

Psychosynthesis Research Foundation, Inc.

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September 30, 1971

Dear Colleague:

We are resuming our monthly evening Psychosynthesis Seminars in New York City. The meetings will be held at 7:30 P.M. on the third Friday of each month. They will begin on October 15, 1971 and run through April 15, 1972. We have rented the Liberty Room on the mezzanine of the Park Sheraton Hotel, 7th Avenue and 56th Street, New York City. (This is a larger and more airy room than we had for last winter's meetings.)

As far as possible we will alternate the themes each month. One meeting will be devoted to any psychiatric or psychological topic of general interest, and the next meeting cover some aspect or technique of Psychosynthesis. As in the past, open discussion will be encouraged and copies of the proceedings will be distributed.

Details of the opening meeting on October 15th are given below. We hope it will be possible for you to attend.

Cordially yours,

JACK COOPER, M.D.
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DATE & TIME OF MEETING: Friday, October 15, 1971 at 7:30 P.M.

PLACE: Liberty Room, Mezzanine floor, Park Sheraton Hotel, 7th Ave. & 56th St., New York, N.Y. (Please consult notice-board in hotel lobby in case of room change.)

SPEAKER: Daniel I. Malamud, Ph.D.

TOPIC: The second-chance family: a new medium for self-directed personal growth

PSYCHOSYNTHESIS SEMINARS

1971-72 SERIES

First Meeting: October 15, 1971

Speaker: Daniel I. Malamud, Ph.D.
49 East 96th Street
New York, N.Y. 10028

Subject: The second-chance family: a new medium for self-directed personal growth

Participants:

Erena Adelson
Akhter Ahsen
Jay Albrecht
Alfred Brauch
J. Brodbeck, Ph.D.
Jack Cooper, M.D.
R.D. Ditoro
George Fisher
Norman Friedman
George Greenberg, Ph.D.
Frank Haronian, Ph.D.
Frank Hilton
Hilda Hilton
E. Kotsos, M.D.
L. Lauer

Esther Levenberg
Ruth Lofgren, Ph.D.
J. McDonald, Ph.D.
Dan Malamud, Ph.D.
Judy Malamud
Florence Miale, Ph.D.
George Miale
Fred Miller
C.D. Richards, Ph.D.
Ellen Trescher
Carol Wagner
Shirley Winston, Ph.D.
Isaac Zieman, Ph.D.

(and 6 others)

Psychosynthesis Research Foundation
Room 1902
40 East 49th Street
New York, N.Y. 10017

THE SECOND-CHANCE FAMILY:

A NEW MEDIUM FOR SELF-DIRECTED PERSONAL GROWTH

Daniel I. Malamud, Ph.D.

What I have in mind tonight is to take one part of my time and summarize what's been evolving, and to do that relatively quickly to bring you up-to-date (as in 1968 I presented where I was then with respect to the Second Chance Family) and then for a good portion of the time I will invite you to put the chairs away and to go through some experiences which some of you have had before, but they're revised. But even if I didn't revise them and you would go through them again, they're different, because you're different, and tonight has never been before.

Finally, after we've gone through some experiences--I feel very lucky that a number of members of Second Chance Families are here. I think perhaps three or so families are represented, and one family almost intact -- we can spend some time directing questions to them that you might have, and I hope they will simply tell you what has happened, both in terms of positive things, in terms of difficulties, and in terms of negative things.

About thirty adults of varying backgrounds register each term for the Workshop for Self-Understanding at NYU's School of Continuing Education. This is a course where students meet twice a week, once with me in the classroom for about two hours, and then again in small, leaderless groups for approximately two hours, at a time and place of their own choosing.

The Workshop has undergone numerous changes in the twenty years that I have been developing it. Currently it is organized around a single concept, that of the Second Chance Family. This concept first occurred to me about six years ago when some students told me that they had developed a deep family feeling with each other; that they often met after the session to talk, and had developed more mutual trust and intimacy with each other than with actual relatives.

I had heard similar comments before, but on this particular occasion the idea of the Second Chance Family took seed. I asked myself: What if I organized the Workshop so that its members could create from amongst themselves families whose aim was to provide new opportunities for nourishment and challenge that they may not have had enough of in their actual childhood families.

These would not be families in which one person played the part of mother, and another of father, but rather groups of adult peers dedicated to furthering each other's personal growth. Could the very process of forming such families be a valuable learning experience, touching on each member's difficulties in making choices, and responsible commitments, and with his overconcern with others' reaction to him? Could I develop effective ways of training these families to work productively on their own, so that they could continue to meet even after the Workshop was over? These questions fascinated me, and I began to revise the course along new lines.

The whole course now takes about fourteen weeks, two hours a week. During the early sessions I introduce structured activities designed to help members get acquainted with each other, so that they can begin to form some basis for deciding whom they wish to choose or avoid in selecting their families.

In the second phase, through a series of carefully graded exercises, members come to grips with issues of choice, invitation and rejection, and after having repeated experiences of forming families on a practice basis, finally make their final choices. In the last part of the course they participate in familyship training and in self-exploration exercises.

This paper outlines in compressed fashion the current status of the Workshop with particular emphasis on the following aspects: my role as a leader, the first session, the getting-acquainted process, the formation of second chance families, methods of familyship training, and descriptions of interpersonal and intrapersonal exercises for exploring the self. In offering this abbreviated progress report, I hope to convey the nature of the Workshop's new directions sufficiently to stimulate others to try out its procedures, with appropriate modifications, depending on setting and population.

Leader's Role

I usually begin the first session with a brief, orienting talk along the following lines: "In a few weeks, after getting acquainted with each other, you will form families of from six to eight members each. These families can become your second chance at experiencing various kinds of personal learning that you may have missed in your childhood.

"These will not be groups with members role-playing parents and children. Rather, each of you, while being yourself, will do all you can to create a good family atmosphere, one where you can feel free to experience yourself with minimum defensiveness and try out new ways of relating. What is important is not the actual achievement of an ideal family, but the new possibilities you discover about yourself as you engage in the process. If your family clicks, you can continue to meet on your own after the course is over."

I try to maintain a supportive, personal relationship with each student. I ask them to bring in one-page autobiographies with their photographs attached so that I can rapidly learn names, faces, and personal histories. During the last five minutes of each session, members write one-page letters to me. I take these letters home, write a brief response to each, and return them in the following session. In this fashion, ongoing dialogues develop between myself and the students throughout the course.

I frequently participate in exercises and reveal my personal responses. As often as I am able, I acknowledge those times when my own needs interfere with my providing the kind of leadership that is necessary. Many students begin to question their stereotypes of authority—at least their stereotype of me—when they learn, much to their surprise, that I have a touchy, grandiose side, that I am sometimes unduly concerned about other people's approval, and that I have my own troubles and dilemmas as a father and husband.

In every session spontaneous events occur containing possibilities for a brief, on-the-spot learning experience which can highlight something of value to the group as a whole. I capitalize on such opportunities by asking the student involved if he wishes to explore his reaction with me for a few minutes. Depending on the situation, I may invite him to role-play, create a fantasy, interact with another member, engage in a go-around with the group, or perform some physical action, for example: "Say this key sentence from your letter to me repeatedly until an image or memory suddenly develops." "Stand in the center of the room and share with us

how you feel being the center of attention." "Ask three women in the room if you may touch them, and then, if they give permission, do so, and ask for one-sentence reactions from each." These events usually last no more than five minutes; I move on as soon as the student experiences something surprising, satisfying, or simply thought-provoking.

I usually devote the last ten minutes of each session to mutual feedback. I may ask, "Did anybody in the group do or say anything, however minor, that annoyed, frustrated, or hurt you? Did anyone do or say anything, however minor, that you enjoyed, appreciated, or found satisfying in some way? If so, let's briefly tell each other now, and please include me in this."

I often start the ball rolling by expressing my own positive or negative feelings directly to the students involved. Sometimes I invite feedback by asking, "What one sentence would you like to say to me?" Upon hearing the student's sentence I usually thank him without further comment. After making a number of such queries, I invite other students to ask this question, "What one sentence would you like to say to me?" of three people each.

The experiences I introduce usually involve planned sequences of steps, specific rules, and time limits. The structure of each exercise is broad enough to permit a wide variety of responses, and freedom to move in many different directions.

I find that structured activities tend to elicit events that would ordinarily not occur spontaneously in a conventional encounter group. I also believe that structure and time limits confront a member with a constructive challenge to make the best use he can of what's available, both within himself and within the proposed framework. (I also want to add that structured activities are very compatible with my type of personality.)

I emphasize self-discovery and self-directed change. While I share my points of view with the student, I do so with clearly expressed tentativeness, and with encouragement to arrive at his own set of meanings for his experiences. My slogan is, "You can be your own best expert."

I aim for a balance between emotional experiences and cognitive understandings, explorations of the intrapsychic and focus on the interpersonal, opening oneself up to pleasure and to inevitable pain and struggle, and focus on the positive potential and on the forces within that interfere with its development.

I am not oriented toward pushing or attacking people, dramatic breakthroughs, nor instant intimacy. My style is geared more toward a slow and gradual accumulation of special moments in which the student gets in deeper than usual touch with himself or with some other person, without bypassing his anxieties and conflicts about such closer contact.

It may be useful at some future date to trace how my Workshop aims and methods have undergone successive modifications, and how my efforts at coping with classroom situations were affected by inner struggles of my own. Suffice it to say at this point that my evolution as a group leader owes much to Rogers' views on self-discovered learning, Assagioli's emphasis on the use of the imagination in furthering personal growth, and most especially, my first-hand experiences with Perls and his Gestalt therapy methods for catalyzing self-confrontation with dramatic aliveness and immediacy.

