

A final word about the practice of this fifth way. It sounds complicated: in fact, it is simplicity itself. But it isn't easy. The lifelong habit of taking everybody's word for what it's like right here, except the word of the one who is right here - myself - isn't quickly outgrown. Society's basic confidence trick (that I am here what I look like to you there, a solid thing, neck and all) isn't seen through once and for all. Only I am in a position to say how it is here, but the world has intimidated me, and it takes time to get back my courage to look for myself at myself, and then live by what I find.

It helps to have problems. If I'm having trouble relating to people, I have a powerful motive for seeing *Who* is having this trouble. For I find that all my problems - including that of spontaneity - boil down to the problem of my identity. Who am I? It is extremely easy to look and see for myself what the answer is: namely, that I am, at 1st person, just Capacity.* It is less easy to go on looking till the social confidence trick - which makes me out to be 3rd-person only - ceases to take me in. But neither is it as hard as it is often advertised to be.

*For instance, I have only to point here (to the place where I *imagined* that I experienced a neck) to see that my finger is pointing into empty space. Or I have only to look down at my trunk to see that it stops well short of my neck, and carries, Atlas-like, the world.

Jerome Liss

Learn Purposefulness in a Group

To Learn Feeling and Purpose Are Two Very Different Things

Up to this point we have focussed upon encounter groups that aid emotional growth through emotional discharge, self-disclosure and person-to-person relating. This has been the major direction of new therapy groups. However, there is another vital area of personal growth, *purposefulness for constructive action*, which relies on somewhat different group processes. Dr. Charles R. Kelley, Director of the Interscience Research Institute, Connecticut, conducts Interscience Workshops in Santa Monica, California, and offers a programme entitled

'Education in Feeling and Purpose'. Dr. Kelley describes the opposing functions needed to enhance feelingfulness and develop purposefulness: Feelingfulness emphasises spontaneous behaviour. Purposefulness emphasises controlled and sustained behaviour. Feelingfulness emphasises contacting others. Purposefulness emphasises functioning independently. Feelingfulness means to be guided by one's emotions; purposefulness means guidance by one's rational centre. Feelingfulness is linked to the 'capacity for tenderness'; purposefulness means the capacity for

toughness. When you are more feelingful, you are better able to love; when you are more purposeful, you are better able to live. Dichotomous functions are involved in feelingfulness and purposefulness, though we know in the long run the two must work hand in hand for fullest achievement.

Purposefulness Means Independent Choice of Task

Dr. Kelley's workshops sometimes work for a balance of feeling and purpose function. However, he also conducts groups designed specifically to enhance one or the other function. He makes the important point that at times to carry out purposeful actions requires sustaining a task 'in the face of or in spite of one's feelings'. He adds, *'Most of what passes for purposive behaviour in human existence is not truly purposive. It is, instead, compulsive goal seeking, organised about goals not consciously chosen by the individual, but impressed on him by others.'* A purposeful individual does not work for goals based on values and directions set out by others. The goals are self-chosen based on one's personal values. Dr. Kelley writes:

'A student of purpose is not told what goals he should have, but he is expected to have goals. He is not given ready-made principles and values, but he is expected to discover what principles and values cover his own life, to examine them critically and replace them with others of his own choosing when they prove faulty. No-one supplies him with a direction in life; he is expected to find his own. That he is a student of purpose is taken as evidence that he wants his life to have a direction. That direction he can only discover for himself. The only principles insisted on in the Interscience Education in Purpose Programme are recognition of

the value of each individual's life to himself and of each one's right to individual freedom in pursuing that value. . . . These principles are basic to human life, and would be accepted as axiomatic in a rational free society.'

Dr. Kelley points out the danger of teaching purposefulness without this full respect for the individual's autonomy: *'It is tempting in teaching purpose to advocate specific purposes consistent with one's own, i.e. that seem appropriate and right to the teacher. Almost every religion and social movement has done this; the Interscience Work Shop does not.'*

Three Steps For Purposefulness: Stocktaking, Planning and Homework

There are three basic steps in 'Education for Purpose.': the first is 'stocktaking', meaning to take a major review of one's life to date using a special step-wise procedure that helps one to analyse one's past life and formulate the values with which one wishes to govern one's future. Stocktaking is repeated every three months and Dr. Kelley notes that as a student matures and enhances his awareness, his view of his past often alters, sometimes drastically.

