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CHANGES IN OPEN-MINDEDNESS AND SELF-CONCEPT IN

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RICHARD DEWIT ANGLIN

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CHANGES IN OPEN-MINDEDNESS AND SELF-CONCEPT IN

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APPROVED BY

DISSERTATION COMMITTEE

CHANGES IN OPEN-MINDEDNESS AND SELF-CONCEPT IN COLLEGE FRESHMEN AS A RESULT OF HUMAN COMMUNICATION TRAINING

This study investigated the effects of human communication training on the openness and self-concept of college students. The data revealed that students receiving communication training showed significantly more decline in Dogmatism than those who did not receive the training. Also, those who received the training showed greater improvement in their Physical, Moral/Ethical, and Social self-concept scores.

Three hundred and four fulltime freshmen students at Western Oklahoma State College were given the Rokeach Dogmatism Scale and from the resulting distribution of scores two groups were formed. The students scoring in the highest 25% were placed in one group while the students scoring in the lowest 25% were in another. A random assignment was made of each group into sub-groups to form an experimental and a control group for both the high and the low. The Tennessee Self-Concept Scale was then administered to all students. All students in the experimental groups received 20 hours of human communication training over a four week period. The control groups received none. All subjects were again tested with the two instruments at the end of the training.

Four hypotheses were tested concerning the amount of change in self-concept and openness being experienced by the experimental and control groups. The results of testing these hypotheses showed that the Experimental group experienced more openness and more positive self-concept changes than the Control group as a result of the human communications training.

The evidence supported the conclusions that human communication training promotes openness and self-esteem in college students, and that highly dogmatic students tend to benefit more by the training than low dogmatic students. The evidence supports prior research on student development, and it supports the recommendation that human communication training be made available to the beginning college student.

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CHAPTER I

HUMAN COMMUNICATION TRAINING AND COLLEGE STUDENTS' OPENNESS AND SELF CONCEPT

> What of education in the year 2000,
> especially as it involves interpersonal
> relationships? . . .schools will be
> greatly deemphasized in favor of a
> much broader, thoughtfully devised
> environment for learning, where the
> experiences of the student will be
> challenging, rewarding, affirmative,
> and pleasurable. The teacher or pro-
> fessor will have largely disappeared.
> His place will be taken by a facili-
> tator of learning, chosen for his
> facilitative attitudes as much as for
> his knowledge.
>
> <div align="right">Carl Rogers</div>

One of the primary goals of Student Personnel Services as a profession is to facilitate the educational development of students by helping them explore as many educational opportunities as possible. The profession is currently examining its role in higher education in terms of both structure and technique. Of vital concern is the conceptualization of how best to aid the students. Recent focus has been on how student development occurs and the best way it can be enhanced in different environments. The emphasis is on useful techniques.

This study deals with a type of experience that may be used by student-personnel educators. The study is an investigation of the effects of Human Communication

training on the open-mindedness and self-concept of

college students. The investigation involves the effects

of Human Communication training on the open-mindedness

and self-concept of college freshmen who were considered

to be open-minded as compared to those who were con-

sidered to be closed-minded. (In this study the terms

open-mindedness and openness will be used interchange-

ably).

Serious interest and systematic research into the

educational development of students has been conducted

for a number of years, but the focus on developmental pro-

cesses of college students does not predate by many years

Nevitt Sanford's, The American College in 1962.[1] Since

that time some major compliations of research findings

have been published.[2]

From the research it is evident that the role of

specialist in student development is a promising one to

the profession. Here the professional personnel worker's

[1]Nevitt Sanford, ed., The American College, (New York: John Wiley & Sons, 1962).

[2]Kenneth A. Feldman and Theodore M. Newcomb, The Impact of College on Students, Vol. 2, (San Francisco: Jossey-Bass Publishers Inc., 1969).
    Joseph Katz, (ed.) No Time for Youth: Growth and Constraint in College Students, (San Francisco: Jossey-Bass Publishers, Inc., 1968).
    James W. Trent and Leland L. Medsker, Beyond High School: A Psychosociological Study of Ten Thousand High School Graduates, (San Francisco: Jossey-Bass Publishers Inc., 1968).

chief concern is with creating a campus environment which facilitates the individual's behavioral development. The emphasis is to a great extent on meaningful involvement of students in those activities and concerns which affect both their living and learning experiences.

Previous research as compiled by Feldman and Newcomb has shown that those students who are more heavily challenged by the college environment will make greater changes in their life styles and receive more meaningful education than those who are less heavily challenged.[1] Feldman and Newcomb also conclude that the impact of college appears to be greatest on those students who are ready for change because they are psychologically open to new experiences.[2] This meaning of openness to change is in terms of openness to new experiences -- "a readiness and willingness to nondefensively explore and confront ideas, values, and attitudes dissimilar from one's own."[3] This sort of openness involves several dimensions of which the following are of great importance:[4]

1. <u>Flexibility of Personality</u>: The degree

_____

[1]Kenneth A. Feldman & Theodore M. Newcomb, <u>The Impact of College on Students</u>, Vol. 1, (San Francisco: Jossey-Bass Publishers, 1969).

[2]Ibid., p. 295.

[3]Ibid., p. 295.

[4]Ibid., p. 295-296.

to which a person is non-authoritarian, non-dogmatic, and non-rigid.

2. Readiness to Express Impulses: The degree to which inhibitory and control mechanisms are not excessive and inflexible.

3. Flexibility of Cognitive Style: As determined by the complexity of thought, degree of thinking introversion and creativity, and so on.

4. Awareness of Self: The degree of intraceptiveness.

5. Venturesomeness: The degree of orientation to new experiences, openness to novelty, curiosity about the new and different.

6. Openness of College Goals and Life Objectives: The degree to which goals and objectives are not "bounded" or restricted.

For those students who seem to have a low measure of these characteristics, some program should be developed to promote openness in the student as a part of the higher educational process. Such an endeavor might be concerned with a change in beliefs and attitudes; and it might involve a change in self-concept. Awareness of

self and self-esteem are particularly relevant variables in human personality. Coopersmith has noted the relationship between self-esteem and psychological health and asserted it is important that we devote more attention to building up the constructive aspects of human personality.[1] For Coopersmith, the most important factor for effective behavior is self-esteem.

Coopersmith and his co-workers found that youngsters with a high degree of self-esteem are active, expressive individuals who tend to be successful both academically and socially. They lead rather than merely listen in discussions. They are eager to express opinions, do not avoid disagreement, and are not particularly sensitive to criticism. In addition, they are highly interested in public affairs and are little troubled by feelings of anxiety. They appear to trust their own perceptions and reactions and have confidence that their efforts will be successful. They approach other persons with the expectation that they will be well received. Their general optimism stems not from fantasies but rather from a well-founded assessment of their abilities, social skills, and personal qualities.

Combs and Snygg viewed the self as the individual's

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[1]S. Coopersmith, The Antecedents of Self-Esteem, (San Francisco: W. H. Freeman, 1967), as cited in Elton B. McNeil, The Psychology of Being Human, (San Francisco: Canfield Press, 1974).

basic frame of reference, the central core, around which

the remainder of the perceptual field is organized, and

in a sense, the self-concept is both a product of the

individual's experience and also the producer of whatever

he is capable. On this assumption, it may be stated

that if a person does not see himself as succeeding aca-

demically he probably will not make the effort that is

required.[1] Also, conclusions regarding a positive re-

lationship between self-concept and achievement and/or

concept of ability and achievement were reported by

Coopersmith, Brookover, and Caplan.[2]

Two of the most effective methods to change self-

concept have been individual counseling and group

counseling processes. Fitts says that, "although studies

have been reported using group guidance, group counseling,

group therapy and other group methods, the whole area of

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[1]A. W. Combs & D. Snygg, Individual Behavior:
A Perceptual Approach to Behavior, (New York: Harper &
Row, 1959), p. 146.

[2]S. A. Coopersmith, "A Method for Determining
Types of Self-Esteem," Journal of Educational Psychology,
Vol. 59, 1959, p. 87-94.
W. L. Brookover, E. L. Erickson, and L. M. Joiner,
Self-Concept of School Ability and School Achievement,
Educational Research Series, No. 36, U. S. Dept. HEW/OE,
Cooperative Research Project No. 2831, (East Lansing,
Michigan State University, February, 1967).
M. D. Caplin, "The Relationship Between Level of
Aspiration and Academic Achievement," cited in W. W.
Purket, Self-Concept and School Achievement, (Englewood
Cliffs, N. J.: Prentice-Hall, Inc., 1970), p. 25.

self-concept change and what facilitates it warrants
intensive analysis.[1]

In a college environment with goals of maximum
impact, individual or small group counseling does not seem
to be a realistic solution simply because of the great
number of students involved. Perhaps a more realistic
approach would be the periodic orientation or re-orienta-
tion of students by employing certain types of educational
activities designed to promote open-mindedness and
self-esteem among students.

In particular, these activities might well be
training in certain communication skills of an inter-
personal nature. People communicate to influence the
natural and social processes going on around them. Their
relative success or failure often shapes their self-
concepts: hence it can be argued that self-concept
development is at least partially a consequence of commu-
nication. The development of self-concept is a consequence
of one's success or failure in controlling the environment.
Failure to exercise environmental control manifests itself
in a negative self-concept: in turn, development of a
negative self-concept reduces the likelihood that future
attempts at environmental control will meet with success.

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[1]W. H. Fitts, "The Self-Concept: Advantage Point
for Viewing the Human State," (Nashville: Dede Wallace
Center, DWC Papers, 1973), No. 1, p. 6.

An individual may perceive that he has little control over broad dimensions of his environment. In particular, he may feel incapable of developing meaningful relationships with others, or exercising control at the individual, interpersonal level. In such cases, the importance of communication can hardly be overstated. For if the individual could move to a level of interpersonal relationships and expand his communication skills, it would culminate in a more healthy, positive self-concept, one that is consistent with a sense of personal fulfillment.

Hypotheses to be Tested in the Study

In order to achieve the purposes of the study, the following hypotheses will be tested:

H_1 There will be a significant difference between the amount of pretest-posttest change in openness shown for students who are given human communications training and the amount of pretest-posttest change in openness shown for students who are not given human communications training.

H_2 There will be a significant difference between the amount of pretest-posttest change in self-concept shown for students who are given human communications training and the amount of pretest-posttest change in self-concept shown for students who are not given human communication training.

H_3 There will be a significant difference between the amount of pretest-posttest

change in openness shown for the Closed-
Minded group and the amount of pretest-
posttest change in openness shown for
the Open-Minded group.

H_4 There will be a significant difference
between the amount of pretest-posttest
change in self-concept shown for the
Closed-Minded group and the amount of
pretest-posttest change in self-concept
shown for the Open-Minded group.

Definition of Terms

In order to avoid multiple interpretations of
certain terms used in the present study, the following
explanations and definitions are given:

1. College Student/Students: Those students who

    were enrolled as Freshmen at Western Okla-

    homa State College at Altus, Oklahoma during

    the fall term of the 1975-76 school year

    and who participated in this study.

2. Experimental Group: Those college students

    who received human communications two and

    one-half hours per session (two times per

    week) for four weeks. This made a total

    of twenty (20) hours of training.

3. Control Group: Those college students who

    participated in the study but did not re-

    ceive Human Communication training.

4. Open-Mindedness/Openness: Those terms are

    used interchangeably to denote the degree

to which a person is non-dogmatic and open
to new experiences.

5. Closed-Minded Students: Students who scored
   above the 75th percentile (freshman popu-
   lation distribution) on the Rokeach
   Dogmatism Scale.

6. Open-Minded Students: Students who scored
   below the 25th percentile (freshman popu-
   lation distribution) on the Rokeach
   Dogmatism Scale.

Assumptions to be Made in the Study

Several assumptions about the students, the data
collection instruments, the human communications materials,
and the testing methods to be employed are used in this
study. These are as follows:

1. It is assumed that open and closed mindedness
   are phenomena that can be isolated and
   measured.

2. It is assumed that individual dimensions
   of self-concept can be isolated and mea-
   sured.

3. It is assumed that the human communications
   training methods selected are valid and
   reliable techniques for the treatment under
   investigation.

Limitations of the Study

The present study is concerned with changes caused in college students' openness and self-concept by certain types of human communications training. Certain limitations should be noted:

1. The student participants are limited to those fulltime freshmen students at Western Oklahoma State College for the 1975-76 fall semester. Any results cannot be generalized beyond this population.

2. The objective data is limited to the scores taken from the Rokeach Dogmatism Scale, the Tennessee Self-Concept Scale, and certain biographical data concerning the students' enrollment status.

CHAPTER II

THE RELATIONSHIP OF OPENNESS AND SELF-CONCEPT
TO HUMAN COMMUNICATION TRAINING

Since the days of the early Greeks and Romans,
philosophers have speculated about human behavior and the
behavioral results of man's view of himself. However,
the subject took on added importance in the twentieth
century. One of the earliest of the modern theories
concerning the self-concept was that of Charles H. Cooley
in 1902, when he set forth his concept of the "looking
glass self" which he described as follows:

> a self-idea which seems to have three principal
> elements: the imagination of our appearance to
> the other person: the imagination of his
> judgment of that appearance: and some sort of
> self-feeling, such as mortification or pride.[1]

In his theory of the development of the self-image, Cooley
emphasized that the self-image is developed in social
interaction. He felt that we do not react to ourselves
but to our imagination of how others see and judge us.
He said that we develop the ability to imagine how we
appear to another person and thus develop our self-
estimates through interaction with him.

Through the years many people have made suggestions

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[1]C. H. Cooley, Human Nature and Social Order, (New
York: Charles Scribner's Sons, 1902), p. 152.

about the self-concept. Usually these suggestions were
related to a particular point of view about human behavior
as related to a particular personality theory. Sigmund
Freud and other psychoanalysts supported the idea of sub-
conscious influences upon behavior and perception. They
also stressed the role of biological influences on
motivation and perception.[1]

Social theorists such as Murray, Erikson, and
Adler stressed the developmental aspects of social inter-
action and interpersonal relationships. Erikson
incorporated many elements of Freud's theory into his own,
but believed that innate, unconscious urges were important
only during the first few years of human development.[2]
Erikson saw man as motivated more by the conscious need
for getting along with others and determining his own
place in a social world than as being merely pushed hither
and yon by urge.

The humanists focus on the total or whole being
of the individual and refuse to define behavior in terms
of its parts or elements. They reject attempts to describe
or account for behavior on the sole basis of learning,
chemistry, or animal behavior. They stress as important

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[1]Calvin S. Hall and Gardner Lindzey, Theories of
Personality, 2nd ed., (New York: John Wiley & Sons, 1970).

[2]James V. McConnell, Understanding Human Behavior,
(New York: Holt, Rinehart, and Winston, 1974), p. 628.

those human realities which sometimes seem to exist only
in the human perceptions. As a "third force" in con-
temporary psychology it is concerned with topics having
little place in existing theories and systems such as
being, becoming, warmth, responsibility, meaning, and
self-actualization. This approach finds expression in
the writings of such persons as Allport, Anggal, Buhler,
Fromm, Goldstein, Horney, Maslow, Rogers, Westheunic,
and in certain writings of Jung, Adler, and the existent-
ial and phenonenological psychologists. One of the best
known of these is Carl Rogers.

Rogers believes we are born with no self-concept,
and no self-awareness -- but with an innate urge to
become a fully functioning and actualized person.[1] At
birth, as William James said, all we have is a blooming,
buzzing, confusing set of sensory impressions, physio-
logical processes, and motor activities. Rogers calls
this sum total of our experience the phenomenal field.[2]
As we mature, the outside world imposes a kind of order
or logic onto this field, and as we become aware of this
logic, our self emerges and differentiates itself from
the pheonomenal field. The self is the conscious portion
of experience.

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[1] Ibid., p. 829.

[2] C. R. Rogers, Client-Centered Therapy, (Boston:
Houghton Mifflin Co., 1951).

To Rogers, the fully adjusted person is someone
whose self can symbolize any experience that has happened
or that might possibly happen, whose self can accept and
understand any part of its own behavior. Such people
are called <u>fully functioning individuals</u>; they are open
to all experience; they defend against nothing; they are
aware both of their faults and of their virtues, but
they have a high positive regard for themselves; and they
maintain happy and human relationships with others.

Rogers expressed self-concept in perceptual terms.
He indicated that it includes perceptions of:

> . . .one's characteristics and abilities; the
> perceptions and concepts of the self in re-
> lation to others and the environment; the value
> qualities which are perceived and associated
> with experiences and objects; and goals and
> ideals which are perceived as having positive
> or negative valence.[1]

Rogers' statement that adjustment involves a
concept of self which is congruent with the experiences
of the person, indicated that he perceived a large
portion of the self-view as learned in social interaction.
In Rogers' discussion concerning the self-concept as the
regulator of behavior, he states, "Most of the ways of
behaving which are adopted by the organism are those
which are consistent with the concept of self."[2]

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[1]Ibid., p. 136.

[2]Ibid., p. 507.

Kinch, discussing a formalized theory of the
self-concept, stated that: "The individual's conception
of himself emerges from social interaction and, in turn,
guides or influences the behavior of that individual."[1]
Five basic postulates were formalized by Kinch. These
were: (1) The individual's self-concept is based on his
perception of the way others are responding to him; (2)
The individual's self-concept functions to direct his
behavior; (3) The individual's perception of the responses
of others toward him reflects the actual responses of
others toward him; (4) The actual responses of others to
the individual will determine the way he sees himself;
and (5) The actual responses of others toward the in-
dividual will affect the behavior of the individual.[2]

Specific studies reviewed which were relevant to
the problem of this investigation were divided as follows:
(1) Studies concerning self-concept enhancement through
sensitivity to interpersonal relationships and communica-
tive skills, (2) Studies involving openness, and (3)
studies using training in communicative skills and inter-
personal interaction as a means of promoting openness.

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[1]John W. Kinch, "A Formalized Theory of the Self-
Concept," American Journal of Sociology 68 (January 1963):
481-482.

[2]Ibid., p. 481-482.

Studies Concerning Self-Concept
Enhancement Through Sensitivity
to Interpersonal Relationships
and Communicative Skills

Rogers conducted a controlled design research study to determine if constructive personality change could be brought about by psychotherapy. It was concluded that profound changes often occured in the perceived self of certain clients during and after therapy.[1] This was non-directive therapy on a "one-to-one" basis.

The use of sensitivity training with a school faculty, plus a year spent together revealed to Fitts that the self-concept change scores for the faculty were not very marked or dramatic. Only seven of the fifty-two scores employed showed a change significant at the .05 level.[2]

Davidson and Lang expressed the view that it is essential that teachers communicate positive feelings to their students. This will not only strengthen the students' positive self appraisals but stimulate their growth, academically as well as interpersonally.[3]

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[1] C. R. Rogers and R. Dymond, Psychology and Personality Change, (Chicago: University of Chicago Press, 1954), p. 231.

[2] W. H. Fitts, The Effects of Sensitivity Training Plus A Significant Year Together Upon the Self Concept of A School Faculty, (Nashville: Dede Wallace Center, DWC Papers, 1973), No. 0, p. 53.

[3] H. H. Davidson and G. Lang, "Children's

Other authors such as Griffin and Patton place

great importance upon effective interaction and they

imply that the major functions served by interpersonal

communication are personal growth and the development of

the self-concept.[1]

Training groups that deal with interpersonal

relationships and/or communicative skills have shown to be

effective. Attending behavior, sensitivity and listening

skills, and feedback can be taught through training

groups. In one such approach (Human Potential Seminar)

Clack, Coyne, and Strand, focused on increasing counselor

trainees' competence through the use of teaching commu-

nication techniques.[2] The students were taught attending

behavior, sensitivity and listening skills, ability to

give and receive feedback, and appropriate regulation of

affection needs in interpersonal relationships.

It should be noted that training groups differ

from traditional group counseling because the emphasis in

Perceptions of Their Teachers' Feelings Toward Them
Related to Self-Perception, School Achievement and
Behavior," Journal of Experimental Education 29 (December
1960): 107-118.

[1]Kim Griffin and Bobby R. Patton, Fundamentals of
Interpersonal Communication, (New York: Harper & Row,
1971).

[2]James R. Clack, Robert K. Coyne, and Kenneth H.
Strand, "Interpersonal Skills Workshop: A Laboratory-
Based Micro-counseling Experience," Journal of College
Student Personnel (March 1975): 149-153.

this context is not on therapy or a particular personal
problem, but on learning a particular skill or skills.
The training groups also differ from another effective
type of group experience known as T groups, sometimes
called sensitivity groups.[1] T groups tend to be less
carefully structured than the training groups. Also, T
group leaders tend to feel that part of the benefits come
from members' developing a meaningful group relationship
while that is not a particular concern of the training
group. Additionally, T groups tend to stress confronta-
tion and interpretation of behavior, while the training
groups tend to stress empathy and support for fellow
students.

Other effects of human relations laboratory
training aimed at promoting trainee sensitivity to self,
others, and the interpersonal environment have been
reported. Trainees have become more sensitive to inter-
personal relationships and more sensitive to feelings;[2]

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[1]The term "t group" originated with the sensitivity
training groups at the National Training Laboratory dur-
ing the late 1950's. These groups initally focused on
the development of human relations skills to increase the
effectiveness of bureaucratic and managerial groups.
However, the focus began to shift from increasing the
effectiveness of the task-oriented group to facilitating
the growth of the members, an orientation that was re-
flected in the increasing use of the term "sensitivity
group" in place of T group.

[2]B. Bass, "Reactions to 12 Angry Men as a Measure
of Sensitivity Training," Journal of Applied Psychology
46(2) (1962): 120-124.

able to see others in more interpersonal terms;[1] more

sensitive toward social factors in the interpersonal

situation;[2] and more sensitive toward affective states

as compared to thought processes.[3]

Argyris has shown interpersonal competence to be

a global behavior incorporating dimensions such as

helping, experimenting, openning-yp, and owning feelings.[4]

These dimensions increased in participants completing

laboratory training.