The First Session

After giving a brief orientation talk I ask the group to close its eyes: "As I've been talking to you, no doubt, you have been forming some impression of me as a person, however vague and tentative it may be. As you relax, allow a single word to rise, as if by itself, to the surface of your consciousness, some one word that, as of this moment, reflects your main impression of me as a person."

After a half minute of silence, I invite members, one at a time, to share their impression words with me. I tune in as sensitively as I can to my immediate reactions to each student's report whether it be to the word itself, or to the student's way of addressing me, or to both, and I share these reactions as openly as I can.

For example, one student perceived me as "poised." I responded, "My first reaction is a positive one. Your word tells me that at least in your eyes I was able to do my job without letting my nervousness be disruptive. I probably do appear poised on the outside. You're seeing my very 'experienced teacher', but inside I feel quite shaky, as I usually do when I start a class for the first time."

After ten to fifteen minutes of giving this kind of feedback to various members, I ask each participant to pair up with another member: "Close your eyes and focus on the word you chose for me. Repeat the word silently to yourself and see what feelings, thoughts or images occur as you do this....Assume that the word you chose has something to do with one of your personal goals in taking this course. See what comes to mind....Now consider whether your word for me might relate to or reflect past experiences that you have had with a particularly significant person in your life....Now open your eyes and share with each other what you experienced during these brief introspections."

About three minutes later I ask the members of each pair to pair off with new members. Once new pairings have been formed, I ask members again to close their eyes: "Visualize the partner that you have just left. What did you observe about him? How did you feel as you talked to him? Allow a single word to rise to the surface of your consciousness which best summarizes your impressions of your ex-partner, one word that suggests how he struck you as a person....Now open your eyes and share with your new partner your one-word impression of your old partner, as well as the observations and reactions that you recall experiencing as you talked with him. Be sure to point out to your new partner who your old partner was so that he will know to whom you are referring."

About three minutes later I ask members to return to their previous partners. Once these arrangements have taken place I ask members to close their eyes: "Let me guide you in a small fantasy. Visualize the partner you are now with. Hear yourself saying to him, 'Partner, I'm awfully curious to hear what your one-word impression of me was'.

"Now if you listen closely, with all of your imagination, you will 'hear' your partner tell you his word for you. Listen carefully....As soon as you 'hear' your partner's one-word impression, imagine yourself saying in response, 'Partner, that's a very interesting word you had for me. Now my curiosity really is whetted. Please tell me more of what you said about me'.

"Now, again, if you listen closely with all of your imagination, you will 'hear' your partner comply with your wish....Now open your eyes and share with your partner what you imagined he said to you, and hear from your partner how much of your fantasy is indeed fantasy, and how much is fact.

"As you listen to your partner's actual reactions to you, give him feedback about how you feel hearing these reactions, just as I shared my reactions with you when you gave me your one-word impression of me. Also, after you have checked out your fantasies with each other, explore what might account for the discrepancies that emerged between your fantasied expectations and your partner's actual impressions?"

I interrupt these discussions after about five minutes: "You have had some interactions with me and some interactions with each other. Now let's have a quiet period in which we pull into ourselves. Close your eyes and give yourself a few minutes of solitude, using the time in any way that you wish. You might want to mull over the experiences that you have had so far in terms of what they mean to you, or you may wish simply to stick with whatever it is that you are feeling right now, or you might like to take a vacation in fantasy on some sun-drenched beach, or whatever."

After a few minutes of this silence, I invite members to share with each other what they experienced.

This set of exercises serves as an excellent icebreaker, and gives members a sample taste of some basic Workshop processes. They have shared their impressions of me, and I have modeled the giving of feedback. I have introduced them to the notion that their reactions to people often reflect not only how others are in actuality, but their own personalities and past histories as well.

They have had a beginning experience in the use of imaginative fantasy and silent introspection as resources for coming into closer touch with themselves. They have had an opportunity to become aware of some of their assumptions about what goes on in other people and for checking these out. They have had a first experience in how sharing one's personal reactions as frankly and fully as possible can be useful for learning.

Becoming Acquainted

Members become especially interested in each other's characteristics once they learn that the group represents a pool from which they will be selecting family members. To facilitate the acquaintanceship process, I have developed a series of structured activities, both verbal and non-verbal, which encourage each person to share of himself or to interact with every other person in a variety of ways. Following are some examples:

Ask Me a Question: I tell the group, "Write down a personal question, any at all, that you would like to put to me." After they have done this, I continue: "Close your eyes and imagine that you are walking up to me, and looking directly at me, ask me the question you thought of. Now listen and 'hear' my response. Once you've 'heard' my answer, open your eyes and write it down."

When the group has completed this task, I ask for volunteers to ask me their questions. I answer each question as fully and openly as I can. Each student then reads aloud the answer he imagined I would give. The discussion centers on such topics as the following: How each person felt about the opportunity to ask a question of me; differences in the kinds of questions asked; how questions might reflect central issues in the life of the questioner; the meaning of discrepancies between my real answers and the imagined ones. After discussing this experience, I invite other members to volunteer one at a time to take my place, that is to become the person toward whom others direct personal questions as outlined above.

Say This to Me. I ask each member to close his eyes and to think of one sentence he would like to hear the group say to him: "This sentence will be addressed to you personally with your first name preceding the sentence itself. It can be any kind of sentence, one you have or have not actually heard. It can be a painful sentence or a pleasurable one. Tell us how many times you would like us to repeat the sentence, and how you wish us to say it—loudly, softly, scoldingly, caressingly, and so forth."

I then demonstrate by giving such a sentence myself. In one group, for example, I ask the members to say to me three times in unison with loud vigor: "Dan, don't take things so seriously!" Other members then follow suit. One student had the group shout at him angrily, "John, fuck you!" so that he could "learn to handle it." Another member asked the group to whisper several times, "Bill, you're really not as bad as you think." Those sentences almost invariably dramatize significant themes in members' lives in a succinct and transparent way.

Hippopotamus Oath. I ask the class to recall as many phrases as they can from the Wedding Vows, as many phrases as they can from the Oath of Allegiance, the Presidential Oath of Office, and the Hippocratic Oath. Then I say: "I hope you now have some feeling for what oaths sound like so that you can write an official-sounding oath of your own, one called the Hippopotamus Oath."

"To write this you would need to pretend that you are a hippopotamus. So imagine yourself into the existence of a hippopotamus and write a Hippopotamus Oath," which they do.

After three to five minutes I stop the group and I say, "Now as many of you as wish to do so will, one at a time, read your oaths to the group. We will listen carefully to your oath with this question in mind: "Is this an oath I would like to take?"

After you have read your oath, all those willing to take it will stand in front of you, raise their right hands, and repeat the oath after you, slowly, phrase by phrase." Only after all volunteers have read their oaths is the floor open to general discussion. Members then explore such issues as why some oaths attracted a large following and others not, and how our oaths reflect our styles of living.

In the last part of this exercise, I say, "Please assume that each of us, when we were very young, made an extremely fateful oath-for-life to ourselves, some promise or resolution that we have striven to live up to, and which has since governed our day-to-day behavior. Close your eyes and see what oath pops into mind."

As examples of some Hippopotamus Oaths, here's one that did not attract many people to get up and take it. It went something like this:

"I, Happy Hippy, swear to be true to my girth so long as my flab shall endure. I shall eat, grow and be hippy now and evermore from thickness to thickness." (Laughter)

On the other hand, here's an oath that attracted a large following:

"Solemnly I swear to loaf in office, to grump and smuzzle in the mud and to avoid all croco-dilations. Hip, Hip, O Potamus!" (Laughter)

Telephone Part. I divide the group into trios. I ask members to close their eyes and imagine a telephone. "Look the phone over. See it as vividly as you can. Examine each of its parts closely. One of these parts begins to attract your special interest. See which part this is. Now become this part as fully as you can

and experience what your day-to-day existence is like." (After three minutes) "Open your eyes. Now each of you in turn will role-play your part briefly and then hear from your two partners how the role you played fits into their impressions of you. Tell the member who role-plays his fantasy either, 'Yes, what I hear you saying fits in with how I see you,' and then go on to tell him how it does, or tell him, 'What you say surprises me. It doesn't fit my impression of you,' and then tell him how it doesn't fit. Or perhaps the role may fit in some ways but not in others. So each person in turn has an opportunity to share with his partners his role-playing of a telephone part and then to hear from each of them how his playing of the role fits or does not fit their impressions of him."

Provisional Family Meetings. Each session I break up the class on some random basis into tentative families; these meet after class to continue getting acquainted. The composition of these families shift from one session to the next until final families are formed.

At the end of the first session, I instruct the provisional families: "Decide where and when you want to meet this week. Select someone to be the discussion leader. The theme I would like to suggest for your first meeting is, 'Conducting a Productive Group Discussion.' See if you can emerge from your meeting with unanimous agreement on the five most important guidelines for making a group discussion fruitful."

The second week's theme is usually, "Appreciating my Strengths." I instruct the group as follows: "Appoint a member to be timekeeper. Each of you in turn will take no more than five minutes to tell the group all the positive things you can about yourself, anything that you've achieved, good experiences that you may have had, any positive things about yourself that you can think of, big or small. During your five minutes the rest of the group will do nothing but listen very closely. There will be no discussion until each person has taken his five minutes. Only when everybody has had his turn will you share your observations and reactions with each other, including how you felt about sharing positive things about yourself and how you felt hearing the positive things that others shared."

