p. 4).

Bernard believes that changes with respect to divorce may be examined by looking at the attitudinal changes in marriage. These attitudinal changes in marriage are examined first in this chapter.

Attitudinal Changes in Marriage

Mowrer stated as early as 1927, that modern family is an expression of individualism, consequently, because of this, the stability of the family unit will decrease in our society. If this is true, man may experience confusion for O'Neill and O'Neill (1972) argue that man has an innate need for social order and that institutions like marriage are merely one way of formalizing some of the social order underlying human behavior. Ninkoff (1965) argues that the family is inherently stable, while the political and economic systems are dynamic and productive of change. Feldberg and Kohen (1976) traced the failure of family life to its complex dependence on the capitalist corporate order and the particular sex-based division of labor that is a product of that order. Nye and Berardo (1973) conclude that the family system is more likely to adapt to changes in other institutional structures than to effect changes in them. It would seem advisable to look for sources of change that effect the family in the society.

Numerous studies have reported on attitudinal changes that exist in the United States concerning the institution of marriage (Kephart, 1972). Some of these changes will be discussed.

Changing Family Functions

The family once provided the economic, medical, educational, protective, religious, and recreational functions. Now, most of these

functions have been taken over by outside agencies (Kephart, 1972). Ogburn (1938) and Zimmerman (1947) believe, like Kephart, that there is a reduction in family functions. Ogburn (1938) states that one area, affection, is the only area that is not declining. Blood (1964) suggest three new roles have emerged in the family: mental hygiene, companionship and giving affection.

Farson (1973) states that marriage was instituted in the beginning to ensure survival, then security, then convenience. Now we take for granted that it will not only meet all those basic needs but much higher needs as well. Farson continues that a marriage is now burdened with the expectations that husbands and wives should enjoy intellectual companionship, warm intimate moments, shared values, deep romantic love, and great sexual pleasures. Couples expect to assist and enhance each other in ways never thought of as being part of the marriage contract. Merton (1968) states that marital "success" is strongly emphasized in American culture but "success" is indefinite and relative. Lee (1974) agrees that the means by which marital success is attained are highly ambiguous.

Jobs for Women

During a period when most jobs were barred to women, and when women were dependent on their husbands for economic support, divorce was probably feared by wives (Kephart, 1972). He continues that with the entrance of large numbers of women into the labor market, an important barrier to divorce was removed. Moskin (1972) states that woman's role has historically been secondary to man's in almost every culture. The egalitarian family in the United States has changed many

of the age-old controls under which women have lived in the past, Moskin concludes.

Bernard (1971) states that recent trends in the employment of women show an extraordinary rate of women returning to the labor force after marriage. Nye and Hoffman (1963) found that the overall labor-force participation of women increased from 25.7 percent in 1940 to 42 percent in 1969; of married women living with husbands, from 14.7 percent to 36.7 percent. According to the U.S. Census of Population (1970), 80.1 percent of women sixteen years of age and over in the status of divorce were in the labor market.

Casual Marriages

Hunt (1966) states that marriage, in the beginning, was not the result of individual choice based on love between members of the couple. Love has become the most important basis for marriage and public control over the choice of marriage partners has been minimized (Feldberg and Kohen, 1976; Greenfield, 1971). Kephart (1972) agrees for he states that parents no longer have the control over mate selection that they used to have. He continues that marriages based on romantic love have become the rule rather than the exception. He states that hasty marriages are not infrequent, and youthful marriages are quite common; some writers feel that this combination of changes has been reflected in a rising rate of marital breakup.

Decline in Moral and Religious Sanctions

Kephart (1972) and Fullerton (1972) state although the Catholic

church still does not recognize divorce, most of the Protestant denominations have taken a more liberal view of the matter. The stigma, Bernard (1971) believes, that was attached to divorce is not as prominent now as before.

The Philosophy of Happiness

Whereas marriages were formerly held in place by functional and institutional bonds, modern couples have come to think of happiness as the principal goal (Kephart, 1972). Farson (1973) states that the trouble with higher-order needs, such as deep romantic love, intimacy and happiness, is that they are more complex and therefore less easy to satisfy on a continuing basis, than are, say, financial needs. For that reason, he continues, they give rise to more frustration and discontent when they are not met. Discontent arises because mass education and mass media have taught people to expect too much from marriage. Today almost no one is ignorant of the marvelous possibilities of human relationships. Farson continues that time was when people modeled their own marriages after their parents' marriage; it was the only model they knew. Now, with much of the population college-educated saturated with books, recordings, films, and television, almost everyone has some new ideals for marriage to live up to--and has, consequently, some new sources of dissatisfaction.

The reported major motivations for marriage are the satisfactions that arise from a stable, emotionally close relationship (Reiss, 1971). Cox (1972) states that a society which places a strong emphasis on individual happiness in love marriages will obviously have a high marital failure rate. He believes that the more demands made of marriage, the greater the incident of failure.

Technological Changes

Kephart (1972) states the Industrial Revolution, based initially on steam and steel and methods of mass production, created our urban civilization with its anonymity condition. Feldberg and Kohen (1976) state that family members are faced with demands from external organizations which prevent them from responding to each other's personal needs--therefore, the family fails to provide the hoped-for satisfactions. Geiger (1968) found that there is some contradiction between occupational achievement, which requires a high degree of independence, and the fulfillment of dependency or affiliative needs essential for satisfying involvement in a family.

Lederer and Jackson (1968) state that historically, the family unit was a unit for physical survival. It was not until the Middle Ages that the word "love" became current. Now in the twentieth century modern marriage requires equality and to approach equality, each spouse should perform the roles for which he/she is best suited regardless of custom or tradition. However, before a mate can perform the roles which he/she is best suited, these roles must be well defined. There is much confusion in family roles; and this confusion influences the general discontent with marriage as it exists today. Lederer and Jackson (1968) conclude that there is a general lack of consensus in what actually constitutes an "ideal" marriage. To compound the problem there is also encouragement and confusion confronting the mates in a marriage to become "self-actualized" (Olim, 1972). The question is not only asked, what are my appropriate roles in a marriage relationship, but also, who am I?

Mead (1972) states there is tremendous confusion today about change. This is not surprising because people are living in a period of the fastest change the world has ever known. Mead continues that the characteristic style of relationship in the United States, including marriage, is short-lived, intense relationships of which everything is demanded and which are broken off the minute they do not deliver everything. She continues that persons ask too much too quickly of every single encounter. Persons also ask too much of marriage, and not receiving it, they despair too quickly and break it off.

Bernard (1971) states that no amount of research can wholly eliminate the emotional price exacted by divorce. Bernard does, however, believe that research can help mitigate the pain and feelings of guilt and shame. This study proposes to look at ways to assist the divorced person who is experiencing pain and frustration.

Available Research in the Area of Postdivorce Adjustment

The research in the area of postdivorce adjustment appears to be limited (Heritage and Daniels, 1973). Kephart (1972) states that like marriage, divorce has had a long and interesting history, and whatever the ultimate outcome may be, the "solution" is nowhere in sight. Kessler's (1976) work with divorce adjustment groups is one of the few efforts made to utilize the group as a productive experience for the recently divorced.

Even the helping professions of psychiatry, psychology, social work, education, ministry, medicine and counseling generally pay only a limited amount of attention to divorce and view the postdivorce

period as a time of destruction with which few professionals desire to become involved (Fisher, 1968). While divorce has become fairly easy to obtain in the last two generations, little consideration has been given to determining whether divorce is a creative or destructive act (Hunt, 1967).

Freud (1974) researched the index of the Journal of Marriage and Family during the period between 1939 and 1962 and found that there were sixteen articles with divorce in the title. This averages out to less than one a year. Many of these studies were statistical, sociological, or legal. In the period between 1963 and 1969 there were eight such studies listed. This indicates more than one a year and the titles showed a greater tendency to deal with the emotional problems of the divorced. However, it is still surprisingly little for a country whose divorce rate is one in every three marriages (O'Neill and O'Neill, 1972). The index of the Family Coordinator for the five years between 1968 and 1972 had only one article on divorce (Freud, 1974).

Heritage and Daniels (1973) looked at different factors involved in the postdivorce adjustment of men and women and then recommended that a study be made concerning the effort of counseling divorced persons, either individually or in groups. Kessler (1975) asks the question: Where can a newly divorced person turn for help? She then answers her question by commenting that scant attention has been paid to the subject of aiding someone through an emotional divorce. During the legal divorce process, few attorneys encourage providing provisions for divorce counseling for their clients. Kessler believes that social scientists have virtually omitted the emotional process of divorce from their research. Goode's research (1956) is the only large scale

study that has sought to explore and validate what constitutes the divorce process.

Carter and Glick (1970) state that the suicide rate for divorced men and women is inordinately high. They continue that a divorced woman is 3.5 times more likely than a married women to commit suicide. For a divorced man, it is 4.2 times as likely than for a married man. Death caused by cirrhosis of the liver (linked with alcoholism) reflects another unsuccessful way of recovering from divorce. The death rate from cirrhosis of the liver for divorced white women was 2.8 times as great as for married white women, and for divorced white males the rate is 7.1 times as great as for married white males. There appears to be a real need to assist people in this difficult period of adjustment.

Ho (1976) believes how divorce is handled is critically important and far too infrequently emphasized. Ho continues that what happens can affect not only the children of the marriage but possibly result in a bad second or subsequent marriages for the divorced parties. If the couple has not gone through divorce counseling, Ho claims, that probably eighty percent will make the mistake of marrying someone with qualities similar to the first partner's. The result, he states, is often a second divorce. Ho draws a direct correlation to this phenomenon and the soaring divorce rate. He continues that many of these people who have gone through a second or third marriage, tend to have problems with their children. Ho suggests to counter this problem, that we give thought in this country to what Japan has done: the Japanese have passed a law making it mandatory for all divorcing couples to have professional marriage counseling.

Hetherington's (1973) study showed that adolescent girls who had grown up without fathers repeatedly displayed inappropriate patterns of behavior in relating to males. Girls whose fathers were absent because of divorce exhibited tension and inappropriately assertive, seductive, or sometimes promiscuous behavior with male peers and adults.

Marris (1974) states that in many social change situations people feel loss, even when they actually sought the change. Consequently, he argues, the behavior of people in situations of change must be understood in part as involving the working through of grief. Fisher (1973) states that divorce is the death of a relationship. Divorce involving children--and most divorces do involve children--has created family patterns for which as yet no guidelines have been established (Atkin and Rubin, 1976). Other significant events in our lives have their prescribed rites like births, weddings, and funeral services. Human beings mourn every loss of meaningful relationships but there is no recognized way to mourn divorce (Goode, 1956).

Siegel and Short (1974) found that people do not consider it a failure or the wife's fault if her husband dies, however, in a divorce this is often not the case. The people involved in the divorce suffer from a depressive sense of failure or guilt. They continue that the grief suffered by a divorced person thus goes unrecognized and the adjustment process is not supported; and, in many subtle ways, it is aggravated by the rejection and suspicion of those who would be in a good position to help.

Hunt (1966) found that societal disapproval, as a result of this working-through process is not only prolonged and made more painful, but the chances for a successful outcome are diminished. Hunt states

that when persons fail to understand their own grief and its components of anxiety, hostility, and guilt, and feel unsupported by those around them, confusion, loneliness, depression and sometimes panic are intensified. Hunt continues that it becomes very difficult for the divorced to learn from the experience and many times they rush into further destructive situations and responses.

Marris (1974) theories that grief always involves an intrapersonal conflict in which old purposes and understandings are no longer appropriate, but the acquisition of new priorities is blocked by reactions to the loss. Marris continues that these reactions include a need to express the loss, to somehow validate one's past rather than dismiss it, and to work out some sort of continuity in meanings between one's past, one's present and one's future. He concludes that when persons feel a loss they feel alone or alienated. The group process may be one means to recognize and deal with this loss.

Stuart (1968) found in his research with therapy groups that (1) the behavior of other persons serves as a source of cues or information about what behavior is desirable or permissible, and sometimes even provides a model for how one might actually perform an act; and, (2) the mere presence of others represents a source of comfort or support in the face of anxiety provoked, perhaps, by some threat to the individual.