Other activities designed to enhance the self-

image of participants have been used in a community

college. In one such study by Mitchell, Reed & Sanders,

the Personal Orientation Inventory was administered to

35 students both before and after treatment.[5] Thirty-six

[1]R. Harrison, "Problems in the Design and Inter-
pretation of Research on Human Relations Training,"
(Washington, D. C.: National Institute for Applied Be-
havioral Science, 1967).

[2]H. Kelley and A. Pepitone, "An Evaluation of a
College Course in Human Relations," Journal of Educational
Psychology 43 (1952): 193-209.

[3]J. Ford, "Computer Analysis of Text for the
Measurement of Social Perception During Human Relations
Training," Document No. SP-1373/001/00, System Develop-
ment Corporation, (Santa Monica, Ca., 1964).

[4]C. Argyris, "Explorations in Interpersonal
Competence," Journal of Applied Behavioral Science 1 (3)
(1965): 255-269.

[5]Phillip Mitchell, Wayne Reid, and Neil Sanders,
"The Human Potential Seminar at Muskegon Community Col-
lege," Michigan Personel Guidance Journal 4 (Spring 1973):
2.

between groups after experimental treatment occured on
only 2 of 12 posttest scales, the human potential seminar
did increase students' self-affirmation and self-
motivation.

Studies Involving Openness

Although some prior work had been done on author-
itarianism, the subject gained major significance with
The Authoritarian Personality published in 1950.[1] The
authors of this work were focusing on the study of anti-
semitism and ethnocentrism. These researchers constructed
a personality sclae which served as a measure of under-
lying personality predispositions toward an authoritarian
outlook on life. This scale was originally called the F
scale (F for fascism), indicating that the researchers had
in mind the fascist variety of authoritarianism and not
the more general view of the word. Rokeach and others
have suggested that the conceptualizations in The Author-
itarian Personality fall short of becoming a general
theory of authoritarianism and intolerance by virtue of the
fact that they had their beginnings in the study of anti-
semitism and the politically conservative viewpoint
rather than a general belief system.[2]

---

[1]T. W. Adorno, Else Frenkel-Brunswik, D. J. Levin-
son, and R. N. Sanford, The Authoritarian Personality,
(New York: Harper & Row, 1950).

[2]Milton Rokeach, "Political and Religious

Rokeach refined the concept of dogmatism because he was critical of an apparent bias in the use of the term "authoritarianism." Dogmatism, as Rokeach defines it, refers generally to a kind of cognitive style, independent of content, while authoritarianism refers to a cognitive style characterized by a certain ideology. The two terms are often used interchangeably, however.

Rokeach postulates that a highly dogmatic, or closed-minded, belief system has the following characteristics:

1. A rigid cognitive barrier is erected between what one believes and what one does not believe.

2. Differences between what one believes and what one does not believe are sharply defined and highly magnified.

3. There is a tendency to reject all conflicting beliefs, regardless of their ideological distance from the beliefs held. For example, a dogmatic extreme reactionary will just as quickly reject the views of a moderate conservative as he will the opinions of an extreme left-winger.

4. All conflicting views remain relatively

Dogmatism: An Alternative to the Authoritarian Personality," _Psychological Monographs_ 70 (No. 18) (1956).

undifferentiated.

5. The world is seen as threatening and hostile.

6. Authority is absolute, and people's acceptance
   or rejection hinges on their agreement or
   disagreement with one's authority figures.

7. Dogmatic persons adopt a narrow, future-
   oriented time perspective.

These characteristics of a dogmatic cognitive
style greatly influence the ways of processing and re-
sponding to information.

Researchers of authoritarian behavior concluded
that highly dogmatic individuals organize the world into
neatly separated cognitive packages. They underscored
the authoritarian's low tolerance for ambiguity.
Frenkel-Brunswik asserted that for the authoritarian
"too much existing emotional ambiguity and ambivalence
are counteracted by denial and intolerance of cognitive
ambiguity. It is as if everything would go to pieces
once the existing discrepancies were faced."[1]

Authoritarians organize the world into neatly
separated cognitive packages. Moreover, such a cognitive
orientation makes it exceedingly difficult to communicate
interpersonally.

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[1]Else Frenkel-Brunswik, "Intolerance of Ambiguity
as an Emotional and Perceptual Personality Variable," in
Jermoe S. Bruner and David Krech (eds.), Perception and
Personality: A Synposium, (Durham: Duke University Press,
1949), p. 134.

Since Rokeach focused on a general theory of
authoritarianism and intolerance, he saw the need for a
scale to measure the belief systems of individuals from a
general theory of authoritarianism. This idea was sup-
ported by a number of studies during the early 1950's
which led to the Dogmatism Scale.[1]

In another study of dogmatism, Rokeach showed
that factory workers were much more accepting of changes
made in the work environment if they were open-minded
than they were if they were closed-minded.[2] Using 240
factory workers as subjects, Rokeach experimentally
changed the working conditions of one group (open-minded
workers) and compared their productiveness to another
group whose working conditions remained the same. He
found that the productiveness of the open-minded group
actually increased after the changes in working conditions
were introduced, while the productiveness of the closed-
minded group dropped significantly when changes in working
conditions were introduced.

In another study involving religious and non-
religious individuals, Rokeach found the more religious
individuals to be more close-minded.[3] He compared the

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[1]Milton Rokeach, The Open and Closed Mind, (New York: Basic Books, 1960), p. 55-56.

[2]Ibid., p. 14.

[3]Kund S. Larsen and Gary Schwendinian,

Dogmatism scores of 310 non-religious individuals to determine any differences between the amount of open and closed-mindedness reflected in the scores. Rokeach found the religious individuals to be significantly more closed-minded than the non-religious individuals.

It appears that highly authoritarian subjects are insecure and low in self-esteem. In one study, subjects were evaluated by several independent assessments of self-esteem.[1] The results confirmed that there was a relationship between the two. In a related study, Hess and Linder administered the Self-Acceptance and Sense of Well-Being scales of the California Psychological Inventory and the Rokeach Dogmatism Scale to 29 under-graduates.[2] The results indicated that the negative relationship between dogmatism and self-esteem found by Larsen and Schwendinan discussed above, is not due to contamination of the Dogmatism Scale by items which directly measure self-esteem since the elimination of such items had little effect on the magnitude of the relationship.

Dogmatism also appears to be related to personal

"Authoritarianism, Self-Esteem, and Insecurity," Psychological Reports 25 (1969): 229.

[1]Karen A. Hess and Rhonda Linder, "Dogmatism and Self-Esteem: A Negative Relationship Confirmed," Psychological Reports 32 (February 1973): 158.

[2]Ibid., p. 158.

efficacy. Franklin predicted that high dogmatic subjects would exhibit lower levels of personal efficacy than low dogmatic subjects.[1] Scores of eighty-five (85) undergraduates on Rokeach's Dogmatism Scale and Gurin's Personal Efficacy Scale supported the prediction.

Studies Using Training In Communicative Skills and Interpersonal Interaction As A Means of Promoting Openness

The literature shows that no previous attempts had been made to alter the open-mindedness/closed-mindedness of college students using Communication Skills techniques. At the same time, there have been some previous research efforts which are related to the present research project. A selected group of these studies and their relationship to the present study are presented in the following sections.

Robertson utilized individual and group-counseling techniques in an attempt to change the various self-concept scores of fifty-eight (N = 58) physically handicapped college students.[2] She conducted individual and group-counseling sessions on a weekly basis for eight weeks. Pretest-posttest change scores taken from

[1]Billy J. Franklin, "Dogmatism and Personal Efficacy," Psychological Reports 10 (Spring 1973): 30-31.

[2]Lyndall Medford Robinson, The Effects of Individual and Group Counseling on the Self-Concept of Physically Handicapped College Students, (Unpublished Doctoral Dissertation, The University of Oklahoma, Norman Oklahoma, 1974).

the Tennessee Self-Concept Scale showed that the group-counseling group showed greater self-concept gains than either the individual counseling group or the non-counseling group. However, the individual-counseling group showed greater self-concept gains than the non-counseling group. In fact, the non-counseling group showed losses in self-concept scores on seven of the nine subareas of the Tennessee Self-Concept Scale.

Ivey used a micro-counseling paradigm to teach college students in the interpersonal skills of direct mutual communication which are closely related to those emphasized in encounter groups.[1]

While the research conducted by Milton Rokeach is interesting, it should be noted that his studies were conducted basically to determine the formation of beliefs, attitudes, and values and the measurement of these concepts by scientific means. Technically, he never attempted to alter the degree of open- and closed-mindedness of the individuals tested. However, the United States Air Force has utilized several of the concepts isolated by Rokeach to effect change in the openness of individuals. Gerber compiled and implemented a Communications Model in an attempt to increase the interpersonal effectiveness of non-commissioned officers in

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[1]A. Ivey, Micro-Counseling: Innovations In Interviewing Training, (Springfield, Illinois: Charles C. Thomas, 1971).

the Air Force.[1]

Gerber developed and implemented the Communications -
Model in an attempt to increase the interpersonal effect-
iveness of non-commissioned officers at Fairchild Air
Force Base, Washington. Since its beginning, the program
has greatly expanded. Gerber reports the program of
training has been conducted over a two and one-half year
period at 22 Air Force bases for a total of 180 workshops
for approximately 4,000 people.[2] Three objectives were
established. These objectives were that participants
should: (1) become more aware of themselves as they
interact with others, (2) become more sensitive to the
needs and motives of those with whom they interact, and
(3) learn specific interviewing techniques appropriate
for working with people under their supervision.

From its beginning in July of 1970, the Fairchild
Human Relations Program represented an example of the
application of contemporary communications skills to the
needs of Air Force non-commissioned officers. A 30-hour
format over a two week period was used. The workshop was
organized into two divisions. The first week included
activities geared to accomplishing the following goals:
(1) reduce threat on the part of the participants, (2)

[1]Gerber K. Sterling, "Human Communications and
Air Force Supervision," Air University Review (March-
April 1973): 79-83.

[2]Ibid., p. 83.

focus on the "peopleness" of the participants, (3) encourage self-disclosure, and (4) accept and use productive feedback. The second week was devoted to role playing and interviewing. There was a consistent focus on (1) seeing supervisees as people and (2) listening to communication meaning; ferreting out the message from the verbiage. The overall pattern of activities went from reducing threat through focusing on self-awareness, sensitivity to other people, specific interview training to practice of skills with volunteer participants. While the primary purpose of this training was to improve on-the-job effectiveness, it was observed that the experience seemed to increase the tolerance of participants to opposing ideas. It seemed to increase the feedback-seeking behavior of those involved. The participants also appeared to become less defensive and "open".

No formal systematic research was conducted to measure change in either dogmatism or self-concept. Only a general evaluation of the program was used. Some pre- and posttesting was the Rokeach Dogmatism Scale had been conducted since that time with additional groups, but there has not been a published report of the results. Preliminary evaluation has revealed mixed results in terms of openness change as measured by the Rokeach Dogmatism Scale.[1]

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[1] Telephone conversation between the researcher

Although the results are not completely sup-
portive, it has been established by this review of related
studies that there is an important relationship among
open- and closed-mindedness, self-concept, and communi-
cations skills training. It is assumed from this premise
that certain communication skills techniques can be
utilized to alter the open- and closed-mindedness of
college students.

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and Dr. Sterling K. Gerber, September 27, 1975.

CHAPTER III

METHODOLOGY

The students enrolled as freshmen at Western Okla-
homa State College at Altus, Oklahoma during the fall
semester of the 1975-76 school year were subjects in this
study. The purpose was to determine the effects of human
communications training on open-mindedness and self-concept.

Choice of Research Design

The research design chosen for this experiment was
a multiple-sample true experimental design preceded by
the random sampling of participants from two finite popu-
lations. A paradigm of this research design is presented
in figure 1.

Section of Student Population and Samples

The student population consisted of all those stu-
dents enrolled as freshmen at Western Oklahoma State
College at Altus, Oklahoma for the fall semester of the
1975-76 school year. All fulltime students are required
to participate in a predetermined number of orientation
sessions. In connection with this study, selected
students were asked to volunteer for a special experi-
mental orientation project. Those asked to participate
were selected by their scores on the Rokeach Dogmatism

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┌──────────────────┐
│ Population of Students │
│ Given Rokeach    │
│ Dogmatism Scale  │
└──────────────────┘
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Highest 25% of Scores — — — — Lowest 25% of Scores

Pretest Administration of the Rokeach Dogmatism Scale and The Tennessee Self-Concept Scale

R

Open-Minded Subgroup
— — — — —
Closed-Minded Subgroup

EXPERIMENTAL TREATMENT (Human Communications Training)

R

Open-Minded Subgroup
— — — — —
Closed-Minded Subgroup

NO TREATMENT (Regular Orientation Procedures)

Posttest Administration of the Rokeach Dogmatism Scale and The Tennessee Self-Concept Scale

PRETEST-POSTTEST CHANGE SCORES NEEDED TO TEST THE HYPOTHESES

R = Random Selection

Figure 1.   Research design and sampling paradigm to be used in conducting
             the study.

<u>Scale</u> which was given to the entire student population. Two samples were randomly chosen from the population of students scoring above the 75th percentile of the test distribution. This was accomplished by collecting into one group the even-numbered students who had taken the <u>Rokeach</u> <u>Dogmatism</u> <u>Scale</u>. Two samples were also randomly chosen from the population of students scoring below the 25th percentile of the test distribution.

Instrumentation

The primary data collection instruments used in the study were the <u>Rokeach</u> <u>Dogmatism</u> <u>Scale</u> and the <u>Tennessee</u> <u>Self-Concept</u> <u>Scale</u>. Pertinent data concerning these two instruments are presented in the following sections.

The Tennessee Self-Concept Scale

The <u>Tennessee</u> <u>Self-Concept</u> <u>Scale</u> (TSCS) (Fitts, 1964) is an instrument designed to record a standardized measure of the respondents self concept in the following areas:

1. <u>Physical Self</u>: My view of my physical body

2. <u>Moral and Ethical Self</u>: Describes self as being good or bad

3. <u>Personal Self</u>: Perceptions of the total person

4. <u>Family Self</u>: Feelings of adequacy in the family

5. Social Self: Relationship to others

6. Self Identity: What and who

7. Self Satisfaction: Perceptions of self
    acceptance

8. Behavioral Self: What I do or how I act

Buros (1970) reports the concurrent validity of the TSCS as ranging from .61 to .77. This same source reports the test-retest reliability as ranging from .81 to .87.

The Rokeach Dogmatism Scale

The Dogmatism Scale (Rokeach, 1960) was selected as the instrument for measuring the degree of open and closed mindedness exemplified by the student participants. This instrument has been used extensively to measure the degrees of openness exemplified by persons of many different professions, political and religious persuasions, and age levels.

Rokeach reports the test-retest reliability of the Dogmatism Scale as ranging from .79 to .92, while the predictive validity ranges from .64 to .81.

Buros reports the test-retest reliability as ranging from .75 to .93 and the predictive validity as ranging from .65 to .78.

Development of Human Communications
Training Materials

The development of the program of human

communications training involved the review of several
human communications models currently in existence. A
certain amount of the use of similar material was noted.
The exercises selected were basically taken from Gerber's
Model discussed earlier. Minor adaptions were made by
the researcher. The specific activities utilized may be
found in appendix C. Permission to use some of the
exercises compiled by Gerber was obtained. See appendix
D for his letter of consent.

Conducting the Human Communications
Training Sessions

The human communication training sessions were
begun for the Experimental students when the Experimental
and Control groups had been formed. These sessions were
conducted twice a week for a period of four weeks. This
constituted a total of twenty ($N = 20$) hours training
time. A schedule of the activities for each session is
presented in figure 2.

Collecting Data from the Student
Participants

The Dogmatism Scale was administered originally to
the entire population. The Tennessee Self-Concept Scale
was administered to both the Experimental and Control
groups on a pretest basis. Both tests were administered
to both groups on a posttest basis. The posttest measure
was administered after the twenty hours of human

Session Number	Proposed Training Techniques

SESSION #1	Introduction of Workshop
	Explanation of Integration Exercise
	Instroduction of Participants
	The Communications Circuit
	Dominoes
	Homework
	   Selling in the Seventies
	   Person of Tomorrow

SESSION #2	Discussion of Homework
	Directions Quiz
	Micro-Lab
	The Johari Window
	Homework
	   "Conversation, Inter-
	   rogation, Manipulation,
	   Communication"

SESSION #3	Discussion of Homework Back-to-Back Body Language Accept-Reject Communication of Feelings Openness
SESSION #4	Car-Animal-Food Paraphrase Problem Solving Homework Feedback Chart
SESSION #5	Competing for Attention Strategies of Interviewing Triads UBUIBI
SESSION #6	Modeling Role Playing Active Listening
SESSION #7	Skill Practice Interviews
SESSION #8	Feedback Questions Evaluation Summary Review and Challenge

Figure 2. Agenda for the eight human communications training sessions conducted for the experimental group.

communications training had been completed.

Data Analysis Procedures

The data from the Dogmatism Scale and the
Tennessee Self-Concept Scale were compared on a pretest-
posttest basis. The pretest scores were compared to the
posttest scores to determine the amount of change which
had occurred during the course of the experiment.

The change scores calculated for the Experimental
and Control groups were compared with a series of t-
tests for two independent means. The results of this
comparison are discussed in the following chapter.

CHAPTER IV

RESULTS OF DATA ANALYSIS

Pretest-posttest changes in self-concept and
Dogmatism scores of one hundred twenty-one (N=121)
Junior College students were analyzed to determine the
effects of human communications training on open-
mindedness and self-concept. Students were randomly
divided into an Experimental group (N=59) and a Control
group (N=62). These groups were given the Rokeach Dog-
matism Scale and further divided into open-minded (those
having the lowest Dogmatism scores) and closed-minded
(those having the highest Dogmatism scores) categories.
All students in both the Experimental and Control groups
were given the Tennessee Self-Concept Scale on a pretest-
posttest basis. The Experimental group received extensive
human communications training while the Control group
received none. Posttest measures of Dogmatism were taken
to determine changes in open-mindedness and self-concept
caused by the human communications training. Change
scores from Dogmatism and five areas of self concept were
used to test four hypotheses. This Chapter contains the
results of testing these hypotheses. A summary of all
results is presented at the end of the Chapter.

Preliminary Analysis

The first step in the data analysis was to compute descriptive statistics for the change scores used in testing the hypotheses. The means (X), standard deviations (S), and variances (S^2) were computed. The raw scores for each group are presented in the Appendices along with the means and standard deviations of each groups' scores.

It was necessary to determine the homogeneity of the sample variances since the t-test is based on the assumption of homogeneity of sample variances. The $\underline{F}$-Maximum Test for Homogeneity of Sample Variances was used to make the comparisons needed. The smallest and largest variances of each group's and subgroup's difference scores are presented in table 1. This Table also shows the $\underline{F}$ value computed when the variances were compared.

Results of Testing Hypothesis
Number One

The first null hypothesis was concerned with the amount of change in openness experienced by the Experimental and Control groups. The null form of the first hypothesis was tested as follows:

Ho_1 There is no statistically significant difference between the pretest-posttest change in the Experimental group's mean raw scores of openness and the pretest-posttest change in the Control group's mean raw scores of openness.

TABLE 1

A COMPARISON OF THE VARIANCES OF SAMPLES BEING CONTRASTED
IN EACH OF THE FOUR NULL HYPOTHESES

	Experimental Group (Variance)	Control Group (Variance)	F-Max
Pretest-Posttest Dogmatism Change Scores	211.83	175.10	1.210
Self-Concept Scores			
Physical	24.26	16.03	1.541
Moral/Ethical	15.02	20.00	1.332
Personal	34.17	17.72	1.928
Family	33.71	21.60	1.561
Social	24.78	24.74	1.002

	Closed-Minded Group	Open-Minded Group	
Pretest-Posttest Dogmatism Change Scores	169.26	107.33	1.577
Self-Concept Scores			
Physical	32.36	12.89	2.510
Moral/Ehtical	26.51	24.75	1.070
Personal	44.52	24.17	1.842
Family	26.32	40.83	1.551
Social	31.25	17.22	1.815

The first null hypothesis was tested by comparing the pretest-posttest openness scores (mean raw scores of Dogmatism) of the students who received the human communications training with the pretest-posttest openness scores (mean raw scores of Dogmatism) of the students who did not receive human communications training. This comparison was made by using a t-test for two independent sample means. The means and standard deviations calculated from changes in Dogmatism raw scores and the resulting t-value are presented in table 2.

The results presented in table 2 showed that there was a significant difference between the amount of change in openness experienced by the Experimental and Control groups (t = 4.787, df=119; p   < .001). The Experimental group showed significantly more decline in Dogmatism raw scores than the Control group. These results allowed the researcher to reject the first null hypothesis.

Results of Testing Hypothesis Number Two

The second null hypothesis was concerned with the changes in self concept experienced by the Experimental and Control groups. The null form of the second hypothesis was stated as follows:

Ho_2 There are no statistically significant dif-
ferences between the pretest-posttest
changes in the Experimental group's mean
raw scores of self concept and the pretest

TABLE 2

A COMPARISON BETWEEN THE DOGMATISM CHANGE SCORES
OF THE EXPERIMENTAL GROUP AND THE DOGMATISM
CHANGE SCORES OF THE CONTROL GROUP

Group	Mean	Standard Deviation
Experimental Group (N=59)	-14.305	14.305
Control Group (N=62)	- 4.060	8.665

$t = 4.787$, df=119; $p < .001$

posttest changes in the Control group's
mean raw scores of self concept.

The second null hypothesis was tested by comparing
the pretest-posttest self-concept scores (mean raw scores)
of students who received the human communications train-
ing with the pretest-posttest self-concept scores (mean
raw scores) of students who did not receive human com-
munications training. The Tennessee Self-Concept Scale
measures five different areas of self concept, and com-
parisons were made on each of the five dimensions.
Comparisons were made by using a t-test for two independent
sample means. The results of all comparisons are pre-
sented in table 3. This Table also contains the means
and standard deviations calculated from changes in the
fives areas of self-concept.