At the end of the third session, I usually assign the theme, "The Most Formative Influences in My Life." The format is similar to the one above with each member participating in a go-around, taking five minutes to share with the group those experiences and persons in his life which were most influential in shaping him to become the kind of person he now is. Each person is instructed to take the last minute to share the one or two happiest experiences in his life.

Forming Families

The class is usually ready to undertake the formation of families after the third or fourth session. I introduce this phase with such remarks as the following: "You have been meeting each other in various ways and getting acquainted. You are probably aware now that you like some people, that you feel neutral or conflicted towards others, and that there are some that you don't like.

"Now we're going to prepare for the final formation of second chance families by going through several dry runs, each of which will include you in a group with some different people. Each family you form will be disbanded as soon as it has served its purpose, and then a new one will be formed.

"Through these practice dry run experiences you can begin to examine your motives for wanting or not wanting to be with different people. You can explore your timidity in extending invitations, or your tendencies to rush into inviting so quickly

that you deprive yourself of the experience of being invited. And some of you can use these dry runs to explore how to reject frankly but tactfully, or how to accept rejection from others without disturbing yourselves unduly."

I follow a number of different formats in providing practice experiences in family formation. Below are descriptions of two of them.

Accept all. The group seats itself in a circle. A decision is made as to the number of dry run families to be formed, and how many members should be included in each. Any member can then create a family nuclear pair by making an open bid of invitation to a preferred member to unite with him.

All such invitation bids are automatically accepted. Once accepted by the person he has invited, the bidding member leaves his place in the circle and sits beside his partner, thus forming a family nuclear pair. Whoever next wishes to create a nuclear pair raises his hand, gets recognized by me, and makes a bid.

This process is repeated until a number of family nuclear pairs have been formed equal to the number of families decided upon.

Only after the required number of nuclear pairs have been formed may members bid to join one or another of them. Note that a nuclear pair may not invite a member to join them. Only unaffiliated members have the privilege of bidding. A family is pronounced closed once it meets its quota of membership. Still remaining unaffiliated members then need to choose from among those families still incomplete. Sometimes this process ends with the last family being formed by default.

Once formed, dry run families gather together in different areas of the room, sit in tight, small circles and explore what they experienced during the selection process with particular emphasis on feelings of frustration, hurt, or anger. Then members explore as frankly as possible how they would feel about being a family together.

After five to ten minutes I interrupt the discussions and ask the families to decide in whatever way they wish which of their members feel most left out or feel least included. Then I ask each family to decide what it wants to do about this member, and then to carry out its decision.

I repeat the above procedure several times so that members can get used to the choosing process without having to contend directly with the issue of explicit rejection. Feelings of rejection are stirred, of course, but these are almost always muted and low key and susceptible to productive exploration.

In repeating the Accept All exercise I may introduce variations, e.g., "Those who were first to make bids in the previous dry run, see what it feels like to now be the last, and vice versa." During a dry run family meeting, I might introduce some miniature task for the group to work on, e.g., "Pretend you are going to go on a vacation together. Decide what kind of a vacation this should be and work toward unanimous agreement."

Antipathy Families. These are provisional families composed of members who have lines of antipathy, aversion, friction, conflict or ambivalence amongst each other. I tell the group: "We will go through a format similar to the Accept All exercise, except that instead of choosing somebody you want to be with, select somebody with whom you feel that there are some negative vibrations flowing between you. For example, you might feel that the other person doesn't want to be with you, or may have some mixed feelings about being with you, or you may feel this way towards him, or you might like the person but he has certain characteristics that rub you the wrong

way, or you may have had some experience with this person, one that you never shared with him, that left you with a bad taste in your mouth. Try to get together with at least one such person because in the antipathy family you will have an opportunity to work out these negative vibrations as constructively as possible."

Once the required number of nuclear pairs have been formed, then unlike the Accept All exercise, any of these pairs can invite one or more unaffiliated members to join it, or an unaffiliated member can ask another unaffiliated member to get together with him to join one of the family nuclei, or one of the members can propose another unaffiliated member to join a particular family. All these bids, invitations, or proposals are accepted until all families have been formed.

Once families are completed, I instruct them to explore their antipathies in whatever way they wish providing they follow a single rule: "Only one person can talk at a time. There should be no side conversations."

After ten minutes I interrupt the discussion and introduce a second rule to be followed in addition to the first one: "Before making a statement of your own, show the previous speaker that you hear him by restating what he expressed to his satisfaction."

Then ten minutes later I introduce a third rule, to be followed in addition to the first two: "Hold hands with each person as you talk to him." Ten minutes later I introduce this procedure: "Tell the person towards whom you have been expressing your resentment how you appreciate the very things in him that you resented, or tell him in what ways he reminds you of yourself."

After a number of such dry run experiences, this number varying from one Workshop to another, the group and I begin to feel ready to engage in the final choosing process. I pass out copies of the specific instructions below. These are read, digested and then carried out.

Guidelines for Family Formation. Below is a list of rules and guidelines which will serve to structure the process of forming families. These procedures have emerged from a number of years of trial and error in forming families in a variety of ways and have proven to be advantageous in (1) making each member's "moves" visible to all; (2) enabling us to stop the ongoing process at various points in order to evaluate what's happening, and to make facilitative suggestions; (3) confronting you in a sharply defined way with the challenge of making continuous choices and decisions best suited to helping you achieve the family you want within the limits of the structure.

1. The family formation process consists of a series of alternating "rounds" and "time-outs." A "round" is a fifteen-minute period during which members engage in their work of creating families. The "time-out" is a five-minute break during which members meet in prearranged pairs or trios to blow off steam, explore their reactions to the just completed round, and prepare for the next one by giving each other whatever support and advice seems appropriate.

2. The leader decides in advance the number of families to be formed and how many men and how many women there should be in each. An optimal number of a family is usually between five and eight members. The sexes should be distributed as equally as possible among the families. Thus, in a class containing twenty-six participants, nine of whom are men, the group worked towards forming four families, two containing six members, and two families with seven members. Three families were to contain two of the men, and the remaining family three men. (In one Workshop the group protested against distributing the sexes equally. The leader acceded to its wishes, with the result that one family was formed consisting solely of women, a family which, according to its own testimony, proved to be very successful.)

3. Families form around nuclear pairs. The creation of such nuclear pairs, each a core of a family to be formed, is the initial order of business.

4. Any member can create a family nucleus by making a bid for affiliation to another member. You indicate your wish to make a bid by raising your hand. Only one member may bid at a time, so wait until you are recognized by the leader, and then address the member of your choice. Say something along the following lines: "Jane"-- or whatever the member's name is--"I would like to form a family with you if you are willing to join me. I choose you because"--(here the member states his reasons as specifically and frankly as possible, including any reservations he may have.)

5. If you are the person invited for the first nuclear pair, listen carefully to the bidder, and then express your acceptance or rejection of his invitation, together with the reasons for your decision, these stated as tactfully, frankly and specifically as possible.

If you have mixed feelings toward the bidding member, express your conflict about accepting or rejecting him out loud as much as possible, instead of silently debating your pros and cons within yourself. If positive feelings prevail, you may wish to accept his bid but please state your reservations so that he can know what they are. On the other hand, if your negative feelings prevail, you may choose to reject him, but then let him know as specifically as you can what it is that you like or appreciate about him. It may not be easy to turn somebody down when he wants to be with you, but you don't do the bidding member any favor if you hold yourself back from rejecting him if this is what you most feel like doing.

If your rejection is coupled with a frank and tactful statement of your reasons, then the bidder may learn something valuable about himself. Of course, sometimes a member may wish to reject a bid not so much because he has any negative feelings toward the applying candidate, but because he has a decided preference for another member. If you can't make up your mind, you can always say, "I pass." This is the equivalent of not accepting the member yet without rejecting him outright.

6. If the bidding member is accepted, he leaves his place in the circle and sits beside the member who accepted him, thus forming the first family core. If rejected, he will be invited by the leader to air his reactions to being turned down. A rejected bidder may make a new bid at a later time.

7. Whoever next wishes to create a family nucleus raises his hand and makes a bid, and the aforementioned process is repeated until the required number of nuclear pairs has been formed.

8. Only after the required number of nuclear pairs has been formed, may members bid to join one or another of the pairs. A family nucleus may not invite a member to join it. Unaffiliated members only have the privilege of bidding.

9. If a member wishes to make a bid for admission into an existing family nucleus, he tells each member in turn why he would like to be together with him, making sure not to omit existing reservations.

10. In order to be admitted to a family nucleus, the bidding member needs to be accepted by both members of the pair. Once a family includes three or more persons, a majority vote in favor of a bidding member is required for admission.

11. Family members do not consult with each other privately about a member's bid. Instead, each family member in turn tells the bidder publicly his feelings towards him, both positive and negative, and the specific reasons for his final decision.

12. Each time a member is accepted by the family of his choice he changes his seat in the circle to sit with them. A rejected member will be invited by the leader to explore his reactions to being turned down.

13. A member who has been rejected may make a bid to a new family at a later point in the process. If he wishes he may bid again for the family that rejected him, particularly if he feels that new members have been added to this family who may be more favorably disposed to accepting him. In this second bid, he might wish to counter previous objections with new arguments in his favor.

14. Once a family has fulfilled its quota of members, it is considered to be closed to any further bids for admission. Unattached members now need to turn their bidding attention to the remaining incomplete families.

15. When all families but one are complete, this last one is then automatically formed by default, and includes all the remaining unaffiliated members.