The second step is 'planning'. *'At the outset, a student must learn how to plan, for very few people know. A good plan opens up and expands life's possibilities, while most plans constrict them. Important instruction is therefore given at the start of the nature of the planning process.'* Some of Dr. Kelley's 'principles of planning a good life plan' are as follows: *'Simplicity, clarity, specificity, definition of long-range objectives, and short-range (90 day) goals to follow that direction at the pace you choose to*

travel; guiding your search for new or changing objectives; commitment to self-chosen habits and a style of life consistent with your direction and pace; commitment to a proper rhythm of effort and relaxation, activity and concentration, work and recreation; taking due account of the importance of short-range pleasures and unpleasures in one's life. Search for information about oneself and one's environment is a prominent feature of planning. These and all other features of the work are reviewed in the Confrontation Group.

The final step is 'homework', a good term for the job of follow-through.

'Homework is the primary agent of purposive change in habits and life-style. Every student of purpose does regular work for his self-selected goals. He may have decided to get more sleep, exercise regularly, lose weight, study the piano, qualify himself in a different line of work, become more aggressive in his search for a love relation, write a play, or some combination of such things. Whatever he has decided, he sets up specific requirements in his plan that involve some kind of work or effort on his own. He will keep a weekly record of his homework performance, which is made known to his Confrontation Group.'

One can see that Dr. Kelley's clarity, specificity and realistic step-wise approach is itself an excellent example of the fruits of purposeful task-orientation which he wishes to impart to his students.

The Confrontation Group Demands Follow-Through

The Confrontation Group is a structured

group encounter in which the individual may 'face himself defiantly.' *'The group is a mirror which makes visible hidden and sometimes ugly features of the self. It is these which the student must learn to look at honestly. Confrontation also implies our position, vainness and sometimes anger. The Confrontation Group involves all of these.'*

Dr. Kelley's Confrontation Groups meet as a weekend workshop every three months for stocktaking and planning, and weekly confrontation groups monitor the homework.

'When a group member fails to meet a goal in his plan he is placed 'on the spot' for his goal infraction in his Confrontation Group. Since goals include difficult homework, changes in habit, settler period, some members have usually slipped at each meeting. Each one who has will be forced by the group to face his failure as a failure, to talk about it, and to try to find out why he has failed. After a goal infraction has been discussed the student comes to the decision whether to attempt anew to meet his goal or amend his plan by changing the goal. Then the group moves to the next infraction.'

It should be noted that the group leader also functions as a group member, doing his own stocktaking, planning and homework.

This is just one design for developing purposefulness through group confrontation methods, though I believe one would not find too many alternatives that would better it. There is naturally a continuous awareness of the emotional dimensions of every step, from stocktaking and value orientation to

comprehending one's failures or 'goal infractions' in the light of redoubling efforts or altering the plan. Because Dr. Kelley conducts both 'intensive feeling' groups and groups to enhance purposefulness, one can be sure that when he is focussing on one dimension he is not forgetting the other. I can foresee many types of self-development groups which would want to employ, at least in part, some of these procedures and principles to strengthen purposefulness of its members for goals *autonomously* chosen according to the individual's values. Group confrontation and support is the key, the support enhancing personal energy and zest, the confrontation undoing blind spots since everyone will slip yet need not fall.

Feeling and Purpose Need Separate Working Out

The individual and group functions required to enhance purposefulness for constructive action are linked to the processes of emotional healing through emotional discharge and through person-to-person contact, but they are not the same. In fact, there are moments when the two processes require *opposite* orientations, although in the long run they fruitfully intertwine. Yet it is important to recognise the distinctions between growth toward emotional healing and growth toward purposefulness, since to confuse them

may confuse an individual or group and lead to no growth, or even consequences which are somewhat destructive. In general terms one can visualise how the lines may cross and tangle. For example, a person or group is striving purposefully. The task is hard, there is tension, but the eye is kept on the ball; suddenly, the question is asked, 'How are you feeling?' Oops! The direction is lost, the thread broken, attention deflected from the work: 'Not very good, in fact I feel pretty anxious. This is hard work, I'm not sure I'll be able to get through it. It reminds me of when. . .' Sustained task orientation is snapped and the task-oriented activity ceases.

Then the other side of the coin: A person is oriented toward his emotions, the nuances of feeling, their ranges, associated memories, full expression with awareness, and contact with group members listening. Then the deflecting question: 'What are you going to do so that won't happen again?' 'Huh? I was. . . um. . . just in the middle. . . why, what do you mean?' The thread is lost, the emotional reworking impeded. These examples are schematic. They are meant to point out that although feelings may guide purpose and purpose gives feelings a fruitful direction, each function deserves its own period of attention and practice for growth.

Reference: Kelley, Charles R., *Education in Feeling And Purpose Energy And Character: The Journal of Bioenergetic Research*. Jan 1971.

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