The results presented in table 3 showed that there
were some significant differences between the amount of
change in self concept experienced by the Experimental
and Control groups. Students in the Experimental group
showed significantly more improvement in their Physical
Self-Concept scores than students in the Control group
(t = 2.253, df=119; $p < .05$). Students in the Experi-
mental group also showed significantly more improvement
in their Moral/Ethical Self-Concept scores than students
in the Control group (t = 3.221, df=119; $p < .01$).
Finally, students in the Experimental group showed

TABLE 3

COMPARISONS OF THE EXPERIMENTAL AND CONTROL GROUPS' PRETEST-
POSTTEST CHANGES IN FIVE AREAS OF SELF CONCEPT

Area of Self-Concept	Experimental Group		Control Group		Calculated t-Value
	Mean	Standard Deviation	Mean	Standard Deviation	
Physical Self	1.53	4.93	- 0.08	2.46	2.253*
Moral/Ethical Self	2.61	3.88	0.16	4.47	3.221***
Personal Self	2.19	5.85	1.10	4.21	1.171
Family Self	1.14	5.81	2.08	4.65	0.980
Social Self	2.64	4.98	0.15	4.97	2.757**

*   Significant beyond the .05 level
**   Significant beyond the .01 level
*** Significant beyond the .001 level

significantly more improvement in their Social Self-Concept scores than students in the Control group (t = 2.757, df=119; p $<$ .001). There were no significant differences between the two groups; self-concept change scores in the areas of Personal Self-Concept (t = 1.171, df=119; p $<$ .10 $>$ .05). Family Self-Concept (t = 0.980, df=119; p $<$ .10 $>$ .20). These results allowed the researcher to reject three of the five parts of null hypothesis number two.

Results of Testing Hypothesis Number Three

The third null hypothesis was concerned with the amount of change in openness experienced by two sub-groups within the Experimental group. The null form of the third hypothesis was tested as follows:

Ho_3 There is no statistically significant dif-ference between the pretest-posttest change in the open-minded students' mean raw scores of openness and the pretest-posttest change in the closed-minded students' mean raw scores of openness.

The third null hypothesis was tested by comparing the pretest-posttest openness scores (mean raw scores of Dogmatism) of the students who had been designated as open-minded with the pretest-posttest openness scores (mean raw scores of Dogmatism) of the students who had been designated as closed-minded. This comparison was made by using a t-test for two independent sample means.

The means and standard deviations calculated from changes in Dogmatism raw scores and the resulting t-value are presented in table 4.

The results presented in table 4 showed that there was a significant difference between the amount of change in openness experienced by the open-minded and closed-minded students (t = 3.313, df=57; p < .001). The closed-minded students showed significantly more decline in Dogmatism raw scores than the open-minded students. These results allowed the researcher to reject the third null hypothesis.

Results of Testing Hypothesis Number Four

The fourth null hypothesis was concerned with the changes in self concept experienced by two subgroups within the Experimental group. The null form of the fourth hypothesis was tested as follows:

Ho_4 There are no statistically significant differences between pretest-posttest changes in the closed-minded group's mean raw scores of self concept and the pretest-posttest changes in the open-minded group's mean raw scores of self concept.

The fourth null hypothesis was tested by comparing the pretest-posttest changes in self-concept scores (mean raw scores) of closed-minded students in the Experimental group with the pretest-posttest changes in self-concept scores (mean raw scores) of open-minded

TABLE 4

A COMPARISON BETWEEN DOGMATISM CHANGE SCORES OF THE
HIGH DOGMATISM GROUP AND THE DOGMATISM CHANGE
SCORES OF THE LOW DOGMATISM GROUP

Group	Mean	Standard Deviation
High Dogmatism Group (N=29)	-18.96	13.01
Low Dogmatism Group (N=30)	- 9.80	10.36

$t = 3.313$, df=57; $p < .01$

students in the Experimental group. Comparisons were

made on five areas of self concept--Physical Self, Moral/

Ethical Self, Personal Self, Family Self, and Social

Self. Comparisons were made by using a t-test for two

independent sample means. The results of all comparisons

are presented in table 5. This Table also contains the

means and standard deviations calculated from changes

in the five areas of self concept.

The results presented in table 5 showed that there

of the comparisons was significant at the .05 level of

confidence. The comparison made on the Physical Self

concept showed the highest difference (t = 1.477, df=57;

p < .20 > .10). The remaining comparisons were of

less magnitude; Moral/Ethical Self (t = 0.046, df=57;

p < .90 > .80); Personal Self (t = 0.018, df=57;

p < .95 > .90); Family Self (t = 0.226, df=57;

p < .70 > .60); and Social Self (t = 1.287, df=57;

p < .20 > .10). These results would not allow the

researcher to reject any part of the fourth null hy-

pothesis.

Summary of Results

Four null hypotheses were tested in the present

study. The first was a comparison between the amounts

of openness showed by the Experimental and Control groups.

Results of testing the hypothesis showed that the

TABLE 5

COMPARISONS OF THE HIGH-DOGMATISM AND LOW-DOGMATISM
GROUPS' PRETEST-POSTTEST CHANGES IN FIVE AREAS
OF SELF-CONCEPT

Area of Self-Concept	High-Dogmatism Group		Low-Dogmatism Group		Calculated t-Value
	Mean	Standard Deviation	Mean	Standard Deviation	
Physical Self	2.448	5.689	0.633	3.590	1.429
Moral/Ethical Self	2.586	5.149	2.633	4.975	0.046
Personal Self	2.172	6.672	2.200	4.916	0.018
Family Self	1.310	5.130	0.970	6.390	0.226
Social Self	3.483	5.590	1.830	4.150	1.287

Experimental group showed significantly more decline in Dogmatism raw scores than the Control group.

The second null hypothesis was a comparison of the differences in self concept experienced by the Experimental and Control groups. Results showed that the Experimental group showed significantly greater improvement than the Control group in their Physical, Moral/ Ethical, and Social Self concept scores.

The third null hypothesis was a comparison of the amounts of openness showed by the closed-minded and open-minded members of the Experimental group. Results showed that the closed-minded participants made significantly more change toward openness than the open-minded group.

The fourth null hypothesis was a comparison of the changes in self concept experienced by the open-minded and closed-minded group. Results showed that there were no significant differences between the two groups' self-concept scores on five areas of self concept.

From these results several important conclusions and recommendations may be made. We know that students vary in the degree to which they are open to change -- in terms of either their willingness to confront new ideas, values, and experiences nondefensively or of their willingness to be influenced by others. Current evidence suggests that the higher an entering student is on either

of these dimensions, the greater is the impact of college.
These traits need not be unchanging aspects of a stu-
dent's personality -- that is, they can be affected by
experiences on the campus. Therefore, the amount and
nature of college impacts are not necessarily pre-
determined by the student's initial degree of openness
to change. Discussion on potential implications of the
findings will be presented in the next Chapter.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This study investigated the effects, if any, of human communication training on the openness and self-concept of college freshmen. The findings provided some evidence regarding the significance of human communication training. Questions of both a theoretical and practical nature were answered while many others were raised. This Chapter will examine those findings and indicate their implications for further study.

Freshmen students at Western Oklahoma State College taking twelve or more hours constituted the population. A total of 304 students were identified during the fall semester of 1975. The Rokeach Dogmatism Scale was administered to the entire group and the resulting distribution of scores was divided into three groups: (1) Students who scored among the highest 25% in dogmatism, (2) Students who scored among the lowest 25% in dogmatism, (3) All the "middle" range of student scores. A random assignment was made of group one to form both a control group of high dogmatic students and an experimental group of highly dogmatic students. A random assignment was also made of group two in order to form both a control and an experimental group.

The investigator planned and conducted the training activities for the experimental groups using a selection of exercises in human interaction and communication. These students met twice a week for four weeks with each session lasting two and one-half hours. Total training time was 20 hours. The students randomly assigned to the control groups did not meet as a group. They met together only for the administration of the pre- and posttesting.

The review of the research and related literature established that open and closed-mindedness are related to self-concept and that the self-concept can be influenced by techniques similar to communication skills training. It was assumed from this premise that communication skills training could also be utilized to alter the open- and closed-mindedness of individuals.

Four hypotheses were tested to provide answers to the research questions. The findings for each will be discussed in order. It should be remembered, however, that it would be difficult to generalize beyond the population of full-time freshmen students at Western Oklahoma State College who were sampled. Also, one should keep in mind that the objective data is limited to the scores taken from the Rokeach Dogmatism Scale and the Tennessee Self-Concept Scale, and any inherent defect in these instruments could bias the results.

Ho$_1$ There will be a significant difference
between the amount of pretest-posttest
change in openness shown for the students
who are given human communications train-
ing and the amount of pretest-posttest
change in openness shown for the students
who are not given human communications
training.

Analysis of the data revealed that the Experi-

mental group had significantly more decline in Dogmatism

raw scores than the Control group. From this information,

it would appear that human communications training

promoted more openness in the college students who re-

ceived it. One should, however, keep in mind the research

on the general impact of college on students. This

research has indicated that the general college experience

on students usually moves them somewhat toward openness

to new experience, etc. This is verified by this study

which indicates that both the Experimental and the

Control groups increased in openness during the time

period but with the Experimental group changing signifi-

cantly more.

Because of the finding that there was significant

change at the .001 level of confidence, it was decided

that a simple follow-up would be in order to determine

if this were a short-time result or if the observed

change persisted. (See appendix J for details of the

results) The follow-up revealed that two months later,

the Experimental group was no longer significantly

different in change scores from the Control group

(t - 0.895; df=87; p > .05). A shift toward openness

had occured in both the Experimental and the Control

groups over the four-month period since the pre-test

administration.

The finding that both groups had changed is

compatible with the data reported by Feldman and Newcomb

in their analysis of college impact on students.[1] One

of their general conclusions from the available research

was as follows:

> Declining "authoritarianism", dogmatism, and
> prejudice, together with decreasingly con-
> servative attitudes toward public issues and
> growing sensitivity to aesthetic experiences,
> are particularly prominent forms of change --
> as inferred from freshman-senior differences.

Feldman and Newcomb further concluded that "certain kinds

of personal changes -- particularly toward greater

independence, self-confidence, and readiness to express

impulses, are the rule rather than the exception."[2]

In this study, the original comparisons of the Experiment-

al and Control groups, as well as the comparison in the

follow-up support this pattern.

Feldman and Newcomb go on to explain, however,

that the evidence may not necessarily reflect change due

singularly to "impact" of the college experience.[3] They

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[1]Ibid., p. 326.

[2]Ibid., p. 326.

say that it is expected that at least some individuals
of college age who are not in college change toward
increased openness too, and they conclude that the same
cultural influence seems to affect both populations. They
make the point that "college experience appears to
hasten some kind of changes, just as it may delay others."
Additionally, the effects of the maturation process may
have a great influence on such change.

Another consideration must also be examined with
regard to the results of the investigation of hypothesis
one. It is possible that the original highly significant
change was due at least in part to the "Hawthorne"
effect.[1] Particularly, this may apply to the Experiment-
al group during the original posttest at the end of the
training period. How much this was an influence is
difficult to measure. The potential for this effect is
probably implicit in most experimental situations. The
experimenter was sincere, presumably dedicated to what
he was doing, and the subjects probably felt obligated to
help in whatever way possible.

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[3]Ibid., p. 327.

[1]The phenomenon known as the "Hawthorne" effect
was demonstrated in the classic study by Homans in the
1930's and is commonly used to refer to any instance of
change in performance that is a by-product of attention.
The original report of this effect was contained in F.
J. Roethlisberges and W. J. Dickson, Management and The
Worker, (Cambridge: Harvard University Press, 1939).

It is also possible that the Control group, not having interest in the restuls of the experiment, completed the Rokeach Dogmatism Scale in a hurried and frivolous manner. In individuals conversations with some of the Control group about the follow-up study this possibility became a reasonable consideration. There is no measurable evidence of this however.

Since there was significantly more change in the Experimental group during the original pre- and posttest measurement and since there is no evidence that the results were confounded, it would appear that the human communication training had a immediate impact upon the students who received it. The follow-up would indicate, however, that this effect was not significantly different after a period of time because the Control group was no longer significantly different. There was a slight "falling off" in openness of the Experimental group and a positive shift toward openness on the part of the Control group. It would appear that the effects are of a short-term nature.

It has been found that the first few weeks of the college experience are vital to the impact of the enviornment on students. Wallace found that most academic attitude change among entering freshmen occurred within the first seven weeks of college.[1] Apparently the

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[1]Walter L. Wallace, Student Culture: Social

incoming freshmen have great expectations for the college

experience. Stern points out that they think that the

college experience will do as much toward the shaping of

their social lives as it will do for their intellects.[1]

This high expectation is short-lived, however. Stafford

has found that freshmen perceive the school no differently

from other students by the end of the first semester.[2]

While no college can fulfill all of the expecta-

tions of all students, the institutional environment and

student needs should not be widely discrepant. Based

on the prior research cited above and the findings of

this study the recommendation for providing human communi-

cation as an important ingredient in the beginning college

student's experience can be supported.

Ho_2 There will be a significant difference be-
          tween the amount of pretest-posttest
          change in self-concept shown for the stu-
          dents who are given human communication
          training and the amount of pretest-posttest
          change in self-concept shown for the stu-
          dents who are not given human communications
          training.

Analysis revealed that the Experimental group had

Structure and Continuity in a Liberal Arts College,
(Chicago: Aldine Publishing Co., 1966), p. 3.

[1]George G. Stern, People in Context, (New York:
John Wiley and Sons Inc., 1970), p. 176.

[2]M. P. Stafford, Freshman Expectations and Assim-
ilation Into the College Environment, Unpublished Doctoral
Dissertation, Syracuse University, 1970, as cited in
George G. Stern, People in Context, (New York: John
Wiley and Sons Inc., 1970), p. 177.

significantly greater improvement in self-concept than the Control group in the Physical, Moral/Ethical, and Social Self-Concept scores. It would appear from this evidence that human communication training contributes to positive self-concept along the dimensions of the Physical, Moral/Ethical and Social Self-Concept perception. Human communication training should be considered as an important tool in helping students with low self-esteem interact more positively to the college environment.

The finding with regard to the Moral/Ethical dimension was somewhat unexpected. The significant difference may be because of an increased acceptance on the part of the highly dogmatic students in the Experimental group accepting a variety of value sources rather than a single authority. Since the Moral/Ethical self-concept dimensions as measured by the Tennessee Self-Concept Scale and the Rokeach Dogmatism Scale both were significant at the .001 level, it is possible that there is a rather significant relationship between the measurement of the two dimensions. The general measurement of openness of the Rokeach Dogmatism Scale may measure some of the same factors that the Ethical/Moral dimension of the Tennessee Self-Concept Scale measures.

Another possibility is that the significant change may have occurred because of the nature of the practice topics that were used as a part of the exercises.

Students were divided into triads and directed to discuss various assigned topics to practice certain skills such as paraphrasing and giving feedback. Topics suggested often dealt with Moral/Ethical questions. The intent was not to focus on content, but rather on the process. However, it could be that these exercises provided feedback to students that influenced their perceptions about themselves. Many of the students come from widely varied backgrounds due to the student population mix of the school which draws many of its students from the near-by Air Force base. This may have been an awareness exercise that sensitized them on this dimension without that intention.

Ho$_3$ There will be a significant difference between the amount of pretest-posttest change in openness shown for the Closed-minded group and the amount of pretest-posttest change in openness shown for the Open-minded group.

The data revealed that the Closed-minded partici-pants made significantly more change toward openness than the Open-minded group. It would appear, then that the highly dogmatic students tend to benefit more from training than low dogmatic students. This result was expected beacuse the open-minded group was probably not exposed to considerations that were very far removed from their initial perceptions, attitudes, and behaviors.

Ho$_4$ There will be a significant difference between the amount of pretest-posttest

change in self-concept shown for the
Closed-minded group and the amount of
pretest to posttest change in self-concept
shown for the Open-minded group.

Analysis revealed that there were no significant

differences between the two groups' self-concept scores

on the five measured areas of self-concept. It would

appear that human communication training does not seem

to affect the open-minded students differently from closed-

minded students in terms of self-concept perception.

Both groups appeared to increase in self-esteem. With

this finding in mind, it would be reasonable to conclude

that the training had some positive benefit for both

groups. Therefore, the evidence would support the re-

commendation that both the highly dogmatic students and

those low in dogmatism should be given the opportunity

to participate in human communication training.

The findings for each of the four hypotheses are

very interesting and provide evidence that will contrib-

ute to the knowledge and understanding of the processes

of increasing openness and self-esteem. As mentioned

before, there are two important limitations to the use of

these findings. First, the study concentrated on one

particular college and the conclusions may not be general-

ized to other settings. Western Oklahoma State College

was selected because of its convenience rather than any

representative qualities it might have. It is possible

that the conclusions are applicable far beyond the one college, but a major weakness of the study is that there is no systematic support for conclusions beyond the local setting. Secondly, the findings are subject to any inherent defect in the measurement instruments used. Although the instruments are in standardized form and have acceptable reliability and validity, measurement difficulties are quite possible.

Research of this kind should be encouraged by the Student Personnel profession: One of the major concerns at this time appears to be how best to aid the students and to encourage them to explore the many educational opportunities available in the college environment. The human communications training used in this study provides one useful technique that lends itself to the use of Student Personnel educators. In addition to providing useful information, these findings expand the available research on student development and provide several future research possibilities.

Recommendations for Further Research

1. Further research could be conducted to determine which of the various exercises are of more value in promoting openness and self-esteem.

2. Further research could be conducted on the content of the material used in the exercises to determine their significance in promoting openness and self-esteem.

3. Further research could be conducted to
   determine if similar results are found
   among Freshmen in 4 year colleges and
   in universities.

4. Longitudinal studies could be conducted
   with groups to determine if there is
   any lasting change difference between
   those who receive the training and those
   who do not.

5. Further research could be conducted with
   the two instruments to determine if the
   Rokeach Dogmatism Scale and the Moral/
   Ethical dimensions of the Tennessee
   Self-Concept Scale might have some corre-
   lation of measurement of similar factors.

6. Studies could compare the achievement in
   college of students receiving communi-
   cations training as Freshmen with those
   who do not receive the training.

7. For additional evidence to support the
   conclusions of this study and to see if
   the same results hold true for similar
   populations, additional studies which
   replicate the procedures would probably
   be in order.

This research has assumed the position that

human beings have the unique ability to look upon them-

selves as objects, to develop a concept of self. They

use the behavior of others as a mirror, for the reactions

of others to self reflects an image, and the concept

a person holds of what one is becomes self-fulfilling

prophecy. How a person perceives his world will deter-

mine how he will respond to it. How students perceive

the college experience will determine how they will react

to it, and how they will attempt to shape it to their

will. With the proper skills, the college student can

get a clearer picture of the environment. From this
increased awareness comes an altered perception which
influences the self-concept and allows the student to
be more successful in dealing with that environment.

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APPENDIX A

THE HUMAN COMMUNICATIONS
EXERCISES USED IN THE STUDY

SESSION # 1

Introduction of Workshop

Explanation of Integration
Exercise

Introduction of Participants

The Communications Circuit

Dominoes

Homework:
        Selling in the Seventies
        Person of Tomorrow

Introduction of Participants

Purposes:

to get each individual involved
to model self-disclosure
to provide opportunity for modeling interview techniques

Method:

Each person is to introduce himself to the group. His
introduction should include something he would <u>not</u>
ordinarily say about himself when first meeting a stranger.
The instructor should begin by introducing himself. Topics
of effective self-disclosure include: present state of emotion,
family characteristics, attitudes about military, religion,
political issues, hobbies, personal experiences.

Alternate
Method:

Pair off participants. Allow 5 or 10 minutes for them to
get acquainted (using same rule as above) and then have
them introduce each other to the group including their
personal reaction to each other.

Alternate
Activity:

Have each participant reveal his thoughts on the way to
the workshop.

Communication Circuit

I. Purpose of Organization

    To work towards common goal
    To do more as a group than as individuals (collective vs. independent)

II. Problems of Organization

    Need clear objectives, system of management

    Need to avoid inefficiency (organizations often magnify mistakes of individuals)

    A. Examples of inefficiency

        1. floor of Chandler Music Center in L. A.--someone forgot to leave space for air-conditioning. Had to break out the whole floor.
        2. one year after starting Chicago's 100 story John Hancock Bldg., it began to sink into the ground because of air pockets in the concrete caissons (footings). They had to tear down two stories and start over. Cost $1,000,000.
        3. a man ordered a new bed from a department store. It arrived minus some critical parts so couldn't be used. He complained to the store. After 3 months nothing was done so he improvised some parts. He then went to the same store to buy some sheets and was arrested as he left the store. He was charged with fraudulent use of a credit card--the computer said he was dead.
        4. Miscellaneous
            Moving companies
            Auto repair - in California (1969) there were 27,000 protests filed with attorney general's office
            Airline schedules
            Pollution
            Shoddy goods in stores, uninformed sales clerks
        5. Ask participants for examples from Air Force

III. Causes of Inefficiency

    A. Poor conceptualization
    B. Poor communication
    C. Poor coordination
    D. Poor commitment (too many lifers instead of career men)

IV. Communication Circuit

A communications system is the route by which a message gets from the sender to the receiver plus feedback. The simplest is person to person. Keep in mind that more complex systems (like chain of command) magnify problems of simple systems.