16. Throughout the above process the leader will serve as a coach or a referee. He will guide members in their interactions by encouraging them to be as frank and explicit as possible about their thoughts and feelings. The leader will make such rules or waiving of rules as may be necessary, when unforeseen events arise requiring some decision to keep the action moving forward.

For example, in one Workshop a member decided to seek a "divorce" from his family and become unattached again. In another, a member rejected by one family decided not to join any family at all. In both instances, the leader encouraged the participants to air their feelings, then simply respected their wishes. In the latter instance, the member later changed his mind and entered a welcoming family.

After reviewing the above guidelines, see if you can develop a strategy for getting a family as close to your desires as possible. Consider whom you would prefer to have in your family. Someone whom you already like and who likes you, and who would make you feel wanted? Someone whom you would like to help or who could help you? Someone who threatens you in some way, but with whom you feel you could grow in a series of confrontations? Also, are there persons who you believe would make you feel so frustrated or unsafe, or otherwise uncomfortable, that their presence would interfere with your making optimal use of the family? Become as clear as you can be now about your preferences and aversions. It might be helpful to discuss these and other strategic issues with your "time-out" partner before beginning the formation process.

In planning your strategy, keep in mind that you can be active or passive in your approach and that each of these orientations has both advantages and disadvantages. For example, if you bid early and get accepted by the person you bid for, you have the advantage of being together with the person you most wanted to be with, but on the other hand there is the possible disadvantage of missing out on other people who end up in other families that you cannot enter. If you wait too long, families that you might have wished to bid for may close up, or you may end up in the last family by default.

Keep in mind that it is highly unlikely that you will end up with a family exactly to your liking. Instead of being dismayed by this prospect, I suggest that you view this as one of the facts of life. We rarely get exactly what we want, and it is up to us to make the most of what happens and what is available. There is also a possible advantage in your finding yourself with people in your family that you do not prefer and would not have chosen. These people may turn out to be surprisingly useful.

The family formation process does not need to be completed within one session. Allow yourself to be unusually open to events as they develop, to tune in to your reactions to these events, and to share these reactions with your seconds, or with the rest of us, for possible feedback. The whole point of this exercise is to create and exploit important learning opportunities.

When the above process is completed, one family at a time meets in the center for about five minutes to share its here-and-now reactions, while the other families surround it and silently listen in. Individuals still recovering from the stress of selection are especially encouraged to air their feelings and to have their "wounds bound" by the families.

After this initial airing of feelings, each family meets in a separate area of the room. I tell them that they will now be confronted with their first challenge as a family, to see how cooperatively and efficiently they can work on several tasks, while under severe time pressure.

The first task, with a five-minute time limit, is to decide on a time and place for the alternate family meeting. The second, also on a five-minute time limit, is to exchange telephone numbers so that members can communicate with each other, especially to keep in touch with members absent from future meetings. Finally, I ask families to take another five minutes to share their observations and reactions to their just having worked together under pressure.

Orientation go-arounds. This is an excellent early exercise for letting members in, at least to some extent, on each other's wishes, fears, and expectations in relation to the family experiences ahead of them. I give the following instructions: "This exercise is composed of two parts. In the first you will participate in three go-arounds. In each go-around each person in turn will make a statement for no more than three minutes--someone keeps time--while everybody else listens closely without commenting, questioning, interpreting, etc.

"Then there will be a second go-around, and finally a third. Remember, there is no group discussion during these go-arounds. Instead, you listen to each other more deeply than you ever have in your life.

"Only after all three go-arounds have been completed will the second part begin, a free and open discussion of your reactions to each other's statements.

"In the first go-around each member will give his response to the following question: 'How do I wish this second chance family to be similar to or different from my childhood family?' The second go-around question, 'What kind of help do I find useful, and what kind of help turns me off?' In the third go-around members complete the following incomplete sentence: 'Family, you would be doing me a favor if you would not let me get away with _____. Each member completes this sentence with a phrase that sums up one of his significant, self-defeating behavior patterns in groups. After completing this sentence, he goes on to elaborate specifically just how this pattern manifests itself, and how he wishes the other members not to let him get away with it. Once the third go-around is completed, the floor is open for free discussion."

The Telephone. This exercise is begun in class and completed at the alternate family meeting. I invite participants to close their eyes: "Imagine as vividly as you can that you are alone at home. Hear the phone ring. When you pick it up, you will find that one of the members in your newly-formed family is calling you. Allow yourself to have a two-minute dialogue with this person, and then hang up. Let this fantasy phone call unfold as vividly and spontaneously as possible. Now open your eyes" (after two minutes).

"Please remember your fantasies so that you can later share and explore them at your family meeting. After discussing your fantasies with each other, spend the next part of the meeting in devising an exercise involving the actual use of the telephone during the week by each member in the family in communication with one or more other members of the family. Remember, this is an exercise that you will actually do, and it can be as realistic or imaginative as you care to make it. Once you have created the exercise, spend the remaining part of the meeting sharing with each other what you have learned about yourself or each other as a result of engaging in these two experiences."

Familyship Training

In my first rather naive conception of the second chance family I saw it as a medium which no sooner formed would facilitate its members' growthful self-exploration. I soon realized, however, that most students lack in varying degrees some of the most elementary skills in how to relate usefully to each other, including how to talk more openly and forthrightly, listen with minimal subjective static, and respond supportively to another's expressions of feelings. I therefore began to develop a number of training exercises which aim at stimulating members to recognize their habitual interactional patterns and/or practice new and potentially more useful responses to each other. Following are three examples:

Miniature family meeting. One of the families volunteers in class to be fishbowed by the rest of the class. For those who may not know what I mean by "fishbowed," they're in the center and the rest of the class surrounds them and observes.

This might be a family which feels difficulty in getting off the ground, or one in which some one member is highly dissatisfied, or one in which members have been unable to resolve some conflict between themselves. The volunteering family sits in a close-knit circle in the center of the room. It is surrounded by all the other members of the class, each of whom serves as a feedback coach for one of the family members.

Each member in the center family selects which classmates he wishes to be his feedback coaches. These feedback coaches station themselves around the family circle so they can easily watch the member whose observation they have undertaken.

For ten minutes the family in the center holds a meeting, centered on whatever difficulty is involved, while the rest of the class silently listens in. At the end of ten minutes each family member goes off to a separate part of the room with his several coaches, to get both feedback and suggestions for the next miniature family meeting.

After this feedback period, the family returns to the center to have another ten-minute meeting during which time they try to put into practice the feedback and advice they received from their coaches.

Shoe Polish Anonymous. The class is broken up into trios. I say, "Pretend that each trio is a chapter of Shoe Polish Anonymous, a citywide organization that is similar to Alcoholics Anonymous. Each of you have joined this chapter because you suffer from the same difficulty, namely, you use shoe polish to excess, each in your own way—since there are many ways of using shoe polish to excess, and this symptom has interfered drastically with your life, and you have tried many ways to overcome this difficulty, but to no avail, and finally in desperation you have joined up with other fellow-sufferers to see if you can help each other."

"Now you are having your first meeting. You have responded to an advertisement in the paper and you are meeting in one of your homes. One of you begins the

meeting by sharing with the others just how you use shoe polish to excess, and invite the others to say in what different ways they use shoe polish to excess, and the various ways in which you have all gone about trying to overcome your difficulty. Then together begin to explore the meanings and motivations that might underlie your excessive use of shoe polish. The whole point of this meeting is to try to be as helpful as you can be to each other. See if you can really have the kind of meeting in which feelings and attitudes change, and in which the prospects of licking this problem are significantly heightened. (Laughter)

"I want to caution you against turning this scene into a comedy. I know the situation is absurd, and it's easy to get into giggling and laughter, so I urge you to take the situation as seriously as you can, really involving yourselves in your respective roles, no matter how funny any member's disclosures may be."

After fifteen minutes or so I break in and tell the trios that they will complete their meeting in about five minutes and that Shoe Polish Anonymous has a certain ritual way of ending each meeting. I say, "Their slogan is, 'Shoe Polish is no substitute for feelings,' and so before ending the meeting, each member in turn will express any unexpressed negative feelings. One or both of the other two members in your meeting probably did or said something that annoyed or frustrated or hurt you. Let them know before the meeting ends.

Spitback. Spitback refers to the member's right to take as little or as much of another's feedback as he wishes, to taste what is presented, and to spit it out if it does not taste good. Members practice spitback in the following exercise: One member says to a second the first ritual sentence, "_____" (first name) "I wish you a good, long life, but I don't like the way you" (here a criticism is expressed).

The criticized member replies with the second ritual sentence, "Thank you, _____" (member's first name) "for telling me. I'll think over what you say, but I wasn't put on earth to be the way you want me to be." He then selects a member in the group to criticize and in this fashion the format of those two ritual sentences is repeated a number of times until each member has had at least one practice turn.

In a satirical variation of the above ritual, student A tells student C something he doesn't like about him, or criticizes his behavior in some way. The dislike or criticism may be real or imagined. Student C responds with the ritual sentence, "Thank you, _____" (member's first name) "for telling me. I'll think over what you say, but I don't have to be as you want me to be." At this point the group choruses: "You must be! You must be!" Then C "criticizes" another member, and the ritual is repeated. Both of the above exercises were designed to emphasize that it is up to each member to decide for himself what he wishes to value or change in himself, and that he must learn to accept this responsibility to himself in the face of pressure, whether from a single person or a group.

