

Psychosynthesis Research Foundation

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September 15, 1966

Dear Colleague:

The first meeting of the 1966-67 series of Psychosynthesis Seminars will be held on Friday, September 30th at 7:30 PM William C. Schutz, Ph.D., Associate Professor at the Albert Einstein School of Medicine, New York City, will cover "Brief Encounters: an integration of non-verbal and fantasy methods into small group process." It is proposed that a final period of the meeting be devoted to plans for the subsequent sessions: to decide what subjects should be covered, and by whom. Your suggestions will be welcome and helpful in setting up the program,

As with last year's seminars, the meeting will start promptly at 7:30 PM and will be held in Apartment 16 C, 560 Riverside Drive (Columbia University Faculty Building at 125th St.) New York City. The most likely parking place for cars is on Riverside Drive itself on the long bridge spanning 125th St. From the south end of the bridge steps lead directly to the Faculty apartment building.

We trust it will be possible for you to be present,

Cordially,

JACK COOPER, M.D.
192 Brewster Rd.
Scarsdale, N.Y.
Tel: 914-725-4543

Date & Time of Meeting: Friday, September 30, 1966 - 7:30 P.M. prompt.

Place: Apartment 16 C, 560 Riverside Drive (Columbia Faculty Building at 125th St.) New York City.

Speaker: William C. Schutz, Ph.D.

Subject: Brief Encounters: An Integration of Non-Verbal and Fantasy Methods into Small Group Process.

PSYCHOSYNTHESIS SEMINARS

1966/7 SERIES

First Meeting: September 30, 1966

Subject: Brief Encounter Microlab: An Integration of Non-Verbal
and Fantasy Methods into small Group Process

Speaker: William C. Schutz, Ph.D.

Participants:

Jack Cooper, M.D.	Harry A. Mendelsohn, M.D.
Mrs. Rena Cooper	Mrs. Marilyn Mendelsohn
Frank Haronian, Ph.D.	William C. Schutz, Ph.D.
Frank Hilton	Mrs. Elizabeth Schutz
Mrs. Hilda Hilton	Rev. Weston A. Stevens
Mrs. Martha Lazure, M.A.	Harold Streitfeld, Ph.D.
Daniel I. Malamud, Ph.D.	William Swartley, Ph.D.
Mrs. Ann Malamud	Graham Taylor, M.D.
	Mrs. Shirley Winston, M.A.

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527 Lexington Avenue
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Dr. Schutz: What I would like to present is a combination of a number of things I have been interested in lately, all wrapped up into one technique. I have been especially interested in the fantasy methods discussed here, several non-verbal methods that have been developed at the National Training Laboratories and by the dance therapists, the body work by Lowen and Ida Rolf, and psychodrama as developed primarily by Moreno.

My interest is to put these techniques together into one integrated approach. The best way I have found to demonstrate the integrated approach is by actually doing it with the audience participating and that is what I would like to do tonight. The plan is to divide into three groups of five or six people each and go through about an hour of what has been called a "microlab". A microlab began as a regular one or two week laboratory condensed into an hour and a half. This is accomplished by having a five-minute meeting instead of a two-hour meeting; and instead of having an hour's general session you have a one minute general session, and so forth. The reason I changed the title of the microlab to "Brief Encounter Microlab" is because the original regular lab concept did not incorporate some of the newer techniques.

After the brief encounter is over I would like to talk about it and also present to you a more formal framework for the whole area which I think of as the development of human potential. So unless there are any questions I would like to begin with the brief encounter. What I would like you to do is to break up into three groups, try as far as possible to be with people you know least in the whole room. If one group will form over here and another here, and another there, we can begin.

(Here followed the "Brief Encounters." The instructions to the groups by Dr. Schutz were as follows. Ed.)