Example: "Chain of Command"

Within a two person system, at least 24 potential causes of communication breakdown can be identified.
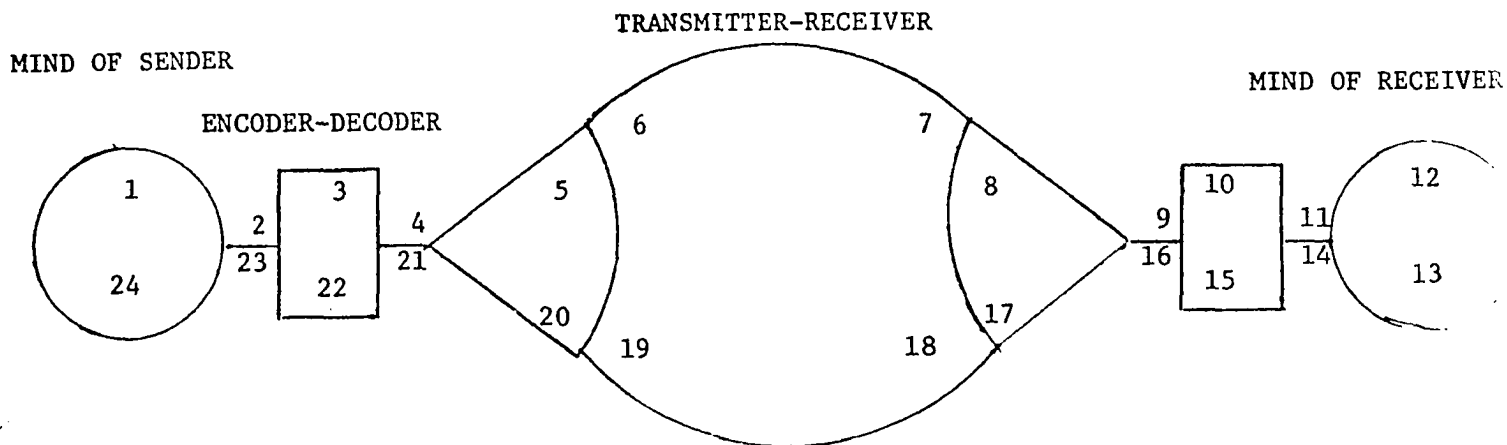
1. Unclear conceptualization*
2. Inadequate coding ability (language)
3. Imprecise coding--improper use or connotations
4. Faulty transmitting equipment--such as lisp, accent, cleft palate
5. Imprecise transmission. Even with perfect equipment, sloppy speech occurs resulting in distortion of the message.
6. Noise, external and physical
7. Faulty receiving equipment--poor hearing
8. Imprecise reception--poor listening habits, distractibility*
9. Inadequate decoding ability--such as limited vocabulary
10. Imprecise decoding--sloppy interpretation of the code
11. Personal blocks--needs, anticipations, anxiety*
    (emotional screen--defense)
12. Subjective interpretation of intended meaning*

Asterisks in the above list refer to areas commonly affected by emotional noise.

The above twelve areas show potential breakdowns in the sending half of a simple communication's system. Communication is complete, however, only after a feedback process whereby the sender receive some indication of understanding on the part of the receiver. The twelve statements again apply as the receiver tries to communicate his understanding.

In addition to the 24 points of breakdown, the problem of effective communication is aggravated by the presence of internal noise. Emotional conflicts, insecurity, threat--all can affect communication either by interferring with the parts of the system or by causing "double messages" to be sent or perceived.

Examples: sarcasm, humor-covered insults, verbal and non-verbal contradiction.

V.   Facilitation of Communication

    A.   Get yourself ready
       1.   tune in to your needs
       2.   conceptualize the problem or message ahead of time, or admit that the task is to clarify the problem
    B.   Get others ready
       1.   good public relations
       2.   supportive attitude
       3.   "listen" to where they are

VI.   Attachments

The following are materials which may be used to illustrate points within the lecturette

    A.   Chain of Command
    B.   In Other Words
    C.   Vocabulary
    D.   Army and Air Force Officers

Dominoes

Purpose: To demonstrate difficulties in communication under conditions of (a) sender responsible, (b) receiver responsible, and (c) shared responsibility.

Materials
required: Two matched sets of dominoes

Method: (1) Sort dominoes into matched groups of 3 dominoes.
(2) Divide participants into groups of 4 (3 will work also).
(3) Have each group of 4 label its members A, B, C, and D.
(4) Have A and B sit with chairs back-to-back, C and D sit where they can watch A and B.

$$\uparrow$$
A

C→   ←D

B
$$\downarrow$$
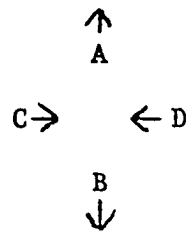
Condition (a) sender responsible

(1) A and B are given matched sets of 3 dominoes
(2) A mades a design with his dominoes
(3) A instructs B on how to make an identical design
(4) B, C, and D are restricted from talking or in any way communicating with each other or with A
(5) C and D are to observe, paying special attention to helps and hindrances of good communication
(6) After A has given what to him are adequate instructions, he may turn and check on B's performance
(7) Members of the group rotate positions and repeat the exercise so that each has a turn giving directions.

Condition (b) receiver responsible

(1) Seating arrangement same as before
(2) A makes design but says nothing about how to do it
(3) B asks questions of A to accomplish his replication of A's design
(4) A may answer with only a "yes" or "no" response
(5) C and D are not permitted to talk or in any way communicate with either A or B
(6) When B completes his design, he may compare it with A's design
(7) Group members rotate until all have attempted to replicate a design.

Condition (c) shared responsibility

(1) Seating arrangement as before
(2) A makes design
(3) A and B talk freely in order to allow B to replicate design
(4) When they think they have accomplished the task, they may visually check themselves out
(5) Members rotate until all have experienced both position A and position B.

After each round of activity, the entire group discusses what happened and makes suggestions for improvement. Group leader can summarize by pointing out obvious similarities to participants' job functions or may ask them to make comparisons for the group.

Selling In The Seventies

(Northliner Magazine)

Winter 1971

It Used To Be That A Top Salesman Was A Guy Who Could Sell A Refrigerator
To An Eskimo. But it won't be long before every Eskimo will have a
refrigerator, and maybe an air conditioner, too. Then the really top
salesman will be the guy who can sell the Eskimo his second refrigerator.
In selling the toughest job is, and always has been, translating product
need into a sale. In the 70's, this toughest job will get tougher.
Like the salesman's Eskimo, the whole buying public has come in from
the cold, obsoleting sales techniques we were so comfortable with only
a few short years ago. The 70's is the decade of the Professional Consumer.
The "average American" used to be a buy-hungry, product glutton whom
Madison Avenue ad men pushed around with their pencil points. But
now he's heard it all and bought it all, at least twice.

Today, he sits on his rider-model lawn mower (second power model),
surveys his patio gas barbecue, several sets of lawn chairs and third
portable TV, and rolls across his velvet-priced lawn toward his drive-
way and the three family cars (he'll own 14 cars in his lifetime).
Put you foot in his door. Trick him. Dazzle him. Think about "your"
money in his pocket. Snow him with product details. If it were still
the 60's, you might sell him. In the 70's you won't have a chance.
The traditional notion that he will keep up with the Joneses won't do
it; in fact, the opposite is more true today. The Professional Consumer
buys to reward himself not so much with products that make him similar,
but with products that make him different, make him unique.

Just what kind of salesman will succeed, faced with this new challenge?
Answer: the unique be-himself Counselor Salesman. Sales managers
used to take a successful salesman, feed all his techniques into a
computer, get a printout, and tell their sales staff, "Ralph is a
success. Be like Ralph." I doubt if that ever really worked, because
Ralph is Ralph, and nobody can be like Ralph.

Because the Counselor Salesman is unique instead of cast from a certain
mold, I can't give you a profile of the "typical" salesman of the 70's.
But I can tell you now the three questions the successful salesman of
the future will be constantly asking himself. They aren't magic buttons,
they aren't the big picture, and they won't make anybody a different
person. But they will give a salesman the creative, problem-solving
vision necessary for success. If I had to give someone quick advice
because he had to make a sale today or lose his job, I'd tell him to ask
himself these questions: How do I see me? How do I see him? How do I
see us?

How do I see me? Dressed for battle, most salesmen see themselves approaching the moment of confrontation. They gird themselves for it, which is the worst thing they could do. It's easy to see why they do, though. After all, the salesman has everything to lose-sale, money, contact and his self-esteem. The prospect has nothing to lose.

If anything cuts down on the number of calls a salesman makes, it's telling himself, "If I don't make this call, I can't get turned down." It's an understandable fear because nobody likes to be rejected. Unhappily, it's a fear that also creates a self-fulfilling prophecy of reduced sales.

The salesman sees himself facing a prospect ready to say no, a person on whose decision hangs his prestige, his success. To protect himself, the salesman draws up a self-image of a man going to war. Arming himself to the teeth with technical product knowledge, and mentally armored against every rebuff and refusal, he maps out a sales approach that is more like a battle strategy. When he walks in on the prospect, the prospect takes one look, sees a man in armor, and puts on his own armor. The battle is on.

But people like to buy; what they don't like is being "sold." The salesman who accepts this and comes on the scene with an honest effort to help the prospect buy, not sell him something in spite of his needs, will make more sales.

More important, it's easier to do the job if the salesman sees himself as someone who is helping, not forcing. That's how a Counselor Salesman sees himself. He doesn't say, "He'll buy, all right! Or else I'll use Sales Battle-Ax No. 7 on him." He feels secure, unaffraid, when he walks into a prospect's office or home, because he says, "I'm going to find out what this man needs, help him with his problems, and help him figure things out."

How do I see Him? Who is the prospect? If the salesman sees him as part of a faceless, general sales market, a them instead of a him, he won't solve the prospect's individual problems.

The Counselor Salesman knows that the process of becoming a successful salesman involves learning to know when the other guy has a problem, and then knowing how to correct it. Because his prospect is a real person, not just a market statistic, he asks questions and listens to the answers. The real pro really cares, too, and he knows a well-defined problem is a problem already half-solved.

I had first-hand experience some time ago that taught me the importance of properly seeing the other person. My wife became ill and the doctor recommended a full-time person to help her with the house and six children. After going over our budget, we decided we could squeeze out $200 a month, and my wife ran an ad:

"Mother of six needs help. Light housekeeping and babysitting. $200 a month, room and board.

After one week, and only one reply, my wife challenged me: "Okay, Mr. Supersalesman, let's see you sell someone on taking over this house and your six kids."

My wife also decided the job required someone young enough to keep up with our 3 year old, and since this gal was going to be around all the time, it would be nice to have someone intelligent to talk with.

Here's the ad that ran one week and received 65 responses:

"Are you missing the opportunity of a college education because you've run out of money? If so, invest one year by living in our large home, helping to care for our six children, plus light housekeeping. $200 a month, room and board."

Over 50 of the girls who applied had more than a year of college, had run out of money, and were looking for a way to earn money to finish.

The point is simple. The first ad talked about our problem; the second ad talked about their problem. The first ad saw housekeepers as them; the second ad saw housekeepers as unique human beings with problems.

How do I see us? Maybe this question looks redundant to you. We've talked about "me" and "him" and that's "us," you might say. But anyone who has ever played on a winning team knows that individuals working together add up to more than the sum of the team members. Behavioral scientists call this synergism.

In selling, it's no longer just a question of how many shoes you get out of the factory, but how many new, mutually beneficial relationships you establish. Selling is something you do with people, not to them. It has to be good for both; anything short of that is exploitation. The Professional Consumer is gaining an increasingly good ear for harmony, and tunes out the salesman singing a solo.

This kind of relationship is described by Dr. Wendell Johnson, Famous semanticist and psychologist, who had been working with an Indian tribe. When it finally came time for him to leave, an old Indian woman wanted to thank this man who had helped her so much.

She said, "I like me best when I'm with you"--a true synergism.

It has to be genuine, this feeling of mutual benefit. Ralph Waldo Emerson said, "What you are speaks so loudly that I cannot hear what you say."

Without the three questions working constantly for the Counselor Salesman, the tuned-in Professional Consumer is apt to leave the salesman out in the cold.

He must adjust to the 1970s. Or become the Willie Loman of 1980.

The Person of Tomorrow

By Carl R. Rogers

Center for Studies of the Person
La Jolla, California

Quote from Introduction to Commencement Address Remarks at Sonoma State
College, June 7, 1969--

> "I came to the conclusion, on the basis
> of my limited contacts, that Sonoma
> State was the only state supported
> educational institution I knew which
> was courageous and innovative and
> endeavoring to be truly human."

I am fascinated these days by what I am convinced is a most significant
phenomenon. I am seeing a New Man emerging. I believe this New Man
is the person of tomorrow. I want to talk about him.

I have seen him emerging, partially formed, from encounter groups,
sensitivity training, so-called T-groups. I realize that for many
years I saw facets of him emerging in the deep relationship of
individual psychotherapy. I see him showing his face in the rapidly
growing trend toward a humanistic and human psychology. I see him
in the new type of student emerging on our campuses, and in campus
unrest all over the world--Paris, Czechoslovakia, Japan, Columbia,
Berkeley, San Francisco State, Harvard and many other places. He
is not all lovable, he is sometimes frightening, but he is emerging.
I see him in the surge toward individualism and self-respect in our
black population in and out of the ghettos, and in the racial unrest
which runs like a fever through all our cities. I see elements of
him in the philosophy of the 'drop-outs' in our generation--the hippies,
the 'flower people.' I see him, strangely enough, in the younger
members of industrial management today. I catch what to my older eyes
is a confusing glimpse of him in the musicians, the poets, the writers,
the composers of this generation--I'll mention the Beatles, and you
can add the others. I have a feeling that the mass media--especially
television--have helped him to emerge, though on this I am not very
clear. But I have named, I think, a number of the areas and trends
which perhaps have caused the emergence, and certainly permit us to
see, the qualities of this New Man.

Though I am excited and full of anticipation about this person of
tomorrow, there are aspects of the situation which are very sobering.
I believe the New Man has characteristics which run strongly counter
to the orthodoxies, dogmas, forms, and creeds of the major western
religions--Catholicism, Protestantism, Judaism. He does not fit at
all into traditional industrial management and organization. He
contradicts in his person, almost every element of traditional schools,

colleges, universities. He certainly is not suited to become a part
of bureaucratic government. He doesn't fit well into the military.
Since our culture has developed all these orthodoxies and forms of
present day life, we have to ask ourselves seriously if this New Man
is simply a deviant misfit, or whether he is something more hopeful.

There is another reason for thinking deeply and soberly about him.
He is almost the antithesis of the Puritan culture, with its strict
beliefs and controls, which founded our country. He is very different
from the person admired by the industrial revolution, with that
person's ambition and productivity. He is deeply opposite to the
Communist culture, with its controls on thought and behavior in the
interest of the state. He in no way resembles the medieval man—
that man of faith and force, of monasteries and Crusades. He would
not be congenial with the man produced by the Roman Empire—the
practical, disciplined man. He is also very alien to today's culture
in the United States, which emphasizes computerized technology, and
the man in uniform—whether military, police, or government inspector.

If, then, he is new in so many ways, if he deviates so deeply from
almost all of the gradually developed norms of the past and even the
present, is he just a sport in the evolutionary line, soon to die out
or be discarded? Personally I do not believe so. I believe he is
a viable creature. I have the conviction that he is the person of
tomorrow, and that perhaps he has a better chance of survival than
we do. But this is only my own opinion.

I have talked about him at some length, but I have made no attempt
to describe his attitudes, his characteristics, his convictions.
I should like to do this very briefly. I would like to say that
I know of no one individual to whom all of the following statements
would apply. I am also keenly aware that I am describing a minority,
probably a small minority, of our present-day population, but I am
convinced that it is a growing minority. What follows is a groping,
uncertain characterization of what I see as the New Man. Some of
his qualities are probably temporary ones, as he struggles to break
free from the cocoon of his culture. I shall try to indicate these.
Some, I believe, represent the process person he is becoming. Here
then are some of his characteristics as I see them.

He has no use for sham, facade, or pretense, whether in interpersonal
relationships, in education, in politics, in religion. He values
authenticity. He will not put up with double talk. He hates state-
ments such as these: "Cigarette smoking is a romantic, exciting
pleasurable, satisfying thing—(and of course it kills many through
lung cancer)." Or, "We are following a noble pathway in protecting
South Viet Nam and living up to our commitments and treaties—(but
in doing so we kill thousands of men, women and children, many of
them completely innocent, others whose only crime is that they have
a goal for their country different than ours)." He hates this kind
of thing with a passion. He regards the current culture as almost
completely hypocritical. I believe that this hatred for phonyness
is perhaps the deepest mark of the New Man.

He is opposed to all highly structured, inflexible, institutions.
He wants organizations to be fluid, changing, adaptive, and <u>human</u>.
It will be clear from what follows how deep is his dislike for
bureaucracy, rigidity, form for form's sake. He simply will not
buy these qualities.

He finds educational institutions mostly irrevelant and futile so
far as he is concerned. His unrest--in college and high school--
arises out of a hundred specific issues, but none of these issues
would be important if his school were truly meaningful for him.
He sees traditional education as it is--the most rigid, outdated,
incompetent institution in our culutre.

He wants <u>his</u> learning to involve feelings, to involve the <u>living</u>
of learnings, the <u>application</u> of relevant knowledge, a <u>meaning</u>
in the here and now. Out of these elements he sometimes likes to
become involved in a searching for new approximations to the truth,
but the pursuit of knowledge purely for its own sake is not
characteristic.

Religious institutions are perceived as definitely irrelevant and
frequently damaging to human progress. This attitude toward
religious institutions does not mean at all that he has no concern
for life's mysteries or for the search for ethical and moral values.
It seems, in fact, that this person of tomorrow is deeply concerned
with living in a moral and ethical way, but the morals are new and
shifting, the ethics are relative to the situation, and the one
thing that is not tolerated is a discrepancy between verbal standards
and the actual living of values.

He is seeking new forms of community, of closeness, of intimacy,
of shared purpose. He is seeking new forms of communication in such
a community--verbal and non-verbal, feelingful as well as intellec-
tual. He recognizes that he will be living his transient life mostly
in temporary relationships and that he must be able to establish closeness
quickly. He must also be able to leave these close relationships behind,
without excessive conflict or mourning.

He has a distrust of marriage as an institution. A man-woman
relationship has deep value for him only when it is a mutually
enhancing, growing, flowing relationship. He has little regard for
marriage as a ceremony, or for vows of permanence, which prove to
be highly impermanent.

He is a searching person, without any neat answers. The only
thing he is certain of is that he is uncertain. Sometimes he
feels a nostalgic sadness in his uncertain world. He is sharply
aware of the fact that he is only a speck of life on a small blue
and white planet in an enormous universe. Is there a purpose in
this universe? Or only the purpose he creates? He does not
know the answer but he is willing to live with this anxious
uncertainty.

There is a rhythm in his life between flow and stability, between
changingness and structue, between anxiety and temporary security.
Stability is only a brief period for the consolidation of learning
before moving on to more change. He always exists in this
rhythm of process.

He is an open person, open to himself, close to his own feelings.
He is also open to and sensitive to the thoughts and feelings
of others and to the objective realities of his world. He is
a highly aware person.

He is able to communicate with himself much more freely than
any previous man. The barriers of repression which shut off
so much of man from himself are definitely lower than in
preceding generations. Not only is he able to communicate
with himself, he is also often able to express his feelings
and thoughts to others, whether they are negative and con-
fronting in nature, or positive and loving.

He likes and dislikes, his joys and his sorrows are
passionate and are passionately expressed. He is vitally alive.

He is a spontaneous person, willing to risk newness, often
willing to risk saying or doing the wild, far-out thing. His
adventuresomeness has an almost Elizabethan quality--everything
is possible, anything can be tried.

Currently he likes to be "turned on" by many kinds of experiences
and by drugs. This dependence on drugs for a consciousness-
expanding experience is often being left behind as he discovers
that he prefers to be "turned on" by deep and fresh and vital
interpersonal experiences, or by meditation.

Currently he often decides to obey those laws which he regards
as just and to disobey those which he regards as unjust, taking
the consequences of his actions. This is a new phenomenon.
We have had a few Thoreaus but we have never had hundreds of people
young and old alike, willing to obey some laws and disobey others
on the basis of their own personal moral judgment.

He is active--sometimes violently, intolerantly, and selfrighteously
active--in the causes in which he believes. Hence, he arouses the
most extreme and repressive antipathies in those who are frightened
by change.

He can see no reason why educational organizations, urban areas,
ghetto conditions, racial discrimination, unjust wars, should
be allowed to remain unchanged. He has a sustained idealism
which is linked to his activism. He does not hope that things
will be changed in 50 years; he intends to change them now.

He has a trust in his own experience and a profound <u>distrust</u> of all external authority. Neither pope nor judge nor scholar can convince him of anything which is not borne out by his own experience.

He has a belief in his own potential and in his own direction. This belief extends to his own dreams of the future and his intuitions of the present.

He can cooperate with others with great effectiveness in the pursuit of a goal which he is convinced is valid and meaningful. He never cooperates simply in order to conform or to be a "good fellow."

He has a disregard for material things and material rewards. While he has been accustomed to an affluent life and readily uses all kinds of material things, taking them for granted, he is quite unwilling to accept material rewards or material things if they mean that he must compromise his integrity in order to do so.

He likes to be close to elemental nature; to the sea, the sun, the snow; flowers, animals, birds; to life, and growth, and death. He rides the waves on his surfboard; he sails the sea in a small craft; he lives with gorillas or lions; he soars down the mountain on his skis.

These are some of the qualities which I see in the New Man, in the man who is emerging as the person of tomorrow. He does not fit at all well into the world of the present. He will have a rough time trying to live in his own way. Yet, if he can retain the qualities I have listed so briefly, if he can create a culture which would nourish and nurture those qualities, then it may be that he holds a great deal of promise for all of us and for our future. In a world marked by incredibly rapid technological change, and by overwhelming psychological sham and pretense, we desperately need both his ability to live as a fluid process, and his uncompromising integrity.

Perhaps some of you in this audience will have resonated to my description because you see in yourself some of these same qualities emerging in you. To the extent that you are becoming this person of tomorrow and endeavoring to sharpen and refine his qualities in a constructive fashion, I wish you well. May you find many enduring satisfactions as you struggle to bring into being, within yourself and in your relationships with others, the best of this New Man.

SESSION # 2

Discussion of Homework

Gossip

Micro - Lab

The Johari Window

Homework:
        Conversation, Interrogation,
        Manipulation, Communication

Gossip

Purpose: to demonstrate error resulting from the communication process.