Interpersonal Relations

I have developed a number of exercises in which I ask members in each family to have an experience together, or to work cooperatively on some task.. These exercises confront Workshop participants with their specific images of each other and their emotional reactions to these images, but within a context that encourages warm cohesiveness and mutual understanding. Examples of these personal exercises follow:

The Trip. I tell the class that each family will select one of its members to lead them on a trip. "On this trip each of you will keep your eyes closed for the

duration. Only your guide will have sight. You will line up in a row, holding onto the shoulders or waist of the person in front of you, and move as your leader instructs you.

"Those of you who become guides can lead your family on any kind of a fifteen-minute trip you wish. It can be in this classroom, in the hallways, up or down stairways or outdoors. Make the trip as exciting as you can for your family by describing the fantasy places they are passing through, events that occur on the way, the imaginary dangers and pleasures that lie ahead, and instructing members on what actions—walking, remaining silent, running, crawling, etc.—they need to take to effect narrow escapes or experience satisfactions of one kind or another.

"Members, listen to your guides and imagine as vividly as you can the fantasy events which your guides describe. You may talk to each other, unless your guide instructs you otherwise. Guides, remember that you are responsible for the safety and morale of every one of your members, so keep your eye on each of them, and see that no one trips, falls, or gets hurt in any way. Talk to them. Lead them in song or chant to lift their spirits. Keep them informed. Reassure them when necessary. And if you tire of guiding you can invite one of the members to take your place."

Each family chooses its guide, lines up, and begins its trip. One guide took his family through a "jungle", had them creeping silent past "a village of head-hunters," then jumping over "a chasm with a 6000 foot drop," and walking over "a board placed across a pool of quicksand."

Upon returning from these trips, members discuss such themes as their reactions to leading or following, being blind, and events on the trip. This experience can be usefully repeated with newly-selected guides. In such a repetition of the experiment guides can plan joint maneuvers or unite all the families in one long line.

Family Reunion. I ask each family to form a standing circle. I instruct: "One family member at a time will stand in the center of the circle with his eyes closed. Then all the members of his family will touch him, memorize how he feels, and find some physical feature by means of which they could recognize him later in the dark. After all family members have memorized the participant in the center, he will return to the circle, and another member will take his place to be memorized."

When all family members have memorized each other, I give the following instructions: "You are about to begin an experience that you will probably find very meaningful and some of you even profoundly moving. To give yourself the opportunity of experiencing this as intensely as possible, I urge you to keep your eyes shut at all times. Opening your eyes even once, even for a moment, can detract significantly from the event. Also, do not talk to each other at all. This does not mean that you have to remain silent, but please do not exchange any words with the other. So again, let me underscore these two rules: Eyes shut throughout; no talking."

"Now get into a huddle with your family, putting your arms around each other. Visualize each person in your family, one at a time, and say to yourself 'Basically, he is a human being just as I am. He hurts and feels and hungers just as I do.' Now remind yourself that you and each member in your family, like all humans, are mortal. Think about being mortal and what it means. Show your family members how being aware of the mortality you share in common makes you feel towards them. Remember, none of us knows what tomorrow will bring. All you know right now is that you are here, and you are with each other. Now, without words, let each member of your family know what he or she means to you.

In a few moments something new will happen. The lights will go out. See what it feels like to be with your family without anyone talking, with your eyes closed, and the lights off.

"Families are together, and families separate. Soon you will experience separation. Perhaps you are ready to be by yourself, perhaps not. In any case, separation sooner or later is inevitable. So very, very slowly, in slow, slow motion, begin to disengage from your family. Some of you may be reluctant to let others go, or to separate yourself. That's okay. Express your resistance, and at the same time, very, very slowly, in slow, slow motion, continue to disengage.

"Do this very, very slowly. Take your time. Give yourself a full opportunity to experience all the different feelings you have as you slowly, slowly separate. See what it feels like to have members in your family moving away from you, and you moving away from them, gradually becoming more and more separate and apart. Keep moving all the time, even when you've completed your disengagement. Move slowly, slowly away from your family, further and further away. You are entering on experience in apartness and aloneness, so avoid all other people, and if you bump into someone, move gently and slowly away. Slow, slowly keep moving, alone, avoiding contact with anyone, moving in very, very slow motion, taking your time.

"Now scatter to the farthest ends of the universe, moving until you can move no farther. Then, making sure that you are not too near anyone, stand still and let yourself experience full aloneness as much as you can. See what feelings, thoughts and memories this separateness arouses in you.

"Now, slowly allow yourself to feel a growing longing to reunite with your family. Don't do anything about it, but let yourself feel this yearning for your family grow in intensity. Now, moving very, very slowly, keeping your eyes closed and not talking, begin to find your family. Take your time. When you find someone from your family, show how good you feel to have found him. Then the two of you, hand in hand, or with arms around each other, hunt for a third member of your family. Each time you reunite with someone from your family, celebrate the reunion in some physical way. Let each other know how good it feels to find each other. When you all get together as a family, celebrate the event in some non-verbal way."

After all families are reunited: "Now all the families are together, and a new stage unfolds. Each of you must now make a choice, perhaps a fateful one for you and your family. Let me outline the choices open to you. Listen carefully.

"If you feel like it, you may simply stay with your family and continue enjoying it. Or perhaps some of you would prefer to separate from your family and move away and be all by yourself. That's okay. Do so. Some members may try to hold you if they wish that you stay, but if you insist, they will let you go. Or, some of you may wish to separate from your family and temporarily visit another family. Or, perhaps some of you would like to move outside the family, simply circling it, occasionally touching members to reassure them and yourself that you are still with each other.

"Finally, your family may choose to merge with another family. Now, still keeping eyes closed and without any talking, let us see what dramas unfold as you make your decision. In about ten minutes I will put on the lights, and we will discuss what we experienced."

This exercise is usually one of the most memorable events in the Workshop. Students are often deeply moved at its conclusion, with most feeling that one or another central theme in their lives has been touched, for example, longings for closeness and the pain of loneliness, separation anxiety, the pleasure of privacy, the

dilemmas of being free to choose, and the conflict between being with oneself and being with others.

Exploring the Self through Fantasy

I introduce fantasy exercises toward the latter part of the course after most members have achieved a significant degree of security in their families. These exercises enter a realm of imagination characterized by varying degrees of freedom from consideration of reality, logic and goal-directedness. Students often experience dramatic self-confrontations as they follow these new avenues into their private worlds. Such self-confrontations are convincing and moving to the extent that they are vivid, unexpected, and subjectively experienced as the member's own doing. Examples of these exercises follow:

Headline. I ask students to close their eyes and visualize the front page of a newspaper printed in the recent or distant past. When most members have raised their hands as a sign that they are "seeing" the paper, I ask them to focus on the headline. After a minute or two I ask members to open their eyes and share their headlines. I then invite each member to transform his headline into one that includes his first name: "For example, if Bill saw 'President Lincoln inaugurated,' his revised headline might be 'President Bill inaugurated.'" I then ask members to again close their eyes and visualize their personalized revisions and "read" the subheadlines and the first lines of the accompanying news stories.

After a few minutes I ask them to turn to the editorial page and "read" the opening lines of the editorials on their headlined events. For example, one student, Henry, imagined the headline, "PAX ROMANA BEGINS." He changed it to "HENRY'S PEACE BEGINS." His subheadline was "Non-aggression Pact Signed." The news story began: "Today Henry signed a pact within himself to cease personal hostilities and begin to implement constructive steps toward inner peace." His editorial was brief: "We heartily applaud this non-aggression pact and wish Henry every success toward the rocky road to peace."

The Flame. I put out the lights and members close their eyes. I make a series of relaxation suggestions in a somewhat hypnotic tone of voice. When most members appear to be quite limp in their chairs, I ask them to imagine taking out a matchbook and striking one of the matches: "look at the flame. See it as vividly as you can. As you watch it, hear yourself saying one sentence to it. Let the sentence come from within you without planning it. As soon as you've said your one sentence, blow out the match, and resume relaxing."

When all have completed this task I ask them to strike a real match: "Look at the flame in reality and 'hear' it reply to your statement with a single sentence of its own. Listen, and 'hear' what it says without planning it. Blow out the match as soon as you've 'heard' the flame, and resume relaxation."

After a quiet moment I say to the group: "Pretend that this interaction between you and the flame is a significant one, that it can be understood in more than one way, and that contained in it is a surprising and constructive piece of guidance from your wise, subconscious core, your deeper, inner self. See how far you can get in arriving at these multiple meanings and at the surprising piece of guidance."

After a few minutes of silence I say: "Allow me to interrupt and lead you in a chant. Let's murmur together softly three times, 'I am, I am, I am the flame. I am, I am, I am the flame. I am, I am, I am the flame.' Okay. Let's do it. Again, but louder. Again, louder still. Again, as loud as you can! Now let us be silent, and resume meditating on your interaction with the flame."

A few minutes later I tell the group that I will count to five, at which time they will open their eyes feeling refreshed. Below are some students' reports describing their experiences.

"I told the match: 'I am afraid you will burn my fingers.' Said the flame, 'Don't worry so much about getting burned.' I hesitate in doing things because to show my emotions to others, especially women, I might get burned. I'm afraid to let myself go, or I'll not live up to my image! That's silly, I should stop it."

"I asked the flame, 'Warm me.' It answered, 'Warm yourself.' The message I got was not to be so concerned with getting from someone else but to develop my own feelings, to feel more, to be more warm, to take the initiative because it is there inside me."

"I: 'Your light is so bright.' Match: 'And I last for such a short time.' I feel that life goes very fast, and so many times my heart is not ready to let go of experiences, friends, loves after they move or die. I want to freeze in a place, somewhere, all these people, and this can be very un freeing. But as I listened to the match say what it did, I felt an acceptance of this, an unscared feeling of letting go."