INSTRUCTIONS

- Meeting 1. (Encounter group) You are to meet in a regular encounter group for five minutes. The rules of this meeting are: a. Talk about your feelings, and b. Talk about the here-and-now. I will tell you when the meeting is over. Go ahead.
- Meeting 2. (General session) Please stop. Now we'll have a general session. How did it go? (Discussion for one minute).
- Meeting 3. (Encounter group) Another five minute encounter group.
- Meeting 4. (General session) Please stop. How did it go this time? (one minute discussion).
- Meeting 5. (First impressions) This time I would like you to have another encounter group but with a special task. I would like one person in each group to stand, walk over in front of another group member and look that member in the eye, touch him however you feel like touching him, and tell him as honestly and openly as you can what your first impression is of him. Then proceed around the group until you have given your first impression of each group member in this fashion. When the first member has

completed the cycle, a second group member gets up and gives his first impressions of all other group members in the same way as the first member did. This is repeated until all group members have given their eye-to-eye, touch, first impressions of each other member. (This usually lasts about ten minutes. It is stopped after all groups are through, or almost.)

- Meeting 6. (Encounter group) Please stop. Now have another regular encounter group meeting (five minutes).
- Meeting 7. (Dyad encounter) Please stop. Now will each group select two members who aren't getting very close to each other. (Allow 2 minutes) Would the pair from this group please stand up? One of you go down to that end of the room and the other stay at this end. Now I'd like you to look each other in the eye and maintain eye contact throughout. When I give the signal start walking straight toward each other very slowly and when you get close enough do whatever you feel like doing. Try not to plan anything ahead of time but do what you feel impelled from within to do. (This was done in front of all three groups by one pair from each group.)
- Meeting 8. (Encounter group) Now go back to a regular encounter group meeting (five minutes).
- Meeting 9. (Non-verbal) This time I'd like you to have another regular encounter group meeting except without using words. Communicate to each other non-verbally. (five minutes)
- Meeting 10. (Encounter group) Another five minute encounter group.
- Meeting 11. (Fantasy) This time when I give the signal would you please close your eyes and have a fantasy. Imagine the other members of your group advancing toward you. Just begin with that fantasy and let your imagination go in whatever way it wants to. I will give you the signal to open your eyes in about three minutes. Go ahead.
- Meeting 12. (General session) Would someone like to tell us what went on in his head? (Here four or five fantasies were recounted to whole group.)
- Meeting 13. (Encounter group) Now let's go back to a regular encounter group. (five minutes)
- Meeting 14. (Roll and Rock) I'd like you to select one person - or I will choose him if you like - who seems still to be somewhat reluctant to "let himself go" in the group. (Give groups time). Now everyone stand up and each group make a circle facing in with the selected person in the center. He is to shut his eyes and try to relax entirely and the group will pass him around from person to person. After he has been passed around for a while, lift him up into the air, rock him back and forth, and let him down to the ground gently. Go ahead.
- Meeting 15. (Encounter group) Now please have another encounter group. This is your last regular group meeting (five minutes).

Meeting 16. (Farewell) Now please stand and walk slowly toward each other and say goodbye in whatever way you wish.

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This Brief Encounter session took approximately one hour and twenty minutes. The groups were made up as follows:

Group 1 (near door)

Mrs. Cooper
Mrs. Hilton
Dan Malamud
Mrs. Mendelsohn
Graham Taylor

Group 2. (On couch)

Frank Hilton
Mrs. Lazure
Mrs. Schutz
Wes Stevens
Harold Streitfeld

Group 3 (near window)

Jack Cooper
Frank Haronian
Mrs. Malamud
Harry Mendelsohn
Bill Swartley
Shirley Winston

Discussion following the group experiment

Schutz: Would you like to talk about what happened? How do you feel right now? Do you feel like talking about it?

Winston: No. Hilton: Yes. I feel very good about it. There was a growing interplay and sense of unity particularly in the final part.

Schutz: (Pause) Can we hear also from someone else? How do you feel about it? How did you feel during the whole experience? It will help our intellectual understanding to hear these reactions.