Method:
(1) 4 or 5 participants are asked to leave the room.
(2) a picture is shown and described to one of the participants (A) remaining in the room (alternate: a paragraph is read to the person).
(3) one of the leavers (B) returns and receives the message or description from A as he remembers it.
(4) C returns and B relates message
(5) D returns and C relates message
(6) E returns and D relates message
(7) it is advisable to have the last returnee write his response on the chalkboard or newsprint so it can be compared with the original.

Note: Effects of set, stereotype, leveling, sharpening, problems of transmission, etc. can be pointed out.

Picture:

Paragraph: "I cannot wait to report to the police what I saw in this accident. It is imperative that I get to the hospital as soon as possible.

"The semi truck, heading south, was turning right at the intersection when the sports car, heading north, attempted to turn left. When they saw that they were turning into the same lane, they both honked their horns but proceeded to turn without slowing down. In fact, the sports car seemed to be accelerating just before the crash."

Micro-Lab

Purpose: to promote individual involvement
to structure experience of looking at oneself in relation to
the group experience
to demonstrate self-disclosure
to contrast conversation with communication

Method:
(1) Each participant pairs with another participant with whom
he is not already well acquainted.
(2) The pairs take 2 or 3 minutes to become acquainted
(3) Pairs then move together to form groups of four--then
two groups of four make a group of eight
(4) One member of each pair moves to the center forming an
inner group of four, with other members forming an
outer group of observers
(5) Those in inner group take about five minutes to get
acquainted. (Instructors note: the result is usually
topic-controlled conversation--business, sports, opinions--
generally shallow emotional content. Frequently one
person will dominate the interaction.)
(6) Original pairs then discuss what happened to help
or hinder the group in getting acquainted.
(7) Outer group now moves to center and gets acquainted
by sharing something personal about themselves (peak
experiences, attitudes, etc.).
(8) Discuss in entire group what happened. Contrast first
and second inner-group experiences.
(9) Reform into groups of eight.
(10) Get acquainted further, but non-verbally (5 minutes)

Alternate
Method: Micro-Lab II

1. Non-Verbal Exercise

   a. Circulate around and pick out someone with who you
   would like to become better acquainted.
   b. Thumb wrestle (demonstrate).
   c. Hands together free motion.
   Take turns as leader.
   No designated leader.

2. Groups of two combine into groups of four for discussion
of what you learned about self and partner and other reactions
to experience.

   a. Start discussion by introducing your partner in terms of
   what you learned about him from exercises. (No reactions.)
   b. Each person describes what he learned about himself from
   exercises and reacts to partner's introduction.
   c. General discussion of reactions if any.

Johari Window

The applications of the Johari Window (Joseph Luft, Harry Ingham) seem
to be almost as varied as the people who use it. The following represents
one use of the model for helping participants conceptualize relationships.

The Model

Interactions between two people and among members of a larger group can be
postulated to occur along a continuum from very closed, stifled, and
deceitful to very open, spontaneous, and honest. Frequently we approach
new relationships very cautiously from the closed end on the continuum.
For some people, it requires months or years of close geographical,
physical, and social closeness to allow psychological closeness. Others
seem to be able to relate well almost immediately. The reasons for such
differences between people may be differing degrees of insecurity or perceived
threat on the part of the individuals. Whatever the reasons, it appears
that we can learn to effect better and quicker emotional relationships.

The Johari model suggests that there are four areas of interaction in all
relationships and it is the extent to which we restrict some and/or avoid
others that determines the degree of openness in a relationship. While
the model makes no attempt to quantify or exactly specify the parameters
of areas and their comparative size, it does provide a broad framework for
contemplating interactions.

	Known to Self	Not Known To Self
Known to Others	I Area of Free Activity	II Blind Area
Not Known to Others	III Avoided Area	IV Area of Unkown Activity

Quadrant I: The area of free activity (public self) refers to behavior
and motivation known to oneself and known to others. It includes our role
responses and practiced behaviors which we comfortably show to others.
Oftentimes our public self is more a product of what we think we should
be (what others expect us to be) than what we really are. It is the image
of the good NCO or professor or officer, etc.

Quadrant II: The blind area (bad breath area) is one where others can
see things in us of which we are unaware. Bad breath is one example. More
significant examples include (1) the NCO whose public self is an attempt

to be strict and tough (hard ass) but whose manner betrays a great deal of feeling and concern at a different level (good guy) resulting in confusion on the part of his subordinates; and (2) the officer whose public self is confident and competent (I've got all the answers) but whose behavior is hesitant, unassured, and faltering.

Quadrant III: The avoided area (secret self) represents things we know but do not reveal to others. This includes information of little consequence (like what I ate for breakfast) through data of a moderately sensitive nature (My hobby is growing pansies. The old lady and I really had a bad disagreement this morning.) to extremely private, skeleton-in-the-closet type of information.

Quadrant IV: The area of unknown activity (hidden area) suggests that there are things about us which are not readily accessible to anyone. These may come out at times in certain relationships. From experiences in psychotherapy we have learned that many people have such an area.

Closed Relationships

When interaction between or among people is limited to Area I (public self), the relationship is closed. Topics of conversation may include weather, current topics in the news, sports, work. In the Air Force, the most common method of closed interaction is talking shop. Occasionally a person will engage in a behavior with such frequency and consistency that it will become a part of his public image or "reputation"; e.g., drinking, gambling, running, etc.

It is very common for us to build strong barriers (defenses) against any interaction outside of our public self area. This can be illustrated in this way:

I	II
III	IV
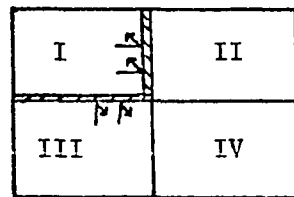
Any attempts on the part of others to give us feedback are blocked. Any tendency to reveal more than is necessary or to share data outside of our public self is quickly stifled. We even talk proudly about "thick skin" and "rugged individualism."

Open Relationships

To accomplish closer, more immediate psychological relationships, we have only to break down or move back the barriers. Moving the barrier between Area I and Area II sets up a condition of improved or open feedback.
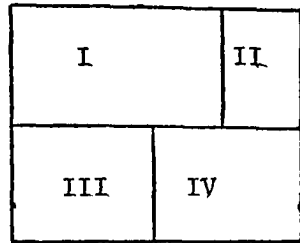
Feedback

Moving the barrier between I and III sets up a condition of improved or open self-disclosure.
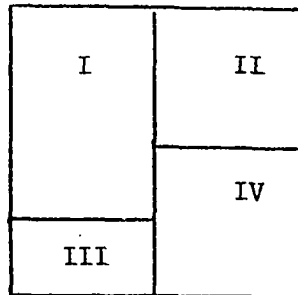
Self-Disclosure

To achieve the best position for inviting and establishing close and more immediate psychological relationships, it is necessary to maximize both feedback and self-disclosure.
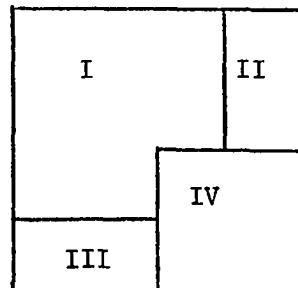
Open Relationship Stance

When two people meet, each prepared for an open relationship, the result is immediate closeness and optimal cooperative conditions.

Why Open Relationships?

When people function in role-dominated ways (closed), the resultant inter-action is competitive and manipulative. It is marked by game playing, one-upmanship, frustration of individual needs, deceit, and CYA behaviors. Particularly this is true when traditionally cooperative roles change. An example of this is the NCO-Airman role relationship. The traditional pattern was something like this:

NCO: My job is to give directions, run a tight shop, make sure my men are effective in their job and sharp in their military appearance and behavior.

Airman: To be a good airman I must work hard at my job, flawlessly
          follow the rules and regulations, follow the leadership of
          my NCO supervisor.

Because of changed attitudes, peer groups pressures, societal shifts in
values pertaining to the military, the role game today is more like this:

NCO: My job is to give directions, run a tight shop, convince my men
          that they are doing an important job and they should enjoy it.
          make them obey the rules and regulations even though I personnaly
          don't see the necessity for some of them.

Airman: To successfully play my role, I should challenge the rules and
          regulations, question the purpose for everything including the
          need for a military establishment, perform just enough to get
          by, protect my rights to equal opportunity by making issue of
          any conceivable threat to those rights, tolerate the "mindless"
          NCOs who are less-educated and have sold their minds and souls
          to a system of questionable morality, etc., etc., etc.

Although admittedly overstated, the above example demonstrates how opposition,
competitiveness, deceit, and manipulation become a way of life in succeeding
in role to role relationships. Because so many people operate from a closed
position, it is probably wise to use caution in employing openness; however,
the satisfaction and efficiency resulting from it greatly justifies
the personal risks involved in moving toward an open relationship stance.

Conversation, Interrogation, Manipulation, Communication

Sterling Gerber

There are many styles or modes of interaction between and among people.
Three common ones are conversation, interrogation, and manipulation.
A not so common one is communication.

Conversation: Defind in one dictionary as an informal interchange of
thoughts by spoken words, conversation is a common experience. Yet it
is very complex, and the "art" of conversation is sought after by many
people. If it is examined as a form of social interaction, it becomes
much more than an informal interchange.

In response to questions such as "What's the purpose of conversation?"
or "What is it for?" many responses can be made. It can be used to:

1. fill time
2. control interaction (if we're talking about psychologically distant
   things, we can't be talking about personal things.)
3. prevent closeness
4. evade issues and assertions

A "good conversationalist" is always in control, can talk on many subjects
in such a way as to satisfy the listener, and creates a comfortable
and inoffensive experience. He is socially skilled at using many
words to communicate minimally. His major goal is to share a little
life space in as entertaining a fashion as possible with as little
discomfort to himself as possible. Conversation arises from a basically
selfish concern for personal comfort and acceptance.

Interrogation: One step beyond the selfish position of the conversationalist,
is the inquisitor or interrogator. The basic dynamics of interrogation center
around:

> You know something which I don't know.
> You are not volunteering the information I want.
> It is up to me to get it out of you.

Like "twenty questions" or "password," a system is quickly established
where the responsibility for exchange of information rests with the
person who doesn't have it. Depending on the total possible questions
that could be asked of a certain person, interrogation ranges from very
inefficient to impossible. If there are ten possible questions, my
chances of asking the correct one the first time are only one in ten.
And if I ask the correct question, what assurance have I that you are
giving an honest or a complete answer. You have all the control; I
do all the work.

Interrogation systems can become very complex, with many techniques for tricking a person into contradicting himself or unwittingly saying what he might rather choose to keep quiet about. Classical examples are criminal interrogations by police, teen-ager interrogations by parents, and airman interrogations by NCOs. The most important point to consider is that the interrogatee has the power (control) and the interrogator must do the work. It is competitive and inefficient.

Manipulation: If we proceed beyond interrogation, we arrive at manipulation. It is concerned with these dynamics:

> There is something I want you to say or do.
> You are unwilling to say or do what I want (or if you knew what I wanted, you wouldn't say or do it).
> It is up to me to get you, unwittingly or unknowingly, to say or do what I want you to.

People on the "sell" or on the "make" engage in manipulative practices. If you have something to sell to me which I neither need nor want, your only chance for a sale is to convince, coerce, or con me into buying it. If you have a distasteful assignment to give, you might resort to manipulation. Trite but effective examples include:

> I need a volunteer--someone who can drive a truck.
> Who wants to learn to fly--a china clipper?

As with conversation and interrogation, manipulation comes from selfish motives and establishes a competition. Somebody has to lose. Someone is taken advantage of.

Communication: In marked contrast to the selfish posture of conversation, interrogation, and manipulation, good communication is based on an attitude of honesty, openness, and respect for others. It is more than just sending a message or making a statement. It involves much more than a transfer of words. It takes into account:

(1) the sender--his needs, concerns, attitudes, abilities
(2) the receiver--his needs, concerns, attitudes, abilities
(3) a common task or concern--its uniqueness and complexities

It requires:

(1) a spirit of cooperation--a desire to share information and feelings and a desire to share in the successful outcome (non-competitive).
(2) a freedom from manipulation and counter-manipulation.
(3) a genuine concern for the people as well as the plan, the men as well as the mission.

Good communication produces free interaction. Confrontation, negative issues and feelings, even hostility play a part. It isn't always comfortable and entertaining; yet unlike manipulation, it doesn't damage people or relationships. Nobody has to lose.

Good communication needn't be lengthy, and in fact, needn't involve words. It doesn't require perfect grammar or syntax, resonant voice, clever phrasing, or attention gimmicks. While techniques of distinct speech and proper construction are helpful in improving transmission of messages, they do not comprise communication. The message and its reason for being must be considered. More than just application of a few techniques, good communication is a life-style--a way of being, a way of treating others.

Conclusion: While many people pride themselves in being good conversationalists, interrogators, or manipulators, all are operating from a selfish and competitive orientation and all must tolerate a higher than necessary level of inefficiency. Perhaps not all people are capable of good communication. In some systems it may be foolish to be honest and non-manipulative; but, wherever and between whomever it is possible, good communication is a worthwhile value to espouse and a profitable goal to accomplish.

SESSION # 3

Discussion of Homework

Back - To - Back

Body Language

Accept - Reject

Communication of Feelings

Back-To-Back

Purpose: to demonstrate single vs. multiple channels of communication
to place participants in an unusual circumstance where
they have no ready role pattern to rely on

Method:
(1) Participants pair with someone they don't already know well.
(2) Pairs sit back-to-back on floor (if floor is dirty, chairs
can be arranged so that participant's backs are touching) and
spend 5 minutes or so getting better acquainted.
(3) Next instructions are given at once and then carried out
for about 5 minutes
(a) participants turn face-to-face
(b) look each other in the eye
(c) make and maintain some physical contact (hold hands,
shake hands, hands on shoulders)
(d) tell each other two things
How they feel about themselves
How they feel about their partner
(4) All participants participate in de-briefing this expereince
by each one sharing his reactions and comparing back-to-back
with face-to-face activiity.

Competing for Attention

Purpose: to demonstrate techniques for monopolizing attention (volume, topic, questions, contact)

Method:
(1) Participants are divided into groups of three
(2) one person is designated the object of attention and sits between the other two
(3) the other two people compete with each other for his attention
(4) participants rotate and repeat the experience until each has been the object.

Note: It is possible to do this in groups of four.

B→   A ←C   D
                              ↓
                              ↑
                       B→   A   ←C

Procedure for Exercises

in Communication of Feelings
(One of two parts for this exercise)

I. Communication by Words

This exercise is designed to help you learn as you go through it. It is not a test. For this reason do not fill out all items before discussing them. Do one item at a time as the following steps show.

A. Read the introductory paragraphs to the exercise to yourself.

B. Fill in your responses to item 1.

C. Compare your responses to item 1 with those of the other members of your triad. If you did not all answer alike, what are the reasons for the different responses?

D. One member of your triad should now read aloud the paragraph below which discusses the responses to item 1. Discuss this until you all believe you understand the point being made.

E. Repeat steps B, C, and D for item 2. Then continue this process for each item in turn until you have completed all ten items.

Discussion of responses to the items: Be sure to look up the correct item number because the paragraphs have been scrambled so that you won't accidentally look at the responses for the next item you will work on.

Item 1: Expression a . . . N. Commands such as these convey strong emotion without describing what kinds of feeling evoked the commands.

Expression b . . . D. The Speaker conveys his feeling by describing himself as annoyed. Thus, the statement not only expresses feeling; it also names the feeling.

Item 7: Expression a . . . N. This statement expresses a negative value judgment. It conveys some kind of negative feelings without describing what the feelings are.

Expression b . . . N. Although the speaker begins by saying, "I feel...", he does not then tell what he is feeling. Instead he passes a negative value-judgment on the exercise. Note that merely tacking the words "I feel" on the front of a sentence does not turn it into a description of feeling. People often say "I feel" when they mean "I think" or "I believe," for example, "I feel the Red Sox will win." or "I feel it will rain tomorrow."

Expression c . . . D. The speaker specifies that he feels confused, frustrated, and annoyed. He describes his feelings but does not evaluate the exercise itself.

Although we can disagree with value judgments expressed by another person we should not deny that he feels whatever he feels. If Joe says the exercise is poor and Jill says it is good, and argument may ensue about which it "really is". However, if Joe says he was frustrated by the exercise and Jill says she was pleased and stimulated by it, no argument should follow. Each person's reaction is what it is. Of course, discussion about what causes each to feel as he does may provide important information about each person and about the exercise itself.

Many persons who say they are unaware of what they feel, habitually express value judgments about others without recognizing that they are thereby expressing positive or negative feelings.

Item 10:   Expression a . . . D. Conveys feelings by describing the speaker as feeling lonely and isolated.

Expression b . . . N. Conveys negative feelings without telling whether the speaker feels angry, lonely, disappointed, hurt, or what.

Expression c . . . N. Because it begins with "I feel" this kind of expression is often thought to describe the speaker's feelings. Notice, however, that the last part of the sentence really tells what the speaker assumes the others in the shop feel about him and not what the speaker feels.

Expression c and a relate to each other as follows: "Because I believe or assume that nobody in my shop cares whether I am there or not, I feel lonely and isolated."

Item 4:   Expression a . . . N. This sentence states a value judgment. It conveys positive feelings toward the other without describing what they are. Does the speaker like the other, respect him, enjoy him, love him, or what? The expression does not tell us.

Expression b . . . D. The speaker conveys positive feeling by describing it as liking for the other.

Item 2:   Expression a . . . N. Strong feeling is conveyed by the question and accompanying command, "Get out!" but the feeling itself is not described.

Expression b . . . D. The speaker's feeling is described as resentment.

Expression c . . . N. The speaker makes charges and accusations about the other. The accusations certainly convey strong negative feelings. However, because the feelings are not identified we do not know whether the accusations stem from anger, disappointment, hurt feelings, or what.

Item 6:   Expression a . . . N. Conveys negative feelings about the organization
without describing them. Talks about the condition of things in this
organization and not about the speaker's inner state.

Expression b . . . N. A rhetorical question that expresses a negative
value judgment about the organization. It certainly conveys some kind
of negative feeling, but does not describe what it is.

Expression c . . . D. A clear description of how the speaker feels in
relation to his job. He feels afraid.

Expressions a and b are attacks or criticisms of the organization that
could result from the kind of fear described in c. Notice that expres-
sions that convey anger turn out to result from fear. Many expressions
of anger result from fear, hurt feelings, disappointment, or loneliness,
but because the basic feelings are not described, the other person does
not understand the speaker's true feelings.

Item 9:   Expression a . . . N. Another example of the subtle distinction intro-
duced in item 8. The speaker is conveying strong negative feelings
about himself by labeling himself ("I am a failure.") The statement
does not describe his feelings, however.

Expression b . . . N. Instead of taking it out on himself, the speaker
blames the instructor. His value judgment conveys negative feelings,
but it does not describe what the speaker feels.

Expression c . . . D. Conveys feeling by describing the speaker's
emotional state as depressed and discouraged.

Expressions a and c illustrate the important difference between labeling
oneself and describing one's feelings. Feelings can and do change. To
say that I am now depressed and discouraged does not imply that I will
or must always feel the same. However, if I label myself as a failure--
if I truly think of myself as a failure--I increase the probability that
I will act like a failure.

One person stated this important insight for himself this way, "I always
thought I was a shy person. Now I have discovered that I am not shy
although at times I feel shy." No longer did he keep himself from trying
new things he wanted by reminding himself that he was too shy for that.

Item 5:   Expression a . . . D. A clear and specific description of how the
speaker feels when around the other.

Expression b . . . N. Although this conveys positive feeling toward
the other, it does not say that the speaker feels this way. To be
a description of feeling, the statement should use, "I", "me", and
"my", or "mine" to make clear the feelings are in the speaker.
Secondly, "you're a wonderful person" is a value judgment which
does not specify what feeling is behind it. (See Item 4a.)

Expression c . . . N. The statement is not about the speaker and his feelings but refers to everybody. It is true that a feeling is named in the statement, but the speaker does not make clear the feeling is in him. A description of feeling must contain "I", "me", "my", or "mine".

Note how much more personal and warm you feel when another says to you that he likes you rather than everybody likes you. Do you find it more difficult to tell another, "I like you." or "Everybody likes you."?

Item 8:   Expression a . . . D. Conveys feeling by describing the feeling as one of inadequacy.

Expression b . . . N. Careful! This sounds much the same as a. However, it really says the person is inadequate. The person labels himself as inadequate. True, he conveys negative feelings about himself, but he does not describe them.

This subtle difference was introduced because many people confuse feeling inadequate with being inadequate. A person may feel inadequate when working on a certain engine and yet do an excellent job of it. Likewise, a person may feel adequate and competent in a job and perform poorly.

One sign of emotional maturity may be when a person functions adequately while feeling inadequate. He does not let the feelings prevent him from doing the best he can because he knows the difference between feelings and performance.

Item 3:   Expression a . . . D. Describes the speaker as feeling discouraged.

Expression b . .' . N. Conveys negative feelings without describing what they are. The statement appears to be about the kind of day it was when, in fact, it is an expression of the way the speaker is feeling. We cannot tell from this expression whether the speaker is feeling depressed, annoyed, lonely, humiliated, rejected, or what.

II. Communication without Words

By this point you should have a good understanding of what is meant by a description of feeling. This exercise gives you a chance to apply what you have just learned.

Again, do the items one at a time as in the first part.

A.   Fill in your responses to item 11.
B.   Compare responses with the other members of your triad. The task of your traid is to make sure that what each member has written is a description of feeling, i.e., has specified or identified two different emotional states that might be John's.
C.   Repeat A and B for items 12, 13, and 14.

Here are some examples of responses for item 11 that would not be descriptions of John's feelings.

.....because others thought he was irrelevant. (This talks about others, not about John's feelings.)

.....because the group didn't understand him. (This talks about the group, not about John's feelings.)

.....because he didn't know anything about the topic. (This is not a feeling. What would John be feeling if he knew nothing about the topic?)

.....because he felt others were angry with him. (This talks about how others felt. The phrase "he felt" should be "he assumed" or "he believed." If John believed that others were angry with him, how would he feel?)