Group Process

The concept of the group is so complex that a single definition is unlikely to give proper emphasis to all the dynamic interrelationships which constitute it (Kemp, 1970). There are, however, certain

common elements. Kemp (1970) states that there must be interaction and modification at some level as the result of participation in the group relationship. Interaction is enhanced if all group members have a common problem and if some of the members' needs are met.

Kemp continues that group counseling provides mutual support which increases the possibility of discussion of the meaningful problems of the members. Emphasis is on acceptance and understanding. Group members sense a deep relatedness as they discover that others have some of the same problems they have and find that others listen and try to understand them and their ideas and problems.

Bradford (1960) believes that learning is a social affair, and that many learnings can come only from social interaction. He further states, that research and experience indicate that mature, healthy groups stress the increase of individual differences and encouragement of individual growth. Bradford (1960) continues that as group members grow in their own ability to diagnose and help solve group problems, can the group grow and become more productive.

Lewin (1939) states that interdependence of group members was the criterion of a group. Gibb (1954) defines a group in the following way:

The term functional group refers to two or more organisms interacting, in the pursuit of a common goal, in such a way that the existence of many is utilized for the satisfaction of some needs of each (p. 878).

Mahler (1971) sees group counseling as a social experience, dealing with developmental problems and attitudes of people, in a secure setting.

Lifton (1972) states that groups have the following common concepts:

1. People need security in the group before they can afford to look at the underlying bases for their actions.
2. Topics form the basis for the group to pull together, but they are a vehicle instead of an end in itself.
3. The group strives to put across the feeling that indicates a continued acceptance of the individual despite possible rejection of his behavior or idea.
4. The group is a place to test the reality of an idea and it is the role of the leader or other members to react honestly.
5. Group members will present their feelings not only through the words they use but also by physical behavior.
6. The more a member participates in a group, the more he gets out of it.
7. The group is strengthened by recognizing individual differences instead of merely focusing on the bases of similarity or consensus.
8. People react in terms of their present perception of a situation. This perception, however, is based on past experiences (pp. 21-22).

Adler (Dreikurs, 1960) believed man's problems and conflicts are recognized in their social nature, thus, the group is ideally suited, not only to highlight and reveal the nature of a person's conflicts and maladjustments, but to offer corrective influences. He stresses that inferiority feelings cannot be more effectively counteracted than in a group setting. The group can act as a value-forming agent, influencing the beliefs of its members. For this reason, Adler and his co-workers used a group approach in their child guidance centers in Vienna beginning in 1921.

Dreikurs (1960) found that groups can influence participants in two ways: (1) groups can increase motivation to become aware of oneself as the result of group norms emphasizing introspection and openness; and (2) the group can give feedback about one's behavior to the group members. Bunker (1965) argued that an individual's learning is in large part proportional to the amount of adaptive behavior he or she attempts and to the feedback he or she receives in the training group.

Over the last ten years, Carl Rogers' interest in the group experience as a therapeutic medium has become one of the two primary foci of his work (Rogers, 1970). Rogers (1970) feels that group members' acceptance and understanding of each other may carry with it a greater power and meaning than acceptance by a therapist. Lieberman, Yalom and Miles (1973) state that of all learning mechanisms associated with personal change and development through groups, feedback (receiving information about oneself from others, information that the receiver believes is important and useful) is unique to the group situation.

Group counseling as a specific tool for the development of a positive self-concept of participants has only a thirty year history in the United States (Bailey, 1973). Although this is the case, much research has already been undertaken to determine the value of group counseling for individuals and society. Gibb (1970) concluded after analyzing 107 studies involving encounter groups, that intensive group training experiences have therapeutic effects. Gibb continues with his findings that changes do occur in sensitivity, ability to manage feelings, directionality of motivation, attitudes toward self, attitudes toward others and interdependence.

Lieberman, Yalom, and Miles (1973) conducted a research inquiry into the effectiveness of encounter groups using 210 participants in 18 groups, each of which met for a total of thirty hours over a twelve-week period of time. The results showed that one-third of the participants experienced no change, and one-third of the participants experienced a negative change. Of those who changed positively, 75 percent maintained their change for at least six months.

Much research and theory was germinated by such institutions as

the National Training Laboratories (NTL, 1970). In the 1950's, the National Training Labs established several regional branches and each branch developed its own T-group (training group) emphasis. Yalom (1975) states that it was the West Coast, particularly Southern California, who pursued the "personal development" model. Wechsler, Messarik, and Tannenbaum (1962) presented a model of a T-group for normal people, stressing the concept of personal growth rather than stressing interpersonal skills. Yalom (1975) states that T-groups sought to reverse the restricting and alienating effects of the society for the T-group members were encouraged to learn to relate honestly to self and others.

If, as stated earlier in this writing, the divorce person does feel alienated, and is experiencing a societal limbo feeling, then the group process may be one way of dealing with feelings of alienation. The group may assist the divorced person to learn new ways of coping with present feelings.

Group Size

Counseling groups can vary greatly in size depending upon their purpose and format (Lifton, 1972). Because of the need for individual attention and the need for group members to receive feedback, the counseling group is limited in size. Lifton further states that since the security of the group depends upon the ability of the members both to communicate and to receive a sense of acceptance, a point is reached where it becomes physically impossible to be aware of all people present. Lifton continues that researchers differ when this magical point is reached but he feels the popular upper limits are between 8 and 15.

Thomas and Fink (1963) reviewed thirty-one empirical studies of small groups in which the major independent variable, group size, was related to several classes of dependent variables: group performance, distribution of participation, the nature of interaction, group organization, member performance, conformity and consensus and member satisfaction. The findings were that group size is an important variable but findings were mixed. Authors tend to differ on what is the acceptable critical size.

Fox, Lorge, Weltz and Herrold (1953) found that the quality of solutions to complex human-relations problems was significantly greater for groups of twelve and thirteen than for groups of six, seven, and eight. Kessler (1976) found that a group of twelve provides an adequate diversity of experience and perceptions for effective group work. Peck and Stewart (1964) and Middlemen (1968) state that groups using activity techniques obviously will require different size limits depending on the activities involved and the need for active involvement by the group leader.

Positive results were reported by Utterback and Fotheringham (1958) in regard to the quality of solutions to human relations problems. Individual answers were recorded both before and after a discussion in groups of three, six, nine, or twelve members. Improvement in quality of the individual's solutions was significantly greater for the larger groups. However, there was also a significant interaction between group size and the manner in which the discussion was led: when the moderator intervened a great deal ("full moderation"), individual improvement was greater for twelve-person groups; but when the moderator intervened very little ("partial moderation"), individual

improvement was greatest for three-person groups. Thus, group size is sometimes related to individual problem solving, but the direction of the relationship is highly dependent on group conditions other than size.

Group Composition

Sherif and Sherif (1964) and Ohlsen (1970) state that members of a counseling group should be relatively free from problems and be highly motivated. Mahler (1971) agrees that participants in group counseling should not be incumbered by some incapacitating pathology. In this study, the primary emphasis in the groups is to encourage dealing with the feelings of alienation.

The divorced population is observed as coming from all walks of life, a diversity of cultural backgrounds, and a myriad of life situations. A good proportion are likely to be as "normal" as those who choose to keep their marriages (Fisher, 1973). Bach, Powdermaker, and Powdermaker (1953) feel that admitting at least two of any one kind of personality is helpful, since it will prevent the person from feeling isolated. They further feel that when differences between group members are not too radical, learning tends to be facilitated.

Ohlsen (1970) emphasized that if group members are to profit from the experience, they must recognize and accept the need for assistance to be committed to talk about their particular problem, try to solve it, and change their behavior. Erving and Gilbert's study (1970) concluded that those who volunteer for counseling are more apt to profit from it than those who are forced. Johnson (1963) and Richard (1965) both stressed the necessity of the members who take part in group

counseling be volunteers so that they may be motivated toward change even before the group meets.

Yalom (1975) stressed that the more important the members consider the group, the more effective the group becomes. He believes the group experience should be considered by participants as the most important event in their lives. Cartwright (1968) also found that for a group to be effective as a medium for change, it must first of all be important to its members.

Yalom, Tinkleberg and Gilula (1975) found that in a group of twenty successful group therapy patients that the patients considered group cohesiveness to be of considerable importance. Yalom, Houts, Zimerberg, and Rand (1967) examined at the end of a year all the patients who had started group therapy. They found that positive outcome in therapy correlated with only two predictor variables--"group cohesiveness" and "general popularity."

Clark and Culbert (1965) found in a T-group of eleven subjects that the quality of the member-member relationship is a prime determinant of individual change in the group experience. Liberman, Yalom, and Miles (1973) conducted a large study of 210 subjects in eighteen encounter groups (as earlier mentioned in this chapter), and found that:

. . . attraction to the group is indeed a strong determinant of outcome. If an individual experienced little sense of belongingness or attraction to the group, even when measured early in the course of the sessions, there was little hope that he would benefit from the group and, in fact, a high likelihood that he would have a negative outcome (p. 52).

Berzon, Pious, and Parson (1963) studied eighteen members of two outpatient, time-limited groups which met for fifteen sessions. After all the data were gathered and analyzed, the researchers noted that

the main curative mechanisms were reported to reside in the interaction between group members; few of the reports involved the therapists. The conclusion was drawn that the interpersonal feedback enabled the patients to restructure their self-image and to validate the universality of problems. Another study by Dickoff and Lakin (1963) of two out-patient groups run by one psychiatrist found that the social support that was experienced by the group members was the chief therapeutic mode.

Philosophies of Human Nature

Leonard (1968) stressed that one of the first tasks of education is to return man to himself; to encourage rather than stifle awareness; to educate the emotions, the senses, the so-called autonomic systems; to help people become truly responsive and therefore, truly responsible. To enable people to become truly responsive and responsible, Glasser (1969) insists that the foremost task in counseling is for people to become involved with each other as human beings.

Sewall (1973) believes that how one reacts to other human beings is based largely on how he views man. If one views man as basically good, then he trusts man and the relationship is more of a humanistic one. But if one's view of man is basically bad, he continues, then man becomes more directive and less trustful of others. The ideas people hold regarding the nature of man do effect the way they deal and interact with others (Allport, 1960; Combs, 1962).

All persons form expectations about others because they have a strong need to know what to expect from them (Sewall, 1973). But why do one person's expectations differ from another's? According to

Wrightsmen (1961), the best approach to understanding human nature is to treat philosophies of human nature as attitudes and apply one's conceptions of how social attitudes develop to this problem. One may then expect that a person's philosophy of man will be strongly influenced by the attitudes and behavior of his parents and other significant persons in his environment. He continues that one may expect that his own personality needs and his psychological adjustment will influence the philosophies he develops.

Wrightsmen (1964) developed an instrument called the Philosophies of Human Nature Scale (PHN). The PHN was developed to be used in the collection of normative data which differentiates between the philosophical beliefs of people relative to human nature. This instrument was administered by Wrightsmen and Satterfield (1967) at twenty predominantly Southern colleges and universities. The substantive scales showed that students in the schools generally scored in the neutral range indicating that they saw man as neither good nor evil. However, students from Negro colleges and those colleges which were primarily religious oriented, usually viewed human nature more negatively than students from other colleges. The females of this study possessed more favorable views of the nature of man than did the males. The females also believed that human nature is more complex than do males.

Miller (1968) administered the PHN to professional social workers, social work graduate students, and undergraduate students to compare their views of human nature. He found that graduate students who enter the social work field are more positive in their views of human nature than are the undergraduate students, but not as positive in their views as professional social workers. Miller concluded that

persons entering social work already possess altruistic views and these views are expounded as the person progresses in the social work field.

The PHN Scale was administered to 106 college students by Ligon (1963) who sought to compare the relationship between a person's religious background and his philosophy of human nature. Ligon found that religious training did influence the expectations of these students about others. Those students with humanitarian religious attitudes held a more favorable view of the nature of man than did students who had a fundamentalist religious background.