Mrs. Mendelsohn: When I came in I did not know hardly anyone but now I feel that I know five other people fairly well and I think it was a very good experience.

Swartley: What did we do - the equivalent of about 12 hours of actual work? In other words, you said that you had shortened it, and what we were doing was a micro-technique.

Schutz: Yes, you had about a dozen different things. (Swartley: the equivalent of 15 hours?) Yes, counting regular meetings - they were dispersed. It is hard to estimate. In the regular meetings there would be two hours and the rest would be an hour. It is hard to equate them but it would be roughly that. (A later look indicated that the session was equivalent to about 30 hours of regular group meetings. WCS)

Schutz: Do most of you feel pretty good about it? (general agreement expressed) Was there a turning point - one experience that was more significant than the others?

Lazure, Stevens: Our group (Group 2) didn't feel as close at first.

Schutz: So I take it from you two that your group developed later - that is, it didn't feel like a group or feel close until later.

Lazure: The feeling of the group or closeness came when the group members had to fantasy about one another.

Schutz: Was it because of the fantasy that you had or because of just shutting your eyes?

Hilton: When I shut my eyes and imagined the other members of the group coming towards me - there was a sense of unity.

Mrs. Cooper:but I think it came with us (Group 1) when we had to look at the other person and touch him. I think it was this touching and looking at one another right in the eyes. You really found out who they were then...and the change came over the group instantly and from then on we were all buddies. (Brief comments by other members of the same group in general agreement.)

Schutz: How about this group over there? (Group 3)

Swartley: Almost from the beginning everyone expressed their thoughts and feelings

and we progressed from there. There was no argument about that.

Mrs. Malamud: It went very well - actually we were a good group.

Haronian: I think we were different because there are more of us who are experienced with it.

Winston: One of the impressions I got was that this group (Group 2) was plainly more ectomorphic and our group (Group 3) was more endomorphic. I noticed it particularly when Frank Hilton and Weston Stevens faced each other. However, I would like to ask a question: if what was reached eventually between them might have been deeper and stronger than what we in our group were able to reach more easily; in other words, the quality of the feeling?

Schutz: Yes, they have gone deeper whereas yours went quicker. (Shirley Winston's answering comment undecipherable. Ed.) Did you feel unity with your group there?

Winston: Yes, especially after the men sat down (Schutz: You mean after the encounter?) Yes. (Schutz: That was an important event for your group, I take it?) Yes and very soon we were all sitting in a ball together.

Haronian: (Undecipherable but I think he was referring to ages and Frank Hilton being a father image to some in his group. Ed.)

Schutz: How did you experience the rolling and the rocking at the end?

Mrs. Mendelsohn: It was so funny, but most interesting.

Schutz: How about this group here (Group 1)?

Mrs. Hilton: At the beginning of the whole session there was a definite tension, a strain; then it disappeared and there was an understanding of the people in the group, a being accepted at their present level, and going on from there.

Malamud: We were probably the most restrained group of the three; but also, we didn't particularly fight it - in the sense of us accepting our own restraint.

Mrs. Hilton: I would like to know, in that connection, if the fact that some of us had never participated in either therapy or discussions before - a great many of the others in the room had - affected the reaction of the group. I think it might, but I do not know.

Mrs. Cooper: I felt the fact that we had two Britishers (rest lost in laughter. Ed.)

Malamud: I do not think it was a matter of British or not British for there was restraint in each of us.

Schutz: You had a tacit agreement that you would go so far and no further? And that was acceptable to everybody? Is that right?

Mrs. Hilton: Yes, although that point did not come out in our talk.

Malamud: I do not think anybody rushed anyone in our group. I think we were very quick to respect anyone's withdrawal.

Haronian: Our group was relatively aggressive.

Schutz: What aspects of this would you like me to talk about? - the technique or theory or what?

Swartley or Mendelsohn: What is your purpose?

