

able basis for six major movement diagnosis tests. These tests reveal such things as confidence, self-assurance, emotional reactions, kinesthetic awareness, etc., and have become a standard help in classifying the patient and in selecting lines of approach for his treatment. Observed movement patterns are broken down into their components--the negative ones are dealt with and replaced by beneficial ones. Miss Espenak explained that in working actively on the physical problems as correlated to the emotional problems, the patient can learn to see the incorrectness of his means of handling his body as well as his goal directedness. Also, a program of self-discovery can be started, which, in time, will result in greater self realization and corresponding inner security. As coordination improves, balance becomes less of a problem and a feeling of grace develops. The new experience of flexibility can become enjoyment and carry over into life as adaptability. Through the unique combination of the emotional with the physical, said Miss Espenak, Dance Therapy approaches the whole human being--holistically, directly and dynamically.

In culminating her speech, Miss Espenak related a story which demonstrates the potency of dance movement in non-verbal communication. As a visitor and speaker at a Japanese School for Retarded Children, she was shown into a school-room where the teacher was playing a Japanese folk song without any reaction or participation from the children. Miss Espenak commenced to move her hands as if dancing to the music. The children responded to the rhythmical movement, and one by one they imitated her movement in the same rhythm with elated participation. Here, says Miss Espenak, was complete language barrier, yet complete human understanding and a perfect basis for therapeutic relationship.

The following section from Mr. Shoobs' prospective book on Direct Group Guidance of Children was first presented as a talk to the Convention of the International Association of Individual Psychology, Paris, 1963.

#### GROUP METHODS OF NON-INTERPRETIVE GUIDANCE OF SCHOOL CHILDREN by Nahum E. Shoobs

All schools of interpretive therapy have three elements in common: rapport, insight and reorientation. Non-interpretive therapy rests on the twin foundations of social interest and reorientation. I emphasize social interest rather than rapport. Social feeling refers to one person's attitude toward life. Rapport is an inter-personal relationship between two or more persons. A gang leader can have rapport with his followers for a bank robbery, but he has no true social interest.

The group leader through his own social feeling establishes a healthy rapport with the pupils, both singly and as a group. With them he develops a stimulating but not a threatening nor a competitive environment. He is always ready to protect children from excess stresses of group living. He evokes pupil efforts to mutual aid so necessary for cohesiveness and acceptance of responsibility. Pupils feel they can always turn to him.

To carry out this program the group leader should use some form of motivation other than competition. Anxiety, resentment and guilt, a vicious brood by competition bred, break up a group into hostile cliques. By avoiding competition he can more easily develop a warm "at home" feeling in the classroom.

In this resulting comfortable atmosphere each child participates as an equal. He finds that he is accepted and that he belongs, whether he is like the rest or different from them. Therefore, he is no longer afraid to express himself for fear of being thought stupid or ridiculous. His individual status and role are secure irrespective of his accomplishments and his ability. In this way mutual respect grows. And the more the members respect one another, as well as themselves, the higher is the status of the group - the higher the status the more cohesive does it tend to become.

The classroom and school become the child's community and his society for a great part of the day. It is a society based on the respect for the individual and his rights. A child in such an environment soon realizes that the rights of the group are at times as important as his own. Then he may voluntarily accept control of his rights without loss of self-esteem.

Such direct relationships make possible measures which promote healthy emotional development. Teacher-pupil relationships, pupil-group relationships and non-interpretive guidance encourage participation, responsibility and the emergence of moral values. As the child's self-image improves under the impact of this atmosphere, so does his conduct.

Guidance is a learning process. Most problems of many children originate from their not knowing how to meet daily situations. Therefore, instead of making direct interpretations to them, concerning the unknown motivation underlying their behavior patterns, the group leader teaches them what to do and how to do it; he teaches principles of living (1) and psychodynamic concepts of behavior (2); e.g., learning to understand purposes of others, to understand the possible causes of behavior and a system of values. Together with his pupils he establishes a behavior code and a way of life for the group. To do this, he and his pupils may choose a principle of living in the form of a theme as "Are you thinking of yourself or of the team?", "Babies need help, grown-ups give help." These become guides to action. Thus the child gains a feeling of "security of action." (5)

Are these techniques effective at all? Problem Situation Tests (2) and Causal Tests given by Ojeman show that both normal and disturbed children so taught become more aware of purpose and multiple causation, but they are less hostile. They also show that children can and do apply these psychodynamics and principles to their own lives.

Non-interpretive group therapy uses three general classes of personality adjustment techniques: role playing, sociometric organization and discussion (free or controlled). The teacher must master many guidance programs and techniques and adjust them to the specific personality needs of his group. He must be able to use these methods for supportive, direct, indirect, explanatory and in-

spirational purposes. But we keep in mind, no matter what the technique or method, we use them in line with Adlerian psychology.