III. How Do You Express Your Feelings?

Do each item one at a time as before, discussing your responses.

IV. Conclusion

If you have time, when you finish parts I, II, and III, try to sum up what you have learned about how feelings are communicated. You might wish to discuss such questions as these:

1. In what kinds of situations is it more effective to communicate feelings by actions? When is it more effective to convey feelings by describing them?

2. What kinds of feelings do you find you are most reluctant to put into words?

ACCEPTANCE - REJECTION EXERCISE

From small groups of five or six, select two members to leave the room.

Those leaving the room (leavers) are told that those remaining in the room (remainers) will be given a topic to discuss and that the leavers are to:

1. Return to their original groups;
2. Determine as quickly as possible what the topic is; and
3. Participate in the discussion as constructively as possible.

Remainers are given a topic for discussion and are told to identify one leaver to be "accepted" and one to be "rejected." Upon their return, the "accepted" leaver's ideas will be sought and valued while the "rejected" leaver's ideas will be neither sought or valued.

After they return to their groups and a brief discussion period ensues, the leavers are asked to share their reactions to the experience with the entire class. All participants are then encouraged to discuss the experience sharing their own reactions and feelings.

SESSION # 4

Car - Animal - Food

Paraphrase

Problem Solving

Homework:
Feedback Chart

Paraphrase

Complete communication includes the formulation and transmission of a message
from one person to another plus some response (feedback) from the second
person which indicates that he received and understood the message. For very
simple messages, such as, "Please pass the salt," the act of the responder
in handing over the salt is sufficient feedback. Even if he passes something
else or nothing at all, the sender of the message has received some feedback;
either the receiver misunderstood, didn't hear the request, or for some reason
chose to not comply with the request.

As messages increase in complexity, the feedback portion of communication
tends to decline or vanish. For example:

Sender: "Her phone number is 353-2431."

Receiver: "That's 353-24--31. Got it!"

CMSgt: "I want you to pick up the pouch from the commander's secretary,
                 checkout a vehicle from the motor pool, and on your way tell
                 Brown that the flight has been canceled so I won't be able to
                 bring his elephants this time--and, oh yeh--tell him to shape
                 up that @*!!# clerk of his. He really fouled up that last report.
                 The pouch goes to Security Police--Sgt. Brown, and tell him to
                 send it on to Col. Bromski. And you'd better hurry or we'll
                 both catch hell from General Broomfield. Got that?"

Airman: "Yes, sir!"

The first message is simple and the feedback is careful and exact. The
second message, even if heard accurately, is confusing, yet the feedback
is practically non-existent. The outcome of such a message would probably
be the Security Police checking upon a @*!!# clerk, Brown holding a pouch
that he doesn't know what to do with, Col. Bromski wondering about elephants
that he didn't requisition, and the commander's secretary giving General
Broomfield hell for fouling up that last report. One thing is certain--it
would be done fast.

Paraphrasing is a technique for avoiding such problems. It is an attempt
on the part of the receiver to verify his understanding of the message before
he acts on it. A wise sender, particularly when he's the senior rank, will
request a paraphrased feedback before permitting any action.

To improve skill in sending and receiving complex messages, there are four
things to consider: (1) paraphrasing message content, (2) paraphrasing
message meaning (usually involves understanding the feeling of the sender
and reading correctly his non-verbal cues) which is sometimes called a
perception check, and sending clearer messages by (3) more accurately
describing behaviors and (4) labeling feelings.

Paraphrase

Purpose: (1) to explain need for clearer communication
(2) to explain and demonstrate ways of achieving clearer communication
(3) to lay groundwork for later experiences (trials, modeling, skill practice interviews)

Method: (1) Have a copy of the handout for each participant
(2) Either assign as homework reading or read through together
(3) At the end of each section:
    a.   model the behavior (fishbowl)
    b.   give participants 5 or 10 minutes to try the skill
    c.   discuss their efforts
(4) Don't spend too much time on each section because they will get more practice on the exercises to follow.

Problem-Solving

Purpose: To study the sharing of information in task-oriented groups.
To focus on cooperation in group problem-solving.
To observe the emergence of leadership behavior in group problem-solving.

Method:
(1) Divide participants into groups of 8-12
(2) Write the following problem on the chalkboard:
A man drove from town A, through town B and town C, to town D. How many Wors did the entire trip take?
(3) Deal out 26 cards to each group and tell them:
These cards contain all the data necessary to solve the problem.
You are to work the problem individually; no leader or secretary can be chosen.
You must keep your cards in hand throughout the exercise.
You may talk freely; share verbally what is on your cards, etc.
(4) After a reasonable time or when groups complete the task, call all together and talk about the process.
Who was helpful? a hindrance?
What were difficulties in accomplishing the task?
(5) Give correct answer 23/30 Wors or .7666 Wors

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Each of the following questions and answers is typed on a 3 x 5 index card
(26 cards). Those are distributed randomly among group members.

How far is it from A to B?
It is 4 lutts from A to B.
How far is it from B to C?
It is 8 lutts from B to C.
How far is it from C to D?
It is 10 lutts from C to D.
What is a lutt?
A lutt is 10 mipps.
What is a mipp?
A mipp is a way of measuring distance.
How many mipps are there in a mile?
There are 2 mipps in a mile.
What is a dar?
A dar is 10 wors.
What is a wor?
A wor is 5 mirs.
What is a mir?
A mir is a way of measuring time.
How many mirs are there in an hour?
There are two mirs in an hour.
How fast does the man drive from A to B?
The man drives from A to B at the rate of 24 lutts per wor.
How fast does the man drive from B to C?
The man drives from B to C at the rate of 30 lutts per wor.
How fast does the man drive from C to D?
The man drives from C to D at the rate of 30 lutts per wor.

PROBLEMS TO USE IN SUPPLEMENTING LUTTS, MIPS, ETC.

A glass containing a certain quantity of water stands next to a glass containing an equal quantity of milk. A spoonful of the milk is transferred to the glass containing water.
After the mixture is stirred, a spoonful is transferred back to the glass containing milk.
It there now more milk in the water than there is water in the milk, or vice versa?

****

A man bought a horse for $60. and sold it for $70. He then brought the same horse back again for $80. and sold it for $90. How much profit, if any, did the man make?

****

Students (participants) are asked to solve the problems by arriving at consensus of a small group. The correct answer is not important, in fact the facilitator usually tells each group the first answer they arrive at is incorrect, just to see what techniques they employ in re-dialogue sessions in attempts to come up with an acceptable answer.

COOL

VERBAL

EXTERNAL

PASSIVE

ROUGH-TOUGH

PERMISSIVE

DIRECTIVE

MATERNAL (SOFT)

AGGRESSIVE

INTERNAL

PHYSICAL

EMOTIONAL
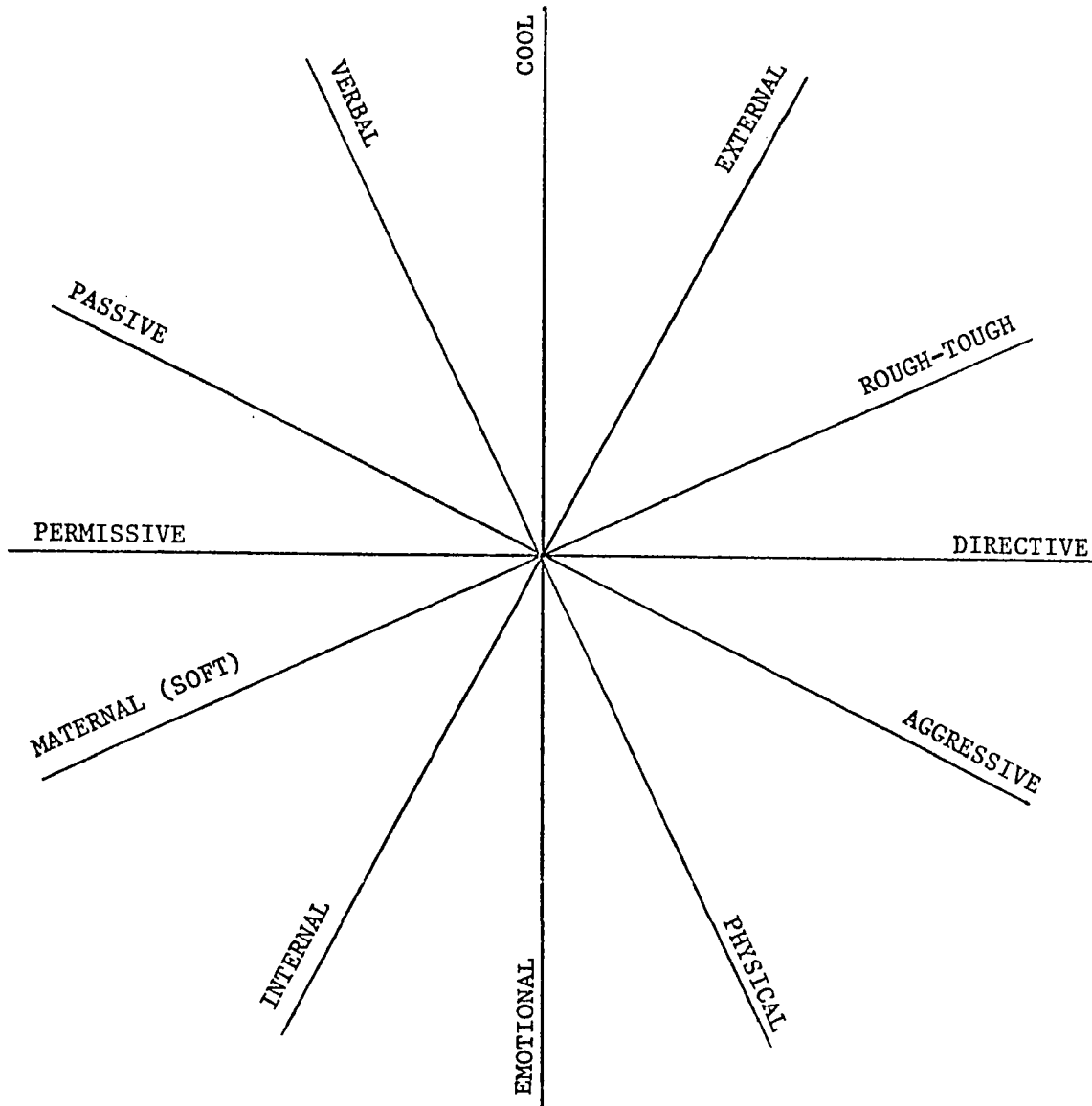
SESSION # 5

Competing for Attention

Strategies of Interviewing

Triads

Competing for Attention

Purpose: to demonstrate techniques for monopolizing attention
(volume, topic, questions, contact)

Method: (1) Participants are divided into groups of three
(2) one person is designated the object of attention
and sits between the other two
(3) the other two people compete with each other for
his attention
(4) participants rotate and repeat the experience until
each has been the object.

Note: It is possible to do this in groups of four.

```
                                          D
                                          ↓

                                          ↑
B→   A ← C                       B→   A   ←C
```

SESSION # 6

Modeling

Role Playing

Active Listening

Modeling

Reference is made to the modeling of behaviors in many places within the manual. Generally, it indicates that the instructor will, through his own behavior, demonstrate proper and effective use of the technique or procedure.

This section focuses specifically on the modeling of dyadic interview skills that are seen to be the applied goal of the entire training experience: paraphrasing, open-ended questions, body language, silence, reduced interrogation, and reduced manipulation.

While informal modeling should occur throughout the entire program, formal modeling should occur at least twice:

1. The instructor should interview a participant who may represent an airman with a problem or an airman new to the base or ready for a re-enlistment interview.
2. The instructor should interview the first "guest" airman.

Interviews should be done in a fishbowl setting with plenty of opportunities to stop and discuss what is happening. Several questions which might be helpful are:

1. Was there any paraphrasing? Can you give an example?
2. Were there any open-ended questions?
3. Did the interviewer interpret body language or feelings?
4. Who was in control?

The following page is a form for observers to tally responses. It is especially useful if you tape the interview so you can go back and discuss the responses.

Role Playing

Purpose: (1) to give participants opportunity to practice

(2) to allow for coaching by instructor and other participants

Method: Role playing is used in two formats:

1. Fishbowl
   One participant plays the role of supervisor.
   A second participant selects and portrays the role of
   a lower ranking NCO or Airman.
   Other participants observe, keep score, prepare feedback
   for the interviewer.
   Optional: Prepared role situations such as the two that
   follow can help to structure the experience. Caution is
   urged that participants don't get so caught up in the
   situation that they lose touch with the communication
   dynamics.

2. In small groups of 3 or 4
   Same format but with fewer observers. Generally it is
   best to fishbowl until the majority of the participants
   understand the skill objectives.

ACTIVE LISTENING

Carl Rogers and Richard E. Farson
as adapted by Northwest AMIDS 1972

Contents

THE MEANING OF ACTIVE LISTENING

Section One

There are many kinds of listening skills. The lawyer, for example,
when questioning a witness, listens for contradictions, irrelevancies,
errors, and weaknesses. But this is not the kind of listening skill we
are concerned with in this booklet. The lawyer usually is not listening
in order to help the witness adjust or cooperate or produce. We will
be concerned with listening skills which will help us gain a clearer
understanding of the individuals and their situations.

The kind of listening we have in mind is called "active listening."
It is called "active" because the listener has a very definite responsi-
bility. He does not passively absorb the words which are spoken to him.
He actively tries to grasp the facts and the feelings in what he hears,
and he tries, by his listening, to help the speaker work out his own
problems.

To get a fuller picture of what is meant by active listening, let us
consider two different approaches to the same work problem.

Two Examples

(Example No. 1)

Foreman: Hey, Al, I don't get this production order. We can't
handle this run today. What do they think we are?

Supervisor: But that's the order. So get it out as soon as you
can. We're under terrific pressure this week.

Foreman: Don't they know we're behind schedule already because of
that press breakdown?

Supervisor: Look, Kelly, I don't decide what goes on upstairs. I
just have to see that the work gets out and that's what
I'm gonna do.

Foreman: The guys aren't gonna like this.

Supervisor: That's something you'll have to work out with them, not me.

(Example No. 2)

Foreman: Hey, Ross, I don't get this production order. We can't
handle this run today. What do they think we are?

Supervisor: Sounds like you're pretty sore about it, Kelly.

Foreman: I sure am. We were just about getting back to schedule
after that press breakdown. Now this comes along.

Supervisor: As if you didn't have enough work to do, huh?

Foreman:	Yeah. I don't know how I'm gonna tell the guys about this.
Supervisor:	Hate to face 'em with it now, is that it?
Foreman:	I really do. They're under a real strain today. Seems like everything we do around here is rush, rush.
Supervisor:	I guess you feel like it's unfair to load anything more on them.
Foreman:	Well, yeah. I know there must be plenty of pressure on every-body up the line, but--well, if that's the way it is... guess I'd better get the word to 'em.

There are obviously many differences between these two examples. The main one, however, is that Ross, the supervisor in the second example is using the active-listening approach. He is listening and responding in a way that makes it clear that he appreciates both the meaning and the feeling behind what Kelly is saying.

Active listening does not necessarily mean long sessions spent listening to grievances, personal or otherwise. It is simply a way of approaching those problems which arise out of the usual day-to-day events of any job.

To be effective, active listening must be firmly grounded in the basic attitudes of the user. We cannot employ it as a technique if our funda-mental attitudes are in conflict with its basic concepts. If we try, our behavior will be empty and sterile and our associates will be quick to recognize this. Until we can demonstrate a spirit which genuinely respects the potential worth of the individual, which considers his rights and trusts his capacity for self-direction, we cannot begin to be effective listeners.

What We Achieve By Listening

Active listening is an important way to bring about changes in people. Despite the popular notion that listening is a passive approach, clinical and research evidence clearly shows that sensitive listening is a most effective agent for individual personality change and group development. Listening brings about changes in people's attitudes toward themselves and others, and also brings about changes in their basic values and personal philosophy. People who have been listened to in this new and special way become more emotionally mature, more open to their experiences, less defen-sive, more democratic, and less authoritarian.

When people are listened to sensitively, they tend to listen to them-selves with more care and make clear exactly what they are feeling and think-ing. Group members tend to listen more to each other, become less argumenta-tive, more ready to incorporate other points of view. Because listening reduces the threat of having one's ideas criticized, the person is better able to see them for what they are, and is more likely to feel that his contributions are worthwhile.

Not the least important result of listening is the change that takes
place within the listener himself. Besides the fact that listening provides
more information than any other activity, it builds deep, positive relation-
ships and tends to alter constructively the atttitudes of the listener.
Listening is a growth experience.

These, then, are some of the worthwhile results we can expect from active
listening. But how do we go about this kind of listening? How do we
become active listeners?

HOW TO LISTEN

Section Two

Active listening aims to bring about changes in people. To achieve
this end, it relies upon definite techniques--things to do and things to
avoid doing. Before discussing these techniques, however, we should first
understand why they are effective. To do so, we must understand how the
individual personality develops.

The Growth of the Individual

Through all of our lives, from early childhood on, we have learned
to think of ourselves. Sometimes these self-pictures are pretty realistic
but at other times they are not. For example, an over-age, over-weight
lady may fancy herself a youthful, ravishing siren, or an awkward teenager
regard himself as a star athlete.

All of us have experiences which fit the way we need to think about
ourselves. These we accept. But it is much harder to accept experiences
which don't fit. And sometimes, if it is very important for us to hang
on to this self-picture, we don't accept or admit these experiences at all.

These self-pictures are not necessarily attractive. A man, for example,
may regard himself as incompetent and worthless. He may feel that he is
doing his job poorly in spite of favorable appraisals by the company. As
long as he has these feelings about himself he must deny any experiences
which would seem not to fit this self-picture, in this case any that might
indicate to him that he is competent. It is so necessary for him to main-
tain this self-picture that he is threatened by anything which would tend
to change it. Thus, when the company raises his salary, it may seem to him
only additional proof that he is a fraud. He must hold onto his self-picture.

This is why direct attempts to change this individual or change his self-
picture are particularly threatening. He is forced to defend himself or
to completely deny the experience. This denial of experience and defense
of the self-picture tend to bring on rigidity of behavior and create
difficulties in personal adjustment.

The active-listening approach, on the other hand, does not present a
threat to the individual's self-picture. He does not have to defend it.
He is able to explore it, see it for what it is, and make his own decision
as to how realistic it is. And he is then in a position to change.

If I want to help a man reduce his defensiveness and become more adaptive, I must try to remove the threat of myself as his potential changer. As long as the atmosphere is threatening, there can be no effective communication. So I must create a climate which is neither critical, evaluative, nor moralizing. It must be an atmosphere of equality and freedom, permissiveness and understanding, acceptance and warmth. It is in this climate and this climate only that the individual feels safe enough to incorporate new experiences and new values into his concept of himself. Let's see how active listening helps to create this climate.

What To Avoid

When we encounter a person with a problem, our usual response is to try to change his way of looking at things--to get him to see his situation the way we see it, or would like him to see it. We plead, reason, scold, encourage, insult, prod--anything to bring about a change in the desired direction, that is, in the direction we want him to travel. What we seldom realize, however, is that, under these circumstances, we are usually responding to our own needs to see the world in certain ways. It is always difficult for us to tolerate and understand actions which are different from the ways in which we believe we should act. If, however, we can free ourselves from the need to influence and direct others in our own paths, we enable ourselves to listen with understanding, and thereby employ the most potent available agent of change.

One problem the listener faces is that of responding to demands for decisions, judgments, and evaluations. He is constantly called upon to agree or disagree with someone or something. Yet, as he well knows, the question or challenge frequently is a masked expression of feelings or needs which the speaker is far more anxious to communicate than he is to have the surface questions answered. Because he cannot speak these feelings openly, the speaker must disguise them to himself and to others in an acceptable form. To illustrate, let us examine some typical questions and the type of answers that might best elicit the feeling beneath it.

Employee's Question	Listener's Answer
Just whose responsibility is the tool room?	Do you feel that someone is challenging your authority in there?
Don't you think younger able people should be promoted before senior but less able ones?	It seems to you they should, I take it.
What does the super expect us to do about those broken-down machines?	You're pretty disgusted with those machines aren't you?
Don't you think I've improved over the last review period?	Sounds as if you feel like you've really picked up over these last few months.

These responses recognize the questions but leave the way open for the
employee to say what is really bothering him. They allow the listener to
participate in the problem or situation without shouldering all responsi-
bility for decision-making or actions. This is a process of thinking with
people instead of for or about them.

Passing judgment, whether critical or favorable, makes free expression
difficult. Similarly, advice and information are almost always seen as
efforts to change a person and these serve as barriers to his self-expres-
sion and the development of a creative relationship. Moreover, advice is
seldom taken and information hardly ever utilized. The eager young trainee
probably will not become patient just because he is advised that, "The
road to success in business is a long, difficult one, and you must be
patient." And it is no more helpful for him to learn that "only one out
of a hundred trainees reach top management positions."

Interestingly, it is a difficult lesson to learn that positive evaluations
are sometimes as blocking as negative ones. It is almost as destructive
to the freedom of a relationship to tell a person that he is good or
capable or right, as to tell him otherwise. To evaluate him positively
may make it more difficult for him to tell of the faults that distress him
or the ways in which he believes he is not competent.

Encouragement also may be seen as an attempt to motivate the speaker
in certain directions or hold him off rather than as support. "I'm sure
everything will work out O.K." is not a helpful response to the person
who is deeply discouraged about a problem.

In other words, most of the techniques and devices common to human
relationships are found to be of little use in establishing the type
of relationship we are seeking here.

What to Do

Just what does active listening entail, then? Basically, it requires
that we get inside the speaker, that we grasp, from his point of view,
just what it is he is communicating to us. More than that, we must con-
vey to the speaker that we are seeing things from his point of view. To
listen actively, then, means that there are several things we must do.