Schutz: The main idea of our Brief Encounter Microlab is to introduce a number of techniques many of which I am sure you are familiar with, but to introduce them in a certain sequence in such ways as to get a group moving as quickly as I know how to get it moving. In the space of about 1 hour and 20 minutes groups can get very close due to a combination of methods, including talking, but more important are the non-verbal and the fantasy methods.

Sometimes the Brief Encounter is used to open a workshop. That is, if we have a workshop where these methods are going to be used for a week or two weeks - or even a weekend - it is often helpful to begin with this experience. It is a way of getting the workshop going very quickly because, as you can see, feelings get generated very rapidly.

There are a number of other methods one could use in a microlab. In the case of a workshop you do not want to fractionate the community as we have done here. We now have three groups, and if were to continue we would have to somehow integrate them. But there are methods for integration such as having one group observe the others, or exchanging members, where you can begin to build bridges within the groups.

Lazure: What is your role in this as a group leader? Do you participate or stand by?

Schutz: The role I characteristically take is the one I took tonight. Such a microlab has to be adapted to its own setting. Beyond the first five "meetings" I did not know what I was going to do tonight until I got here. The notes I made for myself are: the first five meetings plus a number of other things that were possibilities. But what is done and when depends on the leader's sense of what is happening in each of the groups. The fifth meeting in which members go around, look, touch, and give a first impression is usually the one that makes the thing go. I think that meeting is the main reason that the groups form quickly.

I had an interesting experience this summer at Bethel when we had a lab that was called Conflict Management and I used the microlab. We wanted to generate conflicts that could be later dealt with and this (tonight's experiment) is not good for generating conflict because most of the time group members end up feeling good and liking each other. The interesting thing was that it was easy to change the liking pattern by changing the fifth meeting. Instead of having people tell each other how they feel about each other - which I think syphons off any negative feeling that has accumulated up to that point and makes feelings much better - I asked each person to pick one group member whom he felt least good about, and ask him to leave the room. He then told everybody else about how he felt about the missing member. This procedure was done for every person. That method prevents the release of negative feelings and actually builds them up. Each person begins to wonder what was said to everybody else when he left the room, so their conflict was generated in this way. That is why I think the fifth meeting is the crucial one. When it is not included it usually takes much longer to reach the point that

you reached here tonight - as I think that some of you said, actually having to encounter somebody and not just sit in this chair and talk to somebody in another chair, but to have to get up and be physically close, look them in the eye, and then talk to them - I think that is a totally different experience to just sitting and talking. This is one reason that in any group whether a T-group (Encounter) or in therapy, I find that the use of moving people around physically and getting close to each other greatly accelerates the whole process. There is just no comparison to just sitting and talking. That was one reason why I wanted to get everything out of the middle of the room so as to make the space between you much closer.

Fantasy (Meeting 11) I find is a good way to get deeper when groups are going well and have pretty well exhausted the kind of interpersonal contact usual in such groups - then they can advance a little deeper into the experience through a fantasy. You may have noticed that this one was a little superficial, a here-and-now fantasy. It isn't the "cave" or "entering your body" or some of the other ones which seem to go much deeper into more personal material. Those aren't quite appropriate for this kind of experience, but even the more immediate kind of fantasy will allow you to explore a little deeper your feelings toward each other. Did you find that this happened in your groups? It seemed to me that it did.

The dyadic encounter (Meeting 7) is another simple but very effective procedure in which all kinds of things happen. We saw a few here - the combative one, the playful one, and the impasse, at the beginning of the second one. People will sometimes pass each other, sometimes turn their backs, or do any number of things. I think it is another method that gets beneath the conscious defenses. If a person is just standing there in front of someone, he has the experience with his whole body, rather than just talking; and no matter what happens it usually affects him quite a bit as he stands there. And as you noticed, it is a little frightening to anticipate being in an encounter. The fear is one indication that the experience is getting at something important. It is very like a fantasy in that regard for, as you know, many people are reluctant to do a fantasy, even before they have ever tried it. This fear is a sign that somewhere in your body you are being told that this is important and may be getting towards something that you may not be prepared for, and probably it is of value.