With regard to expectations or assumptions, Ashcraft (1969) stated that people develop assumptions concerning the behavior of others with whom they come in contact every day. Without such assumptions, she says, it would be impossible to create order in one's environment. These assumptions or expectations may cover a wide range from, say, the paranoid who expects hostility from all he meets to the idealist who believes that man is always good.

She hypothesized that a person's philosophy of human nature could be used to predict how he would make judgments regarding variability and the complexity of others. One hundred freshman girls were used to test this hypothesis. Findings were not conclusive.

Baker (1969) conducted a study to determine if there has been a deterioration of idealism and a growth of anxiety and cynicism in college students. She administered the PHN and The Taylor Manifest Anxiety Scale (MAS) to seven freshman classes entering the same college between 1959 and 1968 during the first week on campus. The mean scores of the four substantive subscales of the PHN showed an unidirectional trend toward a more negative view of human nature from 1962 through 1968.

The mean scores of the Taylor MAS also showed significant differences among classes, with the trend being toward higher scores, indicating overt admission of anxiety, than did earlier classes. Some possible explanations for reported less positive views of the nature of man and increases in anxiety were: Vietnam, pressures to make high grades to get into college, racial rioting, and assassinations of public figures.

Similarly, Wrightsman and Noble (1965) noticed that the reaction of several people concerning the assassination of President Kennedy was a general disillusionment with human nature. They conducted this study to determine whether this disillusionment might be a general finding among those persons most upset by the assassination. Thirty college students who had responded to the PHN Scale fourteen months earlier retook the scale, along with a questionnaire assessing one's agreement with the President's policies and the extent to one's reaction to his assassination.

Of the fifteen subjects who agreed with Kennedy's stand on each of the four issues (civil rights, tax cut, test ban, and foreign affairs), four changed to more favorable views of human nature, while eleven changed to less favorable views. Of the fifteen people who disagreed with Kennedy's stand on one or more of the issues, ten changed to more favorable views of human nature while five changed to less favorable views. It appeared that the majority of the persons sympathetic with Kennedy's views developed a less favorable view of human nature, while most of those not in sympathy with his views did not.

Four months after the assassination, the thirty subjects were

again asked to complete the PHN Scale. Those feeling a great personal loss developed more favorable views of human nature during the four months, while those who felt no personal loss did not. Wrightsman concluded that whatever reactions felt, by the pro-Kennedy subjects, were temporary reactions. Their attitudes toward human nature were more favorable four months after the assassination than they had been on either prior occasion.

Wrightsman (1971) published an Annotated Bibliography of Research on the Philosophies of Human Nature Scale. The bibliography did not list any research examining what, if any relationship existed between man's philosophy of human nature and alienation. This study proposes to examine this area.

Theoretical Framework for the Concept of Alienation

The concept of alienation has not only been deeply rooted in sociological thought (Durkheim, 1951; Marx, 1932; and Merton, 1957), but has also influenced theory formations of psychologists and researchers (Erikson, 1959; Fromm, 1955; and Keniston, 1965). Contemporary writers have focused on the alienation theme to describe the quality of human relationships.

Murchland (1971) described an alienated world as one in which the parts are separated out, a world that exhibits intractable forms of fragmentation and irreducible polarities. This is a common feature of whatever form of alienation we might encounter; it is always some determination of disunion or separateness. Murchland continues that what essentially defines alienation is not separation as such--for some

kinds of separation are desirable--but the Humpty Dumpty plight of not being able to put the separated parts together in any scheme of meaningful relationships.

According to Murchland (1971), the quest for a society in which the conditions for human realization will be maximized goes on at a frantic pace. But modern man experiences a great dilemma: the quest is an increasingly difficult one. Man appears to be helpless to remedy the situation. Consequently, he continues, there is a great deal of talk of alienation in psychological terms, with the emphasis on the problems of self rather than those of society. But these two dimensions cannot be separated. There is a necessary interaction between self and society such that when the balance is upset on either side, some form of alienation sets in.

Karen Horney (1950) defined alienation as the remoteness of the neurotic from his own feelings, wishes, beliefs, and energies. It is the loss of feeling himself as being an active determining force in his own life. It is the loss of feeling himself an organic whole. Alienation, according to Horney, is largely a problem of the individual's stance toward social norms and culturally conditioned patterns of behavior.

Braum (1974) discusses alienation as a social psychiatric concept:

The concept of alienation connotes separation, whether in the sense of barriers or in the sense that a potential state for some reason has not been achieved. This separation and lack of cohesiveness is a source of strain in the relationship between the individual and the social structure of which he is a part as well as with his own self-image insofar as this depends on social conditions. Role stress, incongruent or inappropriate attitudes, and contradictory cultural expectations all can be determinants of alienation (p. 9).

Keniston (1965) in his study of college students at Harvard found a recurring collection of symptoms or syndrome which he termed alienation. He found distrust as a primary variable in the alienation syndrome, a lack of intimacy with others (love-hate relationships being common), and a belief that self-knowledge leads to self-contempt. Keniston continues, these students were strong in opposition but weak in affirmation about what was right about their lives.

Wegner (1975) found that feelings of separateness from social roles and cynicism toward institutions seem pervasive in all industrialized and bureaucratized societies. He continues, that alienation poses significant social problems for the individual is unable to fully commit himself to his social roles or to the norms and values of his society. Consequently, Mizruchi (1964) believes the performances of individuals often fall short of their potential.

Tolor (1974) states that the alienation syndrome can best be examined by looking at the lack of coordination with existing social structures, specific reference groups, or the self. In addition, Tolor continues, alienation implies that the individual tends to perceive people as oppressive, impersonal, manipulative and uncaring.

Cashion (1970) was surprised to learn that although there has been extensive work on the concept of anomie, there is no reference since Durkheim's work in 1951 to the relationship between anomie and divorce. This study proposes to look at the divorce process and the possibility that the group process can act as a source of support to the group members to reduce feelings of alienation from self and society.

Summary

This chapter discussed pertinent literature related to this study. The chapter began by examining the attitudinal changes in marriage. Six of these changes were discussed. Authors tended to differ on sources of change that affect the family in the society. The "ideals" of the marriage relationship one learns from parents, media, and books are not clearly defined. This discussion was followed by a discussion of available research in the area of postdivorce adjustment. There appears to be a void in the research of the postdivorce adjustment period. Kessler (1976) reports that group counseling may help to assist persons in the postdivorce period.

This chapter continues with a discussion of the group process, size, and composition. The group has the potential of having a greater power and meaning for members than acceptance by a therapist (Rogers, 1970). The group can provide a place to receive feedback and try new behaviors. Studies concerning what the optimal group size is were mixed. The composition of the group should be composed of highly motivated volunteers who consider the group to be important. Research appears to indicate that groups can be used as a means of effecting positive changes in human behavior.

The chapter concludes with a discussion of selected sources of information pertaining to the concepts of the philosophy of human nature and the theoretical framework of alienation. According to Wrightsman (1964) that one may expect that a person's philosophy of man will be strongly influenced by the attitudes and behavior of his parents and other significant persons in his environment. He continues

that one may expect that his own personality needs and his psychological adjustment will influence the philosophies he develops.

The review of the literature implies that the concept of alienation connotes separation. Tolor (1974) and others believe that alienation implies that the individual tends to perceive people as oppressive, impersonal, manipulative, and uncaring.

Glasser (1969) insists that the foremost task in counseling is for people to become involved with each other as human beings. Therefore, if group counseling can benefit people to become involved with each other, assist in clarifying personal concerns, and allow people to try out new ways of acting; and if the divorced person is alienated, then investigation into this area may be helpful in increasing understanding of the concerns of the recently divorced.

CHAPTER III

METHODOLOGY

Introduction

This chapter discusses the two standardized instruments and the procedures used for conducting this study. The selection of the population also will be described, followed by the structure of the group treatment method and the statistical design.

Instruments and Procedures

There will be two standardized instruments used in this study: Dean's Alienation Scale (Dean, 1961) and Wrightsman Philosophies of Human Nature Scale (PHN) (Wrightsman, 1964).

Dean's Alienation Scale

Dean's Alienation Scale (Dean, 1961) is an instrument designed to measure alienation through three separate components: powerlessness, normlessness, and social isolation. The scale is composed of 24 items presented in a standard five-point Likert format. The scoring ranges from four (strongly agree) to zero (strongly disagree). Five of the items are worded in the reverse direction. The scale scores can thus vary between zero (lowest alienation) to ninety-six (highest alienation). The plus four indicates strongly agree and the zero indicates strongly disagree. The higher the score the more alienation indicated

as measured by this instrument (see Appendix A).

Dodder (1969) states that:

To construct scales for measuring each component, Dean began with 139 items he had gleaned from the literature, from interviews or items that he had specially constructed. Seven experts were then asked to judge each item for their relationship to powerlessness, normlessness, and social isolation. For an item to be retained, at least five of seven judges had to be in agreement, with no judge placing the item in more than one category. The result of this procedure left nine items in the final scale for powerlessness, six for normlessness and nine for social isolation (p. 252).

Reliability and Validity of the Dean's Alienation Scale. The reliability of the subscales, tested by the split-half method and corrected by the Spearman-Brown prophecy formula, was as follows: Powerlessness, .78; Normlessness, .73; and Social Isolation, .84. The total alienation score, with items rotated to minimize a possible halo effect, had a reliability of .78 (Dean, 1961).

TABLE I
INTERCORRELATIONS AMONG THE ALIENATION
SCALE COMPONENTS

	Normlessness	Social Isolation	Alienation
Powerless	.67	.54	.90
Normlessness	x	.41	.80
Social Isolation		x	.75

Tolor (1974) conducted a study to determine the relationship between several instruments of alienation growing out of different traditions and theoretical perspectives. The three tests were: Dean Alienation Scale, which is grounded in sociological framework; Gould Manifest Alienation Measure (MAM) and Rotter's Internal-External (I-E) Scale, both of which are more psychologically based.

The Internal-External scale is a well-validated instrument which determines the degree to which an individual regards his/her successes or failures to be controlled by fate or other circumstances over which he/she has little control, as opposed to his/her viewing his/her successes or failures to be a function of his own behavior. It consists of 29 items, six of which are buffer statements that are not scored. The higher the overall score the more external is the subject's expectancy of reinforcement.

Gould's MAM is composed of 20 items presented in a Likert-type format. Based on factor analytic investigations, the items have been found to cluster together with diverse populations. The MAM has demonstrated construct validity and has been found to be predictive of certain types of behavior and perceptions. The items are based on a constellation of attitudes characterized by pessimism, cynicism, apathy, distrust, and emotional distance.

The results of the intercorrelations for all three alienation measures were: Dean's Scale correlated with MAM with a correlation of .74 at the .001 significance level and the I-E correlation of .36 at the .01 significance level.

Philosophies of Human Nature

Scale (PHN)

The Philosophies of Human Nature Scale (PHN) (Wrightsmann, 1964) is an instrument designed to measure a person's belief about the nature of man. It consists of six subscales with 14 items in each scale. The subscales are:

1. Trustworthiness versus Untrustworthiness
2. Strength of Will and Rationality versus Lack of Will and Irrationality
3. Altruism versus Selfishness
4. Independence versus Conformity to Group Pressure
5. Complexity versus Simplicity
6. Variability versus Similarity

This instrument is an eighty-four statement questionnaire and the response to each statement is made on a Likert-type scale of -3, -2, -1, +1, +2, and +3. The minus three indicates strongly disagree. The plus three indicates strongly agree (see Appendix B).

For the purpose of this study, only the first four subscales were used. Subscales five and six are used to determine the multiplexity of human nature. Scores on each subscale have a range from a -42 to a +42. A score between -14 and +14 indicates a neutral view toward man's nature. Scores falling between -14 and -42 indicate a negative view on that particular scale while scores falling between +14 and +42 indicate a positive view on that particular scale. When the scores are summed on the first four subscales a General Favorability of Human Nature Score is obtained with a range of -168 to +168. This score is an

indication of a negative or positive view of the nature of man. A negative score is an indication that man's nature is bad while a positive score is an indication that man's nature is good (Wrightsmann, 1964).