Of these, role playing with discussion is a most valuable procedure. It is immediately useful. For example, a mother complained that her fourteen year old son was going "haywire." She and her son each started to give their version of what had taken place the evening before. I asked them to show what happened - with the son and mother reversing roles. Then after a discussion of their roles as they played them, I asked them to show how they would like the other to treat them. This done, I asked them to show how they would respond if again placed in the original situation.

On another occasion, a pupil has a quarrel with a monitor. Immediately the boy is asked to re-enact the scene. Then after other children show how they would meet the same difficulty, and after free discussions the boy is then invited to show how he would act now. Then he practices his self-chosen response under increasingly difficult conditions imposed upon him in his role-playing. It is a technique that deals directly with behavior, with interaction but not through intermediary concepts, or through symbolic situations. Through role-playing we can set situations in motion and manipulate them in order to give the child the experience he needs for self-realization and practice of responsibility.

Role-playing, as the stimulator of social feeling and spontaneity, becomes an antidote to sclerotic tendencies in the personality, to rigidity or conditioned reflex responses.

But role-playing or acting out is not enough. To clarify and pinpoint our thinking we need verbal expression and communication.

Therefore, free discussion whereby pupils are free to consider any topic in their own way is most valuable. This is a very difficult procedure for the teacher. He must keep quiet, he may answer questions put to him but may never offer approval or disapproval in any way—verbally or non-verbally—but to permit the pupils to have an experience in thinking. For example: I was working with a group of five 9th and 10th grade juvenile delinquent boys from 15 to 17, three of the five with police records. Each came from a different school. They represented different religions, nationalities and races. They were suspicious, hostile and resentful of all adults.

In our discussions there were frequent gaps of silence, sometimes filled in with horseplay. Teasing and similar symptoms of boredom and embarrassment punctuated many sessions. They had a short attention span; abstractions were seldom used except to sum up a concrete situation, but most discussions dealt with their resentments and prejudices in specific instances--no resort to book subjects. They told stories; talked of concrete and immediate things; they exchanged information on coin and stamp collections, ceramics, carpentry, baseball, boxing, gang fights, vacation activities, etc. William who usually talked in monosyllables suddenly turned to me and asked, "Can you get me a job this summer?" Fred turned to Harry and said, "You got a job! You work Saturdays? What do you do?" Harry was an all around handyman on a fishing launch that sailed from Sheepshead Bay out to the ocean. Fred, always on the lookout for self, said, "I live near Sheepshead Bay. Can you

work on the ship there all week in the summer?"

"Sure!"

"What do you do?"

"I got to help the fisherman. See they got bait; sometimes I bait their hooks... I do chumming... When the boat docks they sometimes ask me to clean their fish. Their wives don't like to do it."

"What do you want to do that for? You supposed to do it?" "No, but some men were so glad I cleaned up for them, they gave me a big tip. Sometimes I got five dollars. If you don't give, you don't get." A new slogan was born, at times changed to "You want to get, you got to give."

One day on his way to the clinic, Harry gloatingly told us about a "Fairy" who had treated him to a good lunch but was disappointed when the latter went into the clinic. William said, "Let's go out and roll him." Fred: "Don't be stupid, he can't do anything. He's a fairy." The discussion closed with some contemptuous sympathy for the homosexual. The talk turned to Ira's home instruction in place of school attendance. William, truculently: "I'd rather go to school, go to the gym and see my friends." Ira: "I can make friends too. I made friends this summer. I worked. You want to keep your job, you got to get along with people."

Grumbling about parents as "unfair," "always sore," "picking on you," after much wild illogical discussion, one boy said, "Oh, they mean all right. They don't understand you. They're old-fashioned." A new example came from Fred, "Now my mother's nice, but she doesn't believe me."--grudging tendency to empathize with some adults--"teachers, they stink"--"only two good ones"--"they understood me." Conversation shifts to homework and study--Ira: "I can never get around to it." Rusty shooting back, "You just don't want to."

We could have invited these boys to talk about anything. But it didn't always work out. Sometimes they froze or ran to horseplay. They could not plan a list of future topics for discussion. Therefore I allowed free discussion to come up naturally and go its own way. It sometimes followed role playing, it sometimes switched from regular group discussion. And these discussions became topics for role playing and controlled discussion.