The rolling around (Meeting 14, Roll and Rock) had several purposes. I selected the person who seemed to be, by my quick impression, the stiffest in the group or the person who could perhaps profit most from having the group do something for him or her, having the experience of trusting the group. I may have been wrong, but it does not matter a great deal anyway since it served to demonstrate the method. It involves trust. You really have to give yourself up completely to the group. Frequently you get a stiffness at the beginning, gradually breaking down into a much more trusting, relaxed feeling. It also gives a feeling of unanimity to the group. The fact that all the group members were working together to give pleasure to somebody, or to support somebody usually makes the group feel better about itself.

The full Roll and Rock does include rolling the person around, picking them up and rocking them back and forth cradle-like and gradually rocking them down gently to the ground. If you want to go to the full you then stretch them while they're down, you pull the legs and the arms over the heads and take the head and neck and just stretch. And it is a marvelous feeling after you have been rolled and stretched. But it is an interesting phenomenon, the whole

business of how do you give pleasure to somebody. And this really provides an avenue of giving a full measure of pleasure - to be able to do something physically for someone. And you notice the care that goes into it. When you pick somebody up, everyone is very careful to be very gentle and to lift him up properly, to not hurt him. There is a great deal of caring involved there, which I also think enhances the feelings amongst the members.

The non-verbal session (Meeting 9) is one that you can always do when a group has gone pretty far. If they haven't attained much groupness it usually falls flat, they will do stereotyped things and things that do not have much meaning. But if the group has built up a lot of feeling, then usually something significant grows out of it. At the beginning it is almost always uncomfortable, as most of these things are, but if you let it go a little bit then it evolves into something as it did here. You started out - the middle group especially - no, this group over here - you began pretty much fractionated and then gradually got together into a locked-up thing, and it evolved into something of significance to the group. This is usual.

It is important to tailor what you are doing to what is happening in the group. There are a number of other things which I did not do, such as, if a group is not going very well, to break it up into pairs, into dyads, and have the dyads meet for five minutes and then come back. This helps to generate a lot of interaction which helps the group to form. If you want to give some sense of groupness, it is useful to break one group up and send the individual members to the other groups, to observe for five minutes and then tell the group what they saw. This gives each group a feeling of their being a group. A difficulty in this method is that the group that you break up has difficulty in getting back together.

One experience that can be done with a group that is very advanced is Giving-and-Taking-Affection. Put one of the members in the middle of the group and have everyone go toward him and express any positive feelings they have non-verbally. This usually leads to hugging, stroking, rubbing, lifting and so forth and often gets very emotional. This situation is so representative of what we have always wanted - love without any conditions, unconditional love. It is so difficult to find it, to be actually given it, that experiencing the affection is often overwhelming.

In the Brief Encounter Microlab I think it is very important to give each exercise time. If you remember, after every non-verbal encounter I gave you a meeting in which to talk about it. In conducting a microlab there is a danger of jamming things up, of doing too much. The impact that any one experience has may be lost because you are off on to something else. It is important to make sure that you give time for the group to talk through each exercise after it is completed. In a regular encounter group all of these methods are available, and can be used as appropriate.

Another thing that could have been done in this group, probably between Bill and Harry, is bring out the competitive aspect of a relation. This can often be gotten at by the "press". Two people stand opposite each other. One puts his hands on the other's shoulders. The instruction is "Push him down to the ground, push him flat on his back in any way that you can do it so long as you get him flat on his back. He can resist or he can help you; you can ask him to help you, you can do it anyway you like. The object is to get him down on his back. And then

you help him up until he is all the way up. Then he does the same to you." This usually brings the competitive issue out very clearly because what you are doing is having four different experiences: subduing your opponent, helping him, being subdued by him, and being helped by him. One thing, for example, that often happens is that there is one of these four that is much more important than the others. For example, one person said that when he did this what he recalled is that being helped up was the most important thing. In the others, he did not really feel much but he really enjoyed being helped up. This clarified the relation a lot. You see, what he wanted was to be helped, and if he wasn't being helped he got mad and competed.