Reliability and Validity of the PHN Scale. Wrightsmann (1964) shows split-half reliability coefficients for the individual subscales. They are of an acceptable magnitude range from .40 to .78. The test-retest reliability coefficients, with a three-month interval between testings, are as follows: Trustworthiness, .74; Altruism, .83; Independence, .75; Strength of Will and Rationality, .75; Complexity, .52; and Variability, .84. The scores of the first four subscales were summed to give a General Favorability Score which had a reliability of .90. Thus, the subscales appear to be stable over time and these reliability coefficients are higher than those measuring the internal consistency of the subscales.

To determine the validity of the instrument, Wrightsmann (1964) administered the PHN Scale and other attitude scales in the same conceptual areas to both undergraduate and graduate students. The scale discriminates to some degree between student groups at different colleges and universities.

Christie and Merton (1958) found negative correlations between the PHN and the Machiavellian Scale. The Machiavellian Scale measures a need of people to manipulate others. A high score on this scale indicates that persons believe that deceit, flattery, and threat are the desirable ways of getting people to conform and agree with them. Correlations ranged from $-.38$ to $-.67$ and were significant at the .01 level.

The PHN and the Faith in People Scale (Rosenberg, 1956) was positively correlated at the .01 level of significance. Correlations ranged from .39 to .75. According to Hopkins (1973), "this is to be expected, as both scales attempt to measure the goodness, worthiness, and improvability of human nature" (p. 28).

Agger, Goldstein, and Pearl (1961) found negative correlations ranging from $-.58$ to $-.66$ between the PHN and the Political Cynicism Scale. These correlations were significant at the .01 level.

Population

The subjects for this study were obtained from volunteers who responded to a local newspaper advertisement (see Appendix D). The volunteers were asked in the advertisement to call the group leader and indicate a desire to participate in the group experience.

The group participants were legally divorced for a period of not over two years' time. The actual legal divorce encourages the person to begin to accept the divorce as a reality. The physical separation makes the divorce adjustment process real instead of requiring the person to anticipate what a separation would be like (Kessler, 1976).

The participants were male and female. In group one the participants were four females and one male. In group two there were seven females and one male. The length of time the individual had been formerly married was not considered in this study. All participants entering the group were not in the same stage of the divorce process. Kessler (1976) states that having varying stages of divorce represented in the group presents a problem only if the individuals expect that the entire group will all have the same needs. The participants

were encouraged to stay with the group for the entire nine-week period so they would be able to meet some of their needs and the needs of the group.

The participants who took the tests but were not in treatment groups were divorced people who came to the organizational meetings for group one and group two: because there were two more individuals needed for each group, one group participant and the group leader asked recently divorced people to take the tests. The test participants who were not in a treatment group were told the purpose of the study and strict confidentiality was assured. They were told that the tests could be interpreted to them if they requested it.

Organizational Meeting

The organizational meeting and the nine group sessions for group one and group two format were the same. The format will be outlined below. Group one sessions were conducted during the Fall, 1976, and group two sessions were conducted during the Spring, 1977. As stated, there were five participants in group one and eight participants in group two. In the following pages, when referring to group members, the writer is making reference to both groups. No differentiation concerning groups will be made.

The group members met one evening and after introducing themselves, agreed to time, place, and number of meetings that would be held. The purpose of the group meetings were explained as:

1. providing the group members with a place where they could receive and give emotional support;

2. learning new coping skills; and,
3. helping members gain a sense of emotional autonomy.

The group members were also informed that they were involved in a research project: the data collected would be used in the group leader's dissertation. The members were encouraged to stay with the group for the entire nine-week period.

The group leader's responsibilities were defined as being:

1. responsible for providing activities that assist the group in learning about themselves and the process of divorce;
2. responsible for stating and reminding the group of the ground rules which were:
 - (a) participants are responsible for their own learning,
 - (b) negative statements of self and/or others will be discouraged,
 - (c) each participant has the option to pass in any group discussion, and
 - (d) the necessity of group confidentiality was explained and agreed to by all members.

The group participants were administered two standardized instruments: the Dean's Alienation Scale (1961) and the Philosophies of Human Nature Scale (PHN) (Wrightsman, 1964). The group members were told that results would be interpreted to them after the completion of the nine meetings.

Group Format

Session I

1. Early recollections were collected and specific feelings were discussed.

The group introduced themselves by stating their name and recalling their earliest recollection (Kopp and Dinkmeyer, 1975).

Early recollections indicate a person's current life style (i.e., beliefs and motives).

The group members were encouraged to tell how they felt about the divorce process. The group leader asked for specific ways the group could help with their concerns.

2. Group members took the FIRO-B (Schultz, 1967) test and were told that the results and interpretation would be given to the members at the next group meeting. The FIRO-B was explained in the following manner:

This test is a questionnaire designed to explore typical ways you interact with people. There are no right or wrong answers; each person has his/her own way of behaving.

Answer these questions not according to how you think a person should behave, but rather how you are actually behaving.

Some items may seem similar to others. However, each item is different so please answer all the items. The best way to answer these questions is to not debate long over any item but trust your first answer.

The group leader stressed that all the scores would be confidential. The rationale for giving the FIRO-B was to assist group members to learn information about themselves.

3. Group members gave reasons for being in the group. A goal setting activity was accomplished.

The group members were asked to write specific goals for themselves and also write group goals. The group leader gave encouragement to be specific and to set realistic goals that could be attainable.

Goal setting is especially important, according to Scholz, Prince and Miller (1975) for giving direction to a person's energy and for demonstrating how that person spends his/her time. They continue, setting goals can be a way of getting things moving, and can also be a yardstick against which to measure progress.

4. A mini-lecture on decision-making was given (Scholz, Prince and Miller, 1975):

Making decisions is not easy for most people, especially when those decisions are important to the individual involved. Yet our world of change and uncertainty demands that we make choices (p. 1).

Gelatt, Varenhost, Carey and Miller (1973):

Three major requirements of skillful decision-making are:

- a. examination and recognition of personal values,
- b. knowledge and use of adequate, relevant information, and
- c. knowledge and use of an effective strategy for converting this information into action (p. 3)

Taking more control over your own life involves deciding to stop doing some things and to start doing some others--and then acting on your decisions.

Six major points were made (refer to Appendix E).

Session II

1. Group interpretation of the FIRO-B (Schultz, 1967) test was given. Discussion followed.

The initial phase of the group meeting was a group interpretation of the FIRO-B. The group was told that the instrument is built upon the foundation that people need people for three kinds of relations: inclusion, control, and affection. With respect to an interpersonal relation, inclusion is concerned primarily with the formation of a relation, whereas control and affection are concerned with relations already formed. Within existing relations, control is the area concerned with who gives orders and makes decisions for whom, whereas affection is concerned with how emotionally close or distant the relation becomes (Schultz, 1967).

The behavior an individual expresses toward others is represented in the column marked "e," and the behavior an individual wants others to express toward him is represented in the column marked "w." A person's highest score for each category is nine and the lowest score is zero.

2. Mini-lecture on stages of divorce was given and there was encouragement of releasing pent-up feelings. Discussion followed.

The group leader gave a mini-lecture on possible common stages of divorce. Bohannon (1970) lists six overlapping experiences that the divorced person goes through. They are: emotional, legal, economic, parental, community (social), and psychic. The Kessler (1975) divorce process was discussed. Kessler (1975) talks about the divorce process and that a person going through a divorce will feel any of the reported stages to a

greater or lesser degree. Also, she continues, that at any given day a divorced person may experience several stages. This information was given to help explain the reported "yo-yo" feeling of divorced persons (refer to Appendix F).

Session III

1. A structured activity in presenting positive qualities about themselves was presented.

Group members were asked to write the following and share the information with the group:

- (a) five qualities they liked about themselves,
- (b) five qualities they want to give to people, and
- (c) five qualities they would like to receive from people.

Discussion followed on how to get what they wanted from others.

Members were told that at a later session assertiveness training would be taught.

2. Presentation of Ellis' Rational Emotive theory (Ellis and Harper, 1975) was given.

To assist the group in restructuring their thinking, Ellis' Rational Emotive theory (Ellis and Harper, 1975) was given.

Ellis' irrational beliefs were presented in a mini-lecture and the group members were taught how to dispute or change their irrational beliefs. The group members were given a handout on practicing disputing irrational beliefs (Appendix G). The group participants were asked to keep a record and share with each other the irrational beliefs they disputed during the week. Before the group dismissed, each member gave one irrational belief they would work on during the coming week.

Session IV

1. Practice session on disputing irrational beliefs.

Group members reported on the different irrational beliefs they had practiced during the week. Those members experiencing difficulty with specific events requested and received assistance from the group. Discussion followed.

2. Follow-up activity on goal setting.

The group leader followed up the earlier meeting activity on goal setting and decision making by asking group members to look at specific times of the day that were difficult. Members were encouraged to ask for help from the group in finding new ways to deal with the difficult situations. The group practiced new ways of dealing with the nonproductive feelings.

Session V

1. Life-style interpretations.

A life-style interpretation (Adler, 1969) was given for each group member. The procedure followed was to list parents, other adults living in the house, and siblings (by birth order) and ascribe traits to each person. Each group member was asked:

- (a) What kind of a person was your father, mother, sister, brother, and yourself?
- (b) Which child is most like your father, mother?
- (c) What was each person's outstanding characteristic?
- (d) What one characteristic from each person, if you could eliminate it, would you remove?

Each life-style was written on the blackboard for each person to see as well as talk about their family structure. Each group member recorded their own life-style on a 3" x 5" card. The group leader gave a mini-lecture on Adler's style of life concept (see Appendix II). Hall and Lindsey (1957) explains Adler's style of life concept as "the system principle by which the individual personality functions; it is the whole that commands the parts." It is the principle that explains the uniqueness of the person. Everyone has a style of life but no two people develop the same style. All of a person's behavior springs from his style of life. He perceives, learns, and retains what fits his style of life and ignores everything else. Adler (1969) found that it was possible to predict future behavior based on this life-style.

2. Discussion of Early Recollections

Early recollections were discussed and related to the life-style interpretation. Early recollections are an economical technique for gaining insight into a person's goals, attitudes, and beliefs (Kopp and Dinkmeyer, 1975). They reveal a pattern of attitudes that are consistent with broad based beliefs about life.

Session VI

1. Reassessment of personal and group goals.

All members reassessed their personal and group goals they had previously set. This activity was to assist members to experience some feelings of growth. This activity was to encourage group members to continue goal setting.

Group members were taught to be more explicit in defining

goals and ways to meet goals. Members were told that vagueness of goals may interfere with the person being unable to set up conditions for change.

Group members were told that difficulty could be experienced if goals were too large or if goals were not their own (Kessler, 1975). Also, one view of oneself may influence what goals were selected.

2. The process of progressive relaxation (Jacobson, 1938).

The progressive relaxation technique of Jacobson (1938) was taught and practiced by group members to help reduce anxiety and frustration when they saw themselves acting in non-productive ways (see Appendix I).

Session VII

1. Four types of assertiveness responses were taught.

This session dealt with learning skills to be able to cope with the problem of asserting themselves. The problem of finding it difficult to ask for what they wanted, or to even feel they had the right to ask for things from others was dealt with.

The group leader taught four types of assertiveness responses and these responses were practiced by the group members. These four responses were:

1. rectify a situation that has happened to the individual,
2. refuse something the person does not want,
3. express their feelings, and
4. request what they need (Kessler, 1975).

The group members were asked to think of one specific

situation that had occurred the previous week where assertiveness might have altered the outcome. After each situation was shared, the group assisted in helping each member to "walk through" the situation again using the new information of being assertive. Empathy, content, and action are the three parts of assertive responses.

The group leader stressed the importance of deciding what new or different outcome each member wanted. Some reluctance on members' part to accept they could determine the desired outcome, rather than feeling that the outcome was dependent upon others was discussed.

The group leader gave a brief explanation on the difference between assertiveness and aggressiveness (see Appendix J). Members were encouraged to make their non-verbal behavior match their verbal behavior and examples were role-played. The group members were encouraged during the next week to accept and test out the belief that it was possible to ask for what one needs, and anticipate and be responsible for how they felt about the outcome. They were encouraged to record specific instances during the week where they had practiced assertiveness and relate this information to the group.