Listen for Total Meaning

Any message a person tries to get across usually has two components:
the content of the message and the feeling or attitude underlying this
content. Both are important, both give the message meaning. It is this
total meaning of the message that we try to understand. For example, a
machinist comes to his foreman and says, "I've finished that lathe set-
up." This message has obvious content and perhaps calls upon the foreman
for another work assignment. Suppose, on the other hand, that he says,
"Well, I'm finally finished with that damned lathe set-up." The content
is the same but the total meaning of the message has changed--and changed

in an important way for both the foreman and the worker. Here sensitive
listening can facilitate the relationship. Suppose the foreman were to
respond by simply giving another work assignment. Would the employee
feel that he had gotten his total message across? Would he feel free
to talk to his foreman? Will he feel better about his job, more anxious
to do good work on the next assignment?

Now, on the other hand, suppose the foreman were to respond with, "Glad
to have it over with, huh?" or "Had a pretty rough time of it?" or
"Guess you don't feel like doing anything like that again," or anything
else that tells the worker that he heard and understands. It doesn't
necessarily mean that the next work assignment need be changed or that
he must spend an hour listening to the worker complain about the set-up
problems he encountered. He may do a number of things differently in
the light of the new information he has from the worker--but not neces-
sarily. It's just that extra sensitivity on the part of the foreman
which can transform an average working climate into a good one.

Respond to Feelings

In some instances the content is far less important than the feeling
which underlies it. To catch the full flavor or meaning of the message
one must respond particularly to the feeling component. If, for instance,
our machinist had said, "I'd like to melt this lathe down and make paper
clips out of it," responding to content would be obviously absurb. But
to respond to his disgust or anger in trying to work with his lathe
recognizes the meaning of this message. There are various shadings of
these components in the meaning of any message. Each time the listener
must try to remain sensitive to the total meaning the message has to
the speaker. What is he trying to tell me? What does this mean to him?
How does he see this situation?

Note All Cues

Not all communication is verbal. The speaker's words alone don't
tell us everything he is communicating. And hence, truly sensitive
listening requires that we become aware of several kinds of communica-
tion besides verbal. The way in which a speaker hesitates in his speech
can tell us much about his feelings. So too can the inflection of his
voice. He may stress certain points loudly and clearly, and he may
mumble others. We should also note such things as the person's facial
expressions, body posture, hand movements, eye movements, and breathing.
All of these help to convey his total message.

What We Communicate By Listening

The first reaction of most people when they consider listening as a
possible method for dealing with human beings is that listening cannot
be sufficient in itself. Because it is passive, they feel, listening
does not communicate anything to the speaker. Actually, nothing could
be farther from the truth.

By consistently listening to a speaker you are conveying the idea that: "I'm interested in you as a person, and I think that what you feel is important. I respect your thoughts, and even if I don't agree with them, I know that they are valid for you. I feel sure that you have a contribution to make. I'm not trying to change you or evaluate you. I just want to understand you. I think you're worth listening to, and I want you to know that I'm the kind of a person you can talk to."

The subtle but most important aspect of this is that it is the demonstration of the message that works. While it is most difficult to convince someone that you respect him by telling him so, you are much more likely to get this message across by really behaving that way--by actually having and demonstrating respect for this person. Listening does this most effectively.

Like other behavior, listening behavior is contagious. This has implications for all communications problems, whether between two people, or within a large organization. To insure good communication between associates up and down the line, one must first take the responsibility for setting a pattern of listening. Just as one learns that anger is usually met with anger, argument with argument, and deception with deception one can learn that listening can be met with listening. Every person who feels responsibility in a situation can set the tone of the interaction, and the important lesson in this is that any behavior exhibited by one person will eventually be responded to with similar behavior in the other person.

It is far more difficult to stimulate constructive behavior in another person but far more profitable. Listening is one of these constructive behaviors, but if one's attitude is to "wait out" the speaker rather than really listen to him, it will fail. The one who consistently listens with understanding, however, is the one who eventually is most likely to be listened to. If you really want to be heard and understood by another, you can develop him as a potential listener, ready for new ideas, provided you can first develop yourself in these ways and sincerely listen with understanding and respect.

Testing For Understanding

Because understanding another person is actually far more difficult than it at first seems, it is important to test constantly your ability to see the world in the way the speaker sees it. You can do this by reflecting in your own words what the speaker seems to mean by his words and actions. His response to this will tell you whether or not he feels understood. A good rule of thumb is to assume that one never really understands until he can communicate this understnading to the other's satisfaction.

Here is an experiment to test your skill in listening. The next time you become involved in a lively or controversial discussion with another person, stop for a moment and suggest that you adopt this ground rule for continued discussion: Before either participant in the discussion can

make a point or express an opinion of his own, he must first restate
aloud the previous point or position of the other person. This restate-
ment must be in his own words (merely parroting the words of another does
not prove that one has understood, but only that he has heard the words).
The restatement must be accurate enough to satisfy the speaker before the
listener can be allowed to speak for himself.

PROBLEMS IN ACTIVE LISTENING

Section Three

Active listening is not an easy skill to acquire. It demands practice.
Perhaps more important, it may require changes in our own basic attitudes.
These changes come slowly and sometimes with considerable difficulty. Let
us look at some of the major problems in active listening and what can be
done to overcome them.

The Personal Risk

To be effective at all in active listening, one must have a sincere
interest in the speaker. We all live in glass houses as far as our
attitudes are concerned. They always show through. And if we are only
making a pretense of interest in the speaker, he will quickly pick this
up, either consciously or unconsciously. And once he does, he will no
longer express himself freely.

Active listening carries a strong element of personal risk. If we
manage to accomplish what we are describing here--to sense deeply the
feelings of another person, to understand the meaning his experiences
have for him, to see the world as he sees it--we risk being changed our-
selves. For example, if we permit ourselves to listen our way into the
psychological life of a labor leader or agitator--to get the meaning
which life has for him--we risk coming to see the world as he sees it.
It is threatening to give up, even momentarily, what we believe and
start thinking in someone else's terms. It takes a great deal of inner
security and courage to be able to risk one's self in understanding
another.

For the supervisor, the courage to take another's point of view generally
means that he must see himself through another's eyes--he must be able to
see himself as others see him. To do this may sometimes be unpleasant,
but it is far more difficult than unpleasant. We are so accustomed to
viewing ourselves in certain ways--to seeing and hearing only what we
want to see and hear--that it is extremely difficult for a person to free
himself from his needs to see things these ways.

Developing an attitude of sincere interest in the speaker is thus no
easy task. It can be developed only by being willing to risk seeing
the world from the speaker's point of view. If we have a number of such
experiences, however, they will shape an attitude which will allow us to
be truly genuine in our interest in the speaker.

Hostile Expressions

The listener will often hear negative, hostile expressions directed at himself. Such expressions are always hard to listen to. No one likes to hear hostile actions or words. And it is not easy to get to the point where one is strong enough to permit these attacks without finding it necessary to defend himself or retaliate.

Because we all fear that people will crumble under the attack of genuine negative feelings, we tend to perpetuate an attitude of pseudo-peace. It is as if we cannot tolerate conflict at all for fear of the damage it could do to us, to the situation, to the others involved. But of course the real damage is done to all these by the denial and suppression of negative feelings.

Out-of-Place Expressions

There is also the problem of out-of-place expressions, expressions dealing with behavior which is not usually acceptable in our society. In the extreme forms that present themselves before psychotherapists, expressions of sexual perversity or homicidal fantasies are often found blocking to the listener because of their obvious threatening quality. At less extreme levels, we all find unnatural or inappropriate behavior difficult to handle. That is, anything from an "off-color" story told in mixed company to seeing a man weep is likely to produce a problem situation.

In any face-to-face situation, we will find instances of this type which will momentarily, if not permanently, block any communication. In business and industry any expressions of weakness or incompetency will generally be regarded as unacceptable and therefore will block good two-way communication. For example, it is difficult to listen to a supervisor tell of his feelings of failure in being able to "take charge" of a situation in his department because all administrators are supposed to be able to "take charge."

Accepting Positive Feelings

It is both interesting and perplexing to note that negative or hostile feelings or expressions are much easier to deal with in any face-to-face relationship than are truly and deeply positive feelings. This is especially true for the business man because the culture expects him to be independent, bold, clever, and aggressive and manifest no feelings of warmth, gentleness, and intimacy. He therefore comes to regard these feelings as soft and inappropriate. But no matter how they are regarded, they remain a human need. The denial of these feelings in himself and his associates does not get the executive out of the problem of dealing with them. They simply become veiled and confused. If recognized they would work for the total effort; unrecognized, they work against it.

Emotional Danger Signals

The listener's own emotions are sometimes a barrier to active listening. When emotions are at their height, when listening is most necessary, it is most difficult to set aside one's own concerns and be understanding. Our emotions are often our own worst enemies when we try to become listeners. The more involved and invested we are in a particular situation or problem, the less we are likely to be willing or able to listen to the feelings and attitudes of others. That is, the more we find it necessary to respond to our own needs, the less we are able to respond to the needs of another. Let us look at some of the main danger signals that warn us that our emotions may be interfering with our listening.

Defensiveness

The points about which one is most vocal and dogmatic, the points which one is most anxious to impose on others--these are always the points one is trying to talk oneself into believing. So one danger signal becomes apparent when you find yourself stressing a point or trying to convince another. It is at these times that you are likely to be less secure and consequently less able to listen.

Resentment of Opposition

It is always easier to listen to an idea which is similar to one of your own than to an opposing view. Sometimes, in order to clear the air, it is helpful to pause for a moment when you feel your ideas and position being challenged, reflect on the situation, and express your concern to the speaker.

Clash of Personalities

Here again, our experience has consistently shown us that the genuine expression of feelings on the part of the listener will be more helpful in developing a sound relationship than the suppression of them. This is so whether the feelings be resentment, hostility, threat, or admiration. A basically honest relationship, whatever the nature of it, is the most productive of all. The other party becomes secure when he learns that the listener can express his feelings honestly and openly to him. We should keep this in mind when we begin to fear a clash of personalities in the listening relationship. Otherwise, fear of our own emotions will choke off full expression of feelings.

Listening to Ourselves

To listen to oneself is a prerequisite to listening to others. And it is often an effective means of dealing with the problems we have outlined above. When we are most aroused, excited, and demanding, we are least able to understand our own feelings and attitudes. Yet, in dealing with the problems of others, it becomes most important to be sure of one's own position, values, and needs.

The ability to recognize and understand the meaning which a particular
episode has for you, with all the feelings which it stimulates in you,
and the ability to express this meaning when you find it getting in the
way of active listening, will clear the air and enable you once again to
be free to listen. That is, if some person or situation touches off
feelings within you which tend to block your attempts to listen with
understanding, begin listening to yourself. It is much more helpful in
developing effective relationships to avoid suppressing these feelings.
Speak them out as clearly as you can, and try to enlist the other
person as a listener to your feelings. A person's listening ability
is limited by his ability to listen to himself.

ACTIVE LISTENING AND COMPANY GOALS

Section Four

"How can listening improve production?"

"We're in business, and it's a rugged, fast, competitive affair. How
are we going to find time to counsel our employees?"

"We have to concern ourselves with organization problems first."

"We can't afford to spend all day listening when there's a job to be done."

"What's morale got to do with production?"

"Sometimes we have to sacrifice an individual for the good of the rest of
the people in the company."

Those of us who are trying to advance the listening approach in industry
hear these comments frequently. And because they are so honest and
legitimate, they pose a real problem. Unfortunately, the answers are
not so clear-cut as the questions.

Individual Importance

One answer is based on an assumption that is central to the listening
approach. That assumption is: the kind of behavior which helps the
individual will eventually be the best thing that could be done for
group. Or saying it another way: the things that are best for the
individual are best for the company. This is a conviction of ours, based
on our experience in psychology and education. The research evidence
from industry is only beginning to come in. We find that putting the
group first, at the expense of the individual, besides being an uncom-
fortable individual experience does not unify the group. In fact, it
tends to make the group less a group. The members become anxious and
suspicious.

We are not at all sure in just what ways the group does benefit from a
concern demonstrated for an individual, but we have several strong leads.
One is that the group feels more secure when an individual member is
being listened to and provided for with concern and sensitivity. And
we assume that a secure group will ultimately be a better group. When
each individual feels that he need not fear exposing himself to the
group, he is likely to contribute more freely and spontaneously. When
the leader of a group responds to the individual, puts the individual
first, the other members of the group will follow suit, and the group
comes to act as a unit in recognizing and responding to the needs of a
particular member. This positive, constructive action seems to be a
much more satisfying experience for a group than the experience of
dispensing with a member.

SESSION # 7

Skill Practice Interviews

Triad Topics

1. Interracial and inter-faith marriages—good or bad? Why?

2. Premarital sex relations—acceptable or not? Why?

3. Black Power—good or bad for Blacks?

4. Are student activists (or Indian activists) justified in taking over buildings?

5. Should a free and legal abortion be given to any pregnant woman who requests it?

6. Does society have an obligation to provide low cost or free meals to indigents?

7. Should women be given equal status to men in all career fields, both in military and civilian life?

8. Does the current political issue indicate incompetence on the part of those in power? If so, should they be removed?

SESSION # 8

Feedback Questions

Evaluation By Participants

Summary

Review & Challenge

UBUIBI

The above six letters are not presented here as a one-word title.
Rather, they mean, "You be you, I be I." If you will excuse the non-
standard grammer, I will explain UBUIBI. It simply means that as
individuals we haven't a right to apply punitive sanctions to another
because his behavior, language, or lifestyle does not match or con-
form to our own. In other words, we haven't the right to use ourselves
as the sole standard of acceptability. No matter how subtle our
behavior might be in this regard, it manifests itself clearly to
others. And they will see it variously as smugness, egocentrism,
intolerance, self-righteousness, or insensitivity to the views and
feelings of others. Such behavior is certain to insure strained inter-
personal relationships. "You be you, I be I," means that we mutually
accept our differences and, although we might not like or agree with
the particular differences, we respect each other's right to be different.

When people try to impose their will on others, it is usually attempted
because the imposer is in a position of greater power or is perceived
to have greater power. In our society power, status, and financial
wealth are very closely related. In many societies wealth, age, and
being of the masculine gender accords one a certain amount of status
or clout. This can also be said to be true of our society. But the
question that must be answered is: Does this exercise of clout violate
certain human rights? If these rights are in any way abridged then the
status privilege is being abused and this cannot be tolerated in a
free and democratic society.

I would like to share with you the following parable written by
Warren H. Schmidt, Ph.D.:

Is It Always Right To Be Right?

There once was a land where men were always right. They
knew it and they were proud of it. It was a land where
a man was proud to say, "I am right and you are wrong,"
for those were words of conviction, of strength and of
courage. No one was ever heard to say, "I may be wrong
or you may be right," for those were words of weakness,
uncertainty and cowardice. When differences arose between
the people of this land. . .they looked not for truth but
for confirmation of what they already believed. When
differences arose between the old and the young, the old
would say . . .

We have worked hard to build this great and prosperous
land. We have built marvelous machines that take us
wherever we want to go. That do our work for us. That
even think. We have gone farther, faster, deeper and
higher than anyone in history. We live better than
anyone in the world. We expect those who inherit this
good land to build on the heritage we have given them.

THESE OLDER PEOPLE WERE RIGHT, AND THEY KNEW IT
AND WERE PROUD OF IT.

But the younger people of that land would respond,

We see around us a land that has been befouled and ex-
ploited. People starve where food is plentiful. Laws
and practices prevent some from having an equal chance
to develop and to influence. Noble and moral words
are matched by selfish and sordid deeds. Leaders urge
us to fight wars to preserve peace--and the fighting
does not end. The whole scene is phony and polluted
and inhuman and out of control. We want no part of
this money-mad Establishment.

THESE YOUNGER PEOPLE WERE RIGHT, AND THEY KNEW IT
AND THEY WERE PROUD OF IT.

And a gap appeared between the generations. When
differences arose between men of different colors,
those of one color would say,

We are working steadily to build a land of justice and
equality for all our citizens. We have made considerable
progress but social progress does not come swiftly.
Those whom we seek to help and lift can only hurt their
own cause when they push and intrude and pressure us.
Let them show some patience and let them use more fully
the opportunities we have already provided. Then we
will feel like doing even more for them.

THESE PEOPLE OF THE MAJORITY WERE RIGHT, AND THEY
KNEW IT AND THEY WERE PROUD OF IT.

But those of another color would reply,

We have been pushed around too long and we are angry.
We have been confined to a ghetto. Our children's
education has been stunted in second-rate schools.
We have seen jobs go to less qualified while our
people are rejected or shunted into menial tasks. We
see a thousand subtle signs that brand us and our
children as second-class citizens in this land. We
will tolerate lofty promises and meager deeds no longer.

THESE PEOPLE FROM THE MINORITY WERE RIGHT, AND
THEY KNEW IT AND WERE PROUD OF IT.

And the gap between the races grew.

And so it went in this land. . . Group after group
defined the right and took their stand and upheld their
position against those who opposed them. It happened
between those who taught in schools and those who pro-
vided the funds. It happened to those who gave priority
to a strong defense and those who gave priorities to
better cities. It happened to those who pleaded for
peace at any price and those who argued for national
honor at any cost.

EVERYONE WAS RIGHT, AND THEY KNEW IT AND WERE
PROUD OF IT.

. . . and the gap grew wider, until the day came when
all activity stopped. Each group stood in its solitary
rightness, glaring with proud eyes at those too blind to
see their truth. Determined to maintain their position
at all costs (for this is the responsibility of being
right). No one travelled across the giant gap.

No one talked to those on the other side. No one
listened. The quality of life declined and became grim.
Then, one day, a strange new sound was heard in the land.
Someone said,

I may be wrong.

At first, the people were shocked that anyone could
be so weak and so confused. Then another voice said,

You may be right.

The people burst into laughter to hear anyone so
indecisive and soft. But the voice persisted and
some began to listen. They began to listen to opposing
and even "wrong" views. As they listened; they dis-
covered common beliefs they had not known before. They
even began to see signs of humanity and noble purpose
in those whom they once only knew as adversaries. Here
and there, men expressed their common desires in deeds
and bright examples of joint action were seen in the
land. With each new effort, men's faith in one another
grew . . . and their faith in the future . . . and their
ability to share their own destiny. They stated these
beliefs in a Declaration of Interdependence.

All men are created equal - but each develops in a unique
way. All men are endowed with certain inalienable rights -
but each must assume certain inevitable responsibilities.
For the happiness of all depends on the commitment of each
to support equality and difference, rights and responsibilities.

In this land, men had learned that the search for truth is
never over, that the challenge is always the same . . . to
stop fighting long enough to listen . . . to learn . . . to
try new approaches . . . to seek and test new relationships
. . . and to keep at a task that never ends.

APPENDIX B

PERMISSION FROM DR. GERBER TO USE
HUMAN COMMUNICATIONS MODEL

EWC

EASTERN WASHINGTON STATE COLLEGE � Cheney, Washington 99004

CONTINUING EDUCATION
(509) 359-2201

September 29, 1975
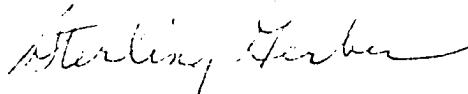
Mr. Richard Anglin
Western Oklahoma State College
Altus, Oklahoma   73521

Dear Mr. Anglin:

Regarding your request of September 18, 1975, to use
exercises from our training manual, you may use whatever
you wish as part of your dissertation research. It would
be improper, of course, to reproduce any of them and exact
a fee for their dispersal.

We request a copy of your completed research and extend
our best wishes for an orderly and expeditious accomplishment
of your degree requirements.