Swartley: Have you ever got into real violence with this?

Schutz: No. Once one fellow took a swing at another guy but nobody has ever been hurt.

You can even try stronger exercises if you have enough room. For the "Push" you clasp hands, like this, and then push against each other. This is often very good for a withdrawn member of the group. If you can get him to push against somebody, even if he doesn't care, the first thing that happens is that he finds himself flat against the wall, and then he cares. Then he has to come back and push. That means that the juices begin flowing, the energies mobilize and he gets much more involved in the group.

A lot of these methods are aimed at helping to clarify the authority problem. In one group I recall a fellow came in very submissive and it was very clear that one of the best things that could ever happen to him was to become a peer with me as the leader of the group. After several meetings he finally jumped out of one fantasy and said "I want to push with you." So we pushed each other all over the room. That was the high point of the group for him. After that we were in fact peers. But it had to be done physically in order to test our strength. In all these, winning or losing is not nearly so important as being equal, at least in the same contest. The winning or losing can have many meanings but often turns out to be less significant than being equal enough to compete.

Arm wrestling is another one that you can do this with. It turns out that most adult males are reasonably equal in this. Most adult males can put up a pretty good battle with almost anybody. Knowing that helps the leader a lot. Use this for someone who feels he is weak and can't compete with other people and he will always do much better than he thought he would, generally.

Lazure: Would you do these yourself in a regular group?

Schutz: Yes, I would use these like anything else. In a group I have now of twelfth grade kids, the thing that was helpful was that I gave my impressions of them early. After one of them had said: "Well, I don't know you people well enough - it is the first time I have met you," I said something like, "Baloney! I have just seen you for a day and I have a lot of impressions about you." And he said "tell us!" So the best thing I could do then was to go around the group and tell them, which set a pattern so that then they could do it later.

But all this depends on what is needed. As I said, if I have to push with them, then I will do it - unless I'm afraid. Sometimes I am afraid. I remember one group; we were doing this sort of thing with a fellow who weighed 310 pounds,

was a black belt judo, and professional football player, about 6 foot 2; and he had violence a little below the surface. At one point, he went around telling everyone what his impressions were of them, and then he came over to me. He towered over me so that I was afraid for a moment he was going to fall on me. He looked down at me, paused, and then said "I am afraid of you!" (laughter) So you have to do whatever you have to do.

As I see it, my role is central if it is an authority problem or a competitive one. If it has to do with relations between two or three other people, then my job is to get it out so that they can confront the problem, or just help them to do it. And one thing that I find is that if you train people in these methods, specifically so they can do them, they think of all kinds of innovations that are very useful. They make up their own ways of doing things.

At Big Sur I did this one time during a five-day weekend. I spent the first day and a half demonstrating the fantasy methods, non-verbal and some psychodrama. As an advanced group having been through it before, I told them, you should also know what to do, so I am going to teach you so that everybody will be able to do these. And there was a little hiatus afterwards, of not knowing what to do, but they quickly picked up and then they were initiating new methods frequently.

I remember one member-initiated-technique in particular, and this is demonstrative of the whole idea of opening the group to a lot of physical things. One man had a homosexual fear, so someone said "look, why don't you sit down on the floor and all the men will crowd around you as close as they can. See how that feels." And they did that and he did not feel much; so the women crowded around him, stroked him, etc. This led to a lot of interesting things. The point is I did not think of the method. Someone else in the group made it up, and it turned out to be a very appropriate thing to do. The method allowed him to confront what his feelings were, so that he could experience the feeling instead of just telling us about his problems.