Seeley(4), who described the Forest Hill experiment in free discussion, admits the chaotic appearance of such sessions, the unfinished sentences and matters, the topics touched upon and abandoned. They seemed to wander aimlessly. But the boys did more clear thinking in this procedure than in fixed and structured setups. These exchanges stepped up their willingness to talk and to take criticism from one another. As the sessions continue, they tended to become longer and longer. Ultimately, we expect them to last a full hour.

The permissiveness of the teacher during the discussion should strengthen the adult-child relationships. The discussion of fears and conflicts should lead to the understanding of the purpose of conflicts and of the safeguards provoked by them. The awareness that these experiences are common to all of us, and the communality of experience will also help to reduce repressions, relieve anxiety, and

release potentialities. Therefore, the teacher, or group leader must be well oriented psychologically, must be a sensitive and skilled advisor. Then he will not only be able to carry on these procedures but will quickly recognize and discover problems uncovered by these discussions. He will be alert to cooperate with the counseling and the clinical teams, both of which are so essential to successful guidance.

Understanding principles of living as guides to action, understanding the purpose of behavior of others, teaching children HOW TO CHOOSE FROM THE MANY POSSIBLE SOLUTIONS, and what and how to act in specific situations, give them security of action. Therefore, we do not find it necessary to reveal to him the unconscious motivation underlying his behavior, though we ourselves know it. Instead we indicate his strength and build on it. We are psychoanalytical in our diagnosis, but psychosynthetic in our approach.

Adler always emphasized the importance of starting with strengths and not weaknesses.

Mary, 13 years old, had one consuming ambition--to be an actress. She was extremely jealous of her beautiful sister, Karen, four years younger. Their quarrels disrupted the home. During his interview with Mary, he gave her his usual directions for showing and winning love. He closed the interview with one question, "Are you a good enough actress to make your sister believe you love her?"

On another occasion, when Adler was discussing guidance procedures for a badly disturbed boy, his teacher gave Adler a composition written by the boy. It was an illegible scrawl. She said, "All right, look at this paper by Johnny. Can you find something good to tell him?" Dr. Adler looked at it carefully and said, pointing to a letter, "This 'I' is beautiful. Could you make other letters as good as this?"

Experience is a very important factor in emotional growth. We not only help the child to choose a more desirable response to immediate situations but we organize and manipulate situations in order to face him with common daily conditions. This active participation gives him training in responsibility and social feeling. Through his own activities, his new habits and behavior skills become strong enough to break through the resistance of old ones.

In the final analysis, it is the leader who makes programs work.

Craftsmanship and psychological knowledge are essential. But without spontaneity, love, common sense and social feeling, they are not enough. So we appreciate the possibilities implied in the Chinese proverb: "The wrong methods in the hands of the right person may work wonders."

Social feeling and reorientation supplement each other. (Teaching children social skill and leadership is not enough unless pupils gain social interest in this training.) From it, they (children) fall back on a reservoir of usages, practices, customs, skills and guide points that may lead them to assume responsibilities and leadership. Thus security of personality may evolve from security of action. Security of action without this inner security is not enough. (5)

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## TOWARD A THERAPEUTIC COMMUNITY

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Considerable concern is being focused toward mental health and the medical and psychological efforts to maintain it in our society. Arbuckle (1966), after reviewing the current disquiet, suggests the direction in which we should be moving. The "disquiet" is not germane to mental health alone, but to other areas as well. Barclay (1966) seems to take issue with the current practice in elementary school counseling, where the counselor operates as a separate entity. Barclay states: "The elementary school counselor should function as an integral part of the elementary school curriculum rather than as a visiting dignitary who mysteriously appears and summons children to meet with him. If the elementary school counselor is integrated into the regular school personnel and spends a certain amount of time with every class in the building on a regular weekly basis, he can easily engage small groups of individuals who manifest unadaptive behavior and learning." Barclay appears to be saying that no one is an "island unto himself." What is needed is an effort toward a team approach with many factionaries working in unison to coordinate the innumerable functions.

This situation is not unique to mental health or to guidance and counseling. It exists in almost every agency of public services. The question is, Why does it exist? To understand the contemporary fragmentation of many service functions in our society we might examine our social heritage.

In an autocratic society the people in power coerce those under their jurisdiction to carry out the plans of the structure. Coordination of effort and cooperation between agencies, be they of a public service nature or otherwise, would be inimical to control. Consequently, small isolated empires have evolved, such as mental health clinics, child guidance clinics, social services, and a host of others. The public school counselor and psychologist have generally followed the same pattern, operating apart from the rest of the school personnel.

Within the last two decades we have rapidly moved toward a democratic society. During this transition period, small autonomous agencies have evolved, each providing only a fraction of the potential services possible through coordinated efforts. Imagine how many vital services the school counselor could provide if he were to coordinate skills of the community children's clinic with skills of