Sales Copy. I ask members to pretend that they are advertising copy-writers: "You have been assigned to promote a common, everyday object. See what object first comes to mind. Develop a full-page magazine ad to sell it from coast to coast. Make up the brand name and a slogan for the object and develop a few lines of advertising copy extolling its virtues."

After members have created this ad on paper and shared their productions with each other, I tell them, "Look at this object, slogan, and ad from a new point of view. People's lives can often be understood as organized around some conscious or unconscious pursuit. For example, many people, without realizing it, keep looking for the good mother and/or the good father they feel they did not experience in their own parents. Others organize their lives around living up to or rebelling against what their parents expected of them. This exercise can illuminate what one of your central drives in life may be if you consider your ad in terms of how it might reflect your relationship to one or both of your parents. Mull this over for a few minutes, and then let's discuss what you recognize." Below is an example of an ad, together with the student's own interpretation.

"Kitchen sink. Spiffy is the brand name. The slogan: Wash your dishes quick as a wink in a lovely new Spiffy sink! The copy, "Spiffy sinks are made of a specially designed procelain that won't scratch and dull, that does not attract grease, and makes washing dishes sanitary again." Interpretation: I have always been pointed to by other people as the perfect daughter, and yet my parents never made me feel this at all. I never felt I was quite good enough, that I could ever quite measure up to their standards. I was and still am an overachiever and a perfectionist."

Concluding Notes

What are the effects of this kind of course on the students? I must admit that when I first started working with second chance families I was worried and uncertain about what damaging things might happen if laymen were to get together on their own, but I must say that so far I have been increasingly impressed with how productive and mutually helpful members of leaderless groups can often be, and I am

more and more open to the idea that non-professionals can be trained, perhaps taught is a better word, to be effective change agents, both in relation to themselves and to others. I also see that there is mounting evidence in the literature in support of these propositions.

I could quote enthusiastic testimonials, as is often done, expressing members' judgments that their second chance family experiences have been deeply meaningful, and that they have achieved very positive changes, but the fact is that in the absence of rigorously controlled studies, the validity, the depth, or performance of such objective claims are unknown. Unfortunately, up until now I have not had the time and energy to both develop methods and evaluate them statistically, and so I have guided myself in my efforts at revision and improvements of the Workshop by what I've seen and heard and felt, and the participants' own reports of their experiences in class.

In the future, I hope to study more intensively such questions as the following: How do the self-exploratory styles of different students differ, and how can these best be taken into account by Workshop methods? How can the family formation process be improved so that maximum experiential learning occurs with minimal obstructive pain? What dynamics characterize the group life of different second chance families? What makes for family growth or stagnation? How do members help or hinder each other? What family crises occur, and how do members cope with them? What unanticipated risk and harm might be associated with second chance family experiences? To what extent do families continue to meet productively after the Workshop is over?

In summary, I have described a still evolving Workshop in Self-Understanding that centers on the formation and training of second chance families dedicated to the personal growth of their members. With the support of his family, each participant engages in training and self-confrontation exercises which aim at stirring his realization that he has the power to discover hidden and undeveloped aspects of himself, that the self-directed cultivation of new and more satisfying ways of behavior is possible, and that he can evolve wise guidelines for his own life.

* * * * *

Thank you for listening to me so attentively; that's the end of my speech, and now we'll do some sample exercises.

Would you, as efficiently as possible fold up your chairs and get them out of the way as much as possible so we have a big area to move around in. (Chairs are cleared away.)

Insofar as possible, would you pair up with somebody you don't know or don't know well, and insofar as possible, pair up a man with a woman?

We don't have time to really go through a detailed family formation so we're going to do a quickie, and we'll form a family very quickly. So please partner up with somebody you don't know too well. (Attendees pair off.) Is there anybody without a partner? (Further pairing off takes place.)

Assuming everybody is in pairs, would you please, now, pairs join with pairs and you'll have a nice little family of four. As soon as you form a family--I hope you don't mind sitting on the floor--sit on the floor in a small, tight circle, in a make-believe family. Please discuss together how you would feel if this were a real family? (Groups sit on the floor.)

(After five minutes) Allow me to rudely break in and introduce you to an

Try to decide who in your family is feeling left out. exercise in family sensitivity. (Now some families may say to me, "None of us feels left out," in which case I say to you, "Decide as a family who, in your family, feels least 'in', or most left out, and once having decided, would you then, as a family, decide what you want to do about it, and having decided that, do it. (Discussion is carried on by the groups.)

(After five minutes) You may not have finished the task that I invited you to participate in, but what you've been doing is warming up as a temporary, second chance family. You've gotten to know each other a little bit; you've gotten to talk to each other, hopefully developing to some degree the kind of atmosphere in your little group that you can then use in exploring together some of your reactions to the two main experiences that I want you to do.

For the first experience, would you all please stand up (attendees rise). I'm going to tell you a little bit about the rules of this game that I'm going to introduce. Could you distribute yourselves all over this room in as random a way as possible, so that some people are facing one wall, some people another, and some people still another, all of you scattered all over the room, and once you've gotten yourself into a random position, stay put.

Now let me tell you the rules. The name of this game is "One Step At a Time." Every time I ask you to take one step, please do so in any direction that you wish, but please, only one step. Your step can be a big one, a small one; it can be to your left, to your right; it can be a step forward, or it can be a step backward--as long as you keep to the rule of one step at a time.

Each time you take a step, would you please tune in to where you are, how you feel in the new position that you find yourself in. Look around the room and see where you are in relation to the rest of the population in this room, and where they are in relation to you.

In this game you're going to move through the world at a very slow and deliberate pace. And moving one step at a time enables you to take a very close look at your moment-to-moment existence.

Another rule: With each step you have the option of making some kind of physical contact with whoever is near you. You may touch the person's fingers, or shoulder, or hug the person, or whatever physical contact is comfortable and natural and right to you. It's optional; you don't have to touch anybody, nor do you have to respond to anybody's touching you.

So, one step at a time in any direction, each time you take a step, look around, see where you are in relation to everybody else, tune in to what it feels like to be in this position, and with each step the option of some physical contact with whoever is near.

The main rule is this: Please do not talk during this exercise. I cannot emphasize this too much. You will be tempted, at various points, to exchange small comments. Please resist that temptation. I want to underscore the importance of not talking whatsoever, during the entire experience.

We're now ready to begin. Take your first step. (Groups follow directions of Dr. Malamud.) Tune into your feelings on having taken a first step; a step into an unknown. Look around; see how you feel; see who you're next to.

Now take your second step. Each time you take a step you make a choice, and each choice has a consequence. Think about that.

Now take your third step. Each of us has his own pattern of movement in this world. Review the three first steps. Are you aware of a pattern of yours that's already unfolding?

Now take your next step. There is no way of getting all we want. We have to make choices. Each step you take is a choice; your choice.

Now take another step. You have a choice as to the direction in which you move--forwards or backwards, left or right. You have a choice as to whether you make physical contact with someone near you.

Now take another step. Look around and see where you are in relation to everybody else, and continue to refrain from any talking.

Before you take the next step see if you can experience yourself willing to move. See if you can get in touch with your will, with your will in action.

All right, take another step. Just one step at a time. And now would you take another step, please?

Each of us has his own kind of avoidances. Can you become aware of what you've been avoiding, so far? Think about this. (Pause) And now take your next step. (Pause) And now another step. Are you doing what you really want to do, or are you doing what you think you ought to do or what you think is expected? Think about this. (Pause) And now take another step, just one step at a time.

And now take another step. I'm noticing that some of you are moving in the center of the room and some of you are on the outskirts. Does this observation mean anything to you personally? Think about this.

And now take another step, and still another step.

Ask yourself how satisfied are you so far with the steps you've taken. Are there new kinds of steps that you haven't taken so far that would be more satisfying?

Take another step, please, and another step, please. I'm noticing that some of you tend to take the initiative, and some of you tend to follow the initiative of others. Does this observation mean anything to you personally? Think about this.

Now please take another step, and still another step, please. Become aware that the position you're in is where you yourself put yourself. Can you feel your responsibility for being where you are right now?

And now take another step, please. Are the steps you've been taking stereotyped in some way? For example, do you find yourself contacting someone physically with almost every step you take, or not contacting someone? Does my drawing this question to your attention mean anything to you personally?

Now take another step, please. And now another step. (Pause) Someone said that the most important thing each person must do for himself. Do you believe this? In the steps that you have taken so far, have you been doing your most important thing for yourself? Think about this.

Now take the next step, please; another step, please; just one step at a time.

Everyone is in his own way vulnerable. Do the steps you take reflect this? Think about that.

And now take another step, and another step, still. Each of us has only a limited number of steps in this world. Think about that.

And now take another step. (Pause) You now have only five steps left before the end. Let that sink in, and think about what you want to do with your five remaining steps.

All right, would you take the first of your five last steps. Someone said we have only ourselves and one another. That may not be much, but that's all there is. Do you believe that?

So now take the second of your last five steps. There are now only three steps left. Let that sink in.

Now take another step, please. At this moment, with only two steps left, would you please think over the various steps that you've taken so far. Were there any steps that you took that you can really appreciate yourself for having taken them? Think about that, and can you give yourself warm, generous appreciation for having taken those steps in your own behalf?

And now take your next to the last step. You now have only one step left. Think over what you want to do with your remaining step. Do you regret having taken certain steps? Do you regret not having taken certain steps? With one step remaining, can you now forgive yourself—really and fully forgive yourself for having done or not done these things that you regret?