Mendelsohn: Do you ever bring in psychodrama?

Schutz: Do you mean into the microlab or into the group itself?

Mendelsohn: Into the microlab.

Schutz: I never have. It is a little too complicated to set up a situation. But we might be able to work it out, and in fact I think I will try to think of some way, but so far it has seemed a little too complex for four or five minutes. I doubt it though, for it is amazing what you can do in five minutes, as you have found out. It seems ridiculous, a group meeting of six people in five minutes; but in that five minutes you can get an awful lot accomplished; and lots of five minutes are much better than the totality of the time. So I suspect that you could do psychodrama in five minutes, if you can just think of a way of doing it.

Let me mention one other thing, the group fantasy, which we didn't do. This summer I experimented with the group fantasy to see how that would work. I know that Bill Swartley demonstrated one way of doing it which seemed to have advantages and disadvantages, having everybody interpret. So up at Bethel I tried a special evening - every evening we would meet in a group and try out a number of ways to do the group fantasy. The way that turned out to be most effective was to lie people down on the floor with their heads together like an aquacade, so their

bodies went out like spokes on a wheel. In this way they could hear each other and be very close physically. One would begin and the others would try to get into the fantasy and speak whenever they wanted to. This seemed to work very well. You can make trainer interventions, therapist or leader interventions, but they do not seem so necessary in group fantasy. Indeed, you get a different kind of phenomena. You do not get the intra-psychic that you get in the individual fantasy, but you really have inter-personal fantasy. You get fantasy much more about the relations among the people participating. For example, the first time I tried this was with a training staff at Bethel. There was a competition among staff so we felt "all right, let's try a group fantasy." I had them both close their eyes and imagine themselves in combat, and they began wrestling. One picked up a stick, they rolled down a hill and did all kinds of things, both of them in the same fantasy. Both would shut their eyes and one would say something, then add: "Can you imagine that?" (in answer to an interjected question) Yes, lying down seems to be the best. In fact, what I do in a group, is to have two people start and have everybody else in the group shut their eyes. If anyone feels like entering in he just lies down on the floor and gets into the fantasy. If he wants to leave then he gets up. Some people were overwhelmed for they saw something quite different when they got on the floor and got into it.

But to go back to the wrestling fantasy. One of them hit the other one and hurt him. "I see you with your fist clenched and you swing and smash me in the mouth." The other one said "No, I cannot see that. I have my fist clenched but I do not swing it." And they really got involved and saw different things. At one point they had to break out of the fantasy because their destructive tendencies were getting so great that they could not continue. They had to break out of it because of the frightening destructive images coming into their minds. But that is the kind of thing that comes out. It is not so much the intra-psychic, but the relational images which come out.

In a group fantasy with a man and a woman there was a whole scene where they tried to go into the bedroom, but they could not enter the bedroom, it just wouldn't work. They tried but it did not work, so the man went away and then came back and helped the woman in the garden and once he had helped her in the garden, they could go into the bedroom. That was all. I thought it was very nice. It just wouldn't work out to rush right into the bedroom; they had to have a little different relation. It was very helpful for clarifying their relationship.

The group-fantasy is almost like unconscious communication, communicating with each other at the fantasy level. It almost always makes a close feeling between the people who have done it together. It has this phenomenon, which you run into a good deal, of "I feel closer to him; I don't know him any better, I don't know any more about him but the feeling is much deeper and much closer than it was and I don't know why exactly."

(undecipherable question) Do you set a time limit?

Schutz: No, as long as you want to, but there is a danger - the same as in the individual one. They get hung up and cannot get out of it, that is about the only time I find I intervene. I try to get them into a pleasant setting and somehow make it work out to a point where they are relaxed. But otherwise, it ends naturally very often. I have had some letters from people saying how much the group fantasy has meant to them.