Session VIII

1. Reports of specific incidents where assertiveness was practiced.

The group members reported on specific ways they practiced being assertive during the week. Members encouraged each other to report on both successful and unsuccessful attempts to be

assertive. Members discussed when it was appropriate to ask for what they wanted.

The group leader discussed options on not asking for what you need. For example, a person could wait till the other party guessed, or a person could manipulate the situation to get what one needed. Discussion followed.

2. Discussion of cognitively restructuring the concept of marriage.

A brief explanation of what it means to cognitively restructure their own concept of marriage (Lederer, Jackson, 1968) was given. The following diagram, Figure 1, was presented to the group members.

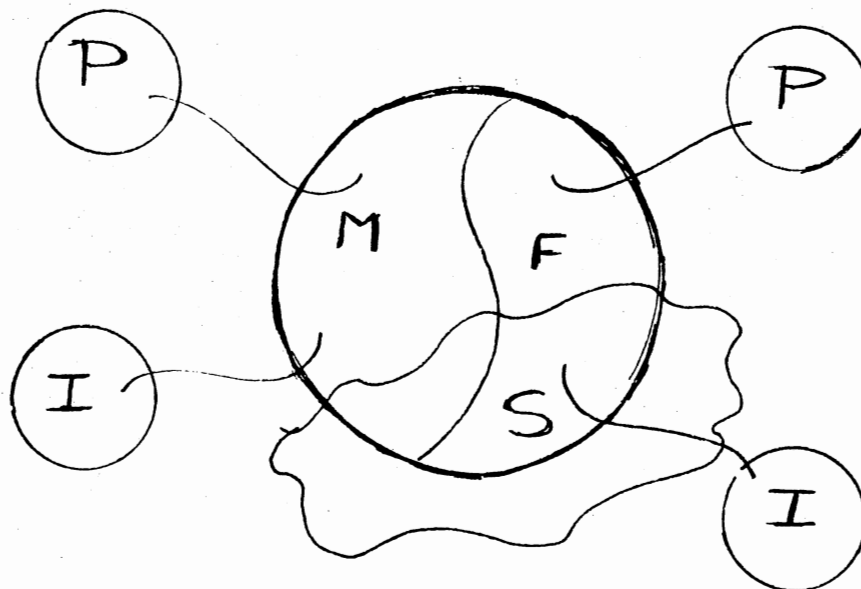


Figure 1. A Conceptual Relationship of Marriage

where,

M = male entering marriage relationship

F = female entering marriage relationship

P = beliefs of marriage the person brought from parents

I = beliefs of marriage the person has brought from that
person's "ideal" concept of marriage

S = societal expectations of a marriage

The group members wrote what beliefs of marriage they brought into their former marriage; their "ideal" beliefs; and what they felt were societal expectations of marriage. The group members were able to determine what part of (P), (I), and (S) were shared in their former relationship. The leader helped the group members to look at the previous information they had learned about themselves and add the above information to this. Members discussed what they had learned by this activity. The exercise was concluded with the group members selecting what parts of the above are still needed in existing relationships.

Session IX

1. Termination meeting.

This session was the termination meeting. The group members took the Dean's Alienation Test (Dean, 1961) and were encouraged to assess their own growth. Members shared how the information about themselves was helpful. Members reported on how they presently felt about themselves compared to how they felt when they entered the group. The members were asked to come back next week for test interpretation.

Statistical Design

Design of the Study

As mentioned in the population section, the two groups being considered in this study were volunteers. The treatment group participated in a structured group experience while the nontreatment group did not. Because of lack of randomization, the analysis of the data will speak to changes within the groups and not between the groups.

Statistical Procedure

Statistical Procedure for the Four Null Hypotheses. Pearson's product-moment coefficient (Guilford and Fruchter, 1973) was used to measure the four null hypotheses to determine to what extent, if any, the two constructs, alienation and philosophy of human nature, are related.

There are three things to consider when given a particular value of r . First, there is the magnitude of the coefficient—it may vary from a zero or negligible level to a level that may approach perfect correlation (1.0). Second, there is the direction indicated by the sign of the coefficient. Do the measures vary directly (positively), or do they vary inversely (negatively)? Third, is the r significant. Under the null hypothesis of $r = 0$, what is the probability of obtaining the value of r that was actually found? If this probability is sufficiently low (that is, below the level set for rejection), the null hypothesis is rejected in favor of the research hypothesis that the two measures are correlated (Guilford and Fruchter, 1973).

$$r_{xy} = \frac{\sum xy}{N \sigma_x \sigma_y}$$

where

r_{xy} = correlation between X and Y

x = deviation of any X score from the mean in test X

y = deviation of the corresponding Y score from the mean in test Y

$\sum xy$ = sum of all the products of deviations, each x deviations, each x deviation times its corresponding y deviation

$\sigma_x \sigma_y$ = standard deviations of the distributions of X and Y scores.

All hypotheses were tested at the .05 level of significance.

Statistical Procedure for the Research Questions. A matched-pairs t-test was used to evaluate the pretest and posttest data. According to Guilford and Fruchter (1973) "when two variances to be compared arise from samples that are matched in some way, there is likely to be some positive correlation between variances and a t-test has been developed to take care of such cases." The specific formula for this t-test is:

$$t = \frac{(s_2^2 - s_1^2) \sqrt{N - 2}}{2 s_1 s_2 \sqrt{1 - r_{12}^2}}$$

where

s_1 and s_2 = two estimates of population derived from two matched samples

N = number of cases

r_{12} = correlation between observations in sample 1 and 2

All research questions, using the matched-pair t-test, were tested at the .05 level of significance with 12 degrees of freedom.

Summary

This chapter has described the two standardized instruments that were used in this study. They are: Dean's Alienation Scale and Wrightsman's Philosophies of Human Nature Scale. The procedures, population and selection of the participants also was reported. The format for the nine weeks for the treatment group was described. The design of the study and statistical procedure for analyzing the data concluded the chapter.

CHAPTER IV

ANALYSIS OF THE DATA

Introduction

This chapter presents the statistical findings concerning the data collected within the study. Each of the four null hypotheses presented in Chapter I will be restated, the statistical test used in relation to each will be presented, and the findings in relation to each hypothesis will be stated. Each of the eight research questions presented in Chapter I also will be restated, along with the statistical test used in relation to each research question and the findings. The chapter will close with a summary of the findings.

Results Related to Null Hypotheses

Null Hypothesis I

Null Hypothesis I is stated as follows:

There is no relationship between the Dean's Alienation Scale Social Isolation score and the Philosophies of Human Nature (PHN) total score.

The relationship as represented by the Pearson Correlation Coefficient between the social isolation score of the recently divorced and the Philosophies of Human Nature total score was $-.61$ and was significant at the $.001$ level. Therefore, since the level of significance was established at the $.05$ level the null hypothesis I is

rejected. This relationship is a negative relationship which means individuals scoring high in social isolation on the Dean's Alienation Scale are more likely to score low or negatively on the PHN total score.

Null Hypothesis II

Null Hypothesis II is stated as follows:

There is no relationship between the Dean's Alienation Scale Powerlessness score and the Philosophies of Human Nature (PHN) Total Score.

The relationship as represented by the Pearson Correlation Coefficient between the powerlessness score of the recently divorced and the Philosophies of Human Nature total score was $-.49$ and was significant at the $.005$ level. Therefore, since the level of significance was established at the $.05$ level, the null hypothesis II is rejected. This relationship is a negative relationship which means individuals scoring high in powerlessness on the Dean's Alienation Scale are more likely to score low or negatively on the PHN total score.

Null Hypothesis III

Null Hypothesis III is stated as follows:

There is no relationship between the Dean's Alienation Scale Normlessness score and the Philosophies of Human Nature (PHN) total score.

The relationship as represented by the Pearson Correlation Coefficient between the normlessness score of the recently divorced and the Philosophies of Human Nature total score was $-.51$ and was significant at the $.004$ level, the null hypothesis III is rejected. This relationship is a negative relationship which means individuals scoring

high in normlessness on the Dean's Alienation Scale are more likely to score low or negatively on the PHN total score.

Null Hypothesis IV

Null Hypothesis IV is stated as follows:

There is no relationship between the Dean's Alienation Scale total score and the Philosophies of Human Nature (PHN) total score.

The relationship as represented by the Pearson Correlation Coefficient between the total score of the recently divorced and the Philosophies of Human Nature total score was $-.64$ and was significant at the .001 level, the null hypothesis IV is rejected. This relationship is a negative relationship which means individuals scoring high in total score on the Dean's Alienation Scale are more likely to score low or negatively on the PHN total score.

Results Related to Research Questions

Research Question 1

Research Question 1 is stated as follows:

Will individuals in the treatment group show changes in their feelings of social isolation as measured by the Dean's Alienation Scale?

The data in Table II (p. 61), represents the analysis of changes between means for the treatment group on the Dean's Alienation Scale Social Isolation Score.

TABLE II
 MATCHED-PAIRS t-TEST REFLECTING CHANGES IN FEELINGS
 OF SOCIAL ISOLATION (SI) IN THE TREATMENT GROUP
 (N = 13)

	Mean	Standard Deviation	t-Value
Dean's Pretest (S.I.)	19.4615	5.395	2.02
Dean's Posttest (S.I.)	16.9231	5.057	

The t-test yielded a t-value of 2.02. A value of 2.179 was necessary in order to be significant at the .05 level of confidence when there is 12 degrees of freedom. Therefore, the individuals in the treatment group showed no average change in their feelings of social isolation as measured by the Dean's Alienation Scale.

Research Question 2

Research Question 2 is stated as follows:

Will individuals in the treatment group show changes in their feelings of powerlessness as measured by the Dean's Alienation Scale?

The data in Table III represents the analysis of changes between means for the treatment group on the Dean's Alienation Scale Powerlessness score.

TABLE III
 MATCHED-PAIRS t-TEST REFLECTING CHANGES IN FEELINGS
 OF POWERLESSNESS (P) IN THE TREATMENT GROUP
 (N = 13)

	Mean	Standard Deviation	t-Value
Dean's Pretest (P)	19.1538	5.956	.63
Dean's Posttest (P)	18.0000	7.012	

The t-test yielded a t-value of .63. A value of 2.179 was necessary in order to be significant at the .05 level of confidence when there is 12 degrees of freedom. Therefore, the individuals in the treatment group showed no average change in their feelings of powerlessness as measured by the Dean's Alienation Scale.

Research Question 3

Research Question 3 is stated as follows:

Will individuals in the treatment group show changes in their feelings of normlessness as measured by the Dean's Alienation Scale?

The data in Table IV represents the analysis of changes between means for the treatment group on the Dean's Alienation Scale Normlessness Score.

TABLE IV
 MATCHED-PAIRS t-TEST REFLECTING CHANGES IN FEELINGS
 OF NORMLESSNESS (N) IN THE TREATMENT GROUP
 (N = 13)

	Mean	Standard Deviation	t-Value
Dean's Pretest (N)	8.8462	4.298	
Dean's Posttest (N)	10.1538	9.873	-.43

The t-test yielded a t-value of $-.43$. A value of 2.179 was necessary in order to be significant at the .05 level of confidence where there is 12 degrees of freedom. Therefore, the individuals in the treatment group showed no average change in their feelings of normlessness as measured by the Dean's Alienation Scale.

Research Question 4

Research Question 4 is stated as follows:

Will individuals in the treatment group show changes in their feelings of alienation as measured by the Dean's Alienation Scale?

The data in Table V represents the analysis of changes between means for the treatment group on the Dean's Alienation Scale.

TABLE V
 MATCHED-PAIRS t-TEST REFLECTING CHANGES IN FEELINGS
 OF ALIENATION (A) IN THE TREATMENT GROUP
 (N = 13)

	Mean	Standard Deviation	t-Value
Dean's Pretest (A)	47.4615	13.794	3.58*
Dean's Posttest (A)	41.0000	13.128	

*.05 level of confidence

The t-test yielded a t-value of 3.58. A value of 2.179 was necessary in order to be significant at the .05 level of confidence when there is 12 degrees of freedom. Therefore, the treatment group showed average change in their alienation total score as measured by the Dean's Alienation Scale.