And now, please take your final step, and let yourself experience this last moment, and where you are in relation to the others and where others are in relation to you and where you are in relation to yourself.

All right, thank you very much. Would you please return to your families and discuss this experience with them? (Groups comply with Dr. Malamud's directions.)

(After five minutes) Okay, please allow me to stop you. This certainly was an inadequate amount of time that I'm giving you to discuss the experience, but since my main interest, just now, is demonstration, perhaps this is enough to give you some taste of the possibilities.

I would like us to move right into the next and last experience. I would suggest that the men might want to consider taking off their jackets so they don't get too warm; and also, I would like to ask you all to please get up and form a circle against the wall. (Groups move to the wall.)

In this next experience, I will be on a tape recorder, guiding you, and I want to urge you not to talk at all during this experience; I want to emphasize that very much, and I also want to emphasize that you keep your eyes closed throughout this experience. (The lights are switched off and the Robot tape begins.)

The Robot

Hello! Let's take a trip into ourselves, and let's take this trip together. Your own imagination will be your vehicle. Close your eyes, and please keep them closed throughout the experience. This is important! Opening your eyes even for a moment may break the dream-like mood and spoil the trip. So keep your eyes closed until the very end of this experience. I'll be your guide on this trip, but if any of my

instructions don't fit or would make you feel too uncomfortable to carry out, please feel free to ignore them.

OK! Let's begin by imagining that you are a robot. Yes, you heard me--a robot! Now some of you may like the idea of being a robot and some of you may not. Either way it's OK. Just let yourself have the experience as fully as you can, and see what the actual experience is like for you. OK, now your arms are folded across your chest, and you've been programmed to move slowly--very slowly--either straight forwards or straight backwards, but in no other direction. If you bump into another robot or any obstacle, you've been programmed to stop for a moment and then move backwards until you bump into another obstacle, and then you stop and move forward in a straight line until you bump into another obstacle, and so forth. You get the idea? You only move straight forward or straight backwards--and very, very slowly. And if you bump into an obstacle, you stop for a moment and reverse direction.

Now begin moving forward very, very slowly, putting one foot after the other walking very stiffly. Your knees are locked and unbending. Your arms are folded across your chest, and you move continuously and mechanically and slowly and always straight forward or straight backwards. Flow into being a robot. Be a robot! You see nothing. Your face is a flat, expressionless mask. You have no will of your own. You are a robot. You are a machine. You have no decisions to make, no conflicts, no responsibilities, no yesterdays, no tomorrows. You've been programmed to move on one track--forwards and backwards--and that is all you do. And you do it slowly and stiffly and mechanically and mindlessly--so continue in this experience and let yourself be a robot as fully as you can be, and see what it is like.

And now, please stand quietly! Let yourself sense a yearning to become human again. You're tired of being a robot. Let yourself feel that. You want to become alive again. Let this wish grow in you ever more intensely. Now murmur softly, "I want to be alive. I want to be alive." Murmur this sentence softly and repeatedly. "I want to be alive. I want to be alive." Really feel what you are murmuring. "I want to be alive." Over and over again....And now murmur this sentence just a little louder....And now let there be a sudden hush. Complete silence. Quiet. Something mysterious is beginning to happen. Rigidity is flowing out of your body and an easy, relaxed looseness is flowing in. You are becoming more alive. You're breathing more deeply--and it feels good. Your arms are unfolding and hanging loosely at your sides, and that feels good.

Begin walking again--right now. Notice something! You are free to move now to the right and free to move to the left. Try it! Slowly move to the right. Then slowly move to the left. And now again to the right. Notice that you are free to turn around. Try that too! You can turn around this way. You can turn around that way. Try it. You still move gently away as you bump into a person, but notice now that you can move in any direction that you like. You can go in any direction that you like. You can steer yourself. You can choose your own direction. You can decide to go this way, to go that way. Feel this freedom. Take it, and enjoy it. Choosing to go this way, choosing to go that way, moving always very slowly, and as you bump into anyone or anything moving gently away....

And now stand still. Stand quietly! Let yourself feel how good it is to be alive, and free, and human. And now some part of your body wants to stretch. So stretch it! Really stretch it! And enjoy your stretching.

Now notice your hands. They are reaching out. They want to discover other human hands. So begin moving slowly again, slowly, and let your hands discover other hands, but remember this is new for them. They haven't touched in this way for a long,

long time, so let them touch shyly and briefly and then move on to other hands. Light, tentative touches--and then moving on--light, gentle touches--and then moving on. Seeking, discovering, sensing others' hands--briefly and lightly.

And now your hands become more confident. They are becoming more confident--and they visit other hands with more assurance, exchange greetings, giving warmth, receiving warmth--playfully and seriously--and then good-bye and moving on to other hands.

And now stand quietly--stand still--and tune into this moment--and feel the feelings that touching and being touched have stirred in you.

And now as we stand still--let's get in touch with our roots in the past and see what we can find there for ourselves. So begin to realize that your human memory is returning--especially memories from your childhood. Can you visualize a blank screen in your mind's eye, in your imagination? And when I say "Click," can you imagine that a slide is being projected onto that screen? A scene from your childhood--your childhood that actually was, or your childhood that could have been? And so when I say, "Click," could such a picture slide be flashed onto that screen in your imagination? Let's try it--and if it works, that's fine, and if it doesn't work, don't worry about it.

Now can you see the blank screen? And now I say, "Click," and a scene flashes onto that screen. It's a picture from your childhood, a childhood that actually was, or a childhood that could have been. Now, hold it! Look at it, and flow with your feelings.

And now, "Click," again--and there's a new slide. See it? If you can, hold it, look at it, and flow with your feelings.

Now, let's fold up the screen and put the past away, and let's slowly begin moving again. Your movements are very slow, and as you bump very gently into each other, this time allow yourselves to embrace--a soft and gentle embrace--and then move on. Don't linger! Simply embrace, and then move on--and keep moving all the time, slowly. And as you move into people allow yourself to embrace and be embraced. Softly and gently. And then separating and moving on. And as I move, as you move, and as I embrace, and as you embrace--I'll take off my mask, and you take off yours, and let's celebrate our aliveness--our humanness. And as you move and as you embrace, fleetingly think of those pictures, those slides from your childhood, and how they are from your past, real or imagined, good or painful and how your embraces now are here in the present, and as you move and as you embrace, feel that you are man, feel that you are woman, and as you move and as you embrace, sense that there is a center in you that contains both maleness and femaleness.

And as you move and briefly and softly embrace, feel how you are adult and feel how you are child, and feel how you are adult and child, yet neither adult nor child, but still waiting to be born.

And as you embrace, let each body that you feel be your body, each face you touch is your face. And as you move and as you embrace, feel how you are here and now, and feel how you are there and then. And how you are both here and there and there and now. And as you embrace, and as you move, and as I embrace and as I move feel how you are you and I am you and you are me, how you are all of us, and yet how you are none of us, how you are all of us around you, and yet you are not any of us.

And as you move and as you hug, feel how all our differences disappear, and yet each of us is unique and separate. And as you move so slowly as if in a dream, and

and as you embrace, as if in a dream, feel who and where and how you really are, tune into the allness of you, the simplicity of you, and feel how beyond the you that you know there is another you, a vibrant center of energies that is part of and all of, and can unite and separate and flow.

And now, with some reluctance, I ask you to quietly stand still and to be with yourself--and if you wish, you may sit or lie on the floor, or simply stand if you prefer--but be with yourself. Be with yourself as deeply as you can be. You were a robot and then you became alive and you began to feel and breathe and make choices and touch and remember and get close, and now lie or sit or stand quietly, alone, but with us.

And now for the last part of our trip and the most difficult, and if you experience the difficulties, don't worry about it. Just recognize that this part of the trip is difficult for most of us.

And now, listen! Can you enter your center? Can you move into the center of you? Can you move into your center of awareness, the center of your power--that center from which flows your guiding wisdom, your feeling, your growing? You have a body, but your body is not your center. You have emotions and feelings and they vary and conflict and change but they are not the center of you. You have an intellect. You can think and plan and remember, but your intellect is not the center of you. Can you penetrate your physical and emotional and intellectual selves and move into what lies behind and beyond these selves and yet lies in you? Would it help to imagine yourself inside of you, standing in front of an area, an inner area, in which your center is located? And can you picture yourself entering this area, and can you imagine that this area is slowly filling with light? And that now your center is becoming more and more visible. Can you see it? I know it's not easy, but can you see it--a little bit? Can you see what your center, the core of you looks like? And if you can see it, however dimly, can you tune into your feelings as you look at it? And if you listen closely, can you hear a sound coming from your center? Can you hear a hum, a hum that emanates from it? Listen! A hum of pure energy! Can you hear it? A pulsating, vibrant hum? Can you let that hum out? Can you make it audible? Can you let that hum out and follow it wherever it wants to go? Can you make it audible? Let's hear! Can you let that hum out a little louder--just a little louder? Can you hear how the hum from your center is unique and different from the hums of the others? Can you let your hum out a little louder? Just a little louder, please. Do you notice how your hum and my hum flow and change and move?

And now gently, softly, let's put our hums back into our centers. Softly, lowering, gradually letting the hums go back into their centers, and gradually quiet returns, silence returns. And let it be silent, and let us be silent and quiet, and let the hums gradually die out.