I also find the Lowen methods extremely valuable, the back lift and the beating on the couch particularly. Let me give you one example: There was one fellow in a group who had a lot of self-destructiveness which came out in the group fantasy. This fantasy was with the entire group. The group fantasy evolved into a concentration on him and another fellow who were being beaten, and they became birds that were pecking at themselves. So we got at his masochism. Then we put him into a psychodrama - the psychodrama called the "magic shop," where you go up to the counter and you bargain with the man behind the counter for commodities like faith and love and strength. What he wanted was someone to take a load off his back. So we took him out of the psychodrama and I put him on my back - you know, the backlift, which Harold Streitfeld did - where you literally put somebody on your back and stretch them out so that they can breathe better and a lot of tension is taken out of them. And he felt great; it really helped him a great deal, and it reminded him of his childhood and some restrictiveness he had felt as a child. So then we went into a standard analytic situation and went back to childhood material. We talked a good deal and then finally he wanted to do a fantasy, an individual fantasy. So we went into an individual fantasy where he related to his early experience. Then he sprang up when it was all finished - he had worked out a relation with his father and mother in fantasy - and he wanted to push with me. We pushed each other all over the room and that was just marvelous for him. But the point here is the integration of all the methods. We went from a group fantasy to the psychodrama, to this physical backlift, to individual fantasy, and then to the pushing, because that is what seemed to be called for next. And that is the kind of thing that I find the most valuable, to be able to get all these methods working together.

The other Lowen technique, beating on a couch, is to get into contact with the anger, to have a total beating experience - a couch or a pillow or something like that. That I have found very good for constricted people especially. We put one fellow through a whole series of things to break through the constriction: put him on my back, had him beat on the couch, break out of a circle, and do fantasy.

In this conflict lab that I mentioned at Bethel we wanted to get people in touch with the hostility and other feelings that lead to competition and conflict, so I had everyone in the lab - 40 people - go and pound on the couch. They went over when they felt like it - we just put a couch with pillows on it, and they were to beat on it several times - try to make a noise if they could, and do it until they no longer felt like doing it. It was a fascinating experience because at the beginning it was just a big game. People would go and hit the couch. Then the people who had delayed a little bit apparently had more feeling about it. So gradually the laughter subsided and the talking went down and the group became very tense, really grim. More and more people would go up and get more and more feeling. One man actually jumped on the couch with his feet. It became a very stirring, frightening, fascinating experience as it evolved. Almost all of these methods are very unusual...they are all crazy things, and inevitably in the beginning people look at them as games, but if you just get through that they are not games any more, they become very real.

One thing that I find is most useful is to first get across the idea that you do things, don't just say them. Even if it is as simple as someone saying "I would just like to put my arms around you"; have them do it, get up and do it - anything that involves getting up and going over and touching, confronting or something that will get people moving. That "first impression thing",* just as

it worked here, either do it yourself or get him to go over and give his first impressions of people; get the contact, the physical contact. Then you get the norm built up so that "this is okay"; then it gets easier and you can build in the methods one by one, just bring them in as they are appropriate.

This 12th grader group for example: about the second meeting we had the issue of the in-group and the out-group. The group included the student body president, the cheerleader, and so forth and the other kids. So we did the "Breaking In." I asked an "out"; "Who is really in the group?" He picked out six people. They stood up in a circle and I said "Now you stand out here and try and break in - try physically to get inside that circle" and it was really quite interesting how he dilly dallied and didn't want to do it. He really didn't want to get in and then he began to rationalize it. Finally I said, "Do you want some help?"; and he said "Yes" and picked the football captain, who came tearing out and ripped big holes in the circle, but whenever he seemed to rip a hole the other fellows seemed to be on the other side of the circle and he couldn't make it. But it went on for 15 or 20 minutes; so again it was very good for bringing out all the issues involved in in-group vs out-group and related topics; and also put across the idea that you do things as a norm for the group.

END OF SESSION