Research Question 5

Research Question 5 is stated as follows:

Will individuals in the nontreatment group show changes in their feelings of social isolation as measured by the Dean's Alienation Scale?

The data in Table VI represents the analysis of changes between the means for the nontreatment group on the Dean's Alienation Scale social isolation score.

TABLE VI

MATCHED-PAIRS t-TEST REFLECTING CHANGES IN FEELINGS
OF SOCIAL ISOLATION (SI) IN THE NONTREATMENT GROUP
(N = 13)

	Mean	Standard Deviation	t-Value
Dean's Pretest (SI)	19.3077	4.070	-1.20
Dean's Posttest (SI)	20.7692	4.186	

The t-test yielded a t-value of -1.20. A value of 2.179 was necessary in order to be significant at the .05 level of confidence when there is 12 degrees of freedom. Therefore, the individuals in the nontreatment group showed no average change in their feeling of social isolation as measured by the Dean's Alienation Scale.

Research Question 6

Research Question 6 is stated as follows:

Will individuals in the nontreatment group show changes in their feelings of powerlessness as measured by the Dean's Alienation Scale?

The data in Table VII, (p. 66), represents the analysis of changes between means for the nontreatment group on the Dean's Alienation Scale Powerlessness Score.

TABLE VII
 MATCHED-PAIRS t-TEST REFLECTING CHANGES IN FEELINGS
 OF POWERLESSNESS (P) IN THE NONTREATMENT GROUP
 (N = 13)

	Mean	Standard Deviation	t-Value
Dean's Pretest (P)	16.9231	5.852	
Dean's Posttest (P)	17.8461	5.161	-.73

The t-test yielded a t-value of $-.73$. A value of 2.179 was necessary in order to be significant at the .05 level of confidence when there is 12 degrees of freedom. Therefore, the individuals in the nontreatment group showed no average change in their feelings of powerlessness as measured by the Dean's Alienation Scale.

Research Question 7

Research Question 7 is stated as follows:

Will individuals in the nontreatment group show changes in their feelings of normlessness as measured by the Dean's Alienation Scale?

The data in Table VIII represents the analysis of changes between means for the nontreatment group on the Dean's Alienation Scale Normlessness Score.

TABLE VIII
 MATCHED-PAIRS t-TEST REFLECTING CHANGES IN FEELINGS
 OF NORMLESSNESS (N) IN THE NONTREATMENT GROUP
 (N = 13)

	Mean	Standard Deviation	t-Value
Dean's Pretest (N)	8.0000	5.196	.27
Dean's Posttest (N)	7.5385	3.865	

The t-test yielded a t-value of .27. A value of 2.179 was necessary in order to be significant at the .05 level of confidence when there is 12 degrees of freedom. Therefore, the individuals in the nontreatment group showed no average changes in their feelings of normlessness as measured by the Dean's Alienation Scale.

Research Question 8

Research Question 8 is stated as follows:

Will individuals in the treatment group show changes in their feelings of alienation as measured by the Dean's Alienation Scale?

The data in Table IX represents the analysis of changes between means for the nontreatment group on the Dean's Alienation total Score.

TABLE IX
 MATCHED-PAIRS t-TEST REFLECTING CHANGES IN FEELINGS
 OF ALIENATION (A) IN THE NONTREATMENT GROUP
 (N = 13)

	Mean	Standard Deviation	t-Value
Dean's Pretest (A)	44.2308	11.889	
Dean's Posttest (A)	46.1538	10.213	-.61

The t-test yielded a t-value of $-.61$. A value of 2.179 was necessary in order to be significant at the .05 level of confidence when there is 12 degrees of freedom. Therefore, the individuals in the nontreatment group showed no average change in their feelings of alienation as measured by the Dean's Alienation Scale.

Summary

The purpose of this chapter was to report the results of the study. The Pearson r was utilized in the analysis of the four null hypotheses to determine if a relationship existed between various aspects of alienation and the philosophy of man. The analysis revealed that there were significant negative relationships in the various aspects of alienation as measured by the Dean's Alienation Scale, and the view of man, as measured by the Wrightsman Philosophies of Human Nature.

The matched-pairs t-test was utilized to determine if changes in

various aspects of alienation, as measured by the Dean's Alienation Scale, changed for the treatment and nontreatment groups. Eight research questions were investigated. The analysis revealed that the treatment group showed no average change in their feelings of social isolation, normlessness or powerlessness but did show significant average change in their feelings of total alienation. The nontreatment group showed no average change in their feelings of social isolation, normlessness, powerlessness or total alienation.

CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS FOR FUTURE RESEARCH

Summary and Findings

This research was designed to explore: (1) the relationship between alienation and the philosophies of human nature of recently divorced persons, and (2) the use of a structured group process in influencing the alienation scores of participants who were recently divorced. A review of the literature revealed a lack of research in the area of alienation and its relationship to the person's view of man. The literature also revealed that in the area of postdivorce adjustment, limited research data is available. Kessler's (1976) work with divorce adjustment groups is one of the few efforts made to utilize the group as a productive experience for the recently divorced.

Research efforts examining and utilizing groups in training for interpersonal growth have increased within the last thirty years. Studies have been conducted to determine the value of group counseling for individuals and results indicate that (1) groups must deal with the whole person, and (2) group training is most effective when the goals and methods for achieving these goals are concrete and specific (Egan, 1973).

This study utilized the structured group process in assisting the recently divorced in learning coping skills and in developing a sense of belonging during the transition period from married to single. The treatment consisted of ten group meetings; one organizational meeting and nine structured group counseling sessions. During the nine structured group meetings, members engaged in a variety of activities and discussions. The group goals were to: (1) provide a place where group members could give and receive emotional support, (2) learn coping skills, and (3) gain a sense of emotional autonomy.

Two tests were used in this study: Wrightsman's Philosophies of Human Nature (PHN) and the Dean's Alienation Scale. During the organizational meeting, the PHN and Dean's Alienation Scale were administered. During the last group meeting, Dean's Alienation Scale posttest data were collected. The treatment and nontreatment groups were each composed of thirteen volunteer subjects.

Four null hypotheses and eight research questions were considered. The Pearson r was utilized in the analysis of the four null hypotheses to determine if a relationship existed between the various aspects of alienation (social isolation, powerlessness and normlessness) and the philosophy of man. The analysis revealed that there were significant negative relationships between the three components of alienation and the total alienation score as measured by the Dean's Alienation Scale and the view of man, and as measured by the Wrightsman's Philosophies of Human Nature. The findings indicate that individuals scoring high in alienation tended to have a negative view of man.

The matched-pairs t -test was utilized in analyzing the eight research questions asked to determine if changes in various aspects

of alienation were evident for the treatment and the nontreatment groups. The analysis revealed that the treatment groups showed no average change in their feelings of social isolation, normlessness or powerlessness but did show significant average change in their feelings of total alienation at the .05 level of confidence. The nontreatment group showed no average change in their feelings of social isolation, normlessness, powerlessness or total alienation.

The structured group process was the vehicle used in the treatment. Although not stated in formal null hypotheses and research questions, group process statements and findings may prove helpful to leaders involved in conducting similar groups. Statements and findings of the group process are presented in Appendix K.

Conclusions

As in all helping relationships, the concerns of the client must be given careful consideration. The group counseling process is one means of assisting members to deal with their concerns, conflict, and pain associated with change and loss.

The findings of this study indicated that there is a significant negative relationship between alienation and one's view of man. Individuals scoring high in alienation tend to have a negative view of man. To bring people to an awareness that perhaps their negative view of man is influencing their interactions with others, may be helpful. Individuals experiencing stress, such as a divorce situation, may be assisted if effort is focused on altering the negative way they view others rather than focusing on change within self. Perhaps, individuals in a stressful situation may be reluctant to deal with changes

within self and must first view others favorably before they can experience self in a favorable manner.

The feelings of alienation of the treatment groups were reduced while the nontreatment group did not show changes in their feelings of alienation. Although it is not possible, due to assignment difficulties, to compare treatment and nontreatment groups, some questions are raised by the scores obtained from these groups. From the literature search, there appears to be agreement that acceptance and warmth by others is essential for psychosocial growth. This acceptance expressed by the group members may have reduced the feelings of alienation in the treatment groups. The members reported that the group situation was the only place where they had experienced acceptance for they did not feel they had to justify their present divorced status. The treatment groups seemed to provide a safe environment where members could test new ways of behaving as well as give and receive feedback.

Recommendations for Future Research

1. This study should be replicated using a larger randomized sample. Because of assignment difficulties, it was not possible to examine differences between groups in exploring the effectiveness of the group treatment.

2. This study should be replicated using a balance of male and female subjects. Both treatment groups had only one male in each group and both males were asked by the female members to comment from a "man's point of view" on different issues. The male members may have experienced some pressure to act in a preconceived way.

3. A study should be made of single adults, i.e., widowed, divorced, unmarried, in an effort to determine if concerns that were stated in the treatment group are specific to the divorced population or if they are concerns of a single adult population. One possible source of support could come from knowing that the concerns the divorced are dealing with also face other people. Group members expressed that others could not understand their situation because they had not been divorced and were not faced with similar concerns. This gave the members a feeling of separateness from others.

Recommendations for Group Facilitators

1. The group leader would recommend substituting more value clarification strategies for the standardized tests that were administered to the group members. There appeared to be a lack of value clarity which precedes goal setting.

2. Because of the stated reluctance of treatment group members to terminate, the group leader recommends that at the ninth week's meeting a decision be made for termination or continuation.

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APPENDIXES

APPENDIX A

DEAN'S ALIENATION SCALE

This is a questionnaire concerning certain events which we face in our society. Each statement represents a commonly held opinion and there are no right or wrong answers. You will probably disagree with some of the items and agree with others. I am interested in the extent to which you agree or disagree with matters of opinion.

Read each statement carefully. Then indicate the extent to which you agree or disagree by circling a number by the number for each statement, on the separate answer sheet. The numbers and their meanings are indicated below:

If you strongly agree	circle 4
If you agree	circle 3
If you are undecided	circle 2
If you disagree	circle 1
If you strongly disagree	circle 0

1. Sometimes I feel all alone in the world.
2. I worry about the future facing today's children.
3. People's ideas change so much that I wonder if we'll ever have anything to depend on.
4. I don't get invited out by friends as often as I'd like.
5. Sometimes I have the feeling that other people are using me.
6. What you get in life is often more important than the way you go about getting it.
7. Most people today seldom feel lonely.
8. It is frightening to be responsible for the development of a little child.
9. Everything is indefinite and there just aren't any definite rules to live by.
10. Real friends are as easy as ever to find.
11. There is little or nothing I can do toward preventing a major "shooting war."
12. I often wonder what the meaning of life really is.
13. One can always find friends if he shows himself friendly.
14. There are so many decisions that have to be made today that sometimes I could just "blow up."
15. There is little chance for promotion on the job unless a man gets a break.
16. The only thing one can be sure of is that he can be sure of nothing.
17. The world in which we live is basically a friendly place.
18. We're so hemmed in today that there's not much room for choice even in personal matters.
19. With so many religions around one doesn't really know which to believe.
20. There are few dependable ties between people any more.
21. We are just so many cogs in the machinery of life.
22. People are just naturally friendly and helpful.
23. The future looks very dismal.
24. I don't get to visit friends as often as I'd really like.

APPENDIX B

WRIGHTSMAN'S PHILOSOPHIES OF HUMAN NATURE (PHN) SCALE

PHN Scale

This questionnaire is a series of attitude statements. Each represents a commonly held opinion and there are no right or wrong answers. You will probably disagree with some items and agree with others. We are interested in the extent to which you agree or disagree with matters of opinion.

Read each statement carefully. Then, on the separate answer sheet, indicate the extent to which you agree or disagree by circling a number by the number for each statement. The numbers and their meanings are indicated below:

If you agree strongly	circle +3
If you agree somewhat	circle +2
If you agree slightly	circle +1
If you disagree slightly	circle -1
If you disagree somewhat	circle -2
If you disagree strongly	circle -3

First impressions are usually best in such matters. Read each statement, decide if you agree or disagree and the strength of your opinion, and then circle the appropriate number on the answer sheet. Be sure to answer every statement.