Sincerely,

Sterling Gerber
Director of Curriculum and
Staff Development

SG/sao

APPENDIX C

DISTRIBUTION OF SCORES OF THE
ORIGINAL POPULATION ON THE
DOGMATISM SCALE

TABLE 6

DISTRIBUTION OF DOGMATISM SCORES FOR THE
ORIGINAL STUDENT POPULATION

210	147 (4)	97
201	146 (5)	92
200 (2)	145 (5)	90
197	144 (7)	89 (2)
196 (4)	143 (4)	86
194	142 (3)	
192 (2)	141 (4)	
191	140	
190 (2)	139 (11)	
188	138 (8)	
187 (2)	137 (8)	
186 (3)	136 (2)	
185	135 (8)	
184	134 (13)	
182 (2)	133 (3)	
181 (2)	132 (3)	
180	130 (8)	
179 (2)	129 (3)	
176	128 (6)	
175 (2)	127 (11)	
174	126 (11)	
173 (3)	------------------	
171 (2)	70 lowest scores	
169 (3)	------------------	
168	124 (6)	
167 (7)	123 (3)	
166 (2)	122 (8)	
165 (4)	121 (3)	
164 (4)	120 (4)	
163 (2)	119 (2)	
162 (4)	118	
161	117 (4)	
160	115 (2)	
159 (3)	114	
------------------	113 (4)	
70 highest scores	112	
------------------	111	
158	110 (2)	
157 (3)	108 (2)	
156 (3)	107 (2)	
155 (2)	106	
154 (5)	105	
153 (4)	104	
152 (6)	103 (2)	
151 (3)	102 (5)	
150 (4)	100 (3)	
149 (4)	99	
148 (2)	98	

APPENDIX D

DESCRIPTIVE STATISTICS FOR EXPERIMENTAL
AND CONTROL GROUPS ON ROKEACH
DOGMATISM SCALE

TABLE 7

PRETEST, POSTTEST, AND CHANGES IN DOGMATISM RAW SCORES
FOR STUDENTS IN THE HIGH DOGMATISM EXPERIMENTAL GROUP

Student Number	Pretest Dogmatism Score	Posttest Dogmatism Score	Dogmatism Change Score
1	164	152	-12
2	186	175	-11
3	187	157	-30
4	186	164	-22
5	186	164	-22
6	162	141	-21
7	196	156	-40
8	165	142	-23
9	196	185	-11
10	196	158	-38
11	173	165	- 9
12	179	171	- 8
13	175	152	-23
14	165	148	-17
15	194	175	-19
16	162	134	-28
17	164	146	-18
18	201	140	-61
19	181	162	-19
20	162	149	-13
21	171	143	-28
22	182	179	- 3
23	210	178	-32
24	169	168	- 1
25	188	175	-13
26	163	154	- 9
27	185	160	-25
28	164	151	-13
29	159	164	+ 5

TABLE 8

PRETEST, POSTTEST, AND CHANGES IN DOGMATISM RAW SCORES
FOR STUDENTS IN THE LOW DOGMATISM EXPERIMENTAL GROUP

Student Number	Pretest Dogmatism Score	Posttest Dogmatism Score	Dogmatism Change Score
1	106	96	−10
2	120	125	+ 5
3	124	123	− 1
4	123	151	+28
5	122	120	− 2
6	122	114	− 8
7	121	120	− 1
8	131	135	+ 4
9	103	99	− 4
10	122	109	−13
11	102	95	− 7
12	112	98	−14
13	99	96	− 3
14	122	125	+ 3
15	100	95	− 5
16	117	124	+ 7
17	122	114	− 8
18	103	96	− 7
19	89	86	− 3
20	123	117	− 6
21	113	81	−32
22	124	67	−57
23	90	78	−12
24	104	140	+36
25	115	104	−11
26	92	64	−28
27	110	98	−12
28	124	113	−11
29	122	131	+ 9

TABLE 9

PRETEST, POSTTEST, AND CHANGES IN DOGMATISM RAW SCORES
FOR STUDENTS IN THE HIGH DOGMATISM CONTROL GROUP

Student Number	Pretest Dogmatism Score	Posttest Dogmatism Score	Dogmatism Change Score
1	176	175	− 1
2	167	158	− 9
3	165	163	− 2
4	192	190	− 2
5	200	189	−11
6	164	171	+ 7
7	179	154	−25
8	175	180	+ 5
9	169	171	+ 2
10	192	198	+ 6
11	160	171	+11
12	162	163	+ 1
13	167	164	− 3
14	171	167	− 4
15	163	158	+ 5
16	173	171	− 2
17	161	143	−18
18	191	195	+ 4
19	186	183	− 3
20	167	164	− 3
21	200	178	−22
22	197	186	−11
23	165	178	+13
24	166	159	− 7
25	168	175	+ 7
26	169	165	− 4
27	187	183	− 4
28	167	165	− 2
29	167	171	+ 4

TABLE 10

PRETEST, POSTTEST, AND CHANGES IN DOGMATISM RAW SCORES
FOR STUDENTS IN THE LOW DOGMATISM CONTROL GROUP

Student Number	Pretest Dogmatism Score	Posttest Dogmatism Score	Dogmatism Change Score
1	108	109	+ 1
2	108	102	− 6
3	105	135	+30
4	86	89	+ 3
5	97	95	− 2
6	120	121	+ 1
7	121	115	− 6
8	124	117	− 7
9	121	135	+14
10	124	120	− 4
11	119	98	−21
12	122	118	− 4
13	98	102	+ 4
14	113	114	+ 1
15	107	103	− 4
16	117	112	− 5
17	111	109	− 2
18	120	118	− 2
19	115	116	+ 1
20	113	105	− 8
21	118	116	− 2
22	123	125	+ 2
23	117	102	−15
24	117	123	+ 6
25	100	93	− 7
26	89	90	+ 1
27	107	104	− 3
28	126	135	− 9
29	124	140	+16

APPENDIX E

DESCRIPTIVE STATISTICS FOR THE EXPERIMENTAL
AND CONTROL GROUPS ON TENNESSEE
SELF-CONCEPT SCALE

TABLE 11

PRETEST, POSTTEST, AND CHANGES IN THE SELF-CONCEPT SCORES OF HIGH DOGMATISM STUDENTS WHO WERE IN THE EXPERIMENTAL GROUP

Subject Number	Physical Self			Moral/Ethical Self			Personal Self			Family Self			Social Self		
	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change
1.	71	70	- 1	65	66	+ 1	63	65	+ 2	70	71	+ 1	64	65	+ 1
2.	75	85	+ 10	76	81	+ 5	76	70	- 6	73	76	+ 3	77	78	+ 1
3.	63	75	+ 12	79	86	+ 7	64	76	+ 12	69	76	+ 7	72	76	+ 4
4.	60	65	+ 5	65	75	+ 10	64	77	+ 13	65	65	0	54	57	+ 3
5.	65	63	- 2	67	68	+ 1	61	59	- 2	58	61	+ 3	56	65	+ 9
6.	72	78	+ 6	71	74	+ 3	65	67	+ 2	78	82	+ 4	72	77	+ 5
7.	68	68	0	65	67	+ 2	65	65	0	66	66	0	64	64	0
8.	64	63	- 1	65	64	- 1	55	55	0	58	58	0	57	57	0
9.	69	69	0	65	64	- 1	67	67	0	62	62	0	67	67	0
10.	86	86	0	68	68	0	71	71	0	68	68	0	67	68	- 1
11.	69	70	+ 1	71	71	0	68	67	- 1	78	79	+ 1	65	64	- 1
12.	71	70	- 1	50	50	0	61	61	0	57	57	0	66	67	+ 1
13.	64	72	+ 8	77	64	- 13	57	73	+ 16	72	78	+ 6	72	80	+ 8
14.	81	80	- 1	68	64	- 4	63	63	0	73	65	- 8	80	78	- 2
15.	48	68	+ 20	59	60	+ 1	56	42	- 14	53	54	+ 1	63	73	+ 10
16.	56	56	0	61	63	+ 2	58	53	- 5	52	44	- 8	58	62	+ 4
17.	65	62	- 3	69	77	+ 8	60	64	+ 4	76	78	+ 2	67	68	+ 1
18.	85	87	+ 2	73	77	+ 4	76	74	- 2	62	75	+ 13	66	89	+ 23
19.	74	69	- 5	79	73	- 6	74	72	- 2	78	78	0	77	81	+ 4
20.	71	72	+ 1	62	72	+ 10	62	65	+ 3	75	72	- 3	75	71	- 4
21.	62	66	+ 4	65	64	- 1	57	63	+ 6	54	59	+ 5	66	69	+ 3
22.	53	51	- 2	46	53	+ 7	46	42	- 4	57	59	- 2	55	55	0

TABLE 11 (Cont'd.)

Subject Number	Physical Self			Moral/Ethical Self			Personal Self			Family Self			Social Self		
	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change
23.	72	75	+ 3	66	75	+ 9	50	70	+ 20	71	70	- 1	62	68	+ 6
24.	76	67	- 9	70	73	+ 3	66	71	+ 5	56	54	- 2	66	78	+ 12
25.	71	79	+ 8	69	74	+ 5	67	70	+ 3	65	74	+ 9	68	70	+ 2
26.	67	76	+ 9	59	69	+ 10	63	67	+ 4	62	70	+ 8	58	65	+ 7
27.	67	63	- 4	61	60	- 1	68	73	+ 5	67	78	+ 11	65	72	+ 7
28.	62	71	+ 9	56	64	+ 8	63	68	+ 5	70	62	- 8	62	66	+ 4
29.	66	67	+ 1	76	82	+ 6	65	67	+ 2	86	82	- 4	61	53	- 8

TABLE 12

PRETEST, POSTTEST, AND CHANGES IN THE SELF-CONCEPT SCORES OF LOW DOGMATISM
STUDENTS WHO WERE IN THE EXPERIMENTAL GROUP

Subject Number	Physical Self			Moral/Ethical Self			Personal Self			Family Self			Social Self		
	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change
1.	66	65	- 1	72	64	- 8	65	65	0	62	59	- 3	65	67	+ 2
2.	69	72	+ 3	74	79	+ 5	68	70	- 2	71	73	+ 2	65	65	0
3.	67	68	+ 1	64	64	0	62	61	- 1	67	67	0	74	75	+ 1
4.	76	78	+ 2	60	60	0	71	72	+ 1	70	70	0	57	57	0
5.	66	67	+ 1	68	68	0	63	63	0	73	73	0	67	67	0
6.	64	66	+ 2	59	62	+ 3	58	68	+ 10	68	74	+ 6	67	65	- 2
7.	73	77	+ 4	66	68	+ 2	67	62	- 7	66	68	+ 2	72	68	- 4
8.	75	77	+ 2	75	78	+ 3	69	69	0	77	79	+ 2	68	75	+ 7
9.	61	61	0	81	81	0	65	67	+ 2	75	75	0	74	75	+ 1
10.	43	45	+ 2	68	66	- 2	34	48	+ 14	54	58	+ 4	54	56	+ 2
11.	61	63	+ 2	56	68	+ 2	59	61	+ 2	61	67	+ 6	65	66	+ 1
12.	58	54	- 4	68	69	+ 1	56	55	- 1	41	46	+ 5	67	70	+ 3
13.	65	63	- 2	63	61	- 2	52	61	+ 9	70	68	- 2	53	64	+ 11
14.	67	70	+ 3	66	70	+ 4	56	52	- 4	67	64	- 3	54	54	0
15.	73	74	+ 1	73	73	0	73	72	- 1	62	65	+ 3	69	71	+ 2
16.	64	66	+ 2	68	71	+ 3	63	66	+ 3	49	55	+ 6	58	58	0
17.	72	76	+ 4	59	64	+ 5	63	68	+ 5	71	75	+ 4	62	61	- 1
18.	82	72	- 10	65	62	- 3	77	73	- 4	72	71	- 1	76	68	- 8
19.	70	71	+ 1	61	58	- 3	61	64	+ 3	67	65	- 2	70	67	- 3
20.	63	60	- 3	50	53	+ 3	46	55	+ 9	48	52	+ 4	66	71	+ 5
21.	68	72	+ 4	73	74	+ 1	67	77	+ 10	73	81	+ 8	74	85	+ 11
22.	70	67	- 3	83	72	- 9	66	66	0	84	55	- 29	80	78	- 2

TABLE 12 (Cont'd.)

Subject Number	Physical Self			Moral/Ethical Self			Personal Self			Family Self			Social Self		
	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change
23.	68	59	- 9	64	62	- 2	63	68	+ 5	69	64	- 5	69	70	+ 1
24.	69	73	+ 4	68	72	+ 4	66	62	- 4	67	68	+ 1	73	76	+ 3
25.	65	69	+ 4	65	65	0	50	42	+ 8	55	55	0	58	62	+ 4
26.	72	79	+ 7	72	70	- 2	77	76	- 1	74	78	+ 4	70	78	+ 8
27.	64	64	0	62	61	- 1	63	59	- 4	67	61	- 6	68	70	+ 2
28.	73	75	+ 2	77	82	+ 5	64	71	+ 7	74	80	+ 6	79	81	+ 2
29.	62	62	0	69	68	- 1	60	61	+ 1	61	63	+ 2	61	70	+ 9
30.	69	69	0	66	65	- 1	63	65	+ 2	75	76	+ 1	68	68	0

TABLE 13

PRETEST, POSTTEST, AND CHANGES IN THE SELF-CONCEPT SCORES OF HIGH DOGMATISM STUDENTS WHO WERE IN THE CONTROL GROUP

Subject Number	Physical Self			Moral/Ethical Self			Personal Self			Family Self			Social Self		
	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change
1.	71	70	− 1	60	60	0	63	62	− 1	65	66	+ 1	61	60	− 1
2.	81	80	− 1	58	65	+ 7	67	64	− 3	68	67	− 1	71	69	− 2
3.	65	65	0	70	70	0	78	65	− 14	72	65	− 7	80	79	− 1
4.	71	64	− 7	61	68	+ 7	66	65	− 1	57	64	+ 7	69	70	+ 1
5.	73	70	− 3	67	61	− 6	70	63	− 7	69	64	− 5	67	68	+ 1
6.	70	70	0	62	59	− 3	62	60	− 2	54	62	+ 8	68	70	+ 2
7.	76	78	+ 2	73	73	0	59	58	− 1	65	67	+ 2	63	63	0
8.	58	57	− 1	60	59	− 1	69	69	0	54	50	− 4	63	70	+ 7
9.	72	69	− 3	71	65	− 1	70	64	− 6	76	68	− 8	62	70	+ 8
10.	70	71	+ 1	62	62	0	60	59	− 1	59	60	+ 1	66	64	− 2
11.	64	63	− 1	50	52	+ 2	55	60	+ 5	66	61	− 5	52	62	+ 10
12.	69	70	+ 1	71	68	− 3	65	64	− 1	64	63	− 1	74	64	− 10
13.	74	65	− 9	68	63	− 5	70	63	− 7	72	64	− 8	65	70	+ 5
14.	55	60	+ 5	65	64	− 1	65	65	0	62	62	0	73	70	− 3
15.	57	60	+ 3	53	63	+ 10	68	65	− 3	63	64	+ 1	69	70	+ 1
16.	64	70	+ 6	56	63	+ 7	53	64	+ 11	75	64	− 11	49	68	+ 19
17.	71	72	+ 1	69	70	+ 1	67	67	0	53	53	0	71	71	0
18.	69	70	+ 1	70	69	− 1	65	64	− 1	68	68	0	56	58	+ 2
19.	64	64	0	60	53	− 7	61	62	+ 1	48	49	+ 1	69	69	0
20.	79	74	− 5	83	68	− 15	78	72	− 6	83	75	− 8	76	72	− 4
21.	65	66	+ 1	66	70	+ 4	57	54	− 3	47	49	+ 2	61	75	+ 14
22.	60	61	+ 1	72	72	0	62	60	− 2	62	59	− 3	60	45	− 15

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TABLE 13 (Cont'd.)

Subject Number	Physical Self			Moral/Ethical Self			Personal Self			Family Self			Social Self		
	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change
23.	71	72	+ 1	73	75	+ 2	71	74	+ 3	72	69	- 3	63	71	+ 8
24.	55	56	+ 1	58	65	+ 7	47	55	+ 8	65	64	- 1	49	51	+ 2
25.	53	54	+ 1	50	60	+ 10	54	53	- 1	59	54	- 5	55	54	- 1
26.	66	67	+ 1	63	65	+ 2	61	61	0	66	61	- 5	61	61	0
27.	82	81	- 1	71	75	+ 4	70	71	+ 1	80	79	- 1	72	71	- 1
28.	62	62	0	78	71	- 7	62	65	+ 3	63	62	- 1	65	70	+ 5
29.	70	65	- 5	67	61	- 6	68	61	- 7	70	62	- 8	62	61	- 1
30.	79	78	- 1	44	45	+ 1	63	63	0	73	72	- 1	69	70	+ 1

TABLE 14

PRETEST, POSTTEST, AND CHANGES IN THE SELF-CONCEPT SCORES OF LOW DOGMATISM STUDENTS WHO WERE IN THE CONTROL GROUP

Subject Number	Physical Self			Moral/Ethical Self			Personal Self			Family Self			Social Self		
	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change
1.	75	74	− 1	64	65	+ 1	65	60	− 5	76	61	− 15	80	72	− 8
2.	73	75	+ 2	73	73	0	64	69	+ 5	62	64	+ 2	70	69	− 1
3.	55	54	− 1	72	75	+ 3	69	65	− 4	81	80	− 1	78	72	− 6
4.	72	75	+ 3	81	80	− 1	81	81	0	83	82	− 1	82	82	0
5.	76	75	− 1	75	76	+ 1	73	76	+ 3	74	75	+ 1	80	79	− 1
6.	77	74	− 3	69	65	− 4	70	60	− 10	74	61	− 13	69	72	+ 3
7.	62	62	0	54	61	+ 7	63	63	0	55	62	+ 7	63	61	− 2
8.	69	73	+ 4	69	64	− 5	71	59	− 12	72	60	− 12	71	72	+ 1
9.	73	69	− 4	70	68	− 2	71	68	− 3	68	67	− 1	66	65	− 1
10.	76	76	0	77	75	− 2	65	68	+ 3	66	64	− 2	80	79	− 1
11.	69	70	+ 1	69	68	− 1	69	68	− 1	71	70	− 1	64	68	+ 4
12.	68	67	− 1	58	62	+ 4	60	62	+ 2	67	65	− 2	67	67	0
13.	65	66	+ 1	67	67	0	68	68	0	68	68	0	68	67	− 1
14.	75	75	0	69	68	− 1	76	76	0	71	70	− 1	68	68	0
15.	67	68	+ 1	76	78	+ 2	74	75	+ 1	73	74	+ 1	67	72	+ 5
16.	70	69	− 1	63	64	+ 1	64	64	0	69	65	− 4	58	64	+ 6
17.	67	68	+ 1	66	66	0	62	64	+ 2	78	69	− 9	73	69	− 4
18.	73	75	+ 2	73	74	+ 1	73	74	+ 1	80	78	− 3	71	72	+ 1
19.	74	74	0	70	70	0	63	61	− 2	73	72	− 1	63	63	0
20.	76	76	0	68	68	0	69	68	− 1	61	67	+ 6	83	82	− 1
21.	56	56	0	80	80	0	63	63	0	65	64	+ 1	63	63	0
22.	68	69	+ 1	73	64	− 9	70	75	+ 5	56	63	+ 7	66	64	− 2

TABLE 14 (Cont'd.)

Subject Number	Physical Self			Moral/Ethical Self			Personal Self			Family Self			Social Self		
	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change	Pretest	Posttest	Change
23.	68	72	+ 4	69	71	+ 2	70	70	0	76	75	- 1	74	74	0
24.	67	67	0	64	65	+ 1	65	65	0	77	69	- 8	67	66	- 1
25.	58	58	0	57	57	0	59	58	- 1	66	69	+ 3	66	59	- 7
26.	69	69	0	73	73	0	78	73	- 5	83	82	- 1	73	73	0
27.	76	76	0	70	69	- 1	71	70	- 1	65	65	0	69	70	- 1
28.	64	64	0	62	61	- 1	58	60	+ 2	49	54	+ 5	61	62	+ 1
29.	66	66	0	50	54	+ 4	54	54	0	54	54	0	54	54	0
30.	73	72	- 1	70	68	- 2	71	68	- 3	68	67	- 1	66	66	0
31.	71	71	0	68	68	0	68	65	- 3	75	71	- 4	70	69	- 1
32.	68	68	0	73	64	- 9	70	72	+ 2	63	63	0	64	64	0

APPENDIX F

LETTERS FOR FOLLOW-UP STUDY
(FORMER STUDENTS)

WESTERN OKLAHOMA STATE COLLEGE

Altus, Oklahoma 73521   Phone 482-5696

January 27, 1976

Dear Former WOSC Student,

May I ask a favor? Last semester at Western
Oklahoma State you participated in a research project
by completing the enclosed questionnaire on two
different occasions as a part of freshman orientation.
I am doing further research in the same area and I
would appreciate it if you would take a few minutes
out of your schedule and again answer the questionnaire.

Enclosed is a stamped, self-addressed envelope
for you to return it to me. Please accept my thanks
in advance for your help.

Sincerely,

Richard Anglin

RA/lc

WESTERN OKLAHOMA STATE COLLEGE

Altus, Oklahoma 73521   Phone 482-5696

February 3, 1976

Dear former WOSC student,

If you have returned the questionnaire I sent last week, please throw this letter in file 13 and accept my thanks.

However, if you have not returned the questionnaire, PLEASE HELP ME ! I have had a fairly good response thus far, but I need your help.

Sincerely,

Richard Anglin
Richard Anglin

APPENDIX G

NOTES TO CURRENT STUDENTS
FOR FOLLOW-UP STUDY

January 28, 1976

Dear Student,

    May I ask a favor? Last semester at WOSC you
participated in a research project by completing
a questionnaire on two different occasions as a part
of freshman orientation. I am doing further research
in the same area and I would appreciate it if you
would take a few minutes out of your schedule and
again answer the questionnaire.

    It should be returned to the office of Admissions
& Records as soon as you have time. Please accept my
thanks in advance for your help.

                Sincerely,

                Richard Anglin

February 3,1976

Dear Student,

   If you have returned the questionnaire I sent to
you last week, please throw this note away and accept
my sincere thanks.

   However, if you have not returned the questionnaire,
PLEASE HELP ME! I can not finish the research without
your help. I have had a fairly good response thus far,
but I need your help.

                         Thanks,

                         Richard Antlin

PS: If you have misplaced the questionnaire, another
    can be obtained from the office of Admissions &
    Records.

APPENDIX H

RESULTS OF FOLLOW-UP STUDY

TABLE 15

MEANS AND STANDARD DEVIATIONS OF THE STUDENTS'
DOGMATISM SCORES ON THE FOLLOWUP STUDY

Student Group	Mean	Standard Deviation
High Experimental (N = 23)	- 15.44	17.78
Low Experimental (N = 26)	+ 6.12	19.82
Total Experimental (N = 49)	- 4.00	21.74
High Control (N = 19)	- 14.32	14.10
Low Control (N = 21)	- 1.69	16.64
Total Control (N = 40)	- 7.65	16.73

TABLE 16

A COMPARISON BETWEEN DOGMATISM FOLLOWUP CHANGE SCORES OF
THE HIGH DOGMATISM GROUP AND THE DOGMATISM FOLLOWUP
CHANGE SCORES OF THE LOW DOGMATISM GROUP

Group	Mean	Standard Deviation
High Dogmatism Group (N = 42)	– 14.93	16.23
Low Dogmatism Group (N = 30)	– 0.17	19.05

t = 3.947; df = 87: p < .001

TABLE 17

A COMPARISON OF THE TWO EXPERIMENTAL SUBGROUPS'
DOGMATISM FOLLOWUP SCORES

Student Group	Mean	Standard Deviation
High Dogmatism/ Experimental Group (N = 23)	- 15.44	17.78
Low Dogmatism/ Experimental Group (N = 26)	+ 6.14	19.82

t = 4.014;   df = 47:   p < .001

TABLE 18

A COMPARISON BETWEEN THE EXPERIMENTAL GROUP'S FOLLOWUP
DOGMATISM CHANGE SCORES AND THE CONTROL GROUP'S
FOLLOWUP DOGMATISM CHANGE SCORES

Group	Mean	Standard Deviation
Experimental Group (N = 49)	-4.00	21.74
Control Group (N = 40)	-7.65	16.73

$t = 0.895$; $df = 87$: $p > .05$