And now it is almost time for the trip to end. This was a strange trip. Once you were human, and then you became a robot, and then you became more and more human again. And now soon we will finish our trip. But before we do, before we open our eyes, some of you may wish to put on your masks again. Some of you may want to do that, and that's OK--to put on the mask that you once had to form to protect yourself, a mask that you had to create to keep going, a mask that you had to create to keep from feeling too much pain. But if you put on your mask, be aware that it is a mask that you are putting on, and be aware that you're choosing to do so. And be aware of what is really beneath that mask. Remember your center--the precious resource within you to draw upon. And remember that we are here too. Another precious resource to draw upon.

And now whenever you are ready, let's come back. Open your eyes whenever you

wish. Come back to your humanness taking with you whatever was valuable and precious for you from this experience.

Welcome back!

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Now I would like to have a "family" come up here and answer your questions. You can sit as you are, but would the second chance family please sit up here so that questions can be directed to you?

DR. MALAMUD: I know there are also here a few other persons who at one time or another have been part of a second chance family, and of course, you're welcome to please join in in the response to any of the questions.

So would you please address any questions to me or the family. (To the family: As I understand it, you've had approximately three months' existence as a family. Is that true? Answer: About seven months.) About seven months; okay.

I think it's true that I know virtually nothing about what's been going on with the family, so this will be the first time for me to find out what's been happening.

Would you please ask any questions that you'd like, or make any comments that you'd like, from now on. We'd like you to give your name for the record.

Question: Norman Freedman. What kind of structure do you have, in terms of getting together and behaving together. Do you have a once a week thing?

Answer: We started out in Dan's class with a suggested time that we meet once a week for a couple of hours; before class for two hours. After the class was over, we met during the summer at one of our family member's homes that was most convenient to the class; and then in the midtown area because it was more central to the homes of all of us.

There are eight members of our family; three of them couldn't be here tonight. We've been meeting every other week since the class was over, through the summer and into the fall. One of our members is in another family as well as our family.

Question: Joe Brodbeck. In your family do you use art at all--music or dancing?

Answer: No. We just talk. Answer: While in class we had Dan's adjusted exercises, and we did that and then discussed what came out of that. Since the class has ended it's just been verbal.

Question: Isaac Zieman. What have you personally gained from your membership in this family?

Answer: I'd like to tackle that one first. The biggest contribution it's made for me is a chance of getting some feedback from the members of the family. I felt that my social friends and my business associates, as well as my own real life family didn't give me true--I wasn't confident that the feedback I was getting was always objective and true.

This family specializes or works on giving one another no-holds-barred feedback on the way they feel about you.

Answer: I'd like to answer also. They do give you feedback, however, it's support-

ive; it's never destructive. Also, you're free to express things and be yourself, and they won't jump on you, in the sense of how you're reacting to other people in the family, or a pad that maybe you've talked about in your outside life, and they'll discuss it. And they'll not throw things at you, like a hatchet; it's supportive. It's very constructive.

Answer: For me it varies. The thing I get most is feeling good with people, and that occurs sometimes; not always.

Question: Esther Levenberg. As a member of two families, one of which was very close and broke up and another one which met briefly and broke up, I'd like to know what your secret is of staying together. Is it this positive feedback?

Answer: We were talking about that just the other night. I think it's a mutual concern, in the sense that these people are valuable to each other and just a good feeling about everybody that's in the group.

Dr. Malamud: I really think that this question is a very important one and is wide open for research. It calls for a lot of attention to the detailed events that unfold in a family and the part that the members play in it. That's something for the future. Frank?

Question: F.H: What has been the effect on your relationships with your natural family, as apart from your interrelationships in the second chance family? Is it just an inter-group thing or is it having a permanent effect?

Answer: It's having a very permanent effect. It has brought, I think, some pain, because it's such a beautiful balance, in this second chance family, of being able to be me without feeling I had a pose to maintain, or had to be some way, or they expected me to be some way.

This freedom and respect and support that I feel for them and they in turn, I think, for me. I've tried to maintain this on the outside, and I think I've met a lot of times with frustration, because this balance is not always maintained on the outside and a mask is expected.

I can level, but maybe the other people are not ready to, so it's sort of a great mystery of why it works so beautifully in the family, and I want very much to maintain it outside, but that doesn't always work.

Answer: It's a place to try out behaviors that you may try outside and come against a lot of frustration or rejection, and you can come back to the family and say, "Wow! I tried that and it didn't work," and they say, "Well, try it again," and you can go back out. It's a reinforcement when you want to do something differently. They'll support that and be behind you no matter what happens with other groups you encounter.

Answer: I'd like to add to that that I had one very specific political problem with my job, just interpersonal relationships within the company. It was really distracting the hell out of me; I couldn't do my job because of this personal vendetta that I thought was going on. Some was real; some wasn't real.

But after I discussed the dilemma with the family, I had a better insight and better perspective on the problem, but also the courage to take a positive action to resolve it, which I did. Maybe you only speak about your successes, but it's

worked for me and it's made a hell of a big difference in my day-to-day working relationships within the company and my whole feeling about the job that I have. This was a specific thing that the family did for me.

Again, on feedback, insight and encouragement to take some action.

Question: Florence Miale. This afternoon something happened that made me realize very vividly the difference that there can be between a first and second chance family.

A forty-five-year old man told me that once in early adolescence he asked his mother, "If I got into bad trouble would you support me?" And she said, "Of course, son, because I know you'd be right." (Laughter)

Let me add that I was in a family that had a pattern different from those that have been described. We met for close to a year, for closer to three or four hours than two, each week, and then, without its breaking up we all felt ready to go on and do other things and see one another occasionally, and there was a reunion and there will probably be more, but it had a kind of organic function that ended in a very positive way.

Question: Hilda Hilton. As a family, do you plan to continue with the family relationship or do you feel that you are now able to now possibly make other families, or just stay in the outer world?

Answer: I'd like to answer that. We've talked about it, and I think the family would like to stay together. We've been together for seven or eight months, now, and everyone gets such warm feelings, good feelings from it that we're going to try to stay together. Before the summer we talked about did we want to continue to meet through the summer, and it was agreed that we wanted to. And it's come through the summer, and lots of times things break up through those months; people go away and they just don't get back together again.

In fact I'm in two families. I'm in a family that this coming month will be two years old, so we meet--I meet with them, also, every other week, once a week, so I have one family going with them, and I'm in Dan's class again this year, and we'll be forming another family.

So it's been worthwhile for me. I don't feel like I'm giving up my time; it's not taking from me; I enjoy doing it, and it's something you can make time for because it's really worthwhile.

Question: Ruth Lofgren. Does it make a difference, the intervals between meetings? Suppose you were to meet twice a week instead of every other week, would it make a tremendous difference in the way you relate to one another, and how meaningful you are to each other?

Answer: We discussed that tonight. We don't know. Since Dan's class we've been meeting every other week for four to five hours. It has been so beautiful; each time something new happens that just draws us closer together, with more trust, if that's possible at this point.

And we were discussing what would happen if we meet every day; would it still maintain itself; I don't know.

Answer: For me it would. I was away for the summer, and I haven't been there for about a month, and for me it takes a while. So if we meet more regularly it would

take less time for me to get into it.

Answer: I'd like to say something. It's just that when we don't meet for a while--there was one time when we didn't meet for three weeks--I had a longing to meet again, because you get support and you really look forward to it.

Question: I'm George Greenberg. I'd like to know in what ways you wish the thing would have been different; what wishes have you had for it that still haven't come true. What needs would you like it to meet for the future?

Answer: I think one of the things I would like to experience which hasn't happened is more confrontation. I'm certain it wouldn't be pleasant, but my curiosity is there, and I think that the very thing that makes this family go on is its supportive nature, and by being very supportive it almost excludes severe confrontation. I'm the sort of person who is not good at confrontation, and I would like to experiment in the family. I feel so good and so positive about the people there I don't want to jeopardize that, either. So I would say if there was anything that could change it would be more confrontation.

Member: Do you feel we've avoided it or it just hasn't come up? (Laughter)

Dr. Malamud: You've got it, right now. (Member: I think we tend to be awfully understanding.

Member: I thought we avoided it at the beginning, and that some of the things that were creating conflict that really didn't get brought out have somewhat been resolved, so that it's the ability to listen to another person and put aside some of these hostile feelings, and try to listen to what's going on and try to relate to that. I don't feel that we are avoiding it any more.

Member: Also, confrontation is not what we're there for. The reason we were formed was to carry out specific structured exercises suggested by Dan, and that's how it went for the first four months; we had tasks to do; we were not here to confront each other. We interact as an outgrowth of the class, and the class is very supportive and confrontation is not highlighted.

Question: There seems to be a general reluctance to express disappointment with any of the phases of the group. When something offers the possibility of something falling short, this hasn't been accepted by this group, and no one else has responded to that possibility.

Member: I don't think that's... Each of us is an individual; I think one of Dan's principles of formation of these groups is that each individual is his own chairman, and he can participate to the extent that he wants to and in exactly the manner that he wants to. We respect this not only for ourselves, but for each individual member.

If one member isn't very cooperative, we tend to back off for that reason and this sort of keeps us out of this confrontation, which I personally--and I'm speaking for myself--I personally would like to see happen. But I can understand why it doesn't happen and respect other people's wishes for not having it. So I'm going to get my grief some place else.

Dr. Cooper: We promised that we'd end at ten o'clock, and I'd like to give Dan a

a brief time for summing up. Would two minutes do, Dan?

Dr. Malamud: I don't feel like summing up. I just feel at this point--although I appreciate the two minutes--that what you're bringing up now may reflect, in addition to the composition of the group, may reflect me. I am not someone who really goes in there and confronts with relish, and the kind of person I am has a lot to do with the kind of class that develops. So you may be touching on some aspect that's characteristic of me that gets transmitted to the class, for good or for ill.

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