If you find that the numbers to be used in answering do not adequately indicate your own opinion, use the one which is closest to the way you feel.

PHN Scale

1. Great successes in life, like great artists and inventors, are usually motivated by forces they are unaware of.
2. Most students will tell the instructor when he has made a mistake in adding up their score, even if he had given more points than they deserved.
3. Most people will change the opinion they express as a result of an onslaught of criticism, even though they really don't change the way they feel.
4. Most people try to apply the Golden Rule even in today's complex society.
5. A person's reaction to things differs from one situation to another.
6. I find that my first impression of a person is usually correct.
7. Our success in life is pretty much determined by forces outside our own control.
8. If you give the average person a job to do and leave him to do it, he will finish it successfully.
9. Nowadays many people won't make a move until they find out what other people think.
10. Most people do not hesitate to go out of their way to help someone in trouble.
11. Different people react to the same situation in different ways.
12. People can be described accurately by one term, such as "introverted," or "moral," or "sociable."
13. Attempts to understand ourselves are usually futile.
14. People usually tell the truth, even when they know they would be better off by lying.
15. The important think in being successful nowadays is not how hard you work, but how well you fit in with the crowd.
16. Most people will act as "Good Samaritans" if given the opportunity.
17. Each person's personality is different from the personality of every other person.
18. It's not hard to understand what really is important to a person.

19. There's little one can do to alter his fate in life.
20. Most students do not cheat when taking an exam.
21. The typical student will cheat on a test when everybody else does, even though he has a set of ethical standards.
22. "Do unto others as you would have them do unto you" is a motto most people follow.
23. People are quite different in their basic interests.
24. I think I get a good idea of a person's basic nature after a brief conversation with him.
25. Most people have little influence over the things that happen to them.
26. Most people are basically honest.
27. It's a rare person who will go against the crowd.
28. The typical person is sincerely concerned about the problems of others.
29. People are pretty different from one another in what "makes them tick."
30. If I could ask a person three questions about himself (and assuming he would answer them honestly), I would know a great deal about him.
31. Most people have an unrealistically favorable view of their capabilities.
32. If you act in good faith with people, almost all of them will reciprocate with fairness toward you.
33. Most people have to rely on someone else to make their important decisions for them.
34. Most people with a fallout shelter would let their neighbors stay in it during a nuclear attack.
35. Often a person's basic personality is altered by such things as a religious conversion, psychotherapy, or a charm course.
36. When I meet a person, I look for one basic characteristic through which I try to understand him.
37. Most people are for a political candidate on the basis of unimportant characteristics such as his appearance or name, rather than because of his stand on the issues.

38. Most people lead clean, decent lives.
39. The average person will rarely express his opinion in a group when he sees the others disagree with him.
40. Most people would stop and help a person whose car is disabled.
41. People are unpredictable in how they'll act from one situation to another.
42. Give me a few facts about a person and I'll have a good idea of whether I'll like him or not.
43. If a person tries hard enough, he will usually reach his goals in life.
44. People claim they have ethical standards regarding honesty and morality, but few people stick to them when the chips are down.
45. Most people have the courage of their convictions.
46. The average person is conceited.
47. People are pretty much alike in their basic interests.
48. I find that my first impressions of people are frequently wrong.
49. The average person has an accurate understanding of the reasons for his behavior.
50. If you want people to do a job right, you should explain things to them in great detail and supervise them closely.
51. Most people can make their own decisions, uninfluenced by public opinion.
52. It's only a rare person who would risk his own life and limb to help someone else.
53. People are basically similar in their personalities.
54. Some people are too complicated for me to figure out.
55. If people try hard enough, wars can be prevented in the future.
56. If most people could get into a movie without paying and be sure they were not seen, they would do it.
57. It is achievement, rather than popularity with others, that gets you ahead nowadays.
58. It's pathetic to see an unselfish person in today's world because so many people take advantage of him.

59. If you have a good idea about how several people will react to a certain situation, you can expect most people to react the same way.
60. I think you can never really understand the feelings of other people.
61. The average person is largely the master of his own fate.
62. Most people are not really honest for a desirable reason; they're afraid of getting caught.
63. The average person will stick to his opinion if he thinks he's right, even if others disagree.
64. People pretend to care more about one another than they really do.
65. Most people are consistent from situation to situation in the way they react to things.
66. You can't accurately describe a person in just a few words.
67. In a local or national election, most people select a candidate rationally and logically.
68. Most people would tell a lie if they could gain by it.
69. If a student does not believe in cheating, he will avoid it even if he sees many others doing it.
70. Most people inwardly dislike putting themselves out to help other people.
71. A child who is popular will be popular as an adult, too.
72. You can't classify everyone as good or bad.
73. Most persons have a lot of control over what happens to them in life.
74. Most people would cheat on their income tax if they had a chance.
75. The person with novel ideas is respected in our society.
76. Most people exaggerate their troubles in order to get sympathy.
77. If I can see how a person reacts to one situation, I have a good idea of how he will react to other situations.
78. People are too complex to ever be understood fully.
79. Most people have a good idea of what their strengths and weaknesses are.

80. Nowadays people commit a lot of crimes and sins that no one else ever hears about.
81. Most people will speak out for what they believe in.
82. People are usually out for their own good.
83. When you get right down to it, people are quite alike in their emotional makeup.
84. People are so complex, it is hard to know what "makes them tick."

APPENDIX C

TEST SCORE DATA

TABLE X
PHILOSOPHY OF HUMAN NATURE SCALE
TREATMENT GROUP

Subject	Trustworthy Score	Strength of Will	Altruism	Independence	Total Score
<u>Group 1</u>					
1	23	6	19	- 1	47
2	11	13	15	5	44
3	0	1	2	-17	-14
4	1	8	- 9	5	5
5	1	2	-12	-13	-22
<u>Group 2</u>					
6	- 8	5	4	1	2
7	-23	11	-29	- 6	-47
8	18	11	5	- 6	28
9	14	11	18	4	27
10	20	15	21	14	70
11	20	8	9	0	37
12	19	8	15	4	46
13	26	32	- 1	19	76

TABLE XII
DEAN'S ALIENATION SCALE
TREATMENT GROUP

Subject	PRE TEST				POST TEST			
	Social Isolation	Powerlessness	Normlessness	Total Score	Isolation	Powerlessness	Normlessness	Total Score
<u>Group 1</u>								
1	16	14	5	35	13	13	4	30
2	17	18	12	47	17	16	5	38
3	25	21	12	58	23	24	10	57
4	14	11	7	32	16	17	7	40
5	21	20	13	54	24	20	4	48
<u>Group 2</u>								
6	25	26	13	64	18	23	8	49
7	29	27	14	70	28	27	14	69
8	13	25	8	46	14	18	7	39
9	19	22	12	53	13	17	9	39
10	17	18	7	42	11	11	7	29
11	24	25	9	58	14	17	16	47
12	22	13	1	36	14	8	5	27
13	11	9	2	22	15	6	0	21

TABLE XIII
DEAN'S ALIENATION SCALE
NONTREATMENT GROUP

Subject	PRE TEST				POST TEST			
	Social Isolation	Powerlessness	Normlessness	Total Score	Isolation	Powerlessness	Normlessness	Total Score
<u>Group 1</u>								
1	25	21	12	58	28	20	10	58
2	26	25	6	57	26	22	13	61
3	21	14	0	35	17	13	4	34
4	21	20	4	45	23	17	5	45
5	13	14	11	38	24	19	8	51
<u>Group 2</u>								
6	23	26	18	67	19	12	1	43
7	21	13	7	41	22	11	6	39
8	21	17	8	46	20	25	12	57
9	15	20	16	51	17	22	13	52
10	16	6	5	27	25	17	10	52
11	16	11	2	29	18	12	6	36
12	16	12	6	34	15	9	3	27
13	17	21	9	47	16	22	7	45

TABLE XI
PHILOSOPHY OF HUMAN NATURE SCALE
NONTREATMENT GROUP

Subject	Trusworthy Score	Strength of Will	Altruism	Independence	Total Score
<u>Group 1</u>					
1	1	6	-10	-12	-16
2	- 4	12	- 2	- 9	- 3
3	- 1	6	10	-18	- 3
4	0	2	- 7	0	- 5
5	1	4	- 6	4	3
<u>Group 2</u>					
6	-14	8	-25	0	-31
7	0	23	- 4	8	27
8	6	0	- 1	11	15
9	8	9	11	7	35
10	12	13	- 6	7	26
11	18	14	22	25	79
12	0	9	0	- 5	4
13	- 6	11	4	5	14

APPENDIX D

NEWSPAPER ADVERTISEMENTS

Subjects were asked to respond to the following advertisements if they wanted to participate in the group.

Advertisement 1 was for the first group.

A structured group dealing with some of the issues and concerns a newly divorced person faces, will begin on October 1. This group will be facilitated by a trained counselor. The group will focus on learning new coping skills. Those interested in joining please call 372-5398. There is no fee for this group.

Advertisement 2 was for the second group.

Verna Lou Reid will again be leading a group for the recently divorced person. This group will deal with some of the issues and concerns a newly divorced person faces. This will begin on January 18 at 7:00 pm at the University Heights Baptist Church. For further information call 372-5398. There is no fee for this group.

APPENDIX E

MINI-LECTURE ON DECISION MAKING

Taking more control over your own life involves deciding to stop doing some things and to start doing some others--and then acting on your decisions. One of the risks involved is that the new activities will not be as satisfying overall as the old ones you gave up. This frequently is a frightening experience--most people have some fear of the unknown or uncertain. Here are some thoughts that may help overcome your reluctance to take that first small step.

1. The way you are, the things you do, the ways you spend your time are not the result of some exterior force.

At some point in your life, you made conscious or unconscious decisions to be that way. Since you made the decisions, you have the right and the power to decide to change things.

2. The decisions you made over the years were most likely sound ones at the time you made them. They probably gave you more positive than negative payoffs at that time. As you have grown older, probably your values or your abilities have changed and the payoffs are not as rewarding now. If so it would be logical to give up some activities and substitute others for them.

Professional athletes are confronted with these kinds

of decisions at a fairly young age. Their abilities decline and they must develop other skills for earning their living. Most of us are not faced with decisions that dramatic, but those we must make are just as emotional for us.

3. A decision is seldom, if ever, made only once. You remake the decision every time you are confronted with the situation. For example, a decision to lose weight or quit smoking has to be remade every time hunger or the smoking impulse hits you.
4. Making decisions also involves accepting your humanity and being willing to fail more than once. If as a child we had as low a tolerance for failure as we do as adults, none of us would have learned to walk. How many thousands of times does a child fail before he or she learns to walk upright alone?
5. There are usually ways to reduce the risk in a decision with a trial period or a test situation or a pilot project, or by building a model and trying it out by discussing it with others. A decision to return to school "to get a degree" is a lot tougher to make than to decide to return to school "for one semester."
6. Few if any decisions are permanent. Even major decisions such as entering or leaving a marriage, a job, a school, or a religion have been reversed

many times by many people. If, after a reasonable time, your new decision does not work out, chances you can reverse or modify it easily.

APPENDIX F

MINI-LECTURE ON STAGES OF DIVORCE

Bohannon (1971) states that there are six stations of divorce.

The six stations or stages of divorce are:

1. "The emotional divorce and grief, which centers around the problem of the deteriorating marriage;
2. the legal divorce, based on grounds;
3. the economic divorce, which deals with money and property;
4. the coparental divorce, which deals with custody, single-parent homes, and visitation;
5. the community divorce, surrounding the changes of friends and community that every divorcee experiences; and
6. the psychic divorce, with the problem of gaining individual autonomy" (p. 34).

Kessler (1975) states the stages of emotional divorce include:

1. Physical separation. Lonely thoughts go hand-in-hand with the hurt that is being experienced. Feelings of inferiority well up and consume the silence.
 - a. "Loneliness. Being alone with one's self in America represents nothingness, a void, to most people" (p. 32).
 - b. Separation anxieties. "The tendency is, when anxious, overreact. Anxiety twists the perception of time" (p. 33).

- c. Fear-of-the-unknown anxiety. "Worries about meeting financial needs, about being attractive to the opposite sex, about what parents will think, about children, are but a few" (p. 33).
 - d. Identity-Crisis anxiety. Seeing yourself in a different light is difficult. Trying out new behaviors and developing new friends "requires practiced confidence."
- 2. Mourning. Mourning is a web of anger, hurt, loneliness, helplessness, and depression. Relief and overreaction follow.
 - 3. Exploration and hard work. This is a stage where self-chosen goals are established and tried.

APPENDIX G

PRACTICE DISPUTING IRRATIONAL BELIEFS

If you want to increase your rationality and reduce your irrational beliefs, you can spend at least ten minutes every day asking yourself the following questions and carefully thinking through (not merely parroting) the appropriate answers. Write down each question and your answers to it on a piece of paper; or else record the questions and your answers on a tape recorder.

1. What irrational belief do I want to dispute and surrender? Illustrative answer: I must receive love from someone for whom I really care.
2. Can I rationally support this belief? Illustrative answer: No.
3. What evidence exists of the falseness of this belief? Illustrative answer: Many indications exist that the belief that I must receive love from someone for whom I really care remains false:
 - a. No law of the universe exists that says that someone I care for MUST love me (although I would find it nice if that person did!)
 - b. If I do not receive love from one person, I can still get it from others and find happiness that way.
 - c. If no one I care for ever cares for me, I can still find enjoyment in friendships, in work, in books, and in other things.
 - d. If someone I deeply care for rejects me, that will seem most unfortunate; but I will hardly die!
 - e. Even though I have not had much luck in winning great love in the past, that hardly proves that I MUST gain it now.
 - f. If I get rejected by someone for whom I truly care, that may mean that I possess some poor, unloving traits. But that hardly means that I rate as a rotten, worthless, totally unlovable individual.
 - g. Even if I had such poor traits that no one could ever love me, I would still not have to down myself and rate myself as a lowly, bad individual.
4. Does any evidence exist of the truth of this belief? Illustrative answer: No, not really. Considerable evidence exists that if I love someone dearly and never get loved in return that I will then find myself disadvantaged, inconvenienced, frustrated, and deprived. BUT no amount of inconvenience amounts to a horror.

They hardly make the world awful. Clearly, then, no evidence exists that I MUST receive love from someone for whom I really care.

5. What worst things could actually happen to me if I don't get what I think I must (or do get what I think I mustn't)? Illustrative answer: If I don't get the love I think I must receive:
 - a. I would get deprived of various pleasures and conveniences that I might receive through gaining love.
 - b. I would feel inconvenienced by still wanting love and looking for it elsewhere.
 - c. I might NEVER gain the love I want, and thereby continue indefinitely to feel deprived and disadvantaged.
 - d. Other people might down me and consider me pretty worthless for getting rejected--and that would prove annoying and unpleasant.
 - e. I might settle for pleasures other than and worse than those I could receive in a good love relationship; and I would find that distinctly undesirable.
 - f. I might remain alone much of the time: which again would prove unpleasant.
 - g. Various other kinds of misfortunes and deprivations might occur in my life--none of which I need define as AWFUL, TERRIBLE, or UNBEARABLE.
6. What good things could I make happen if I don't get what I think I must (or do what I think I mustn't)? Illustrative answer:
 - a. If the person I truly care for does not return my love, I could devote more time and energy to winning someone else's love--and probably find someone better for me.
 - b. I could devote myself to other enjoyable pursuits that have little to do with loving or relating, such as work or artistic endeavors.
 - c. I could find it challenging and enjoyable to teach myself to live happily without love.
 - d. I could work at achieving a philosophy of fully accepting myself even when I do not get the love I crave.
7. Other examples of irrational beliefs are:
 - a. I must receive approval from people that I care about.
 - b. I must be competent at all times.
 - c. I must feel happy at all times.

You can take any one of your major irrational beliefs--your SHOULDs, OUGHTS, or MUSTS--and spend at least ten minutes every day, often for a period of several weeks, actively and vigorously disputing this belief.

APPENDIX H

EXPLANATION OF LIFE-STYLE IDENTIFICATION AND ASSESSMENT

The life-style is identified and assessed by investigating the individual's family constellation and an interpretation of his early recollections. Birth order is the primary element of the family constellation. It represents an immediate impression of the grouping within the family and the position the individual occupies within it. His interpretation of his environment will be different if he is the first, second, middle, or youngest child, the only girl among boys, or vice versa. The individual's perception of life depends upon the interpersonal relationships between members of the family and is not exclusively dependent on birth order. Each varies depending upon whom among the siblings is the competitor; who is the most different in character, temperament, and interest. The individual will withdraw in the area in which the competitor succeeds. He moves in to fill the vacuum where another fails. The character traits of each person express the action he takes to find a place in the family, the interactions that take place, and the manner in which they influence each other.

The oldest, for example, generally strives to stay in first place and to push the other siblings down, especially the second born. First born children are over-represented among eminent men of science.

Others have found a larger number of first born attaining better grades in high school (Schacter, 1963). If the older sibling is of the opposite sex, the second born will label academic behavior sex-role inappropriate for himself. For example, a second born male seeing his older sister studying will come to label studying as feminine behavior. In consequence, he will attempt to select a masculine role which excludes or reduces such feminine behavior as study.

It is not the position in the family sequence that is the decisive factor but how the individual interprets his position.

Early recollections provide an immediate insight into the individual's life-style. From the individual's early recollections one can determine the conclusions which he draws concerning his present situation. He draws from innumerable experiences of his early childhood only those that are in harmony with his present outlook on life. They indicate the convictions toward life which he has developed and maintained since childhood.

The life-style approach as the group leader has presented it, provides a structured examination of persons' movements in life; the way they see themselves and their ideas about getting along with their peers.

APPENDIX I

PROGRESSIVE RELAXATION TECHNIQUE

This process involves either lying prone or relaxing in your chair. The best way to close out everyone is to close your eyes and listen to what I am saying.

First, concentrate on your breathing. Breath is taken way down in the diaphragm. Contract the stomach and hold it for five seconds. Relax. Clench your fists tightly for five seconds. Relax. Do you notice a difference between the tense and relaxed state?

Imagine you are walking in the cool woods. You see a stream, describe the stream to yourself. Continue up the path, describe the path to yourself. In the woods, you hear the sounds of birds and experience the sun coming through the trees. How do you feel?

The path divides into two paths. Which way do you go? Remember to stay relaxed. You see a cabin up ahead. Describe the cabin. Now come back down the path, by the stream and out of the woods and tell the group how you feel. Practice doing this for several minutes at home every day.

When this technique of relaxation is learned, then you can go on to the next task, that of learning to image an anxiety-provoking situation in a relaxed state.

APPENDIX J

DEFINITIONS OF ASSERTIVE AND AGGRESSIVE BEHAVIOR

Assertive Behavior

Interpersonal behavior in which a person expresses his/her feelings, makes and/or refuses requests in such a manner as to not "put down" the other person. (An assertive person cannot guarantee how people will respond to him/her. Being assertive does not guarantee that the individual will get what he/she wants. Assertiveness only guarantees that the individual feels confident in his/her actions and satisfied with the way he/she expressed himself/herself.)

Aggressive Behavior

Interpersonal behavior in which a person expresses his/her feelings, makes and/or refuses requests in such a manner as to put down another person or in such a way that the rights of others are violated. (Aggressive behavior is based on the assumption that the individual is better than and has more rights than the individual with which he/she is interacting. Aggressive behavior is attacking another individual rather than dealing with the individual's behavior. Aggressive behavior is typically thought of as expressing anger, but aggressive behavior is not to be limited by the expression of anger.)

APPENDIX K

GROUP PROCESS STATEMENTS AND FINDINGS

As stated in Chapter V, the structured group process was the vehicle used to assist members in reducing their feelings of alienation. The statements and findings may prove helpful to potential group leaders involved in conducting similar groups.

Session 1

Treatment group members were in different stages of the divorce process and this study is in agreement with Kessler's (1976) work. This acknowledgment by the members of the various stages they were in, gave group support to deal with various personal concerns.

The group expressed reluctance to take the FIRO-B test because of concern in learning information about themselves. Members expressed that personal information received from their former mates was negative. Guilt and failure for the marriage were expressed, along with intense pain and disbelief concerning the divorce. This study agrees with Siegel and Short's (1974) work and Kessler's (1976) work.

The goal setting exercises triggered reported fear of failure to meet their specific goals. Several members stated that they had experienced enough failure. This expressed fear of failure relates to feelings of powerlessness. The group members did not see themselves as having any power to set or reach specific goals.

Session 2

In both groups, the lowest score for members (except for two members) was in the FIRO-B wanted-inclusion category. One member in the first group and three members in the second group scored zero. One group member stated that this selectivity was a safe action, another member remarked that the choice of friends was quite small after becoming divorced. This feeling of powerlessness was expressed by all members. Another possible explanation could be that those members scoring low could be generalizing feelings of rejection and abandonment to other relationships.

Session 3

The group members had difficulty dealing with the area of what they wanted to give to other people. The question was raised on how to give and receive, for example, caring without another person willing to receive caring. There was the feeling that to give a quality of self was dependent upon others being willing to allow this to happen. Responsibility to initiate the interaction between self and others was not seen as their responsibility. This confusion relates to the area of normlessness on the Dean's Alienation Scale.

Also, the only increase in the mean score for the treatment group was the normlessness score, while the only decrease in the mean score for the nontreatment group was the normlessness score. Again, because of assignment difficulty it is not possible to compare these two groups but questions are raised by these scores obtained from the two groups. It may have been that some of the exercises in the treatment group were

seen as too anxiety-arousing. The degrees of risk may have been seen as too great engendering defensiveness. It may be that too much dissonance was created and the group members would not or were not able to deal effectively with this dissonance, resulting in confusion. Further research is needed to examine these questions.

Session 4

This session on disputing irrational beliefs seemed to initiate in the less verbal members a real need to share information about themselves. This session was the most active of all nine sessions. In this session, group cohesiveness was observed by the group leader.

Session 5

Group members found that seeing the family structure was more potent than talking about their family. The members reported that it was difficult to describe themselves. Only one member asked that the group stop looking at her family structure because the process was too painful. The group reported receiving useful information from the exercise for it explained some of their present behavior and some of their past behavior in their former relationships. For example, one participant found that the behavior of her mother's that was most upsetting to her was the same behavior that had upset her former spouse.

Session 6

This session on examining previous goals agreed with Kessler's (1975) findings that when individuals are having trouble reaching their goals, they could be setting goals that were not their own or the goals

were too large. There seemed to be a lack of clarity on what the members valued most. The loss of the family unit was seen as partly responsible for this lack of clarity of direction. One member expressed that his life had been centered around the family and now that the family unit was dissolved he didn't know what to "center in" on. This lack of direction relates to the normlessness on the Dean's Alienation Scale.

Session 7

During the assertiveness training, the reluctance to accept that they could determine outcomes was expressed again. Members felt they had few choices. There was an expressed feeling of vulnerability. There was agreement with Kessler's (1976) study that members tend to overreact to situations. Assertiveness training was an option presented to the group to deal with this tendency to overreact to situations.

Session 8

During the reporting on ways group members had practiced being assertive, the man in group one and the man in group two both expressed that in business it was appropriate to ask for what you wanted but not in the interpersonal area. To ask for what one wants in the interpersonal area was termed "phony." One man felt that if he asked for affection, for example, it no longer seemed genuine when received.

During the activity to cognitively restructure their own concept of marriage, it was found that the traits assigned to members during the life-style interpretation that they wanted eliminated, were the

opposites of traits in their "ideal" benefits. Members were able to see the demands they had made of their former marriages. This study agrees with Farson's (1973) statement that expectations of marriage are more demanding now.

Session 9

During the initial group process session, members were hesitant to share information about themselves. The finalization of the divorce apparently had conditioned them to be protective of information about themselves. However, the group members expressed reluctance to terminate the group meetings during this final session. Much sharing of information and feelings had been experienced during the previous nine weeks and feelings of alienation were reduced.

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